



ISLAMIC MASUMEEN SCHOOL

Of New England

115 Wood St, Hopkinton, MA



ISLAMIC STUDIES

LEVEL 6

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'AQĀ'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) *ʿAdālah* (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); *ʿAdālah* (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.

RELIGION, SOCIETY & THE BELIEF IN GOD

LEARNING OBJECTIVES



1. Understand that belief in God is a natural instinct
2. Study common reasons why some people might refuse to believe in God
3. Understand why some people commit evil deeds in the name of Islam

BELIEF IN GOD IS A NATURAL INSTINCT

If we study the history of human beings we will realise that humans have always had faith in a Higher Power and a Creator. This is a part of our nature (*fiṭrah*) built into us, so much so that we can say that those who deny the existence of God hold an unnatural belief. Even when people don't know who God is, they worship the stars, the sun, the moon, animals, fire, trees, idols, other human beings, etc. This shows that as a natural instinct, people have a need to worship and submit to a Higher Power.

The Holy Prophet (S) said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ

ثُمَّ أَبَوَاهُ يَهُودَانَهُ أَوْ يَنْصِرَانَهُ أَوْ يَمَجْسَانَهُ



"Every child is born on the natural instinct (fiṭrah i.e. to believe in One God only). Then it is the child's parents who make the child a Christian or a Jew or a Magian (and so on)."

It is this natural instinct to believe in One God - the concept of *Tawḥīd* – that the Qur'ān refers to when it says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

لَا تَبْدِيلَ لِحَلْقِ اللَّهِ

ذَلِكَ الدِّينُ الْقَيِّمُ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



So set your face upright to the religion as a people of pure faith, the fiṭrah of Allāh according to which He originated mankind. There is no altering Allāh's creation; that is the upright religion, but most people do not know. [30:30]

In other words, human beings will always instinctively want to believe in God because that is how Allāh (SWT) has created us. The belief in *Tawḥīd* is built into us as a natural instinct. Even when an atheist tries to argue using "science", you can see that they are forcing themselves to ignore the obvious signs all around them.

ACTIVITY



List 3 reasons why you believe in Allāh (SWT).

WHY DO SOME PEOPLE REFUSE TO BELIEVE IN ALLĀH (SWT)?

There are many reasons why people refuse to believe in God. Below are three such reasons:

1) Some religions teach that God has a body or has a family. They may also believe in idols or physical objects as gods.

Such ideas do not make sense to many people, so they refuse to believe in God altogether. If people understood God the way the Holy Prophet (S) and the *Ahl al-Bayt* (A) have explained who God is, only the very evil people would reject to believe in God.

2) Some people also decide not to believe in God because they feel that this would take away their “freedom” to commit *ḥarām* acts. They would also be “forced” to perform *wājib* acts.

Allāh (SWT) is all-Powerful and Needless of anyone: He does not need our worship, nor has anything to gain from it.

He is our Creator and He is all-Knowing: He knows exactly what is beneficial for us and what is harmful for us, in a way that we do not know.

He is Wise and Merciful: He has made those things that are essential for our wellbeing *wājib* upon us and those things that are very harmful for us, as *ḥarām*.

If we realised these facts, we would never complain and always eagerly rush to follow what our Loving Lord has commanded us to do, because it is only to our benefit.

3) Many people do not want to believe in God, because they feel that religion causes most of the evil and wars in the world.

Although it is true that religious beliefs have been a motivation for some wars in history, it is incorrect to say that “religion” is the cause of most wars. In fact, according to the *Encyclopaedia of Wars*, religion has been the primary motivation for less than 7% of all wars and less than 2% of all people killed in warfare. For example, both of the great wars in history, World War 1 and World War 2, were not religious in nature or cause.

MY NOTES



RELIGION, SOCIETY & THE BELIEF IN GOD

DID YOU KNOW?



The Arabic word *fiṭrah* also refers to a special type of *zakāt* that we give to the poor on the day of *Eid al-Fiṭr*.

Most scientists today believe that the universe began with the 'Big Bang', but they cannot answer what caused this 'Big Bang' to take place.

WHY DO MANY BAD PEOPLE TODAY USE THE NAME OF ISLAM TO DO THEIR EVIL WORK?

Some people today blame Islam for the terrorism that we often see around the world today. Evil very often uses the name of goodness and good people to reach its objectives. Bad people do not say, "I am an evil person, I am an oppressor, be on my side!" If they want to get support from people, they will say things that are attractive to these people.

In the Muslim majority countries, most of the people love Islam. Evil people take advantage of this and call others to their cause by claiming that this is what Allāh (SWT) wants from them. Such people use the name of our beautiful and peace-loving religion to achieve their own evil goals.

Another big reason that has helped these evil people gain support is because of the wars and daily killings of innocent people in Muslim countries. The anger and confusion that is caused by these wars have sadly made the call for revenge by opportunistic terrorists more appealing to certain small groups of naive Muslims.

Unfortunately, many non-Muslims, who are not aware of this reality, blame Islam for the evil deeds that these people do, while in reality Islam has nothing to do with it. There are about 1.6 billion Muslims in the world today. That means that roughly 1 in every 4 people in the world today is a Muslim. The number of these bad people who claim to be Muslims and use the name of Islam to do their evil deeds throughout the world is not even 1% of the global Muslim population. This also shows that Islam does not teach Muslims to do such evil deeds.



It is therefore very important that we Muslims, as ambassadors of our great faith,

KEY POINTS



1. Our *fiṭrah* is our natural instinct. We are born with it. It guides us to believe in God.
2. Everyone is born with this pure *fiṭrah*, but as they grow up, they may decide to ignore it and pollute it, causing them not to believe in God.
3. Some people refuse to believe in God because of various misunderstandings they have about God.
4. A small number of evil people are using our beautiful religion as a cover for their evil deeds, which has caused non-Muslims to question Islam.
5. We have to be ambassadors for our faith and show people its true reality.

IN SUMMARY



1. What does the Arabic word *fiṭrah* mean?
2. Is belief in God a natural instinct?
3. Why do some people not believe in God?
4. Why do some people use the name of Islam to do their evil deeds?
5. How can we as Muslims guide others towards God?

ACTIVITY PAGE

Below are certain scenarios. Choose a partner to work with and write down the answers to the questions below. Then present these scenarios in a play format in front n of your class.

John is Ahmad's friend. John tells Ahmad that he does not believe in God because his freedom to do anything he wants will be taken away from him. What do you think Ahmad should tell John?

Victoria and Aminah are friends. Victoria tells Aminah that she does not believe in God because religions always cause war and bloodshed. What do you think Aminah should tell Victoria?

Rishi and Muhammad go to school together. Rishi tells Muhammad that his parents are Hindus and they believe in many gods. However, he doesn't believe in any god because it doesn't make sense to him. What do you think Muhammad should tell Rishi?

Matthew and Hasan play for the same football club. Matthew doesn't like Hasan because he thinks that Muslims are bad people. What do you think Hasan should say to him? What else can Hasan do to give Matthew a correct image of Islam and Muslims?

THE PROPHETS & MESSENGERS OF ALLĀH (SWT)

LEARNING OBJECTIVES



1. Understand the basic difference between *anbiyā'* and *rusul*
3. Introduction to how Allāh (SWT) communicates with His prophets
4. Introduction to the *ūlū'l-ʿazm* prophets

MY NOTES



NUBUWWAH - AN INTRODUCTION

A prophet is called a *nabī* in Arabic and the plural of *nabī* is *anbiyā'*. A messenger is called a *rasūl* and the plural is *rusul*. The main difference between a *nabī* and a *rasūl* is that a *rasūl* is a *nabī* who has also been given a Book from Allāh (SWT). For example, *Nabī* Mūsā (A) was given the *Tawrāt*. *Nabī* ʿĪsā (A) was given the *Injīl* and our Holy Prophet (S) was given the *Qurʾān*. These *anbiyā'* were also *rusul*.

Singular	Plural
A Prophet (<i>Nabī</i>)	Prophets (<i>Anbiyā'</i>)
A Messenger (<i>Rasūl</i>)	Messengers (<i>Rusul</i>)

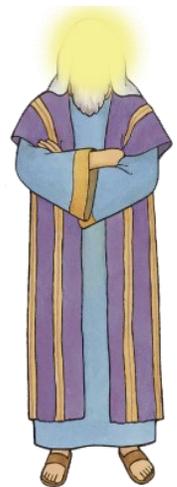
Allāh (SWT) sent 124,000 prophets to guide us. The first prophet was ʿĀdam (A) and the last one was Muḥammad (S).

The most important message of every *nabī* and *rasūl* was *Tawḥīd* – to have faith in only one God and to worship none but Him. Every time people began neglecting this reality and started worshipping idols, Allāh (SWT) sent another *nabī* to remind people that no one is worthy of being worshipped except Allāh (SWT).

Allāh (SWT) always chose His prophets and messengers from human beings, so that they could live among people and be role models for them. The *anbiyā'* would know what Allāh (SWT) wants them to do because they would receive communication from Allāh (SWT).

All the *anbiyā'* were protected by Allāh (SWT) from ever committing sins and therefore we say they are *maʿṣūm*. If a *nabī* was to make mistakes in his teachings then people would be confused and they would not know if the words and actions of the *nabī* at any given time are truly from Allāh (SWT) or if they are mistakes.

Apart from being *maʿṣūm*, the *anbiyā'* could also perform miracles with Allāh (SWT)'s permission, so that people would really believe that they have been sent by Allāh (SWT).



ACTIVITY



List the names of the Divine Books that have been mentioned in the *Qurʾān* and which *rasūl* each book was revealed to?

THE ŪLŪ'L-'AZM PROPHETS

All of the 124,000 prophets were great people who called their communities to worship only Allāh (SWT) and believe in the Hereafter. However, there are different ranks among prophets, some of them were greater than other prophets. Allāh (SWT) says in the Qur'ān:

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ
عَلَىٰ بَعْضٍ

And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others... [17:55]

The greatest among the prophets were the 5 ūlū'l-'azm prophets:

1. Nabī Nūḥ (A)
2. Nabī Ibrāhīm (A)
3. Nabī Mūsā (A)
4. Nabī 'Isā (A)
5. Nabī Muḥammad (S)

One of the main characteristics of these prophets due to which they reached their lofty levels of closeness to Allāh (SWT), was their extreme patience and steadfastness in Allāh (SWT)'s way. In the Qur'ān, Allāh (SWT) instructs our Holy Prophet (S) to follow in the footsteps of the other 4 ūlū'l-'azm prophets before him:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

Be steadfast [Oh Muḥammad], like those messengers of firm resolve (ūlū'l-'azm)... [46:35]

HOW DOES ALLĀH (SWT) COMMUNICATE WITH THE ANBIYĀ'?

Allāh (SWT) mentions in the Qur'ān how He speaks to His messengers (*rusul*) and prophets (*anbiyā'*):

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ

It is not [possible] for any human that Allāh should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is Most High, All-Wise. [42:51]

MY NOTES



THE PROPHETS & MESSENGERS OF ALLĀH (SWT)

DID YOU KNOW?



Some *anbiyā'* are still alive until today. Some among them are:

1. *Nabī 'Isā* (A)
2. *Nabī Ilyās* (A)
3. *Nabī Idrīs* (A)

MY NOTES



KEY POINTS



1. The Arabic word for prophet is *nabī* (plural: *anbiyā'*).

2. A *nabī* who receives a Book from Allāh (SWT) is also a *rasūl* (plural: *rusul*).

3. There are 5 *ūlū'l-'azm* prophets: Nūḥ (A), Ibrāhīm (A), Mūsā (A), 'Isā and Muḥammad (S).

4. Allāh (SWT) sometimes communicates with His *anbiyā'* through direct revelation (including instructions in dreams) or via an angel or from "behind a curtain".

This *āyah* shows that there are 3 ways in which Allāh (SWT) communicates with His prophets:

1. **Direct revelation** - Allāh (SWT) speaks directly to a prophet. One form of this is through **true meaningful dreams** that he knows for sure are messages from Allāh (SWT).

Q: Do you remember Prophet Ibrāhīm (A)'s dream about his son?

2. **Through a "curtain"** - Allāh (SWT) spoke to Prophet Mūsā (A) through a burning bush. Also, when the Holy Prophet (S) went for *mī'rāj*, he heard Allāh (SWT) speaking to him from behind a curtain of light (*nūr*).



Q: What did Allāh (SWT) say to Nabī Mūsā (A) through the burning bush?

3. **Through an angel** - Allāh (SWT) sent Angel Jibrā'īl to the *anbiyā'* and *rusul* with His messages.

IN SUMMARY



1. Why do we need prophets?
2. What is the main difference between a *nabī* and a *rasūl*?
3. What are the three main ways in which Allāh (SWT) speaks to His prophets?
4. What are the names of the *ūlū'l-'azm* prophets?

ACTIVITY PAGE

GUESS WHO?

Where relevant, please provide the Arabic names for each of the questions.

1) We are messengers sent by Allāh (SWT) and we are different from other prophets because each of us has also been given a Book by Allāh (SWT). Who are we?

2) I am a *rasūl* who is still alive. Who am I?

3) We are the five *ūlū'l-'azm* prophets. Can you name us?

4) I am the angel who used to deliver Allāh (SWT)'s messages to the *anbiyā'* and *rusul*. Who am I?

TRUE OR FALSE

Don't forget to correct the mistakes of the statements that are false!

1) The most important message of every *nabī* and *rasūl* was *Tawhīd*.

2) All the prophets were angels.

3) The *Ūlū'l-'Azm* prophets reached their lofty levels because of their wealth and fame.

4) Allāh (SWT) spoke to Prophet Ibrāhīm (A) through a burning bush.

5) Prophet 'Ādam (A) was one of the *Ūlū'l-'Azm* prophets.

AHL AL-KISĀ' (A): THE CHOSEN FIVE

LEARNING OBJECTIVES



1. To become familiar with the "Event of the Cloak" and its importance.
2. To understand the special status of *Sayyidah Fāṭimah* (A)

WHO ARE THE AHL AL-KISĀ'?

Ahl al-Kisā' means "The People of the Cloak". A cloak is a large piece of cloth that looks like a blanket.

The *Ahl al-Kisā'* are the **Holy Prophet (S)**, **Imām 'Alī (A)**, ***Sayyidah Fāṭimah (A)***, **Imām al-Ḥasan (A)** and **Imām al-Ḥusayn (A)**. They are known by this name because of a famous and important event in Muslim history, referred to as the *Ḥadīth al-Kisā'* (The Story of the Cloak).

The *Ahl al-Kisā'* are also sometimes known in other languages as the *Panjatan* - "The Five Special Ones".

MY NOTES



WHAT IS ḤADĪTH AL-KISĀ'?

Once the Holy Prophet (S) came to the house of *Sayyidah Fāṭimah* (A) and told her that he was feeling tired. He requested her to bring a specific large cloak and to cover him with it, so that he could get some rest.

After a while, Imām al-Ḥasan (A) returned home and immediately smelt the beautiful fragrance of his grandfather, the Holy Prophet (S). He went to where he was resting and asked him for his permission to sit near him and then joined him under the cloak.

After some more time, Imām al-Ḥusayn (A) arrived and also smelt the fragrance of his grandfather. After gaining the Holy Prophet (S)'s permission, he also joined them under the cloak. A little while later, Imām 'Alī (A) returned to his house and in the same manner as his two sons, joined the Holy Prophet (S) and his two sons. Finally, *Sayyidah Fāṭimah* (A) also went and joined her family under the cloak.

At this point, the Holy Prophet (S) raised his hands and prayed to Allāh (SWT):

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي وَحَامَّتِي



"O Allāh, these are the People of my Household (*Ahl al-Bayt*). They are my most beloved and my supporters.

حَمُّهُمْ حَمِّي وَدَمُّهُمْ دَمِّي

Their flesh is my flesh and their blood is my blood.

يُؤْلَمُنِي مَا يُؤْلَمُهُمْ

Whoever hurts them, hurts me too.

وَيَحْزُنُنِي مَا يَحْزُنُهُمْ

Whoever displeases them, displeased me too.

ACTIVITY



Can you think of three other titles of *Sayyidah Fāṭimah* (A)? What do they mean?

أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ

I am at war with those at war with them.

وَسِلْمٌ لِمَنْ سَالَمَهُمْ

I am at peace with those at peace with them.

وَعَدُوٌّ لِمَنْ عَادَاهُمْ

I am the enemy of their enemies.

وَمُحِبٌّ لِمَنْ أَحَبَّهُمْ

And I am the friend of their friends.

إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ

They are from me and I am from them.

فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتِكَ وَغُفْرَانِكَ وَرِضْوَانِكَ عَلَيَّ وَعَلَيْهِمْ

وَأَذْهِبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيراً

O Allāh! Bestow Your Blessings, Benevolence, Forgiveness and Your pleasure upon me and upon them. And remove impurity from them and keep them thoroughly pure."

At this point, Allāh (SWT) sent the Angel Jibrā'īl to reveal the following important verse to the Holy Prophet (S), which is well known as the Verse of Purity (Āyat al-Taḥīr):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً



Allāh only desires to remove uncleanness from you, O members of the (Prophet's) household, and to purify you completely. [33:33]

This verse proves that the *Ahl al-Bayt* are all *ma'sūm* (sinless). They are protected by Allāh (SWT) from all kinds of sins and evil ways and they never commit any wrong.

From that day onwards, this famous event became known as the *Ḥadīth al-Kisā'* and the Holy personalities involved as the *Ahl al-Kisā'*.

MY NOTES



AHL AL-KISĀ' (A): THE CHOSEN FIVE

DID YOU KNOW?



The *Ahl al-Kisā'* were also Allāh (SWT)'s chosen ones to represent the Muslims in the event of *Mubāhilah*, when Allāh (SWT) revealed:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا
جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا
وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ
نَبْتَهِلْ فَنَجْعَل لَعْنَتَ اللَّهِ عَلَى
الْكَاذِبِينَ

Tell whoever disputes with you on this matter after true knowledge has come to you: 'Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, and then let us pray together and invoke the curse of Allāh on those who lie.' [3:61]

KEY POINTS



1. The *Ahl al-Kisā'* are 5: Prophet Muḥammad (S), Imam 'Alī (A), *Sayyidah* Fāṭimah (A), Imām al-Ḥasan (A) and Imām Ḥusayn (A).

2. In the "Event of the Cloak", *Ḥadīth al-Kisā'*, Allāh (SWT) revealed *Āyat al-Taṭhīr*, which shows that the *Ahl al-Bayt* (A) are *ma'ṣūm*.

3. *Sayyidah* Fāṭimah (A) has a very special status. One of her titles is *al-Muḥaddithah*, because Angel Jibrā'il (A) used to speak to her.

THE SPECIAL STATUS OF SAYYIDAH FĀṬIMAH (A)

Although *Sayyidah* Fāṭimah (A) is not a prophet or an Imām, she has a very special status in the eyes of Allāh (SWT).

When Prophet Ādam (A) ate from the tree and was sent down to this world, he prayed to Allāh (SWT) to forgive him for the sake of *Sayyidah* Fāṭimah (A) and the rest of the *Ahl al-Kisā'* (A). Allāh (SWT) accepted his prayers and He was forgiven. The prayer he recited was:

"Oh Allāh, for the sake of Muḥammad, 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn, turn towards me (in forgiveness)."

Once someone asked Imām al-Ṣādiq (A) why *Sayyidah* Fāṭimah (A) was given the title *al-Zahrā'*. He replied:

"Because when she stood for prayers in her prayer niche, her light would radiate for the dwellers of the skies just as the light of the stars radiates for the dwellers of the earth."

Describing her special status, the Holy Prophet (S) said:

"Fāṭimah is the chief lady of the women of Paradise."

In another *ḥadīth*, the Holy Prophet (S) said to *Sayyidah* Fāṭimah (A):

"Verily Allāh is angry at whatever angers you, and is pleased with whatever pleases you."



One of the titles of *Sayyidah* Fāṭimah (A) is ***Muḥaddithah***, meaning **"the one who is spoken to (by angels)"**. She is called this because after the passing away of the Holy Prophet (S), Angel Jibrā'il (A) used to often come down to her, console her and inform her about different secrets and future events relating to her pure offspring. She used to narrate what she was told by Angel Jibrā'il (A) to Imām 'Alī (A) and he would compile everything in a book called *Muṣḥaf Fāṭimah*.

IN SUMMARY



1. Who are the *Ahl al-Kisā'*?
2. Why is the Event of the Cloak so important?
3. What are two of *Sayyidah* Fāṭimah (A)'s titles? Why was she given those titles?

ACTIVITY PAGE

Write down the sequence of event from *Ḥadīth al-Kisā'*. Include a summary of the prayer of the Holy Prophet (S) and mention the verse that was revealed in the end.

<u>Who</u>	<u>Where</u>	
What happened...		
<u>First</u>	<u>Next</u>	<u>Last</u>

QIYĀMAH

LEARNING OBJECTIVES



1. Understand the concept of *Qiyāmah*.
2. Understand why it is necessary to believe in *Qiyāmah*.
3. Become familiar with different names for *Qiyāmah*.

WHY QIYĀMAH?

After *Tawhīd*, the most important foundation of Islam and the most emphasised subject in the Qur'ān is the belief in life after death.

After we have died, we will all be raised back to life and brought to account for our deeds in this world. This day is called *Yawm al-Dīn* (The Day of Judgement). Those who do good deeds in this world will be rewarded with Paradise, and those who do evil will be punished.

WHY WOULD LIFE HAVE NO PURPOSE OR MEANING IF THERE WAS NO QIYĀMAH?

It is because of belief in *Qiyāmah* that we decide to make good use of our short lives in this world. We prepare for the Hereafter by doing good deeds, such as worshipping Allāh (SWT), and helping others with our wealth, time and energy. We keep away from sins and avoid hurting others or disobeying Allāh (SWT), because we do not wish to be punished on the day of *Qiyāmah*.

People who do not believe in life after death have no overarching reason to be moral or good in this world. If committing a certain crime is to their benefit and if they won't be caught by the police, there is no external reason stopping such people from committing the crime. The same goes for moral vices. Can you imagine a world where people backbite and abuse each other, steal and do anything they like because they don't believe that they will be held accountable on the Day of Judgement?

As for believers in Allāh (SWT) and the Hereafter, even if they are by themselves, they are aware that Allāh (SWT) is watching them, which stops them from saying and doing anything bad. Can you imagine how nice and safe this world would be if everyone believed in Allāh (SWT) and the Hereafter?

Allāh (SWT) asks us in the Qur'ān:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ



What? Is he who has been a believer like unto him who has been ungodly? They are not equal.[32:18]

ACTIVITY



Write down 3 important goals you would like to have in this life so that you are successful in the Hereafter. What steps will take to achieve these goals? Discuss your ideas with the rest of the class.

Belief in *Qiyāmah* is linked to the belief that the life of this world is a test for us. This life is a time for us to prepare for our eternal lives in the Hereafter. It is for this reason that we find strength to bear hardships and difficulties in this world. We know that these are all tests from Allāh (SWT). Those who bear the hardship with patience and do not forget or disobey Allāh (SWT) will be rewarded.

Imām ‘Alī (A) has said:

“This world is a place to leave behind and the Hereafter is the everlasting residence.”



MY NOTES



Imām ‘Alī (A) describes the Day of *Qiyāmah* in *Nahj al-Balāghah* (Sermon 182):



“You are still in a place to which those who were before you have been wishing to return. In this world, which is not your house, you are just a traveller in motion. You have been given the call to leave from here, and you have been ordered to collect supplies while you are here. You should know that this thin skin cannot tolerate the Fire (of Hell). So, have pity on yourselves...”

QIYĀMAH IN THE QUR’ĀN

Many different words have been used in the Qur’ān to refer to the Day of Judgement. Some of these are:

Al-Ākhirah - The Hereafter:

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

He is Allāh; there is no god but He. All praise is due to Him in this life and the Hereafter, and His is the Judgement, and to Him you shall be brought back.

[28:70]

Yawm al-Qiyāmah - The Day of Resurrection:

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

...So Allāh shall Judge between you on the Day of Resurrection. [4:141]



Yawm al-Ḥisāb - The Day of Reckoning:

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

And Mūsā said: Surely I take refuge with my Lord and your Lord from every proud one who does not believe in the Day of Reckoning. [40:27]



QIYĀMAH

DID YOU KNOW?



In his sermon welcoming the Holy month of Ramaḍān, the Holy Prophet (S) said to the people:



“Remember the hunger and thirst of the Day of Qiyāmah with your hunger and thirst (whilst fasting).”

Sūrat al-Qiyāmah is the 75th *sūrah* in the Holy Qur’ān.

Al-Sā’ah - The Hour:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

...And because the **Hour** is coming, there is no doubt about it; and because Allāh shall raise those who are in the graves. [22:7]



Al-Ḥāqqah - The Sure Reality:

الْحَاقَّةُ ، مَا الْحَاقَّةُ ، وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

The **Sure Reality!** What is the Sure Reality? And what would make you realise what the Sure Reality is! [69:1-3]



All these names tell us that life in this world is not an end in itself. There is life Hereafter. All human beings will be resurrected (raised back to life) one day, and brought to account for their deeds. Those who do good in this world will go to Paradise, and those who do evil will be punished.



KEY POINTS



1. There are many different names in the Qur’ān used to refer to the Day of Judgment.
2. On the Day of Judgment, we will all be judged for our actions. Those who were good in this life will be rewarded and those who were evil will be punished.
3. If Allāh (SWT) did not judge us for our deeds, we would not feel the need to be good and avoid evil.

IN SUMMARY



1. What is the meaning of *Qiyāmah*?
2. Why is it necessary to believe in *Qiyāmah*?
3. List any 3 names used in the Qur’ān to refer to the Day of Judgment, and give their meanings.
4. How can we prepare ourselves for the day of *Qiyāmah*?

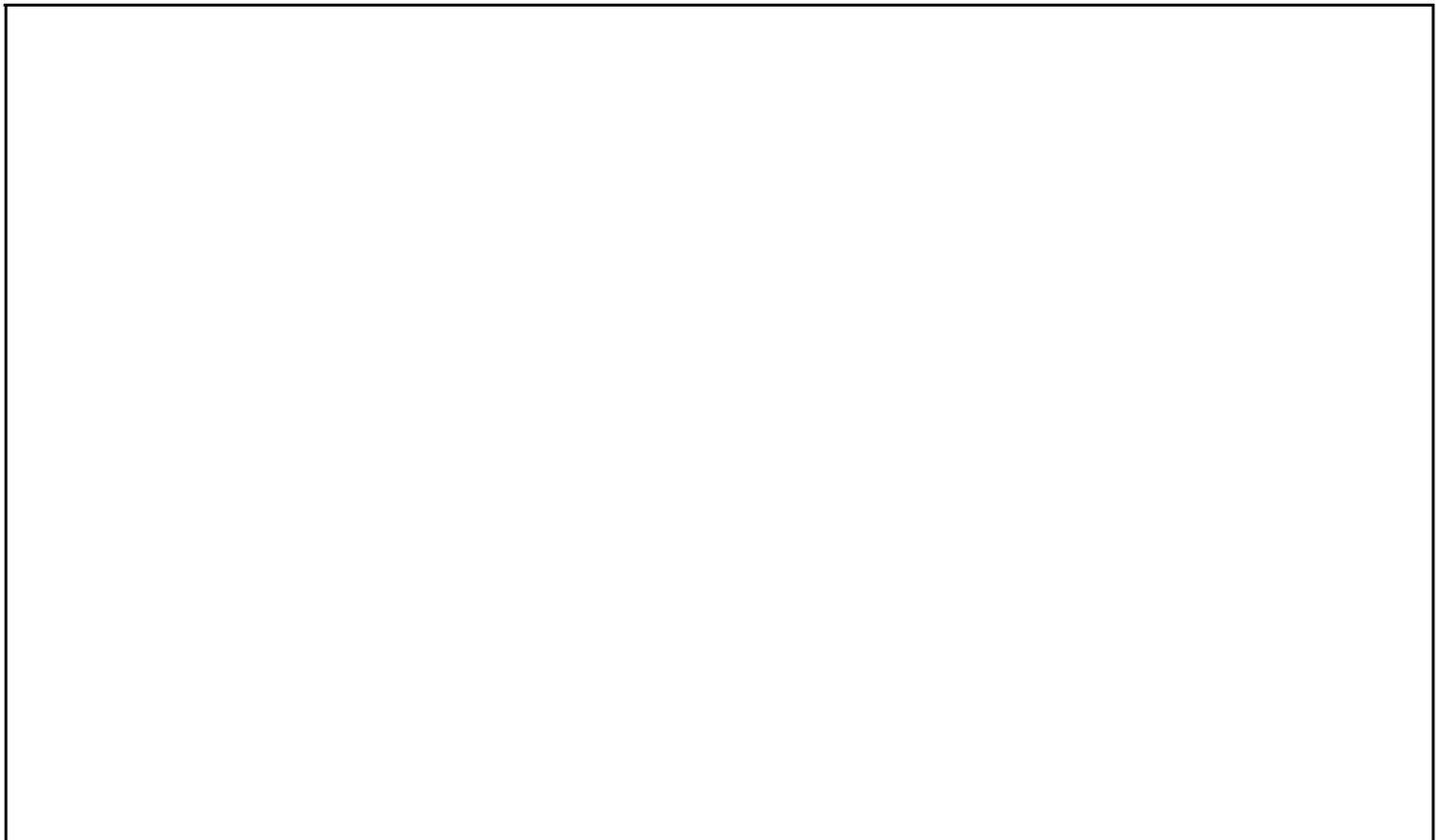
ACTIVITY PAGE

1) Fill in the blank boxes:

<u>Name</u>	<u>Meaning</u>	<u>Verses</u>
<i>Al-Ḥāqqah</i>		
	The Day of Resurrection	
<i>Al-Sā'ah</i>		
		[40:27]
	The Hereafter	

2) Imām 'Alī (A) describes *Qiyāmah* in *Nahj al-Balāghah* (Sermon 182). He advises us to prepare for that grand day by saying: "You have been ordered to collect supplies while you are here." What supplies do you think the Imām is talking about?

3) Pick an example from nature and explain through a drawing how Allāh (SWT) makes living things die and then brings them back to life:



NIYYAH

LEARNING OBJECTIVES



1. Understand what is meant by *niyyah*
2. Understand the importance of having the right *niyyah* before every action

MY NOTES

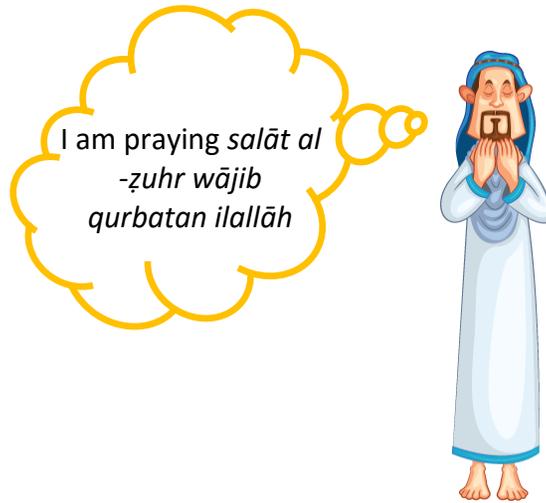


WHAT IS NIYYAH?

Whatever we do in life, we do it for a reason. This reason is called our "intention" or "**niyyah**" in Arabic. For example, we sleep because we are tired and our intention is to rest. When we watch TV, it is because we enjoy watching a programme, so our intention is to enjoy ourselves.

Similarly, when we perform any Islamic act like *wuḍū'*, *ṣalāh* or *ṣawm*, we must have the correct *niyyah*. The *niyyah*, or intention, for all Islamic acts of worship is one and the same: **qurbatan ilallāh**, meaning "**to gain proximity to Allāh (SWT)**".

For example, if we are praying a *wājib ṣalāh*, like *ṣalāh al-ẓuhr*, we say:



Once we become *bāligh* and we fast in the month of Ramaḍān, our *niyyah* is:
"I am fasting for the month of Ramaḍān, wājib qurbatan ilallāh."

When we perform *wuḍū'*, our *niyyah* is:
"I am performing wuḍū', qurbatan ilallāh."

Even when we give charity, our *niyyah* has to be:
"I am giving some money to the poor, qurbatan ilallāh."

Islam teaches us to perform all our actions for the sake of Allāh (SWT).

ACTIVITY



A person is standing ready to start his *ṣalāh*. Using a speech bubble, write down what you think should be going through this person's mind just before they start praying.

Imām al-Ṣādiq (A) says:

Anyone who performs a small act for the sake of Allāh, Allāh will make the deed greater than the person had intended. And anyone who performs a great act for the sake of people, Allāh will make it trivial in the sight of others.



QURBATAN ILALLĀH

MY NOTES



How do we get closer to Allāh (SWT)?



By doing everything we do for the sake of Allāh only, and to please Him alone.

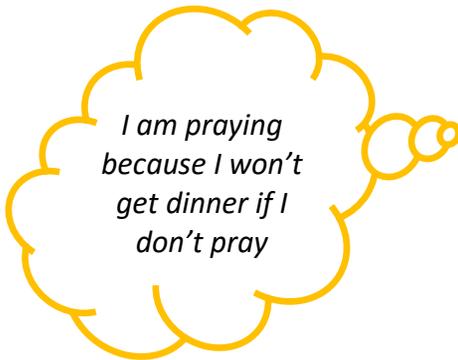
In a beautiful *ḥadīth*, Imam al-Ṣādiq (A) says:

أَلْقَلْبُ حَرَمٌ لِلَّهِ وَ لَا تُسْكِنُوا حَرَمَ اللَّهِ غَيْرَ اللَّهِ



The heart is the sanctuary of Allāh; so do not allow anyone to dwell in the sanctuary of Allāh except Allāh.

Allāh (SWT) does not accept our good actions unless they are done only for His sake and to get closer to Him. If we perform any *wājib* or *mustaḥab* act without the correct *niyyah* of wanting to come closer to Allāh (SWT), then it is not accepted.



For example, if a person does *wuḍū'* only because he is feeling hot and he wants to cool himself, then his *wuḍū'* is not accepted and he cannot pray until he does *wuḍū'* again with the proper *niyyah*.

Similarly if a person prays *ṣalāh* to show off to others or fasts in the month of Ramaḍān to go on a diet and lose weight, then Allāh (SWT) does not accept his/her *ṣalāh* and *ṣawm* and it is as if he/she has not prayed or fasted at all!

NIYYAH

DID YOU KNOW?



The Holy Prophet (s) said:



إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Verily, actions are judged by the intention behind them."

Allāh (SWT) tells us in the Qur'ān that on the Day of Judgement, for every good deed we bring with us from this world, He will reward us 10 times its worth:

مَنْ جَاءَ بِالْحُسْنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

Whoever **brings** a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly. [6:160]

MY NOTES



We often perform good deeds with the right intention. However, the second part of our duty, as per the verse above, is to protect our good deeds after we have performed them, so that we can **bring** them with us to the Hereafter and be rewarded for them.

Sometimes we perform good deeds, but after performing them, we show off about them to others. At this point, our intention has changed and those deeds are no longer counted as having been performed solely for the sake of Allāh (SWT). Hence, such deeds are no longer counted among our good deeds on the Day of Judgement!

Once a boy was praying in the mosque sincerely for the sake of Allāh (SWT). After some time, while he was still praying, he heard some footsteps behind him and realised that someone was watching him. He started praying very slowly and recited his prayers loudly and in a beautiful tone.

After finally finishing his prayers, he turned around to see a dog sitting near the door of the mosque. He then realised that he had just wasted his prayer. He had prayed to show off to a dog instead of praying sincerely to Allāh (SWT)!

KEY POINTS



1. *Niyyah* means intention.
2. The *niyyah* is the most important step before every action.
3. The *niyyah* for all acts of worship should be "*qurbatan ilallāh*", which means that we are performing the act to get closer to Allāh (SWT).
4. Any act which is not done with the intention of getting closer to Allāh (SWT) is not accepted.

IN SUMMARY



1. What is the meaning of the word "*niyyah*"?
2. Why is the *niyyah* very important before any act?
3. What does the phrase "*qurbatan ilallāh*" mean?
4. What *niyyah* should we have before performing *ṣalāh*?
5. How do we bring our good deeds with us to the Hereafter?

ACTIVITY PAGE

FILL IN THE BLANKS

A word bank has been given to you below.

1. Intention in Arabic is called _____.
2. When we perform any Islamic act like _____, _____ or *ṣawm*, we must have an intention.
3. Once we become _____, fasting is obligatory upon us in the month of _____.
4. Our intention should be "*qurbatan* _____".
5. The _____ is the sanctuary of Allāh (SWT).
6. If we perform any _____ or _____ act without the correct intention, then it is not accepted.
7. Anyone who performs a small act for the sake of Allāh (SWT), He will make the deed _____ than its worth.
8. *Qurbatan ilallāh* means to gain proximity to _____.
9. The Holy Prophet has said "*Verily, _____ are judged by the _____ behind them.*"

heart	intentions	Allāh (SWT)	<i>ṣalāh</i>	<i>wājib</i>	<i>mustahab</i>	<i>wuḍū'</i>	<i>Ramaḍān</i>
		<i>ilallāh</i>	<i>bāligh</i>	<i>niyyah</i>	greater	actions	

UNSCRAMBLE THE FOLLOWING WORDS:

1. **yahyni** - _ _ _ _ _

2. **jiwāb** - _ _ _ _ _

3. **libagh** - _ _ _ _ _

4. **aṣmw** - _ _ _ _ _

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:

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'an and the *ḥadīth* of the Holy Prophet (S) and the *A'immaḥ* (A). *Taqīd* refers to following a *mujtahid* in Islamic law.

Bulūgh

This part looks at the period in our lives when we turn *bāligh*. 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.

PREPARING FOR ṢALĀH

LEARNING OBJECTIVES



1. Understand when it is *wājib* and *mustaḥab* to perform *wuḍū'*
2. Understand the basic rulings regarding *wuḍū'*
3. Understand that the water for *wuḍū'* must be *mubāḥ*, *muṭlaq* and *ṭāhir*.

MY NOTES



WHEN IS WUDŪ' WĀJIB?

Wuḍū' itself is a *mustaḥab* act. It only becomes *wājib* before the following actions:

- Before praying any *wājib* or *mustaḥab ṣalāh* (except for *ṣalāt al-mayyit*)
- Before touching the Arabic script of the Qur'ān
- Before touching the names of Allāh (SWT) (in any language)
- For the *wājib tawāf* of the Ka'bah



When doing *wuḍū'*, it is better to do it with the general *niyyah* of *qurbatan ilallāh* (seeking proximity to Allāh (SWT)) and not for a specific act like *ṣalāt al-maghrib*. That way, we can use the same *wuḍū'* to pray more than one *ṣalāh* (e.g. *maghrib* and *'ishā'*), touch the Qur'ān and so on. Otherwise, we would have to perform a separate *wuḍū'* for every action that requires it.

WHEN IS WUDŪ' MUSTAḤAB?

Sometimes it is not *wājib* but *mustaḥab* to do *wuḍū'*, meaning there is a lot of *thawāb* to do it but it is not a must. There are many examples of when it is *mustaḥab* to do *wuḍū'*:

- * Before going to bed
- * Before reciting *du'ā'*
- * Before reciting Qur'ān (even if you don't touch the writing)
- * Before entering a *masjid* or the shrine of a *nabī* or Imām
- * When you are angry
- * When visiting a Muslim cemetery

CONDITIONS FOR WUDŪ'

Before performing *wuḍū'*, it is important to ensure that we remove everything that will stop the water of *wuḍū'* from reaching the skin, such as rings, watches, nail polish and socks.

We must also make sure that the water we use is:

- * **Mubāḥ** = we have permission to use it
- * **Muṭlaq** = pure
- * **Ṭāhir** = not *najis*

ACTIVITY



Practical demonstration of *wuḍū'* in the classroom

We are not allowed to use anything without the owner's permission, because it is like stealing. Something that is used without the owner's permission is called *ghasbī*. Water which is not *ghasbī* is *mubāḥ*, and can be used for *wuḍū'*.

The place where we perform *wuḍū'* must also be *mubāḥ*. The container holding the water for *wuḍū'* must be *mubāḥ*, and must not be made of gold or silver.

Water for *wuḍū'* must be *muṭlaq* (pure) and must not be mixed with anything. It must also be *ṭāhir*. *Wuḍū'* cannot be performed using *najis* water.

DO YOU REMEMBER?

When preparing for *ṣalāh*, we must think of the following:

- * *Niyyah*
- * *Wuḍū'*
- * *Qiblah*
- * Place of *ṣalāh*
- * Time of *ṣalāh*

These are called ***muqaddimāt al-ṣalāh***



DID YOU KNOW?



It is *mustaḥab* to remain in *wuḍū'* at all times during the day. This means we should do *wuḍū'* when we wake up in the morning and every time our *wuḍū'* breaks, we should perform *wuḍū'* again.

KEY POINTS



1. *Wuḍū'* is *mustaḥab* but becomes *wājib* before certain actions such as *ṣalāh* and touching the Arabic writings of Qur'ān.
2. It is *mustaḥab* to remain in *wuḍū'* at all times.
3. It is *mustaḥab* to perform *wuḍū'* before certain acts such as reciting *du'ā'*, visiting a graveyard and going to sleep.
4. Before starting *wuḍū'*, we should remove everything that will stop the water from reaching the skin, such as watches and socks.
5. The water of *wuḍū'* must be ***mubāḥ*, *muṭlaq* and *ṭāhir***.

IN SUMMARY



1. When is it *wājib* to perform *wuḍū'*?
2. When is it *mustaḥab* to perform *wuḍū'*?
3. What are the 3 main conditions for the water of *wuḍū'*?
4. Why is it important to remove your watch and socks before *wuḍū'*?
5. *Wuḍū'* is not necessary before which *wājib ṣalāh*?

WĀJIBAT OF ṢALĀH

LEARNING OBJECTIVES

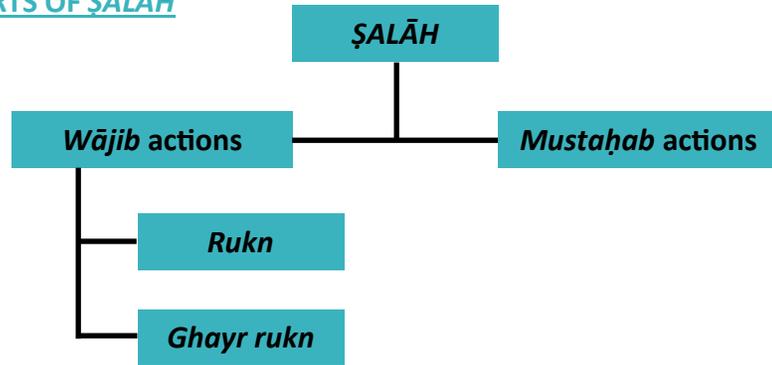


1. Learn all the *wājib* actions of *ṣalāh*.
2. Understand the difference between *rukṅ* and *ghayr rukṅ* actions of *ṣalāh*.

MY NOTES



WĀJIB PARTS OF ṢALĀH



The *ṣalāh* is divided into *wājib* and *mustahab* actions. The *wājib* parts of *ṣalāh* are:



Niyah (intention)



Takbirat al-Ihrām



Qiyām



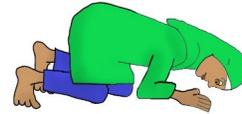
Qirā'ah



Ruku'



Sajdah (both)



Dhikr of ruku' and sajdah



Tartīb & muwālāt



Tashahhud



Salām

ACTIVITY



Draw this table and write at least 3 actions in each column

Actions of <i>ṣalāh</i>		
<i>rukṅ</i>	<i>ghayr rukṅ</i>	<i>mustahab</i>

All these *wājib* parts of *ṣalāh* are divided into two categories: *rukṅ* and *ghayr rukṅ*.

Rukṅ are the *wājib* parts of *ṣalāh* that cannot be missed – even by mistake. Even if they are not performed unintentionally, the *ṣalāh* becomes invalid (*bāṭil*) and must be repeated. If the *ghayr rukṅ* acts of *ṣalāh* are missed out by mistake, the *ṣalāh* is not *bāṭil*.

RUKN PARTS OF ṢALĀH

The *wājib rukn* parts of *ṣalāh* are:

1- Niyyah - You need to know which *ṣalāh* you are praying, whether it is *wājib* or *mustahab*, *adā'* or *qaḍā'*. The niyyah for *ṣalāh* must be that it is performed solely for seeking closeness to Allāh (SWT) (*qurbatan ilallāh*).

2- Takbirat al-ihrām - Must be done straight after the *niyyah* and the body must be still.

3- Qiyām - The “*rukn*” part of *qiyām* is to stand still during *takbirat al-ihrām* and after *qirā'ah* when you do *takbīr* just before *rukū'*.

4- Rukū'

5- Sujūd - *Sujūd* is the plural of *sajdah*. Both *sajdahs* are *wājib rukn*.

GHAYR RUKN PARTS OF ṢALĀH

The *wājib ghayr rukn* parts of *ṣalāh* are:

Qirā'ah - This is recitation during *qiyām* (the 2 *surāhs* or *taṣbīhāt al-arba'ah*).

Dhikr of rukū' and sujūd - All *wājib* recitations in *ṣalāh* must be in Arabic and pronounced as accurately as possible.

Tashahhud - In the 2nd and last *rak'ah*.

Salām - In the last *rak'ah*.

Tartīb - The order in which we perform the *ṣalāh* must be maintained.

Muwālāt - If a person intentionally stops *ṣalāh* due to “day-dreaming” or pauses too long such that a person watching might think they are no longer praying, then the *ṣalāh* is *bāṭil*.

IN SUMMARY

1. What is the difference between *rukn* and *ghayr rukn* acts of *ṣalāh*?
2. Which acts of *ṣalāh* are *rukn*? Which ones are *ghayr rukn*?

DID YOU KNOW?



The first *takbīr* (*Allāhu Akbar*) at the beginning of *ṣalāh* is called *takbirat al-ihrām* (just like the *ihrām* of *ḥajj*) because some things become *ḥarām* for you after this *takbīr* until you finish the *ṣalāh* (e.g. talking, laughing, turning away from *qiblah*, etc).

KEY POINTS



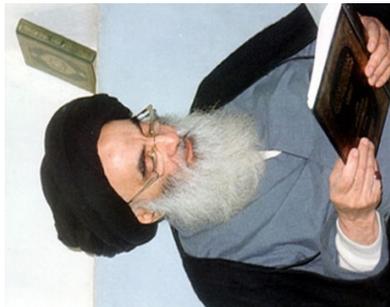
1. The *ṣalāh* is divided into **wājib** and **mustahab** actions
2. The *wājib* parts of *ṣalāh* are either **rukn** or **ghayr rukn**.
3. If any of the *rukn* acts of *ṣalāh* are missed out, even by mistake, the *ṣalāh* is *bāṭil*
4. If any of the *ghayr rukn* acts of *ṣalāh* are missed out intentionally, the *ṣalāh* is *bāṭil*. If they are missed out by mistake, the *ṣalāh* is not *bāṭil*.

TAQLĪD

LEARNING OBJECTIVES



1. Understand that *taqlīd* can only be done in *Furū' al-Dīn*
2. Understand the definitions of *mujtahid*, *muqallid* and *marja'*
3. Understand how to select a *marja'* for *taqlīd*



TAQLĪD CAN ONLY BE DONE IN FURŪ' AL-DĪN

When girls and boys attain *bulūgh*, then following the laws of Islam become *wājib* on them. They must perform all their acts of worship correctly, according to the teachings of the **Qur'ān** and **Sunnah**.

In order to know the correct rulings relating to the *Furū' al-Dīn* (such as *ṣalāh*, *ṣawm* and *ḥajj*), we must either become a *mujtahid*, or do *taqlīd* of a *mujtahid* (expert in Islamic law).

Taqlīd therefore means to follow the most learned person in matters of Islamic Law.

Taqlīd is only done in acts of worship and in the Islamic laws of dealing with others. At the *madrasah*, we study all such matters under **Fiqh**. *Fiqh* deals with the *Furū' al-Dīn*.

Q: Why can we not do taqlīd in Uṣūl al-Dīn?

We cannot do *taqlīd* in matters of '**Aqā'id** (also called *Uṣūl al-Dīn* or "roots of religion"). The *Uṣūl al-Dīn* are five: *Tawḥīd*, *'Adālah*, *Nubuwwah*, *Imāmah* and *Qiyāmah*. A Muslim has to understand these and have faith in them, and not just accept them because someone tells him or her to do so.

A person must understand and believe in the *Uṣūl al-Dīn* before accepting Islam. Once a person has become a Muslim, they can then follow a *mujtahid*, who will teach them how to perform the various acts of worship in daily life.

Q: How do we select a marja' for taqlīd?

We must do the *taqlīd* of the *mujtahid* who is the most learned in Islamic law. The most learned *mujtahid* is known as a **marja'**. To find out who is the most learned person, we can ask scholars to guide us.

GROUP ACTIVITY



In small groups, write down the meanings of the following words:

Mujtahid, Muqallid, Taqlīd, Sunnah, Sharī'ah, 'Aqā'id, Marja', Fiqh

IMPORTANT TERMINOLOGY

Mujtahid

A Shī'ah Ithnā 'Asharī Muslim who has reached a level of knowledge in Islamic law where he or she does not need to follow another *mujtahid*.

A *mujtahid* can find the Islamic ruling on any matter through research (mainly

from the Qur'ān and *Sunnah*).

A female *mujtahid* is called a *mujtahidah*.

Muqallid

Someone who follows a *mujtahid* to know how to practice the laws of Islam. The plural of *muqallid* is *muqallidīn*.

Marja'

This is a *mujtahid* who is followed by *muqallidīn*. The plural of *marja'* is *marāji'*.



IN SUMMARY

1. What does *taqlīd* mean?
2. Why is *taqlīd* not permissible in *Uṣūl al-Dīn*?
3. Who is a *muqallid*?
4. What is the meaning of the terms *mujtahid* and *marja'*?
5. What are the 2 main sources of Islamic Law?

DID YOU KNOW?



Ijtihād is derived from the term “*juhd*” which means effort and struggle. The jurist is called a *mujtahid* because of his efforts and struggle in deriving religious rulings.

MY NOTES



KEY POINTS



1. The main sources of Islamic Law are the **Qur'ān** and the **Sunnah**.
2. **Taqlīd** refers to following a **mujtahid** (expert in Islamic Law). A person who does *taqlīd* is a **muqallid**. A *mujtahid* who has *muqallidīn* (followers) is a **marja'**.
3. **Taqlīd** is allowed only for rulings relating to *Furū' al-Dīn*. It is not permissible in *Uṣūl al-Dīn*.

ŞALĀT AL-QAŞR

LEARNING OBJECTIVES



1. Understand the meaning of *şalāt al-qaşr*.

2. Understand how to perform *şalāt al-qaşr*.

3. Understand when to perform *şalāt al-qaşr*.

MY NOTES



WHAT IS ŞALĀT AL-QAŞR?

Şalāt al-qaşr refers to **shortened prayers**. When we travel to a place where we intend to stay for less than 10 days, we have to shorten our *şalāh*.

For *şalāt al-qaşr* to apply:

> 28 MILES

The total distance travelled from the boundary of your home city (going and returning) should be 28 miles (44 km) or more.

< 10 DAYS

The duration of the journey should be less than 10 days. If you travel to a place and plan to stay there for 10 days or more, then you must pray in full (like you do normally) from the very first day you arrive.

= ḤALĀL PURPOSE

The journey should not be for a *ḥarām* purpose.

Only 4 unit (*raka'āt*) prayers are shortened, so *fajr* and *maghrib* prayers are **not** shortened.

Şalāh	Number of <i>raka'āt</i>	
	Full	Qaşr
<i>Fajr</i>	2	-
<i>Zuhr</i>	4	2
<i>'Aşr</i>	4	2
<i>Maghrib</i>	3	-
<i>'Ishā'</i>	4	2

GROUP ACTIVITY



From the 3 lists below, which word in each list is the odd one out?

'*Ishā'* *Qaḍā'* *Şawm*

Fajr *Adā'* *Rukū'*

'Aşr *Qaşr* *Qiyām*

Zuhr *Taqlīd* *Sajdah*

Each 4 unit prayer is shortened to 2 units and the *niyyah* for the prayer becomes:

"I am praying 2 rak'ah şalāt al-qaşr wājib qurbatan ilallāh"

SALĀT AL-QAṢR

The distance of 28 miles or more should be measured from the city boundary and not from one's house. The boundary for London is generally considered to be the M25.

If you miss any *ṣalāt al-qaṣr* when you are travelling, you must perform its *qaḍā'*. The *qaḍā'* should also be shortened even if you are already back home, so you would pray 2 *rak'ah* prayers for the *qaḍā'* of *ḏuhr*, *'aṣr* and *'iṣhā'*).

Similarly, if you have a *qaḍā'* of a 4 *raka'āt ṣalāh* and decide to perform it whilst you are travelling, you must repay the *qaḍā'* as 4 *raka'āt* even though you are travelling because the *ṣalāt* was missed when you were not a traveller.



IN SUMMARY

1. What does *ṣalāt al-qaṣr* mean?
2. What is the minimum distance for *ṣalāt al-qaṣr* to apply?
3. What is the maximum number of days you can stay at one place for *ṣalāt al-qaṣr* to apply?
4. Which of the 5 daily prayers can be shortened?
5. If you miss a *ṣalāt al-qaṣr*, how should you offer its *qaḍā'* ?

DID YOU KNOW?



Travellers to Makkah, Maḍīnah or Kūfā, have the option to pray either *qaṣr* or full prayers. They can pray in full inside Masjid al-Ḥarām, Masjid al-Nabawī and Masjid Kūfā, as well as anywhere else in these cities. We also have the option of praying full prayers in the shrine of Imām al-Ḥusayn (A) (up to the distance of 25 arm lengths from the sacred tomb), even if we are there for less than 10 days.

MY NOTES



KEY POINTS



1. *Ṣalāt al-qaṣr* refers to shortened prayers. We must shorten any 4 unit *wājib ṣalāt* to 2 units when we travel.
2. For *ṣalāt al-qaṣr* to apply, we must be residing at each travel destination for less than 10 days and the total distance travelled should be 28 miles or more, measured from the home city boundary.
3. The *qaḍā'* of a *ṣalāt al-qaṣr* should be offered as a *qaṣr* (shortened) *ṣalāt* as well.

BULŪGH

LEARNING OBJECTIVES



1. Understand the concept of *bulūgh*
2. Understand when boys and girls reach the age of *bulūgh*.

MY NOTES



WHAT IS *BULŪGH*?

As boys and girls grow into men and women, they change physically and emotionally. This age of maturity is also called the age of puberty (or *bulūgh* in Arabic).

Q: When do boys and girls become *bāligh(ah)*?

Boys mature (become *bāligh*) usually around the ages of 12 - 15 years, while girls mature earlier. In Islam, girls are considered to be *bālighah* from the age of 9 (i.e. the 9th Islamic birthday).

Whatever is *wājib* on adults like *ṣalāh*, *ṣawm* and *ḥijāb* becomes *wājib* on boys and girls from the age of *bulūgh*.



WHAT ARE THE SIGNS OF *BULŪGH*?

There are various physical signs of *bulūgh*. Some are common to boys and girls like the growth of hair under the armpits and below the navel (called pubic hair) and some signs are unique to each gender.

GROUP ACTIVITY



Pictionary

In small groups, take turns to draw pictures showing one of these words:

***ḥijāb* *bāligh* *ṣalāh*
ṣawm *wājib***

Ask your teammates to guess the word. Your picture should have no letters or numbers!

When we become *bāligh(ah)*, we also become ***mukallaf*** (responsible). This means that we are now held responsible before Allāh (SWT) for our actions. This is the age from which we must do everything that is *wājib* and keep away from everything that is *ḥarām* in Islam. For example, someone who is *mukallaf* must know how to perform *wuḍū'*, pray 5 times a day, fast the whole month of *Ramaḍān*, observe *ḥijāb* and so on. In other words, they must know all the basics of Islam and act on them properly.

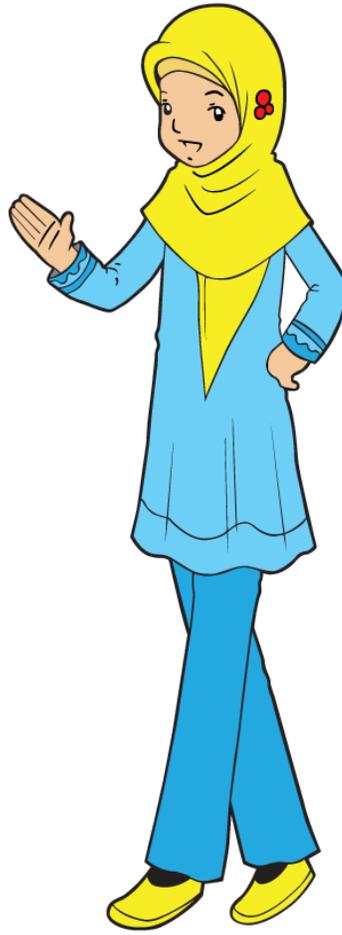
EMPHASIS ON HIJĀB

When a girl becomes *bālighah*, it is *wājib* on her to cover all her hair and body in public and in the presence of *ghayr maḥram* people, except for her face and her hands from the wrist to the fingers.

Bālighah girls and women do not have to wear *ḥijāb* when they are only with other women or with *maḥram* men like their grandfather, father or brothers. But they still have to dress respectfully and modestly in front of other women and in front of their fathers, brothers and all others *maḥram* to her. Dressing modestly means not wearing clothes that are too thin, short or tight on the body.

It is also *wājib* for girls to cover themselves fully (except for face and hands) when they pray *ṣalāh*.

Boys also have to dress respectfully and not to stare and admire women who are *ghayr maḥram*. Boys should not wear clothes that are too thin, short or tight on the body.



DID YOU KNOW?



A blind old man once came to visit the Holy Prophet (S). *Sayyidah Fāṭimah* (A) was present in the house at the time, and she observed *ḥijāb* the whole time the blind man was in their house. When he left, the Holy Prophet (S) asked her why she was fully covered even though the visitor was old and blind and couldn't even see her! She replied saying that even though he couldn't see her, she could still see him!

IN SUMMARY



1. What does *bulūgh* mean?
2. When do boys become *bāligh*?
3. When do girls become *bālighah*?
4. What are some of the signs of *bulūgh*?
5. What does *mukallaf* mean?
6. Why is it important for *bāligh* boys and *bālighah* girls to observe *ḥijāb*?

KEY POINTS



1. ***Bulūgh*** refers to the age of maturity according to Islamic Law.
2. Boys become ***bāligh*** around the age of 12 - 15 years, depending on when they develop signs of *bulūgh*. Girls become *bālighah* by their 9th birthday according to the Islamic calendar.
3. When we become *bāligh*, we also become ***mukallaf***, meaning that we have to obey all the rules of Islamic Law (e.g. perform all *wājibāt*).

GHUSL FOR WOMEN

LEARNING OBJECTIVES



1. Understand the meaning of *ḥayḍ* and *istiḥāḍah*.
2. Learn how and when to perform *wājib ghusl*.
3. Learn the actions which are *ḥarām* in the state of *ḥayḍ* and *istiḥāḍah*.

MY NOTES



HAYD AND ISTIḤĀḌAH

As a girl grows older, her body starts changing. She experiences some bleeding, which occurs every month. It is called **period** or **menstrual bleeding** (or *ḥayḍ* in Arabic).

Most menstrual periods last from 3 to 5 days, but in some women it can vary and continue for up to 7-10 days. If you count a menstrual cycle from the first day of one period to the first day of the next period, the average cycle is 28 days long. However, cycles in women can also vary, especially in young teenagers.

The average age for a girl to get her first period is 12. But this does not mean that all girls start at the same age. A girl can start her period (*ḥayḍ*) any time from the age of 8.

During the days that a female has her period, she is not required to pray the daily prayers or to fast. If she misses some *wājib* fasts in the month of *Ramaḍān*, she will have to perform *qaḍā'* for those missed fasts later. She doesn't have to pray *qaḍā'* for the prayers that she misses during her period.

Besides *ḥayḍ*, a *bālighah* woman can also experience bleeding that is not a part of her menstrual cycle. This unexpected irregular (non-period) bleeding is called *istiḥāḍah*. When a woman experiences *istiḥāḍah*, she still has to pray and fast but there are some additional rules for it (such as performing *wuḍū'* or *ghusl* before every prayer) that you will learn later.

WHAT IS HARĀM FOR A WOMAN DURING HAYD?

- × Praying *ṣalāh* of any kind including *ṣalāh al-āyāt*. She can, however, pray *ṣalāh al-mayyit* because it does not require *wuḍū'* or *ghusl*.
- × Entering any *masjid* including *Masjid al-Ḥarām* (Makkah), *Masjid al-Nabawī* (Madīnah) or the shrine of any of the *A'immaḥ* (A).
- × Touching the writings of the Qur'ān
- × Reciting any of the four *āyāt* of the Qur'ān for which *sajdah* is *wājib*.

WĀJIB GHUSL

Ghusl is a bath that is done in a special way and with a *niyyah*. There are three types of *ghusl* that are *wājib* for women only:

1. **Ghusl of ḥayḍ:** *Wājib* to perform after the end of the menstrual bleeding (period), before a woman can start *ṣalāh* and *ṣawm* again.
2. **Ghusl of istiḥāḍah:** *Wājib* for women after certain kinds of irregular bleeding.
3. **Ghusl of Nifās:** *Wājib* after the bleeding of childbirth.

GROUP ACTIVITY



Learn how to perform *ghusl* (*tartībī* and *irtimāsī*) as a class.

Every *ghusl* is performed in exactly the same way except that the *niyyah* is different. For example, after her period is over, a girl must perform *ghusl* of *ḥayḍ* with the intention:

“I am performing *ghusl* of *ḥayḍ*, *wājib qurbatan ilallāh*”

METHOD OF PERFORMING GHUSL

There are two ways of performing *ghusl*: ***tartībī*** and ***irtimāsī***.

Ghusl tartībī (step-by-step) is performed as follows:

1. ***Niyyah***: You should know why you are performing the *ghusl* e.g. “I am performing the *ghusl* of *ḥayḍ qurbatan ilallāh*”.
2. Wash **head and neck** first.
3. Then wash the **right side** of the body from the right shoulder downwards.
4. Then wash the **left side** of the body from the left shoulder downwards.

When washing any of the three areas mentioned above, it is good to also wash a bit of the other parts to ensure no part of the body remains unwashed.

DID YOU KNOW?



Apart from the *tartībī* (step by step) method, there is another method of performing *ghusl*. It is called *ghusl irtimāsī* (*ghusl* by complete immersion in water). It is not a common method of doing *ghusl*. If you would like to know more about this method, you can read the *risālah* of your *marja'*. *Ghusl irtimāsī* is not allowed when fasting or during *ḥajj* when wearing *iḥrām*.

KEY POINTS



1. ***Ḥayḍ*** refers to a woman's menstrual bleeding (period)
2. When a woman is in *ḥayḍ*, she is not required to pray or fast. She has to perform *qaḍā'* of any *wājib* fasts missed due to *ḥayḍ*, but does not have to do *qaḍā'* of any *ṣalāh* missed.
3. Non-period bleeding is known as ***istihāḍah***, and bleeding after childbirth is known as ***nifās***.
4. At the end of *ḥayḍ*, a woman must perform ***wājib ghusl*** before she can start praying or fasting again.

IN SUMMARY



1. What does *bulūgh* mean?
2. When do boys become *bāligh*?
3. When do girls become *bālighah*?
4. What are some of the signs of *bulūgh*?
5. What does *mukallaf* mean?
6. Why is it important for *bāligh* boys and *bālighah* girls to observe *ḥijāb*?

AKHLĀQ

What is *Akhlāq*?

Akhlāq is the plural of the Arabic word *khulq*, which means “**disposition**” (i.e. characteristics of a person and how one behaves with others). It can also be referred to as a person’s nature or personality. Islam places a lot of emphasis on refining one’s *akhlāq* by purifying the soul. We can do this by always performing all *wājib* actions and keeping away from everything that is *ḥarām*.

This Chapter Consists Of:

Adab (etiquette)

This part deals with Islamic etiquette (manners). In this section, we will look at the importance of cleanliness, bathroom manners, the *adab* (etiquette) of dressing, talking, eating and drinking, sleeping and travelling.

Relationships

In this section, we look at Islamic teachings on how to behave with others. We will learn how to respect teachers and the elderly, and the importance of being helpful to others. Islam teaches us that we are social beings. We have to live peacefully with others within our communities. This is why Islam places a lot of importance on maintaining good relationships with others.

Life of a Muslim

In this part, we look at how Muslims should behave. Islam is a peaceful and wonderful religion, but people will only understand what Islam truly means if Muslims portray themselves as good ambassadors of their faith. We will learn about a Muslim’s home and place of worship, and how to build good character through practicing good manners and keeping away from vices, such as lying.

Why Study *Akhlāq*?

The study of *Akhlāq* teaches us good manners, morality and virtue. It shows us how to purify our soul so that we can become perfect human beings. The Holy Prophet (S) had the most perfect *Akhlāq* and was sent as a role model for us. In the study of *Akhlāq* (A), we look at the teachings of the Qur’ān and the *sunnah* of the Holy Prophet (S) and the *Ahl al-Bayt* (A) on refining one’s character.

Dear Lord,

Guide us in understanding of how our character and manners, morality, and virtue should reflect true Islam. Allow us to be purified through our character so we can become perfect human beings and You can be happy with us.

BACKBITING

LEARNING OBJECTIVES



1. What does backbiting mean?
2. Why is backbiting *ḥarām*?
3. What does the Qur'ān say about backbiting?

MY NOTES



WHAT IS GHĪBAH?

Ghībah is backbiting.

Rasūl Allāh (S) defined backbiting by saying: “*Ghībah* is talking about someone in a way they would dislike.”



Imām Ja‘far al-Şādiq (A) defined it by saying: “*Ghībah* is to reveal (the evil) about a Muslim which Allāh has kept hidden.”



The Holy Qur’ān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُّبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ



O you who have faith! Avoid making too many assumptions - some assumptions are sinful - And do not spy on or backbite one another. Will any of you love to eat the flesh of his dead brother? You would hate it. And be conscious of Allāh; indeed Allāh is all-Forgiving, all-Merciful. [49:12]

The *āyah* of the Qur’ān above shows us that backbiting about a person is the same as eating their flesh after they die.

“*Ghībah* is a sign of a hypocrite (*munāfiq*).”

“The most disgusting habit to Allāh is backbiting.”

Imām Ja‘far al-Şādiq (A) said:



“If you backbite others then others will backbite you. Don’t dig a hole for your Muslim brother (or sister) otherwise you will fall into it. As you do to others, so shall be done to you.”

ACTIVITY



In small groups, discuss how you would feel if you found out that your friend was backbiting about you. What would you do if someone starts to backbite someone else in your presence?

WHY IS BACKBITING *HARĀM*?

Imām ‘Alī (A) has said:

“One who listens to backbiting is like one who backbites.”

This is because if we show an interest in what a person is saying when they are backbiting, it encourages them to do it more often. But if we show disgust and walk away or tell them to stop backbiting, they may give up the habit. By stopping someone from backbiting, you will have saved them from severe punishment on the Day of Judgement.

Ghībah causes disunity and hatred in a community. It breaks up families and creates ill feelings that can last for a lifetime.

Ghībah is a cowardly act, because the person being backbitten is not there to defend himself/herself.

When we hear others backbiting, we shouldn’t become their messengers. A man once spoke bad about our 6th Holy Imām (A) when the Imām was not present. Someone came to report it to the Imām, but the Imām became angry at him and said:

“He shot an arrow at me but missed. You picked the arrow from the ground and stabbed me with it!”



IN SUMMARY

1. What does *ghībah* mean?
2. What are the evil effects of *ghībah*?
3. Why do some people backbite?
4. What does the Qur’ān say about backbiting?
5. Why should we not listen to *ghībah*?



DID YOU KNOW?



Ghībah is addictive. If we are not careful we will soon start doing it every time we meet others.

We should never trust a backbiter because just as they tell us about others, you can be sure that they tell others about us!

MY NOTES



KEY POINTS



1. *Ghībah* means **backbiting**, which is saying something negative about another person in their absence.
2. *Ghībah* is **ḥarām**, and the Qur’ān likens it to eating the flesh of one’s dead brother.
3. When we hear someone backbiting, we **must** stop them or walk away.

SLANDER

LEARNING OBJECTIVES



1. What does slander mean?
2. How is slander different from backbiting?
3. Why is slandering someone not permissible in Islam?

WHAT IS TUHMAH?

Slander is similar to backbiting, except that what is said about another person is not even true.

Slander can also be defined as false accusation. In Arabic, it is called *tuhmah* (or *buhtān*).

When we hear something bad about another person, we should not believe it straight away.

Allāh (SWT) says in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا
أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ



O you who have faith! If an open sinner (fāsiq) should bring you some news, verify it, lest you should harm some people out of ignorance, and then become regretful for what you have done. [49:6]

Imām al-Ṣādiq (A) has said:

“When a mu’min accuses his fellow Muslim brother or sister of something untrue (i.e. does tuhmah), his faith (īmān) dissolves like salt dissolves in water.”



We should therefore be very careful not to accuse somebody of something when we are not a hundred percent sure of what they have done and why. Sometimes somebody may do something wrong out of ignorance (they don't know that what they are doing is wrong). Sometimes, we may not be aware of the entire situation, and the real intention behind that person's actions. We should therefore give them the benefit of the doubt.

Even when we are definitely sure of what someone may have done, we should not go around telling everyone about it.

ACTIVITY



Draw a picture to show how you would feel if you came to know that your classmate was backbiting or slandering you.

Q: How does tuhmah affect the community?

WE SHOULD PROTECT OUR REPUTATION

We should be careful not to tarnish our own reputation. For example, we should not go to places or do things that will make people suspect us.

Imām ‘Alī (A) said:

“A person who goes to a place where sin is committed, will be accused of sin.”



For example, if a person goes to a pub with his work colleagues, he may be accused of drinking alcohol even though he does not drink.

Similarly, if a boy and girl who are not *maḥram* to each other hang out together all the time, and spend a lot of time together, their intentions may be questioned. At the same time, *Shayṭān* takes advantage of such situations and pushes us towards sin. We should therefore be very careful not to put ourselves in situations where we become vulnerable to sin.

On the other hand, when we see someone in a place where sin is committed, we should not be quick to accuse them of sinning.

The Qur’ān warns us not to falsely accuse others or slander them based on mere suspicion:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا

O you who have faith! Avoid much suspicion. Indeed some suspicions are sins. And do not spy on or backbite one another.... [49:12]

IN SUMMARY

1. What is the meaning of *tuhmah*?
2. What is the difference between *tuhmah* and *ghībah*?
3. Why is *tuhmah harām*? What effects does it have on a community?
4. How can we protect our reputation so that others do not doubt our actions?

DID YOU KNOW?



Abū Dharr once asked *Rasūl Allāh* (S). **“Oh *Rasūl Allāh*, what is *ghībah*?”** *Rasūl Allāh* (S) answered, **“To say about your brother what he does not like to hear.”**

Abū Dharr said, **“What if that which is being said is true about that person?”** *Rasūl Allāh* (S) said, **“Know that if you mentioned what is really in him, that is considered to be *ghībah*, and if you spoke what is not really in him, then you have committed *buhtān*.”**

KEY POINTS



1. ***Tuhmah*** is the Arabic word for "slander", which means falsely accusing someone of something they have not done.
2. In ***ghībah***, what is said about another person is true, but in ***tuhmah*** it is untrue. Both are grave sins.
3. When we hear something negative about another person, we should not believe it straight away.
4. We should be careful not to put ourselves in a situation where others may suspect us of wrongdoing.

MISERLINESS

LEARNING OBJECTIVES



1. What is the meaning of *bukhl*?
2. Why should we not be *bakhīl*?
3. What does the Qur'ān say about being miserly?
4. How can we spend our wealth and knowledge in the way of Allāh (SWT)?

MY NOTES



DON'T BE A MISER!

Miserliness is called '*bukhl*' in Arabic and a miser is called '*bakhīl*'. The opposite of being a miser is to be generous. This is called '*sakhāwah*' and a person who is generous is called '*sakhīl*'.

Islam teaches us to be generous and not stingy. We must share our knowledge and wealth with others, especially when they are in need. Allāh (SWT) tells us in the Qur'ān that misers will be punished on the Day of Judgement.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا



Those who are stingy and bid [other] people to be stingy, and conceal whatever Allāh has given them out of His grace; and We have prepared for the faithless a humiliating punishment. [4:37]

We must also remember that whatever we spend in the way of Allāh (SWT), He will multiply it for us many times. Whatever we own has come from Allāh (SWT), and He has promised to give us more if we spend it in the right way.

Q: How can we spend our wealth in the way of Allāh (SWT)?

هَآأَنْتُمْ هَؤُلَاءِ تُدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ



Ah! There you are, being invited to spend in the way of Allāh; yet among you there are those who are stingy; and whoever is stingy is stingy only to himself.

Allāh is the All-sufficient, and you are all-needy, and if you turn away He will replace you with another people, and they will not be like you. [47:38]

ACTIVITY



Read the *ḥadīth* of Imām al-Mahdī (A) in the red box on the opposite page. What do you understand from this *ḥadīth*?

A MISER IS NOT JUST STINGY WITH HIS WEALTH!

Rasūl Allāh (S) said:

'A miser is far from Allāh and far from people but near to the Fire (of Hell).'

Imām al-Mahdī (A) says:

"I am ashamed before my Lord that when I see a brother in faith, I should ask Allāh to give him Jannah, but yet to be a miser when it comes to giving that same person some money.

Then on the Day of Judgement, Allāh would say to me:

'You asked Me to give him Jannah, yet you were not willing to give him anything you had. If Jannah had been yours, you would not have given it to anyone and you would have been a miser, a miser and a miser!'"

A miser is not just miserly with this money. He or she is also miserly with his time, knowledge and so on. Such a person never does anything for anyone unless there is some benefit for him/her.

He or she is also miserly with sharing happiness with others. That is why one *ḥadīth* says, the most miserly is the person who cannot even say *salām* to others.

Remember:

- Knowledge increases when it is shared.
- Allāh (SWT) multiplies our wealth when we spend in His way.
- If we help people when they are in need, we will also receive help when we need it.



DID YOU KNOW?



Rasūl Allāh (S) says:

'The most miserly of all people is the one who hears my name but is too miserly to even recite salawāt!'

MY NOTES



KEY POINTS



1) *Bukhl* is the Arabic word for miserliness. It means being stingy and not sharing with others.

2) Allāh (SWT) says in the Qur'ān that He will punish people who are stingy and do not share with others.

3) If we spend in Allāh (SWT)'s way, He will give us a lot more in return.

4) People can also be stingy with their knowledge, times and so on - not just their money.

IN SUMMARY



1. What does *bukhl* mean? What is the opposite of *bukhl*?
2. Why is it wrong to be stingy (miserly)?
3. What does the Qur'ān say about people who are miserly?
4. How can people be miserly with their time of knowledge?
5. Why should we spend our wealth in the way of Allāh (SWT)?

HONESTY & TRUTHFULNESS

LEARNING OBJECTIVES



1. Why must we always speak the truth?
2. What do the *Ma'ṣumīn* (A) say about honesty?
3. In what circumstances would we be allowed to lie?

MY NOTES



WE MUST ALWAYS BE TRUTHFUL

Allāh (SWT) loves those who never lie and always say the truth. To say the truth requires us to be brave and courageous. People who lie are cowards because they are afraid to say the truth.

Q: What is honesty?

Always speaking the truth is called honesty. Honesty also means never cheating others. When we cheat others, we hide the truth from them. That is why cheating is the same as lying and honesty is the same as being truthful.

Islam teaches us to be brave and always to say the truth. Sometimes when we say the truth, others may get upset with us and even hate us. But if we love Allāh (SWT), *Rasūl Allāh* (S) and the *Ahl al-Bayt* (A), we should follow their teachings and not be afraid to say the truth.

Sometimes we may make a mistake in life. Then when we are questioned about it by our parents, teachers or others, we are afraid to say the truth. However, we should be brave and say the truth, even if it may harm us.

When we speak the truth, we become stronger and more courageous and Allāh (SWT) loves the brave and the truthful.

We should also make sure that our friends and colleagues are honest people. Allāh (SWT) says in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ



O you who have faith! Be God-conscious, and be with the Truthful. [9:119]

In *sūrat al-Mu'minūn*, Allāh (SWT) describes the qualities of a *mu'min*. One of the qualities of a true believer described in this *sūrah* is being trustworthy and keeping one's promise.

LYING IS PERMISSIBLE IN SOME SITUATIONS

Lying is permissible under special conditions. For example, if a person's life is in danger and to protect him we say, "He is not here" when his enemies come looking for him. In fact, it is *wājib* to lie so as to save an innocent life.

Similarly, it is *ḥarām* for a Muslim to reveal or confess to others the sins he or she commits. So if someone asks a Muslim, "Have you committed this sin?" then to save his or her honour, it is ok to say something unclear like, "Do you really expect me to commit such a grave sin?" or "May Allāh (SWT) protect me from such a sin!"

ACTIVITY



In *sūrat al-Mu'minūn* (Chapter 23 of the Qur'ān), Allāh (SWT) describes the qualities of a true believer. In small groups, read the translation of the first 11 verses of this *sūrah* and list down the qualities of a *mu'min*.

A person who sins openly and tells others about his/her sins is called a *fāsiq*. Islam tells us to hide our faults in public because we should be ashamed of our sins, not proud of them. Also, if we tell others that we commit a particular sin, such as listening to music, they may think it is okay to do so as well. We would therefore be encouraging others to also sin.

Lying is also permissible when trying to bring peace between 2 people or groups who have been fighting with each other.

Rasūl Allāh (S) said:

“After the fulfilment of wājib acts, the best action is to bring about peace and reconciliation among people, because this is an act that spreads goodness in the world.”

He also said to Imām ‘Alī (A) in his final will:

“O ‘Alī, Allāh even likes a lie for the sake of peace and dislikes truth that spreads mischief.”



DID YOU KNOW?



Nabī Muḥammad (S) was known for being truthful and honest all the time. Even before he began preaching Islam and calling people to worship Allāh (SWT), some people used to call him ‘*al-Ṣādiq*’ and other people called him ‘*al-Amīn*’. *Al-Ṣādiq* means ‘**The Truthful One**’ and *al-Amīn* means ‘**The Honest one**’ or ‘**The Trustworthy one**’.

KEY POINTS



1. Allāh (SWT) loves those who are always honest.
2. Honesty means never lying or cheating others. An honest person is brave and courageous because he is not afraid of speaking the truth.
3. We are allowed to lie in certain situations, such as when saving the life of an innocent person, reconciling two people or hiding our own sins.

IN SUMMARY



1. Why should we always speak the truth?
2. Why do people lie sometimes?
3. In what situations are we allowed to lie?
4. Why should we hide our own sins from others?
5. Why was *Rasūl Allāh (S)* known as *al-Amīn*?

KINDNESS TO ANIMALS

LEARNING OBJECTIVES



1. Why did Allāh (SWT) create the animals?
2. How are animals useful to humans?
3. What animals should Muslims not keep as pets?
4. How should we treat animals?

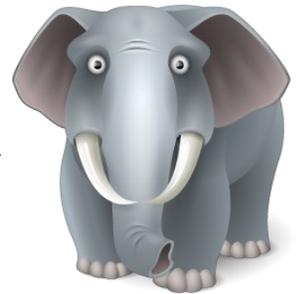
MY NOTES



SHOWING KINDNESS TO ANIMALS

Animals are beautiful creations of Allāh (SWT), He created them to serve us. Animals serve us in many ways, for example:

1. They provide us with food and drink.
2. They provide transport for people.
3. They carry our goods from one place to another.
4. They provide security.
5. Some animals are used for hunting.
6. They can also guide blind people.



We should therefore take good care of animals, especially those animals who are in our care, such as pets.

Muslims are not allowed to keep dogs or pigs as pets. Dogs are only allowed for special reasons. For example, if a person lives in a country where they need to keep a dog for security against thieves or if a person is blind and needs a specially trained dog to guide him or her when walking outdoors.

When a Muslim has to keep a dog, they should try and keep them outdoors or in a separate dog kennel so that it cannot lick pots, utensils or anything in the house. Dogs and pigs are *najis* creatures by nature, so if someone has any physical contact with them and either the person or the animal is wet at the place of contact, then the person becomes *najis*. This person cannot pray until the *najāsah* is removed.

If a person keeps birds or fish as pets, or if someone has a farm which has goats, chicken and so on, they must never forget to feed them and they must keep the area the animals live in (cage or aquarium) clean and safe. It is the duty of a Muslim who owns an animal to feed it and take care of it. Islam forbids cruelty to any animal.



Whenever we see animals that are cute, we always feel like taking them home. But looking after a pet is not easy. Listen to your parent's advice and speak to others who have pets first, to find out what is easy and what is difficult about keeping pets.



ACTIVITY



List 5 things you can do to show kindness to animals. Is eating an animal for food being unkind to the animal? Discuss this in small groups.

If you buy a pet and later find it hard to look after it, it is better to give it away, instead of keeping it and not looking after it properly.

Some pets can teach you a lot about friendship and responsibility and some pets are meant to live freely and not to be kept in a cage or a box. So think carefully before you get a pet. And if you still decide to get one, also think carefully about what kind of a pet you should keep.



DID YOU KNOW?



Most animals are very intelligent and live in communities. They have their own languages as well. Allāh (SWT) says in the Qur'ān:

وَمَا مِنْ دَابَّةٍ فِي
الْأَرْضِ وَلَا طَائِرٍ
يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّةٌ
أَمْثَلُكُمْ

There is not an animal on earth, nor a bird that flies on its wings, but they are communities like you... [6:38]

KEY POINTS



1. Allāh (SWT) created animals to serve humans.
2. We should be thankful to Allāh (SWT) for this great gift, and take good care of the animals.
3. We should never be cruel to animals, or harm them in any way.
4. We should be careful when keeping pets, as some pets can be very difficult to keep, and some are *najis*.

IN SUMMARY



1. List 5 animals and how they are useful to human.
2. Why should we treat animals with kindness?
3. How can we treat animals with kindness?
4. Is eating meat a form of cruelty to animals?
5. What should we consider before getting a pet?

RESPECT FOR PARENTS

LEARNING OBJECTIVES



1. Why is it necessary to respect our parents?
2. How do we show respect to our parents?
3. What does Allāh (SWT) say in the Qur'ān about respect for parents?
4. What happens to those who do not respect their parents?

MY NOTES



WHY SHOULD WE RESPECT OUR PARENTS?

Islam places a lot of emphasis on respect for parents. In fact, respect for parents is so important that in the Qur'ān, Allāh (SWT) repeatedly commands us to obey Him and obey our parents. Obeying our parents is therefore obeying Allāh (SWT) (unless our parents tell us to do something *ḥarām*, in which case we must not obey them, but still be polite and respectful to them).

Allāh (SWT) says in *sūrat al-Nisā'*:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا...



Worship Allāh and do not ascribe any partners to Him, and be good to parents... [4:36]

We must respect our parents because they brought us into this world and took care of us when we were little. They sacrificed a lot to ensure that we got the best start in life.

Our mothers have undergone a lot of difficulty during pregnancy, childbirth and the first few years of our life. Allāh (SWT) says in *sūrat Luqmān*:

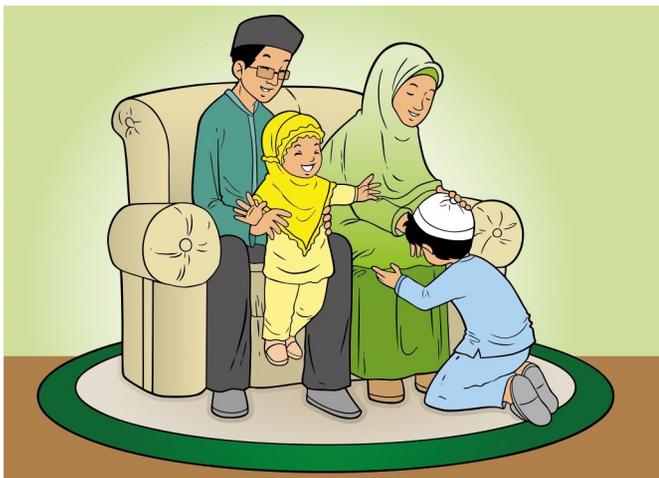
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ



أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ

We have enjoined man concerning his parents: His mother carried him through difficulty upon difficulty, and his weaning takes two years. Give thanks to Me and to your parents. To Me is the return. [31:14]

Our parents want the best for us. They will never ask us to do anything which would bring harm to us. They also have a lot of real life experience, because they have lived for a lot longer than we have. Respecting and obeying them would therefore make us successful both in this life as well as the Hereafter.



ACTIVITY



Write down 5 things you can do to show respect towards your parents.

HOW DO WE SHOW RESPECT TO OUR PARENTS?

We should never call our parents by their real names. We should always call them as “mummy” and “daddy” or “mum” and “dad”, or similar words in our own language.

When they call us or speak to us, we should answer politely and respectfully. **What** we say is important. But more important is **how** we say it. We should not be rude or answer back.

We should always say *salām* to them. Before going to bed, we should always hug or kiss them and tell them we love them and thank them for everything they do for us.

We shouldn't go out of the house without their permission. If they tell us not to go somewhere, we should obey them.

We must make sure they are never worried about us and never angry with us. When they are disappointed with us, we should immediately apologise and try and make them happy again by doing something nice.

We should never break the rules set by them, unless they tell us to do something *ḥarām*. Obeying them will help us to obey Allāh (SWT).

When we are in trouble, we should always talk to our parents first and ask them for help.

Parents are a special gift from Allāh (SWT) and a great blessing. We should always pray to Allāh (SWT) to forgive our parents and to keep them and us safe.



IN SUMMARY



1. Why is it necessary to respect our parents?
2. How should we treat our parents if they are not Muslims, or if they ask us to do something *ḥarām*?
3. How do we show respect towards our parents?
4. Why are parents considered a great blessing from Allāh (SWT)?

DID YOU KNOW?



Islam places so much importance on respect for parents, such that if they ask us to do something, we should not even say ‘uff’ to them (out of defiance or laziness):

Your Lord has decreed that you shall not worship anyone except Him, and be kind to parents... do not say to them, ‘uff’ and do not chide them, but speak to them noble words. [17: 23]



KEY POINTS



1. We must respect parents because they brought us into this world and sacrificed a lot to raise us.
2. Allāh (SWT) commands us to obey, respect and love our parents. We must love and respect them, even if they are not Muslims.
3. We can show respect to our parents by saying *salām* to them, obeying them, speaking to them with respect and being kind to them.

RESPECT FOR TEACHERS & SCHOLARS

LEARNING OBJECTIVES



1. Why should we respect our teachers?
2. Why is it necessary to respect our scholars?
3. How do we show respect to our teachers and scholars?
4. What are the rights of a teacher according to *Risālat al-Huqūq* of our 4th Holy Imām (A)?

TEACHERS ARE SPECIAL

Teachers play a very important role in our lives. They share their knowledge with us so that we grow to be intelligent and independent people. Islam therefore teaches us to respect our teachers just the way we respect our parents. Without our teachers, we would not know what we know, and would not be able to do much in life.

The Holy Prophet (S) instructed us to “*seek knowledge from the cradle to the grave*”. If we follow this advice, we would have teachers helping us grow intellectually throughout our lives.

Islam has given special rights to the teacher. Imām Zayn al-‘Ābidīn (S) has explained to us the rights of a teacher in his famous *Risālat al-Huqūq*:

- * We should listen to them when they are teaching us and not disrupt their teaching.
- * We shouldn’t argue with them or raise our voices above theirs.
- * We should respect them like we do our parents, even outside the classroom.
- * If we hear someone speaking ill of them, we should defend them.
- * We should hide their faults and talk about their good actions.
- * We should pray for them and continue to remember them even after we stop studying with them and after they have passed away.

Imām ‘Alī (A) advised his close companion Mālik al-Ashtar to be close to teachers and scholars, and learn from them. He said:



“O Malik! Study often with the scholars and have frequent discussions with those who are wise.”



MY NOTES



ACTIVITY



Write a short letter to your teacher at the Madressa thanking him/her for sacrificing their Sunday morning to teach you.

RESPECT FOR 'ULAMĀ' (SCHOLARS)

Allāh (SWT) has given a special status to 'ulamā' (scholars) because of their knowledge. He says in the Qur'ān:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ...



...Allāh will raise those of you who have faith and those who have been given knowledge (the 'ulamā') in ranks... [58:11]

In the above verse, Allāh (SWT) says that He will give the scholars a special rank (status) on the day of judgement.



Rasūl Allāh (S) has said:

“Visiting a scholar (to gain knowledge) is more loved by Allāh than doing tawāf of the Ka'bah 70 times, and more excellent than performing Ḥajj and 'Umrah 70 times. Allāh will raise the status of the one who visits the 'ulamā' 70 times, and send down mercy upon him. The angels will bear witness that Heaven is guaranteed for him.”

We eat food so that our bodies may become strong and healthy. Similarly, we must gain knowledge to strengthen our minds and souls. A scholar is like a spiritual parent who nourishes our soul. We should therefore be careful to choose the right scholars so that we receive true knowledge.

When we sit in the presence of a scholar, we should quietly listen to him and learn from him. Imām al-Bāqir (A) says:



“When you sit with a scholar, be more eager to hear him than to talk yourself. Learn how to listen well just as you learn how to speak well, and do not interrupt his speech.”

IN SUMMARY



1. Why does Islam command us to respect our teachers?
2. What is *Risālat al-Ḥuqūq*?
3. What are the rights of a teacher according to *Risālat al-Ḥuqūq*?
4. Why does Islam give a special status to scholars?

DID YOU KNOW?



When 'Umar ibn 'Abd al-Azīz was a small child, he used to curse Imām 'Alī (A), because he was taught to do so by the 'Umayyad rulers. One day, his teacher heard him curse Imām 'Alī (A) and asked him to stop doing that. 'Umar had great respect for his teacher, so he stopped cursing the Imām. When he grew up, he became a caliph and stopped the people from cursing the Imām.

KEY POINTS



1. Teachers and scholars are special because they nourish our minds and souls just the way our parents provide us with food to nourish our bodies.
2. Allāh (SWT) will give scholars a special status on the Day of Judgement.
3. Imām Zayn al-'Ābidīn (A) has taught us the rights of a teacher in his famous work titled *Risālat al-Ḥuqūq*.

WHY IS HIJĀB NECESSARY?

People often ask the question: “Why do Muslims have to observe *hijāb*?”

The answer is simple. Muslims observe *hijāb* because it has been commanded by Allāh (SWT). Muslims believe in Allāh (SWT) and submit to Him. They obey His commands. That is why they observe *Hijāb*.

We must understand that Allāh (SWT) does not ask us to do anything without a good reason. He has created us and knows best how we should live our lives. That is why it is necessary to live our lives according to His teachings.

Hijāb is necessary because it protects people in society. It ensures that everyone is treated with dignity and respect. When people show off their good looks, people only judge them based on their looks. However, those who dress modestly are judged by their personality, intelligence and character.

Hijāb also gives us an identity as Muslims. We must be proud of our faith and not be ashamed to show others that we are Muslims. Nowadays, a lot of evil is being committed in the name of Islam. If we don't show the good side of Islam by being good role models, people will think that Islam is a religion of violence and terrorism.

Hijāb is not limited to dressing. Complete *hijāb* includes:

- * not admiring the beauty of members of the opposite gender who are not *maḥram* to us.
- * limiting our interaction with those *ghayr maḥram* to us to only what is essential.



DID YOU KNOW?



Nabī Mūsā (A) once helped the daughters of *Nabī Shu'ayb* (A) take water to their home. On the way, *Nabī Mūsā* (A) was so careful about *hijāb* that he requested the daughters of *Nabī Shu'ayb* to walk behind him, so that his gaze would not fall on them unnecessarily.

KEY POINTS



1. *Hijāb* comes from the word “*ḥajaba*” which means ‘to cover or hide’.
2. *Hijāb* is necessary for both men and women.
3. *Hijāb* includes covering oneself appropriately to maintain modesty. It also includes lowering one's gaze by not staring at members of the opposite gender, and limiting our interaction with *ghayr maḥram*, so that we don't fall into sin.

IN SUMMARY



1. What is the meaning of *hijāb*?
2. How should men observe *hijāb*?
3. How should women observe *hijāb*?
4. Why is *hijāb* necessary in society?
5. Our *hijāb* identifies us as Muslims. Why is this necessary?

FORGIVENESS

LEARNING OBJECTIVES



1. Understand the importance of forgiving others when they do something wrong.
2. Understand that Allāh (SWT) forgives those who forgive others.

MY NOTES



WE SHOULD BE KIND AND FORGIVING

When we make mistakes or disobey Allāh (SWT), we do *istighfār* and *tawbah*, meaning we ask Allāh (SWT) to forgive us for our mistakes and give us another chance. Similarly, when we hurt other people, we say “sorry” to them and we hope they will forgive us too.

Sometimes other people hurt us and do wrong to us. Allāh (SWT) loves those who are kind and forgiving like Him. Therefore, instead of getting angry or taking revenge, we also should forgive others and give them another chance, just as we would like to be forgiven when we do something wrong.

Allāh (SWT) says in the Qur’ān He will forgive us if we forgive others:

وَأَنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



And if you excuse, forbear and forgive (others), then Allāh is indeed all-Forgiving, all-Merciful. [64:16]

Remember that not everyone is bad on purpose. Some people make mistakes out of ignorance or unknowingly. We should always control our anger and forgive them. We should also pray to Allāh (SWT) to forgive them and to guide them to become better.

Rasūl Allāh (S) was treated very badly by the *Quraysh* of Makkah when he started preaching Islam. They threw stones and rubbish at him and called him bad names. They ridiculed him and even tried to kill him. He left Makkah and went to Madīnah, where he had greater support. When *Rasūl Allāh (S)* came back to Makkah with a powerful army, he forgave the *Quraysh* and did not take any revenge on them. This shows us the importance of forgiving others, even when they have been very cruel to us.

Allāh (SWT) says in the Qur’ān:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا



يُحِبُّ الظَّالِمِينَ

In this verse, Allāh says that if someone wrongs us, they can be punished for their wrongdoing, but if we forgive them, Allāh will reward us. Allāh does not love the unjust. [42:40]

ACTIVITY



Do a role play in class based on the story of Mālik al-Ashtar and the shopkeeper in the market of Kūfā.

A STORY ABOUT FORGIVING OTHERS

Mālik al-Ashtar was the commander of Imām ‘Alī (A)’s army. He was very tall and strong. One day, he was walking through the market in Kūfā, when a shopkeeper decided to make fun of him and threw a hazelnut at him. Everyone in the market was surprised to see what this man had done, but Mālik did not care about it. He did not even look back or pay any attention to the shopkeeper. He continued walking on until he disappeared in the crowd.

One of the other people in the market said to this shopkeeper, “Do you know who was the man that you threw the hazelnut at?” The shopkeeper replied, “No, he was just a passer-by like all the others who pass-by.” “That was Mālik al-Ashtar, the companion of Imām ‘Alī (A) and the commander of his army” the other man replied.

The shopkeeper ran after Mālik al-Ashtar to apologize to him, but he could not find him because Mālik had disappeared in the crowd and was now far away. He asked if anyone had seen Mālik, and was told that Mālik had gone to the *masjid*.

The shopkeeper went to the *masjid* and saw Mālik praying to Allāh (SWT). When Mālik finished praying, the man fell at his feet and begged for forgiveness. He was worried that he would be punished by Mālik for what he had done.

Mālik said, “Don’t worry. It is not a problem. I only came to the *masjid* to pray to Allāh to forgive you. You are free to go and I have no hatred for you in my heart.”



IN SUMMARY



1. Why is it necessary to forgive others?
2. What lessons can we learn from the story of Mālik al-Ashtar and the shopkeeper in the market of Kūfā?

DID YOU KNOW?



Rasūl Allāh (S) said to Imām ‘Alī (A):



“My intercession shall not reach the person who does not accept the apology from another person, whether the apology is truthful or untruthful.”

MY NOTES



KEY POINTS



1. Islam teaches us to be kind and forgiving to others, when they do something wrong to us.
2. We should forgive others just as we would like Allāh (SWT) to forgive us for our sins. We should also ask Allāh (SWT) to forgive them and guide them.
3. Allāh (SWT) says in the Qur’ān that He will forgive those who forgive others.

GENEROSITY

LEARNING OBJECTIVES



1. Why are some people generous whereas others are miserly?
2. Why is it necessary to be generous to others?
3. How can we benefit from our wealth even after death?
4. Why should we give in charity openly and in secret?

MY NOTES



GENEROSITY COMES FROM TAWAKKUL

Generosity is called *sakhāwah* or *infāq* in Arabic. *Sakhāwah* comes from *tawakkul* (complete trust and reliance in Allāh (SWT)), while miserliness shows a lack of *tawakkul*. This is because a person who has faith that Allāh (SWT) will provide for him/her has no reason to hoard or fear poverty. On the other hand, a person whose faith and trust in Allāh (SWT) is weak, worries about poverty and holds on to everything without sharing with others.

Allāh (SWT) tells us in the Qur'ān:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ



وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Shayṭān frightens you of poverty and prompts you to sin. But Allāh promises you His forgiveness and grace, and Allāh is all-Bounteous, all-Knowing. [2:268]

The first step to being generous is realising that everything belongs to Allāh (SWT) alone, and He is the true provider. Whatever we own comes from Him. When we die, our wealth will be inherited by others. Therefore, if we are stingy and do not spend our wealth, we are like a security guard who is guarding someone else's wealth. When we are generous, we are not really giving 'our' wealth or possessions. We are simply sharing what was placed in our trust by Allāh (SWT).

If we wish to keep our wealth or possessions with us after death, the only way to do this is to spend it in the way of Allāh (SWT).

Q: How can we spend our wealth in Allāh (SWT)'s way?

Allāh (SWT) says in the Qur'ān:

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ



إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ

يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

And whatever wealth you spend, it is for your own benefit, as you do not spend but to seek Allāh's pleasure, and whatever wealth you spend will be repaid to you in full, and you will not be wronged. [2:272]



ACTIVITY



Draw a picture showing a generous person, and another one showing a stingy person.

GIVING GENEROUSLY IN THE WAY OF ALLĀH (SWT)

We should give in charity openly so that when others see it, they also feel encouraged to give charity. However, we should also give secretly, so that it is purely for the pleasure of Allāh (SWT):

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ
خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will make up for some of your misdeeds, and Allāh is well aware of what you do. [2:271]

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

And whatever wealth you may spend, Allāh indeed knows it. Those who give their wealth by night and day, secretly and openly, they shall have their reward near their Lord, and they will have no fear, nor will they grieve. [2:273-274]

Being miserly prevents others from getting help. It shows a lack of trust in Allāh (SWT). It prevents humans from learning to benefit each other and interferes with the process of how Allāh (SWT) provides for some of His creatures through the means of others. The worst form of being stingy is to hoard what people need the most, such as knowledge, wealth and necessities of life like food and water.

IN SUMMARY

1. Define the terms *sakhāwah* and *tawakkul*.
2. *Sakhāwah* comes as a result of *tawakkul*. What does this mean?
3. Why should we give in charity both openly as well as in secret?

DID YOU KNOW?



Imām Zayn al-Ābidīn (A) used to carry sacks full of dates and bread on his shoulders and distribute it to the poor. Many poor people of Medina used to receive food daily but they did not know its source. When the Imām passed away and the people did not receive their meals, they realised that it was the Imām who was bringing food for them in the darkness of the night.

KEY POINTS



1. Generosity (*sakhāwah*) comes from *tawakkul*. People who have strong faith in Allāh (SWT) are always generous because they know that Allāh (SWT) will provide for them.
2. Allāh (SWT) will multiply wealth that is spent in His way.
3. What we spend in Allāh (SWT)'s way will be rewarded to us in the Hereafter.
4. We should give in charity openly as well as in secret.

PRIDE AND ARROGANCE

LEARNING OBJECTIVES



1. What is *takabbur*?
2. What is *'ujb*?
3. Why is *takabbur* a negative quality?
4. How do we overcome pride?

MY NOTES



WHAT IS TAKABBUR?

Takabbur is the Arabic word for "pride". A proud person thinks he or she is superior to others. *Takabbur* is closely related to *'ujb*, which means 'self-conceit'.

Q: What is the difference between *takabbur* and *'ujb*?

'Ujb refers to a state where a person feels that he/she is really great at something.

Takabbur is when a person feels that only he/she is great at something and everyone else is not.

People who have *'ujb* and *takabbur* have the following qualities:

- * They think they are better than everyone else.
- * They feel that they are very important and deserve a lot of respect, but don't respect others.
- * They are vain (they care too much about their looks and the clothes they wear).

Pride is a major sin and will be punished severely. Allāh (SWT) says in the Qur'ān:

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ



Is not the [final] abode of the arrogant (those who are proud) in hell? [39:60]

Luqmān was a very wise man, and his advice to his son has been recorded in the Qur'ān. He said to his son:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلًّا



مُخْتَالٍ فَخُورٍ

And do not turn your face away from people in contempt, nor walk on earth with pride; surely Allāh does not love any self-conceited (arrogant) boaster. [31:18]

If we want to overcome pride, we only need to look at ourselves and think: What real power do we have? We have no real control over our body. We can become ill at any time and will die whenever Allāh (SWT) chooses. Other people will replace us, and we will be forgotten. We have no control over the earth. We feel helpless when a natural disaster occurs. We are dependent on food, water and oxygen to survive. How can we then be proud?

ACTIVITY



List 5 characteristics of a proud person and 5 characteristics of a humble person.

PRIDE IS A QUALITY OF SHAYTĀN

When Allāh (SWT) created *Nabī Ādam* (A), he asked the angels to perform *sajdah* to His new creation. Shayṭān was proud and refused to obey Allāh (SWT)'s command. For this reason, he was removed from his lofty station in Allāh (SWT)'s proximity forever:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ

And when We said to the angels, 'Prostrate before Adam', they prostrated, but not Iblīs: he refused and acted arrogantly, and he was one of the faithless. [2:34]

Sermon 192 in *Nahj al-Balāghah*:

Imām 'Alī (A) explains in this sermon that we should take a lesson from what Allāh (SWT) did with Shayṭān. *Shayṭān* had worshipped Allāh (SWT) for 6,000 years, but all his good acts were wiped out due to his pride and disobedience. Allāh (SWT) will not let a proud person enter *Jannah*, as he has already set an example by kicking Iblīs out of it due to pride.

Shayṭān wants us to be proud people and encourages us to disobey Allāh (SWT). A humble person would never disobey Allāh (SWT) intentionally. However, once we become proud and arrogant, we no longer fear Allāh (SWT), and therefore feel that it is okay to sin.



IN SUMMARY

1. What is the meaning of *takabbur*?
2. Why is it not good to be proud?
3. What advice did Luqmān give his son?
4. How can we overcome pride?
5. Why did Allāh (SWT) throw Iblīs out of his proximity?

DID YOU KNOW?



Imām Ja'far al-Ṣādiq (A) says:



"There is a special section for the arrogant people in Hell. It is called Saqr."

KEY POINTS



1. *Takabbur* refers to a feeling of superiority.
2. Allāh (SWT) wants us to be humble and not arrogant.
3. Pride is a major sin. Allāh (SWT) says in the Qur'ān that the proud people will be punished in hell.
4. *Shayṭān* was proud and disobeyed Allāh (SWT). He was thrown out of Allāh (SWT)'s proximity.
5. Pride makes us disobey Allāh (SWT).

HOW DO WE OVERCOME JEALOUSY?

Everyone has a special gift from Allāh (SWT) and we only have to find what we have been blessed with.

For example, someone may be an artist but not have a good voice to recite Qur'ān or *qasīdah* in public. Another person may be a poet but not very good with building and repairing things with their hands. Yet another person may be very good with cooking but someone else may be better with teaching and helping little children. If we are not jealous, Allāh (SWT) will help us find our special gift in life!

And once we find our special gift from Allāh (SWT) and realise that we too have a special ability that others do not have, we must never be proud and boast about it or show off. Instead, we should thank Allāh (SWT) and try and use our gift to help others.

When we thank Allāh (SWT) and use our gift from Allāh (SWT) to help others, Allāh (SWT) makes us better and gives us more. But when we use it to show off and brag, Allāh (SWT) takes it away or the gift becomes a punishment and we harm ourselves with it.



IN SUMMARY

1. What is the meaning of the Arabic word *hasad*?
2. Why is it not good to be jealous of others?
3. What did Qābīl do to his brother out of jealousy?
4. How can we overcome jealousy?
5. Why are some people jealous of others?

DID YOU KNOW?



There lived in Baghdad a very wealthy man of excellent character. His neighbour was very jealous of him. He always tried to make his rich neighbour look bad by spreading false rumours about him, but all his efforts were in vain. His jealousy became so strong that he forced his servant to kill him, and then blame the rich neighbour for the murder!

KEY POINTS



1. Jealousy is called *hasad* in Arabic.
2. When we are jealous of someone, we hate them and try to stop them from becoming better.
3. Instead of being jealous of people who are better than us, we should be happy for them, and work hard to become like them.
4. When we become very jealous, we end up doing something very wrong, such as bullying someone.

THE QUR'ĀN

LEARNING OBJECTIVES



1. Why is it important to recite the Holy Qur'ān regularly?
2. What is the *adab* of reciting the Qur'ān?
3. What is the reward of reciting the Qur'ān?
4. What are the rights of the Qur'ān?

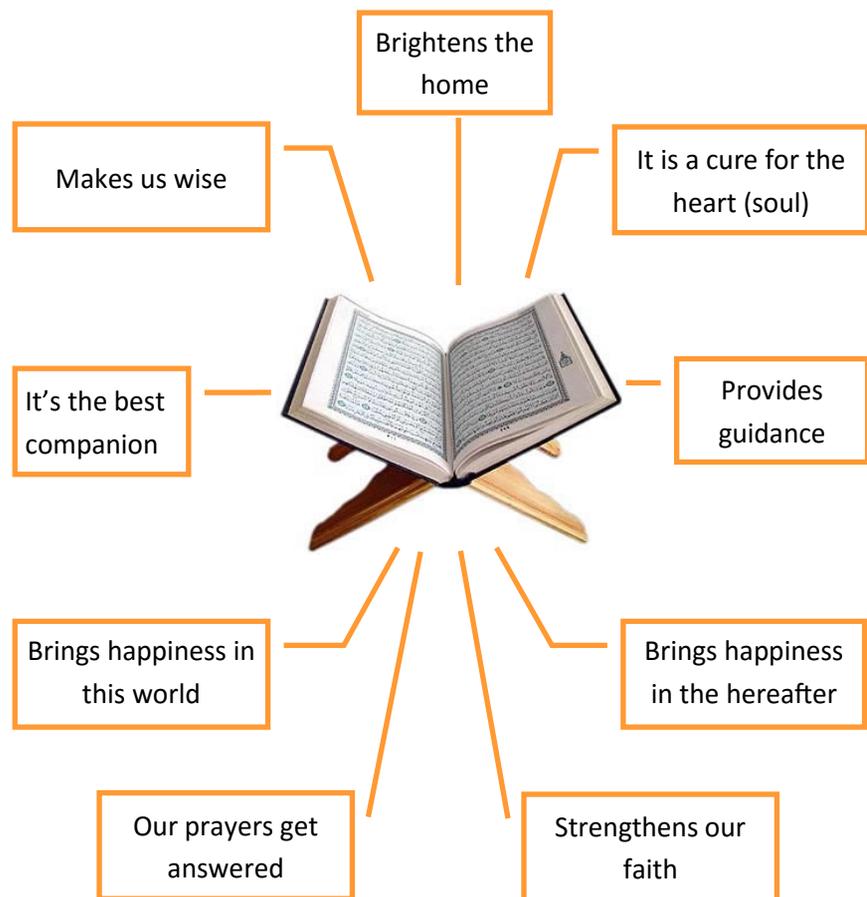
MY NOTES



IMPORTANCE OF RECITING THE HOLY QUR'ĀN

The Qur'ān is Allāh (SWT)'s final revelation. It was revealed to *Rasūl Allāh* (S), and has remained unchanged over the centuries. It contains guidance for all of mankind, especially those who believe in Allāh (SWT).

Reciting the Holy Qur'ān has numerous benefits. The most important reason for reciting Qur'ān on a regular basis is to get guidance from it. Allāh (SWT) talks to us through the Qur'ān, and teaches us how to live a good life, as well as prepare for the hereafter.



What are the rights of the Qur'ān?

- * When it is recited, we must listen to it quietly.
- * We should handle it with proper care, and keep it in a safe place.
- * We should recite it regularly.
- * We should follow its teachings.

Rasūl Allāh (S) said:

"The best of you is he who learns the Qur'ān and teaches it to others."



ACTIVITY



Open the Qur'ān and read the following verses:

16:98

47:24

What do these two verses teach us?

THE ETIQUETTE (ADAB) OF RECITING THE QUR'ĀN

We should perform *wuḍū'* before touching the writings of the Qur'ān. Allāh (SWT) says in the Qur'ān:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

No one touches it (the Qur'ān) except the pure ones. [56:79]

We should recite a *du'ā'* before reciting the Qur'ān, asking Allāh (SWT) to allow us to understand the true meaning of what we are reciting and benefit from it.

We should start our recitation with:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek protection from Allāh (SWT) from Shayṭān, the accursed.

Followed by:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful.



We should sit facing *Qiblah* if it is possible to do so.

The Qur'ān should be recited with humility, slowly and with the correct *makhārij* (pronunciation). We should also try to understand what we are reciting by reading the translation, and pondering over the meanings. If we come across a *wājib sajdah* verse, we must perform *sajdah* straight away. When we end the recitation, we should say:

صَدَقَ اللَّهُ الْعَلِيِّ الْعَظِيمِ

Allāh, the Sublime, the Great, is truthful in what He has said.

IN SUMMARY



1. What is the meaning of the Arabic word *ḥasad*?
2. Why is it not good to be jealous of others?
3. What did Qābīl do to his brother out of jealousy?
4. How can we overcome jealousy?
5. Why are some people jealous of others?

DID YOU KNOW?



Imām Ḥasan al-'Askarī (A) reports from Rasūl Allāh (S):



Recite it (the Qur'ān) as Allāh gives you ten rewards for each letter that you recite from it.

MY NOTES



KEY POINTS



1. The Qur'ān is a very special and important book because it contains the words of Allāh (SWT).
2. Allāh (SWT) talks to us and guides us through the Qur'ān.
3. There are many benefits of reciting the Qur'ān regularly.
4. It is the right of the Qur'ān that it is handled with respect, recited regularly, and its teachings are followed.

TRUST IN ALLĀH (SWT)

LEARNING OBJECTIVES



1. What is the meaning of *tawakkul*?
2. How does *tawakkul* affect our lives?
3. Understand that *tawakkul* does not mean praying all day and not working hard to earn a living.

MY NOTES



TAWAKKUL

Tawakkul means having complete faith and trust in Allāh (SWT). In the Qur'ān, Allāh (SWT) says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ
إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا



...And whoever is conscious of Allāh, He shall make a way out for him, and provide for him from where he does not imagine. And whoever puts his trust in Allāh, He will suffice him... [65:2-3]

When we put our complete trust in Allāh (SWT), He will provide for us. A person who has *tawakkul* on Allāh (SWT) is always content and pleased with what Allāh (SWT) has given him/her. He/she does not rely on others, and has full faith that Allāh (SWT) will not abandon him/her. People who do not have *tawakkul* are always afraid of losing their wealth, so they become stingy and start hoarding.

Q: What is the difference between hoarding and saving for the future?

As we grow older our responsibilities increase. This can cause a lot of stress and worry about the future. What happens if we fall sick? What will happen if our parents leave this world? What if we lose our job? What about this and that....?

However, if we put our trust in Allāh (SWT) and understand that He loves us and will take care of us, nothing can harm us. Trust in Allāh (SWT) therefore makes our lives easier and keeps us stress-free.



ACTIVITY



Write a short paragraph starting with "I trust Allāh (SWT) because..."

IF ALLĀH (SWT) HELPS US, NO ONE CAN HARM US

Allāh (SWT) says in the Qur'ān:

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ



If Allāh helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allāh let all the faithful put their trust. [3:160]

Imām 'Alī (A) said:

"Tawakkul is that you should see no one as being the provider of your sustenance (rizq) except Allāh."



When Imām al-Ṣādiq (A) was asked about *tawakkul*, he said:

"It means that you should not fear anyone or anything along with Allāh."



Tawakkul does not mean that we just sit at home and "trust" that Allāh (SWT) will take care of all our needs. *Rasūl Allāh* (S) once met a group of people who were not farming for their food and simply waiting for others to give them handouts. He asked them, "who are you?" They said, "we are those who trust in Allāh". *Rasūl Allāh* (S) said to them, "No, actually you are parasites. You don't work and you expect others to work and pay for your expenses and to feed you."

Tawakkul therefore means working very hard in life, and trusting Allāh (SWT) to reward us for our efforts.

DID YOU KNOW?



Imām 'Alī (A) was once fighting in battle. He was about to kill an enemy of Islam when the enemy said to Imām: "I've heard that you always give to those who ask from you". The Imām replied, "Yes, that's true". His enemy then asked the Imām for his sword, and the Imām gave it to him. The enemy then said to the Imām, "You have no sword to fight with. Who will protect you now?" The Imām replied, "Allāh will protect me." The man was so touched with Imām's trust in Allāh (SWT) that he became a Muslim.

KEY POINTS



1. *Tawakkul* means having complete trust in Allāh (SWT).
2. When we have *tawakkul* in Allāh (SWT), we will not feel stressed or worried in life.
3. If we place our trust in Allāh (SWT), He'll take care of us.
4. Having *tawakkul* does not mean praying at home or in the mosque all day without working hard. We should always work hard to earn a living.

IN SUMMARY



1. What is the meaning of *tawakkul*?
2. Why should we put our trust in Allāh (SWT)?
3. How does *tawakkul* change our life?
4. What does the Qur'ān say about *tawakkul*?
5. Does *tawakkul* mean we should not save for the future?

NEIGHBOURS

LEARNING OBJECTIVES



1. Why is it necessary to maintain good relations with our neighbours?
2. How can we maintain good relations with our neighbours?
3. What are the rights of a neighbour?

MY NOTES



MAINTAINING GOOD RELATIONS WITH NEIGHBOURS

Our neighbours are those who live next to us. The Arabic word for neighbour is "jār". Islam places a lot of importance on having good relations with neighbours. If we are good to our neighbours, they will also be good to us, and will help us in our time of need.

Allāh (SWT) says in the Qur'ān:

And be kind...to the neighbour who is your relative and to the neighbour who is not a relative... [4:36]



Good neighbours are a blessing of Allāh (SWT) and we should thank Allāh (SWT) if we have a neighbour who is respectful and trustworthy.

Islam asks us to respect the rights of neighbours, even if they are not Muslims. However, we should be careful not to compromise on the laws of the *sharī'ah*. For instance, if we eat at a non-Muslim neighbour's house, we should make sure that the food is *ṭāhir* and *ḥalāl*.

Q: How can we maintain good relations with our neighbours?

- * When we see our neighbour, we should greet them with a smile.
- * When they are celebrating a happy occasion, such as a wedding or the birth of a child, we should congratulate them and give them a gift.
- * We should offer them support when they are sad or distressed.
- * We should send them sweets on Eid and on their Holy days (e.g. Christmas).
- * We should not be noisy, and should not behave in a way that would inconvenience them.
- * We should look after their property when they are away.
- * If our neighbours are old or ill, we should help them with their household chores or send food to them.



ACTIVITY



Do you know the names of your neighbours? Make a list of 3 things you have done, or will do in the future, to maintain a good relationship with your neighbours.

RIGHTS OF NEIGHBOURS

Imām Zayn al-‘Ābidīn (A) explains the rights of neighbours in his *du‘ā’* for his neighbours and friends. In this *du‘ā’*, which can be found in *Sahīfah al-Sajjādiyyah*, he prays to Allāh (SWT) to give him the ability to:

- * be gentle to his neighbours.
- * remedy their shortcomings.
- * visit them when they are sick.
- * guide them.
- * give them good advice when they ask for it.
- * help them when they are away on a journey and when they return.
- * hide their faults and secrets.
- * share with them.
- * help them when they are in need even before they ask for it.

The Imām also makes special mention of the rights of neighbours in his famous work titled *Risālat al-Ḥuqūq*.

Rasūl Allāh (S) has said:

“Neighbours are of 3 kinds:

- 1. One who has got one right over you**
- 2. One who has got two rights over you**
- 3. One who has got three rights over you**



The neighbour who has 3 rights over you is the one who is a Muslim and a relative. The neighbour who has 2 rights over you is the one who is either a Muslim or relative. The neighbour who has 1 right over you is the one who is neither a Muslim nor a relative.”

Rasūl Allāh (S) also said:

“That person is not from me who sleeps contentedly while his neighbour sleeps hungry.”



DID YOU KNOW?



Rasūl Allāh (S) said that the angel Jibrā‘īl emphasised the rights of neighbours so much that *Rasūl Allāh (S)* thought they might even end up having a share in a person’s inheritance!

MY NOTES



KEY POINTS



1. Islam teaches us to be good to our neighbours and maintain good relations with them.

2. Imām Zayn al-‘Ābidīn (A) has taught us the rights of a neighbour in his *du‘ā’* for neighbours in *Sahīfah al-Sajjādiyyah* as well as in *Risālat al-Ḥuqūq*.

3. Good neighbours are a blessing from Allāh (SWT), as they are helpful and allow us to live in peace.

IN SUMMARY



1. What are the rights of a neighbour according to Imām Zayn al-‘Ābidīn (A)?
2. What can we do to maintain good relations with our neighbours?
3. Why are good neighbours a blessing from Allāh (SWT)?

VISITING THE SICK

LEARNING OBJECTIVES



1. What is the meaning of 'iyādah'?
2. Why is it necessary to visit people when they are not well?
3. How should we behave when we visit someone who is not well?
4. How can we help people who are not well?

VISITING A SICK PERSON IS CALLED 'IYĀDAH

'iyādah is a very important act because it is a sign of care and concern for the person who is sick.

There are many *ahādīth* which mention the importance of 'iyādah. It is a 'right' of a fellow Muslim, and a person who goes for the 'iyādah of another is accompanied by angels from the time he/she leaves home. The angels continue praying for him/her until he/she returns home from visiting the ill person.

When people are ill they are usually not just physically weak. Their spirits are down as well. When someone ill receives a visitor, they feel happy as they know that there are people who care about them even when they are bedridden. People who are ill but don't receive any visitors, often feel very lonely and depressed.

MY NOTES



When visiting someone who is ill, try and take a thoughtful gift like fruits (if they can eat) and also try and cheer them up and make them laugh instead of making them feel worse. A lot of times the person who is ill only needs some company or someone to talk to as a distraction from the pain and suffering. We should not talk too loudly or laugh too much, and should not stay for too long, as the patient needs time to rest and recover.

When we see others who are very ill, we should be thankful to Allāh (SWT) for His blessing of health and ask Him to help us use our health to serve Him. We should also pray to Allāh (SWT) for the quick recovery of the sick person.

Visiting a person who is ill can have a profound effect on the patient, especially if they are very lonely.



ACTIVITY



Design a "get well soon" card for a friend or relative who is not feeling well.

RASŪL ALLĀH (S) VISITS A LADY WHO IS ILL

There was an old lady who always threw trash on *Rasūl Allāh (S)* as he walked past her house. When she did not do so for a few days, *Rasūl Allāh (S)* enquired about her and when he found out she was ill, he went to visit her. She thought he had come for revenge, but the sincere and thoughtful action of *Rasūl Allāh (S)* that was only out of his love for all of Allāh (SWT)'s creatures had a great effect on her. She was ashamed of her past behaviour and chose to accept Islam.



Tablīgh and guiding others to the right path is not always done by preaching - often it is done by showing love to others and practising good *akhlāq*. And *'iyādah* is the perfect opportunity to show our love for others, who are also Allāh (SWT)'s creatures.

IN SUMMARY



1. What is the meaning of *'iyādah*?
2. Why is it important to visit the sick?
3. How should we behave when we visit the sick?
4. How did *Rasūl Allāh (S)* treat the old lady who always threw rubbish on him?

DID YOU KNOW?



In *sūrat al-Naḥl* (The bee) in the Qur'ān, Allāh (SWT) says that honey made by bees has healing properties. Honey can make a great gift for a sick person!

KEY POINTS



1. *'iyādah* means visiting a sick person.
2. In many *aḥādīth*, we are told that *'iyādah* is a Muslim's right.
3. When we visit a sick person, angels accompany us and pray for us.
4. When visiting a sick person, we should try to cheer them up, and pray for his/her quick recovery. We should also thank Allāh (SWT) for the good health He has given us.

TĀRĪKH

What is *Tārīkh*?

Tārīkh is an Arabic word meaning history. In this chapter, we will specifically look at the history of Islam. This dates back to the very beginning of creation. Our journey into Islamic history will take us through the creation of the universe, the creation of *Nabī Ādam* (A) (the first man), the *anbiyā'* of Allāh (SWT), the *sīrah* of the Holy Prophet (S), the lives of the *Ma'şūmīn* (A), and Islam today.

This Chapter Consists Of:

Qiṣaṣ al-Anbiyā'

This part looks at the stories of the prophets before Prophet Muḥammad (S). "*Qiṣaṣ*" is the Arabic word for "stories". "*Anbiyā'*" is the plural of "*nabī*". It means Prophets.

The Holy Prophet (S)

This part looks at the *sīrah* of the Holy Prophet (S), meaning the "life" of Prophet Muḥammad (S).

***Ma'şūmīn* (A)**

In this part, we study the lives of *Sayyidah Fāṭimah* (A) and the *A'immah* (A). "*Ma'şūmīn*" is the plural of "*ma'şūm*", meaning "one who does not sin (i.e. sinless)". "*A'immah*" is the plural of "Imām".

Places of interest

This part takes us through the history of various places that shaped the history of Islam.

People in focus

This section is dedicated to the lives of people who made a significant impact (positive or negative) on Islam.

***Tārīkh* in the Qur'ān**

The Qur'ān is full of historical anecdotes from which we can learn lessons. This part looks at some of these Qur'ānic stories.

Paving the way

This part tells us how we can take lessons from history to prepare for the coming of the 12th Holy Imām (A).

Why Study *Tārīkh*?

In numerous places in the Qur'ān, Allāh (SWT) narrates the stories of the past people, and asks us to ponder over them so that we may learn lessons from them. Our history tells us who we are, where we come from, and where we are headed.

Dear Lord,

Guide us in understanding the history of Islam so that we may learn lessons from the stories of the Prophets, and other parables in history. May this also give us a clearer direction for our future.

QĪŞAŞ AL-ANBIYĀ': NABĪ IBRĀHĪM (A)

LEARNING OBJECTIVES



1. *Nabī Ibrāhīm* (A) and his son built the Ka'bah
2. What did *Nabī Ibrāhīm* (A) pray for when he finished building the Ka'bah?
3. What are *Hajar al-Aswad* and the *Maqām Ibrāhīm*?

NABĪ IBRĀHĪM (A) BUILDS THE KA'BAH

Nabī Ibrāhīm (A) had a son named *Ismā'īl*. When this son was born, Allāh (SWT) commanded *Nabī Ibrāhīm* (A) to leave him and his mother *Sayyidah Hājar* in the desert. *Nabī Ismā'īl* (A) grew up in this desert. When he was a young man, Allāh (SWT) commanded his father to build the Ka'bah.

Nabī Ibrāhīm (A) and his son *Ismā'īl* (A) started building the Ka'bah. They searched for stones from the hills around Makkah. *Nabī Ismā'īl* carried the heavy rocks and *Nabī Ibrāhīm* put them in place to build the walls of the Ka'bah.

When the Ka'bah was complete, Allāh (SWT) told *Nabī Ibrāhīm* (A) to put a special stone from *Jannah* in the corner of the Ka'bah near its door. This stone is called *Hajar al-Aswad* (The Black Stone).

Nabī Ibrāhīm (A) used to stand on a rock when he was building the Ka'bah and Allāh (SWT) made the rock a little soft so the footprints of *Nabī Ibrāhīm* (A) were left on it. When you go to Makkah you can see the stone with *Nabī Ibrāhīm* (A)'s footprints. It is called the *Maqām Ibrāhīm* (the standing place of Ibrāhīm).

DU'Ā'



When *Nabī Ibrāhīm* (A) made the Ka'bah with the help of his son *Nabī Ismā'īl* (A), he prayed to Allāh (SWT):



رَبَّنَا تَقَبَّلْ مِنَّا

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“Our Lord, accept it from us!
Indeed You are the All-
hearing, the All-knowing”
[2:127]



Courtesy - www.VoiceOfN

ACTIVITY



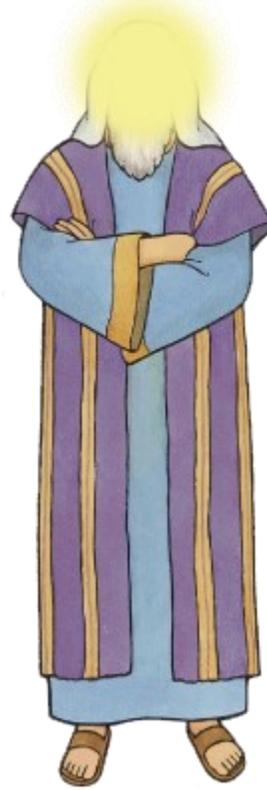
Draw a picture of the Ka'bah showing the door and *Hajar al-Aswad*.

NABĪ IBRĀHĪM (A)'S PRAYERS

When *Nabī Ibrāhīm (A)* finished building the Ka'bah, he made a series of prayers to Allāh (SWT). He prayed for Makkah to become a safe place and to make it a source of blessing for those who believe in Allāh (SWT) and in the Day of Judgement.

He also prayed to Allāh (SWT) to accept their efforts in building the Ka'bah as per His instructions. He asked Allāh (SWT) to bless his descendants such that they also become true believers and worship Him alone. Allāh (SWT) answered all the prayers of *Nabī Ibrāhīm (A)*. That is why the best of people who worshipped Allāh (SWT) - the Holy Prophet (S) and his *Ahl al-Bayt (A)* - were all descendants of *Nabī Ibrāhīm (A)*.

Nabī Ibrāhīm (A) made a special prayer to Allāh (SWT) to send a prophet to Makkah who would teach the people about Allāh (SWT) and make them good human beings. Allāh (SWT) sent the Holy Prophet (S) many years later to answer the prayer of *Nabī Ibrāhīm (A)*.



DID YOU KNOW?



Nabī Ibrāhīm (A) had 2 sons: *Nabī Ismā'īl (A)* and *Nabī Ishāq (A)*.

The Holy Prophet (S) is a descendant of *Nabī Ismā'īl (A)*.

KEY POINTS



1. Allāh (SWT) told *Nabī Ibrāhīm (A)* to build the Ka'bah with the help of his son, *Ismā'īl (A)*.
2. When the Ka'bah was complete, Allāh (SWT) told *Nabī Ibrāhīm (A)* to place the *Hajar al-Aswad* (a special black stone from *Jannah*) in one corner of the Ka'bah.
3. The stone on which *Nabī Ibrāhīm (A)* stood whilst making the Ka'bah is called *Maqām Ibrāhīm* (the standing place of *Ibrāhīm*).
4. *Nabī Ibrāhīm (A)* made a series of prayers to Allāh (SWT) and all of them were answered. One of these was for Allāh (SWT) to send a prophet to guide the people of Makkah. Allāh (SWT) sent the Holy Prophet (S).

IN SUMMARY



1. Why did *Nabī Ibrāhīm (A)* and his son *Nabī Ismā'īl (A)* go to the desert in Makkah?
2. What is *Zamzam*?
3. What is the *Hajar al-Aswad*?
4. What is *Maqām Ibrāhīm*?
5. What did *Nabī Ibrāhīm* pray for when he finished building the Ka'bah?

QĪṢAṢ AL-ANBIYĀ' : NABĪ DĀWŪD (A)

LEARNING OBJECTIVES



1. Who was *Nabī Dāwūd* (A)?
2. Who are the Banū Isrā'īl?
3. Who was Jālūt?
4. What does the Qur'ān say about *Nabī Dāwūd* (A)?

MY NOTES



NABĪ DĀWŪD (A)

Nabī Mūsā (A) freed the Banū Isrā'īl from slavery and brought them out of Egypt to the land of Palestine. However, they were constantly engaged in war against the Philistines who finally managed to banish them from their homes. After spending many difficult years in exile, they came to their leader *Nabī Ṣamū'īl* (A) (Samuel in English) and asked him to appoint a king for them so that they could regain their land.

On the command of Allāh (SWT), *Nabī Ṣamū'īl* (A) appointed Ṭālūt as their king. The Banū Isrā'īl protested and said that Ṭālūt was a poor and unknown man. However, *Nabī Samuel* informed them that Allāh (SWT) had chosen Ṭālūt because of his knowledge, wisdom and strength.

Ṭālūt led the Banū Isrā'īl to Palestine to fight the enemy. The Philistines were led by a fearsome commander, a giant named Jālūt (Goliath). The sight of Jālūt filled the Banū Isrā'īl with terror and no one dared to fight him.

Nabī Dāwūd (A) was present in the army of Ṭālūt. He was only a young man at the time, and had not come to fight. His job was to attend to his 3 older brothers and to bring news of the war back to their father.

When he saw Jālūt, he approached Ṭālūt and said, "Let me fight this devil because I have killed a tiger and a bear who attacked my father's sheep." The brave words of *Nabī Dāwūd* (A) impressed Ṭālūt, who allowed him to fight.

Nabī Dāwūd (A) approached Jālūt. He stood before the enemy, armed only with a catapult and the staff with which he used to guide his sheep.

Before Jālūt could react, he shot a stone from his catapult and struck the giant Jālūt's forehead and brought him to the ground. *Nabī Dāwūd* (A) then drew Jālūt's heavy sword and killed him. This scared the Philistines, who fled the battlefield in panic.

Ṭālūt was impressed with *Nabī Dāwūd* (A)'s victory and married his daughter to him.

ACTIVITY



In small groups, arrange the names of the following *anbiyā'* in order:

- Sulaymān
- Mūsā
- Dāwud
- Ṣamū'īl

NABI DAWUD HAD THE GIFT OF SOFTENING IRON WITH HIS HANDS

Allāh (SWT) says in the Qur'ān:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ
وَأَتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ



Through Allāh's Will, they defeated their enemy. Dāwūd killed Jālūt and Allāh gave him the kingdom and wisdom and taught him whatever He wished [2:251]

Nabī Dāwūd (A) was made commander-in-chief of Ṭālūt's army and after Ṭālūt passed away, *Nabī Dāwūd* (A) became the king.

Allāh (SWT) gave him wisdom and the Divine Book **Zabūr**, which he used to recite in a beautiful voice to attract the people to the words of Allāh (SWT).

Allāh (SWT) gave *Nabī Dāwūd* (A) many blessings. When he praised Allāh (SWT), the mountains and birds would also join him and praise Allāh (SWT) with him. *Nabī Dāwūd* (A) could also melt iron in his hands like wax and he used this gift to design lightweight battle armour. Even though he was the king, *Nabī Dāwūd* (A) made different things out of iron and sold it to people to earn his living.

Allāh (SWT) says in the Qur'ān:

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا
يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَالنَّارُ لَهَا الْحَدِيدُ



Indeed We gave Dāwūd blessings from us, saying, "O Mountains! Sing (Allāh's praise) along with him, and O Birds!, you too." And We made iron soft for him.
[34:10]

Nabī Dāwūd (A) ruled wisely for many years and was succeeded by his youngest son, *Nabī Sulaymān*.

DO YOU REMEMBER?

Allāh (SWT) revealed the Zabūr to *Nabī Dāwūd* (A). He also revealed:

- * The Tawrāt to *Nabī Mūsā* (A)
- * The Injīl to *Nabī 'Īsā* (A)
- * The Qur'ān to *Rasūl Allāh* (S)

IN SUMMARY



1. Who saved the Banū Isrā'īl from Fir'awn?
2. Why did Allāh (SWT) select Ṭālūt to lead Banū Isrā'īl to victory?
3. Who was Jālūt? Why was everyone scared of him?
4. Who killed Jālūt?
5. Who succeeded *Nabī Dāwūd*?

DID YOU KNOW?



The story of *Nabī Dāwūd* and Jālūt is commonly referred to as the story of David and Goliath (in English)

Zabūr was revealed to *Nabī Dāwūd*. It is called 'The Psalms of David'.

MY NOTES



KEY POINTS



1. Allāh sent *Nabī Dāwūd* (A) many years after *Nabī Mūsā* (A).
2. *Nabī Mūsā* (A) had led Banū Isrā'īl to Palestine but they constantly fought with the Philistines and were thrown out of Palestine.
3. *Nabī Dāwūd* led the Banū Isrā'īl back to victory by killing Jālūt (Goliath), the leader of the Philistines.
4. The *Zabūr* was revealed to *Nabī Dāwūd*.

QĪŞAŞ AL-ANBIYĀ' : NABĪ SULAYMĀN (A)

LEARNING OBJECTIVES



1. Who was *Nabī Sulaymān*?
2. The encounter with the ant
3. Inviting the queen of *Sabā'* to Allāh (SWT).

NABĪ SULAYMĀN (A)

Nabī Sulaymān (A) was the son of *Nabī Dāwūd (A)* and inherited him as the king and prophet of Allāh (SWT). Allāh (SWT) granted *Nabī Sulaymān (A)* the greatest kingdom in the world. *Nabī Sulaymān (A)* could control the wind and even fly in the air while sitting on his throne. *Nabī Sulaymān (A)* was also given control over both men and *Jinn* and they served him faithfully and did whatever he ordered them to do. *Nabī Sulaymān (A)* could speak to all the animals and birds in their own language.

MY NOTES



One day, *Nabī Sulaymān (A)* was travelling with his army of *Jinn* and men, when they came to a valley that was full of ants. One of the wise ants saw the army coming towards them and told all the other ants to go into their homes, so that they would not accidentally be crushed by the army of *Nabī Sulaymān (A)*. *Nabī Sulaymān (A)* could hear the words of the ant so he asked the ant: ***“I am a prophet of Allāh. Do you think I would crush anyone?”***



And the wise ant said: ***“No, I knew you would not crush them but I did not want them to see your great army and forget the greatness of Allāh (SWT) and His blessings!”***

This was a great lesson for all of us that even when we see something great and powerful, we should always remember that Allāh (SWT) is ever greater and more powerful.

One day, when *Nabī Sulaymān (A)* was inspecting his army, he noticed one of his birds called *Hudhud* (a Hoopoe) was missing. He asked:

“Where is Hudhud? He better have a good excuse for being absent!”

Soon after that, *Hudhud* appeared. He told *Nabī Sulaymān* that he had stopped in a faraway land called *Sabā'*, ruled by Queen *Bilqīs*, where he saw some people worshipping the Sun.

Nabī Sulaymān sent *Hudhud* back to *Bilqīs* with a letter and in it he told her to stop worshipping the Sun and to believe in Allāh (SWT) and accept *Nabī Sulaymān* as the prophet of Allāh (SWT).



ACTIVITY



Look at the translation of the Qur'an. Can you find the letter of *Nabī Sulaymān (A)* in *Sūrat al-Naml*?

Queen Bilqīs tried to send some gifts to *Nabī Sulaymān* (A) but *Nabī Sulaymān* (A) sent them back and told her that Allāh (SWT) had given him an even greater kingdom and much more than what she had. Queen Bilqīs decided to go and visit *Nabī Sulaymān* (A) with her people. *Nabī Sulaymān* (A) wanted to show Bilqīs how much power Allāh (SWT) had given him so he asked:

“Who can bring me the throne of Queen Bilqīs even before she gets here?”

One *Jinn* said:

“I can bring it even before you stand from your throne!”

There was a wise man in the court of *Nabī Sulaymān* (A) who said:

“I can bring it with the knowledge and power that Allāh (SWT) has given me, even before you blink!”

As *Nabī Sulaymān* (A) blinked, he found the throne of Bilqīs in front of him.

QUEEN BILQĪS VISITS NABĪ SULAYMĀN (A)

When Queen Bilqīs arrived, she was very surprised to see her throne had reached the palace of *Nabī Sulaymān* (A) even before her. As she entered the palace, she was amazed at how beautiful it was. She thought the floor was covered in water, so she lifted her dress a little to step over it but it was actually a crystal floor and there was no water. *Nabī Sulaymān* (A) wanted her to realise that not everything we see is what it appears to be. The Sun cannot be god just because it looks so bright and big.

Queen Bilqīs realised her mistake and changed her faith. She now believed in Allāh (SWT) and in *Nabī Sulaymān* (A).

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي
إِنَّكَ أَنْتَ الْوَهَّابُ



He (Sulaymān) said, ‘my Lord! Forgive me and give me a kingdom like no one will deserve after me; indeed You are the Giver of countless bounties’ [38:35]

IN SUMMARY



1. Who was the father of *Nabī Sulaymān* (A)?
2. What special powers did Allāh give to *Nabī Sulaymān* (A)?
3. Who was *Hudhud*? Why was he absent one day?
4. What did the people of Sabā’ worship?
5. Who brought the throne of Queen Bilqīs to *Nabī Sulaymān*’s (A) palace?

DID YOU KNOW?



When *Nabī Sulaymān* wrote a letter to the Queen of Sabā’, he started with *Bismillah*. This letter has been mentioned in *sūrat al-Naml* in the Qur’ān, which is why this *sūrah* has two *bismillahs*.

MY NOTES



KEY POINTS



1. *Nabī Sulaymān* (A) was the son of *Nabī Dāwūd* (A). He ruled over the greatest kingdom.
2. He could speak to the jinn, animals and birds.
3. He sent a letter to the Queen of Sabā’ telling her to stop worshipping the sun and believe in Allāh (SWT).
4. When Queen Bilqīs saw the great kingdom of *Nabī Sulaymān* (A), she accepted him as Allāh (SWT)’s messenger.

PLACES OF INTEREST: THE KA'BAH

LEARNING OBJECTIVES



1. What is the Ka'bah?
2. Who built it?
3. What do we mean by "House of Allāh"?
4. What is *Bayt al-Ma'mūr*?

MY NOTES

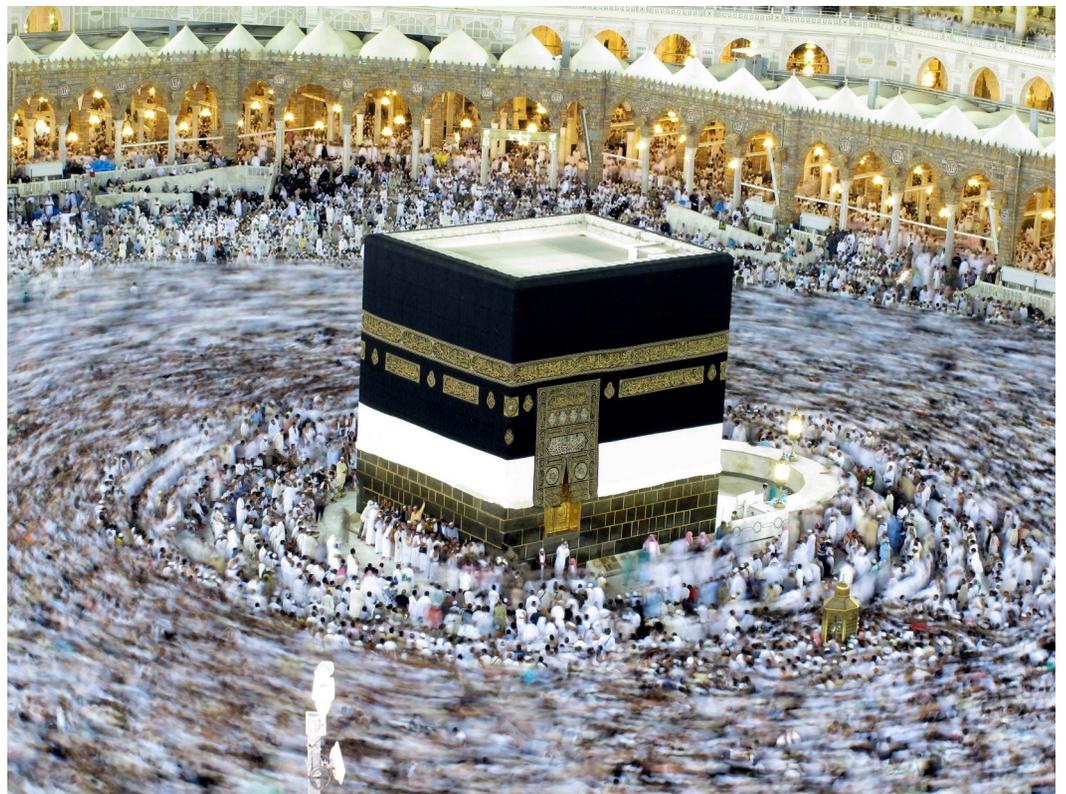


THE KA'BAH

The Ka'bah was built by *Nabī Ibrāhīm* (A) and *Nabī Ismā'īl* (A). It is the house of Allāh (SWT).

Q: What does "House of Allāh" mean? Does Allāh (SWT) need a house?

When *Nabī Ibrāhīm* (A) completed building the Ka'bah, Allāh (SWT) told him to call people from everywhere to come and visit it for pilgrimage (*Ḥajj*) and to worship Allāh (SWT) there. Since then, thousands of people go to Makkah to visit the Ka'bah and perform *Ḥajj* every year. Allāh (SWT) has made it *wājib* on all Muslims to go for *Ḥajj* once in their life. When we go for *Ḥajj* we walk around the Ka'bah 7 times.



ACTIVITY



List 3 times when it is necessary to face the *Qiblah*.

You can find clues in these letters

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

The Ka'bah is our *Qiblah*. Everyday when we pray *ṣalāh*, we turn towards Makkah to face the Ka'bah that *Nabī Ibrāhīm* built.

Q: For what other actions do we face the *Qiblah*?

Q: When is it *harām* to face the *Qiblah*?

BAYT AL-MA'MUR

Bayt al-Ma'mūr is a house in the 7th Heaven which is similar to the Ka'bah on earth. It is said that *Bayt al-Ma'mūr* is directly above the Ka'bah, in the Heaven, and it is frequently visited by the angels.

The Holy Prophet (S) visited this holy place when he went on *Mi'rāj*.

Imām al-Bāqir (A) says that when the Holy Prophet (S) reached *Bayt al-Ma'mūr*, it was time for *ṣalāh*. He led the angels in prayer at this holy place.

Bayt al-Ma'mūr has been mentioned in the Holy Qur'an in *sūrat al-Ṭūr* (*sūrah* 52, verse 4):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالطُّورِ

I swear by the Mountain,

وَكِتَابٍ مَسْطُورٍ

And the Book written

فِي رَقٍّ مَنشُورٍ

In an outstretched fine parchment,

وَالْبَيْتِ الْمَعْمُورِ ...

And the House (Ka'bah) that is visited, [50:1-4]



DID YOU KNOW?



Allāh (SWT) has many names and attributes which help us understand Him.

Al-Ṣifāt al-Salbiyyah are attributes that are negated from Allāh (SWT), meaning that He does not have these attributes.

One of these attributes is that Allāh (SWT) does **not** need a house to live in because He does not have a body

IN SUMMARY



1. What is our *Qiblah*?
2. When is it *ḥarām* to face the *Qiblah*?
3. Allāh (SWT) does not have a body and does not need a house. Why is the Ka'bah called the House of Allāh?
4. Where is the Ka'bah located? Who built it?
5. What is *Bayt al-Ma'mūr*?
6. What did the Holy Prophet (S) do when he visited *Bayt al-Ma'mūr* during *Mi'rāj*?

KEY POINTS



1. The Ka'bah is in *Makkah*. It is the house of Allāh.
2. It is our *Qiblah*.
3. Imām 'Alī (A) was born in the Ka'bah.
4. *Bayt al-Ma'mūr* is a house similar to the Ka'bah in the 7th heaven.
5. The Holy Prophet (S) visited this house when he went on *Mi'rāj*.

SAYYIDAH KHADĪJAH

LEARNING OBJECTIVES



1. To understand why *Rasūl Allāh* (S) married *Sayyidah Khadījah*?
2. *Sayyidah Khadījah* was *Rasūl Allāh* (S)'s first wife.
3. Abū Ṭālib arranged and performed the marriage ceremony of *Rasūl Allāh* (S) to *Sayyidah Khadījah*.

SAYYIDAH KHADĪJAH

Sayyidah Khadījah was a business woman. She used to send trade caravans to Syria. She used to stay in Makkah, and send a representative to head the caravan and trade on her behalf.

Despite being one of the richest people in Makkah, *Sayyidah Khadījah* was very humble and pure. Many people called her "*al-Ṭāhirah*" (The Pure One). She was also called "*Umm al-Aytām*" (The Mother of Orphans) because of her love for the orphans.

Abū Ṭālib suggested to *Sayyidah Khadījah* to send *Rasūl Allāh* (S) to Syria as her representative. At that time, *Rasūl Allāh* (S) had still not started preaching Islam. He was so honest and blessed that soon *Sayyidah Khadījah* found her business was doing much better under his leadership.

MY NOTES



Many people wanted to marry *Sayyidah Khadījah* because of her wealth and status but she always refused. She was famously known as the "Princess of the Arabs" (*Malikat al-‘Arab*). After some time, Abū Ṭālib sent his sister *Safiyah* to ask *Sayyidah Khadījah* if she would marry his nephew *Muḥammad* (S). *Sayyidah Khadījah* immediately agreed to this because she knew there was no one better than him.

Abū Ṭālib himself recited the marriage *‘aqd* between *Rasūl Allāh* (S) and *Sayyidah Khadījah* and he arranged for a feast (*walimah*) and invited people to come and celebrate the wedding. Everyone in Makkah was happy when they saw the most perfect man and woman in Makkah getting married to each other.

ACTIVITY



Can you find the titles of *Sayyidah Khadījah* on this page? What do they mean?



RASŪL ALLĀH (S)'S MARRIAGE TO SAYYIDAH KHADĪJAH

Sayyidah Khadījah was the first woman to accept the message of Islam and to accept *Rasūl Allāh* (S) as the Messenger of Allāh. As Islam began to spread and the enemies of Islam tried to harm *Rasūl Allāh* (S), Islam needed someone to defend it and also to support it financially. While Imām ‘Alī (A) always stayed with *Rasūl Allāh* (S) to defend him, *Sayyidah* Khadījah began to spend her wealth for Islam.

Allāh blessed *Sayyidah* Khadījah (A) by letting her wealth be the means of saving and supporting Islam. By the time she passed away, she had lost all her wealth, even though she was once the richest person in Makkah.

Sayyidah Khadījah was also the best wife *Rasūl Allāh* (S) ever had. *Rasūl Allāh* (S) was never unhappy with her and always remembered her and missed her even many years after she had passed away.

She is buried in *Jannat al-Mu‘allā* cemetery in Makkah.



IN SUMMARY

1. What was *Sayyidah* Khadījah famously known as?
2. What were her titles? What do they mean?
3. Why did *Rasūl Allāh* (S) want to marry *Sayyidah* Khadījah?
4. Who performed their marriage ceremony?
5. Where is she buried?

DID YOU KNOW?



Sayyidah Khadījah and Abū Ṭālib were *Rasūl Allāh*'s greatest supporters. They both died in the same year. *Rasūl Allāh* (S) was very sad to lose them. He called this year “*Ām al-Ḥuzn*” meaning “The Year of Sorrow”.

MY NOTES



KEY POINTS



1. *Sayyidah* Khadījah was the wealthiest woman in Arabia. She was known as “*Malikat al-‘Arab*”.
2. She was the first wife of *Rasūl Allāh* (S).
3. She was the first woman to accept Islam and always supported *Rasūl Allāh* (S). She spent all her wealth for Islam.
4. She is the mother of *Sayyidah* Fāṭimah (A).

DA‘WAT DHŪ‘L-ASHĪRAH

LEARNING OBJECTIVES



1. What is *Da‘wat Dhū‘l-Ashīrah*?
2. Who was invited to this *Da‘wah*?
3. What message did *Rasūl Allāh* (S) give to his family at this *Da‘wah*?

MY NOTES



DA‘WAT DHŪ‘L-ASHĪRAH

Three years after his mission had started, *Rasūl Allāh* (S) received the following revelation from Allāh:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ



And warn your nearest relatives... [26:214]

With this order, *Rasūl Allāh* (S) called Imām ‘Alī (A) and instructed him to arrange a meal and invite all the sons of ‘Abd al-Muṭṭalib so that he could deliver Allāh’s message to them. Some forty men from the children of ‘Abd al-Muṭṭalib gathered near the mountain of Ṣafā. Amongst them were *Rasūl Allāh*’s uncles Abū Ṭālib, ‘Abbās, Hamzah and Abū Lahab.

Rasūl Allāh (S) asked Imām ‘Alī (A) to serve the food to the guests. The food was very little and not enough for all the guests but *Rasūl Allāh* (S) blessed it with Allāh (SWT)’s name and asked the people to eat. Every one of the forty guests had his fill and yet the food remained the same.

After the feast was over, *Rasūl Allāh* (S) wished to speak to them, but Abū Lahab said to the people that *Rasūl Allāh* (S) had displayed great magic and made a lot of noise so the people all left.

The next day, *Rasūl Allāh* (S) asked Imām ‘Alī (A) to make the same preparations as before, but again the same thing happened. On the third day, *Rasūl Allāh* (S) again invited the same group for a meal. This time, his uncle Abū Ṭālib (Imām ‘Alī’s father) stood and told his brother Abū Lahab to keep quiet and sit down. Then he turned to *Rasūl Allāh* (S) and told him to speak whatever he wanted freely. *Rasūl Allāh* (S) stood up and said to the gathering:



“O sons of ‘Abd al-Muṭṭalib! I swear by Allāh, besides Whom there is no god, that I have been sent by Him as His messenger.

O my relatives! You will all die one day until a Day when you will be brought back to life to be judged according to your deeds.

The good will live in Paradise while those who are evil will be put in Hellfire.

No one has ever brought a better message to his people than that which I have brought for you. My Lord has ordered me to invite you towards Him.

Which one of you will support me so that he may become my brother and successor after me?”

ACTIVITY



Imām ‘Alī (A) always supported *Rasūl Allāh* (S). Can you think of 5 situations in history when his support for *Rasūl Allāh* (S) was outstanding?

IMĀM 'ALĪ (A) SUPPORTS RASŪL ALLĀH (S)

Everyone was surprised to hear this and remained silent. Imām 'Alī (A), who was barely 15 years old, stood up and said, 'I will support you, O Messenger of Allāh!' *Rasūl Allāh* (S) asked him to sit down, and repeated the question three times.

Each time, however, none but Imām 'Alī (A) stood up to support him. After the third time *Rasūl Allāh* (S) hugged Imām 'Alī (A) and holding his hand up high, he said:

"People! This young man is my brother and successor amongst you. Listen to his words and follow him."

This invitation of Islam to the near relatives of *Rasūl Allāh* (S) is known as *Da'wat Dhū'l-Ashīrah* in Islamic history.

Abū Lahab tried to make fun of the whole event. He turned to his brother Abū Ṭālib and teased him saying, "Muḥammad has asked you to follow your own son and to take orders from him!"



IN SUMMARY

1. When did Allāh tell *Rasūl Allāh* (S) to invite his relatives to Islam?
2. What miracle happened during this invitation?
3. What did *Rasūl Allāh* (S) say to his relatives?
4. When *Rasūl Allāh* (S) asked for support, who was the only person who stood up to support him?
5. What did *Rasūl Allāh* (S) say about Imām 'Alī (A) in *Da'wat Dhū'l-Ashīrah*?

DID YOU KNOW?



Rasūl Allāh (S) had 9 uncles (his father's brothers).

Some of them fully supported him, such as Abū Ṭālib (Imām 'Alī's father) and Hamzah.

Others opposed him, such as Abū Lahab.

KEY POINTS



1. In the third year of *Bi'thah*, Allāh (SWT) told *Rasūl Allāh* (S) to invite his relatives to Islam.
2. *Rasūl Allāh* asked Imām 'Alī to prepare a feast. They did not have enough food to serve the guests but *Rasūl Allāh* (S) blessed it with Allāh (SWT)'s name and everyone ate to their fill.
3. After the feast, *Rasūl Allāh* (S) told the guests about Islam and asked them to support him.
4. Only Imām 'Alī (A) agreed to support *Rasūl Allāh* (S).
5. This event is known as the ***Da'wat Dhū'l-Ashīrah***.

INVITING THE MAKKANS TO ISLAM

LEARNING OBJECTIVES



1. Why did the new Muslim converts migrate to Abyssinia?
2. What did the Quraysh do when they found out that some Muslims had migrated to Abyssinia?
3. Why did the King of Abyssinia allow the Muslims to live there?

INVITING THE MAKKANS TO ISLAM

After inviting his close relatives to Islam, *Rasūl Allāh* (S) began to tell all the people of Makkah about his mission. He called all the tribes to the mountain of Şafā, and then said to them:

“If I tell you that an enemy is hiding behind this mountain ready to attack you all, would you believe me?”

All of them replied:

“Yes, because you are al-Şādiq (The Truthful One) and we have never heard you tell a lie.”

Then *Rasūl Allāh* (S) said:

“Save yourselves from the punishment of Hellfire. Believe that there is no god but Allāh, and you will be successful.”

When they heard this message, there was confusion amongst the people. Abū Lahab, the uncle and enemy of *Rasūl Allāh* (S) tried to stop people from paying attention to *Rasūl Allāh* (S). He said, “You have wasted our time with all this nonsense.”

The leaders of Makkah did not like *Rasūl Allāh* (S)’s message at all. They tried to stop him from preaching Islam by offering him wealth and power. However, *Rasūl Allāh* (S) told them that even if they gave him the sun in one hand and the moon in the other, he would not stop preaching.

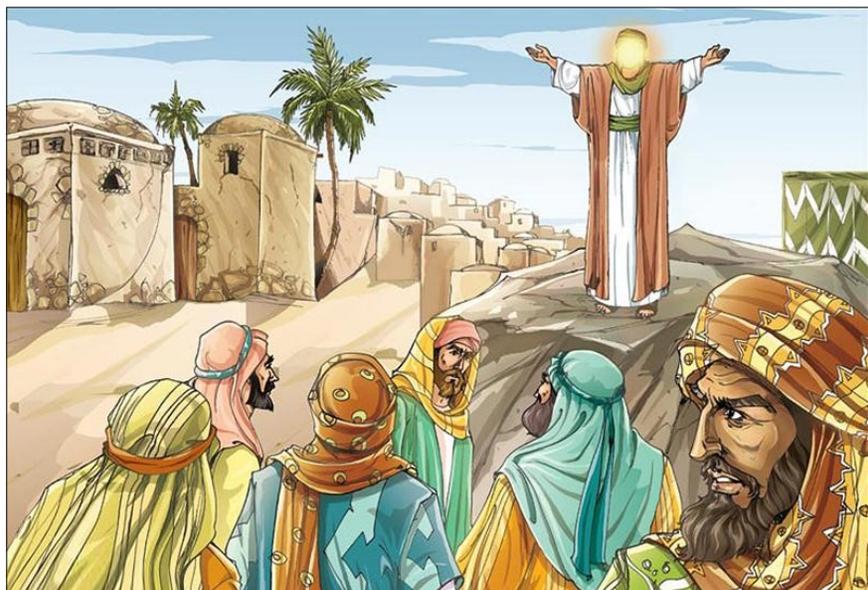
ACTIVITY



Can you label Abyssinia in the map below?



The Makkans could not stop *Rasūl Allāh* (S), so they turned their attention to the new Muslims, especially those who were poor or weak and could not defend themselves. Many of the early Muslims did not come from powerful tribes who could protect them, so they faced persecution from the Quraysh.



HIJRAH TO ABYSSINIA

When life in Makkah became very difficult for the Muslims, *Rasūl Allāh* (S) advised them to migrate to Abyssinia (Ethiopia), which was ruled by a kind and just Christian king named Najjāshī.

This was the first migration (*hijrah*) in Islam and included 10 Muslims only. A second, larger group of Muslims migrated soon afterwards under the leadership of Ja'far bin Abū Ṭālib, Imām 'Alī (A)'s brother. The Muslims were welcomed with kindness in Abyssinia and found life very pleasant and comfortable.

When the chiefs of Makkah found out that a group of the Muslims had migrated, they became worried that the Muslims might turn King Najjāshī against them. They sent two men with gifts for the King and his ministers to convince him to send the Muslims back. The two men met King Najjāshī and after presenting him with gifts, they said:

"A group of our young men have gone against the beliefs of our forefathers and have invented a new religion. These people have now fled to your country. I request you to hand them over to us so that we can take them back to Arabia."

As soon as this speech was over, the ministers loudly declared their support for this request. However, King Najjāshī was a wise man and took no notice of them. He asked whether the Muslims had killed anyone, stolen anybody's property or committed any crimes in Makkah. The Quraysh had no reply.



DID YOU KNOW?



Ja'far bin Abī Ṭālib was martyred in a battle and his arms were cut off. *Rasūl Allāh* (S) cried for Ja'far and said that Allāh (SWT) had given Ja'far 2 wings in paradise where he was able to fly to wherever he pleased. This is why he is famously known as Ja'far al-Ṭayyār.

KEY POINTS



1. After *Da'wat Dhū'l-Ashīrah*, *Rasūl Allāh* (S) called the Makkans to mount Ṣafā and invited them to Islam.
2. Most of the Quraysh were against *Rasūl Allāh* (S) and Islam because they were afraid of losing their power.
3. They tried stopping *Rasūl Allāh* (S) from preaching Islam by offering him wealth and power. They also tried threatening and harassing him.
4. When nothing worked, they turned their anger towards the new Muslims.
5. Life in Makkah became unbearable for the Muslims, so *Rasūl Allāh* (S) advised them to migrate to Abyssinia (Ethiopia).

HIJRAH TO ABYSSINIA

MY NOTES



IN THE COURT OF KING NAJJĀSHĪ

The King said:

“They are living under my protection. I cannot hand them over to you without a proper investigation.”

He sent a message to the Muslims that their leader should come to the court. Ja‘far bin Abū Ṭālib came with a group of Muslims to present their case to the king. The King turned to Ja‘far and asked:

“Why have you given up the beliefs of your forefathers and started a new religion?”

Ja‘far replied:

“We used to be ignorant people who worshipped idols. We fought amongst ourselves over petty things. We buried our daughters alive and ill-treated our women. We had no respect for other people’s property. The strong amongst us oppressed the weak. We lied and cheated all the time. Until Allāh (SWT) sent amongst us a messenger to guide us to the truth and invite us to worship one God. He taught us to be truthful, honest and just. He taught us to respect other people’s property, to behave well with our relatives, to respect our neighbours and women and to avoid lying. He ordered us to offer prayers, fast and to pay religious tax on our wealth. We have believed in him and worship Allāh (SWT). However, the Quraysh have behaved cruelly towards us. We resisted them for some time, but now we have come to live here to save ourselves.”



The 2 men from Quraysh then tried to turn the King against Islam and said: **“These people don’t believe Jesus is the son of God. They say he is only a slave of God!”**

The King questioned Ja’far about Jesus and his mother Mary. Ja’far recited some *āyāt* from *sūrat Maryam* and the King was impressed.

King Najjāshī then told the two men from Quraysh to take their gifts back and to return to Makkah. He told them that he would never surrender the Muslims to them and he told Ja’far and the Muslims that they were free to live in Abyssinia for as long as they wished.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ



Indeed the case of Jesus with Allāh is like the case of Ādam: He created him from dust, then said to him, “Be”, and he was. [3:59]

DID YOU KNOW?



Bilāl al-Ḥabashī, the *mu’adhdhin* of *Rasūl Allāh* (S), was also from Ethiopia.

Although he could not pronounce the words of the *Adhān* correctly, *Rasūl Allāh* (S) said that Allāh (SWT) loved his *Adhān* because he was sincere and a true believer.

KEY POINTS



1. There were two migrations to Abyssinia (Ethiopia).
2. The first one consisted of 10 Muslims. The second one was a much larger group led by Ja’far (Imām ‘Alī’s brother).
3. When the Quraysh found out about the migration, they went to the king and asked him to send the Muslims back.
4. After hearing both sides, the king supported the Muslims and told them that they were welcome to stay for as long as they wished.

IN SUMMARY



1. What did *Rasūl Allāh* (S) say to the Quraysh on the mount of Ṣafā?
2. How did the Quraysh try to stop *Rasūl Allāh* (S) from preaching Islam?
3. When the Quraysh realised they could not stop *Rasūl Allāh* (S), what did they do?
4. How many Muslims went to Abyssinia in the first migration?
5. Who was the leader of the Muslims in the second migration?
6. Why did the Quraysh send 2 representatives to the king of Abyssinia?
7. What was the king’s decision after hearing both the Quraysh and the Muslims?

IMĀM ‘ALĪ (A)

LEARNING OBJECTIVES



1. Who is Imām ‘Alī (A)?
2. What was his relationship to Rasūl Allāh (S)?
3. Where was he born?
4. What did Rasūl Allāh (S) say about Imām ‘Alī (A)?

MY NOTES



IMĀM ‘ALĪ (A)

Imām ‘Alī (A) was born on the 13th of *Rajab*. His mother, *Sayyidah Fāṭimah bint Asad*, was going around the Ka‘bah in *Tawāf* when she began feeling pain like a mother does when her child is about to be born. She prayed to Allāh (SWT) to make it easy for her and the walls of the Ka‘bah opened. *Sayyidah Fāṭimah bint Asad* went inside and the walls closed.

The people of Makkah were amazed to see this miracle and did not know what was happening inside. After 3 days, *Sayyidah Fāṭimah bint Asad* came out of the Ka‘bah with her baby.



Rasūl Allāh (S) was the cousin of Imām ‘Alī (A). When Imām ‘Alī (A) was born, *Rasūl Allāh (S)* was already 30 years old so he began looking after Imām ‘Alī (A) like his own son. *Rasūl Allāh (S)* would sit him on his laps and feed him. As he grew up, he followed *Rasūl Allāh (S)* everywhere like a shadow and learnt from him everything he knew until his behaviour was exactly like that of *Rasūl Allāh (S)*.

Imām ‘Alī (A) was the person to accept Islam. He never worshipped idols, and always obeyed and supported *Rasūl Allāh*. In all the battles of Islam, Imām ‘Alī (A) was always the bravest. He always protected *Rasūl Allāh (S)* even when all the Muslims ran away out of fear.

In the Battle of Uḥud, the angel Jibrā‘il (A) began to shout in the heavens:

لَا فَتَىٰ إِلَّا عَلِيٌّ لَا سَيْفَ إِلَّا ذُو الْفِقَارِ

“There is no hero like ‘Alī, and no sword like Dhū’l-Fiqār!”

Dhū’l-Fiqār was a special sword that Allāh (SWT) sent to *Rasūl Allāh (S)* and *Rasūl Allāh (S)* gave to Imām ‘Alī (A).

IMĀM ‘ALĪ (A) IS THE SUCCESSOR OF RASŪL ALLĀH (S)

After *Rasūl Allāh (S)*, Imām ‘Alī (A) was the best ruler in Islam and in all of history. And apart from *Rasūl Allāh (S)*, Imām ‘Alī (A) was not only the bravest man, but also the wisest man of his time.

When *Rasūl Allāh* was coming back from his final Ḥajj, he stopped all the Muslims at a place called Ghadīr Khumm. He then made a very important announcement. He told the Muslims that Imām ‘Alī (A) would be his successor. *Rasūl Allāh (S)* raised the hand of Imām ‘Alī (A) in front of the whole crowd and said to them:

ACTIVITY



What is the Dhū’l-Fiqār?

Take a piece of paper and draw the Dhū’l-Fiqār.

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

“Whoever says I am his master then this ‘Alī is his master too.”



After *Rasūl Allāh* (S) passed away, some of the Muslims refused to accept Imām ‘Alī (A) as their leader. They gathered in a place called *Saqīfah* and they chose Abū Bakr as their new leader.

Imām ‘Alī (A) tried to remind them of the words of *Rasūl Allāh* (S) but after many people began fighting and the Muslims were being divided into many groups, Imām ‘Alī (A) decided to keep quiet and not to fight for his right. Instead he continued to help Islam and protect it in other ways.

This continued for 25 years and after Abū Bakr, the next leader was ‘Umar and then ‘Uthmān. After ‘Uthmān, the Muslims came back to Imām ‘Alī (A) and begged him to become their leader. Imām accepted to become the leader on the condition that he would rule in the same way as *Rasūl Allāh* (S) when he was the leader. He always looked out for the poor and the weak and they loved him as their leader.

DID YOU KNOW?



Imām ‘Alī b. Abī Ṭālib (A) has a special name that *Rasūl Allāh* (S) gave him. He is called: **Amīr al-Mu‘minīn**, “The Commander of the Believers”.

KEY POINTS



1. Imām ‘Alī (A) was born in the *Ka‘bah* on the 13th of *Rajab* and was raised by *Rasūl Allāh*.
2. He never worshipped idols and was the first person to accept *Rasūl Allāh* (S) and Islam.
3. He always fought bravely to defend Islam and protect *Rasūl Allāh* (S).
4. Allāh (SWT) told *Rasūl Allāh* (S) to appoint Imām ‘Alī (A) as his successor at *Ghadīr Khumm*.
5. After the *wafāt* of *Rasūl Allāh* (S), some Muslims decided not to follow Imām ‘Alī (A) and appointed their own leader at *Saqīfah*.

SAYYIDAH FĀṬIMAH AL-ZAHRA' (A)

LEARNING OBJECTIVES



1. Who is Sayyidah Fāṭimah (A)?
2. How did she live her life?
3. Why did she tell Imām 'Alī (A) to bury her at night?
4. What lessons can we learn from her?

MY NOTES



SAYYIDAH FĀṬIMAH AL-ZAHRA' (A)

5 years after the *Bi'thah* (when *Rasūl Allāh* (S) started preaching Islam), a beautiful girl was born in Makkah to *Rasūl Allāh* (S) and *Sayyidah Khadijah* and her father named her *Fāṭimah*.

From a young age, *Sayyidah Fāṭimah* (A) knew that her father was a special man and the Messenger of Allāh (S) and so she tried to help him and look after him as much as she could. *Rasūl Allāh*'s enemies used to throw stones at him when he preached Islam. *Sayyidah Fāṭimah* would wipe his wounds when he returned home and *Rasūl Allāh* (S) called his special daughter "***Umm Abīhā***" which means "**The Mother of her Father**".

Whenever *Sayyidah Fāṭimah* (A) would come into the room where *Rasūl Allāh* (S) was sitting, he would stand up to welcome her and he would kiss her hands and her forehead.

Sayyidah Fāṭimah (A) was just like her father in her manners and habits and Umm Salamah, another wife of *Rasūl Allāh* (S) used to say:

"The person who looked the most like *Rasūl Allāh* (S) was *Fāṭimah* (A)"

Whenever *Rasūl Allāh* (S) was going on journey, the last person he would say "*fi amān Allāh*" to was his daughter *Fāṭimah* (A), and whenever he came back from his journey, the first person he would go and see was also his daughter *Fāṭimah* (A).

Sayyidah Fāṭimah (A) married Imām 'Alī (A) and they had 4 beautiful children:

- * Imām al-Ḥasan (A)
- * Imām al-Ḥusayn (A)
- * *Sayyidah Zaynab* (A)
- * *Sayyidah Umm Kulthūm* (A)



ACTIVITY



Write down 3 lessons we can learn from the life of *Sayyidah Fāṭimah* (A).

THE WAFĀT OF SAYYIDAH FĀṬIMAH (A)

When *Rasūl Allāh* (S) died, *Fāṭimah* was very sad and cried a lot. She would go to Uḥud where her father's uncle Hamzah was buried and she would sit there alone and cry. Sometimes she would go to a place outside Madīnah and sit in a house that Imām 'Alī (A) had built for her and there, with her 2 little sons Imām al-Ḥasan (A) and Imām al-Ḥusayn (A), she would cry for her father *Rasūl Allāh* (S).

Sayyidah Fāṭimah was also very sad and angry, because of the way she and her family were treated by the Muslim leaders after her father's death. Her inheritance was taken away from her and her house was attacked. During this attack, she was injured and lost her unborn child, Muḥsin.

Sayyidah Fāṭimah (A) died only a few months after *Rasūl Allāh* (S). She died in Madīnah on the 3rd *Jamādī al-Thānī*, 11 AH.

Just before she died, she told Imām 'Alī (A) to bury her secretly in the night because she did not want her enemies to attend the funeral. Imām 'Alī (A) was very sad to lose his beloved wife. He buried her secretly in the night. He then sat by her grave and cried a lot.



IN SUMMARY

1. Who are the parents of *Sayyidah Fāṭimah* (A)?
2. Who did she marry? What are the names of her children?
3. How did she care for *Rasūl Allāh* (S)?
4. What did *Rasūl Allāh* (S) say about her?
5. Why did she request Imām 'Alī (A) to bury her secretly at night?

DID YOU KNOW?



Rasūl Allāh (S) said:

"*Fāṭimah* is a part of me. Whoever makes her angry, makes me angry and whoever makes me angry makes *Allāh* angry."

KEY POINTS



1. *Sayyidah Fāṭimah* (A) is the daughter of *Rasūl Allāh* (S) and *Sayyidah Khadijah*.
2. She was Imām 'Alī's wife and the mother of Imāms al-Ḥasan (A) and al-Ḥusayn (A).
3. *Rasūl Allāh* (S) named her *Umm Abīhah* because she took great care of him.
4. After *Rasūl Allāh* (S)'s *wafāt*, she was treated badly by the Muslim rulers and died just a few months later.
5. She told Imām 'Alī (A) to bury her secretly in the night so that her enemies would not attend her funeral.

IMĀM 'ALĪ (A)

LEARNING OBJECTIVES



1. When was Imām 'Alī (A) martyred?
2. Who killed him?
3. Why was he martyred?

MY NOTES



IMĀM 'ALĪ (A) IS MARTYRED IN MASJID AL-KŪFAH

In the year 40 after the *Hijrah*, some people called the Khawārij who hated Imām 'Alī (A) decided to kill him. So they sent a very bad man called 'Abd al-Raḥmān ibn Muljim to do this evil deed.

It was the Holy month of *Ramaḍan*, and Imām 'Alī (A) was fasting. He went out to Masjid al-Kūfah to lead the *fajr ṣalāh*.

'Abd al-Raḥmān ibn Muljim pretended to be asleep in the *masjid*, but he actually was hiding a poisonous sword under his clothes.

When Imām 'Alī went into *sajdah*, he came from behind him and hit him with the poisoned sword on the head. Imām 'Alī (A) fell on the ground and said:

فُزْتُ وَ رَبِّ الْكَعْبَةِ

"I swear by the Lord of the Ka'bah, I have succeeded!"

Imām 'Alī (A) said this because he always wanted to live and die in the way of Allāh (SWT). He had lived all his life only for the sake of Allāh (SWT) and now he was going to die for the sake of Allāh (SWT).

Imām 'Alī (A) was born in the Ka'bah, which is called the "House of Allāh" (*Bayt Allāh*) and he was hit with a poisoned sword in the *masjid*, which is also a house of Allāh (SWT), since all mosques are the "houses of Allāh".

All the people of Kūfah were shocked. They heard a voice saying:

'I swear by Allāh, the pillar of guidance has fallen! The best person has been killed by the worst person!'



ACTIVITY



On a piece of blank paper, draw the family tree of Imām 'Alī (A) showing the names of his father, mother, wife and children.

Some people ran after 'Abd al-Raḥmān ibn Muljim and caught him. After 2 days of suffering, on the 21st of the month of *Ramaḍān*, Imām 'Alī (A) passed away from this world. He is buried in Najaf in Iraq.

IMĀM 'ALĪ'S (A) KNOWLEDGE

Rasūl Allāh (S) taught everything to Imām 'Alī (A) that Allāh (SWT) had taught him and he said:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

"I am the city of knowledge and 'Alī is its Gate!"

What *Rasūl Allāh* (S) meant is that if we want to get the true knowledge of Islam, we should go through Imām 'Alī (A) because you always enter a place from its gate.



Imām 'Alī (A) knew many things that people never even imagined. Whenever people had a problem and they did not know what to do, they would come to him and ask his advice.

IN SUMMARY

1. Who are the parents of Imām 'Alī (A)?
2. What are the names of his wife and children?
3. Where was he born?
4. What did *Rasūl Allāh* (S) say about Imām 'Alī (A)'s knowledge?
5. Who killed Imām 'Alī (A)?
6. Where is he buried?
7. What is *Dhū'l-Fiqār*?
8. What is the *Nahj al-Balāghah*?

DID YOU KNOW?



Imām 'Alī (A) gave very good sermons. He was very intelligent and spoke eloquently. Some of his sermons and sayings have been compiled into a book called *Nahj al-Balāghah*.

KEY POINTS



1. Imām 'Alī (A) was the most knowledgeable person after *Rasūl Allāh* (S). He learnt everything he knew from *Rasūl Allāh* (S).
2. He was killed by Ibn Muljim in Masjid al-Kūfah and is buried in Najaf in Iraq.
3. Some of his sermons have been compiled into a book called *Nahj al-Balāghah*.

LEARNING OBJECTIVES



1. Who are Imām al-Ḥasan's family members?
2. When and where was he born?
3. What did *Rasūl Allāh* (S) say about him?

MY NOTES



IMĀM AL-ḤASAN (A)

Imām al-Ḥasan al-Mujtabā (A) is our 2nd Imām. He was born on the 15th of the month of *Ramaḍan*. His father is Imām 'Alī (A) and his mother is *Sayyidah Fāṭimah al-Zahra'*. He is *Rasūl Allāh* (S)'s grandson.

When he was born, *Rasūl Allāh* (S) took him in his arms, recited *adhān* in his right ear, *iqāmah* in his left ear and then named him "al-Ḥasan".

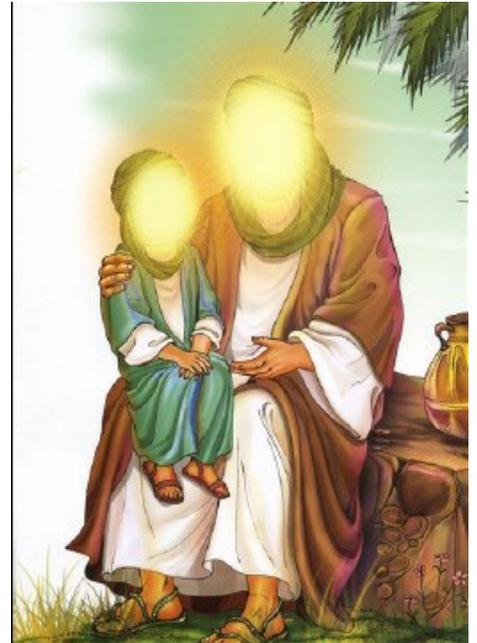
One day, when Imām al-Ḥasan (A) was a little boy and *Rasūl Allāh* (S) was leading *ṣalāh* in the *masjid*, Imām al-Ḥasan (A) came to the *masjid* and sat on the back of *Rasūl Allāh* (S). *Rasūl Allāh* (S) prolonged his *sajdah* and moved very slowly until Imām al-Ḥasan (A) came down safely. When the *ṣalāh* was over, many of the people talked about how special this child was because of how *Rasūl Allāh* (S) cared for him even during *ṣalāh*. Imām al-Ḥasan (A) also used to love his grandfather *Rasūl Allāh* (S) and he would memorise all the sayings (*aḥādīth*) of *Rasūl Allāh* (S).

One day *Rasūl Allāh* (S) was carrying his young grandson on his shoulders and someone said to Imām al-Ḥasan (A):

"What an excellent ride you have!"

Rasūl Allāh (S) told the man, "you should say to me:

"what an excellent rider you have!"



ACTIVITY



Imām al-Ḥasan (A) walked to Makkah 25 times to perform *Ḥajj*. In groups of 5, can you come up with 5 reasons why it is important to go for *ḥajj*?



Imām al-Ḥasan (A) spent a lot of time in prayer and worship. He also helped the poor a lot. He went for *ḥajj* 25 times walking. And when he would do *wuḍu'* and pray *ṣalāh*, he would look pale out of fear of Allāh (SWT), his body would tremble and he would say:

“It is necessary that anyone who is standing before the Lord of the Universe should stand in fear of Him.”



Rasūl Allāh (S) used to love Imām al-Ḥasan (A) very much. He said:

“al-Ḥasan is like my son and my flower in this world”



Rasūl Allāh (S) also said:

“O Allāh, I love him, so You love him and love those who love him too.”



IMĀM AL-HASAN (A) IS OUR SECOND IMĀM

Imām al-Ḥasan (A) became Imām when his father Imām ‘Alī (A) was killed in *Masjid al-Kūfah*. On the first day as the leader of the Muslims, he went to the mosque and talked about Imām ‘Alī (A) and how special he was to *Rasūl Allāh* (S). He reminded the Muslims of his own position in Islam and how Allāh (SWT) had chosen the *Ahl al-Bayt* (A) as the guides of Islam and the ones who truly knew the meaning of the Qur’ān. He also reminded the Muslims not to forget *Rasūl Allāh* (S)’s advice to hold on to both the Qur’ān and the *Ahl al-Bayt* (A) for guidance.

During this time, Mu‘āwiyah was the ruler of Shām. He was an enemy of the *Ahl al-Bayt* (A) and was looking for a way to get rid of the Imām. He convinced Imām’s wife, Ju‘dah bint al-Ash‘ath, to poison the Imām. In return, Mu‘āwiyah promised to give her a lot of money and to marry her to his son Yazīd.

Imām was fasting on the day that Ju‘dah poisoned him. She brought the poisoned food for him to break his fast. When Imām had eaten a little, he felt severe pain in his stomach. He looked at Ju‘dah and knew she had poisoned him. He died on the 28th of *Safar* – the same day that *Rasūl Allāh* (S) passed away. He is buried in *Jannat al-Baqī* in Madīnah.

IN SUMMARY



1. Who are the parents of Imām al-Ḥasan (A)?
2. How is he related to *Rasūl Allāh* (S)?
3. What did *Rasūl Allāh* (S) say about Imām al-Ḥasan (A)?
4. When did Imām al-Ḥasan (A) become an Imām?
5. Who killed him?

DID YOU KNOW?



When Imām al-Ḥasan (A) came to the *masjid*, he would humbly stand by the door, look up to the heavens and say:

‘My Lord, Your guest has come to Your door. O Kind one, the sinner has come to You. So overlook the ugliness that is with me with the beauty of what is with you, O Generous One!’

KEY POINTS



1. Imām al-Ḥasan (A) is the first child of Imām Ali (A) and *Sayyidah* Fāṭimah al-Zahra’ (A).
2. He was born in Madīnah.
3. His grandfather *Rasūl Allāh* (S) loved him very much.
4. He was very pious and helped the poor a lot.
5. Mu‘āwiyah paid Imām’s wife Ju‘dah to poison him. He died in Madīnah and is buried in *Jannat al-Baqī*.

LEARNING OBJECTIVES



1. Who are Imām the family members of Imām al-Ḥusayn (A)?
2. When and where was he born?
3. What did *Rasūl Allāh* (S) say about him?
4. When and where was he killed?

MY NOTES



IMĀM AL-HUSAYN (A)

On the 3rd of *Sha‘bān* 4 AH, Imām al-Ḥusayn (A) was born in Madīnah to Imām Ali (A) and *Sayyidah Fāṭimah* (A).

Just like for his older brother Imām al-Ḥasan (A), *Rasūl Allāh* (S) took Imām al-Ḥusayn (A) in his arms and recited *adhān* in his right ear and *iqāmah* in his left ear. Then he named him ‘al-Ḥusayn’.



Rasūl Allāh (S) loved his grandsons al-Ḥasan and al-Ḥusayn very much. He said:

حُسَيْنٌ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ

“Al-Ḥusayn is from me and I am from al-Ḥusayn”

Imām al-Ḥusayn (A) spent the first 6 years of his life with his grandfather *Rasūl Allāh* (S). He loved his grandfather very much. All the Muslims in Madīnah knew how much *Rasūl Allāh* (S) loved his two grandsons Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) and they used to call them by 1 name: “*al-Ḥasanayn*” which means “The 2 Ḥasans” or “*al-Sibṭayn*” which means “The 2 grandsons”.

Rasūl Allāh (S) said about his two grandsons:

“Al-Ḥasan and al-Ḥusayn are the leaders of the youth of Jannah”



Imām al-Ḥusayn (A) always supported and defended Islam. When Imām Ali (A) and his followers were attacked in the battles of *Jamal*, *Ṣiffin* and *Nahrawān*, he fought bravely to defend them.

IMĀM AL-HUSAYN (A) IS OUR 3RD IMĀM

Imām al-Ḥusayn (A) became the 3rd Imām of Islam at the age of 46, when Imām al-Ḥasan (A) was poisoned and martyred. Imām al-Ḥusayn (A) knew that Mu‘āwiyah had poisoned his brother and that he would continue to try and harm the *Ahl al-Bayt* (A) and their Shī‘ah. Mu‘āwiyah killed many companions (*saḥābah*) of *Rasūl Allāh* (S) and those who loved and followed the *Ahl al-Bayt*.

ACTIVITY

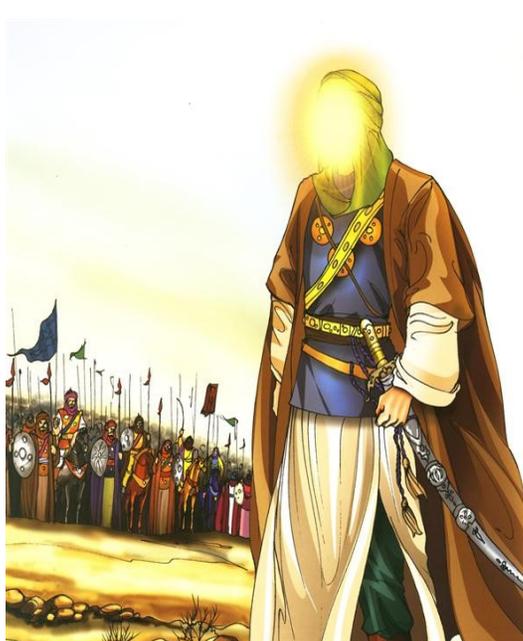


Find the names of the 5 *Ahl al-Kisā’* from the grid:

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

Mu'āwiyah died in 60 AH. Before dying he told everyone that the next ruler would be his son Yazīd. Yazīd used to make fun of religion. He loved to drink alcohol and to play with monkeys and dogs. He committed every kind of sin and had no respect for Islam at all.

Yazīd was living in *Shām* (Damascus) with his father Mu'āwiyah. As soon as Mu'āwiyah died and Yazīd became the ruler, the first thing he did was to send a message to his governor in Madīnah to make sure that Imām al-Ḥusayn (A) agrees to accept him (Yazīd) as the ruler.



Imām al-Ḥusayn (A) did not accept Yazīd as the ruler. Yazīd therefore sent an army to kill Imām al-Ḥusayn (A). Imām was martyred in Karbalā' on the day of 'Āshūrā', and his family were taken prisoners by Yazīd's army.

DO YOU REMEMBER?

The **Ahl al-Kisā'** are the 5 Holy personalities who gathered under the cloak. They are:

- * Sayyidah Fāṭimah (A)
- * Her father *Rasūl Allāh* (S)
- * Her husband Imām 'Alī (A)
- * Her sons Imām al-Ḥasan (A) & Imām al-Ḥusayn (A)
- *

IN SUMMARY

1. Who are the parents of Imām al-Ḥusayn (A)?
2. How is Imām al-Ḥusayn (A) related to *Rasūl Allāh* (S)?
3. What did *Rasūl Allāh* (S) say about Imām al-Ḥusayn (A)?
4. Who was Mu'āwiyah?
5. Who killed Imām al-Ḥusayn (A)?

DID YOU KNOW?



The reward of going for the *ziyārah* of Imām al-Ḥusayn (A) is equal to the reward of 1000 *Hajj* and 'Umrah.

Imām al-Ḥusayn (A) has taught us a beautiful *du'ā'* to be recited on the day of 'Arafah in the month of *Dhū'l-Ḥijjah*.

KEY POINTS



1. Imām al-Ḥusayn (A) was born in Madina on the 3rd of *Sha'ban* 4 AH.
2. He is the second son of Imām Ali (A) and *Sayyidah Fāṭimah* (A).
3. He is the grandson of *Rasūl Allāh* (S).
4. *Rasūl Allāh* (S) said that he is the chief of the youth of paradise.
5. He was killed by Yazīd's army in Karbalā' on the day of 'Āshūrā'.

THE EARLY MUSLIMS

LEARNING OBJECTIVES



1. Who were the first people to convert to Islam?
2. What difficulties did the early Muslims face?
3. Who were the first martyrs of Islam?
4. Who was *Rasūl Allāh's* *mu'adhdhin*?

MY NOTES



THE EARLY MUSLIMS

The first people to accept Islam were *Sayyidah Khadījah* and Imām 'Alī (A). They were then joined by other new converts.

Life for the new converts to Islam was very difficult, because the Quraysh of Makkah did not want anyone to become a Muslim. They abused, tortured and harassed anyone who converted to Islam.

ABŪ DHARR AL-GHIFĀRĪ

Abū Dharr al-Ghifārī was one of the early Muslim converts. When he declared that he had accepted Islam, the Quraysh beat him up so badly that he was half dead. When the uncle of *Rasūl Allāh* (S), 'Abbās ibn 'Abd al-Muṭṭalib, passed by and saw what they were doing, he reminded the Quraysh that Abū Dharr was from the tribe of Banū Ghifār who used to live next to the route of the trade caravans. If they learnt that the Quraysh had tortured a member of their tribe, they would not let the Makkan trade caravans pass safely. On hearing this, the greedy Quraysh left Abū Dharr alone.

BILĀL AL-HABASHĪ

Bilāl al-Habashī (the Ethiopian) was the *mu'adhdhin* of *Rasūl Allāh* (S). Before he became a Muslim, he was the slave of 'Umayyah ibn Khalaf. When Bilāl embraced Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilāl lie on the hot sands of the desert without a shirt and place a large stone on his chest so that he could not escape the burning sand. At other times he would tie a rope around his neck and have him dragged around the hills of Makkah. Despite this, Bilāl continued to say "*Aḥad! Aḥad!*", meaning 'Only One (God)! Only One (God)!'. Finally, *Rasūl Allāh* (S)'s uncle 'Abbās convinced 'Umayyah to free Bilāl in exchange for some gold coins.

'AMMĀR BIN YĀSIR AND HIS PARENTS

'Ammār bin Yāsir and his parents, Yāsir and Sumayyah, were also amongst the first Muslims. The Quraysh disbelievers tried to make them change their minds but they refused. So they took 'Ammār and his parents to the desert and started beating and torturing them. This was repeated many times until 'Ammār's father, Yāsir died. When his pregnant wife Sumayyah complained to Abū Jahl about this inhuman treatment he took his spear and stabbed it into her heart. Yāsir and Sumayyah are therefore the first martyrs of Islam. They died for the sake of their faith.

Then they turned to 'Ammār and beat him so terribly that he nearly died. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, 'Ammār agreed to say what they wanted. Later on, 'Ammār came to *Rasūl Allāh* (S) and cried that he had rejected Islam under force and torture. *Rasūl Allāh*

ACTIVITY



The early Muslims were bullied and treated badly because of their faith in Allāh (SWT). Can you think of some other reasons why some people bully others?

(S) said that ‘Ammār was full of faith (*īmān*) from head to toe and that he should not be afraid to hide his faith in order to save his life. *Rasūl Allāh* (S) then told ‘Ammār that if he is tortured again, he should repeat his words of disbelieving in Allāh (SWT), as long as in his heart he remains convinced of Allāh (SWT).



DID YOU KNOW?



Sayyidah Khadījah is 1 of the 4 most perfect women of paradise.

The other 3 are:

- * her daughter *Sayyidah Fāṭimah Al-Zahrā’* (A)
- * *Sayyidah Maryam* (mother of Nabī ‘Īsā)
- * *Sayyidah Āsiyah* (wife of Fir‘awn)

KEY POINTS



1. Imām ‘Alī (A) and *Sayyidah Khadījah* were the first people to accept Islam.
2. The early converts to Islam faced a very difficult time. They were beaten and treated badly by the Quraysh.
3. Yāsir and his wife Sumayyah were the first Muslims to be martyred because of their faith.
4. Bilāl was the *mu’adhdhin* of *Rasūl Allāh* (S). He was from Ethiopia. He was treated very badly because he became a Muslim.

IN SUMMARY



1. Who were the first man and woman to accept Islam?
2. Who was *Rasūl Allāh* (S)’s *mu’adhdhin*? What does *mu’adhdhin* mean?
3. Who were the first martyrs of Islam?
4. Is it allowed to hide one’s faith in order to save one’s life?

MAB'ATH (OR BI'THAH)

When *Rasūl Allāh* (S) had finished reciting these *āyāt*, the angel *Jibrā'īl* said: 'O *Muḥammad!* There is no doubt that you are the Messenger of Allāh and I am his angel *Jibrā'īl*.' After saying this, the angel disappeared.

This event told *Rasūl Allāh* (S) that it was now time to start his mission. He was 40 years old. The date was the 27th of *Rajab*.

For the next 23 years the angel *Jibrā'īl* would keep visiting *Rasūl Allāh* (S) and revealing different parts of the *Qur'ān* until it was complete. Allāh (SWT) blessed *Rasūl Allāh* (S) with such a memory that whatever he heard only once from *Jibrā'īl*, it remained in his heart forever.

The start of the mission of *Rasūl Allāh* (S) when he was 40 years old is known as *mab'ath* or *bi'thah*. Both the words mean 'The Rising'.

Rasūl Allāh (S) preached Islam in Makkah for 12 years and then migrated to *Madīnah* (what is known as the *Hijrah*) and he then lived and preached in *Madīnah* for 11 years until his passing away in 11 AH.

After the first revelation, *Rasūl Allāh* (S) left the cave to return home and told his wife *Sayyidah Khadījah* and his cousin *Imām 'Alī* what had happened. They both believed in him immediately and they became the first woman and man to bear witness to the prophethood of *Rasūl Allāh* (S).

DID YOU KNOW?



1. There are many ways in which Allāh (SWT) communicates with his messengers.
2. Sometimes Allāh (SWT) communicates through a dream, like the dream of *Nabī Ibrāhīm* to sacrifice his son.
3. At other times, He speaks to the messenger through a means, like when He spoke to *Nabī Mūsā* through a burning bush.
4. The most common form of communication is through the angel *Jibrā'īl*.

IN SUMMARY



1. What is *Ghār Ḥirā'*? Where is it?
2. Why did *Rasūl Allāh* (S) regularly go to *Ghār Ḥirā'*?
3. When did the first revelation take place? Which verses were revealed?
4. Who were the first people to accept *Rasūl Allāh* (S) message?

KEY POINTS



1. *Rasūl Allāh* (S) visited *Ghār Ḥirā'* on *Jabal Nūr* regularly to meditate and worship Allāh (SWT).
2. One day, when he was 40 years old, Angel *Jibrā'īl* came to him and revealed the first 5 verses of *sūrat al-'Alaq*.
3. This signified the start of his mission (*mab'ath* or *bi'thah*) as a messenger of Allāh (SWT).

PAVING THE WAY: THE IMAM OF OUR TIME

LEARNING OBJECTIVES



1. Who is Imām al-Mahdī (A)?
2. What are some of his titles?
3. How can we show our love and loyalty to Imām al-Mahdī (A)?
4. When will Imām al-Mahdī (A) re-appear?

MY NOTES



IMĀM AL-MAHDĪ (A)

Imām al-Mahdī is the Imām of our time. His name is Muḥammad, the same as *Rasūl Allāh* (S), but we refer to him using his titles rather than his name.

Imām al-Mahdī (A) has many titles. We looked at some of these in part 1. Some of the other titles of Imām al-Mahdī are:

- * ***al-Muntaẓar*** (the Awaited one)
- * ***al-Muntaẓir*** (the Awaiting one)
- * ***Ṣāhib al-Zamān*** (the Master of the Age)

Imām al-Mahdī was born in Sāmarrā' on 15th of *Sha'ban* 255 AH. Sāmarrā' is a city in Iraq. His father and grandfather were both forced to live in this city so that the 'Abbāsīd caliphs could closely monitor their activities.

The 'Abbāsīds knew that Imām al-Mahdī (A) was going to be born in the progeny of *Rasūl Allāh* (S). For this reason, they kept the Imām's father and grandfather imprisoned and under close supervision. However, Imām al-Mahdī (A)'s birth was miraculous as his mother did not show any signs of pregnancy. This kept the Imām (A) safe from his enemies.

Imām al-Mahdī's father and grandfather were both poisoned by 'Abbāsīd caliphs in Sāmarrā' and are also buried there.

Imām al-Mahdī (A) also went into *ghaybah* in this city, after performing *ṣalāt al-mayyit* for his Holy father Imām al-'Askarī (A).

Our Imām (A) is still in *ghaybah* and no one except Allāh (SWT) knows when he will reappear. We should always pray for his safety and reappearance, so that he may come and make this world a better place.



ACTIVITY



We looked at 3 titles of Imām al-Mahdī earlier in this book. Look for the chapter *Paving The Way...* in *Tārīkh* Part 1 and list them down, together with their meaning.

HOW DO WE SHOW OUR LOVE AND LOYALTY TO THE IMĀM?

As the Shī'ah (true followers) of the Imām, it is our responsibility to remember him often, and to pray for his safety.

There are various *ad'iyā'* (plural of *du'ā'*) for his safety and well-being. There include:

- ***Du'ā' al-Aḥad*** - This *du'ā'* is to be recited after *ṣalāt al-Fajr*. Whoever recites this *du'ā'* after *ṣalāt al-Fajr* for 40 consecutive mornings will be with the Imām (A) when he re-appears.

- ***Du'ā' al-Nudbā*** - It is recommended to recite this *du'ā'* every Friday, as well as on the day of ʿĪd. (Remember that Friday is also considered a day of ʿĪd!)

- ***Ziyārah*** of the Imām (A) after every *ṣalāh*.

We should also pray to Allāh (SWT) to hasten the re-appearance of the Imām (A) so that he may improve the affairs of the Muslims and fill the world with peace and justice.

Whenever the name of the Imām (A) is mentioned, we should stand up and put our right hand on our head to show our respect to the Imām.

Just as we give charity (*ṣadaqah*) for the protection of our family, we should also give charity for the safety of the Imām (A).

To show the Holy Imām (A) that we are his sincere followers, we should frequently recite the Holy Qur'ān and perform *ḥajj* and *ziyārah* on his behalf. We should also remember him by sending *ṣalawāt* on him.

IN SUMMARY



1. Where was Imām al-Mahdī (A) born?
2. What are the names of his father and grandfather?
3. Why did his father and grandfather live in Sāmarrā'?
4. List any 3 titles of the Imām (A) with their meanings.
5. How can we show our love and loyalty to the Imām of our time?
6. When will the Imām (A) re-appear?

DID YOU KNOW?



The city of Sāmarrā' was founded by the 'Abbāsīd Caliph al-Mu'taṣim in 221 AH - 4 years before the birth of Imām al-Mahdī (A).

Al-Mu'taṣim built this beautiful city as his new capital.

The official name of this new city was *Surra man ra'ā* which means '*a joy for all who see it*'. This name was shortened to Sāmarrā'.

KEY POINTS



1. Imām al-Mahdī (A) is the Imām of our time. This is why he is known as ***Ṣāhib al-Zamān***.
2. He is also known as ***al-Muntaẓar*** (the awaited one) and ***al-Muntaẓir*** (the waiting one).
3. He was born in **Sāmarrā'**, a city in Iraq.
4. We must constantly remember the Imām (A) by praying for his safety and re-appearance.
5. No one except Allāh (SWT) knows when he will reappear.