



ISLAMIC MASUMEEN SCHOOL

Of New England

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ISLAMIC STUDIES

LEVEL 9

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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) *'Adālah* (Divine Justice)
- 3) *Nubuwwah* (Prophethood)
- 4) *Imāmah* (Divine Leadership after the Prophet (S))
- 5) *Qiyāmah* (Resurrection)

This Chapter Consists Of:

Islam and Muslims

This part explains the meaning of Islam and what it means to be a Muslim. It provides us with an insight into the teachings of Islam and how Muslims are expected to live their lives. It also introduces other sects within Islam and the principle differences between these sects.

Uṣūl al-Dīn

This part looks at the five basic principles of our beliefs mentioned above: *Tawḥīd* (a study of Allāh (SWT) and His unity); *'Adālah* (the Justice of Allāh); *Nubuwwah* (Allāh (SWT)'s guidance to mankind through His messengers and revelations); *Imāmah* (the continuation of Allāh (SWT)'s guidance after the demise of the Prophet (S)); and *Qiyāmah* (a study of the resurrection and the Hereafter).

I am a Muslim

In this part, we look at some of the teachings of Islam and the beliefs of Muslims, and how best we can put them to practice in everyday life.

Why Study 'Aqā'id?

The study of 'Aqā'id shapes our understanding of Allāh (SWT) and Islam. It addresses important issues such as the existence and nature of God, the need for religion and the purpose of our life. An in depth understanding of these issues is absolutely necessary, because without that, our actions would not have much significance.

Dear Lord,

Guide us in understanding the roots of our religion so that we may better understand Your existence and Your nature, and to understand the purpose of our religion and to live by its morals and values.

still be just and fair. This is because if we believe Allāh (SWT) **must** reward the good and **must** punish the evil people, as per the Mu'tazilī view, then we are limiting Allāh (SWT)'s power to do as He pleases.

THE SHĪ'Ī SCHOOL OF THEOLOGY

Unlike Sunnī Muslims, who believe that the Holy Prophet (S) was the last guide to mankind appointed by Allāh (SWT), Shī'ah Muslims followed Imām 'Alī (A) as the continuation of Divine guidance. Prophethood ended with the Holy Prophet (S), but Divine guidance continued through *Imāmah*. Hence, when the Holy Prophet (S) passed away, the Shī'ah turned to the Imāms (A) to guide them in all matters of religion, including that of theology. Imām 'Alī (A) continued where the Holy Prophet (S) left off in rationally explaining to us our different beliefs. Many of these teachings of the Imām (A) can still be found in the famous collection of his sermons and sayings, Nahj al-Balāghah. The major theological debates were taking place around the times of Imām al-Bāqir (A) and Imām al-Şādiq (A), so we find a lot of teachings from these two Imāms (A) on various matters of theology.

When the 6th Holy Imām (A) was asked whether our actions are predestined or if we have complete free will, he replied: **"There is no complete predestination and no complete free will, but the reality is between the two."** Certain matters in life that are predestined for us, such as who our parents are, where we are born, where we will die. However, in matter of actions, we have a choice. For example, when we are tempted to sin, we have a free choice to act or to stop out of fear of Allāh (SWT).

One day, Abū Ḥanīfah came to see Imām Ja'far al-Şādiq (A). While he waiting outside to be admitted, he saw Imām Mūsā al-Kāẓim (A) outdoors. Imām al-Kāẓim (A) was only 5 years old.

Abū Ḥanīfah asked the young boy, **"Tell me, are we responsible for what we do or does Allāh makes us do everything?"**

The Imām (A) replied:



"There are only three possibilities. Either Allāh forces us to act, or we and Allāh are both responsible for our actions, or we are free to act ourselves.

If we say Allāh forces us to do everything, then it does not make sense why Allāh should judge us on the Day of Judgement for actions



DID YOU KNOW?



One day, Bahlūl heard Abū Ḥanīfah saying to his students that Imām Ja'far al-Şādiq (A) was wrong to say that we are free in our actions. Abū Ḥanīfah believed that Allāh (SWT) makes us do everything.

Bahlūl therefore threw a stone at Abū Ḥanīfah and injured him. When Abū Ḥanīfah complained to the Muslim Judge, Bahlūl defended himself by saying:

"According to the belief of Abū Ḥanīfah, it was Allāh who made me do it, so he should complain against Allāh!"

MY NOTES



THE CLASSICAL SCHOOLS OF ISLAMIC THEOLOGY

KEY POINTS



1. Scholars of Islam generally divide Islamic teachings into three groups: Doctrines, Morals and Law.

2. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called *'ilm al-kalām*.

3. One of the earliest debates that took place in *kalām* was on the subject of free will versus predestination between two camps which later become known as the Mu'tazilah and the Ashā'irah respectively.

4. When Imām al-Ṣādiq (A) was asked about his position, he famously said: "*There is no complete predestination and no complete free will, but the reality is between the two.*"

5. On the subject of Divine Justice, the Imām (A) taught that although it is true that Allāh (SWT) has the power and freedom to do as He pleases, this does not mean He will act in a manner that is considered unfair just because He can do so.

that He had committed Himself.

And if we say Allāh and humans are partners in committing sins then it is not fair that the stronger partner should punish the weaker partner on the Day of Judgement. So the only possibility is that we are free to act and we are responsible for our actions. That is why Allāh can judge us and reward or punish us!"

Based on the teachings of the *Ahl al-Bayt* (A), we disagree with the *Ash'arī* and *Mu'tazilī* views regarding the Justice of Allāh (SWT). There is a big difference between what Allāh (SWT) **can** do and what Allāh (SWT) **will** do. It is true that Allāh (SWT) has the power and freedom to do as He pleases, but it does not mean He will act in a manner that is considered unfair just because He can do so. Allāh (SWT) has the power to do whatever He wills, but His actions are based on Wisdom. He will reward those who do good and punish the evil ones because He has promised to act justly with everyone.

SHĪ'AH SECTS

The Shī'ahs believe in *Imāmah* and follow Imām 'Alī (A) and his descendants as the successors of the Holy Prophet (S). However, the term '**Shī'ah**' is not used exclusively for the followers of the twelve Imāms of the *Ahl al-Bayt* (A).

Those who follow the Imāms up to Imām Zayn al-'Ābidīn (A) and then follow his son, Zayd bin 'Alī, as the 5th Imām are known as the **Zaydī Shī'ahs**. They believe that Imām Zayn al-'Ābidīn's son Zayd was the Imām after him, and not Muḥammad al-Bāqir (A).

The **Ismā'īlī Shī'ahs** believe that Imām Ja'far al-Ṣādiq's eldest son Ismā'īl is the 7th Imām, whereas we - the **Ithnā 'Asharī Shī'ahs** - believe that Ismā'īl's younger brother Mūsā al-Kāẓim (A) was the 7th Imām. The Ismā'īlīs are further divided into the Musta'alī Ismā'īlīs (majority of whom are the Dawūdī Buhrahs) and the Nizārī Ismā'īlīs (or Agā Khānī Ismā'īlīs).

The **Shī'ah Ithnā 'Asharī** follow the twelve Imāms and believe that the final Imām is the Mahdī (A) who is in *ghaybah*. The phrase **Ithnā 'Ashar** means **twelve** in Arabic. We follow the 12 Imāms (A) and are therefore referred to as the **Shī'ah Ithnā 'Asharī**.

IN SUMMARY



1. What was the position of the Mu'tazilah regarding free will and predestination?
2. What was the position of the Ashā'irah regarding free will and predestination?
3. What is the Shī'ah position regarding free will and predestination?
4. What are the positions of the three groups regarding Divine Justice?
5. Name the main Shī'ah sects and explain the difference between each.

ACTIVITY PAGE

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

WORD BANK

ADALAH
AHKAM
AKHLAQ
AQAIID
ASHAIRAH
FREEWILL
IKHTIYAR
ISMAILI

JABR
KALAM
MUTAZILAH
PREDESTINATION
SHIAH
SUNNI
ZAYDI

THE PRINCIPLES OF IMĀMAH IN THE QUR'ĀN

LEARNING OBJECTIVES



1. Become familiar with important Qur'anic verses relating to *Imāmah*
2. Understand that only Allāh (SWT) has the right to choose His representatives
3. Understand that one of the essential attributes of an Imām is *'iṣmah*

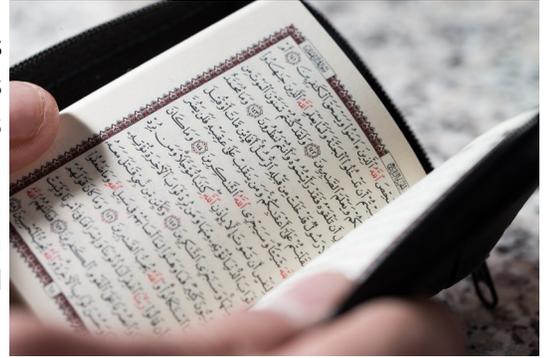
MY NOTES



وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَى
عَمَّا يُشْرِكُونَ

Your Lord creates what He will and chooses (for His tasks) whomsoever He will. It is not for them to make the choice. Glory be to Allāh. He is exalted far above their associating others in His Divinity. [28:68]

Just as Allāh (SWT) created all beings, it is He Himself that appoints His representatives on earth. Human beings cannot choose their leaders themselves.



Before the creation of the first human being, Ādam (A), Allāh (SWT) informed the angels that He was going to appoint a vicegerent on Earth. Upon hearing this, the angels questioned this decision. Allāh (SWT) brushed aside their question, telling them that they do not have full knowledge regarding this matter:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ
فِيهَا مَنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And when your Lord said to the angels, I am going to place in the earth a vicegerent, they said: "Are you going to appoint in it someone who will cause corruption in it and shed blood, and we celebrate Your praise and extol Your holiness?" He said: "Surely I know what you do not know." [2:30]

If the great angels, who are error-free (*ma'sūm*), were given no say in the appointment of His caliph on Earth, how can fallible human beings expect to take appointing the leaders of the Muslims after the Holy Prophet (S) into their own hands?

In every case in the Qur'ān, Allāh (SWT) attributes the appointment of a caliph or Imām to Himself. Prophet Dāwūd (A) is another example:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

Oh Dāwūd! Surely We have appointed you a vicegerent on earth... [38:26]

CLASS ACTIVITY



Discuss why it is important for an Imām to be *ma'sūm*.

When Prophet Mūsā (A) was entrusted with his mission to rescue the Banū Isrā'īl, he wanted to have his brother, Hārūn, as his helper and deputy. However, even though he was a prophet, he could not and did not select Hārūn for this role by himself. He had to seek Allāh (SWT)'s permission:



MY NOTES



اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ، قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ، وَيَسِّرْ لِي
أَمْرِي ، وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ، يَفْقَهُوا قَوْلِي ، وَاجْعَل لِّي وَزِيرًا مِّن
أَهْلِي ، هَارُونَ أَخِي ، اشْدُدْ بِهِ أَزْرِي ، وَأَشْرِكْهُ فِي أَمْرِي ، كَيْ نُسَبِّحَكَ
كَثِيرًا ، وَنَذْكُرَكَ كَثِيرًا ، إِنَّكَ كُنْتَ بِنَا بَصِيرًا ، قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا
مُوسَىٰ

He said: "O my Lord! Expand my chest for me, And ease my task for me, And loosen the knot from my tongue, (that) they may understand my speech; and appoint for me, from my household, someone who will help me bear my burden: Hārūn, my brother, Strengthen me through him, And let him share my task, So that we may glorify You much, And remember You abundantly. Surely, You have always watched over us." He said: "You are indeed granted your petition, O Mūsā." [20:24-36]

Prophet Ibrāhīm (A) went through a number of very difficult tests in his life. With each test that he passed, he was raised to a higher position with Allāh (SWT). He was appointed a prophet, then a special Friend of Allāh (SWT) (*Khalīl Allāh*) and then finally, in his old age he was appointed as an Imām.

He prayed to Allāh (SWT) requesting the great blessing of being an Imām to be granted to his progeny after him. Allāh (SWT) replied that those among his progeny who have ever been even the slightest bit unjust cannot receive this lofty position:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

And remember that Ibrāhīm was tested by his Lord with certain commands, which he fulfilled. He said: "I will make you an Imām to the Nations." He pleaded: "Does this promise apply to my descendants also?" He answered: "My promise shall not reach the unjust." [2:124]

THE PRINCIPLES OF IMĀMAH IN THE QUR'ĀN

DID YOU KNOW?

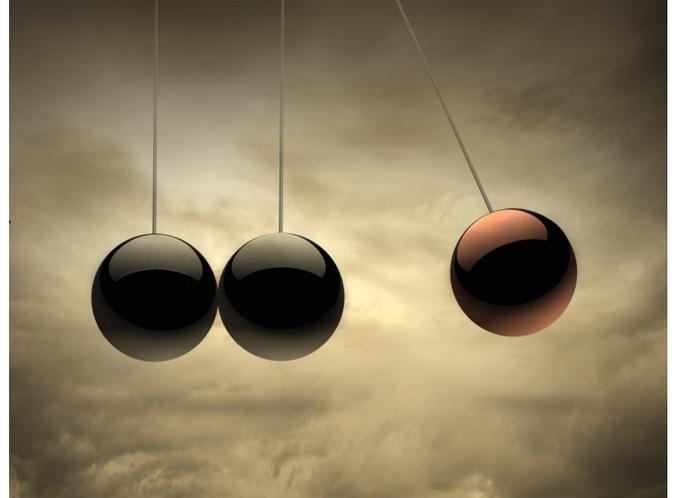


After the event of Ghadīr Khumm, the following verse was revealed: "***This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.***" This shows that the appointment of Imām 'Alī (A) marks the completion of the Holy Prophet (S)'s mission.

From the above verse, we can learn many things, most importantly:

1- Allāh (SWT) tells Prophet Ibrāhīm (A), "***I will make you an Imām to the Nations***", showing that *Imāmah* is a Divinely-appointed status.

2- Although Allāh (SWT) granted Prophet Ibrāhīm (A)'s wish for *Imāmah* in his lineage, He makes it clear that an unjust person cannot be given this position. Thus:



a) the Imām has to be a person who has never worshipped idols (even before Islam), as that would amount to being unjust to oneself. Imām 'Alī (A) was the only one from among the first four caliphs to fulfil this criterion.

b) anyone who has ever been unjust himself or others by committing sins cannot become an Imām. In other words, the Imām has to be sinless (*ma'ṣūm*). Once again, none of the first four caliphs ever claimed to be *ma'ṣūm* other than Imām 'Alī (A).

The sinlessness (*iṣmah*) of Imām 'Alī (A) as one of the *Ahl al-Bayt* (A) is clear from the following important verse in the Qur'ān. According to this verse, Allāh (SWT) has taken upon Himself to keep away from the Holy *Ahl al-Bayt* (A) any sort of spiritual impurity that would arise as a result of sinning:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا... 

...Allāh only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying. [33:33]

KEY POINTS



1. Just as Allāh (SWT) has created all beings, it is He Himself who appoints His representatives on Earth.

2. *Imāmah* cannot be granted to a person who has worshipped idols or to someone who has been unjust to himself or others.

3. Therefore, the Imāms have to be sinless and Allāh (SWT) has taken upon Himself to make sure the Holy *Ahl al-Bayt* (A) are kept away from any sort of spiritual impurity.

IN SUMMARY



1. Explain why Muslims cannot take the appointing of a leader after the Holy Prophet (S) into their own hands?
2. Who amongst the progeny of Prophet Ibrāhīm (A) are the ones who will not be granted *Imāmah*?
3. What is *iṣmah*? Why does the Imām have to be *ma'ṣūm*?

ACTIVITY PAGE

For each of the verses below, state: a) who is speaking; b) who is being spoken to; c) when it took place.

"Surely I know what you do not know"

"Does this promise apply to my descendants also?"

"Are you going to appoint in it (the earth) someone who will cause corruption in it and shed blood..."

"Surely We have appointed you a vicegerent on earth..."

"I will make you an Imām to the Nations"

"...Expand my chest for me, And ease my task for me, And loosen the knot from my tongue..."

DECODE THE FOLLOWING!

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

THE APPOINTMENT OF IMĀM ‘ALĪ (A)

LEARNING OBJECTIVES



1. Become familiar with the Qur’ānic verses and *aḥādīth* relating to the appointment of Imām ‘Alī (A)
2. Be able to understand and explain the Shī‘ī standpoint for the succession of Imām ‘Alī (A)

MY NOTES



The argument for the necessity of *ma‘ṣūm* Imāms to succeed the Holy Prophet (S) is similar to the argument for the necessity of prophethood itself. Human beings required prophets to convey and explain to them Allāh (SWT)'s message, as well as live among the people and guide them in their day to day lives. This same requirement is also necessary following the end of prophethood.

Historically, during the 23 years of the Holy Prophet (S)'s prophetic mission, he had to deal with many difficult problems in establishing and protecting the Islamic state, which afforded him very limited time in order to explain all religious teachings in their depths. In the beginning of his mission, the Holy Prophet (S) and the small group of Muslims faced great persecution from the idolaters of Quraysh simply for choosing to become Muslims. Some Muslims even had to emigrate to Abyssinia in order to survive.

The Muslims were then socially and financially boycotted and had to live in confinement in the small valley of Abū Ṭālib for three years. With the death of Abū Ṭālib (A), the Holy Prophet (S)'s life was now also in danger and the Muslim were forced to migrate from Makkah to Madīnah. In the 10 years of the Holy Prophet (S)'s life in Madīnah, the Muslims were occupied with multiple battles, including the battles of Badr, Uḥud, Khandaq, Khaybar and Ḥunayn.

Analysing the 23 years of the prophetic mission of our Holy Prophet (S), it is very clear that the majority of his time went in struggling to establish and defend the religion of Islam, as well as convey the entire revelation in the form of the Qur’ān. He was not afforded enough time to explain the depths and correct interpretation of the whole revelation. However, this was not a problem, because this would be the duty of the Imāms who would succeed him, starting from Imām ‘Alī (A). For this reason, both Sunnī and Shī‘ah Muslims report that the Holy Prophet (S) said regarding Imām ‘Alī (A):

إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ عَلَيَّ تَأْوِيلَ هَذَا الْقُرْآنِ كَمَا قَاتَلْتُ عَلَيَّ تَنْزِيلَهُ

There is one among you who will fight to establish the (correct) interpretation (ta‘wīl) of this Qur’ān, just like I fought to establish it as a true revelation.

CLASS ACTIVITY



Can you think of any other occasion (not mentioned in this lesson) when Allāh (SWT) showed the Muslims the special status of Imām ‘Alī (A)?



THE APPOINTMENT OF IMĀM 'ALĪ (A) IN THE QUR'ĀN & AHĀDĪTH

Given the importance of the issue, the Holy Prophet (S) made it clear and reminded the Muslims throughout his prophethood that Imām 'Alī (A) will be his successor. In the first open declaration of his prophethood, known as the *Da'wat Dhū'l-'Ashīrah*, he explicitly declared Imām 'Alī (A) as his successor. In his farewell Ḥajj, towards the end of his life, he also explicitly appointed him. Throughout his blessed life, he also reminded people of the special position of 'Alī (A). All of these incidents are available in both Sunnī and Shī'a sources.

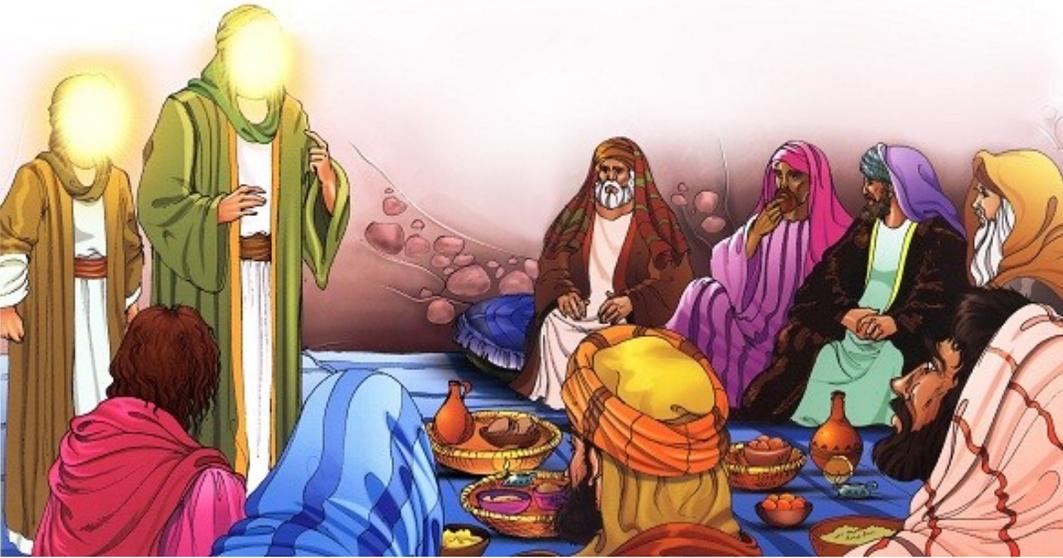
DA'WAT DHŪ'L-'ASHĪRAH

In the first three years of his mission, the Holy Prophet (S) preached Islam secretly to small groups of Muslims. Following this period, the following verse was revealed instructing the Holy Prophet (S) to make his mission public by first inviting his close family members to the new religion:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ



And warn your nearest relations [26:214]



The Holy Prophet (S) invited the sons of 'Abd al-Muṭṭalib home for a feast, so that he can convey to them his message. After they finished eating, the Holy Prophet (S) addressed them saying:

"O sons of 'Abd al-Muṭṭalib, I have brought for you the goods of this world and the next, and I have been appointed by the Lord to call you unto Him. Therefore, who amongst you will administer this cause for me and by my brother, my successor and my caliph?"

MY NOTES



THE APPOINTMENT OF IMĀM 'ALĪ (A)

MY NOTES



No one responded to the Holy Prophet (S) except 'Alī (A) who was the youngest in the congregation. The Holy Prophet (S) asked the same question twice more and both times only 'Alī (A) responded positively. At this point, the Holy Prophet (S) said:

"Oh my people! This 'Alī is my brother, my successor and my caliph amongst you. Listen to him and obey him."



THE VERSE OF WILĀYAH

Various Qur'ānic verses were revealed to remind people of the importance and special position of Imām 'Alī (A) amongst the Muslims as their master (*walī*). One of the most important verses is the following:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رَاكِعُونَ



Your master is only Allāh, His Messenger, and those who believe and keep up prayer and pay the poor-rate while they are (in the state of) bowing. [5:55]

Once a beggar came to the mosque of the Holy Prophet (S) and asked for financial help. No one responded to him. The beggar raised his hands towards the sky and said: **"Oh Allāh, be a witness that I came to Your Prophet's mosque and no one gave me anything!"** During this time, Imām 'Alī (A) was in *rukū'*. Whilst in this position, he stretched out his little finger which had a ring, hinting at the beggar to take his ring. The beggar came and took the ring.

At this point, Angel Jibrā'īl (A) brought down the above mentioned verse. The verse clearly stipulates that believers have three masters, Allāh (SWT), the Holy Prophet (S) and Imām 'Alī (A). The incident also highlights the station of the Imāms as the intermediaries between Allāh (SWT) and His creation - whilst being completely absorbed in the remembrance of Allāh (SWT), they are still conscious of their responsibilities towards His creation.

THE ḤADĪTH OF THAQALAYN



"It is probable that I will be called soon, and I will respond (i.e. the call of death). So I leave behind me two weighty things, the Book of Allāh, which is a string stretched from the heaven to the earth; and my progeny, my Ahl al-Bayt. Verily Allāh, the Merciful, the Aware, has informed me that these two will never be separated from each other until they meet me at the Fountain of Abundance (the Ḥawḍ of Kawthar, a spring in Heaven). Therefore, be careful of how you treat these two in my absence."

In this very important *ḥadīth*, the Holy Prophet (S) pairs the Holy Qur'ān and his *Ahl al-Bayt* (A) together. Given the status of the Qur'ān, we understand the

THE APPOINTMENT OF IMĀM ‘ALĪ (A)

MY NOTES



The Holy Prophet (S) immediately stopped and called for the Muslims who had moved ahead or were lagging behind to gather near him. In the extreme heat of the day, a crowd of over 100,000 Muslims gathered around the Holy Prophet (S) and a pulpit was set up for him to give his sermon from. The Holy Prophet (S) gave a lengthy sermon in which he asked the audience three times:

أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ؟



Do I not have more authority (awlā') over the believers than they have over themselves?

Each time, the crowd replied: **"Yes, of course you do, oh messenger of Allāh"**. The Holy Prophet (S) then raised up Imām ‘Alī (A)'s hand, who was 33 years old at this time, and declared:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

Whosoever's master (mawlā') I am, this ‘Alī is also his master

Then the Holy Prophet (S) raised his hands and prayed:

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَحِبَّ مَنْ أَحَبَّهُ وَابْغِضْ مَنْ ابْغَضَهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَآخُذْ مَنْ خَذَلَهُ وَأَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ

Oh Allāh, love the one who loves ‘Alī, and be the enemy of the one who is an enemy to him, and detest the one who detests him, and help the one who helps him, and forsake the one who forsakes him, and make the truth turn with him wherever he turns.

It is reported that after this sermon, the companions of the Holy Prophet (S) started lining up to congratulate Imām ‘Alī (A). The following Qur’ānic verse was also revealed to the Holy Prophet (S) at this point:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ



دِينًا

This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as your religion [5:3]

This *ḥadīth* of Ghadīr is among the most authentic *aḥādīth* in both Sunnī and Shī‘ah books. The word "*mawlā*" that the Holy Prophet (S) used to describe Imām ‘Alī (A) has many different meanings in Arabic, including "master", "leader" and "friend". Many Sunnī Muslims claim that on this occasion, the Holy Prophet (S) was declaring Imām ‘Alī (A) as the friend of the believers, not master. However, this is not correct for the following reasons:

1) Before referring to the Imām as the *mawlā*' of the believers, the Holy Prophet (S) asked the Muslims if he had more authority over them than they did over themselves. When asking this question, he used the word *awlā*', referring to "authority". From this, in the Arabic language, we understand that the word *mawlā*' too must carry a meaning of authority and hence, in this context, it cannot have simply meant "friend".

2) From the nature of the prayer the Holy Prophet (S) makes after declaring the Imām as the *mawlā*' of the believers, we understand that the Imām must have been entrusted with a great responsibility, which will result in many people becoming his enemy. In carrying out this responsibility, he will need helpers and supporters.

3) This was a very joyous occasion and the companions of the Holy Prophet (S) all came to congratulate Imām 'Alī (A). If the Holy Prophet (S) was just declaring him as the friend of the believers, there would be no need for congratulations, as the Imām was already a friend to the believers.

4) It doesn't make sense for the Holy Prophet (S) to call back over 100,000 people in the burning afternoon heat of the desert and give a long sermon, just to announce: "*Whosoever's friend I am, this 'Alī is also his friend!*"

5) Returning from the Holy Prophet (S)'s Farewell Ḥajj, it was known among the Muslims that the Holy Prophet (S) only had a little time left in this world. Whatever he would have announced in this sermon needed to be of the most importance, in order to offer guidance to the Muslims regarding their affairs after him.



DID YOU KNOW?



Amongst the first ones to congratulate Imām 'Alī (A) on the day of Ghadīr were Abū Bakr and 'Umar, the first and second caliphs. 'Umar has been reported to have said:

"Congratulations, congratulations to you, Oh 'Alī; you have become my mawlā' and the mawlā' of every faithful Muslim."

KEY POINTS



1. The necessity of having *ma'ṣūm* Imāms to succeed the Holy Prophet (S) is as important as the necessity of prophethood itself, in order to preserve the message after him.

2. There were many occasions where the Holy Prophet (S) indicated to the people around him who his successor would be, such as *Da'wat Dhū'l-'Ashīrah*, the *Ḥadīth of Thaqaalayn* and the declaration at Ghadīr Khumm.

3. The *ḥadīth* of Ghadīr Khumm is among the most authentic *aḥādīth* in both Sunnī and Shī'ah books.

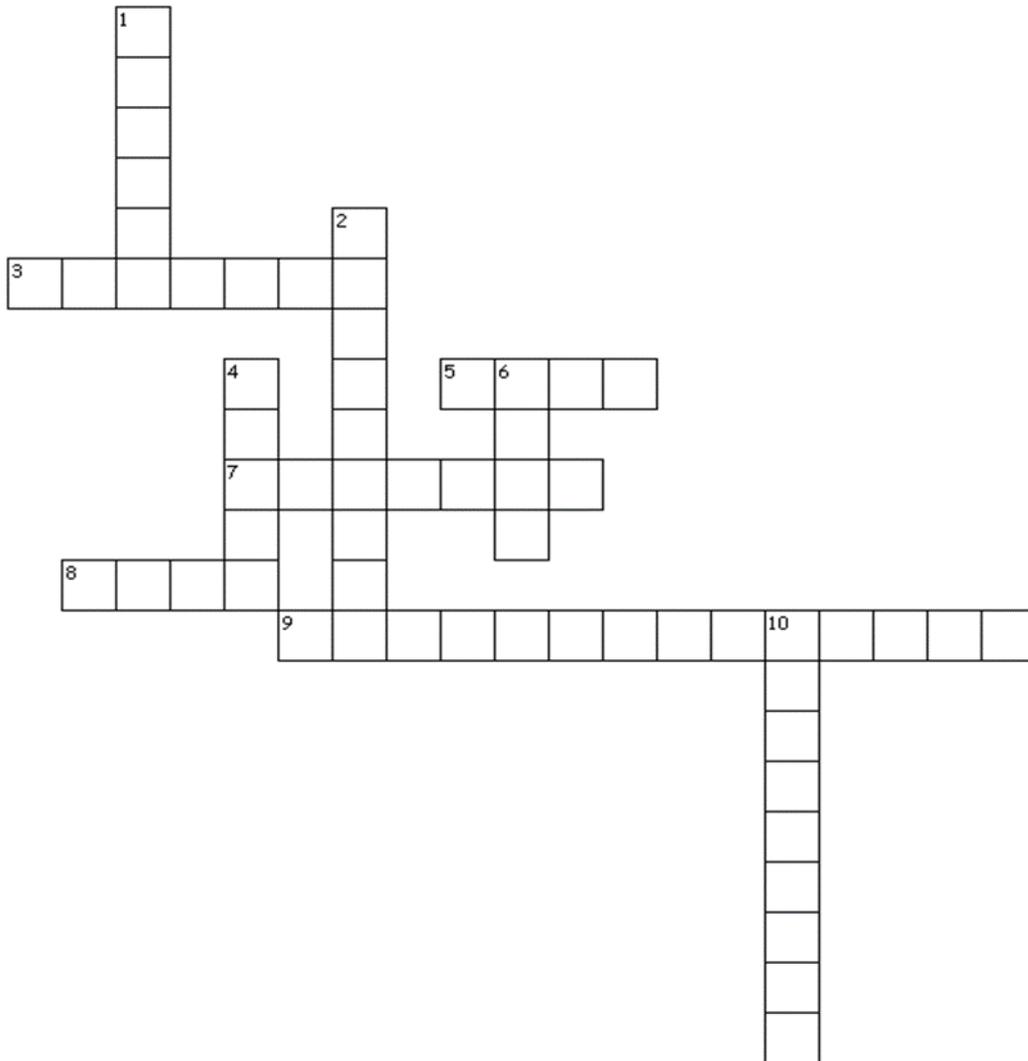
4. The event of Ghadīr Khumm was an important event as the Holy Prophet (S) called back over 100,000 people to make the announcement.

IN SUMMARY



1. Why is it important to have *ma'ṣūm* Imāms after the Holy Prophet (S)?
2. Explain at least two occasions during the life of the Holy Prophet (S) where he indicated that Imām 'Alī (A) would be his successor.
3. What is the significance of the event of Ghadīr Khumm?

ACTIVITY PAGE



Across

3. Muslims faced persecution from this group in Makkah.
5. The position during *ṣalāh* in which Imām ‘Alī (A) gave charity.
7. One of the most important verses in the Qur’ān stating that Imām ‘Alī (A) was the master of the Muslims is known as the Verse of _____.
8. Imām ‘Alī (A) was to the Holy Prophet (S) like Prophet Hārūn was to _____.
9. The Holy Prophet (S) fought to establish the Qur’ān as a true revelation, while Imām ‘Alī (A) fought for its correct _____.

Down

1. This *ḥadīth* of _____ is amongst the most authentic *aḥādīth* in both Sunnī and Shī‘ah books.
2. This is the *ḥadīth* in which the Holy Prophet (S) mentions that he is leaving two weighty things after him.
4. *Whosoever’s (_____) I am, this ‘Alī is also his master.*
6. He was the one who congratulated Imām ‘Alī (A) on the Day of *Ghadīr* by saying "*Congratulations, congratulations to you, Oh ‘Alī; you have become my mawlā’ and the mawlā’ of every faithful Muslim.*"
10. The first place some of the Muslims emigrated to in order to escape persecution.

THE REALM OF BARZAKH

MY NOTES



Those people who are able to answer these questions correctly will be greatly rewarded, while those people who are not able to answer these questions will be severely punished.

3. Once we die and enter Barzakh, there is no turning back to correct the wrongs we have done, no matter how much we may want to:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ



When death comes to one of them, he cries, "My Lord, let me return

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

so as to make amends for the things I neglected." Never! This will not go beyond his words: a barrier (barzakh) stands behind such people until the very Day they are resurrected. [23:99-100]

4. The really pious people will reside in a special paradise for the people of Barzakh. They will enjoy living there as they wait for the Day of Judgment, where they will gain even greater rewards and the ultimate *Jannah*:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ اذْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ



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



5. The really evil people will reside in the Hell for the people of Barzakh. They will face continuous punishment there as they wait for the Day of Judgment, where they will receive even worse punishments:

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

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



6. The rest of the people, who were neither very good or very bad, will eventually enter into a long sleep until they are resurrected on the Day of Judgment:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۗ س ۖ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ

They shall say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent Allāh promised and the apostles told the truth. [36:52]

IN SUMMARY

1. Why is the realm after this physical world called Barzakh?
2. What happens to people immediately after they die and enter the realm of Barzakh?
3. Where will all the different people reside in Barzakh and for how long?

DID YOU KNOW?



Imām al-Şādiq (AS) said, "By Allāh! I fear for you the *Barzakh!*" He was asked, "What is the *Barzakh?*" He replied, "*The grave, from the day one dies until the Day of Judgement.*"

KEY POINTS



1. A *barzakh* is a boundary that separates two things. The realm of Barzakh is known by its name, because it separates the life of this world from the life of the Hereafter.
2. We enter the realm of Barzakh every night when we go to sleep.
3. Once we die and enter Barzakh, we cannot come back in this world to correct our mistakes.
4. The really pious people will reside in a special Paradise in Barzakh. The evil people will reside in the Hell of Barzakh. The rest of the people will go into a long sleep till the Day of Judgment.

ACTIVITY PAGE

1) True or False? Correct the false statements.

1) Barzakh is a boundary that separates two things.

2) We can only enter Barzakh once we have died.

3) Two angels called Shākir and Shakīr will ask us questions in our grave.

4) Everyone will go to sleep in Barzakh, even the really bad people.

5) People will not want to go back and fix their mistakes because they will not regret their actions.

6) People will live in Barzakh forever.

2) Can you find the nine letter snake word hidden in this table? The nine letters word is formed from a continuous line passing through each cell once without crossing over itself.

S	N	E
I	D	M
O	N	I

THE ADVENT OF THE RESURRECTION

MY NOTES



يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ
الْقَهَّارِ



On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allāh, the One, the Supreme. [14:48]

3. Everyone will be so worried about their own deeds and saving themselves on that day, that no one will want to help anyone else:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ



Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will they ask of each other! [23:101]

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِّنْهُمْ
يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ



The day on which a man shall fly from his brother, And his mother and his father, And his spouse and his children. Every man of them shall on that day have an affair which will occupy him. [80:34-37]

OUR BOOK OF DEEDS

1. **Raqīb** and **'Atīd** are the two angels that are writing our Book of Deeds every day. They record everything we say and do. One of them records our good deeds and the other records our bad deeds. These angels rush to write our good deeds, but hesitate to write our sins, in the hope that we may repent and seek forgiveness from Allāh (SWT). This book will be shown to us on the Day of Judgment.



2. The Book of Deeds is amazing. When this book is shown to us, it won't be like reading a book or watching a movie. It will be like going back in time and reliving the past. No one will be able to deny anything recorded in it.

3. Allāh (SWT) says in the Qur'ān that on the Day of Judgment, those who are good will receive their Book of Deeds in their right hands, whereas the evil ones will receive theirs in their left hands or hanging from their necks:



DID YOU KNOW?



The Holy Prophet (S) taught us to live our lives as if we have two very pious people walking on our right and left side all the time. When we want to commit a sin, we should feel ashamed that two honourable, noble angels are watching us.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِي إِنَّي ظَنَنْتُ أَنِّي
مُلَاقٍ حَسَابِي. فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

As for him who is given his book in his right hand, he will say, 'Here, take and read my book! Indeed I knew that I shall encounter my account.' So he will have a pleasant life. [69:19-21]

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ وَلَمْ أَدْرِ مَا
حِسَابِيهِ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيهِ هَلَكَ عَنِّي سُلْطَانِيهِ
خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ

But as for him who is given his book in his left hand, he will say, 'I wish I had not been given my book, nor had I ever known what my account is! I wish death had been the end of it all! My wealth did not avail me. My authority has departed from me.' The angels will be told: 'Seize him! Then put him in hell'. [69:25-31]

IN SUMMARY



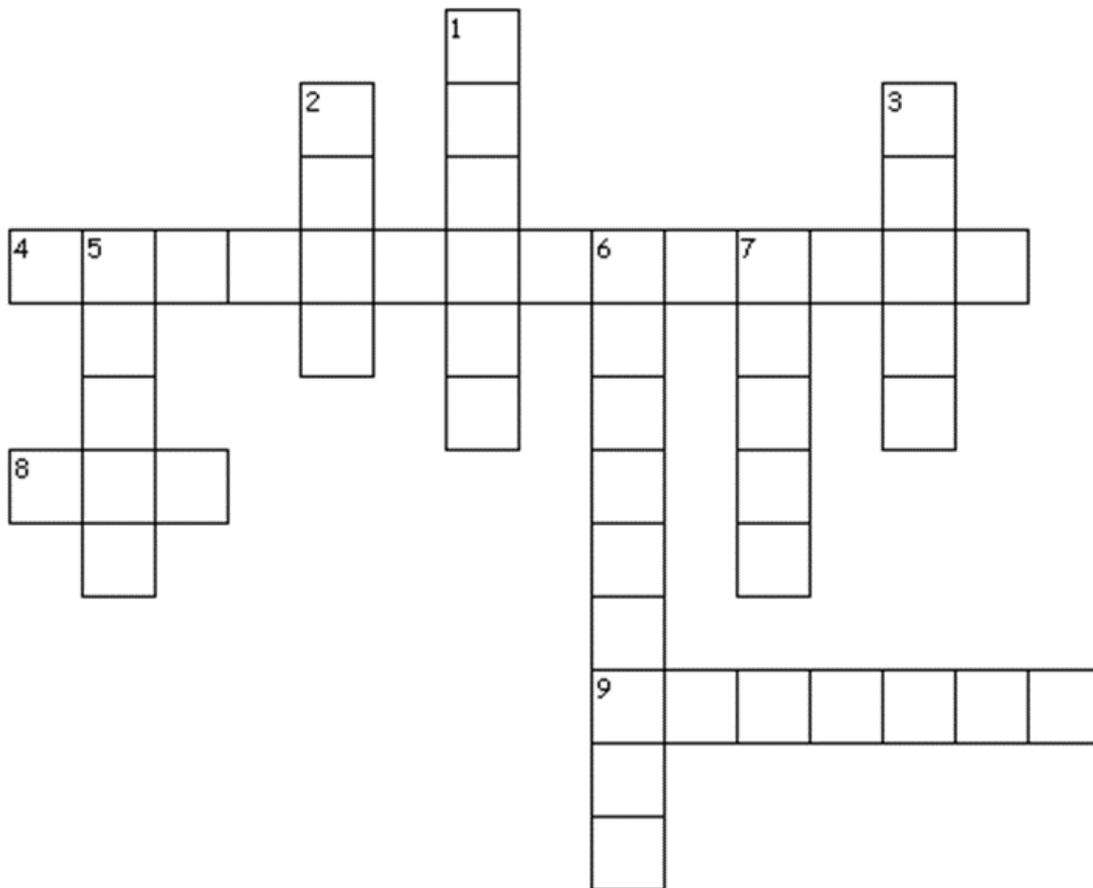
1. What are some of the events that will take place before the blowing of the Trumpet?
2. What will happen when the Trumpet is blown for the first and second time?
3. Which angels record our deeds every day?
4. What will be presented to us on the Day of Judgment?

KEY POINTS



1. Just before **Qiyāmah**, Angel **Isrāfil** will blow a Trumpet and everyone will die, with the exception of a select few. The trumpet will then be blown again and everyone will come back to life.
2. Everyone will be worried about their own accounting on the Day of Judgment and will not have time to worry about anyone else.
3. We have angels specifically assigned to write down all our deeds. This will then be

ACTIVITY PAGE



Across

4. Between the blowings of the Trumpet, the world will go through a great _____.
8. When the first time the Trumpet blows, everyone will _____, except for those who Allāh (SWT) wills otherwise.
9. The angel who will blow the Trumpet is named _____.

Down

1. On the Day of Judgement, no one will help _____ else. It will be a day of worry and fear.
2. When we look at our Book of Deeds, it will feel like we are reliving the _____.
3. The sun, the moon and the stars are just _____ in the “play” of this world.
5. One of the angels that are noting down our deeds every day is called _____.
6. “*When the _____ shall be set in motion*” [81:3]
7. The trumpet will be blown _____.

FIQH

What is *Fiqh*?

Fiqh (Jurisprudence) is a study of the Branches of Religion (*Furū' al-Dīn*), unlike 'Aqā'id (Theology), which is a study of the Roots of Religion (*Uṣūl al-Dīn*). It is an expansion of the *Sharī'ah* based on the Holy Qur'ān and the *Sunnah* of the Holy Prophet (S). *Fiqh* deals with the rulings pertaining to the observance of each of the 10 *Furū' al-Dīn*.

A person trained in *Fiqh* is known as a *faqīh* (pl. *fuqahā'*).

This Chapter Consists Of:

Ṭahārah and Najāsah

This part explains the meanings of the words *ṭāhir* and *najis*, and explains the concept of *ṭahārah* and *najāsah* in Islam.

Furū' al-Dīn

This part introduces the 10 branches of religion, and gives an insight into some of these branches (most relevant to this age group).

Ṣalāh

In this part, we look at the first of the 10 *Furū' al-Dīn* in depth. *Ṣalāh* is the most important act of daily worship, and the pillar of faith. It is a pre-requisite to all our other actions being accepted. For this reason, a large part of the *Fiqh* section is dedicated to learning *ṣalāh* and the rulings pertaining to it.

Taqīd

This section looks at the concept of *Taqīd* and *Ijtihād*. *Ijtihād* is the science of deriving Islamic law from its sources, most commonly the Holy Qur'ān and the *āḥadīth* of *Rasūl Allāh* (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 become *bāligh(ah)*. It explains the changes we experience in our bodies as well as our religious obligations upon reaching *bulūgh*.

Why Study *Fiqh*?

The study of *Fiqh* is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our *'ibādāt* (worship) correctly.

Dear Lord,

Guide us in understanding the laws and rulings you have placed within the fold of Islam, so that we may perfect our worship and reach nearer to You, with understanding.

ṬAHĀRAH

LEARNING OBJECTIVES



1. Learn the meanings of the terms *mutanajjis* and *najis al-‘ayn*.
2. Understand how *najāsah* spreads
3. Understand the meaning of *ḥadath* and *khath*

MY NOTES



NAJĀSAT AL-‘AYN

There are 10 things that are *najis* by nature. They can't become *ṭāhir* by simply washing them. These 10 things are called ***najāsat al-‘ayn*** (singular: *najis al-‘ayn*). Examples of *najāsat al-‘ayn* are urine, stool, blood, semen, dogs, pigs and intoxicating drinks (e.g. beer and wine).

Apart from the 10 *najāsat al-‘ayn*, everything else is *ṭāhir*, unless it comes into contact with one of the *najāsat al-‘ayn* and there is some wetness between them. If a thing that is *ṭāhir* becomes *najis*, it is called *mutanajjis*. ***Mutanajjis*** means "made *najis* but not *najis* by its own nature". Since a thing that is *mutanajjis* is not one of the 10 *najāsat al-‘ayn*, there is always a way to make it *ṭāhir* again.

Q: How does *najāsah* transfer from one object to another?

For a thing to become *najis*:

- * It must come into contact with one of the 10 *najāsat al-‘ayn*.
- * There has to be some wetness or dampness between them.
- * You must be sure there has been transfer of *najāsah*. If you are in doubt, you should assume the thing that was *ṭāhir* is still *ṭāhir*.

To be sure that a thing is *najis*:

- * You must have seen it becoming *najis* yourself.
- * The owner tells you it is *najis* (e.g. a cook tells you the food or pot is *najis*).
- * Two *‘ādil* Muslims tell you they know something is *najis*.

The blood of humans and animals whose blood comes out with a force is *najis al-‘ayn*. The blood of animals whose blood does not gush (like fish and insects) is *ṭāhir*.

If some blood is seen on clothes and you are not sure whether it is the blood of an insect or human blood, it is *ṭāhir*. Remember: For something to be *najis*, you have to be sure.

Food or drink that has been touched by a dog or a pig is *najis* and it is *ḥarām* to eat it. If a dog licks a pot or container, it should be first rubbed with clean earth mixed with a little water and then washed. Then it should be purified at least twice with running water.



ACTIVITY



Discuss in pairs whether the following are *ṭāhir* or *najis*:

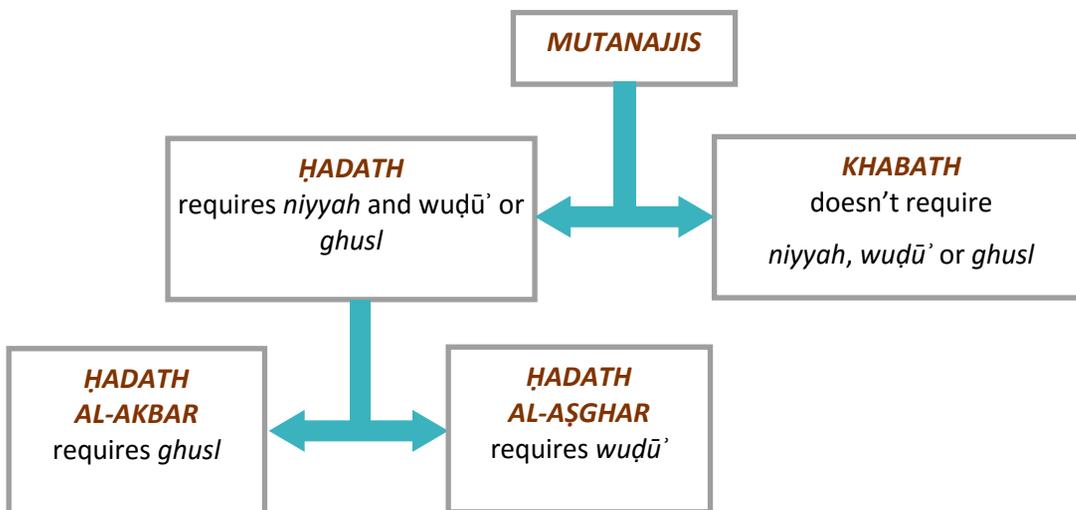
- The washroom floor
- Blood of an insect
- Alcohol in perfume

HADATH AND KHABATH

When a *ṭāhir* object comes in contact with a *najis al-‘ayn*, it becomes *najis* and is called *mutanajjis*. **Mutanajjis** things can be divided into **ḥadath** and **khābath**.

A *ḥadath najāsah* is one that requires a specific *niyyah* and *wuḍū’* or *ghusl* to remove it and make it *ṭāhir* again. The ones that require *ghusl* are **ḥadath al-akbar** (e.g. *janābah* or touching a dead body), and those that require *wuḍū’* only are called **ḥadath al-aṣghar** (e.g. sleep, passing wind, going to the toilet).

A *khābath najāsah* does not require any *niyyah*, *wuḍū’* or *ghusl* to make it *ṭāhir* again. This is usually a *najāsah* that is external to the body, such as *najis* clothes, or *najāsah* that touches the outside of your body. You simply wash it away without requiring any *wuḍū’* or *ghusl*.



Niyyah (usually with *wuḍū’* or *ghusl*) is required for a *ḥadath*, because it is a form of spiritual uncleanness that needs to be removed to restore spiritual purity.

IN SUMMARY

1. What are *najāsāt al-‘ayn*? Can you give 5 examples?
2. What does *mutanajjis* mean?
3. How does *najāsah* transfer from one object to another?
4. How can we be sure that something is *najis*?
5. What is the difference between *ḥadath* and *khābath*?

DID YOU KNOW?



When a speck of blood is seen in an egg, the part of the egg where the blood has not spread is *ṭāhir*, but as *iḥtiyāt wājib*, you should not eat an egg that has even a small speck of blood.

MY NOTES



KEY POINTS



1. **Najāsāt al-‘ayn** are 10 things that are *najis* by nature and cannot be made *ṭāhir*.
2. When a *ṭāhir* object comes in contact with *najis al-‘ayn* it becomes *najis* (it is called **mutanajjis**) provided one of them is wet.
3. **Mutanajjis** are divided into **ḥadath** and **khābath**. **Ḥadath** require *niyyah* and *wuḍū’/ghusl*. **Khābath** can be made *ṭāhir* without *wuḍū’* or *ghusl*.

ṬAHĀRAH (FOR BOYS)

LEARNING OBJECTIVES



1. Understand how to perform *istibrā'* (for boys only)

MY NOTES



WHAT IS ISTIBRĀ'?

After urinating, some drops of urine remain in the urinary tract (the tube through which urine comes out of the body). These drops of urine must be removed to ensure that there is no *najāsah* left on the body. The method used for cleaning the urinary tract to ensure that no urine is left is called *Istibrā'*.

Remember that urine is *najis al-'ayn* (it is *najis* by nature and cannot be made *ṭāhir*). If you do not clean yourself properly after urinating, your clothes and body will become *najis* again if any drops of urine come out after you have washed yourself. If this happens, your acts of worship such as *ṣalāh* will not be valid in the state of *najāsah*.

HOW DO WE PERFORM ISTIBRĀ'?

We should use our left hand to wash ourselves in the washroom.

Any part of the body that becomes *najis* after urinating it should be washed and purified first. It is *wājib* to wash ourselves two times, and it is better to wash three times.

Thereafter, the part under the root of the urinary organ should be pressed thrice with the middle finger.

Then the thumb should be placed above the urinary organ and the index finger should be placed below it and it should be pressed thrice up to the point of circumcision.

Then, the front portion of the organ should be given three gentle jerks to ensure any drops of urine remaining inside come out.

And finally the urinary organ must be washed at least twice.

It is *mustahab*, that after a man enters into the state of *janābah* (after discharge of semen), he should urinate and perform *istibrā'* first before performing the *ghusl* of *janābah*. This will allow the person to assume that any wetness that comes out after the *ghusl* is *ṭāhir* and is neither urine nor semen. If a person does *ghusl* without urinating and without *istibrā'*, they may have to do *ghusl* again if they see any wetness on their clothes later on and are not sure if it is semen or not.

ACTIVITY



Do you remember the Islamic toilet etiquette? State two things which are *ḥarām*, and two things which are *makrūh* when using the toilet.

WHY SHOULD WE PERFORM ISTIBRĀ’?

After urinating, it is *wājib* to wash ourselves two times, and it is better to wash three times.

Most public bathrooms (such as schools, restaurants and shopping centres) do not have water containers or taps in the washroom cubicle. You should therefore always carry a cup or a small bottle that you can fill with water and use to wash yourself after using the loo. If you do not have a cup or bottle, then you can use wet tissue to clean yourself and then dry yourself with toilet paper. However, you will have to properly wash yourself with water when you reach home, and change your underwear before you are *ṭāhir* again and can pray *ṣalāh*.

Istibrā’ is recommended (*mustahab*) after urinating and not *wājib*, but it should always be practised.

If a boy does *istibrā’* after urinating and any wetness comes out from the urinary tract later, and he doesn’t know whether that wetness is urine or not, then he can assume it is not *najāsah* and that his clothes are clean (*ṭāhir*). This is because he performed *istibrā’* after urinating.

Similarly, if a person who has performed *istibrā’* finds any wetness on his underwear later, he can assume that the wetness is not *najis*, and he does not need to change his clothes.

However if he does not do *istibrā’*, then he would have to assume that the wetness was urine and he would have to wash himself again and change his clothes.

There is no equivalent practice to *istibrā’* for women, and any wetness that comes out after urinating is not considered *najis*.

IN SUMMARY

1. What is *istibrā’*?
2. Why is it important to perform *istibrā’* after urinating?
3. Which hand should we use to wash ourselves with in the washroom?
4. If we are using a public washroom, what should we keep in mind?

DID YOU KNOW?



Most men’s public washrooms have standing urinals. Muslims should not use urinals. Urinating while standing is *makrūh*, and it is more likely to cause *najāsah* to fall to one’s body or clothes. Always sit and urinate. If it is a public place, you may have to wipe the seat and dry it with some tissue first.

KEY POINTS



1. The method of cleaning oneself after urinating is called *istibrā’*.
2. It is *mustahab* for boys to perform *istibrā’*. Girls do not have to perform it.
3. It is *wājib* to wash ourselves two times, and it is better to wash three times after using the washroom.
4. We can assume that any wetness coming from the urinary tract after performing *istibrā’* is not *najis*.

BULŪGH

LEARNING OBJECTIVES



1. What is *bulūgh*?
2. When do we become *bāligh*?

MY NOTES



WHAT IS BULŪGH?

As boys and girls grow into men and women, they change physically and emotionally. The period during which these changes take place is called puberty (or *bulūgh* in Arabic).

Boys usually become *bāligh* between the ages of 12 - 15 years, depending on when they see signs of *bulūgh* on their bodies. **Girls mature earlier, and are usually considered to be *bālighah* from the age of 9 years** (as per the Islamic calendar).

When a person becomes *bāligh(ah)*, he/she becomes a ***mukallaḥ*** and must perform all *wājib* actions such as *ṣalāh*, *ṣawm*, *ḥajj* and so on. A *bāligh(ah)* person should therefore make an intention to do *taqlīd* of a *marja'* who he/she will refer to for guidance in Islamic Law (*fiqh*).

There are various physical signs of *bulūgh*. Some are common to both boys and girls, like the growth of hair under the armpits and below the navel, referred to as pubic hair. Pubic hair is described as coarse hair. Soft hair is not a sign of *bulūgh*. Other signs are unique to each gender.

BULŪGH IN GIRLS

As a girl grows older, her body starts adjusting to becoming a mother one day. She will experience some bleeding every month. This will occur as a cycle every month and is called the menstrual cycle (or *ḥayḍ* in Arabic).

Later on, when a girl grows up, gets married and decides to have a baby, this blood will be needed for the baby's growth in the mother's womb. Until then, the blood comes out from her body.

A girl is said to be *bālighah* in Islam when she either:

- * starts experiencing menstruation (*ḥayḍ*), or
- * she is 9 years old according to the Islamic calendar.

BULŪGH IN BOYS

As a boy starts maturing physically, he experiences growth of hair under the armpits, a moustache and beard. He is considered *bāligh* when any one of these three signs appear in him:

- * The body begins to produce and discharge semen. When this happens, the person is in the state of *janābah* and must perform *ghusl al-janābah* to become *ṭāhir*.
- * Growth of pubic hair below the navel.

ACTIVITY



State any 3 *ghusl* which are *wājib* and 3 which are *mustaḥab*.

- * The boy reaches the age of 15 according to the Islamic calendar.



WHAT IS HARĀM IN THE STATE OF JANĀBAH?

- * Touching writing of the Qur'ān, the names of Allāh (SWT), the prophets and the 14 *Ma'sūmīn* (A).
- * Entering Masjid al-Ḥarām in Makkah or Masjid al-Nabawī in Madīnah, even if it is only to pass through them.
- * Staying at a *masjid* or taking anything in or out of the *masjid*. However, passing through a *masjid* without stopping is allowed.
- * Reciting any of the four *āyāt* of Qur'ān for which *sajdah* is *wājib*.

WHAT IS MAKRŪH IN STATE OF JANĀBAH?

- * Reading more than seven *āyāt* of the Qur'ān
- * Touching the cover/pages of Qur'ān (touching the writing is *ḥarām*)
- * Dyeing the beard, applying henna or rubbing oil on the body
- * Sleeping
- * Eating or drinking

If a person needs to eat, drink or sleep before doing *ghusl*, it is recommended to do *wuḍū'* first.

IN SUMMARY

1. What are the signs of *bulūgh* in boys?
2. When does a girl become *bālighah*?
3. Who is a *mukallaf*?

DID YOU KNOW?



It is *makrūh* for a man or woman to have very long pubic hair or hair under the armpits. It is recommended to shave or at least trim this hair on a regular basis.

MY NOTES



KEY POINTS



1. The age of *bulūgh* is when boys and girls see physical changes in their bodies due to puberty.
2. Boys become *bāligh* when semen is discharged from their bodies, they see growth of pubic hair or turn 15 according to the Islamic calendar.
3. Girls become *bālighah* when they start experiencing menstruation or turn 9 according to the Islamic calendar.

BULŪGH (FOR GIRLS)

LEARNING OBJECTIVES



1. Rulings regarding *ḥayḍ* and *istiḥāḍah*

MY NOTES



WĀJIB GHUSL FOR WOMEN

There are three types of *wājib ghusls* specific to women:

- *Ghusl of ḥayḍ*: *wājib* at the end of the monthly period
- *Ghusl of istiḥāḍah*: *wājib* after certain kinds of irregular bleeding
- *Ghusl of nifās*: *wājib* after the bleeding of childbirth

Ḥayḍ is a woman's monthly bleeding, also called "period". Most periods last 3 to 5 days, but in some women the bleeding can continue for 7 to 10 days. The average menstrual cycle is 28 days long, but cycles in women can also vary.

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 woman has her period, she is not required to pray the daily *ṣalāh* or to fast. If she misses *wājib* fasts in the month of *Ramaḍān*, she will have to do *qaḍā'* fasts after her period. The *ṣalāh* that she misses during her period do not require *qaḍā'*.

After her period is over, a girl must perform *ghusl* of *ḥayḍ* with the intention: "***I am performing ghusl of ḥayḍ, wājib qurbatan ilallāh***". Thereafter she can start praying and fasting as usual.

3 days ≤ *ḥayḍ* ≤ 10 days

Women in *ḥayḍ* are divided in two broad categories:

- * Those who have their periods regularly every month
- * Those who have do not bleed regularly

Those who have a regular period are further divided into three categories:

- * Those whose period is regular **both in start date and duration** of the period (*dhāt al-waqt wa al-'adad*).
- * Those whose period is regular **in start date** but not in duration (*dhāt al-waqt*).
- * Those whose period is regular **in duration** but not start date (*dhāt al-'adad*)

Those with irregular periods are also divided into three categories:

- * The beginner (***mubtadi'ah***): the girl who has just started experiencing her period and is therefore not aware of any regular pattern.

- * The fluctuator (**muḍṭaribah**): the woman whose period varies from occasion to occasion and follows no regular pattern.
- * The forgetful (**nāsiyah**): the woman who has forgotten the dates or duration of her menses.

Detailed rulings for the above groups can be found on the next lesson, and also in the *risāla* of your *marja'*.

Q: What is ḥarām for a woman during ḥayḍ?

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

Q: What is makrūh for a woman during ḥayḍ?

- * Keeping a Qur'ān with oneself, touching it or reciting from it.
- * Dying hair

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

Unlike in *ḥayḍ*, in *istihāḍah* it is not *ḥarām* to stay at *masājid* or to enter Masjid al-Ḥarām or Masjid al-Nabawī. Likewise, it is permitted to read the *āyāt al-sajdah*. As for touching the writing of the Qur'ān, those who have little bleeding should perform *wuḍū'* and those with heavy bleeding should perform both *ghusl* and *wuḍū'*.

RULES REGARDING ḤAYḌ AND ISTIHĀḌAH

Rules for the woman who has a regular period, both in dates and duration

- * Always assume it is *ḥayḍ* even if bleeding begins 2 or 3 days early or later than the usual date.
- * If it is a few days before the regular period, precaution should be taken (by avoiding both what is *ḥarām* during *ḥayḍ* and *istihāḍah*). If she is later convinced that it was not *ḥayḍ* (e.g. the bleeding lasts less than 3 days), she should pray *qaḍā'* for the missed prayers.
- * If the bleeding exceeds 10 days, only those 10 days which correspond to her regular period are considered as the days of *ḥayḍ*. The rest will be considered as *istihāḍah*.

MY NOTES



BULŪGH (FOR GIRLS)

MY NOTES



Rules for the woman who has a fixed start date for *ḥayḍ* but no fixed duration

- * Assume the bleeding is *ḥayḍ* even if it starts 2 or 3 days earlier or later than the regular date.
- * If the bleeding exceeds more than 10 days, refer to the habit of relatives and use that as a guideline to determine how many days (out of the first 10 days) were *ḥayḍ* and how many were *istihāḍah*. Calculate the first day of menses according to the regular date.
- * One who does not know about the habit of her relatives should consider the first 7 days after her regular date as *ḥayḍ* and the rest as *istihāḍah*.

Rules for the woman who has a fixed duration of *ḥayḍ* but no fixed start date

- * As long as it is between 3 and 10 days and she has not already experienced *ḥayḍ* in that month's cycle, she should assume her bleeding is *ḥayḍ*.
- * If there is bleeding for more than 10 days, she should count the days which corresponds to her regular period as *ḥayḍ* (from the beginning of the bleeding) and the rest as *istihāḍah*.

Rules for the beginner (*mubtadi'ah*)

- * A girl who is experiencing her menstrual period for the first time and sees blood for more than 10 days, should refer to the habit of her relatives in order to determine how many days she should consider as *ḥayḍ*. The rest will be considered *istihāḍah*.
- * If the bleeding lasts for less than 10 days, then all of it is *ḥayḍ*.
- * If some of the bleeding has the signs of menses (for instance, the colour of the blood is red), and then after a few days she has bleeding which has the clear indication of *istihāḍah* (for instance, discharge of yellowish blood), she should consider the first as *ḥayḍ* if it has continued for more than three days, and the latter as *istihāḍah*.
- * If she has bleeding with the signs of *ḥayḍ* followed by bleeding with the signs of *istihāḍah*, and once again bleeding with signs of *ḥayḍ*, and the total bleeding that has the signs of *ḥayḍ* exceeds 10 days, only the first bleeding should be considered as *ḥayḍ* and the rest as *istihāḍah*.

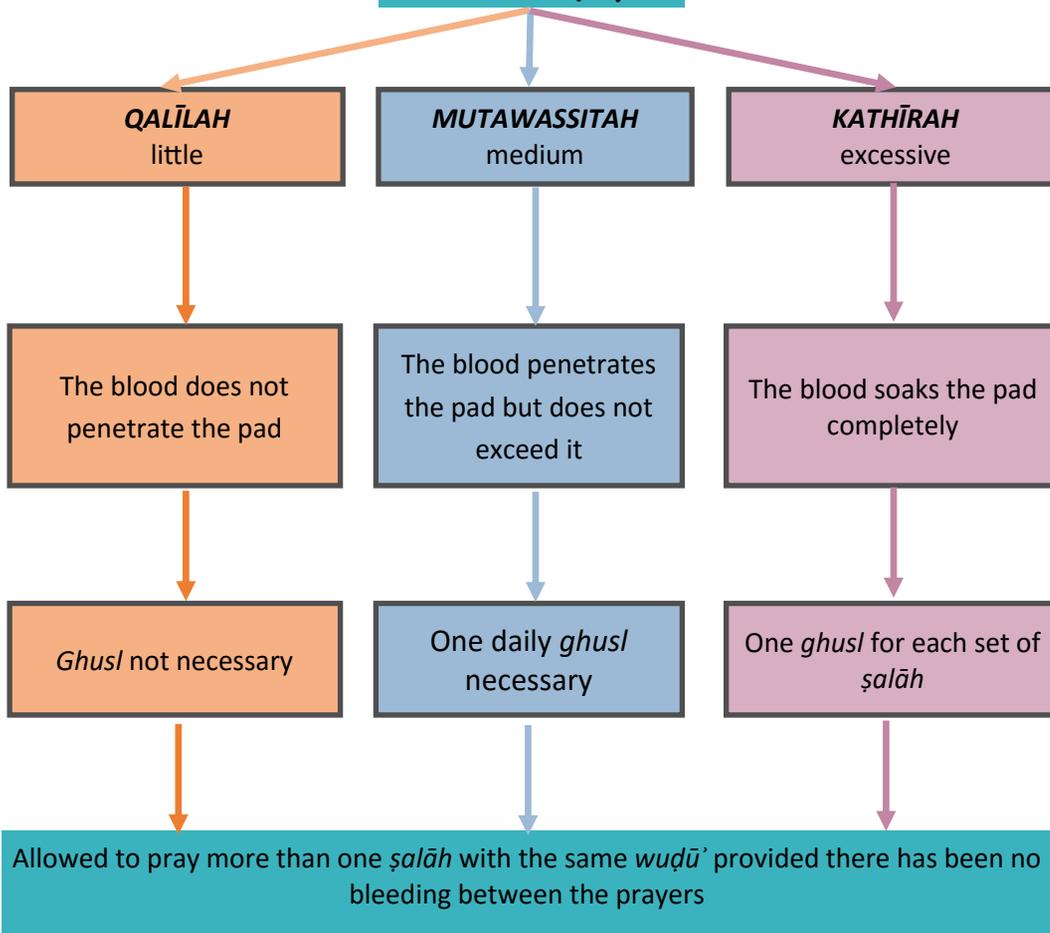
Rules for the woman whose duration and dates are irregular (*muḍṭaribah*)

- * If such a woman experiences bleeding for more than 10 days she should refer to the habit of her relatives and calculate her menstrual period in accordance with it.
- * If the habit of her relatives is not known, she should consider the first 7 days after the start of bleeding as *ḥayḍ*, and the rest as *istihāḍah*.
- * If the regular period of her relatives is less than 7 days (e.g. 5 days), she should consider her *ḥayḍ* period as 5 days, but observe the rules for *ḥayḍ* for two more days as a precaution.
- * If she starts bleeding and thinks it is *ḥayḍ*, she should not pray or fast and assume it is *ḥayḍ*. If the bleeding stops before 3 days and she realises it was *istihāḍah*, she must perform *qada'* for the prayers and fasts missed.

Rules for the woman who forgets about the duration or date of her period (*nāsiyah*)

- * If she experiences bleeding for more than 10 days, she should consider that blood which has the signs of *ḥayḍ* as menses and the rest as *istiḥāḍah*.
- * If she cannot tell the two apart, as a matter of obligatory precaution (*iḥtiyāt wājib*) she should consider the first 7 days as her menstrual period (*ḥayḍ*) and any extra days as *istiḥāḍah*.

TYPES OF ISTIḤĀḌAH



IN SUMMARY

1. What is *ḥayḍ*?
2. State any 3 acts that are *ḥarām* for a woman in *ḥayḍ*.
3. State any 3 acts that are *makrūh* for a woman in *ḥayḍ*.
4. What is *istiḥāḍah*?
5. What is *nifās*?
6. How do we perform *ghusl* for *ḥayḍ*?

DID YOU KNOW?



Istiḥāḍah blood is often yellowish and cool, and comes out without straining and burning, unlike the blood of *ḥayḍ* that is usually thick, warm and of black or dark red colour and comes out with slight straining and burning.

KEY POINTS



1. There are 3 types of *wājib ghusls* only for women (in addition to other *ghusls* which are *wājib* for both men and women): *ghusl* of *ḥayḍ* (*wājib* at the end of the monthly period), *ghusl* of *istiḥāḍah* (*wājib* after certain kinds of irregular bleeding) and *ghusl* of *nifās* (*wājib* after the bleeding of childbirth).

2. The bleeding in *ḥayḍ* lasts 3 days or more, but does not exceed 10 days.

GHUSL

LEARNING OBJECTIVES



1. What is *ghusl*?
2. How do we perform *ghusl*?
3. The *ghusl* of *Jumu'ah*
4. The *ghusl* of *Janābah*

MY NOTES



WHAT IS GHUSL?

Ghusl is a bath that is done in a special way and with a *niyyah*. There are times when *ghusl* becomes *wājib*, and times when it is *mustahab*.

EXAMPLES OF GHUSL	
WĀJIB	MUSTAḤAB
<i>Ghusl al-janābah</i>	<i>Ghusl al-Jumu'ah</i>
<i>Ghusl al-mayyit</i>	<i>Ghusl of Laylat al-Qadr</i>
<i>Ghusl for ḥayḍ</i>	<i>Ghusl on the day of 'Īd</i>

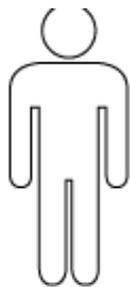
METHOD OF PERFORMING GHUSL

We should make the *niyyah* e.g. "*I am performing the ghusl al-Jumu'ah qurbatan ilallāh*".

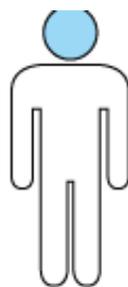
1. Wash the **head and neck** first.
2. Then pour water on **right side** of the body washing from the right shoulder downwards.
3. Then pour water on the **left side** of the body washing from the left shoulder downwards.

Performing *ghusl* step by step:

1. *Niyyah*



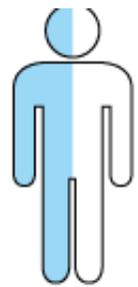
2. Wash head and neck



3. Wash right side



4. Wash left side



ACTIVITY



In pairs, list all the *wājib* and *mustahab ghusl* that you know of.

If there is any uncleanness or *najāsah* on the body, we should remove it and wash it off before starting *ghusl*. Also, if there is oil in the hair, or nail polish on finger or toe nails, or paint on the body, it must remove it before starting *ghusl*.

GHUSL AL-JUMU'AH (FRIDAY)

Ghusl al-Jumu'ah (*ghusl* of Friday) is *mustahab*. Friday is a special day for Muslims. It is the holiest day of the week in Islām. On Fridays, we pray a special *ṣalāh* instead of *ṣalāt al-ẓuhr*, which is called *ṣalāt al-jumu'ah*.

Ghusl of *jumu'ah* can be performed at any time from *fajr* to sunset, although it is better to perform it before the time of *ṣalāt al-jumu'ah*.

Once you perform *ghusl al-jumu'ah*, it is not *wājib* to do *wuḍū'* to pray *ṣalāt al-jumu'ah*, unless your *ghusl* breaks (for the same reasons that *wuḍū'* breaks). However, it is recommended (*mustahab*) to perform *wuḍū'* as a precaution.

Q: Do you remember the things that make *wuḍū'* (and *ghusl*) *bāṭil*?

GHUSL AL-JANĀBAH

When semen comes out from the body of a man, voluntarily or involuntarily, due to a *ḥalāl* or *ḥarām* reasons, the man is said to be in the state of *janābah*. *Janābah* is a state of being ritually impure, because such impurity cannot be removed only by cleaning or washing oneself or taking a regular bath. It can only be removed by performing *ghusl*.

Ghusl also becomes *wājib* on both men and women after sexual intercourse.

The *niyyah* for *ghusl al-janābah* is as follows:

"I am performing *ghusl al-janābah*, *wājib qurbatan ilallāh*"

It is important to urinate and perform *istibrā'* before performing *ghusl al-janābah*.

IN SUMMARY

1. What is *ghusl*?
2. Can you give one example of a *wājib ghusl* and one for a *mustahab ghusl*?
3. How do we perform *ghusl*?
4. When is it *wājib* to perform *ghusl al-janābah*?



DID YOU KNOW?



According to Ayatullāh al-Sīstānī, the *ghusl* of Friday is so highly recommended, that if you miss it, you can still perform it on Saturday with a *niyyah* of *qaḍā'*. If you know that you will not be able to perform it on Friday, you can perform it in advance on Thursday.

KEY POINTS



1. ***Ghusl*** is a bath that is done in a special way and with a ***niyyah***.
2. Some *ghusl* are ***wājib*** (e.g. *ghusl al-janābah*), whereas others are ***mustahab*** (e.g. *ghusl al-jumu'ah*).
3. Anything that prevents water from reaching the skin must be removed before starting *ghusl*.
4. ***Ghusl al-jumu'ah*** should be performed on Friday any time before *ṣalāt al-jumu'ah*.
5. When semen comes out from the body of a man, he becomes enters the state of ***janābah*** and must perform ***ghusl al-janābah***.

MUṬAHHIRĀT - PART 1

LEARNING OBJECTIVES



1. What are *mutahhirāt*?
2. How can we use water to remove *najāsah*?

MY NOTES



WHAT ARE MUTAHHIRĀT?

There are 10 things that can purify something that are *mutanajjis* and make it *ṭāhir* again. These 10 things are called *muṭahhirāt* (the cleansers) because of their ability to make *najis* things *ṭāhir* again. The 10 *muṭahhirāt* are:



WATER



EARTH



SUN



ISLAM



ABSENCE OF A MUSLIM



PHYSICAL TRANSFORMATION
(ISTIḤĀLAH)



CHEMICAL TRANSFORMATION
(INQILĀB)



TRANSLOCATION
(INTIQĀL)

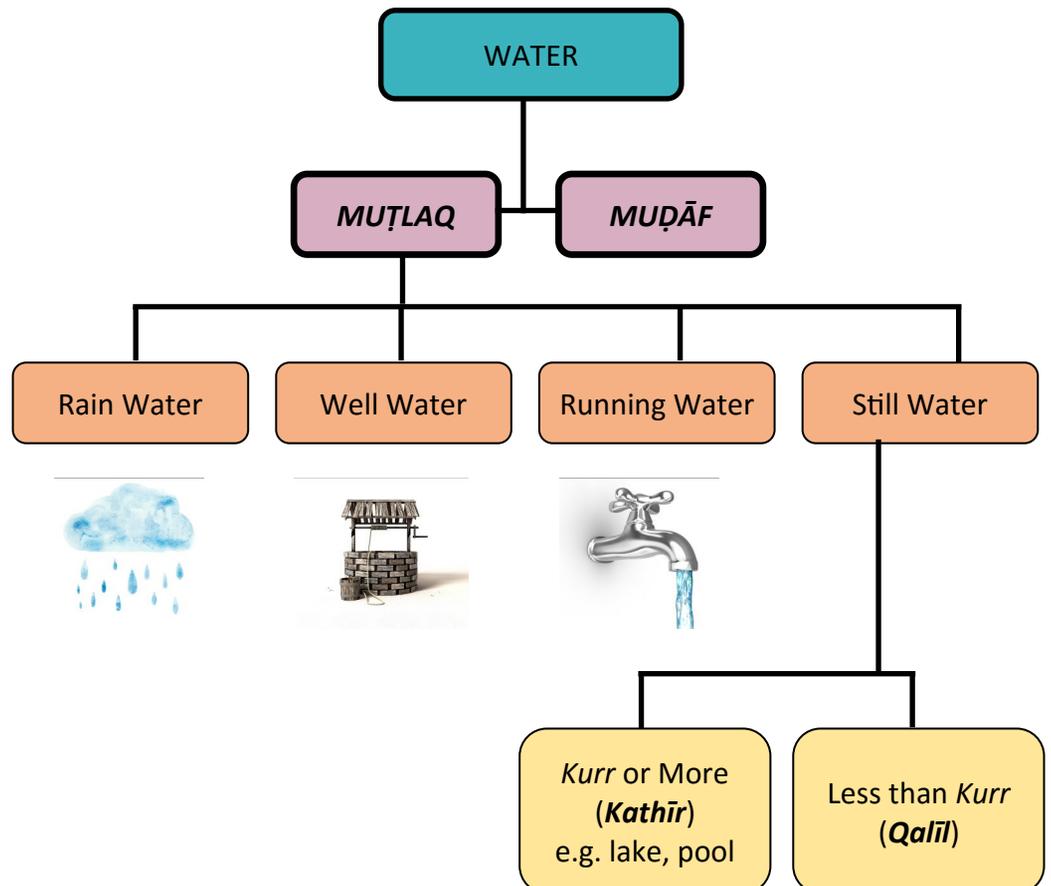


ASSOCIATION
(TABĪ'AH)



NAJĀSAH FROM THE BODY
(ISTIBRĀ')

TYPES OF WATER:



ACTIVITY



List any 3 *mutahhirāt* and explain how they make *najis* things *ṭāhir*.

HOW TO PURIFY A MUTANAJJIS USING WATER

For water to make a *najis* thing *ṭāhir*, 4 conditions must be fulfilled:

1. The water must be *muṭlaq* (not *muḍāf*)
2. The water itself must be *ṭāhir* (not *najis*)
3. It must not become *muḍāf* when it comes into contact with the *najāsah* (i.e. it must not change in taste, colour or smell).
4. The *najāsah* must come off the object and wash away. Only pouring water on the *najis* object is not sufficient.

When water is little in quantity, it is called “*qalīl*” in Arabic. Such water, if it is touched by anything *najis*, also becomes *najis*.

Water in a large quantity (more than *kurr*) is called *kathīr* water. It doesn't become *najis* as long as the *najāsah* is not enough to change its taste, colour or smell. (e.g. water in a lake). Similarly, running water (like water from a tap) is also able to clean a *najāsah* without becoming *najis* itself.

If an object becomes *najis*, first remove the *najāsah* completely. Then wash it 3 times with *kurr* or running water to make it *ṭāhir*. If you only have *qalīl* water, fill the utensil with water and empty it out completely 3 times. If an object becomes *najis* with alcohol it should be washed 3 times. If it becomes *najis* with urine, it must be washed until the urine is removed and then washed again once more.

If a rug or clothing becomes *najis*, remove the *najāsah* first, then wash it 3 times with *kurr* or running water. If you only have *qalīl* water, wash it, then wring it and squeeze out all the water. Repeat this 3 times.

IN SUMMARY

1. What are *muṭahhirāt*?
2. Define the terms *muṭlaq* and *muḍāf*.
3. Define the terms *qalīl* and *kathīr*.
4. What is *kurr* water?
5. What are the 4 conditions for water to make a *najis* thing *ṭāhir*?



DID YOU KNOW?



Kurr is an Islamic measurement. It is approximately 400 litres (or 100 gallons) of water. Examples of *kurr* water include large swimming pools, wells and lakes.

MY NOTES



KEY POINTS



1. **Muṭahhirāt** are things that make *najis* things *ṭāhir*. There are 10 *muṭahhirāt*.
2. Water is the most common *muṭahhirāt*. It can be divided into several types:
 - **Qalīl** (less than *kurr*)
 - **Kathīr** (more than *kurr*)
 - **Kurr** (400 litres or more)
 - **Muṭlaq** (pure water)
 - **Muḍāf** (water mixed with something else e.g. muddy water)

MUṬAHHIRĀT - PART 2

LEARNING OBJECTIVES



1. What are the *muṭahhirāt* apart from water?

MY NOTES



EARTH

For earth to make *najis* things *ṭāhir*:

- It must be *ṭāhir* itself and not *najis*
- It must be dry
- The *najāsah* should come off by walking on it



If our feet or shoes become *najis* as a result of walking on the ground, the earth can purify them as the *najāsah* rubs off through walking. However, if the *najāsah* is not as a result of walking on the ground, it cannot be purified by the earth.

THE SUN

The sun purifies the earth, buildings, walls and all such large immovable objects when they become *najis*. First the *najāsah* on them has to be removed and the area has to be made wet. Thereafter the direct rays of the sun are sufficient to dry it and make it *ṭāhir* again.



PHYSICAL TRANSFORMATION (ISTIḤĀLAH)

Istiḥālah means that the *najis* thing becomes something else. For example, a piece of *najis* wood burns and turns into ash. The ash is now *ṭāhir* due to *istiḥālah*. Similarly, if a dog dies and its body decomposes and changes to earth, the earth will be *ṭāhir*. However, if the change is not into something completely different, it does not become *ṭāhir*. For example, if wheat becomes *najis* and it is used to make bread, the bread is still *najis*, because the wheat is just an ingredient of the bread and not a complete transformation.



CHEMICAL TRANSFORMATION (INQILĀB)

Inqilāb is similar to *istiḥālah* but the change is in the property of the thing and not its physical appearance. Sometimes a thing does not change physically (like wood to ash), but its properties or chemical composition changes and it transforms to another thing. This change can make it *ṭāhir* if the chemical transformation is complete. For example, when wine is left open for a while, it changes to vinegar. The vinegar is *ṭāhir*.



ACTIVITY



Do you remember the things which are considered *najis al-‘ayn*? How many can you list?

TRANSLOCATION (INTIQĀL)

When something moves from one place to another and becomes part of it, it also becomes *ṭāhir*. For example, Human blood is *najis*, but if a mosquito bites a human and sucks blood, it becomes part of its body and therefore *ṭāhir* (because the blood of a mosquito is *ṭāhir*).



ISLAM

If a *kāfir* accepts Islam and recites the *shahādātayn*, he or she becomes a Muslim and is also considered to be *ṭāhir*. However any clothes worn before becoming a Muslim are still *najis* and must be washed.

ASSOCIATION (TAB'ĪYYAH)

When a *najis* thing becomes *ṭāhir*, objects associated with it also become *ṭāhir*. For example, when wine turns into vinegar, its container becomes *ṭāhir* as well. Similarly the hands used to wash a *najis* object also become *ṭāhir* with the object during the washing. This is called *tab'īyyah*.

REMOVAL OF NAJĀSAH FROM THE BODY (ISTIBRĀ')

The body of an animal whose meat is *ḥalāl* and which is slaughtered according to Islamic Law is *ṭāhir*. If the body of a *ḥalāl* animal (e.g. chicken) becomes *najis* due to eating a large quantity of *najāsah*, it can be made *tāhir* again by feeding the animal *tāhir* food for a while until its body can be said to be purged of the *najāsah*. The removal of *najāsah* from the body is called *Istibrā'*. The animal's body is then said to be *ṭāhir* again. If it is a *ḥalāl* animal, its meat will also be *ṭāhir* when it is slaughtered according to Islamic law.

ABSENCE OF A MUSLIM (GHAYBAT AL-MUSLIM)

If the body or clothing of a Muslim becomes *najis*, and then he/she is not seen for some time (at least for the duration of one *ṣalāh*) and then seen again with the same clothes, then we can assume that he/she must have cleansed himself/herself. Therefore, we can assume that his/her body, clothes, etc, are now *ṭāhir*, and we do not need to ask him/her about it.



DID YOU KNOW?



Shahādātayn means “two *shahādahs*”, which are:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness there is no god but Allāh

and

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muḥammad is the Messenger of Allāh

Anyone who declares this is considered a Muslim.

IN SUMMARY



1. What are the conditions for earth to make a *najis* thing *ṭāhir*?
2. What is the difference between Islam and *ghaybat al-Muslim* as forms of *muṭahhirāt*?
3. What is *tab'īyyah*?
4. Is the blood of a mosquito considered *najis* or *ṭāhir*?
5. What is the difference between *istiḥālāh* and *inqilāb*?

KEY POINTS



1. There are 10 different forms of *muṭahhirāt*. These are purifiers which make *najis* things *ṭāhir*.
2. The earth can purify the feet or shoes which have become *najis* as a result of walking on the ground.
3. When certain *najis* things undergo a complete transformation, they become *ṭāhir*.

SHAKKIYĀT AL-ŞALĀT - PART 1

LEARNING OBJECTIVES



1. What are the types of doubts which can occur in *şalāh*?
2. Which of these doubts can we ignore?
3. Which doubts make the *şalāh* *bāṭil*?

MY NOTES

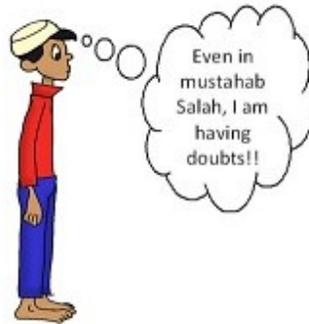


DOUBTS IN ŞALĀH

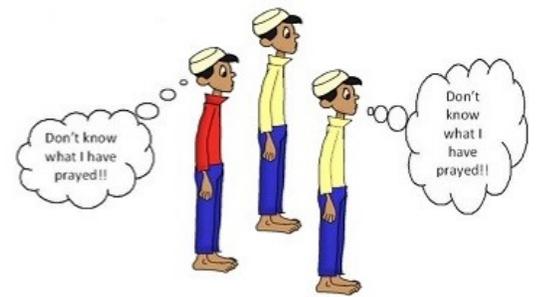
Whenever you have a doubt in *şalāh*, it will be one of three possible types of doubts:

- * A doubt which can be ignored
- * A doubt which makes the *şalāh* *bāṭil* – you have to repeat the *şalāh*
- * A doubt which can be fixed and has a remedy

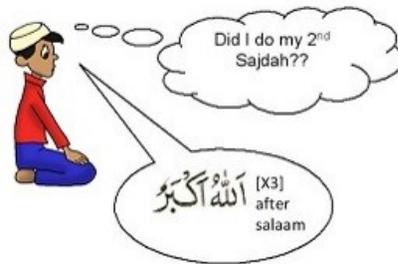
The following six doubts can be ignored:



1. Doubts in a **mustahab** *şalāh*



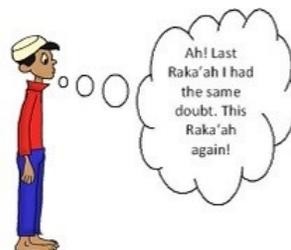
2. Doubts in **congregational** *şalāh*.
The person in doubt should follow the one who is sure.



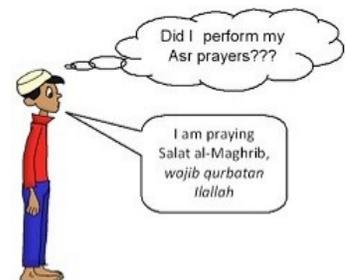
3. Doubt **after the** *şalāh* is complete



4. Doubt about a **previous action** of the *şalāh*



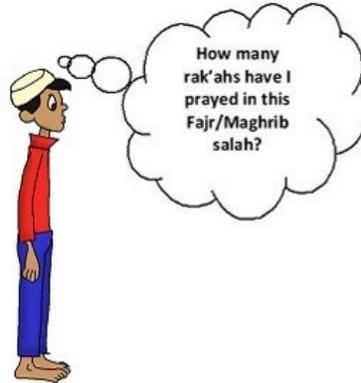
5. Doubts of someone who is **kathir al-shakk** (a compulsive doubter)



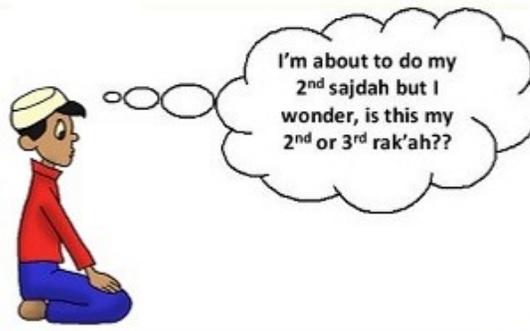
6. Doubts regarding a *şalāh* **after its time has passed**

SOME COMMON DOUBTS THAT MAKE THE ṢALĀH BĀṬIL ARE:

1. Doubts about the number of *raka'āt* performed in a *wājib* 2 or 3 *raka'āt ṣalāh*



2. Doubts about the number of *raka'āt* performed in a *wājib* 4 *raka'āt ṣalāh* before reaching the 2nd *sajdah* of the 2nd *raka'āt*



3. Doubts about the number of *raka'āt* performed in a 4 *raka'āt ṣalāh* such that one is completely confused which *raka'āt* one has reached.



IN SUMMARY

1. What are the three types of doubts that can commonly occur in *ṣalāh*?
2. What are the six doubts that can be ignored?
3. State three examples of doubts that make the *ṣalāh bāṭil*.
4. What can we do to avoid doubts in *ṣalāh*?

MY NOTES



KEY POINTS



1. There are three types of doubts that can occur in *ṣalāh*. These are known as ***shakkiyāt al-ṣalāh***. They include doubts which can be ignored, doubts which make the *ṣalāh bāṭil*, and doubts which can be corrected.
2. We can avoid doubts in *ṣalāh* by ensuring that we are fully awake and alert when praying, praying in a quiet place away from distractions, and concentrating fully on the prayer.

SHAKKIYĀT AL-ŞALĀT - PART 2

LEARNING OBJECTIVES



1. Which doubts have a remedy in *şalāh*?

2. What do we do when we get a doubt which has a remedy?

MY NOTES



DOUBTS IN ŞALĀH WHICH CAN BE CORRECTED

A doubt can be corrected **only** if it occurs in:

* a *wājib* 4 *raka'āt şalāh*, and after the completion of the 2nd *sajdah* of the 2nd *raka'āt*.

The remedy is usually to pray *şalāt al-iḥtiyāt* and/or perform *sajdat al-sahw*. *Şalāt al-iḥtiyāt* means “precautionary *şalāh*”. It is performed as a precaution, in case we have missed a *rak'ah*. It can be performed sitting or standing. 2 *raka'āt* sitting is equivalent to 1 *rak'ah* standing.

Q: How is *şalāt al-iḥtiyāt* performed?

Immediately after finishing the 4 *raka'āt wājib şalāh* and without turning away from the *qiblah*, stand up and make your niyyah: “**I pray *şalāt al-iḥtiyāt* one (or two) *rak'ah wājib qurbatan ilallāh*”.**

Perform the *takbirat al-iḥrām* and recite *sūrat al-Fātiḥah*. There is no second *sūrah*. Then perform *rukū'* and the two *sajdahs*. If it is a 1 *rak'ah şalāt al-iḥtiyāt*, recite *tashahhud* and *salām* and the *şalāh* is complete. If it is a 2 *raka'āt şalāt al-iḥtiyāt*, the 2nd *rak'ah* should be performed like the first (with no second *sūrah* and no *qunūt*) and then complete with *tashahhud* and *salām*.

There are six reasons for which *sajdat al-sahw* may be required:

1. If you talk by mistake in *şalāh*.
2. If you forget to recite *tashahhud* (e.g. in the 2nd *rak'ah*).
3. If you recite *salām* in the wrong place by mistake.
4. If you miss a *sajdah* by mistake.
5. You add or leave out by mistake anything that is not *rukū'* (e.g. if you sit down before performing *rukū'* or stand before reciting *tashahhud* and then sit down again).
6. In a 4 *raka'āt şalāh*, you doubt after the 2nd *sajdah* of the 2nd *rak'ah* whether it's your 4th or 5th *rak'ah*. You should assume it's your 4th, complete the *şalāh* and perform *sajdat al-sahw*.

Immediately after the *şalāh*, make *niyyah* of performing *sajdat al-sahw*:

I am performing *sajdat al-sahw* for _____ *wājib qurbatan ilallāh*.

Then go into *sajdah* and recite:

بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

In the name of Allāh, and through Allāh. Peace be upon you, Oh Prophet, and His Mercy and Blessings.

Sit up, then go into *sajdah* and recite the same as the 1st *sajdah*. Then sit up and recite *tashahhud* and the last phrase of the *salām* only:

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace be upon you and Allāh's Mercy and His Blessings.

KEY POINTS



1. Some doubts have a remedy.

2. Only doubts which occur after the completion of the 2nd *sajdah* of the 2nd *raka'āt* in a 4 *raka'āt şalāh* can be corrected.

	Doubt Whether rak'ah is:	During qiyām	During rukū'	After rukū'	During sajdah	After 2 sajdahs of 2 nd rak'ah	Remedy
1	2 nd or 3 rd	The ṣalāh is bāṭil			The ṣalāh is valid		Assume it is 3 rd rak'ah. Finish 4 th rak'ah as usual. Remedy: 1 rak'ah ṣalāt al-iḥṭiyāt standing.
2	2 nd or 4 th	The ṣalāh is bāṭil			The ṣalāh is valid		Assume it is 4 th rak'ah. Finish ṣalāh as usual. Remedy: 2 raka'āt ṣalāt al-iḥṭiyāt standing.
3	2 nd , 3 rd or 4 th	The ṣalāh is bāṭil			The ṣalāh is valid		Assume it is 4 th rak'ah. Finish ṣalāh as usual. Remedy: 2 raka'āt ṣalāt al-iḥṭiyāt standing and another 2 raka'āt sitting
4	3 rd or 4 th	The ṣalāh is valid					Assume it is 4 th rak'ah. Finish ṣalāh as usual. Remedy: 1 rak'ah ṣalāt al-iḥṭiyāt standing or 2 raka'āt sitting
5	4 th or 5 th	The ṣalāh is valid	The ṣalāh is bāṭil		The ṣalāh is valid		If it is during qiyām: Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 1 rak'ah ṣalāt al-iḥṭiyāt standing. Mustaḥab to also perform 2 sajdah al-sahw for extra qiyām. If it is after the 2 sajdahs: Assume it is 4 th rak'ah. Finish ṣalāh as usual. Remedy: 2 sajdah al-sahw
6	3 rd or 5 th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 rak'ah ṣalāt al-iḥṭiyāt standing. It is iḥṭiyāt mustaḥab to also perform 2 sajdah al-sahw for extra qiyām.
7	3 rd , 4 th or 5 th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 rak'ah ṣalāt al-iḥṭiyāt standing and another 2 rak'ah ṣalāt al-iḥṭiyāt sitting. It is iḥṭiyāt mustaḥab to also perform 2 sajdah al-sahw for extra qiyām.
8	5 th or 6 th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 sajdah al-sahw. It is iḥṭiyāt mustaḥab to also perform another 2 sajdah al-sahw for extra qiyām.

IN SUMMARY

1. What are the two main conditions for doubts which can be corrected?
2. How are ṣalāt al-iḥṭiyāt and sajdah al-sahw performed?
3. A person gets a doubt in the 2nd rak'ah of ṣalāt al-zuhr. She doubts whether she is praying her 2nd or 3rd rak'ah. What should she do?



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 respect for 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.

HARD WORK

LEARNING OBJECTIVES



1. Understand the importance of hard work
2. Understand the importance of earning a *ḥalāl* livelihood

MY NOTES



IMPORTANCE OF EARNING A *ḤALĀL* LIVELIHOOD

Islam teaches us to be hardworking individuals. Allāh (SWT) does not like those who are dependent on others due to laziness.



Imām Ja'far al-Ṣādiq (A) was once busy working on his farm on a hot sunny day, wearing working clothes with spade in hand, when one of his companions, Abū 'Umr Shaibānī arrived. Seeing the Imām (A) drenched in perspiration because of the heat and labour, he said, **"Let me help you finish this work."** The Imām (A) said, **"No. I like working on the farm with my own hands. It is necessary for man to face the heat of the sun and feel the exhaustion of earning one's own living."**

Allāh (SWT) does not help those who just pray all day and do not work to earn a living.

An extremely worried man once visited Imām Ja'far al-Ṣādiq (A) and begged him to pray that Allāh (SWT) would increase his sustenance and relieve him of all financial difficulties. The Imām answered: **"I shall certainly not pray for you."**



The poor man asked, **"Why not? What have I done?"**

The Imām replied, **"You know perfectly well that Allāh (SWT) has given us means of attaining success. He has ordered you to leave your house and earn a living through hard work. You refuse to work hard and foolishly hope praying for you will bring you prosperity."**

ACTIVITY



State 3 qualities of a hardworking person and 3 qualities of a lazy person.

WE SHOULD NOT BE A BURDEN ON OTHERS

Rasūl Allāh (S) was once travelling through the desert with his companions. The journey had been long and tiresome. Finally, they reached an oasis, and everyone eagerly stopped to refresh themselves and rest. After getting off his camel, *Rasūl Allāh* (S) also started walking towards the water, but then turned back towards his camel. Everyone thought he had changed his mind about stopping at the oasis and was going to continue with the journey.

They were waiting for the call to remount, when to their surprise, they saw *Rasūl Allāh* (S) tying his camel. After doing this, he returned to his companions. The companions said, **"O Messenger of Allāh, why did you not let one of us perform that task for you instead of going all the way back to do it yourself? We are always on the lookout to do something for you and feel honoured, but you never give us a chance."**

Rasūl Allāh (S) answered:



"It is unwise to depend on others, or ask for their help in anything you can do yourself, be it as small as getting a green twig to brush your teeth. You must consider your work to be your duty, and not become a burden on others."



IN SUMMARY



1. What did Imām Ja'far al-Şādiq (A) say when his companion offered to help him finish the work on the farm?
2. Why did Imām Ja'far al-Şādiq (A) refuse to pray for the poor man who came to him asking him to pray for him?
3. What did *Rasūl Allāh* (S) do to teach his companions to be independent and not become a burden on others?
4. What are the qualities of a hardworking person?

DID YOU KNOW?



Allāh (SWT) says in the Qur'ān that He has created us to worship him. However, worship does not only refer to praying and fasting. Working hard to earn a living or to help others is also an act of worship.

MY NOTES



KEY POINTS



1. Islam teaches us to be hard working individuals.
2. We must work hard to earn a *ḥalāl* livelihood, without cheating, stealing or earning 'easy' money through *ḥarām* means.
3. We must do as much as we can ourselves, and not become a burden on others.
4. Allāh (SWT) does not help those who are lazy and don't want to work hard.

PUNCTUALITY

LEARNING OBJECTIVES



1. Understand the importance of time.
2. Understand why punctuality is very important
3. Understand how to manage one's time

MY NOTES



WHY IS PUNCTUALITY NECESSARY?

Time is a very precious thing. Once it has passed, no one can bring it back. Islam teaches us to make the most of our time on earth, so that we may have a wonderful life in the Hereafter. If we spend our time on earth wisely (by doing good deeds), we will have a very good life in the next world. However, if we waste our time being lazy or in *ḥarām* acts, we will have to face the consequences in the Hereafter.

In fact, time is so important that Allāh (SWT) swears by it in the Qur'ān:

وَالْعَصْرِ

I swear by the time

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Indeed man is in loss

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

except those who have faith and do righteous deeds

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

and enjoin one another to follow the truth, and enjoin one another to patience.

[103:1-3]



Punctuality is a very important quality to have. It saves everyone's time. When people are not punctual, they not only waste their own time, but also other people's time. One very good way in which we can always be punctual is to always pray on time. If we plan our day around prayer times, we will not only benefit from praying on time, but will also have a very organised day.



Another very good method of managing time and ensuring we are always punctual is to make a list of things we need to do every day. We should allow sufficient time for every activity on the list.

If we make an appointment with another person, we should make it a point to reach the place agreed upon at the appointed time or a few minutes earlier. Similarly, if we undertake to do some task for somebody, we should do it properly and on time.

ACTIVITY



Time management is very important. What strategies can we use to manage our time properly on a daily basis?

WE MUST NOT WASTE TIME

You will never find a truly faithful Muslim lazy and idle. You will always find a good Muslim working hard and even helping others.

Teenagers who are lazy and do not change as they grow older, face many problems later in life. Some of them become untrustworthy because they steal or cheat others to take shortcuts in life and make quick money. Others become like parasites always “feeding off” and depending on others. Many lose their will to work hard so their families break up.

Of course relaxing after a hard day’s work is not being lazy. A person must also socialise with friends and play some sports to reenergize. However sitting idly all day doing nothing meaningful, just watching television, playing computer games or sleeping a lot are all signs of laziness.

Remember: never say “*I am bored!*” That is only what people who lack imagination say. If you have finished doing all your work, pick up a book and read, or go for a walk, or do something useful that you enjoy doing. Get together with friends and volunteer in your local community, or help your parents around the house.

We should also walk around with a book so that whilst we are waiting for someone who has been delayed, we don’t waste our time and have something useful to do. Nowadays most of us have smartphones which allow us to recite the Qur’ān or read books from our phones, so there is really no reason why we should waste our precious time!



DID YOU KNOW?



The Angel of Death visits every house 5 times a day. When it is time for someone in that house to die, he takes the soul and the person dies. Once our time is up in this world, we cannot come back. We must therefore ensure we make maximum benefit of our time preparing for the Hereafter.

KEY POINTS



1. Time is a very precious thing, because once it has passed, it can never come back. It is so important that Allāh (SWT) swears by it in the Qur’ān.
2. We should manage our time wisely so that we can get a lot done without wasting time.
3. We should always be punctual to ensure we use our time well and do not waste other people’s time.
4. We should not waste time by being lazy, watching too much TV, playing games or sleeping all day.

IN SUMMARY



1. What does Allāh (SWT) teach us in *sūrat al-‘Aṣr*?
2. What can we do to ensure we are always punctual?
3. What strategies can we use to manage our time wisely?
4. What should we do when we are bored?

RECEIVING GIFTS

LEARNING OBJECTIVES



1. What is the Islamic etiquette of receiving gifts?
2. What is bribery?
3. Why is it wrong to bribe or receive a bribe?

MY NOTES



ISLAMIC ETIQUETTE OF RECEIVING A GIFT

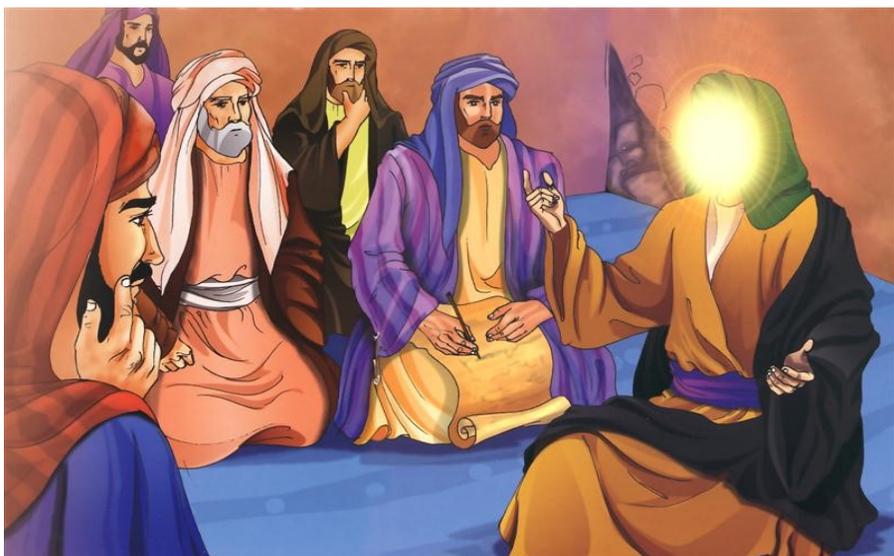
Giving a gift to someone is a great way to show them how much you appreciate them. Similarly, when we receive a gift from someone, it is usually because that person wants to show us his/her gratitude, love and friendship. Therefore, whenever we receive a gift from someone, we should thank them sincerely.



Sometimes we may receive many gifts all at once, on our birthday for example. We should be careful not to make some of our friends or relatives feel that their gift is not good enough, or not as nice as the others. Not everyone is able to afford an expensive gift. We must remember that it is not the value of the gift that matters, but the thought with which it has been given. Even if we do not like a gift, we should never show it to the person who has lovingly brought it for us.

During the time of *Rasūl Allāh (S)*, his companions would bring him gifts from their farm whenever they harvested their crop. *Rasūl Allāh (S)* would accept the gift and share it with those sitting around him. One morning, a poor man brought one fruit from his small garden and gave it to *Rasūl Allāh (S)*. He accepted the gift, tasted it and then went on eating it alone while the companions watched. One of those present said, "*O Prophet of Allāh (SWT), you have overlooked the right of those who watch while you eat?*"

Rasūl Allāh (S) smiled and waited till the man who had brought the fruit had left the gathering. He then said, "*I tasted the fruit and it was not yet ripe. Had I allowed you to have some of it, someone would have definitely shown his distaste, thus disappointing the poor man who had brought the gift. Rather than make him feel bitter, my palate accepted the bitterness of the fruit.*"



ACTIVITY



In small groups, discuss the reasons why people may feel forced to give very expensive presents to others.

BRIBERY IS NOT ALLOWED IN ISLAM

Islam emphasises greatly that a person's earnings should always be *ḥalāl*. When a person earns *ḥarām* money, everything he/she buys and uses with the *ḥarām* money affects his/her soul. *Ḥarām* money is not just stolen money. It could also be a bribe taken from someone. It is *ḥarām* to give or take a bribe from anyone.

Bribery is *ḥarām*, because Islam wants people to work hard to earn their living, and not to acquire it by taking advantage of other people's needs.

We have many *aḥādīth* from *Rasūl Allāh* (S) and the other *Ma'ṣumīn* (A) teaching us that a true *mu'min* is not one who prays and fasts a lot but a person who does all that is *wājib*, keeps away from *ḥarām*, and is always honest – never lies or cheats others and never bribes or uses *ḥarām* ways to make money.

Sometimes, people give bribes in the form of gifts. We must be very careful when accepting gifts from such people. We should not accept a gift if it means that we will have to return a favour which is *ḥarām*, or something that is wrong.

When Imām 'Alī (A) was the caliph, he received news that his governor in Basra had attended a lavish dinner hosted for the wealthiest people in Basra. Imām wrote a letter telling his governor that it was wrong for him to attend such gatherings where only the wealthiest were invited, but not the poor and the needy.

When we accept gifts and favours from people, we become indebted to them, and would one day feel forced to do something for them which would not be the right thing to do.



DID YOU KNOW?



Bahlūl 's gift to the caliph

One day the caliph Hārūn Rashīd gave Bahlūl some money and told him to distribute it to the poor. Bahlūl took the money but brought it back to the caliph. He told the caliph, "I found no one more in need than you. I see your guards whipping people, forcing them to pay very high taxes, so I thought you are the most needy person, and gave the money back to you!"

KEY POINTS



1. Giving and receiving gifts is a great way of showing people our gratitude.
2. Whenever we receive a gift from someone, we should accept it with a smile and show our appreciation.
3. We should never make the person giving the gift feel that their gift is not nice.
4. When receiving gifts, we should be careful to ensure it is not a bribe, with the expectation that we will do a favour in return. Giving and receiving bribes is *ḥarām* in Islam.

IN SUMMARY



1. How do we show our gratitude to someone who brings us a gift?
2. What is bribery?
3. Why is bribery *ḥarām* in Islam?
4. What effect does *ḥarām* earnings or gifts have on our soul?

TRUST

LEARNING OBJECTIVES



1. What is *amānah*?
2. What is *khiyānah*?
3. What are the different ways in which one can misappropriate trust?

MY NOTES



AMĀNAH AND KHIYĀNAH

A Muslim's faith, worship, piety and good deeds all are of no value if he/she is not honest and has no integrity (cannot be trusted).

Allāh (SWT) says in the Qur'an:

وَتَحُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحُونُوا اللَّهَ وَالرَّسُولَ
تَعْلَمُونَ

O you who have faith! Do not betray Allāh and the Apostle, and do not betray your trusts knowingly. [8:27]

If someone entrusts something to us, we must be faithful to the trust and return it back to them when it is asked for. It does not matter what the value of the item is, or whether person is a Muslim or not. In fact, it does not even matter if the person is our enemy.



Imām Ja'far al-Ṣādiq (A) said: *Be loyal to trusts even if it is to the murderer of Imām al-Ḥusayn (A).*



Rasūl Allāh (S) was well known for two qualities amongst his people: **truthfulness** (*al-ṣidq*) and **trustworthiness** (*al-amānah*). The Quraysh of Makkah called him *al-Ṣādiq* (The Truthful) and *al-Amīn* (the Trustworthy) long before he declared Prophethood.

Amānah = maintaining trust **Khiyānah** = betrayal of trust

Rasūl Allāh (S) said: *'He who has no amānah has no imān (faith).'*



Q: If someone has taken our right, can we take theirs just to get even or recover some of our losses?

Imām 'Alī (A) has said: *Do not betray one who entrusts you even if he betrays you, and do not let out his secret even if he lets yours out.*

In other words, if someone mistreats us, it does not give us the right to mistreat them, or compromise our honesty and integrity. This is because when we lie, break promises or ignore trusts, we harm ourselves more than the person who has cheated us. By being dishonest, we darken a part of our soul.

Rasūl Allāh (S) said: *Do not deceive one who deceives you for you will be like him.*



ACTIVITY



Recite verse 3:75 and read its translation. What is Allāh (SWT) teaching us in this verse?

MISAPPROPRIATING TRUST

There are several ways in which one may betray the trust of others. Examples include:

- χ Stealing from someone
- χ Not giving people their due rights
- χ Not keeping secrets
- χ Not using something for its intended purpose
- χ Not fulfilling a promise

*Rasūl Allāh (S) said: **Letting out the secret of your Muslim brother is khiyānah, so keep away from it.***



When we realise our mistake and regret betraying a trust, we must first make every effort to return what we misappropriated to the rightful owner, and then do *tawbah*. Giving back what was entrusted is a part of sincere repentance.

*Rasūl Allāh (S) said: **One who betrays a trust in the world and dies without returning it to the rightful owner dies outside my religion and will meet Allāh while He is displeased with him.***



FOOD FOR THOUGHT

Our body is given to us on loan and trust from Allāh (SWT). One day we have to return it. When we use the body to sin, are we being loyal to the trust?

Our wealth is a trust from Allāh (SWT). When we don't pay our *khums* and *zakāt*, is it not *khiyānah*?

When *Rasūl Allāh (S)* was leaving the world, he entrusted us with the *Qur'ān* and the *Ahl al-Bayt (A)*. When we don't follow the *Ahl al-Bayt (A)* or neglect the *Qur'ān*, how do the *aḥādīth* on *amānah* and *khiyānah* apply to us?

IN SUMMARY



1. Define the terms *amānah* and *khiyānah*.
2. Why was *Rasūl Allāh (S)* known as *al-Amīn*?
3. What did *Rasūl Allāh (S)* say about those who are not trustworthy?
4. What are the different ways in which one can betray the trust of others?

DID YOU KNOW?



Rasūl Allāh (S) said: If any of these four vices enter a home, they destroy it and it will never be blessed: treachery (khiyānah), theft, drinking alcohol, and fornication .

MY NOTES



KEY POINTS



1. *Amānah* means keeping something in trust, whereas *khiyānah* means betrayal of trust.
2. *Rasūl Allāh (S)* said that a person who is not trustworthy has no *īmān*.
3. We must not betray the trust of others, even if they have betrayed our trust.
4. Before repenting to Allāh (SWT) for betraying someone, we must return their trust to them first.

SELF HUMILIATION

LEARNING OBJECTIVES



1. What does self humiliation mean?
2. Why do people sometimes accept being humiliated by others?
3. How do we prevent ourselves from being humiliated by others?

MY NOTES

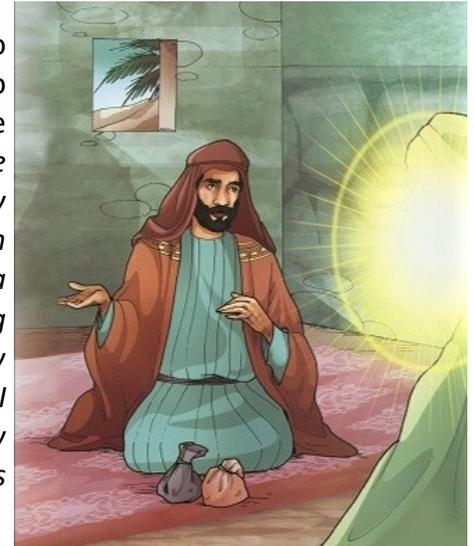


NEVER ACCEPT HUMILIATION FROM OTHERS

Self humiliation is when we let others to humiliate us by making us do something that goes against our values.

We can prevent being humiliated by standing up for our rights, and by not advertising our problems and shortcomings to everyone.

A man named Mufaḍḍal ibn Qays once came to Imām Ja‘far al-Ṣadiq (A). He had run into financial difficulty and debt. He said to the Imām, *"I am in great debt and cannot figure out how to raise money to cover the daily expenses of my family. I cannot help myself in any way and have asked almost everyone for a loan, but now, when people see me coming they close their doors in my face. Please pray that I find some means of earning a living. I have come to request you to pray to Almighty Allāh (SWT) to put an end to my misfortunes and difficulties."*



The Imām called a maidservant and asked her to bring the pouch containing money sent by Maṣṣūr. He then gave the pouch to Mufaḍḍal and said, *"Take this. It contains 400 dinars. They will support you for some days."*

Mufaḍḍal was embarrassed, but grateful and said, *"I did not mean to ask you for money. I only came to ask you to pray for me."*

The Imām said, *"I will pray for you. However, I'd like to add a word of advice. Never advertise your difficulties and problems. This will inform people that you are a failure and an unsuccessful person. They will treat you with such contempt that it will destroy your self esteem and ruin your personality."*

Q: Why do people sometimes accept being humiliated by others?

There are various reasons why people sometimes accept humiliation. It may be because of a lack of courage, a lack of intelligence or out of greed for the world.

ACTIVITY



What would you do if you were being bullied, or saw someone else being bullied?

IMĀM AL-HUSAYN (A) DID NOT ACCEPT HUMILIATION

After the death of Mu'āwiyah, his son Yazīd became the caliph, and insisted that Imām al-Ḥusayn (A) pledge allegiance to him or face death. Yazīd was a *fāsiq* (an open sinner) and Imām al-Ḥusayn (A) could never pledge allegiance to a person like him. He said:

Q: "Someone like me does not give allegiance who someone like him!"

Islamic teachings would not have survived if Imām al-Ḥusayn (A) had agreed to accept Yazīd as the leader of the Muslims. He therefore decided to stand up against Yazīd, rather than submit to him and face humiliation. Islam and its laws survived because of Imām al-Ḥusayn (A)'s brave and courageous stand against Yazīd and the 'Umayyad dynasty.

Imām Ḥusayn (A) taught us that death with dignity is better than life with humiliation. He is known as "*Sayyid al-Shuhadāh*" (The master of all martyrs) and even today he inspires courage to the oppressed and downtrodden to stand up for their rights and to fight oppressors.



IN SUMMARY

1. What is self humiliation?
2. Why should we not allow others to humiliate us?
3. What advice did Imām Ja'far al-Ṣadiq (A) give to Mufaḍḍal ibn Qays?
4. What lesson did Imām al-Ḥusayn (A) teach us regarding living with dignity and not bowing down to oppression?
5. What are some of the reasons why people may accept being humiliated?

DID YOU KNOW?



Ḥurr fought for justice and was killed in the battle of Karbalā'. Just before he died, Imām al-Ḥusayn (A) said to him, "Your mother was right to name you Ḥurr (Free). You are certainly a free man both in this world and in the Hereafter."

This is because Ḥurr did not accept to submit himself to the tyrant Yazīd.

KEY POINTS



1. Self humiliation is when a person accepts being humiliated by others.
2. We can prevent being humiliated by standing up for our rights, and by not advertising our problems and shortcomings to others
3. People sometimes accept being humiliated by others because of a lack of courage, a lack of intelligence or out of greed for the world.
4. By standing up against Yazīd, Imām al-Ḥusayn (A) taught us that it is always better to be free or die with dignity rather than accept humiliation from a tyrant.

'UJB AND RIYĀ'

LEARNING OBJECTIVES



1. What does 'ujb mean?
2. What is the difference between 'ujb and takabbur?
3. What is riyā'?
4. What are the qualities of people with 'ujb and riyā'?

MY NOTES



WHAT ARE 'UJB AND RIYĀ'?

'ujb means vanity or self-admiration. It is closely related to takabbur, which means pride.

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

'Ujb is the lowest level of takabbur. It refers to a state where a person feels that he/she is really great at something, whereas takabbur is when a person feels that only he/she is great at something and everyone else is not.

Islam teaches us to do good only for the sake of Allāh (SWT). Any good deed that is done to make ourselves look good and impress others is not accepted by Allāh (SWT). Doing good only for the sake of Allāh (SWT) is called *ikhlaṣ*, whilst doing good to show off in front of people is called *riyā'*.

People with *riyā'* are like hypocrites (*munāfiq*), because they pretend to do good for Allāh (SWT), but their real motive is only to show off and be praised by others.

According to a *ḥadīth* of Imām 'Alī (A), people who have 'ujb and riyā' have the following qualities:

- * They rush to do good when people are watching them.
- * They are lazy to do good when they are alone.
- * They do more of a good action if they are praised for it.
- * They do less of a good action if no one praises them for it.

A man was once praying alone in the mosque. He then heard a noise behind him, so he started praying very slowly, prolonging his *qiyām*, *ruku'* and *sujūd* so that the person who had just arrived would be impressed and think of him as a very religious person. When he finished his *ṣalāh* and looked behind him to see who had arrived, there was only a cat there! He had recited a very long prayer for a cat instead of doing it sincerely for Allāh (SWT)! 

Allāh (SWT) says in the Qur'ān:

الَّذِينَ هُمْ يُرَاءُونَ فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Woe to them who pray – those who are forgetful in their prayers, those who show off... [107:4-6]

ACTIVITY



Draw a picture showing a person who loves to boast and show off.

HOW DO WE OVERCOME 'UJB AND RIYĀ'?



'Ujb is when one feels that he/she is really good at something. In other words, it is an exaggeration of one's good deeds and achievements.

Rasūl Allāh (S) said: A wise person takes the few good deeds of others as abundant in number and considers his numerous good deeds as few.

Q: If someone is truly good at something, why should they not feel proud about it?

There is nothing wrong in feeling proud about our achievements, provided we understand that our talents and great achievements are not purely a result of our own efforts. Rather, they are gifts and blessings from Allāh (SWT). Without His help, we would not be able to achieve anything.

Therefore, to overcome 'ujb and riyā', the first thing we need to do is to realise that everything comes from Allāh (SWT). He is the only source of all perfection. Secondly, we should re-examine the true intentions behind our good actions. Were they really sincere, without any error and only for the sake of Allāh (SWT)?

When you offer *ṣalāh*, we should reflect over the meaning of *al-ḥamdu lillāh* (all praise is for Allāh (SWT)) and try to teach our heart that all the good qualities and talents we possess, and all the good actions we have done so far deserve no praise, as it is Allāh (SWT) who deserves the real praise for everything, because without His blessings we would not be able to do anything.

IN SUMMARY



1. Define the terms 'ujb, takabbur and riyā'.
2. What are the qualities of people with 'ujb and riyā'?
3. Why are people with riyā' just like hypocrites?
4. If we are truly great at something, why should we not feel proud about it?
5. How can we overcome 'ujb and riyā'?

DID YOU KNOW?



According to a *ḥadīth* of Imām al-Ṣādiq (A),



Shayṭān said:

"If I subdue people in three things, I do not care whatever they do from then on, as their good deeds will not be accepted:

- When they overestimate their good deeds
- When they are forgetful of their sins
- When 'ujb permeates their heart"

KEY POINTS



1. 'ujb is a feeling of self admiration. It is when one feels they are really good at something purely as a result of their own efforts.

2. To overcome 'ujb, we must realise that whatever talents we have are gifts from Allāh (SWT), so true praise only belongs to Him.

3. **Riyā'** means showing off. It is when a person does a good deed to show off to others and get praise from them rather than doing the action purely for Allāh (SWT).

MUSIC

LEARNING OBJECTIVES



1. What is the Islamic perspective on music?
2. What kinds of music are ḥalāl?
3. What type of music is ḥarām?

MY NOTES



ISLAMIC PERSPECTIVE ON MUSIC

Allāh (SWT) says in the Qur'ān:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

the faithful are those...who avoid whatever is vain and frivolous... [23:3]



The A'imma (A) have taught us that music is an example of things that are "vain and frivolous" that the Qur'ān condemns.

Q: Are all types of music and musical instruments ḥarām?

There are two basic categories of music: That which is used for ḥarām purposes such as parties and places of sin (discos, night clubs, bars etc.), and that which is used for ḥalāl purposes such as background music in documentaries and news channels.



The music that is normally used for ḥarām purposes is ḥarām. We must not listen to it even if we are doing something permissible at the time, such as studying, relaxing or driving. Similarly, we should not listen to music that accompanies dancing in movies. As a general rule, if you are not sure whether the music is ḥarām or not, it is better to keep away from it.

A man came to Imām Ja'far al-Ṣādiq (A) and said to him, "**When I go to the washroom, I can hear music from my neighbour's house.**" The Imām told him to try and avoid listening to it as much as possible. The man then argued and said, "**I don't go to his house to listen. I only hear it from the washroom.**" Imām al-Ṣādiq (A) replied, "**Have you not read the āyah of the Qur'ān that says:**

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

...Indeed the hearing, the eyesight, and the heart all of these are accountable.

[17:36]



This teaches us that we must not listen or pay attention to music even in public places such as shopping centres.

ACTIVITY



In small groups, discuss why people listen to music, and the negative effects of listening to music

ARE YOU A FREE PERSON OR A SLAVE?

Imām Mūsā al-Kāẓim (A) was once walking down a street when he passed by a house where a party was going on. The sound of music and dancing could be heard on the street, and one could visualize the atmosphere inside. The wine flowed freely and dancers entertained the gathering.

A maid stepped out of the house to throw the garbage. The Imām asked her, **"Is the owner of this house a free man or a slave?"**

"My master is a free man! He owns this house", she replied, surprised at the question.

"He is certainly free! Had he been a slave, he would not have disobeyed his Master, the Creator of the universe so boldly, and organized such a sinful gathering", said the Imām.

This conversation delayed the maid, so when she went back into the house, her master asked her why she had taken so long. She related her conversation with the Imām to him. The words, **"Had he been a slave he would have respected his Master's wishes"** had such a deep impact on him that he ran out onto the street, not even stopping to put his shoes on, to find out who had said such wise words.



He caught up with the Imām at the end of the street, and realised that it was Imām Mūsā al-Kāẓim (A). He felt so ashamed of his actions that he apologised for his sins, promising not to organise or attend such parties again.

IN SUMMARY

1. What does the Qur'ān say about "vain and frivolous" things?
2. Why is music considered to be vain talk?
3. What types of music are *ḥarām*?
4. What are some examples of music that is permissible?
5. Why should we not pay attention to music in public places?
6. What did Imām Mūsā al-Kāẓim (A) mean when he told the maid that her master was indeed a free man?

DID YOU KNOW?



The lyrics in *ḥarām* music has such a negative effect on the listeners that it leads them to commit other *ḥarām* actions such as *zinā'*.

MY NOTES



KEY POINTS



1) The *A'imma* (A) have taught us that music is an example of vain activities that believers should keep away from.

2) Singing, dancing and music that is normally used in *ḥarām* gatherings such as clubs, concerts and movies is not permissible in Islam.

3) Music that is created for a *ḥalāl* purpose such as background music for films and documentaries is allowed.

4) We should not listen to *ḥarām* music even if we are not using it for a *ḥarām* act.

ANGER

LEARNING OBJECTIVES



1. What are the harmful effects of anger?
2. When is anger justified?
3. How do we overcome anger?

MY NOTES



THE HARMFUL AFFECTS OF ANGER

Anger is like a poison or flame that harms the angry person more than it harms others. When people get angry, they are unable to think clearly and control themselves. *Shayṭān* makes them do harmful things like being rude to others, swearing, saying hurtful words, blaming others, and even fighting with others physically.

A Shī'ah never gets angry unnecessarily and always tries to resolve a problem with love, respect and calm thinking. Allāh (SWT) does not like people who get angry easily and cannot control themselves when they are angry.

Q: What can we do to control our anger?

The *Ma'ṣumīn* (A) have given us plenty of advice on controlling anger. For instance, we are told in *aḥādīth* that when we get angry, if we are standing, we should sit down. If we are already sitting, we should lie down for a while. This change of posture helps us control our anger, and gives us time to reflect on the situation rather than say or do something that we will regret later.

Reciting *ṣalawāt* loudly or performing *wuḍū'* can also help us control our anger. *Wuḍū'* is recommended because uncontrolled anger is like a fire that burns inside us, which can be extinguished with water.

Q: When is it okay to be angry?

Controlled anger is sometimes necessary to allow us to defend ourselves from danger or to uphold justice (such as in punishing a criminal or during *jihād* when we express anger for the sake of Allāh (SWT) and Islam).

What is important, however, is how and when we express our anger. It must always be done with control and forethought. For example, when others insult *Rasūl Allāh* (S) or Islam, the solution is not for Muslims to burn buildings, throw stones, chant slogans and shout and abuse others or threaten to kill them. Such a response does more harm than good, and does not solve the problem.

Whenever people insulted the *A'immaḥ* (A), they responded with kindness and respect, showing their enemies that Islam stands for peace.



ACTIVITY



Recite verses 3:133-134 of the Qur'ān and read their translation. What is Allāh (SWT) teaching us in these verses?

RASŪL ALLĀH (S) 'S ADVICE TO HIS COMPANION

A man once visited *Rasūl Allāh (S)* and asked him for some advice. *Rasūl Allāh (S)* said to him, "Control your anger".

The man then returned to his tribe. On reaching home, he learnt that in his absence, the youth of his tribe had looted the neighbouring tribe and returned with a lot of stolen goods. In revenge, the youth of the neighbouring tribe had stolen from his people. This looting between the two tribes continued for so long that both tribes were preparing for a battle to kill each other.

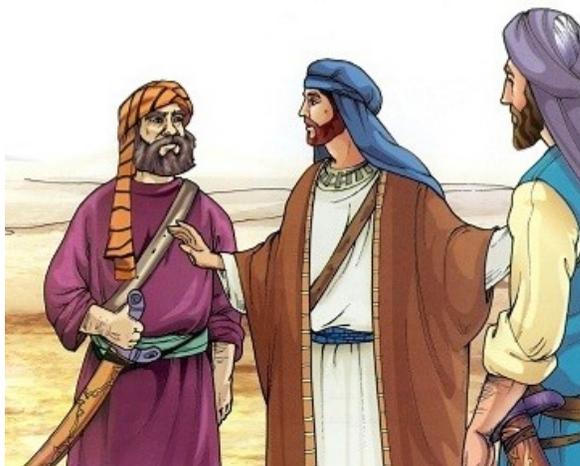
Hearing this, the man got angry and put on his armour, ready to fight the neighbouring tribe.

On his way to the battleground, he was reminded of the advice given to him by *Rasūl Allāh (S)*. He stopped and thought, "What is it that drove me to arm myself for battle? What made me agree to kill and be killed in this way? What is it that made me so furious?"

As a result of this self-reflection, he decided to stop the battle. He went to the leader of the other tribe and politely said to him, "What is the reason for this anger on both sides? If it is the plundering of your tribe by our youth, I will personally pay for the loss incurred by you. This is no reason for us to shed blood on both sides."

On hearing these words of wisdom, the people of the other tribe said, "If you can admit your mistake, we too can forgive you, for we are certainly not less noble than you."

This ended the enmity between the two tribes, and everyone returned home relieved that the matter had been resolved peacefully.



IN SUMMARY

1. How does uncontrolled anger harm a person? What does it make them do?
2. What can we do to control our anger?
3. When is anger necessary?

DID YOU KNOW?



Imām Mūsā al-Kāzīm (A) is called "**Kāzīm al-ghayz**", which means "One who Controls his Anger", because he never lost his temper.

MY NOTES



KEY POINTS



1. Uncontrolled anger is harmful because it makes us behave badly. Anger makes people swear, be rude to others and hurt people's feelings. It can also make a person become violent.
2. Controlled anger is sometimes necessary to protect oneself and others, and to uphold justice.
3. Anger can be controlled by changing posture, reciting *ṣalawāt* or performing *wuḍū'*.

FORBEARANCE

LEARNING OBJECTIVES



1. What does tolerance and forbearance mean?
2. How can we show tolerance and forbearance to others?
3. Respect for others is even better than tolerance

MY NOTES



WHAT IS HILM?

When someone does something wrong to us, we can become upset and take revenge. However, it is better to be patient and forgive them. This quality is called **Ḥilm** in Arabic. A person who has this quality is called *ḥalīm* (female: *ḥalīmah*).

Ḥilm is translated as forbearance in English. It is one of the qualities of Allāh (SWT) because despite all the sins we commit, Allāh (SWT) does not punish us immediately. He keeps giving us more time to repent and continues to hide our faults from others.

In *Du‘ā’ al-Iftitāḥ*, Imām al-Mahdī (A) teaches us to say:

O Allāh, Your pardon for my sins and Your overlooking my mistakes, and Your lenient view of my disorderly conduct, and Your cover up of my bad actions, and Your tolerance (ḥilm) despite my many wrongdoings committed intentionally or negligently, all tempt me to ask You for that which I do not deserve from You...

All praise be to Allāh for His tolerance (ḥilm) despite His knowledge (of my sins); and all praise be to Allāh for His amnesty despite being All-powerful (to punish); and all praise be to Allāh for the respite He allows even when His wrath is deserved and He is able to do what He wills....

Ḥilm is therefore more than just being patient. It is to be forbearing and tolerant. It is to be very compassionate and forgiving so that you are always ready to overlook the mistakes of others. In the Qur’ān, Allāh (SWT) praises *Nabī Ibrāhīm* (A) for this quality:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ



Ibrāhīm was indeed most forbearing (*ḥalīm*), tender-hearted, and often turning to Allāh in supplication [11:75]

Ḥilm is a quality that is based on one’s knowledge. The more ignorant we are, the more easily we get emotional and angry. This is because our mind wants us to lash out immediately and take revenge, and we have no control over ourselves. Conversely, as we increase in knowledge, we become more humble. When we get angry, we notice the rise of anger in our minds and body and we are able to control it through patience and praying to Allāh (SWT) constantly.

ACTIVITY



Spend some quiet time reflecting on the last time you got angry. What made you angry? Were you able to control your anger?

Imām ‘Alī (A) said: “*‘Ilm (knowledge) is the root of ḥilm, and ḥilm is the adornment of ‘ilm.*”



HOW DO WE SHOW FORBEARANCE?

When Imām al-Ḥasan (A) was asked about *ḥilm*, he said: “*It is to swallow anger and control the self.*”



Imām ‘Alī (A) said: *"There is no ḥilm like patience and silence."*



Ḥilm is therefore to forgive someone even when you are able to punish him and have the right to take revenge. That is why Imām ‘Alī (A) has also said: *"Ḥilm puts out the flames of anger, while taking revenge fuels the fire."*

We can only know how much *ḥilm* we possess when others make us angry. How we react or how stressed we become when we get angry at someone reflects the level of *ḥilm* in us.

Rasūl Allāh (S) was once passing by a group of people, amongst whom was a very strong person who was able to lift large stones. Those around him were amazed at his weight lifting abilities.

Rasūl Allāh (S) asked these people, *"What is this gathering for?"* The people replied that they were watching a very strong and powerful weightlifter.

Rasūl Allāh (S) said to them, *"Should I not tell you of the one who is even stronger than this person? The person who is even stronger than this weightlifter is the one who, when cursed or sworn at, is able to show forbearance. He is victorious over his own soul (and desires) and is victorious over Shayṭān."*



DID YOU KNOW? 

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

O' ‘Alī! If the following three traits are not found within a person, then his actions shall not be complete:

- *Wara’* which prevents him from sinning against Allāh (SWT)
- Noble moral traits through which he acts with tolerance with the people
- *Ḥilm* through which he repels the ignorance of the ignorant person

KEY POINTS 

1. *Ḥilm* means being patient and forbearing, especially when someone does something wrong to us and makes us angry.
1. *Ḥilm* is one of the qualities of Allāh (SWT). When we sin, He does not punish us straight away. He gives us time to repent.
3. We can practice *ḥilm* by being patient, controlling our anger, keeping silent and not taking revenge when someone does something wrong to us.

IN SUMMARY 

1. What is the meaning of *ḥilm*?
2. *Ḥilm* is one of the qualities of Allāh (SWT). What does this mean?
3. What is *ḥilm* based on?
4. How can we demonstrate *ḥilm*?
5. According to *Rasūl Allāh (S)*, who is the strongest person?

BRAVERY

LEARNING OBJECTIVES



1. Islam teaches us to be brave.
2. What are the causes of cowardice?
3. How can we overcome cowardice?

ISLAM TEACHES US TO BE BRAVE

In Arabic, bravery is called *shujā'ah* and cowardice is called *jubn*. We usually associate bravery with strength. However, bravery is not just about strength or winning a fight. It is the ability to stand for the truth and for what is right.



MY NOTES



Sometimes we see a strong person oppressing or beating up a smaller or weaker person. This is not bravery. It is in fact cowardice. In order to be brave, a person must truly believe in what he/she stands for and also must have true faith and conviction that Allāh (SWT) is watching and able to help him or her. That is why a Muslim fears no one except Allāh (SWT), whether it is in saying the truth or fighting in a battle.

On the other hand, cowardice stems from a weak faith. We have no reason to flee and run away if we are convinced that Allāh (SWT) is with us. Allāh (SWT) says in the Qur'ān:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِي إِن كُنتُمْ مُؤْمِنِينَ

That is Shayṭān, frightening his friends, therefore do not fear them, but fear Me, if you are believers. [3:175]

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Look! The friends of Allāh will indeed have no fear nor will they grieve. [10:62]

We can overcome cowardice by strengthening our faith in Allāh (SWT) and having complete trust (*tawakkul*) in Him.

Q: Why is it important for us to be brave and not to be cowardly?

When we are cowardly, we will never stand up for the truth. We will always be filled with fear: fear of losing our wealth, fear of losing our status and prestige, fear of losing our lives and so on. Bravery allows us to take sides with the truth instead of "sitting on the fence". In fact, it is impossible to separate truth and bravery.

ACTIVITY



What are some of the reasons why some people bully others? Are bullies brave or cowards?

Imām 'Alī (A) has said: "If qualities were segregated, then truth would be with bravery and cowardice with lying."

BRAVE IS HE WHO OVERCOMES HIS DESIRES

To be brave does not mean to have no fear. A person can have fear as a natural human reaction and yet be brave by not running away from the truth. Bravery makes us realize that it is worth sacrificing our lives for the truth and enduring pain for it. Running away from death is pointless because sooner or later we will all die. We might as well die for a noble cause in exchange for eternal bliss.

Bravery is important in the "battle" against our *nafs*. This "battle" is called *Jihād al-Akbar* (the greater *jihād*). A coward gives in to temptation and falls into sin, whereas the brave one is the one who does not give up and continuously fights the temptation to sin.

The brave ones continue "fighting" with patience and prayer until they overcome the "enemy" within, which is the ego. It is they who are truly brave and courageous in spirit.

Rasūl Allāh (S) said: "Brave is not he who can throw another man to the ground. Rather, brave is he who can overcome his own desires." 

When the true believers are tested with fear, they stand firm because of their trust (*tawakkul*) in Allāh (SWT).

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخْشَوْهُمْ فَزَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ 

Those to whom the people said, 'All the people have gathered against you; so fear them.' That only increased them in faith, and they said, 'Allāh is sufficient for us, and He is the most excellent One to trust.' [3:173]

Tawakkul in Allāh (SWT) therefore frees a person from the shackles of fear and cowardice and makes him or her brave.

IN SUMMARY

1. How can we define bravery from an Islamic perspective?
2. What are the qualities of a brave person?
3. Why is bravery always linked to the truth?
4. What is *tawakkul*?
5. Where does cowardice stem from?

DID YOU KNOW?



Allāh (SWT) has 99 beautiful Names called *al-Asmā' al-Ḥusnā*. One of His Names is *al-Qawiyyu*, which means "The Strong."

الْقَوِيُّ

KEY POINTS

1. Bravery is not just about physical strength. It is also about standing up for the truth and doing what's right. Bravery goes hand in hand with truth.
2. Bravery comes from complete trust in Allāh (SWT) (*tawakkul*). True bravery is the ability to overcome one's base desires.
3. Cowardice stems from a weak faith.
4. A brave person fears no one except Allāh (SWT).

GAMBLING

LEARNING OBJECTIVES



1. What is the Islamic perspective on gambling?
2. What are the different forms of gambling prevalent today?
3. Why is gambling forbidden in Islam?

MY NOTES



ISLAMIC PERSPECTIVE ON GAMBLING

Gambling and betting are *ḥarām* in Islam. Allāh (SWT) tells us in the Qur'ān:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ



They ask you concerning wine and gambling. Say, 'There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit.' [2:219]

In this verse, the Qur'ān teaches us that gambling is a great sin, even though there may be some profit in it.

Some popular examples of gambling are:

- χ traditional betting (at a betting shop, online or an app)
- χ slot machines often found in shops
- χ Lotteries
- χ casinos

Gambling and betting of any sort is *ḥarām* even if the reward is not money.

Rasūl Allāh (S) said:



“Any kind of competition is considered gambling if the loser has to pay something - even if it is just a cashew-nut...”

This means that any game in which we have to pay something, and then have a chance of winning it back or losing it completely is considered as gambling.



ACTIVITY



In small groups, discuss the disadvantages of betting and gambling.

WHAT ARE THE NEGATIVE EFFECTS OF GAMBLING?

The Qur'an closely associates gambling with alcohol. It is common to see the two go hand in hand. Gamblers are usually addicted to alcohol or drugs as well. This is because gambling creates fear and stress, which can be masked by intoxicants.

The following are some of the reasons why gambling is *ḥarām*:

- χ People who gamble can lose everything they own.
- χ People who gamble regularly can get into serious debt.
- χ It is addictive – the thrill and hope of winning and the fear of losing encourages people to continue gambling, hoping that no matter how much they have lost, they need just one big win and they will be happy and better off.
- χ It makes people lazy - people gamble to try and become rich without having to work hard.
- χ It keeps people away from prayer and remembrance of Allāh (SWT). People lose their trust in Allāh (SWT) when they gamble.
- χ It creates enmity and hatred between people, and can lead to a breakdown in family relationships.



Allāh (SWT) says in the Qur'an:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ



Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of Allāh (SWT) and from prayer. [5:91]

IN SUMMARY



1. What is the definition of gambling?
2. What are some of the reasons that attract people to gambling and betting?
3. Why is betting and gambling considered *ḥarām* in Islam?
4. What does the Qur'an say about gambling?
5. What are the negative effects of gambling?

DID YOU KNOW?



Modern day gambling is a loser's game because the odds are designed by mathematicians to ensure that overall the gambling organisation always wins more than it loses. The probability is measured in such a way that only enough is "given away" or "lost" to keep people interested, like bait on a hook.

KEY POINTS



1. Betting and gambling are *ḥarām* in Islam.
2. Allāh (SWT) says in the Qur'an that even though there is some profit in gambling, the disadvantages outweigh the benefits.
3. Gambling can become an addiction and can easily destroy a person's life and relationships.
4. Gambling also leads to other sins such as alcoholism and drug abuse.

THE NAFS

LEARNING OBJECTIVES



1. What is the *nafs*?
2. What are the different types of *nafs*?
3. What are the powers of the *soul*?
4. How do we purify our *nafs*?

MY NOTES



WHAT IS THE NAFS?

Allāh (SWT) has created us with a body and a *nafs*. Our *nafs* makes us who we are. If we purify and strengthen it, we will be successful human beings. However, if we corrupt it with sins, we will have failed. Allāh (SWT) says in the Qur'ān:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
وَقَدْ خَابَ مَنْ دَسَّاهَا



And by the soul and Him who fashioned it, and inspired it with the ability to differentiate between good and evil, one who purifies it (the nafs) is successful, and one who corrupts it fails. [91:7-10]

Q: How do we purify the *nafs*?

Purification of the *nafs* is called *tazkiyat al-nafs*. Just as the body is affected by physical disease and illness, the *nafs* is affected by spiritual diseases. These include evil habits, addictions and sins. A person who does not purify his/her *nafs* is worse than an animal. It is therefore necessary to purify our *nafs* and nurture it constantly so that we reach perfection.



This can be done by ensuring that we perform all our *wājib* actions and keep away from all *ḥarām* actions. People who perform good actions and have positive habits possess beautiful souls, whereas those who have bad habits and commit evil actions have dark and ugly souls. Just as a seed grows into a tree through proper care, and a wild horse or a dog can be tamed to serve its master, so can a human soul attain perfection and wisdom through spiritual training, self-discipline and good actions.

The *nafs* has three basic levels:

***Nafs al-Ammārah*:** When the *nafs* operates at this level, it tempts the person to indulge in his/her base desires and commit evil.

***Nafs al-Lawwāmah*:** This is the human conscience. It makes us feel guilty whenever we do something wrong, so that we may repent and not repeat the same mistake again.

If we always follow *nafs al-lawwamah* and do not pay attention to *nafs al-ammārah*, we eventually reach a state of perfection. At this level, we operate at the level of ***nafs al-muṭma'innah*** - the soul at rest. This means that the soul is no longer attracted towards sins.

ACTIVITY



Think of a person who you admire and respect a lot. What qualities in that person make you attracted to him/her?

THE FOUR POWERS OF THE SOUL

Just like the body has five senses (speech, sight, hearing, touch and taste), the soul has four powers:

1. The power of **intellectual thought** (*al-quwwah al-'aqliyyah*)
2. The power of **imagination** (*al-quwwah al-wahmiyyah*)
3. The power of **anger** (*al-quwwah al-ghaḍabiyyah*)
4. The power of **desire** (*al-quwwah al-shahwiyyah*)

Each one of these powers has a very important role to play in our spiritual journeys, but they need to be tamed, controlled and used in moderation. In either extreme, they become a spiritual disease.

For example, when intellectual power is too weak, a person can't distinguish good from evil and is easily misled. When it is too extreme, everything is sought through the mind only and often leads to atheism and doubts in faith.

If the power of imagination is too weak, a person loses all creativity and ability to nurture the gifts given by Allāh. If it is too strong, it leads to evil thoughts and sinful fantasies.

If the power of anger is too weak, a person cannot defend himself or stand up to fight for the truth.

When it is excessive, it leads to violence and destruction.

When the power of desire is too weak, a person may lose interest in life and in healthy socializing with others. When it is too extreme, it leads to promiscuity and immorality (such as adultery) and love for the world (wealth, power, comfort, pleasure etc.).



IN SUMMARY

1. What is the meaning of *nafs*?
2. What are the three types of *nafs*?
3. How can we develop our *nafs* to become *nafs al-muṭma'innah*?
4. What are the four powers of the soul?
5. What happens when each of these four powers are not used in moderation?

DID YOU KNOW?



Unlike the body, the soul is everlasting and does not die. It is independent of the body. After death, the soul leaves the body and moves on to the world of Barzakh.

MY NOTES



KEY POINTS



1. The *nafs* is the human soul.
2. Allāh (SWT) has instructed in the Qur'an to purify our soul. This is known as *tazkiyat al-nafs*. A person who purifies the soul will be successful in life, and one who corrupts the soul will fail.
3. The *nafs* has three levels and four powers.
4. We must use the powers of the soul in moderation.

ŞABR - PATIENCE

LEARNING OBJECTIVES



1. What is *şabr*?
2. Why is *şabr* important?
3. How can we maintain *şabr* at all times?

MY NOTES



WHAT IS ŞABR?

Şabr is the Arabic word for patience. Imām Ja'far al-Şādiq (A) has said: "**Patience is to faith (īmān) what the head is to the body. Just as without the head the body is lost and useless, without patience faith is lost and useless.**"



There are of two types of situations when *şabr* is required:

1. *Şabr* over difficulties (what pains us), and
2. *Şabr* over temptation (what pleases us)

Şabr over temptation is greater in reward. This is because when we are in pain, we don't have much of a choice except to bear our suffering patiently. On the other hand, when we are tempted with sinful desires, we have a choice of giving in and committing *ḥarām*, or remain patient and steadfast, and avoid falling into temptation. This requires a stronger willpower and great courage.

Sometimes when we don't give in to peer pressure and refuse to do what our "friends" are doing, they may mock us and call us cowards. However, true courage is in remaining patient and obeying Allāh (SWT) at all times, even when it is very difficult to do so.

Imām 'Alī (A) has said: "**Patience is a form of courage.**"



Şabr is a very important quality in humans. It helps us through difficult and challenging times, so that we may be able to reach our eventual goal. For example, a person who wants to be a doctor, lawyer or *mujtahid* has to undertake very lengthy and difficult training, sometimes studying or working for days without proper sleep. This requires a lot of patience and resilience.

Nabī 'Īsā (A) said: "**You will never reach what you love until you are patient over what you hate.**"



Allāh (SWT) tests us in this world so that we may strengthen our faith and get closer to Him. *Şabr* helps us remain steadfast in faith and pass the test.



Rasūl Allāh (S) said: "**I am amazed at a believer complaining when sick. If he knew how much reward he gets in the illness, he would wish never to stop being sick until he meets his Lord, the Mighty and Glorious.**"

ACTIVITY



Recite verses 65: 2-3 and read their translation. What lessons can we learn from these verses?

Imām al-Bāqir (A) has said: "**If a mu'min knew what reward he gets for suffering hardships, he would wish he could be cut up into pieces with scissors.**"



HOW DO WE MAINTAIN ṢABR DURING TIMES OF DIFFICULTY?

The best way to maintain ṣabr during difficulty is to remember that Allāh (SWT) is with us and will give us the strength to bear the difficulty with patience, and will reward us in *Qiyāmah* for our patience. Allāh (SWT) says in the Qur’ān:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاغِبُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ

We will surely test you with fear, hunger, loss of wealth, lives and fruits; and give good news to the patient ones — those who, when an affliction visits them, say, ‘Indeed we belong to Allāh, and to Him is our return.’ It is they who receive the blessings and mercy of their Lord, and it is they who are the guided ones.

[2:155-157]

Allāh (SWT) said to *Nabī Mūsā* (A): **"O Mūsā, during difficulties, make Me your shield and fort to resolve your issues" (i.e. turn to Me for help).**

Therefore, our primary reaction to suffering must be to turn to Allāh (SWT) for help, and make the difficulty a means to get closer to Him.

Imām ‘Alī (A) said: **"When in difficulty, say: ‘*lā ḥawla wa lā quwwata illā billāhi al-‘aliyy al-‘aẓīm*’ and you will overcome it."**

We should pray to Allāh (SWT) even when we are not suffering. Imām ‘Alī (A) has said that the person who is not in hardship is not in any less need of praying to Allāh (SWT) for help and safety than the one who is suffering. This teaches us that we must ask Allāh (SWT) for His protection even when we are healthy and at ease.

IN SUMMARY

1. Why is ṣabr a very important quality?
2. Why does Allāh (SWT) test us?
3. How does the Qur’ān describe the patient ones?
4. How does patience help us reach our goals in life?
5. How do we maintain ṣabr during difficult times?
6. Why should we pray to Allāh (SWT) for help and protection even when we are not in any apparent difficulty?

DID YOU KNOW?



Imām al-Riḍā (A) once said: *"I saw my father in a dream and he said to me, ‘My son, when you are in difficulty, say:*

Yā Ra‘ūfu Yā Raḥīmu
(O Compassionate, O Merciful)."

KEY POINTS



1. Ṣabr means patience. There are two types of situations when ṣabr is required: ṣabr during hardship, and ṣabr to overcome temptation.
2. Ṣabr is a very important quality because it helps us get through challenging situations in life and become successful in the end.
3. We should turn to Allāh (SWT) for help whenever we are faced with any difficulties. We should also remember Allāh (SWT) and pray to him during times of ease.

THE WORLD OF DREAMS

LEARNING OBJECTIVES



1. What are dreams?
2. Do dreams have meaning?
3. Allāh (SWT) sometimes communicates with prophets through dreams.

MY NOTES



WHY DO WE DREAM?

Have you ever wondered why you dream? This question has fascinated people since the beginning of time. Philosophers and scientists have researched and discussed the subject of dreams for centuries, but we still don't fully understand why we dream!

Many theories have been put forward to explain why we dream. One theory suggests that dreams help the brain sort through everything it collects during the day. Another theory is that dreams reflect our emotions. The brain slows down at night and is not required to focus on anything during sleep, so it makes loose connections. It is during sleep that the emotions of the day battle it out in our dream cycle. If something is weighing heavily on our mind, we might dream about it. There is also a theory that dreams don't serve any function at all. They're just a pointless by-product of brain activity while we sleep.

The Qur'ān gives us examples of dreams through which Allāh (SWT) communicates with the prophets. For example, *Nabī Ibrāhīm* (A) was told by Allāh (SWT) in a dream to sacrifice his son *Isma'īl* (A). Dreams can also give us a glimpse into the future.

Imām Ja'far al-Ṣādiq (A) has said that dreams can be:

1. A message from Allāh (SWT) - it can be an inspiration for a believer or a warning for a sinner
2. Negative thoughts from *Shayṭān*
3. Random dreams with no particular meaning

It is important to note that not everyone can interpret the meaning of true dreams. The ability to interpret dreams is a special gift from Allāh (SWT), given only to some individuals.

Nabī Yūsuf was given the gift of interpreting dreams. When he was in prison, his companions in the prison asked him to interpret their dreams.



وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

There entered the prison two youths along with him. One of them said, 'I dreamt that I am pressing grapes.' The other said, 'I dreamt that I am carrying bread on my head from which the birds are eating.' 'Inform us of its interpretation,' [they said], 'for indeed we see you to be a virtuous man.' [12:36]

ACTIVITY



Read verses 12: 43-49 What dream did the king see? What was it's interpretation?

Nabī Yūsuf (A) gave them the interpretation of their dreams: **"O my prison mates!**

As for one of you, he will serve wine to his master, and as for the other, he will be crucified, and vultures will eat from his head. The matter about which you inquire has been decided. [12:41]

SOME DREAMS HAVE TRUTH

A man once had a terrible nightmare. He got up in the morning and went to see Imām Ja'far al-Şādiq (A) for a clearer understanding of the dream.

"I have had a nightmare," he said. "I dreamt of a man made of wood riding a wooden horse, with a sword in his hand, which he waved with great might. The dream is driving me crazy. Kindly interpret it, so that I can get some peace of mind."

"You are envious of someone's wealth and keep thinking of ways and means to get your hands on. Fear Allāh (SWT) and give up your bad intentions." The Imām warned him.

The man was shocked by the truth of the interpretation. *"You are surely one who knows. There is no doubt that you have been granted divine knowledge. I must admit that I have such a desire in my heart for some time now. My neighbour owns a huge estate. He is in need of money and wishes to sell his land. Presently, he doesn't have any offer besides mine. I was planning to buy his valuable assets for much less than they are worth."*



DID YOU KNOW?



Zubaydah, the wife of caliph Hārūn Rashīd, was passing by a river and saw Bahlūl making sandcastles. She asked him what he was doing. He said, *"I'm making paradise"*. She asked him if he would sell one of the houses to her, and he agreed. That night, she dreamt that she was in that beautiful castle in *Jannah*. When she woke up, she narrated her dream to her husband, who called Bahlūl and asked him if he would sell a house to him as well. Bahlūl refused to do so, saying that *Zubaydah* had bought it without having seen its reality, but the caliph had already seen its reality!

KEY POINTS



1) Islam teaches us that some dreams have a true meaning. They may be a communication from Allāh (SWT) to a prophet, an inspiration to a believer or a warning. They may be whisperings of *Shayṭān*, or random dreams with no particular meaning.

2) Not everyone can interpret dreams. Only those who have been given this divine gift can interpret them.

IN SUMMARY



1. According to Imām Ja'far al-Şādiq (A), what are some of the reasons why we dream?
2. Do all dreams have a meaning?
3. What interpretation did *Nabī Yūsuf* (A) give to his prison mates for their dreams?
4. Give one example of a dream through which Allāh (SWT) communicated with a Prophet.
5. Give one example of a dream that acted as a warning for the person not to do something wrong.

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 *Rasūl Allāh* (S). *Qiṣaṣ* is an Arabic word, meaning “stories”.

***Rasūl Allāh* (S)**

This part looks at the *sīrah* of *Rasūl Allāh* (S), meaning “the life of Prophet Muhammad (S)”.

The *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*, which means “one who does not sin” (infallible). *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 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 *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.

QIŞAŞ AL-ANBIYĀ' : NABĪ ISMĀ'ĪL (A)

LEARNING OBJECTIVES



1. The family tree of *Nabī* Ibrāhīm (A) and his sons *Ismā'īl* and *Ishāq* (A)
2. The origins of the city of Makkah
3. The dream of *Nabī* Ibrāhīm (A) sacrificing his son *Nabī* *Ismā'īl* (A).

MY NOTES

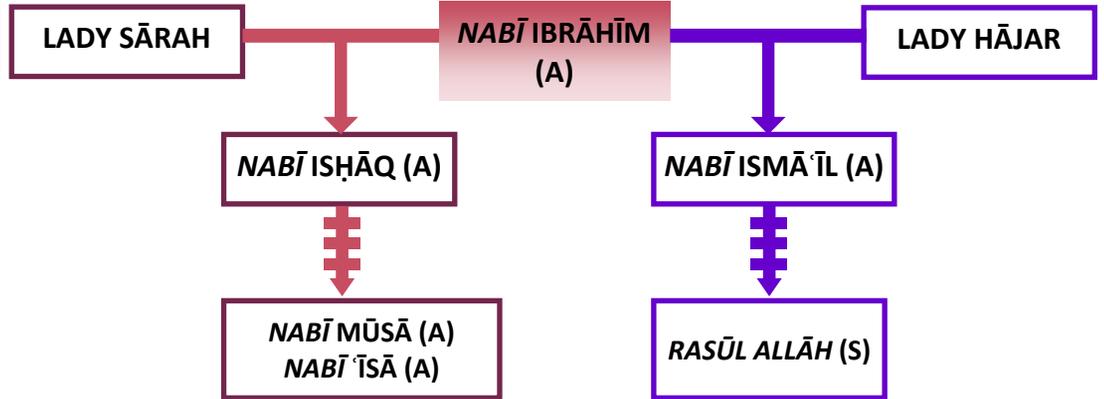


NABĪ ISMĀ'ĪL (A)

Nabī Ibrāhīm was one of the greatest Prophets of Allāh (SWT). He was exiled from his hometown by the king Namrūd after breaking the idols. He left with his wife *Sārah* and his nephew *Nabī* *Lūṭ* (A) and settled in Palestine.

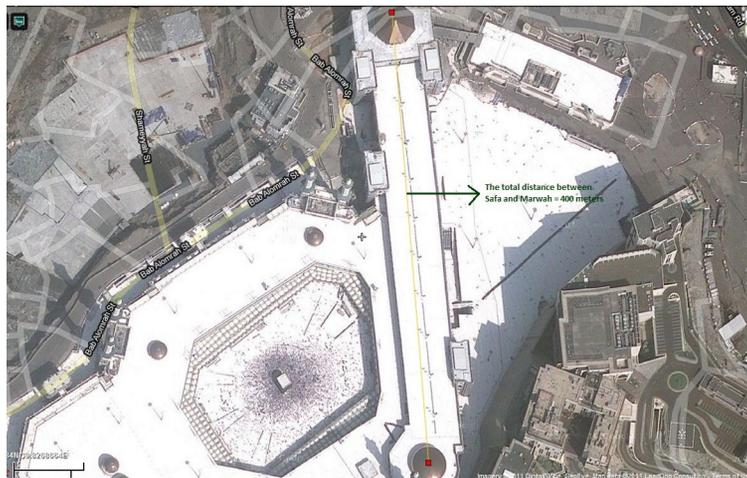
Nabī Ibrāhīm (A) and Lady *Sārah* were not blessed with any children for many years. *Nabī* Ibrāhīm (A) then married another woman called Lady *Hājar* and they were blessed with a son called *Ismā'īl*.

After the birth of *Nabī* *Ismā'īl* (A), Allāh (SWT) also blessed Lady *Sārah* with a son called *Ishāq*. Both *Ismā'īl* and *Ishāq* became Prophets.



After the birth of *Nabī* *Ismā'īl*, Allāh (SWT) commanded *Nabī* Ibrāhīm to take his wife *Hājar* and her baby *Ismā'īl* to the desert of Makkah and leave them there alone. In those days, Makkah was a dry desert valley between the mountains of *Şafā* and *Marwah*. No one lived there because there was no water available.

Hājar began running between the hills of *Şafā* and *Marwah* in search of water for her baby but couldn't find any water or anyone to help her. Then a miracle happened. A spring of water started gushing out of the ground at *Ismā'īl*'s feet. *Hājar* was very surprised and happy to see this, and called the spring *Zamzam*. As people came to know about this spring of fresh water, they started settling around it, and Makkah started growing into a big town.



ACTIVITY



Recite verses 19:54-55 and read their translation. What is the name of this *sūrah*? What is Allāh (SWT) telling us in these two verses?

THE DREAM OF NABĪ IBRĀHĪM (A)

Many years later, when *Nabī Ibrāhīm* (A) returned to Makkah, he had a dream in which Allāh (SWT) commanded him to sacrifice his son *Ismā'īl*. This dream repeated for three nights, giving *Nabī Ibrāhīm* (A) the message that it was a true command and a test from Allāh (SWT). He loved his son *Ismā'īl* very much, but he loved Allāh (SWT) more than anyone and anything else in the world.

Nabī Ibrāhīm called his son *Ismā'īl* and said to him:

قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ

He said: "My son! I see in a dream that I am sacrificing you.
What do you think?"



Ismā'īl replied:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

"Father! Do whatever you have been commanded. If Allāh wishes, you will find me to be patient." [37:102]



Nabī Ibrāhīm (A) was very proud of his son. He took him to a place on the outskirts of Makkah called *Minā* to make the sacrifice. He put his son on the ground, and tied a cloth around his eyes to blindfold himself so he wouldn't have to see his son die.

Allāh (SWT) was very pleased with both of them for their obedience and complete faith in Him. He told *Nabī Ibrāhīm* not to sacrifice his son, as this was just a test. He told him to sacrifice a sheep instead. He said to *Nabī Ibrāhīm* (A):

يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

"O *Ibrāhīm*! You have indeed fulfilled the dream! Thus do We reward the virtuous! This was a clear test. Then We ransomed him with a great sacrifice." [37: 104-107]



IN SUMMARY



1. Who are the parents of *Nabī Ismā'īl* (A)?
2. Who are the parents of *Nabī Ishāq* (A)?
3. What is *Zamzam*?
4. How did Allāh (SWT) communicate with *Nabī Ibrāhīm* (A) when He wanted to command him to sacrifice his son?
5. What did *Nabī Ismā'īl* (A) say when his father narrated his dream to him?

DID YOU KNOW?



On the way to *Minā* to sacrifice *Nabī Ismā'īl* (A), *Shayṭān* tried to stop *Nabī Ibrāhīm* (A) by telling him the dream was not from Allāh (SWT). *Nabī Ibrāhīm* (A) threw stones at *Shayṭān* and told him to go away. *Shayṭān* came back once again and tried to convince *Nabī Ibrāhīm* (A) that his dream was wrong. Again, *Nabī Ibrāhīm* (A) threw stones at him and told him to go away. *Shayṭān* tried again and *Nabī Ibrāhīm* (A) threw stones at him again. *Nabī Ibrāhīm* (A) had complete faith in Allāh (SWT). When we go for *hajj*, we emulate this act by throwing pebbles at the three pillars symbolising *Shayṭān*. Through this act, we reflect on *Shayṭān's* influence on our lives and try to overcome it.

KEY POINTS



1. *Nabī Ibrāhīm* had two sons: *Nabī Ismā'īl* and *Nabī Ishāq*. *Rasūl Allāh* (S) is a descendent of *Nabī Ismā'īl* (A).
2. Allāh (SWT) tested *Nabī Ibrāhīm* by commanding him to leave his wife *Hājar* and his baby *Ismā'īl* in the desert in Makkah.
3. Allāh (SWT) also tested them by commanding *Nabī Ibrāhīm* to sacrifice his son *Ismā'īl*.

LEARNING OBJECTIVES



1. *Nabī* Ibrāhīm (A) and Lady Sārah are blessed with a child in old age
2. *Nabī* Ya'qūb (A) was the grandson of *Nabī* Ibrāhīm (A) through his son Ishāq.
3. *Nabī* Ya'qūb was also known as Isrā'īl. His descendants are known as the Banū Isrā'īl.

MY NOTES



NABĪ ISHĀQ (A) AND NABĪ YA'QŪB (A)

Nabī Ibrāhīm (A) and his wife Sārah had been married for many years but did not have any children. Then, in their old age, Allāh (SWT) gave Lady Sārah the good news that she was going to have a son. She was surprised to hear this as she and her husband *Nabī* Ibrāhīm (A) were both old. However, this was easy for Allāh (SWT). He does what He wills, and so He blessed them with *Nabī* Ishāq (A).

Nabī Ishāq (A) was *Nabī* Ibrāhīm's younger son. Therefore, *Nabī* Ishāq (A) and *Nabī* Ismā'il (A) were brothers but from different mothers. *Nabī* Ishāq (A) was also a very special boy and he grew up and became a great prophet of Allāh (SWT). *Nabī* Ishāq (A) had a son who was also a Prophet of Allāh (SWT). His name was *Nabī* Ya'qūb (A).

Allāh (SWT) says in the Qur'ān:

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ

And remember Our servants Ibrāhīm (Abraham), Ishāq (Isaac) and Ya'qūb (Jacob), men of strength and insight. [38:45]



Nabī Ya'qūb (A) was also known as Isrā'īl. His descendants are known as the Banū Isrā'īl (the children of Isrā'īl). He had twelve sons. The youngest of them was *Nabī* Yūsuf (A). Each of these great Prophets of Allāh (SWT) were sent with the same mission: to guide people to the right path. Allāh (SWT) says in the Qur'ān:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ
فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Ibrāhīm said to his children, and so did Ya'qūb, 'My children! Allāh has indeed chosen this religion for you; so never die except as muslims (those who submit to Allāh).' [2:132]



ACTIVITY



Recite verses 11: 69 - 73 and read their translation. What 3 lessons can we learn from these verses?



NABĪ YŪSUF'S DREAM

Nabī Yūsuf (A) was one of the youngest son of *Nabī Ya'qūb* (A). Stories from his life are some of the most important ones in the Qur'ān, as they contain great lessons for us. Allāh (SWT) says in *Sūrah Yūsuf*:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْسَّائِلِينَ



In Yūsuf and his brothers there are certainly signs for the seekers. [12:7]

One day, when *Nabī Yūsuf* was still a young boy, he saw in his dream that eleven stars, the sun and the moon were doing *sajdah* to him. He narrated this unusual dream to his father, who told him not to narrate it to his brothers, as they would get jealous of him.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ
وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ



When Yūsuf said to his father, 'Father! I saw eleven stars, the sun and the moon: I saw them prostrating themselves before me.'

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ
الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

He (Ya'qūb) said, 'My son, do not recount your dream to your brothers, lest they should devise schemes against you. Satan is indeed man's clear enemy. [12:4-5]

Nabī Yūsuf (A)'s brothers were jealous of him because they knew that he was special, and thought that their father loved him more than he loved them. They therefore plotted to get rid of him from the family.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ

When (the brothers of Yūsuf) said, 'Surely Yūsuf and his brother are dearer to our father than the rest of us, though we are a hardy group. Our father is indeed in manifest error.' [12:8]



DID YOU KNOW?



Nabī Ya'qūb had 12 sons, but they were from different mothers. The two youngest ones were *Yūsuf* (Joseph) and *Binyāmīn* (Benjamin). They were from the same mother.



KEY POINTS



1. *Nabī Ibrāhīm* (A) and Lady *Sārah* were blessed with a son in old age. He was *Nabī Ishāq* (A).

2. *Nabī Ya'qūb* (A) was the son of *Nabī Ishāq* (A). He was also known as *Isrā'īl*, and his descendants were called *Banū Isrā'īl* (The children of *Isrā'īl*).

3. *Nabī Yūsuf* (A) was one of the youngest of 12 sons of *Nabī Ya'qūb* (A).

IN SUMMARY



1. Why was Lady *Sārah* surprised when she was given the good news that she was going to have a son?
2. Who was *Isrā'īl*?
3. Name any 4 prophets who came from the progeny of *Nabī Ishāq* (A).
4. Why were *Nabī Yūsuf* (A)'s brothers jealous of him?

LEARNING OBJECTIVES



1. *Nabī Yūsuf* (A)'s brothers threw him into a well
2. He was rescued and sold as a slave in Egypt
3. He becomes the minister of Egypt
4. He is reunited with his family

MY NOTES



NABĪ YŪSUF (A) IS THROWN INTO A WELL

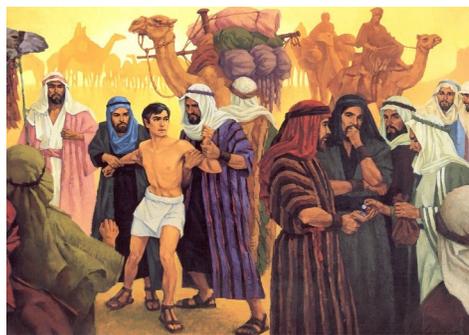
Nabī Yūsuf (A)'s brothers were very jealous of him and wanted to get rid of him. One day, they told their father *Nabī Ya'qūb* (A), "Why don't you let *Yūsuf* come with us? Let him come with us to the fields tomorrow to eat lots of fruit and play. We promise we will take good care of him."

Nabī Ya'qūb (A) didn't want to part with *Yūsuf*, but the brothers insisted, so he finally allowed his sons to take their little brother out with them. Once they were far away from home, they threw him into a well.



Allāh (SWT) then revealed to *Nabī Yūsuf* (A) that He would save him, and one day he would meet his brothers again, but they would not recognise him.

Nabī Yūsuf (A)'s brothers put the blood of an animal on his shirt and went home pretending to be weeping. They told their father that a big wolf had attacked them and eaten *Yūsuf*. *Nabī Ya'qūb* (A) knew his sons were lying and prayed to Allāh (SWT) to help his son *Yūsuf* and to look after him.



A caravan travelling to Egypt stopped by the well to get water. When they pulled out their bucket from the well, they were surprised to see a little boy holding on to it. They took him to Egypt and sold him for a few Dirhams in the slave market. The Egyptian governor bought *Nabī Yūsuf* (A) and said to his wife, "Keep him well. Maybe he will be of use to us, or we may adopt him as a son."

Nabī Yūsuf (A) grew up into a handsome young man, and the governor's wife wanted to have an affair with him. However, he was God-fearing and did not accept her advances. She therefore made a false accusation against him and he was put in prison.

One day, the King of Egypt had a strange dream. He dreamt there were seven fat cows eating grass and then seven thin cows came and ate up the seven fat cows. He did not understand the meaning of this dream and asked his courtiers for an interpretation.

ACTIVITY



Recite verse 12:101 and read its translation. What lessons do we learn from this verse?

NABĪ YŪSUF (A) BECOMES A MINISTER

One of the king's servants remembered *Nabī Yūsuf (A)*, who was in prison, could interpret dreams. *Nabī Yūsuf (A)* was brought to the king and asked to interpret the dream. He said, there will be seven good years in Egypt when there will be a lot of food and water for all to enjoy. Thereafter, there will be seven years of famine when there will be no food and people will suffer.

Nabī Yūsuf (A) advised the King to save part of the harvest every year over the next seven good years, so that when there were no crops in the following seven years, they would not be hungry. The King was impressed with *Nabī Yūsuf (A)*'s knowledge and wisdom and made him in charge of the storage of all wheat in Egypt. When the governor of Egypt died, the King made *Nabī Yūsuf (A)* the new governor.

During the seven dry years, there were no crops and everyone came to Egypt to buy food. One day, the brothers of *Nabī Yūsuf (A)* came to Egypt to buy wheat. They did not know that the governor was their brother, *Yūsuf*. When they found out, they were very scared and ashamed of how they had treated him, and begged him to forgive them. *Nabī Yūsuf (A)* forgave them and asked them to bring their father *Nabī Ya'qūb (A)* to Egypt, and the family was reunited once again.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ
رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ
السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ
إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

And he seated his parents high upon the throne, and they fell down prostrate before him. He said, 'Father! This is the fulfilment of my dream of long ago, which my Lord has made come true. He was certainly gracious to me when He brought me out of the prison and brought you over from the desert after that Satan had incited ill feeling between me and my brothers. Indeed my Lord is all-attentive in bringing about what He wishes. Indeed He is the All-knowing, the All-wise.' [12:100]

IN SUMMARY

1. Why did *Nabī Yūsuf (A)*'s brothers throw him into the well?
2. How did *Nabī Yūsuf (A)* end up in Egypt?
3. Why was *Nabī Yūsuf (A)* imprisoned in Egypt?
4. Why did the king release *Nabī Yūsuf (A)* from prison and make him governor?
5. Why did *Nabī Yūsuf (A)*'s brothers come to Egypt?

DID YOU KNOW?



Nabī Ya'qūb (A) had lost his eyesight due to constant weeping for his lost son *Yūsuf*. When *Nabī Yūsuf (A)* met his brothers in Egypt and came to know that his father had become blind, he sent his shirt with them and told them to rub it over their father's eyes and he would be miraculously cured.

KEY POINTS



1. *Nabī Yūsuf (A)* was thrown into a well by his brothers. A passing caravan found him and took him to Egypt where he was sold as a slave. The governor bought him.
2. When he was older, the governor's wife wanted to have an affair with him but he refused. He was therefore wrongly accused and put in prison.
3. The king of Egypt had an unusual dream and *Nabī Yūsuf (A)* was able to interpret it. The king released him from prison and made him governor.
4. He was then reunited with his family when they came to Egypt to buy wheat.

RASŪL ALLĀH (S) - PART 1

LEARNING OBJECTIVES



1. The Quraysh broke the terms of the *Ḥudaybiyyah* treaty
2. This gave *Rasūl Allāh (S)* the opportunity to conquer Makkah
3. *Rasūl Allāh (S)* and Imām 'Alī (A) broke the idols inside and around the Ka'bah

MY NOTES



THE QURAYSH BREAK THE TERMS OF THE ḤUDAYBIYYAH TREATY

About two years after signing the Treaty of Ḥudaybiyyah, the Quraysh of Makkah broke the terms of the treaty and asked one of their allies to attack Banū Khuzā'ah, an ally of the Muslims. This made the Muslims very angry and they decided to avenge the Banū Khuzā'ah.

When the Quraysh heard of this, they realised that what they had done was not to their advantage and asked Abū Sufyān to go to Madīnah to convince *Rasūl Allāh (S)* that they were not to blame for what had happened to the Banū Khuzā'ah.

Abū Sufyān went to meet *Rasūl Allāh (S)* and talked about strengthening the bond of peace between the Muslims and the Quraysh, as if their actions against the allies did not matter. *Rasūl Allāh (S)* remained silent, showing Abū Sufyān that he did not care for the proposal at all.

Abū Sufyān realised that his mission had failed. He returned to Makkah to warn the Quraysh that the Muslims might attack them. *Rasūl Allāh (S)*, on the other hand, decided to use this opportunity to free Makkah of idolatry once and for all. However, he wanted to do this with as little bloodshed as possible, so he planned to move swiftly and secretly to Makkah with a huge army. He hoped that when the Makkans saw the powerful army, they would lose heart and not fight.

With this plan, *Rasūl Allāh (S)* left Madīnah with an army of 10,000 Muslims and marched towards Makkah. They stopped and camped at Ju'fah, just outside Makkah. The Makkan Quraysh were of course not prepared for this and were shocked when they suddenly saw the hills around Makkah light up in the evening with hundreds of fires from the Muslim camp.



Abū Sufyān, accompanied by *Rasūl Allāh (S)*'s uncle 'Abbās ibn 'Abd al-Muṭṭalib, came to the Muslim army to investigate further. When *Rasūl Allāh (S)* saw Abū Sufyān, he asked him, "Has the time not come for you to accept that there is no god but Allāh?" Abū Sufyān was not willing to give up his belief in idols. Seeing him hesitate, *Rasūl Allāh (S)*'s uncle 'Abbās warned him that if he went to war, he would not win and may lose his life.

ACTIVITY



In small groups, discuss the plan and strategies *Rasūl Allāh (S)* used to regain control over Makkah in a peaceful way.

Abū Sufyān then recited the *kalimah* and accepted Islam, but it was obvious that he did so only to save himself. He had no love for Islam. *Rasūl Allāh (S)* was well aware of Abū Sufyān's intentions, but he accepted his conversion, because Abū Sufyān was the leader of the Makkans and his professing Islam would save the lives of many and free Makkah from idol worship, without any fighting or bloodshed.

THE FALL OF MAKKAH

To encourage the Makkans not to resist the Muslims, *Rasūl Allāh* (S) declared that any Makkan who puts down his weapons and takes refuge in the Ka'bah or in Abū Sufyān's house would be safe.

Rasūl Allāh (S) entered the city of Makkah with great dignity riding on his camel named al-Qaṣwā'. Nobody stood to oppose him. He stopped at the side of the grave of his uncle Abū Ṭālib and pitched his tent there.

Each unit of the Muslim army entered the city through different gates. Soon, the entire city of Makkah surrendered to the Muslims. The Makkans were terrified, because they used to torture and harass *Rasūl Allāh* (S) and they had even tried to assassinate him. *Rasūl Allāh* (S) won the hearts of the Makkans by saying that he would take no revenge for their past actions, and that they were all free.

Rasūl Allāh (S) then mounted his camel and began performing *ṭawāf* of the Ka'bah. Every time he passed by an idol, he pushed it with his stick and it fell down and broke into pieces. As he broke the idols, *Rasūl Allāh* (S) recited the verse of Qur'an:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا



And say, "The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish." [17:81]

Rasūl Allāh (S) then entered the Ka'bah and threw out all the idols. Some of the idols were placed high up, so he asked Imām 'Alī (A) to stand on his shoulders and pull the idols down.

At *Zuhr* time, *Rasūl Allāh* (S) asked Bilāl to call the *adhān*. *Rasūl Allāh* (S) then led the *ṣalāh* and delivered a sermon reminding people the message of Islam. All the Makkans then offered their allegiance to *Rasūl Allāh* (S).

IN SUMMARY



1. How did the Quraysh violate the treaty of Ḥudaybiyyah?
2. Why did *Rasūl Allāh* (S) take a large army of Muslims to Makkah?
3. Why did *Rasūl Allāh* (S) accept Abū Sufyān's conversion to Islam even though he knew that Abū Sufyān did not intend believe in Islam?
4. What did *Rasūl Allāh* (S) do to ensure that Makkah was cleansed of idolatry with as little bloodshed as possible?

DID YOU KNOW?



Following the conquest of Makkah, *Rasūl Allāh* (S) left for Madīnah after having stayed in Makkah for only 15 days. Even though he was from Makkah, he kept Madīnah as his capital.

He appointed a guide to educate and instruct the people and entrusted the administration of the city, as well as the duty of leading prayers in the *masjid*, to a pious Muslim from Madīnah.

KEY POINTS



1. The Quraysh broke the Ḥudaybiyyah treaty by asking one of their allies to attack Banū Khuzā'ah, an ally of the Muslims.
2. *Rasūl Allāh* (S) took this opportunity to take a large army of Muslims to Makkah and cleanse it of idolatry with as little bloodshed as possible.
3. When the Makkans saw the powerful army of the Muslims, they surrendered without any fighting.
4. *Rasūl Allāh* (S) threw all the idols out of the Ka'bah with the help of Imām 'Alī (A). Makkah was finally under the control of Islam.

RASŪL ALLĀH (S) - PART 2

LEARNING OBJECTIVES



1. Why did the Muslims have to fight the battle of Ḥunayn?
2. Why did *Rasūl Allāh* (S) travel to Tabūk?

MY NOTES



THE BATTLE OF HUNAYN

The news of the fall of Makkah created great surprise and disturbance among the surrounding tribes. Some of the tribes living around Makkah decided to join hands and fight the Muslims. *Rasūl Allāh* (S) learnt of their intentions and decided to march on towards them with a huge force of 12,000 Muslims.

The enemies knew they could not fight such a large Muslim army, but they also knew that at Ḥunayn, the Muslims will have to pass through a narrow mountain pass and so they decided to use this to their advantage. As the Muslims came to the mountain pass, they were forced to go through it in small numbers because it was very narrow.

The Muslims were proud of their large number and thought no one could defeat them, so they were careless. As soon as they entered the pass, the enemy attacked them from above the mountain cliffs and showered them with stones and arrows. Thereafter, a special group of skilled soldiers came down the mountain side and attacked the Muslims with their swords. The sudden attack broke up the Muslim ranks and they lost their courage. Many of them began fleeing from the battle despite *Rasūl Allāh* (S)'s command to fight.

Allāh (SWT) mentions this battle in the Qur'an:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

Allāh has certainly helped you in many situations, and on the day of Ḥunayn, when your great number impressed you, but it did not help you in any way, and the earth became narrow for you in spite of its expanse, whereupon you turned your backs to flee. [9:25]

The enemy made *Rasūl Allāh* (S) their main target. When Imām 'Alī (A) realised their intention, he stood next to *Rasūl Allāh* (S) to protect him and the enemy could not overcome him. Imām 'Alī (A) continued attacking the enemy until he had killed many of them. Seeing this, the Muslims regained their courage and returned to the battlefield. Despite the initial setback, the Muslims won the Battle of Ḥunayn and their enemies fled, leaving behind a large amount of war booty.



ACTIVITY



Discuss why the Muslims initially suffered a loss at Ḥunayn even though they were very powerful.

RASŪL ALLĀH (S)'S EXPEDITION TO TABŪK

When the Romans heard of the fall of Makkah, they thought the Muslims would attack them next, so they sent an army of 4,000 men to Syria. The army camped at Tabūk, outside Damascus, awaiting further orders of the appropriate time to attack the Muslims. Trade caravans returning from Syria informed *Rasūl Allāh* (S) that the Romans were gathering an army. *Rasūl Allāh* (S) raised an army of 30,000 Muslims to defend the Islamic state. At that time, it was extremely hot in Madīnah. A hypocrite tribal leader called 'Abd Allāh ibn Ubayy started weakening the spirit of some Muslims by warning them of the great strength of the enemy and the difficulty of marching the long distance to Tabūk in the terrible heat. He managed to change the minds of some members of his own tribe.

The following verse of the Qur'ān was revealed at this time:

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ
جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ



Those who disobeyed Rasūl Allāh and were happy to stay back and were reluctant to do jihād with their possessions and lives in the way of Allāh, and they said, 'Do not go forth in this heat.' Say, 'the fire of hell is even hotter', should they understand. [9:81]

The Muslim army's journey to Tabūk was filled with difficulties and the weather was extremely hot. At one point they ran out of water. Allāh (SWT) sent a rain shower that brought relief to them. Finally, they reached Tabūk, but the Romans had retreated when they received news of the size and strength of the Muslim forces. *Rasūl Allāh* (S) stayed in Tabūk for 20 days before returning to Madīnah.

As a result of this expedition, *Rasūl Allāh* (S) managed to get most of the surrounding chiefs to accept Islam, while the others agreed to pay tax to the Muslim state in return for protection. Furthermore, the Romans changed their mind about ever attacking Muslim territories after having seen the might of the Muslim army.

IN SUMMARY



1. What were the reasons that led to the battle of Ḥunayn?
2. Why did the Muslims initially suffer a loss at Ḥunayn even though they were very powerful?
3. Why did the Romans decide to attack the Muslims?
4. Why did some Muslims refuse to join *Rasūl Allāh* (S)'s army to Tabūk?

DID YOU KNOW?



On the way back from Tabūk, *Rasūl Allāh* (S) passed the valley of 'Uqbah. It was night time and Ḥudhayfah ibn al-Yamān and 'Ammār ibn Yāsir were with him. Some hypocrites amongst the Muslims plotted to frighten *Rasūl Allāh* (A)'s camel so that it would throw him off its back and down the cliff. Just then, lightning struck and *Rasūl Allāh* (S) and Ḥudhayfah saw some people waiting to ambush them. When they realised they had been seen, the hypocrites ran away. *Rasūl Allāh* (S) told Ḥudhayfah the identity of each one of them, but asked him never to reveal this to anyone. From that day onwards, Ḥudhayfah came to be known as "The Keeper of *Rasūl Allāh*'s Secret".

KEY POINTS



1. After the fall of Makkah, the tribes living around Makkah decided to join forces and attack the Muslims. This led to the battle of Ḥunayn.
2. The Romans also felt threatened by the Muslims and sent an army to fight them. The army camped at Tabūk, but retreated when they heard of the size and strength of the Muslim army.

RASŪL ALLĀH (S) - PART 3

LEARNING OBJECTIVES



1. What is the event of *Mubāhilah*?
2. Why does it hold special significance in the history of Islam?

MY NOTES



RASŪL ALLĀH (S) INVITED THE CHRISTIANS OF NAJRĀN TO ISLAM

After Islam had been firmly established in Madīnah, *Rasūl Allāh* (S) sent letters inviting different nations and groups to join Islam. One of the groups invited were the Christians of Najrān. Najrān was one of the main Christian centres in Arabia at the time.



When the Bishop of Najrān received *Rasūl Allāh* (S)'s letter, he realised that it was a message from someone special. Whereas most Arabs worshipped idols, *Rasūl Allāh* (S)'s invitation was to worship only One God – Allāh (SWT) – and not to associate anyone with Him, and the message he was preaching was the same message that all the previous *anbiyā'* had preached.

The Christians decided to form a delegation and come to Madīnah to see for themselves if the claim of *Rasūl Allāh* (S) was true. When they first entered the *masjid* of *Rasūl Allāh* (S), they asked to pray and *Rasūl Allāh* (S) allowed them to pray in the *masjid*. Thereafter, they began discussing with *Rasūl Allāh* (S) and asked questions relating to *Nabī 'Īsā* (A), whom they regarded as the son of God. *Rasūl Allāh* (S) recited the following verse:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا
فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say, 'O People of the Book! Come to a word common between us and you: that we will worship no one but Allāh, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allāh.' But if they turn away, say, 'Be witnesses that we are muslims.' [3:64]



The Christians argued that they already believed in God. *Rasūl Allāh* (S) told them that some of their beliefs were against the teachings of God, such as the belief in the trinity. He answered all their questions but they continued arguing with him for several days without reaching any conclusion. Finally, Allāh (SWT) revealed the following verse:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ
عَلَى الْكَافِرِينَ



ACTIVITY



Recite verse 3:59 and read its translation. How did *Rasūl Allāh* (S) explain to the Christians that *Nabī 'Īsā* (A) was not the son of God?

Should anyone argue with you concerning him (Nabī ʿĪsā), after the knowledge that has come to you, say, ‘Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray and call Allāh’s curse upon the liars.’ [3:61]

THE MUBĀHILAH WITH THE CHRISTIANS

Rasūl Allāh (S) presented this āyah to the Christians and they asked for some time to think about it. After consulting each other, they accepted the challenge of Mubāhilah with Rasūl Allāh (S).

On the 24th of Dhū’l-Hijjah, in the desert outside Madīnah, the Christians of Najran came out for Mubāhilah under the open sky. Rasūl Allāh (S) brought his daughter Fāṭimah (A), Imām ‘Alī (A), and his grandsons al-Ḥasan and al-Ḥusayn (A). He did not bring anyone else with him, showing the special position of the four special people he had brought with him.

Rasūl Allāh (S) said to them, "When I raise my hand and ask Allāh to descend his curse on the liars, you should all say Āmīn."

When the Christians saw Rasūl Allāh (S) and his family, one of them said, "By God, I am seeing such faces that if they were to pray to God to move the mountain from its place, God would move the mountain for them. O you people of Najrān, if you engage in Mubāhilah with Muḥammad, then I warn you that all of you will be destroyed. It would be best not to engage in Mubāhilah with them."

The delegation therefore backed away and told Rasūl Allāh (S) that they no longer wished to engage in Mubāhilah. Rasūl Allāh (S) then gave them two choices: either accept Islam or sign a treaty and pay tax to the Muslim State in exchange for protection.

They decided to sign a treaty with Rasūl Allāh (S). One of the conditions of the treaty was that the people of Najrān would not deal in usury (charging interest) of any sort, otherwise Rasūl Allāh (S) would not remain bound by the treaty with them. The event of Mubāhalah is an important part of Islamic history, because it demonstrates the special position of the *Ahl al-Bayt* (A).

IN SUMMARY

1. Why did the Christians of Najrān visit Rasūl Allāh (S) in Madīnah?
2. How did Rasūl Allāh (S) convince them that Nabī ʿĪsā (A) was not the son of God just because he was born without a father?
3. Why did Allāh (SWT) tell Rasūl Allāh (S) to challenge the Christians to a mubāhilah?
4. Who did Rasūl Allāh (S) take with him to the mubāhilah?

DID YOU KNOW?



Imām ‘Alī (A) earned the title of being the "nafs of Rasūl Allāh (S)" after the event of Mubāhilah.



KEY POINTS



1. Rasūl Allāh (S) sent a letter to the Christians of Najrān inviting them to Islam.
2. They decided to come to Madīnah to meet Rasūl Allāh (S) and speak with him.
3. Rasūl Allāh (S) welcomed them and answered all their questions, but they refused to accept him and continued arguing.
4. Allāh (SWT) then revealed to Rasūl Allāh (S) to challenge them to a mubāhilah.
5. The Christians accepted the challenge, but withdrew when they saw that Rasūl Allāh (S) had brought his *Ahl al-Bayt* with him.

RASŪL ALLĀH (S) - PART 4

LEARNING OBJECTIVES



1. What was the farewell *ḥajj*?
2. Why did thousands of Muslims participate in this *ḥajj*?

MY NOTES



THE FAREWELL PILGRIMAGE

In the month of *Dhū'l-Qa'dah* 10 AH, *Rasūl Allāh* (S) announced he would be going to Makkah again to perform his first and last pilgrimage (*ḥajj*). This is known in Islamic history as "The Farewell *Ḥajj*".

Rasūl Allāh (S) passed away just two and half months after this last *ḥajj*.

As *Rasūl Allāh* (S) got ready to leave Madīnah for Makkah, thousands of Muslims from all over Arabia joined him, many waiting outside Madīnah to join him halfway. Most of the Muslims had only recently converted to Islam and wanted to join *Rasūl Allāh* (S) to participate in this great event and learn how to perform *ḥajj*.

This was also going to be an opportunity for *Rasūl Allāh* (S) to demonstrate the *wājib* and *mustaḥab* practices of *ḥajj* to the new Muslims, and to do away with any undesirable practices from the days of ignorance (*jāhilīyyah*) when people came to Makkah for pilgrimage, trade and idol worship.

Rasūl Allāh (S) left for Makkah on 28th *Dhū'l-Qa'adah* 10 AH, taking with him many animals for sacrifice. Just outside Madīnah, at the place now called *Masjid al-Shajarah*, *Rasūl Allāh* (S) put on his *iḥrām* and recited the *talbiyyah*. All the Muslims with him did the same and then continued their journey to Makkah.

Imām 'Alī (A) had been sent on a mission to Yemen by *Rasūl Allāh* (S). On his return from Yemen, he came directly to Makkah where he joined *Rasūl Allāh* (S) and performed the *ḥajj* with him.



ACTIVITY



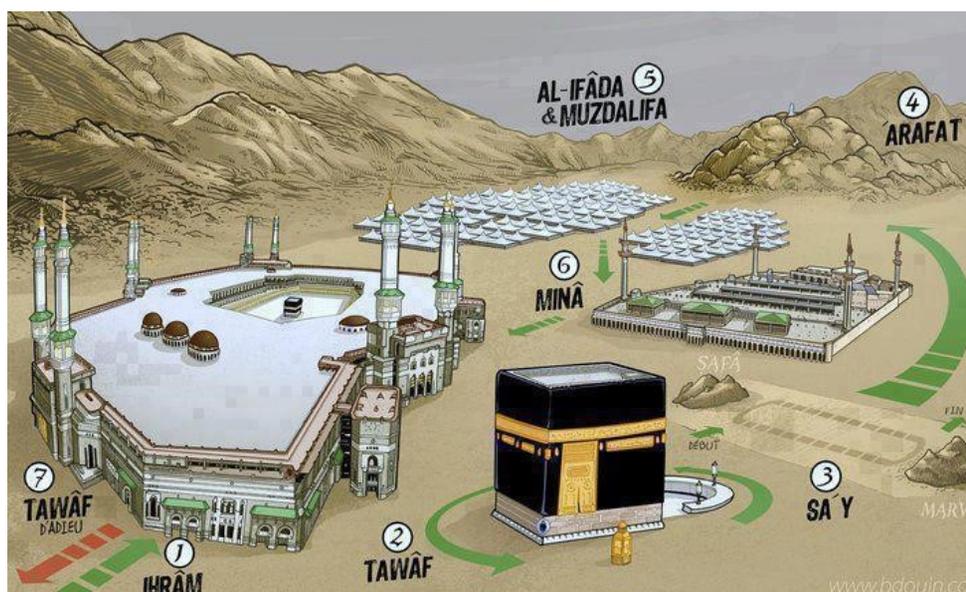
What similarities can you think of between the acts of *ḥajj* and the history of *Nabī Ibrāhīm* (A) and his son *Nabī Ismā'īl* (A)?

When *Rasūl Allāh* (S) got to Makkah, he entered *Masjid al-Ḥarām* from the gate (*bāb*) of Banū Shaybah, glorifying Allāh (SWT) and seeking blessings for his ancestor *Nabī Ibrāhīm* (A), who had first established the *ḥajj* practices after building the Ka'bah with the help of his son *Nabī Ismā'īl* (A).

Some of the rituals of *ḥajj* we perform today have originated from the time of *Nabī Ibrāhīm* (A). For instance, the *sa'īyy* (running between the mountains of Ṣafā and Marwah), the symbolic stoning of *Shayṭān* and slaughtering an animal for sacrifice.

Rasūl Allāh (S) then performed the *tawāf*, *ṣalāt al-ṭawāf* and *sa'īyy*.

On the 8th of *Dhū'l-Hijjah*, *Rasūl Allāh* (S) left for Minā, where he stayed until the sunrise of 9th *Dhū'l-Hijjah*. He then mounted his camel and came to 'Arafah. Over 100,000 Muslims accompanied *Rasūl Allāh* (S) as he performed all the ceremonies of *ḥajj* at 'Arafah, Muzdalifah, Minā and Makkah.



DID YOU KNOW?



Rasūl Allāh (S) first led the Muslims to perform *ḥajj* in 6 AH but the Quraysh did not allow them to enter Makkah.

In 7 AH, *Rasūl Allāh* (S) and the Muslims were only allowed entry into Makkah for 3 days to perform 'Umrah.

MY NOTES



KEY POINTS



1. The farewell pilgrimage took place in *Dhū'l-Hijjah* 10 AH.
2. It was the first and last *ḥajj* of *Rasūl Allāh* (S) before he passed away in *Ṣafar* 11 AH.
3. Thousands of Muslims joined him for *ḥajj* that year.
4. *Rasūl Allāh* (S) showed the Muslims the correct way of performing *ḥajj* according to Islam.

IN SUMMARY



1. How many *ḥajj* did the Holy Prophet (S) perform in his lifetime?
2. In which year did *Rasūl Allāh* (S) perform the Farewell Pilgrimage?
3. Why did thousands of Muslims join him to perform *ḥajj* that year?
4. Why did *Rasūl Allāh* (S) pray to Allāh (SWT) to send blessings on *Nabī Ibrāhīm* (A)?
5. Which practices and rituals of *ḥajj* have originated from the time of *Nabī Ibrāhīm* (A)?

RASŪL ALLĀH (S) - PART 5

LEARNING OBJECTIVES



1. Why did *Rasūl Allāh* (S) ask the Muslims to stop at Ghadīr Khumm on their way back from the Farewell Pilgrimage?

2. What did *Rasūl Allāh* (S) tell the Muslims at Ghadīr Khumm?

MY NOTES



THE EVENT OF GHADĪR KHUMM

After performing his final *hajj*, *Rasūl Allāh* (S) departed from Makkah for the last time. On his way back to Madīnah, Jibrā'īl revealed the following verse to him:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and Allāh shall protect you from the people. Indeed Allāh does not guide the faithless lot.

[5:67]

Rasūl Allāh (S) therefore stopped at a place called **Ghadīr Khumm** (the pond of *Khumm*) and gave instructions for a pulpit to be made from the saddles of horses and camels. He asked Bilāl, to call back the people who had gone further ahead and to attract the attention of those who were lagging behind.

Over 100,000 Muslims gathered at Ghadīr Khumm to listen to *Rasūl Allāh* (S). It was noon time and very hot. *Rasūl Allāh* (S) led the *Zuhr ṣalāh* and then stood on the pulpit of saddles so that all the people could see him. He then gave a sermon in which he praised and glorified Allāh (SWT). He then declared the tenets of Islam once again and told the people that he would be returning to Allāh (SWT) very soon. Many of the Muslims wept in sorrow when they heard this and undoubtedly many began thinking what would happen to the Muslims after *Rasūl Allāh* (S).

To ensure that they would not be left without leadership and guidance, *Rasūl Allāh* (S) told the people that he was leaving behind the Qur'ān and his *Ahl al-Bayt* (A) to continue guiding them. If they held on to these two weighty things, they would never go astray.

Rasūl Allāh (S) then asked the people, **"Do you bear witness that I have delivered the message of Allāh to you and all the teachings of Islam?"** and they all shouted, **"Yes, O Messenger of Allāh!"**



Then he asked them, **"O people! Do I not have a greater right over you than even you have over your own selves?"** and they replied together, **"Yes indeed, O Messenger of Allāh!"**

ACTIVITY



In small groups, draw a picture showing the scene at Ghadīr Khumm when *Rasūl Allāh* (S) declared Imām 'Alī (A) his successor.

RASŪL ALLĀH (S) DECLARES IMĀM 'ALĪ (A) TO BE HIS SUCCESSOR

After addressing the Muslims, *Rasūl Allāh (S)* called Imām 'Alī (A) onto the pulpit, raised his hand and said, "*O People! Allāh is my Mawlā (Master) and I am the mawlā of the faithful. Whoever considers me to be his mawlā, then this 'Alī is his mawlā!*"

Thereafter, *Rasūl Allāh (S)* told all the Muslims present, "*Let those of you who are present here today take this message back to those who are absent!*"

Rasūl Allāh (S) then prayed to Allāh (SWT), "*O Allāh, love those who will love 'Alī and oppose those who will oppose him. Help those who help him and defeat those who will seek to defeat him.*"

When *Rasūl Allāh (S)* completed his sermon, Jibrā'il descended once more and revealed the following verse:

الْيَوْمَ يَسُّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ، الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

...Today the faithless have despaired of your religion. So do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion.... [5:3]

A tent was then set up at Ghadīr Khumm and the Muslims came to congratulate Imām 'Alī (A) for his appointment as the successor of *Rasūl Allāh (S)*. Thereafter, all the Muslims headed home.

The day of Ghadīr is one of the most important events in Islamic history and to this day, the Shī'ah of *Amīr al-Mu'minīn* Imām 'Alī ibn Abī Ṭālib (A) throughout the world joyfully celebrate this event on the 18th of *Dhū'l-Hijjah* as 'Īd al-Ghadīr.



IN SUMMARY

1. Why did *Rasūl Allāh (S)* ask the Muslims to stop at Ghadīr Khumm?
2. What two weighty things was *Rasūl Allāh (S)* leaving behind for the guidance and leadership of Muslims after his death?
3. What did *Rasūl Allāh (S)* say to the Muslims after raising Imām 'Alī's hand?
4. Why is 'Īd al-Ghadīr an important day for Muslims?

DID YOU KNOW?



Some of the first people to congratulate Imām 'Alī (A) at Ghadīr were Abū Bakr and 'Umar.

'Umar said to Imām 'Alī (A), "*Congratulations to you, O son of Abū Ṭālib! This day you have become my master and the master of all the mu'minīn.*"

KEY POINTS



1. On the way back from the farewell *hajj*, *Rasūl Allāh (S)* asked all the Muslims to gather at a place called Ghadīr Khumm.
2. He then gave a sermon telling the Muslims that he would soon be leaving this world, and was leaving behind two weighty things - the Qur'ān and the *Ahl al-Bayt (A)*. Whoever holds on to these two would never go astray.
- 3) He then declared Imām 'Alī (A) as his successor and the *mawlā* (master) of the Muslims after him.

THE A'IMMAH (A): IMĀM 'ALĪ AL-RIDĀ (A)

LEARNING OBJECTIVES



1. An introduction into the life of Imām 'Alī al-Riḍā (A).
2. The *Ḥadīth* of the golden chain.
3. Imām's martyrdom and burial.

MY NOTES



IMĀM 'ALĪ AL-RIDĀ (A)

Imām 'Alī ibn Mūsā (A) is the eighth divinely-appointed Imām. His most famous title is "*al-Riḍā*" which means one who is content (pleased) with Allāh (SWT)'s decree.

Key Facts

Birth date: 11th *Dhū'l-Qa'dah* 148 AH in Madīnah

Father: Imām Mūsā al-Kāzīm (A)

Mother: *Sayyidah Najmā*

Wafāt: 29th *Ṣafar* 203 AH. He was poisoned by the Caliph Ma'mūn al-Rashīd and is buried in Mashhad, Iran.

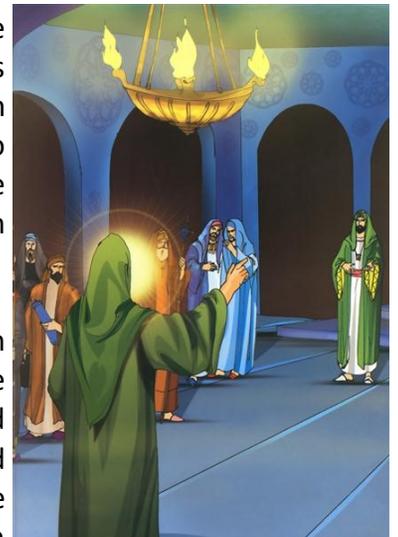
Imām 'Alī al-Riḍā (A) lived in Madīnah most of his life until the Caliph Ma'mūn forced him to move to Ṭūs in Khurāsān (North-East Iran near the Russian border). Ma'mūn wanted to fool the Muslims into believing that the Imām was supporting him. He even declared the Imām as his successor even though Imām was much older than him.

Imām al-Riḍā (A) would often stay up all night in worship and he would finish reciting the entire Qur'ān in three days. He also fasted often. He would never interrupt anyone who was talking nor would he abuse anyone. When he was with others he always sat upright and never reclined his back on anything. He never laughed loudly, but would smile instead. When it was time to have a meal, he would sit with his whole family including the servants and maids and they would all share their food together.

During the time that the Imām was in Ṭūs, Ma'mūn arranged for various debates between Imām and great scholars of different religions. He wanted to show people that the Imām was not as knowledgeable as they thought.

However, Imām al-Riḍā (A) overcame everyone who debated him, quoting each individual's own religious scriptures. No one was able to match his knowledge regardless of the subject. Every traveller who came to the capital city would go back to his town and talk about the knowledge of Imām 'Alī al-Riḍā (A). This made Ma'mūn very jealous of the Imām. He had planned to hurt the Imām's image but the opposite had happened. The love of people for the Imām increased even further and became widespread.

Ma'mūn poisoned the Imām and then pretended he was shocked and grieved at the passing away of the Imām (A).



ACTIVITY



List the complete chain of narrators of the *Ḥadīth of the golden chain* starting from Imām al-Riḍā (A) to Jibrā'īl.

THE HADĪTH OF THE GOLDEN CHAIN

When the Caliph Ma'mūn forced Imām 'Alī al-Riḍā (A) to move from Madīnah to Ṭūs, he asked his men to escort the Imām through towns where there were no Shī'ah so that the Imām would not become more popular than he already was. This made no difference. As soon as people found out that the grandson of *Rasūl Allāh* (S) was passing through their town or village, they came out in large numbers to greet him.

When Imām (A) stopped at a place called Nīshāpūr, thousands of people came to visit him and asked him to relate a *ḥadīth* to them. The Imām was already on his horse, leaving Nīshāpūr. He turned to them and said:

"I heard my father Imām Mūsā al-Kāzim (A) say that he heard his father Imām Ja'far al-Ṣādiq (A) say, that he heard his father Imām al-Bāqir (A)... (and so on until)... Imām 'Alī ibn Abī Tālib (A) say, that he heard Rasūl Allāh (S) say that he heard Jibrā'il say that Allāh the Mighty and Glorious has said, The testimony 'lā ilāha ilallāh' is My fortress. So whoever enters My fortress will be safe from My wrath."

Then as the horse of the Imām was about to move, he turned again to the people and said, *"But with certain conditions! And I am one of those conditions."*

In other words the Imām was telling them that true *Tawḥīd* is not just to worship Allāh (SWT) but also to obey those whom He has given authority. For Allāh (SWT) has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"Obey Allāh and obey the Messenger and those vested with authority among you..." [4:59]

This beautiful *ḥadīth* is known as the **Ḥadīth of the Golden Chain** (*Ḥadīth al-Silsilah al-Dhahabiyyah*) because everyone in the chain of narrators, from Imām al-Riḍā (A) all the way to Jibrā'il is infallible and pure.

IN SUMMARY

1. Who were the parents of Imām 'Alī al-Riḍā (A)?
2. What does the title *al-Riḍā* mean?
3. Why did Ma'mūn arrange debates between Imām al-Riḍā (A) and other leading scholars?
4. What is the "*Ḥadīth of the Golden Chain*"?
5. How did Imām al-Riḍā (A) die? Where is he buried?

DID YOU KNOW?



The caliph Ma'mūn al-Rashīd poisoned Imām al-Riḍā (A) and then pretended he was deeply grieved at the Imām's death. He had the Imām buried next to his own father Hārūn al-Rashīd.



KEY POINTS



1. Imām 'Alī al-Riḍā (A) is our 8th Imām. He is the son of Imām Mūsā al-Kāzim and *Sayyidah Najmā*.
2. Imām al-Riḍā (A) lived most of his life in Madīnah, until Ma'mūn summoned him to Ṭūs in Khurāsān.
3. On the way to Ṭūs, Imām narrated a *ḥadīth* to people at Nīshāpūr. This *ḥadīth* is famously known as the *Ḥadīth of the Golden chain*.
4. Imām (A) was poisoned by Ma'mūn and is buried in Mashhad.

THE A'IMMAH (A): IMĀM MUḤAMMAD AL-JAWĀD (A)

LEARNING OBJECTIVES



1. An introduction into the life of Imām Muḥammad al-Taḳī al-Jawād (A).
2. Imām al-Jawād's debate with Yaḥyā b. Aktham.
3. Martyrdom of Imām al-Jawād (A).

MY NOTES



IMĀM MUḤAMMAD AL-JAWĀD (A)

Imām Muḥammad al-Jawād (A) is our ninth Imām. He was born in the village of Surayyah, just outside Madīnah. His most famous titles were *al-Taḳī* (The God-conscious) and *al-Jawād* (The Generous).

Key Facts

Birth date: 10th of *Rajab* 195 AH

Father: Imām 'Alī al-Riḍā (A)

Mother: *Sayyidah* al-Khayzurān (from the tribe of Māriya al-Qibṭiyah, the wife of *Rasūl Allāh* (S)).

Wafāt: 29th *Dhū'l-Qa'dah* 220 AH. He is buried next to his grandfather Imām Mūsā al-Kāẓim (A) in Baghdād (in the area called *Kāẓimiyyah* today).

When Imām Muḥammad al-Jawād (A) was born, Imām 'Alī al-Riḍā (A) said, "*Allāh has blessed me with a son who is like Nabī Mūsā (A) and Nabī 'Īsā (A); blessed is the mother who gave birth to him.*"

When Imām Muḥammad al-Jawād (A) was only six years old, his father Imām 'Alī al-Riḍā (A) was forced to leave Madīnah and go to Khurāsān on the orders of the Caliph Ma'mūn. Before leaving for Khurāsān, Imām al-Riḍā (A) took his son Imām al-Jawād (A) to Makkah for 'Umrah. After the farewell *ṭawāf* of the Ka'bah, Imām al-Jawād (A) realised that this was the time for farewell and felt very sad. Imām al-Riḍā (A) then asked his close companions to take his son back to Madīnah and he left for Khurāsān with the Ma'mūn's men.

Imām Muḥammad al-Jawād (A) was only nine years old when he became the Imām after his father Imām al-Riḍā (A) was poisoned. Some people doubted that Imām Muḥammad al-Jawād (A) was the Imām because of his young age, but as he answered difficult questions from the Qur'ān and showed the knowledge he had inherited from *Rasūl Allāh* (S) through his fathers, they realised it did not matter that he was so young.

Ma'mūn realised that Imām al-Jawād (A) was as special as his father so he decided to marry his daughter Umm al-Faḍl to the Imām (A), so that he could continue to monitor the Imām's activities. Ma'mūn was now hoping that if they have a child then the next Imām would also be his grandson and successor. Imām was forced to marry Ma'mūn's daughter, but she did not bear any children.

Ma'mūn also insisted that Imām stay close to him in Baghdād, but the Imām longed to go back home to Madīnah. In 218 AH, Ma'mūn died after falling sick on his way back from a battle. Imām al-Jawād (A) then announced he was returning to Madīnah.



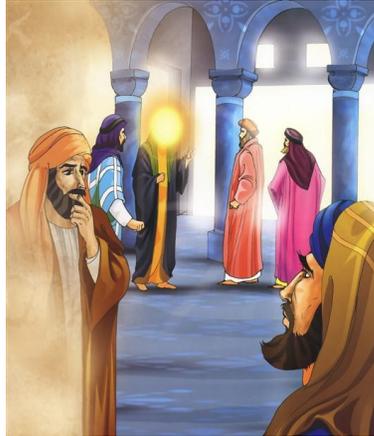
ACTIVITY



List the titles (with meanings) of the 8th and 9th Imams.

IMĀM AL-JAWĀD (A)'S KNOWLEDGE

Some elders of Banū 'Abbās were not convinced of Imām al-Jawād's knowledge due to his very young age. Ma'mūn arranged for a widely-publicised debate in his court between the young Imām and the person whom everyone considered to be the most learned scholar of the time - an old man named Yaḥyā ibn Aktham.



At this debate, Yaḥyā tried asking Imām al-Jawād (A) various questions that he thought would be difficult for the Imām to answer. Not only did the Imām reply to them all, but he asked Yaḥyā some questions that Yaḥyā was unable to reply. Soon, the proud Yaḥyā was sitting before the young Imām very humbly, asking him to enlighten him.

Imām Muḥammad al-Jawād (A) was very eloquent in his speech and very generous, gentle and humble. He would often go around distributing food and money to the needy.

After the death of Ma'mūn, his brother Mu'taṣim became the next caliph. He openly disliked Imām al-Jawād (A) and did not want him living in Madīnah where he could not watch him closely. He forced the Imām to come back to Baghdād where he could constantly spy on him to ensure he was not a threat.



Even in Baghdād, Imām al-Jawād (A) was loved by people more than Mu'taṣim, because of his *akhlāq* (character) and *'ilm* (knowledge). This made Mu'taṣim very jealous. He plotted with Umm al-Faḍl, the wife of Imām al-Jawād (A) and convinced her to poison her husband. Umm al-Faḍl gave poisoned grapes to the Imām (A). Of all the Imāms, he was martyred the youngest. He was only 25 years old.

IN SUMMARY

1. Who were the parents of Imām al-Jawād (A)?
2. Where was he born?
3. Why did Ma'mūn want to marry his daughter to the Imām?
4. Who was Yaḥyā ibn Aktham? Why did Ma'mūn arrange a debate between him and the Imām?
5. How did Imām al-Jawād die? Where is he buried?

DID YOU KNOW?



The caliph Mu'taṣim was Ma'mūn's half-brother. His mother was Turkish. He built a new city north of Baghdād and called it Sāmarrā'. Mu'taṣim then moved his capital from Baghdād to Sāmarrā'.

KEY POINTS



1. Imām Muḥammad al-Taḳī al-Jawād is our 9th Imām. He became the youngest Imām at the age of 9, and was also the youngest Imām to die (at the age of 25).
2. Ma'mūn forced him to marry his daughter Umm al-Faḍl so that the next Imām would be his grandson. However, she did not bear any children.
3. Umm al-Faḍl's uncle Mu'taṣim became the caliph after Ma'mūn's death. He convinced Umm al-Faḍl to poison her husband. The Imām died at the young age of 25.

PAVING THE WAY: IMĀM AL-MAHDĪ (A)

LEARNING OBJECTIVES



1. Who is the Imām of our time? Where is he?
2. How is it possible for him to have such a long life?
3. The *zuhūr* of Imām al-Mahdī (A)

MY NOTES



IMĀM AL-MAHDĪ (A)

Imām al-Mahdī (A) is the Imām of our time. He was born on Friday 15th *Sha'bān* 255 AH. He is the 12th and last Imām of Islam from the *Ahl al-Bayt* of *Rasūl Allāh* (S). Allāh (SWT) has blessed him with a very long life. He is currently in *ghaybah*, so we cannot see him. When Allāh (SWT) wills, he will re-appear and bring peace and justice on earth.

Key Facts

Birth date: 15th *Sha'bān* 128 AH in *Sāmarrā'*

Father: Imām Ḥasan al-'Askarī (A)

Mother: *Sayyidah* Narjis

al-Ghaybah al-Ṣuḡhrā: 260 AH - 328 AH

al-Ghaybah al-Kubrā: 328 AH to date

Q: How is it possible for Imām al-Mahdī (A) to have such a long life?

Naturally, many people ask: how is it possible for a man to live for so long? In some *aḥādīth*, we are told that when Imām al-Mahdī (A) returns, some people will deny him because of how 'young' he looks and he will have the appearance of a 40 year old man.

The Qur'ān mentions that *Nabī Nūḥ* (A) preached to his people for 950 years before the great flood took place. Many historians believe that he eventually died at the age of 2500 years.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ



Certainly We sent Noah to his people, and he remained with them for a thousand-less-fifty years. Then the flood overtook them while they were wrongdoers. [29:14]

Historians have also reported a long life for other *Anbiyā'*: *Nabī Ādam* (930 yrs), *Nabī Shīth* (900 yrs), *Nabī Sulaymān* (700 yrs), *Nabī Hūd* (464 yrs).

Some Prophets are still alive to this day, such as: *Nabī Idrīs* (over 900 yrs), *Nabī 'Īsā* (over 2000 yrs), and *Nabī Ilyās* (over 4000-5000 yrs).

ACTIVITY



Work out the age of Imām al-Mahdī (A) and the approximate age of *Nabī 'Īsā* (A).

From the above examples, we can conclude that if Allāh (SWT) wills, it is easy for Him to keep Imām al-Mahdī (A) alive for a very long time. We also realise that we know very little of the mysteries of the universe and that ultimately it is based on Allāh (SWT)'s Will.

THE ZUHŪR OF IMĀM AL-MAHDĪ (A)

When Imām al-Mahdī (A) returns, he will first come to Makkah. He will pray 2 *raka'āt* near the Ka'bah and Maqām Ibrāhīm, and then he will address the people. In his speech he will address the whole world and the people of all religions based on the teachings of all the prophets whose heir he is. Then he will remind people of the *Ḥadīth of Thaḡalayn* from *Rasūl Allāh* (S) and the right of the *Ahl al-Bayt* (A) and the injustices done to them.

Q: What is the *Ḥadīth of Thaḡalayn*?

On his return from the farewell *ḥajj*, *Rasūl Allāh* (S) gave a sermon at Ghadīr Khumm, where he told the Muslims that he was soon going to leave this world. For their guidance and leadership, he was leaving behind the *Thaḡalayn* (Two Weighty Things) - The Holy Qur'ān and the *Ahl al-Bayt* (A). Whoever held on firmly to these two things would not go astray. This *ḥadīth* of *Rasūl Allāh* (S) is known as the *Ḥadīth of Thaḡalayn* (*Ḥadīth of the Two Weighty Things*).



Imām al-Mahdī (A) will outline his goal - to establish Islam as the universal religion for all humankind. He will remind everyone that all prophets taught the same message of *Tawḥīd* (belief in one God. He will invite people to the obedience of One God – Allāh (SWT) – and the obedience to *Rasūl Allāh* (S), the message of the Qur'ān, and obedience to him, the Imām of the Time. Imām al-Mahdī (A) will call for reviving whatever the Qur'ān upholds and ending whatever the Qur'ān condemns, such as falsehood, idol worship, atheism and polytheism.

The first people to pledge allegiance will be the most pious, learned and courageous people on the earth at that time.

IN SUMMARY

1. What is the meaning of *ghaybah*?
2. State three examples of prophets who lived a very long life.
3. Which *anbiyā'* (Prophets) are still alive until today?
4. What are the two weighty things (*thaḡalayn*) that *Rasūl Allāh* (S) left behind for our continued guidance?
5. Where will Imām al-Mahdī (A) appear first when he returns?

DID YOU KNOW?



Rasūl Allāh (S) said:

"One who dies without knowing the Imām of his time dies the death of *Jāhiliyyah*"

Jāhiliyyah refers to the period of ignorance. This was the time before Islam when most people in Arabia worshipped idols.

KEY POINTS



1. Imām al-Mahdī (A) is the Imām of our time. He is the living Imām.
2. He will reappear when Allāh (SWT) wills, and will address the world from the Ka'bah in Makkah.
3. There are many examples of prophets who lived very long lives. Some Prophets are still alive to this day. It is therefore very possible for Imām al-Mahdī (A) to have a very long life.

PEOPLE IN FOCUS - AŞĤĀB AL-KAHF

LEARNING OBJECTIVES



1. Who are the *Aşĥāb al-Kahf* (The People of the Cave)?
2. Why did they leave their homes to hide in the cave?
3. What lessons can we learn from their story?

MY NOTES



AŞĤĀB AL-KAHF

A long time ago, many years after *Nabī ʿĪsā* (A) was raised to the heavens and long before the birth of *Rasūl Allāh* (S), an evil king ruled over a city in Turkey. This King forced everyone to worship idols and tortured anyone who worshipped Allāh (SWT) and refused to worship the idols.

A few young men refused to worship idols and decided to defend their faith. They left their families, city, work and everything they possessed and fled from the city. On the way they met a shepherd and his dog who joined them as well.

The shepherd led them all through a fertile valley and up a mountain into a cave on the mountain. Meanwhile, the King came to know that these men had escaped. He followed them and wanted to punish them to set an example to others.

When the faithful men heard the King and his men approaching, they prayed to Allāh (SWT) to rescue them. Soon, they were overcome with a deep sleep. The dog sat outside the cave to guard it. When the King and his men saw these men unconscious, they thought they were dead. So they shut the cave and went away.

No one knows the exact number of *Aşĥāb al-Kahf* except Allāh (SWT):

سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا
بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا
قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

They will say, 'They were three, the fourth of them was their dog', and (others) say, 'Five, the sixth of them was their dog', guessing about the unknown; and (others) say, 'Seven and the eighth of them was their dog.' Say (O Muḥammad), 'My Lord knows best their number. None knows them except a few, so don't argue about them...' [18:22]

Allāh (SWT) caused these men to sleep for about 300 years before they woke up again. When they woke up, they thought they had slept for only a day or less, but they felt very hungry. They still thought the evil King was ruling, so they decided they would go back to the city secretly to purchase food. They prayed to Allāh (SWT) to open the entrance for them, and as it opened and they stepped out, they were amazed to see how the landscape had changed.

ACTIVITY



State any 3 lessons we can learn from *Aşĥāb al-Kahf*

They decided to send one man with the money and when he got to the town he was even more surprised to see how everything had changed. The houses looked different and the people were dressed in strange clothes. It was as if he was

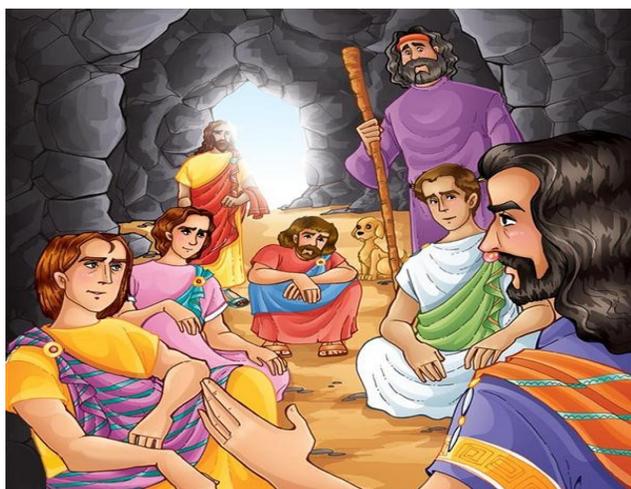
dreaming or living in another world. Finally he saw a baker and gave him the money and asked for bread. The baker was equally surprised to see a man who was so oddly dressed and speaking such an ancient language.

The coins he gave him looked like some ancient treasure. The baker finally managed to communicate with the man and took him to the new king.

The king explained to him that the king of his time died a long time ago and that he had been asleep for 300 years. The people of the city had heard of such an incident taking place a long time ago, but they never expected to see anyone alive.

Soon the King and the whole city was headed to the cave! When they got near, the man from the cave asked them to wait outside. He went in and explained the matter to his friends. When they heard what had happened, they were worried that it might be a trick. So they prayed to Allāh (SWT) to put them back to sleep as before.

When the new king and his men finally entered the cave, they found the men and their dog in deep sleep as if they were dead. They sealed the cave once more and built a place of worship near it.



IN SUMMARY

1. Who are the *Aṣḥāb al-Kahf*?
2. Why did they leave everything behind and run away from their city?
3. How did Allāh (SWT) protect them?
4. How many were they in total?
5. What lessons can we learn from their story?

DID YOU KNOW?



Some scholars believe that these men will remain sleeping until the return of Imām al-Mahdī (A) who will show people where the cave is and wake them up. These men will then follow Imām al-Mahdī (A).

MY NOTES



KEY POINTS



1. *Aṣḥāb al-Kahf* are people of the cave. Their story has been mentioned in the Qur'ān. They were young men who had strong faith in Allāh (SWT). They had to leave their homes to flee from a cruel king who forced them to worship idols.
2. They found safety in a cave, where Allāh (SWT) put them to sleep to save them from the king who thought they were dead.