



# ISLAMIC MASUMEEN SCHOOL

Of New England

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## ISLAMIC STUDIES

## LEVEL 7

# TABLE OF CONTENTS

## 'AQĀ'ID

1.	'ADĀLAH: THE JUSTICE OF GOD .....	PG 4
2.	THE ROLE & NECESSITY OF PROPHETHOOD .....	PG 7
3.	THE QUALITIES & NECESSITY OF IMĀMAH .....	PG 13
4.	THE WORLD OF ANGELS .....	PG 18
5.	THE REALITY OF SINS.....	PG 25

## FIQH

1.	PHILOSOPHY OF ṢALĀH.....	PG 30
2.	TIME OF ṢALĀH .....	PG 32
3.	TA'QIBĀT AL-ṢALĀH .....	PG 34
4.	ṢALĀT AL-QAṢR .....	PG 36
5.	TARK AL-ṢALĀH .....	PG 38
6.	THE ISLAMIC CALENDAR .....	PG 40

## AKHLĀQ

1.	PERSONAL GROOMING.....	PG 44
2.	JEWELLERY & FRAGRANCE.....	PG 46
3.	FAMILY LIFE IN ISLAM .....	PG 48
4.	RESPECTING PARENTS .....	PG 50
5.	FRIENDSHIP .....	PG 52
6.	HAPPINESS .....	PG 54
7.	SPORTS & EXERCISE .....	PG 56
8.	TEASING .....	PG 58
9.	BULLYING .....	PG 60
10.	ACQUIRING KNOWLEDGE .....	PG 62
11.	ISLAM AND THE ENVIRONMENT.....	PG 64
12.	FITNAH & FASĀD .....	PG 66
13.	BALĀ' .....	PG 68

## TĀRĪKH

1.	QIṢAṢ AL-ANBIYĀ' - NABĪ HŪD (A) .....	PG 72
2.	QIṢAṢ AL-ANBIYĀ' : NABĪ ṢĀLIḤ (A).....	PG 74
3.	QIṢAṢ AL-ANBIYĀ' : NABĪ YŪNUS (A).....	PG 76
4.	RASŪL ALLĀH (S) - PART 1 .....	PG 78
5.	RASŪL ALLĀH (S) - PART 2 .....	PG 80
6.	RASŪL ALLĀH (S) - PART 3 .....	PG 82
7.	RASŪL ALLĀH (S) - PART 4 .....	PG 84
8.	RASŪL ALLĀH (S) - PART 5 .....	PG 86
9.	THE A'IMMAH (A): IMĀM ZAYN AL-'ABIDĪN (A).....	PG 88
10.	THE A'IMMAH (A): IMĀM MUḤAMMAD AL-BĀQIR (A) .....	PG 90
11.	THE A'IMMAH (A): IMĀM AL-MAHDI (A) .....	PG 92
12.	MUSLIM SCIENTISTS .....	PG 94



# 'AQĀ'ID

## What is 'Aqā'id?

'Aqā'id (Theology) is a study of the roots of religion (*Uṣūl al-Dīn*). It is an extremely important subject because it deals with the very foundation of faith in Allāh (SWT) and Islam.

The *Uṣūl al-Dīn* comprise of 5 basic principles:

- 1) *Tawḥīd* (Divine Unity)
- 2) *ʿAdālah* (Divine Justice)
- 3) *Nubuwwah* (Prophethood)
- 4) *Imāmah* (Divine Leadership after the Prophet (S))
- 5) *Qiyāmah* (Resurrection)

## This Chapter Consists Of:

### Islam and Muslims

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

### *Uṣūl al-Dīn*

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

### I am a Muslim

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

## Why Study 'Aqā'id?

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

*Dear Lord,*

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

# 'ADĀLAH: THE JUSTICE OF GOD

## LEARNING OBJECTIVES



1. To be introduced to the notion of Allāh (SWT)'s complex system of justice
2. To evaluate in a rational way why Allāh (SWT) is never unjust

## MY NOTES



## IS ALLĀH (SWT) EVER UNJUST TO HIS CREATURES?

Muslims believe that Allāh (SWT) is always fair and just. Allāh (SWT) never does any wrong to anyone. Allāh (SWT) says in the Qur'an:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَنَّ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

*Indeed Allāh does not wrong (anyone) (even to the extent of) an atom's weight, and if it be a good deed He doubles it, and gives from Himself a great reward. [4:40]*

Usually when people are unjust or unfair to others, it is because:

- 1) they need something they cannot get and try to take it by force.
- 2) they are weak and someone is forcing them to be unjust.
- 3) they are greedy for more power or money or there is something else that they want.
- 4) they are not aware that what they are doing is unfair and wrong.

None of the above reasons apply to Allāh (SWT): He has no need to wrong anyone, because He is all-Powerful. Allāh (SWT) cannot be forced by anyone to do anything and He doesn't need anything from anyone. No one can threaten Allāh (SWT) and He is all-Wise and knows what is fair or unfair more than anyone else.

Allāh (SWT) says in the Qur'an:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ...

*And Allāh does not desire any wrong for the creatures. To Allāh belongs whatever is in the heavens and whatever is in the earth. [3:108-109]*

Since everything belongs to Allāh (SWT) anyway, He has no reason to be unjust or unfair to anyone. Sometimes we see some people suffering in this world and ask, "Why is Allāh (SWT) allowing this person to be ill or to die or to be poor?" Everything takes place for a reason, but we cannot know everything that Allāh (SWT) knows. Sometimes Allāh (SWT) is testing a person or wants a person to be patient so that he or she can become a better person and go to Paradise (*Jannah*).



## GROUP ACTIVITY



In pairs, come up with a complex scenario like the story of the jeweller and the thief where the Justice of Allāh (SWT) plays a role. You can also mention an example from your own personal experiences.

## THE COMPLEX SYSTEM OF ALLĀH (SWT)'S JUSTICE

Once upon a time, there lived a jeweller and a thief in the same town. One day, the thief decided he would rob the jeweller. On that day, it snowed heavily. The thief decided not to go to the jeweller, because it would be harder to escape with all the snow. The jeweller however had no customers that day because of the snow and he was very upset. Of course, if the thief had showed up, it would be very easy to rob the jeweller because he was all alone.

The next day, the jeweller was going to work when his car broke down. The thief had set out to rob him but when he got there, the place was shut so he went back home.

On the third day, the thief fell ill and he had to go to a doctor. The thief began thinking perhaps Allāh (SWT) was trying to tell him something. So he decided he would not steal again.

In the meantime, the jeweller had no customers for 3 days and kept wondering why Allāh (SWT) is not helping him earn his livelihood.

From their individual, human perspective, each person was upset because they couldn't get the profit they wanted. But only Allāh (SWT) knew how they were affecting each other's lives and how, if they knew the reality, they would actually be very grateful to Allāh (SWT).



### IN SUMMARY



1. What is the meaning of *'Adālah*?
2. Why is Allāh (SWT) never unjust?
3. If Allāh (SWT) is Just, why is there so much injustice and suffering in the world?

### DID YOU KNOW?



There are many reasons why we suffer from difficulty, natural disasters, illnesses and so on. A lot of human suffering is caused by humans themselves. Suffering also builds character and brings out the best qualities in people, such as compassion and helping others. Another reason for suffering is that it may be a test from Allāh (SWT). Allāh (SWT) tests us to strengthen our faith and bring us closer to Him.

### KEY POINTS



1. *'Adālah* refers to the Justice of Allāh (SWT).
2. Allāh (SWT) is all-Powerful and owns everything in the heavens and the earth. He has no reason to be unjust to anyone.
3. Difficulties we sometimes face can be positive at times as it strengthens our character and brings us closer to Allāh (SWT).





# THE ROLE & NECESSITY OF PROPHETHOOD

MY NOTES



Furthermore, there are matters related to the Hereafter, such as the Day of Judgement, Paradise and Hell, as well as other matters relating to the unseen realm (*ghayb*) that we cannot see or know about unless a *nabī*, who has been given special knowledge by Allāh (SWT), teaches us about them.

The *anbiyā'* are our role models. That is why they are humans and not angels. They lived and grew up within their communities, so we can take them as our role models and strive to follow their teachings.

## WHAT ARE THE QUALITIES OF A NABĪ?

Even though the *anbiyā'* were human, they were also special in many ways:

- \* A *nabī* is chosen by Allāh (SWT)
- \* A *nabī* can receive revelation – called *waḥy* in Arabic - from Allāh (SWT)
- \* A *nabī* is *ma'ṣūm*, meaning he does not commit sins
- \* A *nabī* is able to perform miracles to prove his *nubuwwah*

## THE ROLE OF A NABĪ

According to the Qur'an, a *nabī* performs the following functions:

**1. To call people towards *Tawḥīd* and to turn away from all false gods:**

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ



*And certainly We raised in every nation an messenger proclaiming: "Serve Allāh and shun false gods. [16:36]*

**2. To communicate Allāh (SWT)'s revelation to mankind, to purify them, to teach them religious laws and the wisdom behind them:**

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ



*It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom, though before that they were in manifest error.*

[62:2]



3. To establish justice in human society:

MY NOTES



لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ  
النَّاسُ بِالْقِسْطِ



*Indeed We sent Our Messengers with Clear Signs, and sent down with them the Book and the Balance that people may uphold justice. [57:25]*

4. To judge between people when they disagree so as to guide them:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ  
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ



*Mankind were a single community; then Allāh sent the prophets as bearers of good news and warners, and He sent down with them the Book with the truth, that it may judge between the people concerning that about which they differed... [2:213]*



5. So human beings are not able to make an excuse that they were not guided by Allāh (SWT):

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا



*These Messengers were sent as bearers of glad tidings and as warners so that after sending the Messengers people may have no argument against Allāh. Allāh is All-Mighty, All-Wise. [4:165]*

# THE ROLE & NECESSITY OF PROPHETHOOD

MY NOTES



6. To give people good news of *Jannah* and to warn them about *Jahannam*:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ  
وَسِرَاجًا مُنِيرًا

*O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner, and as one inviting to Allāh by His permission, and as a light-giving torch. [33:45-6]*

7. To teach and guide people so that they come out of darkness (falsehood) into light (truth):

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ  
رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

*Alif, Lām, Rā. [This is] a Book We have sent down to you that you may bring mankind out from darkness into light, by the command of their Lord, to the path of the All-mighty, the Praiseworthy. [14:1]*



## THE TIMELESS MIRACLE OF THE HOLY PROPHET (S)

As you know, one of the characteristics of a prophet is his ability to perform miracles. The Holy Prophet (S) performed many different types of miracles during his life which have been recorded in the books of history. However, his greatest miracle was the Holy Qur'ān.

Our Holy Prophet (S) was the last of 124,000 prophets. Hence, one of his titles is *Khātam al-Anbiyā'*, meaning "The Seal of the Prophets". His standout miracle had to be one that could be witnessed by mankind until the end of this world, unlike the miracles of previous prophets, which were only witnessed by the people of their time. The Holy Qur'ān is that living miracle.

During the time of the Holy Prophet (S), the Arabs were very proud of their language. They would compose poetry of a very high standard without any previous preparation. They called non-Arabs *'ajam* which literally meant "those who spoke in an uncultured manner". They thought that non-Arabs were less worthy in comparison to themselves because they could not speak as eloquently as the Arabs. Poets were held in very high esteem. The Holy Qur'ān was revealed to the Holy Prophet (S) and it challenged anyone in the world till the end of the world to produce anything like it in eloquence and wisdom:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, 'Should all humans and jinn rally to bring the like of this Quran, they will not bring its like, even if they assisted one another.' [17:88]

One famous poet from the idolaters of Makkah at the time of the Holy Prophet (S), Walīd b. Mughīrah, heard the Holy Prophet (S) reciting the Qur'ān and became amazed by it. He admitted:

**"By God, I have just heard something from Muḥammad that is unlike the speech of man or the speech of jinn. It is a speech with its own unique sweetness and beauty. The branches of its words are laden with fruit, its roots are full of blessings; it is a surpassing discourse, than which no more distinguished speech exists. Indeed, nothing can begin to rival its excellence."**

#### IN SUMMARY



1. Why do we need a prophet to guide us? Can't we decide for ourselves what is good and what is bad?
2. What is a *mu'jizah*?
3. What are the functions of a *nabī*?
4. Why did the miracle of the Holy Prophet (S) have to be accessible to mankind till the end of the world?

#### DID YOU KNOW?



The Holy Prophet (S) summarised the complete mission for which he was sent to mankind in the following line:

**"Verily I was sent to complete the lofty moral traits."**

#### KEY POINTS



1. *Nubuwwah* refers to prophethood. A *nabī* is a prophet. The plural of *nabī* is *anbiyā'*.
2. *Anbiyā'* acted as role models. They were the most knowledgeable people of their time. Allāh (SWT) sent revelation to them, and gave them special miracles (*mu'jizah*) as a proof of their divine appointment. The *mu'jizah* of our Holy Prophet (S) was the Holy Qur'ān.
3. Prophets are necessary because they guide us along the fastest and shortest path to Allāh (SWT).
4. The Qur'ān informs us about many of the responsibilities of a prophet.

# ACTIVITY PAGE

## ROLE PLAY:

In pairs, prepare a script for a short play in the form of a TV interview based on the questions below. One of you can be the interviewer and the other can be the interviewee. Then present your plays in front of the class.

1) I am an intelligent person. I know right from wrong, so why do I need to follow or listen to a prophet?

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2) Prophets are Allāh (SWT)'s chosen servants. They are sinless. However, we are just normal people and we can never become like them, so they cannot be our role models.

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3) What are the characteristics of a *nabī*?

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4) Can you summarise the mission of the final prophet, Prophet Muḥammad (S)?

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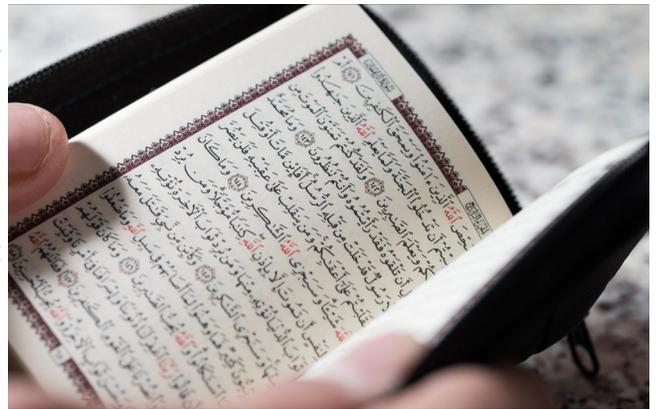
# THE QUALITIES & NECESSITY OF IMĀMAH

MY NOTES



final message brought by the Holy Prophet (S), in the form of the religion of Islam. There would no longer be any Divine revelation sent down to mankind.

However, Muslims still needed leaders who were guided by Allāh (SWT) to teach them the correct interpretation of the Qur'ān and the *Sunnah* of the Holy Prophet (S) after his passing away. The Holy Prophet (S) had spent 23 years as a prophet among idolaters, to establish the religion of Islam and the Qur'ān as the truthful



word of God. Following him, there would be a need for guides who were also familiar with the true meanings of the Qur'ān and its correct interpretation, otherwise people would take the wrong meanings from the Qur'ān and the message of the Qur'ān would become corrupted like the previous Heavenly Books. That's why the Holy Prophet (S), referring to Imām 'Alī (A), famously said:

***"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 its revelation (as true)."***



It is also for the same reason that before passing away, the Holy Prophet (S) reminded people on multiple occasions of the importance of holding on to his *Ahl al-Bayt* (A) for guidance after him:



***"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)."***

## THE SPIRITUAL NECESSITY OF THE IMĀM

An Imām during his Imāmate is the Proof (*ḥujjah*) of Allāh (SWT) upon His creation. He is the intermediary of Divine Grace and Provisions that come to the rest of His creation. The position of the Imām to mankind is like the position of the heart to the rest of the human body. As long as the heart functions, the rest of the body is provided with blood which nourishes and sustains the different organs. If the heart stops functioning, the rest of the human body too stops working. For this reason, there can never be a moment in time since Prophet Ādam (A) was placed on earth, that there isn't a *ḥujjah* of Allāh (SWT) among the rest of mankind.



# THE QUALITIES & NECESSITY OF IMĀMAH

## DID YOU KNOW?



Imām 'Alī (A) said:

"Certainly Allāh has made me an Imām for His creation, so He has made it mandatory upon me to take into consideration myself, my food, my drink, and my clothing like that of the weak people [of the community], so that the poor may follow me in my poverty and the wealth of the rich does not embolden them to intimidation."



## THE NARRATIONS REGARDING THE NUMBER OF IMĀMS AFTER THE HOLY PROPHET (S)

Both Sunnī and Shī'ah Muslims believe in the numerous *aḥādīth* of the Holy Prophet (S) that there will be 12 leaders after him. For the Shī'ahs who believe in the 12 Imāms from the *Ahl al-Bayt* (A), it is very easy to explain who these *aḥādīth* are referring to. For the Sunnī Muslims, it has always been a problem explaining these traditions!

The Holy Prophet (S):

**"The (Islamic) religion will continue until the Hour (the Day of Judgment), having twelve caliphs for you, all of them will be from Quraysh."**



**"The affairs of the people will continue to be conducted (well) as long as they are governed by the twelve men, all of them from Quraysh."**



**"This religion remains standing until there are twelve vicegerents over you, all of them agreeable to the nation, all of them from Quraysh."**



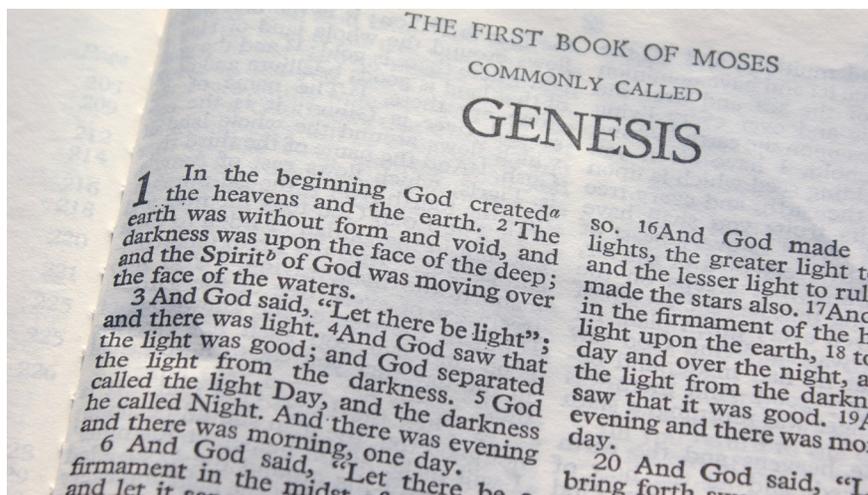
## KEY POINTS



1. The 12 Imāms, as the successors to the Holy Prophet (S), have a greater station of closeness to Allāh (SWT) than all of the prophets and messengers, apart from the Holy Prophet (S).
2. With the passing away of Holy Prophet (S), revelation came to a complete end. Apart from this, the Imāms continued to fulfill all the other responsibilities of the Holy Prophet (S).
3. An Imām during his *Imāmate*, is the spiritual connection between Allāh (SWT) and His creation. Divine grace and provisions are sent down to the world through the means of the Imām.
4. The Imām must possess certain characteristics: a) He is the most knowledge human being and has complete understanding of the Qur'ān in all its depths; b) he is *ma'sūm*; c) he is Divinely appointed; d) he has the loftiest ethics and is free from the love of the world.

Even in the Old Testament of the Bible, the coming of 12 leaders is foretold:

**"And as for Ismā'īl, I have blessed him, and I have made him fruitful. And I have truly multiplied him, he will beget twelve leaders and I will provide for him a large nation."** [Genesis, 17-18:20]



## IN SUMMARY



1. Why must there always be a *ḥujjah* of Allāh (SWT) present amongst mankind?
2. What are the similarities and differences of the responsibilities of the Holy Prophet (S) and the Imāms after him?
3. Name and explain three necessary characteristics of an Imām.

# ACTIVITY PAGE

## GUESS WHO?

1) I became Imam at the age of 5. One of my titles is the Awaited One. I am:

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2) I am buried in Madīnah. My younger brother is an Imām too. I am:

---

3) I was imprisoned in the smallest and darkest of prisons. My name is also the name of one of the *Ūlū'l-'Azm* prophet. I am:

---

4) I was taken as a prisoner and travelled from Kūfā to Shām. I am known for my beautiful collection of supplications and my book 'The Treaties of Rights'. I am:

---

5) I am known as the one who 'split open knowledge'. I am buried next to my father in *Jannat al-Baqī*. I am:

---

6) I was under house-arrest for many years. I am buried in Sāmarrah next to my father. I am:

---

7) I was killed at the age of 25. I am buried in Baghdād next to my grandfather. I am:

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8) I was 8 years old when I became the Imām. My mother's name is *Sayyidah* Sumānah. I am:

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9) I am known as the 'Stranger of Tūs'. I was poisoned by the 'Abbāsīd caliph Ma'mūn. I am:

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10) I am the one who was given the Dhu'l-Fiqār. I was struck with a poisoned sword in while in *sajdah*.

---

11) I am known as the 'Chief of Martyrs'. I am:

---

12) I was able to spread the knowledge of many different sciences and I had thousands of students. I am:

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# THE WORLD OF THE ANGELS

## LEARNING OBJECTIVES



1. To become familiar with the Qur'ānic presentation of angels.
2. To become familiar with the various duties of angels relating to human beings.
3. To understand how human beings can become greater than angels or worse than animals.

## MY NOTES



Allāh (SWT) is the Creator of the Heavens and the Earth. All His creations, in their countless numbers and diversity, are manifestations of His Beautiful Names. Even in today's modern world, we have not been able to account for all of the different creatures in our very own tiny blue planet, let alone anywhere else in the vast universe and in the spiritual realms of creation. Allāh (SWT) informs us of this reality in the Qur'ān:

وَالْحَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۖ وَيَخْلُقُ مَا لَا تَعْلَمُونَ



*And He created horses and mules and donkeys for you to ride, and also as an adornment. And He has created (other) things of which you have no knowledge.*  
[16:8]

Other than the human being, from among the different intelligent creatures that the Qur'ān has informed us about are the angels, regarding whom we will be studying in more detail in this lesson.

## THE REALITY OF THE ANGELS

1) The Holy Qur'ān has dedicated a good number of verses in explaining to us the attributes, characteristics and responsibilities of the angels. In fact, belief in the existence of these heavenly creatures is among the necessities of faith:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ



وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا

وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

*The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allāh and His angels and His books and His messengers; "We make no difference between any of His messengers." And they say: "We hear and obey, our Lord! Your forgiveness (we crave), and to You is the eventual course. [2:285]*



## GROUP ACTIVITY



In verses 11:69-76 of the Holy Qur'ān, we are told the story of when certain angels visited Prophet Ibrāhīm (A). Read the passage and discuss the story as a class.

Belief in the angels is part of the belief in the unseen (*ghayb*), which is an essential characteristic of the God-conscious servants of Allāh (SWT). We have not seen the angels, yet we believe in them:

MY NOTES



الم ، ذَلِكَ الْكِتَابُ لَا رَيْبَ ۙ فِيهِ ۙ هُدًى لِّلْمُتَّقِينَ ، الَّذِينَ



يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

*Alif Lām Mīm. This Book, regarding which there is no doubt, is a guidance to the God-conscious: Those who believe in the unseen and keep up prayer and spend out of what We have given them. [2:1-3]*

2) In the world around us, we see everything run by the system of cause and effect. However, the Qur'an informs us that behind the scenes, in the spiritual realm, our world is run and managed by the angels:

فَالْمُدَبِّرَاتِ أَمْرًا



*(I swear by) those (angels) who regulate the affairs (of the world) [79:5]*

The Throne (*'arsh*) is a symbol used in the Qur'an to represent the Power and Authority of Allāh (SWT) over creation. The angels are described as those who uphold this Throne, i.e. the mediators through whom Allāh (SWT) governs His Kingdom:

3) The angels exist in far greater in number than human beings. **Imām al-Ṣādiq (A)** was once asked about the number of angels that exist, to which he replied: **"By Allāh, in Whose grasp is my soul! The angels of Allāh that are present in the heavens are more than the particles of sand present on the earth. In the heavens there does not exist a place to put one's foot except that there is an angel there, engaged in glorifying and sanctifying Allāh."**



4) There exists a hierarchy in the Angelic Kingdom in terms of knowledge, authority and responsibilities, just as there exists hierarchy among our prophets. In the verse below, Allāh (SWT) uses the number of wings an angel possesses as an indicator to the rank of that angel:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي  
أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۗ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ



*Praise be to Allāh, Creator of the heavens and earth, who made angels messengers with two, three, four (pairs of) wings. He adds to creation as He will: God has power over everything. [35:1]*

# THE WORLD OF THE ANGELS

MY NOTES



Each angel has been assigned particular duties that it carries out throughout its life. Imām al-Şādiq (A) once said:

*“Allāh (SWT) possesses certain angels, who are in (a state of) rukū’ (and shall continue to remain so) until the Day of Judgment, and certain angels, who are in (a state of) sajdah, (and shall continue to remain so) until the Day of Judgment.”*



Referring to this reality, the Qur’ān quotes the angels describing themselves in the following manner:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ، وَإِنَّا لَنَحْنُ الصَّافُّونَ ، وَإِنَّا لَنَحْنُ  
الْمُسَبِّحُونَ



*(The angels say), 'Every single one of us has his appointed place: we are ranged in ranks. We glorify God.' [37:164-166]*



5) The greatest among the angels is **Jibrā’īl** (A), who was the messenger of revelation (*waḥy*) to our Holy Prophet (S). He is described in the Qur’ān as the Faithful Spirit (*al-rūḥ al-amīn*):

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ، عَلَى قَلْبِكَ لِتَكُونَ مِنَ  
الْمُنذِرِينَ

*And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it, Upon your heart that you may be of the warners [26:192-4]*

The other archangels include:

- \* **Isrāfil** - the angel who will blow the trumpet to signal the end of the world, causing everyone to die.
- \* **'Izrā'il** - also known as the Angel of Death (*Malak al-Mawt*), who has countless angels working under him responsible for taking the souls of human beings at the time of death.
- \* **Mikā'il** - the angel responsible for providing sustenance to the physical world.

6) Among the different duties of the angels mentioned in the Qur'an in relation to human beings are the following:

1) Keeping account of the deeds of human beings:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ، كِرَامًا كَاتِبِينَ ، يَعْلَمُونَ مَا تَفْعَلُونَ

*And most surely there are keepers over you, Honourable recorders, They know what you do. [82:10-12]*



2) Protecting humans beings from death until their destined time:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ

الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

*And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our apostles cause him to die, and they are not remiss. [6:61]*

MY NOTES



# THE WORLD OF THE ANGELS

MY NOTES



3) Taking the souls of human beings at the time when death is decreed for them:

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَنَالُهُم  
نَصِيبُهُم مِّنَ الْكِتَابِ ۗ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا  
كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ ۗ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِم أَنَّهُمْ  
كَانُوا كَافِرِينَ

*Who is more wrong than the person who invents lies against God or rejects His revelations? Such people will have their preordained share [in this world], but then, when Our angels arrive to take them back, saying, 'Where are those you used to call on beside God?' they will say, 'They have deserted us.' They will confess that they were disbelievers [7:37]*

7) Despite their lofty spiritual status and closeness to Allāh (SWT), Allāh (SWT) commanded the angels to humble themselves before Ādam (A). This shows that human beings have the potential to reach greater levels of perfection and closeness to Allāh (SWT) than even the angels:

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

*When We told the angels, 'Bow down before Ādam', they all bowed. But not Iblīs, who refused and was arrogant: he was one of the disobedient. [2:34]*

On the other hand, Allāh (SWT) also says that human beings have the potential to be worse than animals:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۗ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۗ بَلْ هُمْ  
أَضَلُّ سَبِيلًا

*Do you think that most of them hear or understand? They are only like the cattle; no, even worse than the cattle. [25:44]*

## THE STATION OF THE HUMAN BEING

**Angels** have been granted the intellect, but they do not have desires that tempt them to disobey Allāh (SWT).

**Animals** have been granted desires, but they do not have the intellect.

**Human beings** have been granted both the intellect and desires.



By controlling their desires and following their intellect, human beings can reach greater stations than angels. This is because they use their free will to overcome their desires and worship Allāh (SWT), while angels do not have any reason to disobey Allāh (SWT).

On the flip side, if human beings ignore their intellect and become controlled by their desires, then they lower themselves to a level even below the animals. This is because animals do not have the intellect and do not know any better than to follow their desires, but human beings have been given the intellect, yet they cannot be distinguished from the animals.

### DID YOU KNOW?



Some angels have sometimes come down to this world in human forms. An angel came to *Sayyidah* Maryam (A) to inform her that she was going to give birth to Prophet ʿĪsā (A). They also came down to Prophet Ibrāhīm (A) and Prophet Lūṭ (A).

Angel Jibrāʿīl (A) would sometimes appear before the Holy Prophet (S) in the form of a handsome human being named Daḥyah al-Kalbī, referred to as the Holy Prophet (S)'s milk-brother.

### KEY POINTS



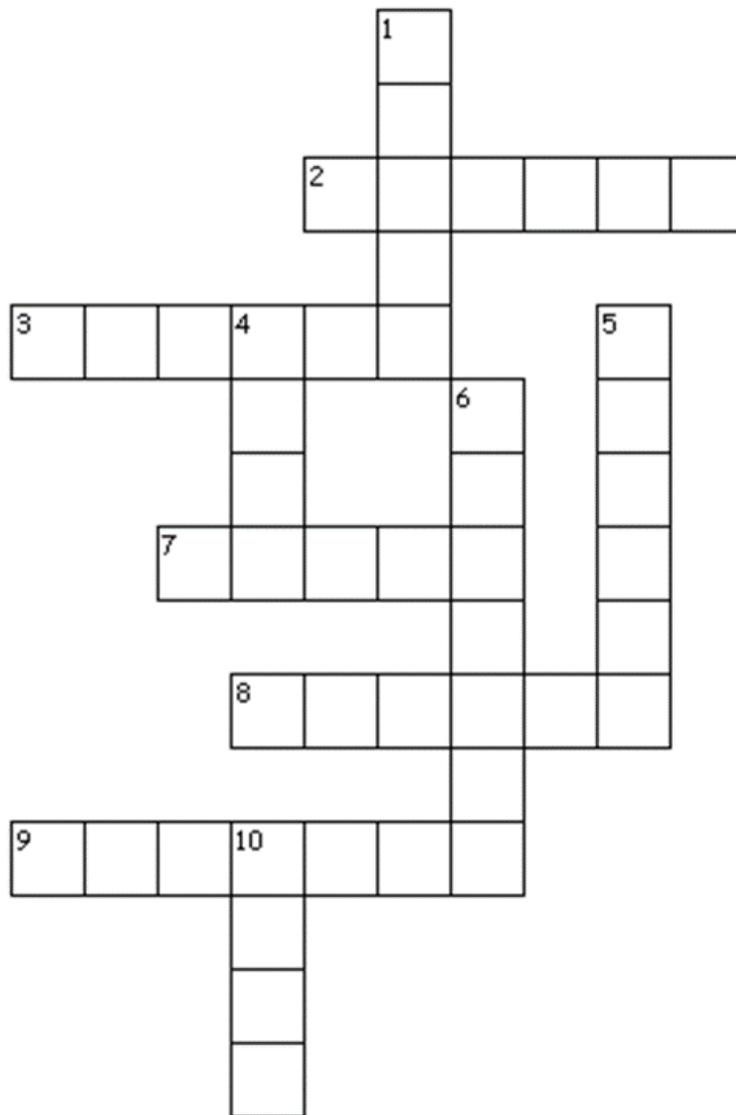
1. There are many different creations of Allāh (SWT) that we have no knowledge about.
2. Belief in the existence of angels is from the necessities of our faith.
3. Among the greatest angels are Jibrāʿīl, Mikāʿīl, Isrāfīl and ʿIzrāʿīl.
4. Human beings have the potential to become even greater than angels or worse than animals.

### IN SUMMARY



1. Describe three duties of the angels relating to human beings.
2. How can human beings raise themselves to levels higher than angels?
3. How can human beings become worse than animals?

# ACTIVITY PAGE



## Across

2. Our world is run and managed by \_\_\_\_\_.
3. There are many more angels than \_\_\_\_\_.
7. Belief in the angels is part of the belief in the \_\_\_\_\_.
8. The Angel of Death (Malak al-Mawt) is \_\_\_\_\_.
9. The angel who will blow the trumpet to signal the end of the world is \_\_\_\_\_.

## Down

1. Allāh (SWT) uses the number of \_\_\_\_\_ an angel possesses as an indicator to the rank of that angel.
4. The \_\_\_\_\_ is a symbol used in the Qur'ān to represent the Power of Allāh (SWT) over creation.
5. The angel responsible for providing sustenance to the physical world is \_\_\_\_\_.
6. The greatest among the angels is \_\_\_\_\_.
10. Allāh (SWT) commanded the angels to humble themselves before \_\_\_\_\_.



# THE REALITY OF SINS

MY NOTES



Imām 'Alī (A):

*"The worst of sins in the sight of Allāh is the sin which its perpetrator deems insignificant."*



Imām 'Alī (A):

*"Even if Allāh had not fixed punishments and threats for acts of disobedience to Him, we would still be obliged not to disobey Him, simply by way of gratitude to Him for His bounties."*



Some actions are not *ḥarām* but they are still harmful. They may be *makrūh* (disliked by Allāh (SWT)).

Whenever we sin, we should immediately ask Allāh (SWT) to forgive us, and promise Him that we will not repeat that sin again. Allāh (SWT) is most Forgiving and Merciful, and loves those who turn to Him for forgiveness. He does not like people who are too proud to ask for forgiveness and those who take sins lightly and ignore the consequences.

Imām al-Ṣādiq (A):

*"When a person commits a sin, a black spot appears on his heart. If he repents, it is effaced, but if he continues committing it, the spot increases and grows until it engulfs the whole heart, and he can never again prosper."*



## SHAYṬĀN - THE HUMAN BEING'S SWORN ENEMY

*Shayṭān* is our enemy and wants us to commit sins so that we can all end up in the Hellfire with him. Although even he confesses that he has no effect upon Allāh (SWT)'s special servants, like prophets and the *Ma'ṣūmīn* (A):

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ، إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

*(Iblīs) said: "By Your glory, I shall mislead them all, Except Your servants from among them, the purified ones. [38:82-3]"*

Allāh (SWT) tells us in the Qur'ān to beware of *Shayṭān* and to not let him deceive us like he did to our great-grandparents, Prophet Ādam (A) and *Sayyidah Ḥawwā*:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ ... إِنَّا  
جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

*Oh Children of Ādam! Do not let Shayṭān tempt you, like he expelled your parents (Nabī Ādam and Sayyidah Ḥawwā) from paradise ... We have indeed made the devils friends of those who have no faith. [7:27]*

Many Muslims believe that it is *Shayṭān* who makes us do evil and commit sins. Is that really true? The Qur'ān clarifies that *Shayṭān* cannot force us to commit sins. He only whispers ideas of sins in our hearts. If we remember Allāh (SWT) all the time, we will not pay attention to *Shayṭān's* whispers and temptations. However, if we forget Allāh (SWT), we will listen to *Shayṭān* and commit sins.

On the Day of Judgement, when we blame *Shayṭān* for our sins, he will say:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ  
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي  
فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ...

*When the matter is all over, Shayṭān will say, 'Indeed Allāh made you a promise that was true and I [too] made you a promise, but I lied to you. I had no control over you, except that I called you and you responded to me. So do not blame me, but blame yourselves. [14:22]*

#### IN SUMMARY

1. What is the meaning of *dhanb*?
2. What is the difference between major sins and minor sins?
3. Who is *Shayṭān*? How does he take us to the wrong path?
4. What will *Shayṭān* say on the Day of Judgement when people blame him for their sins?

#### DID YOU KNOW?



Losing hope in the mercy and forgiveness of Allāh (SWT) is a major sin. We must never lose hope in Allāh (SWT). He is the most Kind and the most Merciful. He loves and forgives those who repent sincerely.

#### KEY POINTS



1. *Dhanb* is the Arabic word for sin. It refers to any act that is a disobedience to Allāh (SWT).
2. Sins are divided into two types: major and minor.
3. Major sins are those for which the Qur'ān clearly mentions Hellfire as the punishment. All other sins are referred to as minor sins.
4. However, we should not be fooled into committing a sin because it is a minor sin. All sins are grave because of the One against whom we are sinning, Allāh (SWT).
5. *Shayṭān* is our manifest enemy. His goal is to take us to Hell along with him.

# ACTIVITY PAGE

## UNSCRAMBLE THE SENTENCES!

1. " look not do sin pettiness at the of the, defy look at rather it is who you dared have to."

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2. " Allāh sight which sin worst of the in the perpetrator of its insignificant is sins deems the."

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3. disobedience is a any sin act of to Allāh (SWT), *dhanb* is called Arabic in this.

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4. force cannot us commit to sins *Shayṭān*, he only ideas whisper can of sins hearts our in.

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5. Day Judgement of will we accountable on the be for actions our and cannot we blame *Shayṭān*.

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6. Manifest our enemy is *Shayṭān*. goal take us to along his Hell with him.

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# 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 *aḥādīth* of *Rasūl Allāh* (S) and the *A'immah* (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.*

# PHILOSOPHY OF ṢALĀH

## LEARNING OBJECTIVES



1. Understand that ṣalāh is the most important act of worship in Islam.
2. Understand the effect of ṣalāh on our lives.

## MY NOTES



## PHILOSOPHY OF ṢALĀH

Ṣalāh is the pillar of religion. It is the most important act of worship in Islam. If one's ṣalāh is accepted, all other good deeds are also accepted. If it is not accepted, other deeds are also not accepted.

**Q: What are the possible reasons for ṣalāh not being accepted by Allāh (SWT)?**

Rasūl Allāh (S) said:

*"The first thing that Allāh (SWT) made obligatory upon my ummah was the 5 prayers; and the first thing from their acts of worship that shall be taken up will be the 5 prayers; and the first thing that they will be questioned about will be the 5 prayers."*



**Q: Why is there so much emphasis on ṣalāh in Islam?**

Allāh (SWT) says in the Qur'ān:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ

*...and maintain the prayer. Indeed the prayer prevents indecencies and wrongs, and the remembrance of Allāh (SWT) is surely greater... [29:45]*



Ṣalāh helps us to connect with our Lord and Creator 5 times a day. If we pray properly, with complete attention and humility, Allāh (SWT) accepts our prayers and is pleased with us. We therefore get closer to Him, and this helps us to keep away from sinning.

Ṣalāh and the constant remembrance of Allāh (SWT) also takes away stress and worries, and helps us find inner peace. Allāh (SWT) says in the Qur'ān:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*... Those who believe and whose hearts are set at rest by the remembrance of Allāh; now surely by Allāh's remembrance are the hearts set at rest. [14:28]*



## ACTIVITY



Ṣalāh is the pillar of religion. List 3 things you will do to improve your ṣalāh.

## SALĀH IS THE MI'RĀJ OF A MU'MIN

*Mi'rāj* refers to *Rasūl Allāh* (S)'s journey to the heavens. *Ṣalāh* is the *mi'rāj* of a believer. This means that if we pray with full concentration and "connect" with Allāh (SWT), we too can experience the heavenly journey.

*Ṣalāh* also helps us focus our attention and energy towards good acts, and promotes punctuality and a well organised lifestyle.

When we stand in *ṣalāh*, we are acknowledging the fact that we are Allāh (SWT)'s humble servants, and have come to stand in prayer before Him to thank Him for all the blessings He has given us.

*Rasūl Allāh* (S) said to his companion Abū Dharr:

*"O Abū Dharr! Surely, so long as you are in prayer, you are knocking on the door of the Great King, and whoever knocks long on the door of the King it will be opened for him."*



Every act in *ṣalāh* has a deeper meaning. For example, when we raise our hands to say *tabkīr* at the beginning of the *ṣalāh*, we are surrendering ourselves totally to Allāh (SWT), and must forget about everything else.

Imām 'Alī (A) says about the *sujūd*:

*"The first sajdah means that I was dust in the beginning, and as I raise my head from sajdah, it means that I came to the world from the dust. The second sajdah means that I will again return to the soil, and as I raise my head again, it means that on the Day of Qiyāmah I will be raised from the grave."*



Imām Ja'far as-Sadiq (A) has also said that prolonging the *rukū'* and *sujūd* in *ṣalāh* increases one's life.

### IN SUMMARY



1. Why is *ṣalāh* the most important act of worship?
2. Why do we pray *ṣalāh*?
3. What are the benefits of *ṣalāh*?
4. Imām 'Alī (A) explained a deeper meaning behind the *sujūd* we perform in *ṣalāh*. What did he say?

### DID YOU KNOW?



In the Battle of Şiffin, an arrowhead pierced the thigh of Imām 'Alī (A). It was not possible to pull it out because of the unbearable pain it caused. Imām al-Ḥasan (A) advised the people to wait until *ṣalāh* time, when his father will stand in prayer. The arrow would be easily removed during this time, as Imām would be in so much concentration in his *ṣalāh* that he would not notice the pain.

### KEY POINTS



1. *Ṣalāh* is the pillar of religion and the most important act of worship.
2. We pray to Allāh (SWT) because He is our Lord and Creator. We also ask Allāh (SWT) for our needs through *ṣalāh*, and thank Him for His blessings.
3. *Ṣalāh* keeps us away from sin, and gives us structure in our lives. It also gives us inner peace.
4. Every action in *ṣalāh* has deeper meanings.

# TIME OF ṢALĀH

## LEARNING OBJECTIVES



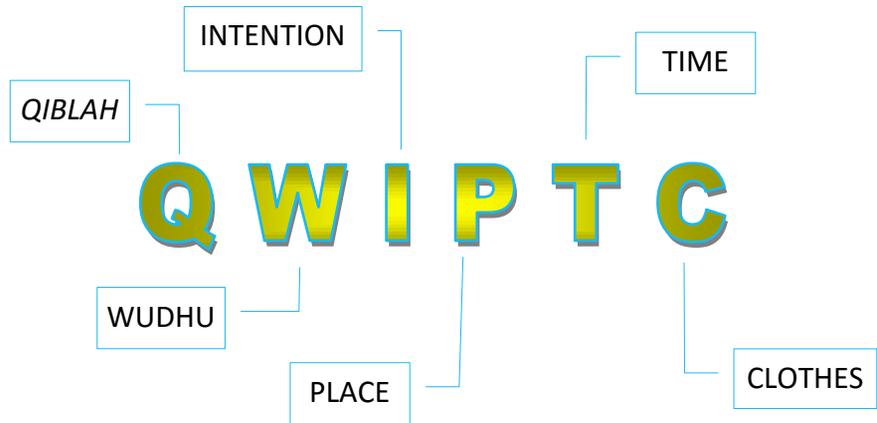
1. What does *muqaddimāt al-ṣalāh* mean?
2. What are the timings of the 5 daily prayers?
3. Why is it important to pray on time?

## MY NOTES



## MUQADDIMĀT AL-ṢALĀH

*Ṣalāh* is the most important act of worship. We therefore need to prepare appropriately for every prayer. There are 6 important areas we must pay attention to. These are known as *muqaddimāt al-ṣalāh* (the prerequisites of *ṣalāh*).



An example of *muqaddimāt al-ṣalāt* is the time of *ṣalāh*. We must make sure that we pray during the correct time, which is why it is important to know the timings of *ṣalāh*.

A person can only pray a *wājib ṣalāh* after they are sure that its time has set in. If a person is in doubt or unsure about the time for *ṣalāh*, they should wait a little until they are sure the time has set in.



**Q: Why is it important to pray on time?**

Imām Ja'far al-Ṣādiq (A):



*Whoever performs ṣalāh on time and observes its restrictions, the angels will raise it (the ṣalāh) bright and pure into heaven. The Prayer will say (to the performer): "May Allāh (SWT) preserve you as you preserved me and entrusted me to a generous angel".*

*But whoever prays after the appointed time with no excuse, and does not observe the restrictions, the angels will raise it dark and gloomy. The Prayer will shout at the performer: "You have lost me, may Allāh (SWT) lose you, and may He not care for you as you did not care for me".*

## ACTIVITY



Look at a prayer timetable. Why does the prayer time change every day?

## TIME OF ṢALĀH

We must always try as soon as prayer time sets in, unless we have a genuine reason to delay *ṣalāh*.

<i>Ṣalāh</i>	Starts	Ends
<b>Fajr</b>	<i>Al-ṣubḥ al-ṣādiq</i> (true dawn). This is the time when the first light appears at dawn	Sunrise
<b>Ẓuhr</b>	At midday (the time between sunrise and sunset)	Just before sunset when there is only enough time left for 'aṣr prayers.
<b>'Aṣr</b>	Just after midday as soon as enough time has passed for one to have prayed 4 <i>raka'āt</i> of <i>ṣalāt al-ẓuhr</i> .	Sunset
<b>Maghrib</b>	A little after sunset, once the redness in the eastern sky has passed overhead.	Just before midnight when there is only enough time to pray the 4 <i>raka'āt</i> of <i>ṣalāt al-'ishā'</i> .
<b>'Ishā'</b>	As soon as enough time has passed for one to have prayed <i>ṣalāt al-maghrib</i>	Midnight (time between sunset and sunrise)

We should always keep a *ṣalāh* timetable with us, and ensure we don't plan any other activity at *ṣalāh* time so that we can concentrate fully in prayer and don't feel rushed.

Allāh (SWT) tells us in the Qur'ān:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

*Be watchful of your prayers, (especially) the middle prayer, and stand humbly (in prayer) in obedience to Allāh (SWT) [2:238]*



### IN SUMMARY

1. Why should we give so much importance to preparing for *ṣalāh*?
2. What practical steps can we take to ensure we always pray on time?
3. What did Imām al-Ṣādiq (A) say about *ṣalāh* which is not prayed on time?

### DID YOU KNOW?



*Rasūl Allāh* (S) used to love prayer so much that he would wait eagerly for the time of *ṣalāh* to set in so that he could pray right on time. As soon as it was time to pray, he would tell his companion Bilāl to call the *adhān*.

### KEY POINTS



1. When we stand in prayer, we stand in front of our Lord. We must make sure we have prepared properly for *ṣalāh*.
2. The Qur'ān and the *aḥādīth* of the *Ma'ṣumīn* (A) repeatedly emphasise the importance of praying on time.
3. Prayers said on time are raised bright and pure. Prayers which are made *qaḍā'* without a valid reason are dark and gloomy, and are not accepted.

# TA'QIBĀT AL-ŞALĀH

## LEARNING OBJECTIVES



1. What is *ta'qibāt al-şalāh*?
2. Why is *ta'qibāt al-şalāh* important?
3. Why do we recite a short *ziyārah* after *şalāh*?

## MY NOTES



## TA'QIBĀT AL-ŞALĀH

*Ta'qibāt al-şalāh* refers to the *mustaḥab* (recommended) recitations following each of the daily prayers. Examples of *ta'qibāt* are:

- \* *Taşbīḥ* of *Sayyidah Fāṭimah al-Zahrā'* (A)
- \* *Du'ā'* after every prayer
- \* *Sajdat al-shukr* (Prostration for thanksgiving)
- \* *Ziyārah*

The *şalāh* is *wājib*, but the *ta'qibāt* after *şalāh* is not *wājib*. It is optional. Allāh (SWT) loves those who perform the *ta'qibāt*, because they do it out of love for Allāh (SWT), and not because they are forced to do it.

Imām Ja'far al-Şādiq (A) says:

**"As you finish saying your *wājib şalāh*, recite *du'ā'* and perform other *mustaḥab acts of worship*".**



**Q: What is the reward of reciting the *taşbīḥ* of *Sayyidah Fāṭimah (A)*?**

Imām Ja'far al-Şādiq (A) said:

**"Allāh forgives the sins of one who recites *taşbīḥ* of *Sayyidah Fāṭimah (A)* and ending it with *Lā ilāha illallāh* after every *şalāh*"**



**"The *Taşbīḥ* of *Sayyidah Fāṭimah (A)* after every *wājib şalāh* is more rewarding than praying 1,000 *raka'āt* every day."**



**"Whoever recites the *taşbīḥ* before unfolding the legs from *tashahhud*; Allāh forgives their sins and rewards them *Jannah*."**



After reciting the *taşbīḥ*, we should recite *du'ā'*. The *A'imma* (A) have taught us specific *du'ā'* to be recited after every *şalāh*.

Imām Ja'far al-Şādiq (A) said:



**"Supplication (*du'ā'*) after *Fajr*, *Ẓuhr* and *Maghrib* prayers will be accepted (*mustaḥāb*) by Allāh."**



## ACTIVITY



Your teacher will give you the translation of the *du'ā'* recited after *'Aşr* prayers. Read the translation in pairs and list the things that we ask Allāh (SWT) in this *du'ā'*.

## SAJDAT AL-SHUKR

It is important to perform *sajdat al-shukr* at the end of every prayer. We perform *sajdah* to thank Allāh (SWT) for all His blessings.

*Sajdat al-shukr* has been highly encouraged because it increases our love for Allāh (SWT), and He continues to shower His blessings on us.

In *sajdat al-shukr*, we can recite “*shukran lillāh*” (thanks to Allāh (SWT)) 3 times, followed by the words “*Ya Rabb, Ya Rabb, Ya Rabb*” (O Lord, O Lord, O Lord).

Imām al-Ṣādiq (A) said:

*Sajdah al-Shukr after the prayer makes the prayer complete, earns the pleasure of Allāh, and the admiration of the angels.*



At the end of every *ṣalāh*, it is recommended to perform a short *ziyārah* to pay our respects to *Rasūl Allāh* (S) and the *A’immah* (A). In this *ziyārah*, we also send our greetings to the Imām of our time, Imām al-Mahdī (A), and pray for his reappearance.

After the *ziyārah*, we should recite a *du’ā’* for the safety and quick reappearance of Imām Al-Mahdi (A).



### IN SUMMARY



1. List four examples of *ta’qibāt al-ṣalāh*.
2. What are the benefits of reciting *taṣbīḥ* of *Sayyidah Fāṭimah al-Zahrā’* (A)?
3. What should we recite in *sajdat al-shukr*?
4. Why do we recite a short *ziyārah* at the end of the *ṣalāh*?
5. Why should we pray for Imām al-Mahdī (A)?

### DID YOU KNOW?



Allāh (SWT) said to Nabī Mūsā (A):

**“The reason why I appointed you to the station of prophethood was your prostrations after prayer.”**

### MY NOTES



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### KEY POINTS



1. *Ta’qibāt al-ṣalāh* refers to the *mustahab* acts that are performed after *ṣalāh*, such as the *taṣbīḥ* of *Sayyidah Fāṭimah al-Zahrā’* (A), *du’ā’*, *sajdat al-shukr* and *ziyārah*.

2. The *ta’qibāt* of each *ṣalāh* make the *ṣalāh* complete.

# ŞALĀT AL-QAŞR

## LEARNING OBJECTIVES



1. How do we offer *şalāt al-qaşr*?
2. What are the conditions for *şalāt al-qaşr* to apply?

## MY NOTES



## ŞALĀT AL-QAŞR

It is *wājib* for a traveller to shorten all the daily 4 unit (*raka'āt*) prayers to 2 units. This shortened 2 units *şalāh* is called *şalāt al-qaşr*. However, the prayer can only be shortened if certain apply:

- \* the return journey is a total of 28 miles (44 km) or more from outside the boundary of the city you live in, and
- \* you are staying out for less than 10 days

> 28 MILES

< 10 DAYS

For each of these 4 unit prayers, you would pray 2 units with the *niyyah*:

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

If you travel to a place and plan to stay there for 10 days or more, you must pray in full (like you do normally) from the very first day you arrive.

Praying *qaşr* is *wājib* for travellers who meet its conditions. It is not an option. Even if a person forgets and prays in full when they should have prayed *qaşr*, their *şalāh* is *bāṭil* and they have to pray the *şalāh* again as *qaşr*.

## ***What are the conditions for şalāt al-qaşr to apply?***

It is *mustahab* that a traveller should recite *taşbihāt al-arba'ah* 30 times (or even better 60 times) after every *şalāt al-qaşr*.

If a person misses a *qaşr şalāh*, the *qaḍā'* of the *qaşr şalāh* should also be shortened, even if the person is no longer travelling and is back home. Similarly, if a person offers a *qaḍā'* *şalāh* while on a journey for a prayer that was missed in his/her home town, the *qaḍā'* *şalāh* should be the full 4 *raka'āt* and not shortened to 2 units.



## ACTIVITY



Circle the prayers which must be shortened when a person is on a journey:

**FAJR ŻUHR 'AŞR  
MAGHRIB 'ISHĀ'**

## CONDITIONS FOR ŞALĀT AL-QAŞR TO APPLY

### 1. DISTANCE

The total journey must be 28 miles or more.

### 2. PURPOSE OF TRAVEL

If a person's work requires him/her to travel frequently (e.g. a pilot), then they can't shorten their prayers when travelling for work.

### 3. INTENTION OF TRAVEL

If the intention of a person who travels somewhere is to do something *ḥarām* (e.g. gambling), then he/she cannot pray *qaşr* and has to pray in full (and of course he/she is also committing a sin by travelling).

### 4. ḤADD AL-TARAKHKHUŞ

A traveller can only pray *qaşr* when he or she is outside the city that he or she lives in. This boundary of the city is called *ḥadd al-tarakkhkuş*. The *ḥadd al-tarakkhkuş* for London is generally considered to be the M25.

### 5. DURATION

The journey must be for less than 10 days. If a traveller plans to stay at a destination for 10 days or more, and makes a day trip to another place that is more than 28 miles away (return journey), it does not break their "10 day intention" as long as they do not spend the night in the new location. They will pray *qaşr* at the new destination during their day trip but once they return, they can continue praying in full again.

### 6. DESTINATION

The travel destination should not be one's home town (*waṭan*).

## DID YOU KNOW?



Those who travel to Makkah, Madīnah or Kūfah, have the option to pray either *qaşr* or full prayers. They can pray in full inside *Masjid al-Ḥarām*, *Masjid al-Nabawī* and *Masjid Kūfah*, as well as anywhere else in these cities.

We also have the option of praying full in the *Ḥaram* of Imām al-Ḥusayn (A) in Karbalā', up to a distance of 25 arms lengths from his sacred grave.

## IN SUMMARY



1. When do we pray *şalāt al-qaşr*?
2. What are the conditions for *şalāt al-qaşr* to apply?
3. State your complete *niyyah* when reciting 'Asr prayers as a traveller?
4. What does *ḥadd al-tarakkhkuş* mean?

## KEY POINTS



- 1) *Şalāt al-qaşr* refers to the shortening of *Zuhr*, 'Asr and 'Ishā' prayers from 4 units (*raka'āt*) to 2 units when travelling.
- 2) There are several conditions which must be fulfilled for *şalāt al-qaşr* to apply.
- 3) It is *mustaḥab* to recite *taşbihāt al-arba'ah* 30 times (or even better 60 times) after every *şalāt al-qaşr*.

# TARK AL-ŞALĀH

## LEARNING OBJECTIVES



1. What does *tark al-şalāh* mean?

2. What are the consequences of not praying or taking prayers lightly?

## TARK AL-ŞALĀH

“*Tark*” in Arabic means to leave something. *Tark al-şalāh* is therefore to skip *şalāh* that is *wājib* by not praying at all, or praying on and off, or always making it *qaḍā’*. This is a major sin in Islam.

*Rasūl Allāh (S)* said:

**“The thing that turns a Muslim into a *kāfir* is to skip *şalāh* intentionally or to offer *şalāh* but to consider it insignificant and unimportant.”**



## MY NOTES



Someone once asked Imām Ja‘far al-Şādiq (A) why a person who commits other major sins does not become a *kāfir* but a person who stops praying *şalāh* becomes a *kāfir*?

Imām replied that when a person commits other sins, it could be because of some reason like being tempted or being angry, but when a person stops praying there is no reason except that they no longer have faith in Allāh (SWT).

In his last moments before leaving this world, Imām Ja‘far al-Şādiq (A) said:

**“Our help on Day of Judgement (*shafā‘ah*) will not benefit those who take their *şalāh* lightly.”**



We must remember that Allāh (SWT) does not need our *şalāh*. We perform *şalāh* in obedience to Allāh (SWT)’s command. It shows our willingness to surrender and bow before our Lord. It is also our connection and ‘rope’ to Allāh (SWT).

There are numerous *āyāt* in the Qur‘ān that emphasise the importance of *şalāh* and condemn *tark al-şalāh* or even neglecting *şalāh* and treating it lightly.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ

*But there came after them an evil generation, who neglected şalāh and followed their desires... [19: 59]*



وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

*...And keep up the prayer (şalāh) and do not be of the polytheists... [30: 31]*



## ACTIVITY



In small groups, list 5 reasons why some people don’t usually pray on time, or not pray at all.

## 15 PUNISHMENTS FOR THOSE WHO DON'T PRAY

Rasūl Allāh (S) said that a person who neglects *ṣalāh* and is lazy in fulfilling his *wājib ṣalāh* will have 15 punishments: 6 of them in this life, 3 at the time of death, 3 in the grave (in *barzakh*) and 3 in the Hereafter.

### The punishments in this world are:

1. His/Her life is reduced.
2. His/Her sustenance (*rizq*) is reduced.
3. The mark of goodness disappears from his/her face.
4. None of his/her good deeds will be accepted.
5. His/Her *ad'iyā'* (plural of *du'ā'*) will not be answered.
6. Even when virtuous people pray for him/her, it will not benefit him/her.

### The punishments at the time of death are:

7. He will die with disgrace.
8. He will die feeling terrible hunger.
9. He will die with such terrible thirst that even if he was to drink all the water of the earth, his thirst would not be quenched.

### The punishments in the grave are:

10. An angel will be appointed to punish him.
11. His grave will be made very narrow and confined.
12. His grave will be dark and horrifying.

### And the punishments on the Day of Judgement are:

13. The angels will drag him for accounting whilst others will be watching.
14. His accounting will be very strict and unforgiving.
15. Allāh (SWT) will not look at him with mercy or purify him.



## IN SUMMARY

1. What does *tark al-ṣalāh* mean?
2. Why is a Muslim who does not pray similar to a *kāfir*?
3. What did Imām al-Ṣādiq (A) say about those who don't pray?
4. What punishments will befall a person who does not pray?
5. What does the Qur'ān say about those who neglect *ṣalāh*?

## DID YOU KNOW?



When the people in Paradise ask the people in Hell, 'What brought you into Hell?' They will answer: 'We were not among those who prayed...' [74:39-43]



## MY NOTES



## KEY POINTS



1. *Tark al-ṣalāh* refers to taking *ṣalāh* lightly by not praying at all, or praying on and off, or always making it *qaḍā'*.
2. It is a major sin in Islam, with severe punishment.
3. A Muslim who does not pray is similar to a *kāfir* (disbeliever).
4. Those who take *ṣalāh* lightly will not receive intercession in *Qiyāmah*.

# THE ISLAMIC CALENDAR

## LEARNING OBJECTIVES



1. To understand that the Islamic calendar is based on the lunar months.
2. To understand how we find out the beginning of each month

## MY NOTES



## ISLAM FOLLOWS A LUNAR CALENDAR

The Islamic months start every time there is a new moon.

A new moon is called a crescent (*hilāl* in Arabic).

Every night the moon appears bigger than the previous night, until it becomes a full moon in the middle of the Islamic month.

The Islamic calendar began with the *Hijrah* of *Rasūl Allāh* (S) from Makkah to Madīnah.

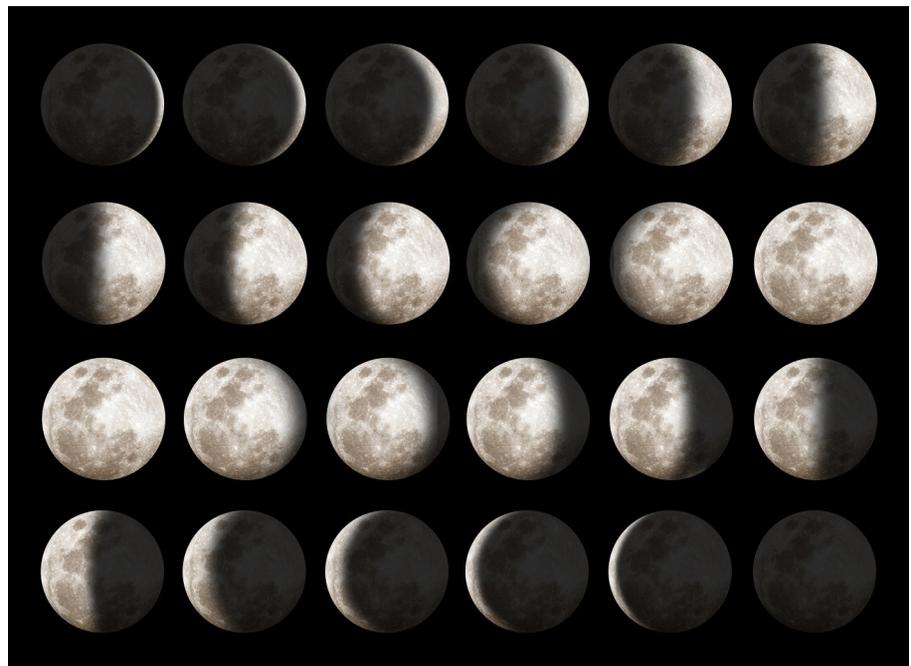
Every Islamic month can only have 29 or 30 days, depending on the sighting of the new moon. If the new moon is not seen after 29 days, we can assume that after one more day, the new month begins (because we cannot have 31 days).

The Islamic calendar has the following months:

- |                             |                          |
|-----------------------------|--------------------------|
| 1. <i>Muḥarram</i>          | 7. <i>Rajab</i>          |
| 2. <i>Ṣafar</i>             | 8. <i>Sha‘bān</i>        |
| 3. <i>Rabī‘ al-Awwal</i>    | 9. <i>Ramaḍān</i>        |
| 4. <i>Rabī‘ al-Thānī</i>    | 10. <i>Shawwāl</i>       |
| 5. <i>Jumādā al-Ūlā</i>     | 11. <i>Dhū’l-Qa‘adah</i> |
| 6. <i>Jūmādā al-Ākhirah</i> | 12. <i>Dhū’l-Ḥijjah</i>  |

When we see a new moon, we should say:

***“Oh Allāh, bless us in this month and keep us safe. Oh Allāh, bless Muḥammad and the family of Muḥammad.”***



## ACTIVITY



For each month in the Islamic calendar, state one important event that took place in Islamic history.

## AN INTRODUCTION TO MOON SIGHTING

**Q: How do we know that the moon has been sighted?**

- \* We must see the moon with our own eyes, or
- \* At least 2 *'ādil* (trustworthy people who don't sin openly) must have sighted the moon.

If a person is sure that he/she saw the crescent but there was no other witness, then he or she must assume it is the first of the month, even if others do not because of not having sufficient witnesses.

When the moon is sighted in a different town, city or country, we may be able to follow that sighting depending on what our *marja'* advises. Usually the people who are most learned in religious matters will advise you whether you can follow the people who saw the new moon in another city/country or not.

It is *wājib* for a person who cannot find the answer from a scholar to try and look up towards the skies (if it is clear) at night time, on the first possible night of *Ramaḍān* and try and see if he or she can see the moon.

If the first of the month of *Ramaḍān* is not confirmed, but there is a possibility that the moon was sighted elsewhere and that it is the first day of *Ramaḍān*, then it is recommended to fast, but without the intention of a *wājib* fast for the month of *Ramaḍān*. The *niyyah* should simply be "*qurbatan ilallāh*". This way, if it is found even several days later that it was in fact the first day of *Ramaḍān*, it will automatically be counted as your first *wājib* fast for the month of *Ramaḍān*.

### IN SUMMARY

1. What is a *hilāl*?
2. When did the Islamic calendar start?
3. What is the first month of the Islamic calendar?
4. How do we know if a new month has started?
5. How many days are there in an Islamic month?

### DID YOU KNOW?



In the Islamic calendar, the night (eve) comes before the day. For example, the "eve of Friday" is Thursday night. Similarly, the "eve of Eid" is the night before Eid.

### MY NOTES



### KEY POINTS



1. The Islamic calendar is a lunar calendar, meaning that it follows the sighting of the new crescent (*hilāl*) every month.
2. The Islamic calendar started with the *Hijrah* of *Rasūl Allāh* (S) from Makkah to Madīnah.
3. An Islamic month either has 29 or 30 days.
4. The Islamic calendar begins with *Muḥarram* and ends with *Dhū'l-Hijjah*.



# 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.

# PERSONAL GROOMING

## LEARNING OBJECTIVES



1. Why is personal grooming a part of Islamic teachings?
2. Why is personal grooming necessary?

## MY NOTES



## WHY SHOULD ISLAM TEACH PERSONAL GROOMING?

Islam is a complete way of life. It not only teaches us how to worship Allāh (SWT), but also how to live our daily lives, how to work and earn a living, and how to interact with society. A Muslim practices Islam at all times, and not just in the mosque.



As Muslims, we must always make sure our bodies and clothes are clean and *ṭāhir*. A poor hygiene not only leads to disease but also makes it hard for us to keep our thoughts clean and to worship Allāh (SWT) with complete presence of mind.

*Rasūl Allāh (S) has said:*

***“Allāh is pure and He loves the pure. He is clean and He loves the clean.”***



***Q: Why is it necessary to keep ourselves clean?***

Personal hygiene is very important because it keeps us healthy and free from disease. The *Maʿsumīn* (A) have also taught us further benefits of hygiene.

*Rasūl Allāh (S) has said:*

***“You should brush your teeth because it purifies the mouth, and pleases Allāh, and brightens the eyesight. Indeed the angels hate the odour from a mouth not cleaned after eating food.”***



*Imām ʿAlī (A) has said:*

***“Wearing clean clothes takes away worry and sorrow.”***



*Imām Muḥammad al-Bāqir (A) said:*

***“The reward of a two rakʿah ṣalāh after brushing the teeth is more than 70 rakaʿāt without brushing the teeth.”***



*Imām ʿAlī al-Riḍā (A) has said:*

***“Cleanliness is the akhlāq of prophets.”***



## ACTIVITY



Divide the class in pairs. One student should draw a clean person, and the other a dirty person. Discuss your drawings with each other.

## WHAT SHOULD WE DO TO PROMOTE PERSONAL HYGIENE?

Imām ‘Alī (A) has said:

**“Wash yourselves with water from bad odour that disturbs others... Allāh does not like people who are dirty and whose smell disturbs those who sit near them.”**



Some of the ways in which we keep our bodies clean is by taking a bath regularly, trimming our nails at least once a week and making sure they stay clean. It is *mustahab* to trim our nails on Fridays.



*Rasūl Allāh* (S) always combed his hair beard at the time of each *ṣalāh*.

We should brush our teeth at least twice a day.

We should wear clean clothes at all times. Our clothes should also be *tāhir* as we cannot pray in *najis* clothes.

Islam teaches us not to neglect our bodies and to look after ourselves, but it also condemns being obsessed with physical beauty while forgetting to improve our inner beauty (our character). Excessively worrying about our looks not only wastes time and money but also keeps us busy with the world and what people think of us. It makes us forget Allāh (SWT) and the Hereafter.



### IN SUMMARY



1. Why does Islam place a lot of importance on personal cleanliness and hygiene?
2. What can we do to keep ourselves clean?
3. How can we improve our “inner beauty”?

### DID YOU KNOW?



*Rasūl Allāh* (S) said:



**‘There will come a time when people will have unclean inner selves, but beautiful appearances. They will have greed for the world and they will not wish for that which is with Allāh. Their religion will be only for show. Then they will pray desperately like a person who is drowning but Allāh will not answer their prayer.’**

### KEY POINTS



- 1) Islam is a complete way of life. It provides guidance on every aspect of our lives, including personal hygiene.
- 2) Allāh (SWT) is Pure, and loves those who keep themselves clean and pure.
- 3) A clean body keeps us healthy and away from disease, and promotes a healthy mind and soul.

# JEWELLERY & FRAGRANCE

## LEARNING OBJECTIVES



1. What are the Islamic teachings on wearing jewellery?
2. What are the Islamic teachings on applying perfume?

## MY NOTES



## WHAT IS THE BEST ADORNMENT?

Islam is not an unreasonable religion. It permits men and women to enjoy what Allāh (SWT) has given them.

Allāh (SWT) commands *Rasūl Allāh* (S) to tell the people:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

*Say, 'Who has forbidden the adornment of Allāh which He has brought forth for His servants, and the good things of [His] provision?' [7:32]*

This verse tells us that it is not *ḥarām* to adorn ourselves and make ourselves look good. What is important is that we do it for the right reasons, and within the limits of the *sharīah*.

Clothing is mentioned in the Qur'ān as a blessing from Allāh (SWT):

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

*O children of Ādam! We have certainly sent down to you clothing to cover you, and for adornment. And the clothing of God-consciousness (taqwa) – that is the best...*

[7:26]



## ACTIVITY



What are some of the reasons why people buy jewellery?

*Rasūl Allāh* (S) taught his daughter *Sayyidah* Fāṭimah al-Zahrā' (A) that the best adornment is *taqwā* and good conduct.

It is *ḥarām* for Muslim men to wear anything made of pure silk or gold. Women are allowed to wear silk, jewellery and gold ornaments within the limits of modesty. Jewellery should not be worn to attract attention or to show off to others.



### THE SUNNAH OF RASŪL ALLĀH (S)

It is *mustaḥab* for both men and women to wear rings with an 'aqīq stone on their right hand. It is *ḥarām* for men to wear gold rings, so they should wear silver rings with an 'aqīq stone. Women can wear a ring made from any metal, including gold.

Salmān al-Fārsī narrates that *Rasūl Allāh* (S) advised Imām 'Alī (A) to wear a ring with a red 'aqīq stone, as it brings one closer to Allāh (SWT) and His angels. *Rasūl Allāh* (S) also said that wearing an 'aqīq ring is a sign of a believer.

A ring with Allāh (SWT)'s name on it or an *āyah* of the Qur'ān should not be worn when going to the washroom.

*Rasūl Allāh* (S) also loved applying perfume, especially before *ṣalāh*. He always smelt pleasant. He would become very happy if he received a perfume as a gift.

It is therefore it is *mustaḥab* to apply perfume and wear an 'aqīq ring in *ṣalāh*.

Burning incense or natural oils to fragrance the room in which we pray can also help us concentrate better in *ṣalāh*.

MY NOTES



KEY POINTS



1. Islam wants us to dress nicely, wear jewellery and apply perfume, but within the limits of *sharī'ah*: we should not make ourselves beautiful to attract the attention of any *ghayr maḥram*, or to show off.

2. The best type of adornment is *taqwā*.

3. It is *mustaḥab* to wear an 'aqīq ring and it is amongst the signs of a believer.

### IN SUMMARY



1. Why did Allāh (SWT) give us clothing, precious metals and gems?
2. According to *Rasūl Allāh* (S), what is the best type of adornment?
3. Which metal is *ḥarām* for men to wear?
4. Which stone is *mustaḥab* to wear on a ring?

# FAMILY LIFE IN ISLAM

## LEARNING OBJECTIVES



1. What is a family unit in Islam?
2. What are the roles of the mother and the father?

## MY NOTES



## A HAPPY FAMILY

Islam places a lot of emphasis on family life, because a close-knit, well-balanced family provides the foundation for a happy life as well as a happy society.

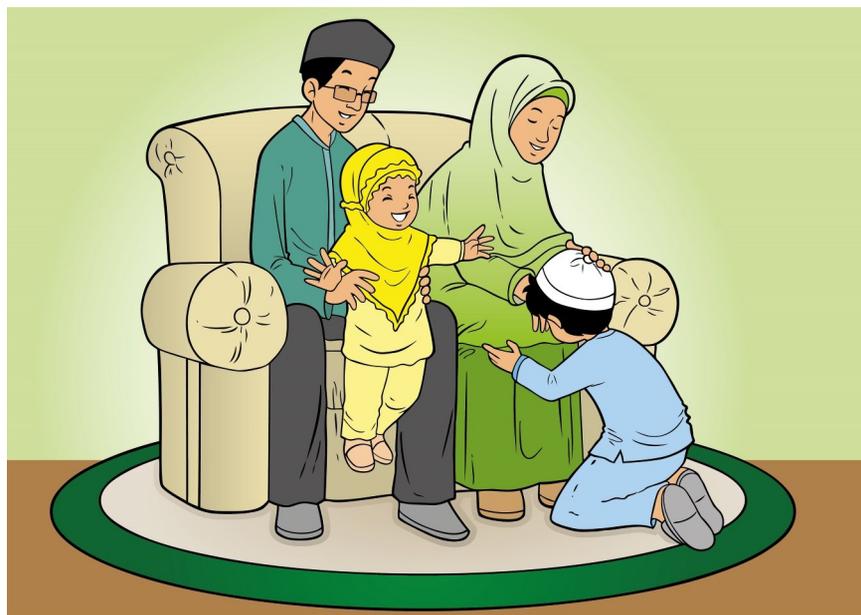
In Islam, a nuclear family unit consists of a father, a mother and their children. The family may also have grandparents, uncles and aunts. In fact, in some *aḥādīth* we find that people who live with us, such as a nanny or a maid, are also considered as part of the family.

Islam teaches us to love and care for our nuclear family as well as our extended family. The extended family consists of relatives such as uncles, aunts and cousins. Loving and caring for one's family is called *ṣilat al-raḥim* in Islam. *Ṣilat al-raḥim* increases one's life span, and has many other advantages. For example, if we are good to our family and relatives, they will help us in times of need. They will share in our joys as well as our sorrows.

In the family unit, it is the father's religious responsibility to provide food, clothing and shelter for his family. However, the family should be careful not demand too much. Everyone should help one another, and make sacrifices for each other.

The mother has a very important role of nurturing the children. It is her duty to love, nurture and train them as best as she can so that they may grow up as healthy and good Muslims.

Without our parents, we would not have been here today.



## ACTIVITY



Recite verse 24:61 and read its translation.  
What is Allāh (SWT) telling us in this verse?

## BE GRATEFUL TO YOUR PARENTS

Imām Zayn al-‘Ābidīn (A) says:

*“It is your father’s right to realise that he is your root and you are his branch. Without him you would have been non-existent. So whenever you find a good quality in yourself, remember that it is a gift of Allāh through your father. Be thankful to Allāh and grateful to your father.”*



**Q: Why is so much importance given to the rights of mothers?**

Imām Zayn al-‘Ābidīn (A) says:

*“It is the right of your mother that you should appreciate that she carried you (in her womb) as nobody carries anybody, fed you the fruits of her heart which nobody feeds anybody, protected you ... gladly, cheerfully and carefully.*

*She patiently suffered all the worries, pains, difficulties and sorrows until you were born. Then she was happy feeding you forgetting her own hunger; clothing you, even if she herself had no clothes;*

*giving you milk and water, not caring for her own thirst; keeping you in the shade, even if she had to suffer from the heat; giving you every comfort with her own hardships; lulling you to sleep while keeping herself awake...*

*Therefore, you must remain thankful to her accordingly, and you cannot do so except by the help from Allāh.”*



#### IN SUMMARY



1. What is the meaning of *ṣilat ar-raḥim*?
2. Why should we maintain good relations with our family?
3. What are the important roles of the mum and dad?
4. Why should we always be grateful to our parents?

#### DID YOU KNOW?



Ḥakīm ibn Ḥizām asked *Rasūl Allāh* (S),  
**“Ya Rasūl Allāh, to whom should I do good?”**

The Prophet said:  
**“Your mother.”**

Ḥakīm asked:  
**“And then who?”**

The Prophet again said:  
**“Your mother.”**

Ḥakīm asked the same question for the third time, and *Rasūl Allāh* again answered:

**“Your mother.”**

When Ḥakīm asked the fourth time, only then did *Rasūl Allāh* (s) say:

**“Your father.”**

#### KEY POINTS



1. A close-knit and well balanced family is the foundation of a happy life and a happy society.
2. Islam places a lot of emphasis on being good to our relatives. This is known as *ṣilat al-raḥim*.

# RESPECTING PARENTS

## LEARNING OBJECTIVES



1. Why is it necessary to respect and obey our parents?
2. What can we do to show respect to our parents?
3. What is 'Āq al-Wālidayn?

## MY NOTES



## RESPECT FOR PARENTS

Our parents are a great gift from Allāh (SWT). We should always love and respect them, and be grateful to them for everything they do for us. *Rasūl Allāh (S)* said:

*“Beware! Don’t make your parents angry. The fragrance of Paradise is perceived even at a distance of a thousand years, but those who are disobedient to parents and those who cut off ties with relatives will not be able to smell it.”*



**Q: How can we show respect to our parents?**

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

When our parents call us or speak to us, we should always answer them politely and respectfully. What we say is important. But more important is how we say it. We should not speak rudely.

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

We should never go out of the house without our parents’ permission. Even if our parents tell us not to go to our friend’s place, it is *wājib* to obey them.

We should make sure our parents are never worried about us and never angry with us. When our parents are angry with us, we should immediately say to them we are sorry and try and make them happy again by doing something nice.

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

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



## ACTIVITY



Write a short letter to your parents thanking them for everything they have done for you.

## WHY SHOULD WE RESPECT OUR PARENTS?

Rasūl Allāh (S) said:

*“One who displeases his parents, (it is as if) he has displeased Allāh. One who angers both his parents (it is as if) he has angered Allāh.”*



*“One who is blessed with parents but does not fulfill their (his parent’s) rights will not be forgiven (his sins) by Allāh.”*



Imām Al-Şādiq (A) said:

*“Allāh will not accept the ṣalāh of the person who looks angrily at his parents, even though they (parents) may be unjust.”*



## WHAT IS ‘ĀQ AL-WĀLIDAYN?

‘Āq al-Wālidayn refers to being disrespectful to our parents through our words or actions, or to not listen to them in matters which are within reason and matters which are not in any way against religion.

‘Āq al-Wālidayn is absolutely *ḥarām*. To look at one’s parents with anger is ‘Āq. To cause unhappiness to parents results in ‘Āq. It is *ḥarām* take any step, which one is sure, will displease the parents.

Rasūl Allāh (S) said:

*“A person who is good to his parents will be just a grade below the Prophets in Paradise, and the ‘Āq al-Wālidayn will be only a grade higher than the Pharaohs in Hell.”*



### IN SUMMARY



1. Why is it important to respect one’s parents?
2. What can we do to show respect to our parents?
3. What is ‘Āq al-Wālidayn?
4. What has Rasūl Allāh (S) said about those who disobey their parents or make them angry?

### DID YOU KNOW?



Imām Ja‘far al-Şādiq (A) has said:



*“Those who wish an easy death should do good to their relatives and be kind to their parents. When one does this, Allāh will make easy the pain of death, and in this world he/she will not face difficulties and poverty.”*

### MY NOTES



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### KEY POINTS



1. Our parents are a blessing from Allāh (SWT).
2. We must always respect and obey them. Allāh (SWT) has joined obedience to Him with obedience to parents.
3. One who makes his/her parents angry makes Allāh (SWT) angry. Allāh (SWT) will not answer the prayers of those whose parents are displeased with them.

# FRIENDSHIP

## LEARNING OBJECTIVES



1. What type of friends should we have?
2. Why is it important to choose good friends?

## MY NOTES



## FRIENDSHIP

After our own family and relatives, the closest people to us are our friends. Often our friends will influence us more than our family. This is because we don't choose our family, but we get to choose our friends. Friends are usually close to us in age and therefore have similar interests, ambitions and goals as us.

Imām 'Alī (A) said, "**Friends are like one soul in different bodies.**"



### Q: Why is it necessary to keep good friends?

When we hang out with friends who have non-Islamic values or bad morals, they exert a negative influence on us and through peer pressure, we may become like them. People around us also judge us according to the kind of friends we keep.

Nabī Sulaymān (A) said, "**Do not judge a person until you see who he spends time with, because a person is known by those like him**" (i.e. his friends and whose company he keeps).

Rasūl Allāh (S) said, "**People are attracted to the religion of their friends. Therefore you should see who your friends are.**"



On the Day of Judgement, some people will regret very much the friends they kept because had it not been for the bad influence of their friends, they would have gone to *Jannah* instead of *Jahannam*. They will cry out with a lot of regret:

يَا وَيْلَتِي لَيْتَنِي لَمْ أَخْخِذْ فُلَانًا خَلِيلًا



*Woe to me! I wish I had not taken so-and-so as a friend! [25:28]*

Those who are strong in their *īmān* (faith) and refuse to listen to the negative influence of bad friends will be very happy on the Day of Judgement. They will look down into Hellfire and speak with the bad "friend":

فَاطَّلَعَ فَرَاهُ فِي سَوَاءِ الْجَحِيمِ قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِي  
وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ



*Then he will take a look and see him in the middle of hell. He will say, "By Allāh, you had almost ruined me! Had it not been for my Lord's blessing, I too would have been punished!" [37:55-57]*

## ACTIVITY



### Group discussion:

What does Islam say about keeping friends with the opposite gender?

## WHAT TYPE OF FRIENDS SHOULD WE SELECT?

- \* Keep a friend who is good for your religion and your Hereafter. This is a friend who reminds you of Allāh (SWT), loves Islam and encourages you to help in Islamic activities.
- \* Keep a friend who always prays on time and encourages you to pray. Avoid a friend who skips *ṣalāh* or doesn't pray at all.
- \* Keep a friend who loves you and defends you even when you are not present and when others say nasty things about you.
- \* Keep friends who love their family and encourage you to love and respect your parents and family. Avoid a friend who hates his parents and does not keep relations with his/her family.
- \* Keep a friend who shares with you in any work you do together and shares in the cost of anything you buy. For example, he/she takes turns to pay for a meal. Avoid a friend who always expects you to work for him or her, and to pay all the time. Such a person is only using you and will leave you when you have no money or cannot help him/her.
- \* Keep friends who are intelligent and hard working at school.
- \* Avoid friends who are lazy and don't like gaining knowledge and spend all their time only talking about games, fun and pleasure.



Imām 'Alī Zayn al-'Abidīn (A) has said that you should not make friends with the following people:

- \* **Liars, because they will deceive you from the right path.**
- \* **Sinners, because their friendship is not dependable.**
- \* **Stingy people, because at the time of need and difficulty these people will not be your friends.**
- \* **Foolish people, because they may try to help you but will cause you more harm due to their ignorance.**
- \* **People who cut off relations with their own family, because Allāh (SWT) has cursed these people.**

### IN SUMMARY

1. Why is it necessary to keep good friends?
2. What qualities should we look for in a friend?
3. What type of people should we not be friends with?
4. Why will people with bad friends regret on the Day of Judgement?

### DID YOU KNOW?



Imām Muḥammad al-Jawād (A) said:



***"Beware of an evil friend. He is like a sword – it is shiny and beautiful to look at, but it is dangerous and cuts you when you touch it."***

### MY NOTES



### KEY POINTS



1. Our friends have a lot of influence on us, and we learn a lot from them. We should therefore keep good friends so that they encourage us to be good, and not take us away from the right path.

2. We should not be friends with liars, sinners, stingy and foolish people, and those who don't care about their family.

# HAPPINESS

## LEARNING OBJECTIVES



1. What deeds bring happiness in our lives?
2. What actions bring grief and sorrow?

## MY NOTES



## DEEDS WHICH BRING HAPPINESS IN OUR LIVES

Allāh (SWT) says in the Qur'ān:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*Those who believe, and do good deeds, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve. [2:277]*

Everyone wants to be happy in life. Some people feel that money and possessions will make them happy. Others feel that friends will make them happy. However, true happiness comes from deeds which make Allāh (SWT) pleased with us.

We have been told in the Qur'ān and *aḥādīth* that the following deeds bring happiness:

- Waking up early in the morning for *ṣalāt al-layl* and *ṣalāt al-Fajr*.
- Saying "*Salāmun 'Alaykum*" to parents and asking them if there is anything you can do for them.
- Reciting Qur'ān in the morning before going to school or work.
- Giving help to those in need.
- Giving charity to the poor.
- Praying on time.
- Speaking the truth at all times.
- Inviting guests to one's house.
- Being in *wuḍū'* at all times.
- Praying *ṣalāh* in *jamā'ah* (congregation).



## ACTIVITY



Make a list of things you will do next week to keep you happy.

**DEEDS WHICH BRING SORROW**



Not praying on time



Eating even after you are full



Laughing at other people's mistakes



Sleeping more than is required



Telling Lies



Being stubborn and rude to others



Sulking



Thinking you are better than everyone else



Remaining in the state of *najāsah*

**DID YOU KNOW?**



Rasūl Allāh (S) said to his companions:



*"I swear to Allāh in Whose hand my life is, that you cannot attain Paradise and eternal happiness unless you have faith, and you cannot have faith unless you love each other."*

**MY NOTES**




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**KEY POINTS**



1. True happiness comes from obedience to Allāh (SWT).
2. Allāh (SWT) says in the Qur'ān that those who believe, do good deeds, pray on time and give regular charity will not be unhappy.
3. Money cannot bring true happiness.
4. Deeds which bring sorrow include overeating, oversleeping, pride, lying, laughing at others, not praying on time and remaining *najis*.

**IN SUMMARY**



1. Which deeds bring happiness?
2. Which deeds bring sorrow and grief?
3. Why can money not bring true happiness?

# SPORTS & EXERCISE

## LEARNING OBJECTIVES



1. Why is exercise necessary?
2. What are the *sharī'ah* guidelines for playing sports?
3. What sports are discouraged in Islam?

## MY NOTES



## ISLAMIC PERSPECTIVE ON SPORTS

Islam is a holistic way of life. It not only teaches us how to worship Allāh (SWT), but also how to live a healthy and successful life.

Exercise is a very important part of being healthy. Some benefits of regular exercise are:

- \* It keeps us physically fit
- \* Prolongs life
- \* Prevents illness
- \* Helps maintain body weight
- \* Strengthens bones and muscles
- \* Reduces anxiety and depression
- \* Promotes mental well-being

A healthy body is necessary for a healthy mind. If we don't take care of our body by exercising regularly, the risk of getting depression, dementia and anxiety is increased. On the other hand, exercise makes us alert, uplifts mood and keeps us happy.

Islam places a lot of importance on maintaining a healthy body. If we are strong and healthy, we will be better able to worship Allāh (SWT). We will be able to stand in prayer for longer, and concentrate better as well. We will also be able to help others who are weak, ill or living with disability.

There are several *aḥādīth* of the *Ma'ṣumīn* (A) encouraging us to exercise. Sports such as horse riding, swimming and archery have been specifically mentioned.



## ACTIVITY



Write a short paragraph explaining how you can be a better Muslim if you exercise regularly.

Although playing sports is highly recommended, it is important to remember that it is the intention that matters most. We should play sports to keep fit and healthy, and not show off to others. Similarly, we should not go to play a sport with the intention of interacting with those who are *ghayr mahram* to us.

### SPORTS AND THE SHARĪAH

We should also be careful not to break the laws of the *sharīah* when playing or exercising. For instance, we are not allowed to use mixed swimming pools, because *hijāb* cannot be maintained.

Similarly, we should not engage in sports which cause harm or damage our bodies. Sports that involve injury or in which fatal accidents are likely to occur are not permitted.

Young people tend to have a lot of free time, especially during the school holidays. It is important to use this time wisely, instead of wasting it.

We should not spend too much time watching TV or chatting on the internet. We should also not waste time committing sins such as gossiping, backbiting or listening to music. Instead, we should spend our free time in useful activities such as exercise, helping our parents, volunteering, reading or even travelling to see the beautiful creation of Allāh (SWT).

Some sporting activities are also associated with *ḥarām* acts such as gambling or interacting freely with members of the opposite gender. *Shayṭān* always uses such opportunities to tempt us to sin. We should therefore keep away from activities where there is a high chance of us getting tempted to do something wrong.

We should also dress appropriately when playing sports. We should not wear very tight or short clothes, and should not undress completely or shower in the presence of others.

#### IN SUMMARY

1. Why is exercise very important for Muslims?
2. What are the benefits of exercise?
3. Which sports should we keep away from?
4. How should we dress when we go to play sports?
5. What sort of activities are considered a waste of time?

#### DID YOU KNOW?



Imām ‘Alī (A) has said:



**“There are two things which people do not appreciate until they lose them: their youth and good health.”**

#### MY NOTES



#### KEY POINTS



1. Islam encourages us to play sport because it keeps us fit and healthy.
2. A healthy body enables us to worship Allāh (SWT) better. It also helps us serve others and be useful members of society.
3. When playing sports, we should be careful not to break the laws of *sharīah*, or put ourselves in a situation where we are likely to sin.

# TEASING

## LEARNING OBJECTIVES



1. Why is having a sense of humour a good thing?
2. Why is teasing not permissible in Islam?

## MY NOTES



## JOKING AND TEASING

When friends get together they usually try and make each other happy. The most common way is by joking and laughing. This is very good provided we remember two rules when joking:

- \* Never lie even when joking.
- \* Never make fun of anyone whether he/she is present or absent.

*Rasūl Allāh (S) has said:*

***"(Even) I joke but I don't say except what is true."***



*Imām Ja'far al-Şādiq (A) has said:*

***"Every true believer has a sense of humour."***



This kind of joking is light-hearted. It brings happiness and a smile on a friend's face. On the other hand, loud laughter that involves lying, making up stories, making fun of other people or making racist jokes is against the *akhlāq* of a Muslim.

Remember that even if people say they love you because of how "funny" you are, they may not really respect you. No one respects a clown who makes a fool of himself. They only like being around you because you make them laugh and while you enjoy the attention they give you briefly, when they go away, they think of you as being "silly". And this is not how a *mu'min* should be thought of.



## ACTIVITY



Draw a picture showing how someone would feel if they were teased by others.

## CALLING NICKNAMES

Allāh (SWT) says in the Qur'ān:

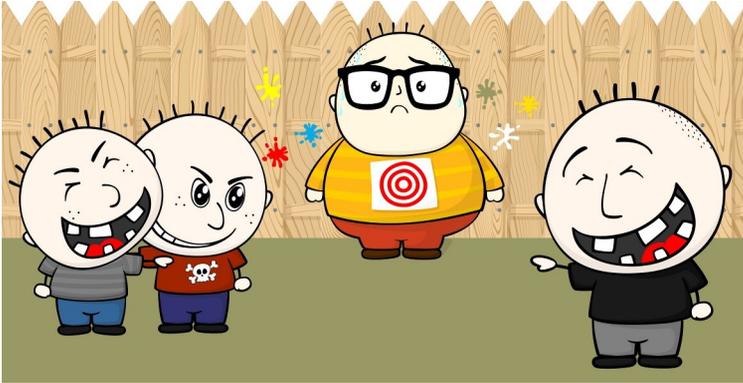
يَا أَيُّهَا الَّذِينَ آمَنُوا  
لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ  
وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ  
وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ  
بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ  
وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

*O you who have faith!*

*Let not any people make fun of another people:*

*it may be that they are better than they are; nor let women [make fun] of women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names after faith! And whoever does not repent—such are the wrongdoers. [49:11]*

The above verse teaches us not to laugh at others, as they may be better than us. It also teaches us not to defame or insult anyone, or call people nicknames.



### IN SUMMARY

1. What is the difference between having a good sense of humour and making fun of others?
2. What are the benefits of joking?
3. Why should we not laugh at others?
4. Why is name-calling (nicknames) not allowed in Islam?

### DID YOU KNOW?



Imām al-Şādiq (A) once asked a companion called Yūnus al-Shaybānī:

**“Do you joke amongst yourselves?”**

**“Very little”,** replied Yūnus. **“You should have some of it”** Imām said, **“for it is part of good character. Through it you get a chance to make another Muslim happy. Even Rasūl Allāh (S) would sometimes make a person laugh just to make him feel happy and good.”**

### MY NOTES



### KEY POINTS



1. Joking with friends is good because it makes us laugh. However, we should be careful not to hurt anyone's feelings.

2. We should not laugh at others or call them bad nicknames. We should also not defame or insult anyone.



Islam does not permit any kind of bullying, whether it is verbal or physical. We need to turn to Allāh (SWT) and sincerely repent if we ever bullied or teased anyone. We should also ask that person for forgiveness, because Allāh (SWT) will not forgive us unless that person forgives us.

### HOW DO WE PREVENT BULLYING?

Unfortunately, bullying is a major problem in many schools and communities. If you see someone being bullied, don't just stand there and enjoy the scene. Ask the bully to stop causing trouble.

Allāh (SWT) tells us in the Qur'ān that not only will the evil doers be punished, but also those who saw something wrong happening and did not stop it.

If you see someone being bullied, try to stop the bully, but be careful not to put yourself in danger. Try to get help from an adult (such as a parent or a teacher) if you are not able to stop the bullying.

You can also stop people from bullying you by being brave and not allowing the bully to scare you. If a bully does or says something to you, ignore it. Don't let it hurt your feelings. Also, never bully back. Most importantly, always tell an adult what is happening.



### DID YOU KNOW?



Abū Hamzah al-Thumālī reports from Imām al-Bāqir (A): *“When my father Imām Sajjad (A) was on his deathbed, he drew me to his chest, saying: ‘My son, I advise you with what my father advised me at his death, and what his father had advised him.’ Then, he said: ‘My son, keep away from injustice to one who has no help except Allāh.”*

### KEY POINTS



1. Islam wants us to live peacefully as brothers or sisters in faith.
2. Bullying is *ḥarām* in Islam. If we see someone bullying another person, we should not keep quiet about it. We should try to stop the bully if we can, or tell an adult about it.
3. Allāh (SWT) will not only punish those who bully others, but also those who enjoy watching others being bullied, and those who keep quiet when they see something wrong.

### IN SUMMARY



1. What does bullying mean?
2. What are the different ways in which bullying can occur?
3. What does the Qur'ān say about bullying and teasing others?
4. What should we do if we are being bullied?
5. What should we do if we see someone getting bullied?

# ACQUIRING KNOWLEDGE

## LEARNING OBJECTIVES



1. Understand the importance of acquiring knowledge.
2. What are the *adab* of acquiring knowledge?

## MY NOTES



## ADAB OF ACQUIRING KNOWLEDGE

Rasūl Allāh (S) :

*“Acquiring knowledge is obligatory on every believer, male or female.”*



He also said:

*“Seek knowledge from the cradle to the grave.”*



These *aḥādīth* demonstrate the importance of acquiring knowledge in Islam.

There are some important things we must do whenever we learn something new:

- \* Remember to thank the teacher for teaching us.
- \* Practice and use that knowledge to make ourselves better people
- \* Share that knowledge with others, because unlike wealth, knowledge increases through sharing with others.

Rasūl Allāh (S) has said:

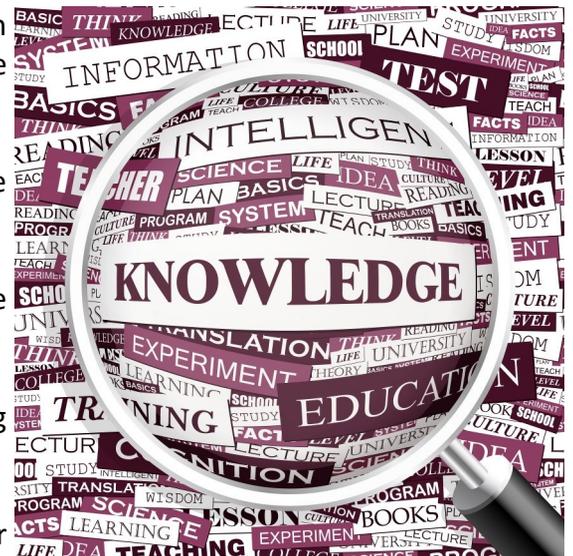
*“The zakāt of knowledge is sharing it with others”*



### Q: What is the *adab* of learning?

In Islam, learning and teaching, like other virtuous acts, are *‘ibādāt* – acts of worship of Allāh (SWT). They have both physical and spiritual aspects. The physical aspect is what we normally do while learning and teaching. The spiritual aspect is when we remember Allāh (SWT), and ask Him to purify our souls and make our learning useful. We do this by performing *wuḍū’* and reciting a *du‘ā’* before learning.

- \* We should start the lesson with *Bismillāh*, and remember that the act of learning is an act of worship
- \* We must sit quietly and listen to the teacher
- \* We must only speak when the teacher allows us to do so
- \* We should be polite when asking questions
- \* We should not distract the teacher or disturb other students



## ACTIVITY



List two things you can do in the classroom to make learning easier, and two things that can disrupt learning.

## IMPORTANCE OF KNOWLEDGE

Many young people think that it is important to do well in studies so that one day they can get a good job or earn a lot of money. However, knowledge is far more important than just a means of earning a living. Knowledge makes us better human beings. It makes us wiser. People love and respect us when we have knowledge because we can guide and help them.

Knowledge helps us understand who Allāh (SWT) is and why He created us. It also teaches us how to obey and please Allāh (SWT).

Seeking knowledge is so important in Islam that *Rasūl Allāh (S)* said:  
**“Knowledge is the root of all good, whereas ignorance is the root of all evil.”**



This means that we should strive to learn even if we have to travel far for it or face many challenges.

Imām ‘Alī (A) taught us that when we have money we have to protect it, but when we have knowledge, it protects us.

Even presidents and kings respect and love a person who is wise and has lots of knowledge. The best forms of knowledge are the teachings of the Qur’ān, the teachings of *Rasūl Allāh (S)* and the *Ahl al-Bayt (A)* and the knowledge that we can use to help others.

According to the teachings of Islam, seeking knowledge is one of the great acts of worship that leads us to Paradise. However, the intention behind seeking knowledge is more important than the knowledge itself. Seeking true knowledge for the pleasure of Allāh (SWT) and serving His creatures leads one to Paradise. On the other hand, seeking knowledge for selfish motives and worldly gain can lead a person to ignorance and sins.

### IN SUMMARY



1. State any 3 *aḥādīth* of *Rasūl Allāh (S)* about seeking knowledge.
2. How should we behave in the classroom when we are learning?
3. What is the best intention for seeking knowledge?

### DID YOU KNOW?



Imām ‘Alī (A) said:  
*Do not seek knowledge for four aims:*



1. **Self-glorification in front of people of knowledge**
2. **Quarrelling with the ignorant**
3. **Showing off in gatherings of people**
4. **Attracting attention of people in order to secure an office of authority.**

### MY NOTES



### KEY POINTS



1. *Rasūl Allāh (S)* has said that it is *wājib* on every believer, male or female, to acquire knowledge.
2. We should seek knowledge which will bring us closer to Allāh (SWT), and help us be of service to society.
3. We should not seek knowledge with the intention of showing off or cheating others.

# ISLAM AND THE ENVIRONMENT

## LEARNING OBJECTIVES



1. What are the Islamic teachings on caring for the environment?
2. What can we do to take care of the environment?

## MY NOTES



## CARING FOR THE ENVIRONMENT

Although human beings are the best and most intelligent of Allāh (SWT)'s creation, they are also responsible for almost all the damage done to the planet.

The Qur'ān says that Allāh (SWT) is the creator of the world. Human beings are on the world as "trustees" or "vicegerents" - they are told to look after it and preserve it for the future.

In the Qur'ān, Allāh (SWT) tells us that He created the heavens and the earth to serve us. If we use the natural resources Allāh (SWT) has made for us wisely, we will be able to lead very good, healthy and well-balanced lives. However, if we damage the environment, it will affect our health and future well being.

This is a brief summary of verses 2 and 3 of *sūrat al-Ra'd* (The thunder) in the Qur'ān, where Allāh (SWT) says:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۗ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

*He has created the heavens without any visible pillars. and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord. [13:2]*

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۗ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۗ يُغْشِي اللَّيْلَ النَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

*He spread out the earth and made the mountains, rivers and fruits of every kind. He causes the night to cover the day. In all this, verily, are signs for people who reflect. [13:3]*

Allāh (SWT) has made everything for us to use, and not abuse. It is for this reason that Muslims should be at the forefront of protecting the environment.

## ACTIVITY



List three things you can do to protect the environment.

## WHAT CAN WE DO TO TAKE CARE OF THE ENVIRONMENT?

### ***We should not waste natural resources***

In Islam, wasting anything (*isrāf*) is *ḥarām*. We should therefore be very careful not to waste anything, especially food and water. The *A'immah* (A) have taught us not to waste water, even if we are on the river bank where there is plenty of water.

We should also not waste electricity and fuel as these cause a lot of pollution when they are manufactured.

### ***We should replenish what we use***

Islam encourages us to cultivate the land and raise healthy animals for food. We should not consume more than what we produce, because that would lead to an imbalance in the world.

We should also plant trees to replace those that have been cut down.



### ***We should buy less and re-use things to reduce waste***

In Islam, we are taught to be content with what little we have, rather than be greedy and always want more. For example, we should take good care of our clothes so that they last us longer, rather than throw them away and buy new ones every season. Similarly, we should only buy what we need. If we follow these basic principles, we will require a lot less, which in turn will preserve the earth's natural resources.

### ***We should only kill animals for food***

A lot of animals are now in danger of extinction, because people kill them for the wrong reasons. We should only kill animals for food, and not for sport or other selfish reasons.

## IN SUMMARY



1. Why did Allāh (SWT) create the earth and everything in it?
2. Why is it necessary for human beings to protect the environment?
3. What can we do to protect the environment?
4. What human activities damage the environment

## DID YOU KNOW?



Rasūl Allāh (S) said:

***"Whoever plants a tree and diligently looks after it until it matures and bears fruit will be rewarded by Allāh."***



## MY NOTES



## KEY POINTS



1. Allāh (SWT) has created the earth and everything on it for us. He has made us the "trustees" (caretakers) of the earth.
2. We should therefore preserve the earth and take good care of our environment. We can do this by reducing waste, re-using things instead of throwing them away, and only buying what we need.

# FITNAH & FASĀD

## LEARNING OBJECTIVES



1. What is *fitnah* and *fasād*?
2. What does the Qur'ān say about *fitnah*?
3. How does *fitnah* spread in society?
4. What can we do to stop the spread of *fitnah*?

## MY NOTES



### WHAT IS FITNAH AND FASĀD?

The Arabic word for mischief is '*fitnah*' or '*fasād*'. One who causes mischief is called a *fāsīd* (female: *fāsīdah*).

*Fasād* can take many forms. It can be physical, where a person destroys property, kills innocent people, commits arson, and harms others just "for fun" or out of anger, being drunk, etc. This leads to a lot of confused reactions in the society that in turn leads to mischief and disunity.

Allāh (SWT) condemns this kind of mischief in the Qur'ān:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

*And if he (the fāsīd) were to gain authority, he would try to cause mischief in the land, and to ruin the crop and the cattle, and Allāh does not like mischief. [2:205]*

Mischief can also be verbal, where a person spreads rumours about others, creates lies and causes fights between people just to create disunity and to weaken the society. Sometimes people cause mischief without even knowing that they are doing so. They think they are doing good and fighting for truth and justice when in fact they are the mischief-makers. Allāh (SWT) mentions them as well in the Qur'ān:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

*When they are told, 'Do not cause mischief on the earth,' they say, 'We are only reformers!' Indeed! They are themselves the agents of mischief, but they are not aware. [2:11-12]*

Mischief can also be non-physical and non-verbal. When a person commits sins in public or tells others about his/her own sinful habits, it also spreads mischief. That is why it is *ḥarām* to confess one's sins to another human being.

## ACTIVITY



In small groups, draw a picture showing the effects of *fitnah* and *fasād* in a community.

### HOW CAN WE STOP THE SPREAD OF FITNAH AND FASĀD?

**We should encourage people to do good and forbid evil**

Mischief spreads faster when we live in a society where everyone "minds his/her own business" and *al-amr bī al-ma'rūf* and *al-nahy 'an al-munkar* are not practised.

A society is like a group of travellers in one ship. If one person starts digging a hole in his room in the ship, everyone would try and stop him. The travellers won't say "it's not my business" because they know they will eventually sink with him. In the same manner, when we allow corruption and sin to spread in society, it eventually catches up with us.

### WE SHOULD NOT SIN OPENLY IN PUBLIC

Sinning openly in public is also wrong because it makes the sin appear small and light in the eyes of others. People may think "maybe it's not so serious" and "others do it so why can't I?" If the first person had not started doing it, no one else would have dared to do the same. So when we sin openly, we also become the cause of others sinning and in this manner we spread mischief and corruption in society. On the Day of Judgement, we will have to bear a share of the burden of everyone else that sinned because of us.



**DID YOU KNOW?**

Imām ‘Alī (A) has said:

**"One who lights the fire of mischief, will be its fuel (on the Day of Judgement)."**

**MY NOTES**

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**KEY POINTS**

1. *Fitnah* and *fasād* refer to spreading mischief in society.
2. Allāh (SWT) does not like those who spread mischief.
3. Mischief can be physical as well as verbal.
4. *Fitnah* and *fasād* spread in society when people don't encourage others to do good or stop them from doing evil.

**IN SUMMARY**

1. What is the meaning of *fitnah* and *fasād*?
2. What are the different forms of mischief?
3. How does *fitnah* and *fasād* spread in society?
4. What can we do to stop the spread of *fitnah* and *fasād*?

# BALĀ'

## LEARNING OBJECTIVES



1. What is *balā'*?
2. What is the Islamic perspective on *balā'*?
3. What are the different forms of *balā'*?
4. Why do we suffer from *balā'*?

## MY NOTES



## WHAT IS THE ISLAMIC PERSPECTIVE ON BALĀ'?

*Balā'* means trials, tribulations, suffering or afflictions.

### Q: Why do we suffer from *balā'*?

Some Muslims assume that *balā'* only befalls the evil as a punishment for their sins and disobedience to Allāh (SWT). However, this is not true. *Balā'* can come to the most faithful believers as well. It serves as a test of faith, and helps us purify our souls and strengthen our faith in Allāh (SWT).

### Q: What are the different forms of *balā'*?

*Balā'* may come in the form of illness, poverty, imprisonment, mistreatment by others, loss of loved ones (including children), and practically anything that we can imagine as unpleasant and hard to endure.

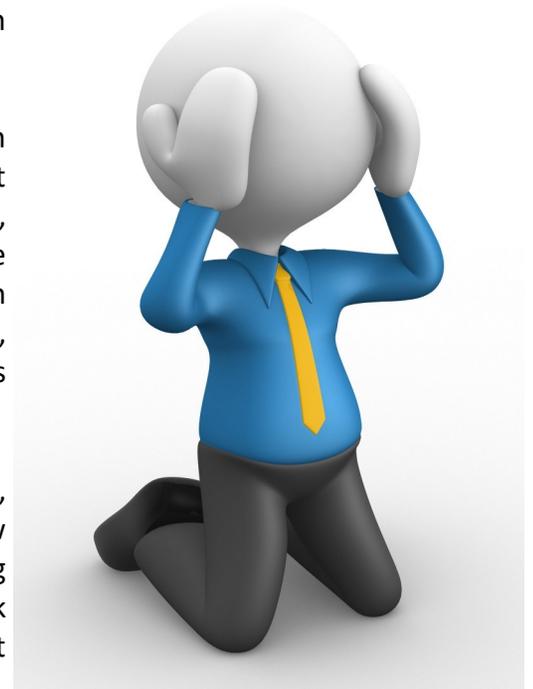
Those who are evil and deserving of punishment in this world may also experience similar unpleasantness but their experiences are because of very different reasons and therefore referred to as '*adhāb*' (punishment).

### Q: How can a person tell if what they suffer in life is a punishment ('*adhāb*') or a trial (*balā'*)?

We can tell whether Allāh (SWT) is testing us or punishing us based on our response to the *balā'*. If it brings us closer to Allāh (SWT) and makes our faith stronger, then it is *balā'*. If it drives us further away from Allāh (SWT) and increases our doubt in Him, then it is a form of punishment. This is because Allāh (SWT) does not test us to shake our faith.

Allāh (SWT) only tests us to our own ability. He does not test us beyond what we can cope with. The stronger our faith, and the closer we are to Allāh (SWT), the more difficult the test. Therefore, when Allāh (SWT) puts us through a difficult test, we should be happy because it tells us that we are at a higher level of spirituality.

We should not to pray or wish for *balā'*, but if we are tested, then we should show patience and thank Allāh (SWT) for being chosen for the test. We should also ask Allāh (SWT) to help us through the difficult times.



## ACTIVITY



Recite verse 2:216 and read its translation. What is Allāh (SWT) telling us in this verse?

## BALĀ' MAKES US STRONGER

All prophets, *A'immah* (A) and people close to Allāh (SWT) have suffered in life because *balā'* makes our faith stronger, and brings us closer to Allāh (SWT).

Let us look at our example as students. When we are in primary school, our teachers give us simple tests. When we grow up and reach GCSE level, the tests get harder. The hardest tests are at university level. It would make no sense for a university student to complain to the professor that the test is too hard, and he/she would like to have the same test as a primary school student.

Another good example is that of an athlete. Athletes have to work very hard to be good at their sport. They wake up very early in the morning for training, and have to be careful with what they eat. They have to make many sacrifices if they want to win medals. If an athlete tells his/her coach that they don't want to be put through difficult training, they will not be able to win.

Similarly, Allāh (SWT) tests us based on our ability. He sends the most difficult *balā'* to those who are closest to Him. For instance, Imām al-Ḥusayn (A)'s suffering in *Karbalā'* was one of the worst suffering anyone can be put through. When he "passed the test", Allāh (SWT) told him to return to Him, as He was very pleased with him.

### IN SUMMARY

1. What is the meaning of *balā'*?
2. How is *balā'* different from *'adhāb*?
3. Why does Allāh (SWT) test us?
4. Why does He give a more difficult test to those who are closer to Him?
5. What are the benefits of *balā'*?

### DID YOU KNOW?



If an experience brings you closer to Allāh (SWT), it is good even if it appears to be unpleasant, and if it distances you from Allāh (SWT), it is bad even if it appears pleasant.



Allāh (SWT) says:

***...Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you, and Allāh knows and you do not know. [2:216]***

### KEY POINTS



1. *Balā'* refers to trials and tribulation. It is not the same as punishment (*'adhāb*).
2. Allāh (SWT) tests the believers so as to make their faith stronger and bring them closer to Him. On the other hand, He punishes those who are evil for their sins.
3. The stronger our faith, the more difficult the test.



# 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:

### ***Qīṣaṣ al-anbiyā'***

This part looks at the stories of the Prophets before *Rasūl Allāh* (S). *Qīṣaṣ* is an Arabic word. It means stories. *Anbiyā'* is the plural of *Nabī*. It means Prophets.

### ***Rasūl Allāh* (S)**

This part looks at the *sīrah* of *Rasūl Allāh*, 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 HŪD (A)

## LEARNING OBJECTIVES



1. Who was *Nabī Hūd* (A)?
2. Who were the people of 'Ād?
3. Why did the people of 'Ād refuse to believe that *Nabī Hūd* (A) was a prophet?
4. How did Allāh (SWT) punish the people of 'Ād?

## NABĪ HŪD (A)

The tribe of 'Ād lived in *Ahqāf*, a place between Yemen and Oman. They lived in peace and comfort. Allāh (SWT) had granted them many blessings. They were clever people and had built beautiful cities. They were very strong physically and there was no disease in their society.

Despite all the favours that Allāh (SWT) had granted them, they did not believe in Allāh (SWT) and worshipped idols that they carved out of stone. When anything good happened to them they would thank their idols and when they were in trouble, they used to pray to these idols for help. Allāh (SWT) sent *Nabī Hūd* (A) to guide them.

## MY NOTES



*Nabī Hūd* (A) was from the tribe of 'Ād, and was respected because of his noble family and his good manners. He was the great-grandson of *Nabī Nūḥ* (A). He was a very patient and kind man. When Allāh (SWT) ordered him to spread His message, he came to the people and said:

***“O my people! Why do you worship stone statues that you have made yourselves? These idols cannot give you anything or take anything away from you. You are clever people, why are doing something so foolish? Your Lord is only One, and He alone should be worshipped. He has created you, given you health and wealth, and made you a powerful nation. Do not rebel against Allāh otherwise you will be punished like the people in the time of our forefather Nabī Nūḥ (A).”***

*Nabī Hūd* (A) tried hard to preach to the people and guide them but instead of listening to him, they became more stubborn. They said:

***“O Hūd, you have gone mad! Why should we worship one God and give up what our forefathers used to do? We have always worshipped idols like this. How can all this be wrong?”***

## ACTIVITY



*Sūrat Hūd* (*sūrah* number 11) is named after *Nabī Hūd* (A). Can you list some other *suwar* which are named after *anbiyā'* (Prophets)?



## WHY WAS THE TRIBE OF 'ĀD PUNISHED?

They said to him:

***“O Hūd, how dare you talk to us in this way? You eat and drink just like us and you are no better than us. Why should you be chosen as a prophet? We think you are a liar or perhaps one of our idols has cursed you and made you lose your mind.”***

Whenever he preached to them, they would tease him and throw stones at him. Only a few people believed in him. Allāh (SWT) told *Nabī* Hūd (A) to warn his people that if they refused to listen to him, a punishment would destroy them.

This made the people even more proud. They began to laugh at *Nabī* Hūd (A) and said:

***“We are ready for Allāh’s punishment. Where is it? Tell Him to send it. Bring the punishment if you are really a prophet.”***

At first, as a warning, it stopped raining in their town for three years and there was a terrible drought. During this time *Nabī* Hūd (A) told the people to ask Allāh (SWT) for forgiveness but they still refused and continued praying to their idols for rain.

Finally the punishment of Allāh (SWT) came to them. Allāh (SWT) told *Nabī* Hūd (A) to take his family and followers out of the town to a safe place. The People of 'Ād saw a huge black cloud over their town. They thought it was rain and their idol gods had answered their prayers. Then a terrible storm began. For seven nights and eight days, strong and terrible winds blew. It uprooted every house and every tree and even their animals went flying into the air. Everyone in the town died and their bodies were left scattered everywhere like the trunks of hollow trees.

After this punishment, *Nabī* Hūd (A) took his followers to a place called Ḥaḍramawt where they lived for the rest of their lives.

### IN SUMMARY

1. Who were the people of 'Ād? Where did they live?
2. What bounties had Allāh (SWT) given them?
3. Which tribe was *Nabī* Hūd (A) from?
4. What were his qualities?
5. What punishment did Allāh (SWT) send on the tribe of 'Ād? Why did He punish them?

### DID YOU KNOW?



The story of *Nabī* Hūd (A) and the People of 'Ād is mentioned in the Qur'ān in the following verses:

- *Sūrat al-A'rāf* [7:65]
- *Sūrat Hūd* [11: 50-60]
- *Sūrat al-Shu'arā'* [26:124]

### KEY POINTS



- 1) The tribe of 'Ād lived in Arabia thousands of years ago.
- 2) They were blessed with many bounties but they did not believe in Allāh (SWT).
- 3) Allāh (SWT) sent *Nabī* Hūd (A) to guide them but they refused to listen to him.
- 4) Allāh (SWT) sent a punishment to the people of 'Ād. He sent strong winds which killed all those who refused to believe in Allāh (SWT).
- 5) *Nabī* Hūd (A) left the city with his followers before the punishment came.

# QIŞAŞ AL-ANBIYĀ' : NABĪ ŞĀLIḤ (A)

## LEARNING OBJECTIVES



1. Who was *Nabī ŞāliḤ* (A)?
2. Who were the Thamūd?
3. Why did Allāh (SWT) punish the tribe of Thamūd?

## MY NOTES

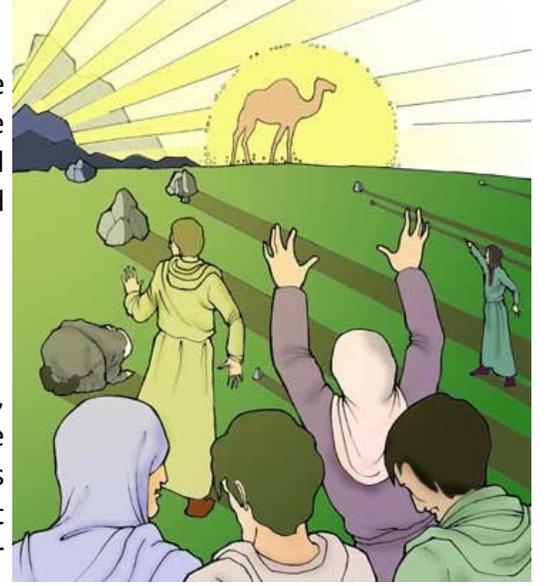


## NABĪ ŞĀLIḤ (A)

Allāh (SWT) sent *Nabī ŞāliḤ* (A) to guide the people of Thamūd. He was from the tribe of Thamūd itself, and was well respected because he was kind-hearted and wise, even as a young man.

### **Q: Who were the people of Thamūd?**

After the People of 'Ād were destroyed, their land was taken over by another tribe called Thamūd. They were strong workers and made many gardens, parks and built beautiful buildings. They built their houses inside the mountains.



The people of Thamūd lived a very good life, but were not thankful to Allāh (SWT) for His blessings. They were proud, and thought that their good life was a result of their own strength. Instead of worshipping Allāh (SWT), they worshipped a mountain and offered sacrifices to it.

*Nabī ŞāliḤ* (A) invited them to worship only Allāh (SWT). He tried to teach them how useless it was to worship a mountain, which could not harm or help them. He reminded them that he was from their own tribe and only wanted what was good for them, but they didn't listen to him and called him a liar.

*Nabī ŞāliḤ* (A) continued preaching patiently for many years but only a few people listened to him. One day, the leaders of the tribe challenged him by asking him to perform a miracle if he was a prophet. They told him to bring a camel out of the mountain.

*Nabī ŞāliḤ* (A) prayed to Allāh (SWT) and a camel came out from the rocks in the mountain. The people had never seen such a camel before. On one day, it would drink all the water in the town and on the next it would allow the people to drink the water. On the day that the she-camel drank all the water, it would give the people as much milk as they wanted.

Many people began believing in the words of *Nabī ŞāliḤ* (A). This made the elders of the tribe worried. They feared that if people followed *Nabī ŞāliḤ* (A), they would lose their power. So they decided to kill the camel.

## ACTIVITY



Recite verses 7:77-78 and read their translation. What is the Qur'ān teaching us in these verses?

## ALLĀH (SWT) PUNISHED THE TRIBE OF THAMŪD

After killing the miraculous camel, the leaders of Thamūd came to *Nabī Ṣāliḥ* (A) and proudly said:

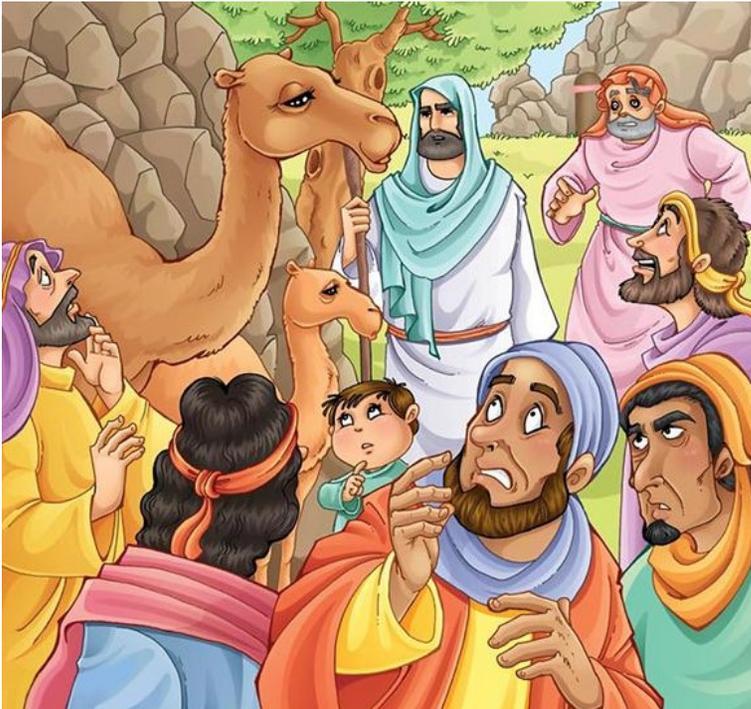
**‘O Ṣāliḥ! Bring us the punishment of your Lord if you are truly a prophet.’**

*Nabī Ṣāliḥ* (A) told them to beg for Allāh (SWT)'s forgiveness for their sin, otherwise they would be punished and destroyed in three days, but they only laughed at him.

After three days, Allāh (SWT) told *Nabī Ṣāliḥ* (A) to leave the town with his followers. Then the punishment of Allāh (SWT) came down on the people of Thamūd. A great thunderbolt came from the sky and a powerful earthquake shook the town and destroyed the buildings and houses. The people fell down dead, and no one was left alive in the town.

When *Nabī Ṣāliḥ* (A) saw the tragic end of the people of his own tribe, he turned to their remains and said:

**“O People, I delivered to you Allāh’s message, and guided you to the right way, but you always thought I was your enemy.”**



### IN SUMMARY

1. Whose descendent was *Nabī Ṣāliḥ* (A)? Which tribe was he sent to?
2. Why did the people of Thamūd not accept the message of *Nabī Ṣāliḥ* (A)?
3. What miracle did *Nabī Ṣāliḥ* (A) show the people of Thamūd?

### DID YOU KNOW?



*Nabī Hūd* (A) and *Nabī Ṣāliḥ* (A) were Arabs and descended from *Nabī Ismā‘īl* (A) (just like *Rasūl Allāh* (S)), and they all spoke Arabic.

*Nabī Ismā‘īl* (A) and *Nabī Iṣḥāq* (A) were the two sons of *Nabī Ibrāhīm* (A).

*Nabī Hūd* (A) and *Nabī Ṣāliḥ* (A) are buried in *Wādī al-Salām*, a large cemetery in Najaf (Iraq), not far from the shrine of *Imām ‘Alī* (A).

### KEY POINTS



1. *Nabī Ṣāliḥ* (A) was a descendent of *Nabī Ismā‘īl* (A). He was sent by Allāh (SWT) to guide the people of Thamūd.
2. The people of Thamūd did not listen to *Nabī Ṣāliḥ* (A)'s message because they were worried they would lose their power.
3. *Nabī Ṣāliḥ* (A) showed them a miracle by bringing a camel out of the mountain, but they killed it to stop people from believing in Allāh (SWT).
4. Allāh (SWT) punished them by sending a powerful earthquake which destroyed

# QIŞAŞ AL-ANBIYĀ' : NABĪ YŪNUS (A)

## LEARNING OBJECTIVES



1. Who was *Nabī Yūnus* (A)?
2. Why was he swallowed by a large fish?
3. What lessons can we learn from his life?

## MY NOTES



## NABĪ YŪNUS (A)

Allāh (SWT) sent *Nabī Yūnus* (A) to guide the people of Naynawā. These people were very rich and had everything they needed in life. They were idol worshippers, and refused to listen to *Nabī Yūnus* (A).

*Nabī Yūnus* (A) tried very hard to convince them to stop worshipping the idols and to worship Allāh (SWT) instead, but they laughed at him and were not ready to listen. Finally, Allāh (SWT) told *Nabī Yūnus* (A) that He would punish the people for their disobedience.

Disheartened at his people's refusal to accept his message, *Nabī Yūnus* (A) left his home and boarded a ship to sail away to a distant land. However, Allāh (SWT) did not want him to leave his people. As soon as the ship got out to sea, there was a terrible storm. Strong winds blew and huge waves began hitting the ship. Everyone was afraid they would drown.

*Nabī Yūnus* (A) realised the storm was because Allāh (SWT) did not want him to leave his people. He told the people on the ship to throw him into the sea and the storm would pass away and they would be saved. At first the people refused but finally they were so scared of the storm that they agreed. As soon as he fell into the sea, a big fish came up and swallowed him alive.

It was dark and lonely inside the fish, and *Nabī Yūnus* (A) began praying to Allāh (SWT) to save him. Day and night he prayed to Allāh (SWT) saying:



لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ



*There is no god but You; Glory be to You; I have indeed been among the wrongdoers [21:87]*

Allāh (SWT) loved the *taşbīḥ* of *Nabī Yūnus* (A) very much. He made the fish throw *Nabī Yūnus* (A) out of its belly and onto the beach.

## ALLĀH (SWT) FORGIVES THE PEOPLE OF NABĪ YŪNUS (A)

## ACTIVITY



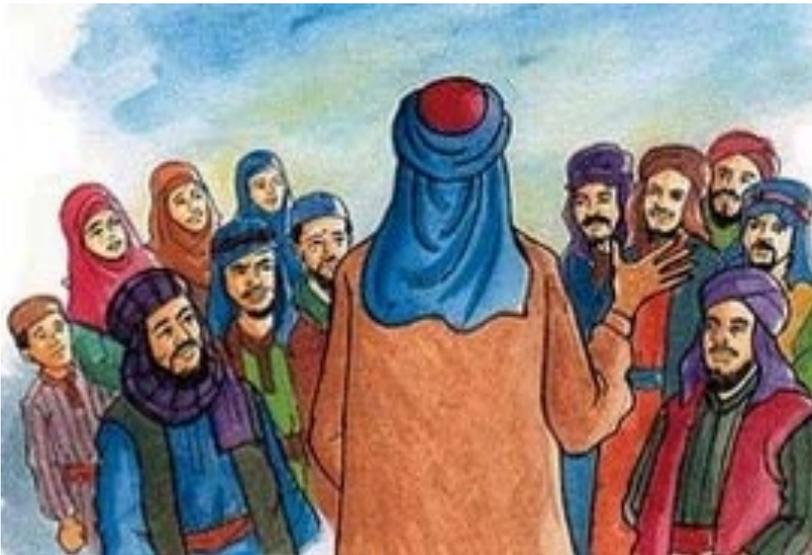
Write down two lessons you have learnt from the story of *Nabī Yūnus* (A).

After the departure of *Nabī Yūnus* (A) from Naynawā, the people saw some dark black clouds coming towards them and they knew it was the punishment that Allāh (SWT) had promised to send them. They were all scared and gathered together under the open sky, begging Allāh (SWT) to forgive them.

Allāh (SWT) is very kind and loving and forgave them because they were truly sorry. The black clouds went away and the people were saved, but they were still very sad because *Nabī Yūnus (A)* had left them.

When *Nabī Yūnus (A)* came out of the belly of the fish, he felt ill and tired. He just sat on the beach helplessly. Allāh (SWT) made a tree grow near him that gave him shade and some delicious fruit to make him strong and healthy again.

Finally *Nabī Yūnus (A)* was strong enough to walk again, and decided to go back to Naynawā. His people were very happy to see him. He told them about his miracle and how a big fish had swallowed him, and how Allāh (SWT) had saved him. They also told him how Allāh (SWT) had saved them from punishment because they had prayed for forgiveness. They all thanked Allāh (SWT) for His kindness and mercy.



#### IN SUMMARY

1. Why did *Nabī Yūnus (A)* leave his people?
2. Why was he thrown out of the ship?
3. What *taṣbīḥ* did he recite when he was inside the fish?
4. Why were the people of Naynawā saved from Allāh (SWT)'s punishment?

#### DID YOU KNOW?



In the Qur'an, *Nabī Yūnus* has been referred to as -

ذَا التُّونِ

meaning:

"the companion of the fish"

#### DU'Ā'



#### *Taṣbīḥ* of *Nabī Yūnus (A)*



*There is no god except You (Allāh (SWT)); Glory be to You; I have indeed been among the wrongdoers.*

[21:87]

#### KEY POINTS



1. Allāh (SWT) sent *Nabī Yūnus (A)* to the people of Naynawā.
2. *Nabī Yūnus (A)* tried hard to convince them to worship Allāh (SWT), but they did not listen to him and laughed at him.
3. *Nabī Yūnus (A)* was swallowed by a large fish because he left his people and went away on a ship. He prayed to Allāh (SWT) to save him.
4. Allāh (SWT) was going to punish the people of Naynawā but they too begged Allāh (SWT) to forgive them, so they were saved.

## LEARNING OBJECTIVES



1. Why did the Quraysh boycott the Muslims?
2. What restrictions did the Quraysh impose on the Muslims?
3. What helped the Muslims through this difficult period?

## MY NOTES



## THE QURAYSH BOYCOTT THE MUSLIMS

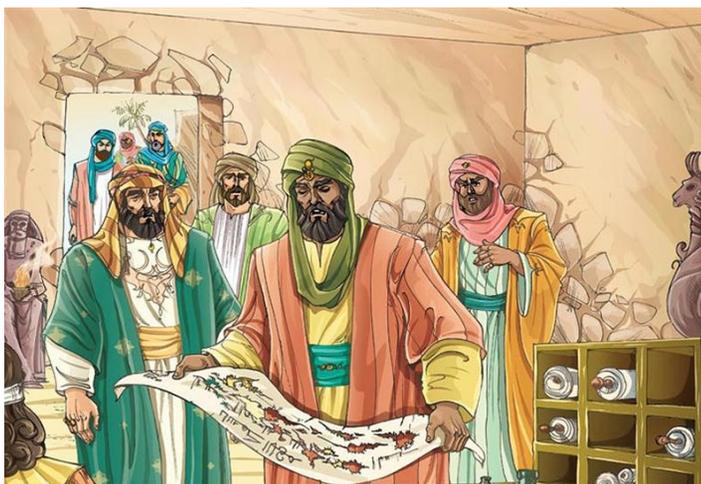
The Quraysh of Makkah tried very hard to stop *Rasūl Allāh* (S) from preaching Islam. They constantly harassed him and his followers. However, nothing could stop the spread of Islam. They therefore decided to boycott the Muslims by placing very difficult sanctions on them.

An agreement was drafted and hung on the walls of the Ka'bah, and the people of Makkah were told to act according to it. The agreement stated that:

- All trade and business with the supporters of Muḥammad (S) shall be banned.
- Any association with them is strictly prohibited.
- No one is allowed to marry the daughters or sons of the Muslims.
- All those who oppose Muḥammad (S) should be supported in all circumstances.

This agreement was signed by all the chiefs of the Quraysh and was put into action straight away.

Abū Ṭālib, the uncle of *Rasūl Allāh* (S), pledged the full support of the Banū Hāshim to serve and protect *Rasūl Allāh* (S) and the Muslims. *Sayyidah* Khadījah, the wife of *Rasūl Allāh* (S), also promised to spend her wealth to help the Muslims. She was the richest person in Arabia, and spent all her wealth for Islam.



Abū Ṭālib advised the Muslims to move out of Makkah into a valley in the mountains. This valley was known as the "Valley of Abū Ṭālib" (*Shi'b Abī Ṭālib*).

The Muslims were forced to remain in the valley for three years. During this time they suffered terrible hardships. Food was in very short supply, and many had to survive on very little. The Banū Hāshim were only allowed out of the valley during the special months of *Rajab* and *Dhū'l-Hijjah* when fighting was not allowed. They depended on the wealth of *Sayyidah* Khadījah to purchase their necessities at very high costs, because the Quraysh were not willing to trade with them.

## ACTIVITY



Name two people, without whose help and support, it would have been almost impossible for the Muslims to survive in the valley.

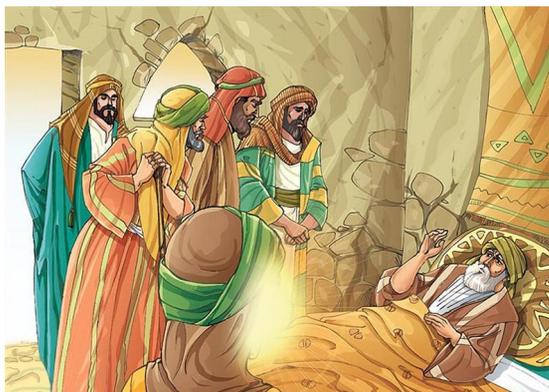
## THE WAFĀT OF ABŪ TĀLIB

The Muslims did not lose heart and remained strongly attached to Islam and *Rasūl Allāh* (S) throughout the boycott. Finally, some of the Makkans began to regret their behaviour against the Muslims, who were their relatives. They became ashamed for having signed the agreement and began to look for a solution to the problem. They called a meeting of the Quraysh proposing to end the sanctions and allow the Muslims to return home.

Although Abū Jahl was not in favour of allowing them back, when the chiefs decided to look at the agreement they had signed and hung in the Ka'bah, they found that termites had eaten up the entire agreement and only the words "*In the Name of our Lord*" remained. The other leaders therefore pressured Abū Jahl to remove the sanctions and allow the Muslims back into society.

The Muslims were relieved to return home from the valley of Abū Tālib, but the plotting against them did not stop. Soon thereafter, in that same year, Abū Tālib passed away. His death was partly due to the three years of hardship they had suffered.

Abū Tālib had been the greatest supporter and defender of *Rasūl Allāh* (S). His *wafāt* was a great loss for *Rasūl Allāh* (S) and the Muslims. In his will, he instructed his children to always stand by *Rasūl Allāh* (S) and never leave him. He also advised them to follow Islam, so that they would be successful.



## DO YOU REMEMBER?

*Rasūl Allāh* (S) was the great grandson of Hāshim, which is why his family is known as Banū Hāshim.

## IN SUMMARY

1. Why did the Quraysh boycott the Muslims?
2. What restrictions did they place on the Muslims?
3. How did Abū Tālib help the Muslims during the boycott?
4. How did Lady Khadījah help the Muslims?
5. Why did the Quraysh allow the Muslims to return home?

## DID YOU KNOW?



Abū Tālib loved *Rasūl Allāh* (S) more than his own sons. His sons include:

- Imām 'Alī (A)
- Ja'far al-Tayyār (He led the migration of the Muslims to Abyssinia)
- 'Aqīl (father of Muslim b. 'Aqīl, Imām al-Ḥusayn (A)'s ambassador to Kūfah).

## KEY POINTS



1. The Quraysh tried hard to stop the spread of Islam but were not successful. They therefore decided to boycott *Rasūl Allāh* (S) and his followers.
2. The Muslims had to leave Makkah and live in the valley of Abū Tālib under very harsh conditions.
3. Abū Tālib and the Banū Hāshim helped and supported the Muslims throughout this difficult time. *Sayyidah* Khadījah also spent all her wealth to support the Muslims.

## LEARNING OBJECTIVES



1. Why did the non-Muslim Arabs come to Makkah in the month of *Dhū'l-Hijjah*?
2. What are the pledges of 'Aqabah?

## MY NOTES



## THE FIRST PLEDGE OF 'AQABAH

People from all over Arabia visited Makkah to trade and perform Ḥajj in the month of *Dhū'l-Hijjah*. Although their Ḥajj was not like the Ḥajj in Islam, the Arabs still knew that the Ka'bah was an important structure. They had kept idols inside and around the Ka'bah, and would come every year to worship them.

*Rasūl Allāh* (S) used to take advantage of this time of the year by meeting the visitors who came from faraway lands. He would visit the tents of the pilgrims and invite people to join Islam.

In the eleventh year after *bi'thah* (the beginning of *Rasūl Allāh* (S)'s mission), *Rasūl Allāh* (S) met six people who had come from Madīnah to Makkah to perform Ḥajj. They were from the tribe of Khazraj. *Rasūl Allāh* (S) spoke to them about Islam. As they listened to him, they became convinced of the truth of his teachings, and became Muslims.

Before they returned home, they spoke to *Rasūl Allāh* (S) about Madīnah. In their city lived two tribes which were at war with each other. These tribes were the Aws and the Khazraj. They told *Rasūl Allāh* (S) that no one had been able to unite the two tribes. "Perhaps Allāh (SWT) will unite them through you", they said to him. They also told him that they would go back to Madīnah and invite others to join Islam.

When the six people returned to Madīnah they started teaching other people about Islam and soon many people in Madīnah wanted to know more about this new religion.

The next year, twelve people came to Makkah to meet *Rasūl Allāh* (S). The meeting took place in a valley outside Makkah called 'Aqabah. These twelve people made a special promise (pledge) to *Rasūl Allāh* (S). They accepted Islam and promised not to:

- make anyone a partner with Allāh (SWT)
- steal
- bury their daughters alive
- backbite and speak badly of one another

## ACTIVITY



Can you think of 3 benefits of people coming from distant lands to Makkah to perform pilgrimage?

In exchange *Rasūl Allāh* (S) promised them that if they act according to their pledge, they would go to paradise (*Jannah*) in the Hereafter. This promise or pledge is known in Islam as the **First Pledge of 'Aqabah**.

## THE SECOND PLEDGE OF 'AQABAH

The twelve people returned to Madīnah, their hearts filled with faith. They wrote back to *Rasūl Allāh* (S) asking him to send someone to Madīnah who could teach them more about Islam. *Rasūl Allāh* (S) sent Muṣ'ab ibn 'Umayr and Ibn Umm Maktūm as missionaries to teach them Islam.

The following year, a caravan of 500 people left Madīnah for Makkah. It included 73 Muslims, two of whom were women. The rest of the people were those who wanted to find out more about the religion before becoming Muslims. They met *Rasūl Allāh* (S) on the 13th of *Dhū'l-Hijjah* at the same place of 'Aqabah.

During the meeting, *Rasūl Allāh* (S) addressed them and recited some verses from the Qur'ān. The words of *Rasūl Allāh* (S) made a great impression on all the listeners and they all were ready to accept Islam. Everyone swore to be loyal to Islam and pledged allegiance to *Rasūl Allāh* (S). This event is known as the **Second Pledge of 'Aqabah**.

*Rasūl Allāh* (S) then promised the people of Madīnah that he would visit them soon.



### IN SUMMARY

1. Why did the non-Muslim Arabs come to Makkah in the month of *Dhū'l-Hijjah* every year?
2. What conditions did the people from Madīnah agree to in the first pledge of 'Aqabah?
3. Why do you think the people of Madīnah accepted Islam more readily compared to the people of Makkah?

### DID YOU KNOW?



Arabia was a major trade link between the Mediterranean lands and Asia. Arab Merchants travelled across Central Asia along the *silk road*. They also used the *spice route*, sailing to India and beyond in their dhows.

### KEY POINTS



1. The Arabs came to Makkah in *Dhū'l-Hijjah* every year to perform pilgrimage and trade with each other. They were not Muslims and worshipped the idols.
2. *Rasūl Allāh* (S) would use this opportunity to meet the pilgrims and teach them about Islam.
3. When the people from Madīnah met *Rasūl Allāh* (S), they were convinced about Islam and made a pledge with *Rasūl Allāh* (S) at 'Aqabah.
4. They invited *Rasūl Allāh* (S) to visit them and unite their tribes.

## LEARNING OBJECTIVES



1. What is the *Hijrah*?
2. Why did *Rasūl Allāh* (S) leave Makkah and migrate to Madīnah?

## MY NOTES



## THE QURAYSH PLOT TO KILL *RASŪL ALLĀH* (S)

*Rasūl Allāh* (S) and his companions faced a very difficult time in Makkah. The Quraysh continued harassing the Muslims, who complained to *Rasūl Allāh* (S) about the harsh treatment they were receiving. *Rasūl Allāh* (S) advised all the Muslims to migrate to Madīnah secretly, and await his arrival there. One by one the Muslims slipped out of Makkah, making excuses for their departure. They kept their destination secret because they were afraid the Quraysh would follow them. Most of them had to leave their homes, possessions and wealth behind.

The Quraysh suddenly realised that the Muslims were all leaving Makkah. They managed to arrest a few but by that time the majority had already escaped and were on their way to Madīnah. The Quraysh were angry at this mass escape. They knew that the Muslims would now become a danger to them. They called a special meeting and decided that the only way to stop the spread of Islam was to kill *Rasūl Allāh* (S). They decided that a group of men from different tribes would kill *Rasūl Allāh* (S) all at once so that no one person or tribe could be blamed.

On the night that the Quraysh planned to kill *Rasūl Allāh* (S), Allāh sent the angel Jibrā'il (A) to tell *Rasūl Allāh* (S) to immediately leave Makkah for Madīnah. *Rasūl Allāh* (S) asked Imām 'Alī (A) to sleep in his place so that the Quraysh would not realise that he had left.

When *Rasūl Allāh* (S) began his journey out of Makkah, he met Abū Bakr on the way, who joined him. *Rasūl Allāh* (S) knew that the Quraysh would waste no time in hunting him down once they learnt of his departure, so he hid in the Cave of Thawr during the day.

Imām 'Alī (A) was not afraid of risking his own life to protect *Rasūl Allāh* (S). Allāh (SWT) loved this act so much that He revealed the following *āyah*:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ  
وَاللَّهُ رَءُوفٌ بِالْعِبَادِ



*And among men there is one who sells his soul to seek the pleasure of Allāh; and truly Allāh is affectionate to His (such) servants. [2:207]*

## ACTIVITY



### Group discussion

The people of Madīnah were very happy to hear that *Rasūl Allāh* (S) was coming to their city and prepared for his arrival. If you came to know that Imām al-Mahdī (A) was going to visit your city, how would you prepare for his arrival?

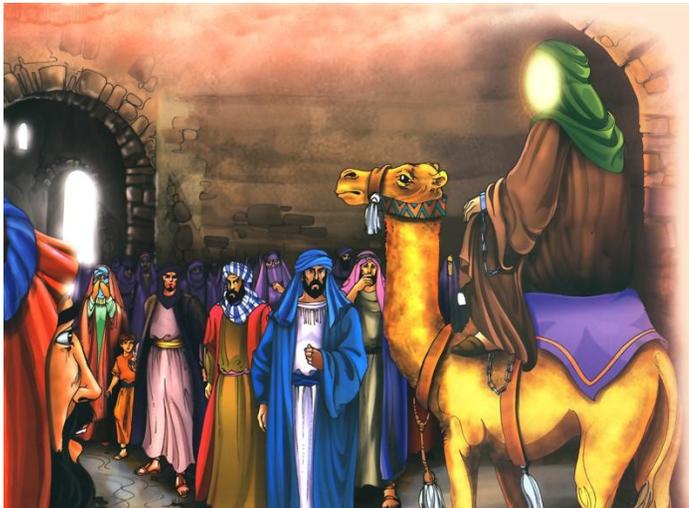
## RASŪL ALLĀH (S)'S HIJRAH TO MADĪNAH

When the Quraysh found out that *Rasūl Allāh* (S) had left Makkah, they sent men to block all routes leading to Madīnah, and hired expert guides to trace his footprints in the desert. They promised a reward of 100 camels to the person who would find him. Soon everyone in Makkah was out looking for him.

One of the best trackers traced the footprints of *Rasūl Allāh* (S) to the Cave of Thawr. However, when the Quraysh came to the cave, they saw its entrance blocked by a spider's web and a bird's nest. They thought it was impossible for anyone to enter the cave without breaking the web and the eggs, so they returned to Makkah to look elsewhere.

Once the Quraysh were gone, *Rasūl Allāh* (S) and Abū Bakr left the cave and continued their journey to Madīnah, travelling along the coastal route so as to avoid the Quraysh riders. They arrived at Qubā', a village just outside Madīnah, where a large number of Muslims were waiting to escort *Rasūl Allāh* (S) into Madīnah. *Rasūl Allāh* (S) waited in Qubā' for the arrival of Imām 'Alī (A). During this time, he laid the foundation of Masjid al-Qubā', the first *masjid* of Islam. It still exists in Madīnah today.

After the arrival of Imām 'Alī (A) and *Rasūl Allāh* (S)'s family in Qubā', they proceeded to Madīnah. The Muslims lined the streets of Madīnah eagerly awaiting to see *Rasūl Allāh* (S).



### IN SUMMARY

1. Why did the Quraysh of Makkah decide to kill *Rasūl Allāh* (S)?
2. Why did *Rasūl Allāh* (S) advise his companions to leave Makkah and go to Madīnah?
3. What role did Imām 'Alī (A) play in the *Hijrah* to Madīnah?
4. What is the name of the very first mosque built?

### DID YOU KNOW?



The Islamic calendar begins with the *Hijrah* of *Rasūl Allāh* (S) from Makkah to Madīnah.

### KEY POINTS



1. *Rasūl Allāh* (S) advised his companions to travel to Madīnah to avoid persecution from the Quraysh in Makkah.
2. When the Quraysh realised the Muslims were escaping to Madīnah, they decided that the only way to stop the spread of Islam was to kill *Rasūl Allāh* (S).
3. *Rasūl Allāh* (S) asked Imām 'Alī (A) to sleep in his bed whilst he escaped from Makkah so that the enemies would not know he had left.
4. *Rasūl Allāh* (S) waited for Imām 'Alī (A) to join him at Qubā' before entering Madīnah.

## LEARNING OBJECTIVES



1. What was the declaration of brotherhood?

2. Who were the *Muhājirūn* and the *Anṣār*?

3. Who did *Rasūl Allāh* (S) take as his own brother?

## MY NOTES



## RASŪL ALLĀH (S)'S ARRIVAL IN MADĪNAH

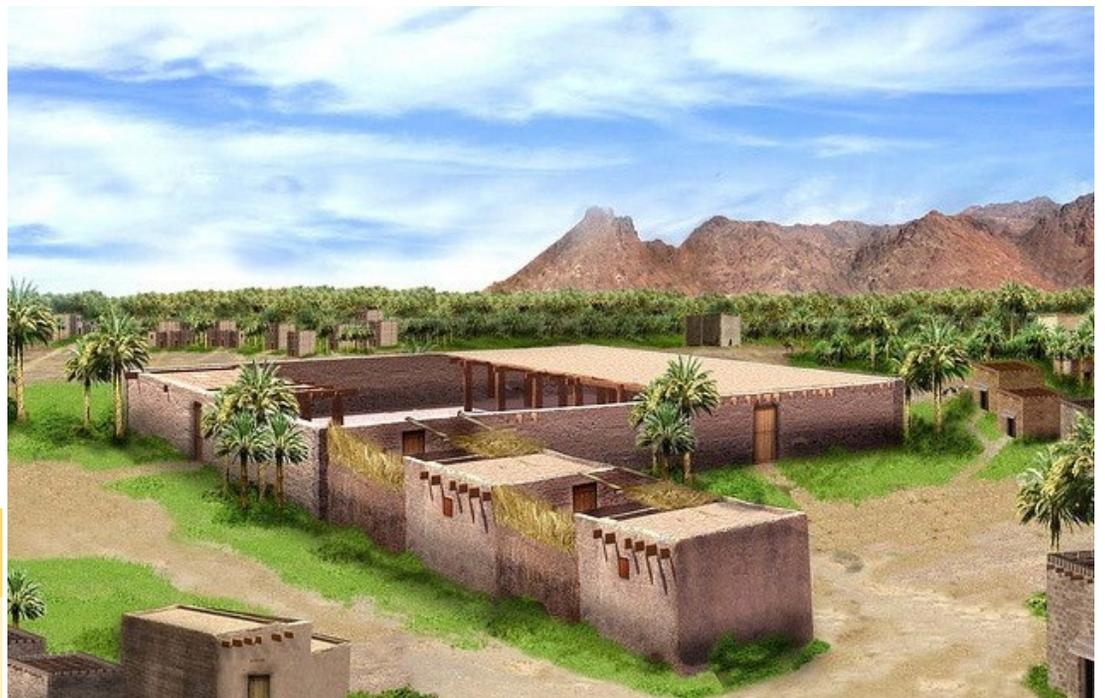
When *Rasūl Allāh* (S)'s camel came down at a place called "The Valley of Wadā'" and set its foot on the land of Madīnah, he came into view of the waiting people. They greeted him warmly and began singing in joy.

As *Rasūl Allāh* (S) entered the city of Madīnah, everyone wanted him to go and stay with them until a house was built for him. *Rasūl Allāh* (S) did not want to disappoint anyone so he said:

***"Let my camel walk. I shall stay wherever it kneels down."***

Everybody followed the camel eagerly to see where it would stop. The camel stopped and bent its knees on a large piece of land belonging to two orphan boys, Sahl and Suhayl. It was used for drying dates and agriculture. The nearest house was that of Abū Ayyūb al-Anṣārī. Abū Ayyūb was delighted to have the honour of hosting *Rasūl Allāh* (S), who stayed with him for about seven months, until his house next to the *masjid* was ready.

*Rasūl Allāh* (S) wished to build a *masjid* on the land where his camel had stopped. The orphans who owned the property wanted to give the land as a gift to him, but he refused the offer and paid them for the land. After the purchase, the ground was cleared of the trees and a *masjid* was built over it with clay and mud. The roof was made with palm wood and covered with palm branches and leaves. To one side, apartments were built for *Rasūl Allāh* (S) and his family, and on the other side rooms were provided for about 70 of the poorer people of Madīnah who had no house of their own.



## ACTIVITY



If you were a member of the *Anṣār* of Madīnah, how would you help your brother from the *Muhājirūn*?

## DECLARATION OF BROTHERHOOD

After his arrival in Madīnah, *Rasūl Allāh* (S) was faced with many new challenges. One of these was to settle the **Muhājirūn** in Madīnah. The *Muhājirūn* were his companions from Makkah who had performed the **Hijrah** with him. They were quite different in their culture and thinking compared to the *Anṣār* of Madīnah.

The Arabic word **Anṣār** means “Helpers”. The *Anṣār* were the people of Madīnah who had welcomed *Rasūl Allāh* (S) and the Muslims, and helped them settle in Madīnah. They were also divided into several tribes, mainly the Aws and the Khazraj. These two tribes had been fighting each other for many years.

*Rasūl Allāh* (S) asked all his companions to settle their differences and unite as Muslims.



The *Muhājirūn* had left their homes and property behind in Makkah, and many of them had nothing. *Rasūl Allāh* (S) therefore paired each of them with the *Anṣār* of Madīnah as brothers. The *Anṣār* gave half of their wealth to their Muslim brothers from Makkah so that they could start new lives in Madīnah.

At the end of all the pairings, only Imām ‘Alī (A) was left. He asked *Rasūl Allāh* (S) who his brother would be. *Rasūl Allāh* (S) said to him:

*‘O ‘Alī, you are my brother, in this world as well as the next!’*



### IN SUMMARY

1. Who were the *Muhājirūn*?
2. Who were the *Anṣār*?
3. Can you think of two reasons why it was necessary for *Rasūl Allāh* (S) to pair the *Muhājirūn* with the *Anṣār*?
4. Who did *Rasūl Allāh* (S) pair Imām ‘Alī (A) with?

### DID YOU KNOW?



Madīnah was originally known as Yathrib. Its name was changed to *Madīnat al-Nabī* (The City of the Prophet) after *Rasūl Allāh* (S)'s *Hijrah*.

### KEY POINTS



1. The **Muhājirūn** were *Rasūl Allāh*'s companions from Makkah who had migrated with him to Madīnah.
2. The **Anṣār** were the Muslims of Madīnah who welcomed *Rasūl Allāh* (S) and his companions from Makkah and helped them settle in Madīnah.
3. *Rasūl Allāh* (S) paired the *Muhājirūn* with the *Anṣār* as brothers so that they would overcome their differences and help each other.
4. *Rasūl Allāh* (S) paired Imām ‘Alī (A) with himself.

## LEARNING OBJECTIVES



1. What is the *Mi'rāj*?
2. How did *Rasūl Allāh* (S) travel to the heavens?
3. What did he see while on *Mi'rāj*?

## MY NOTES



## WHAT IS THE *MI'RĀJ*?

In the 11th year of his mission, just one year before the *Hijrah* to Madīnah, Allāh (SWT) decided to take *Rasūl Allāh* (S) on a special journey to the heavens to show him all the wonders of the universe.

Allāh (SWT) has mentioned this Night Journey (which is called the *Mi'rāj*) in the Qur'ān as follows:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ  
إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا  
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ



*Glory be to Him (Allāh) who carried His servant (Rasūl Allāh) on a journey by night from the Sacred Mosque (of Makkah) to the Farthest Mosque (Masjid al-Aqṣā in Jerusalem) whose area We have blessed, that We might show him (Rasūl Allāh) some of Our signs. Indeed He (Allāh) is the All-hearing, the All-seeing. [17:1]*

This happened on the 27th night of *Rajab*. *Rasūl Allāh* (S) was resting when the Angel *Jibrā'īl* came to him with a special horse with wings called *Burāq*. First *Rasūl Allāh* (S) went to the Ka'bah in Makkah to pray and then from there he flew on *Burāq* to Jerusalem, where he prayed at *Masjid al-Aqṣā*, the third Holiest *masjid* in Islam (after *Masjid al-Ḥarām* in Makkah and *Masjid al-Nabawī* in Madīnah).

After *Masjid al-Aqṣā*, *Jibrā'īl* flew besides *Rasūl Allāh* (S) and took him up to all the seven heavens one by one. There, *Rasūl Allāh* (S) saw many angels and he met the other previous prophets of Allāh (SWT). Allāh (SWT) then showed *Rasūl Allāh* (S) Paradise where all the faithful will live forever and he showed him Hell where the evil ones will be sent on the Day of Judgement.

Finally *Rasūl Allāh* (S) reached a place where he saw a "Curtain of Light". Just like Allāh (SWT) had talked to *Nabī Musa* from a burning bush on the mountain, Allāh (SWT) talked to *Rasūl Allāh* (S) directly from the Curtain of Light.



## ACTIVITY



List any 3 angels that *Rasūl Allāh* (S) met on *Mi'rāj*. What are their functions?

## WHAT DID RASŪL ALLĀH (S) SEE ON MI'RĀJ?

When *Rasūl Allāh* (S) entered *Jannah*, he saw some angels building palaces of gold, silver, rubies and other beautiful gemstones for the believers. Sometimes they would stop working. *Rasūl Allāh* (S) asked the angels why they stopped working and they said:

“When a believer on the earth says:

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

we build his/her palace. When he/she stops the *taṣbīḥ* of Allāh, we stop building his/her palace and gardens.”

In *Jahannam*, *Rasūl Allāh* (S) saw the raging fire of Hell and some terrible punishments that are waiting for people who are evil, commit sins and do not ask Allāh (SWT) for forgiveness.

*Rasūl Allāh* (S) also saw a huge angel who was able to count anything, including the number of raindrops. He asked him if there was anything he could not count. The angel said:

“When a *mu'min* recites *ṣalawāt* on *Rasūl Allāh* (S) and his family, the reward (*thawāb*) is so much that I cannot count it!”



*Rasūl Allāh* (S) also saw *Isrā'īl*, the Angel of Death, and *Isrāfīl*, the angel who will blow the Trumpet to end the world and then blow it again to bring everyone back to life.

By the miracle of Allāh (SWT), *Rasūl Allāh* (S) went on *Mi'rāj* and came back the same night. The next day when *Rasūl Allāh* (S) told people about his journey to the heavens and what he had seen, some people did not believe him. He told them exactly what *Masjid al-Aqṣā* looked like in Jerusalem and some people who had been to Jerusalem confirmed his words were true. He also told the Quraysh in Makkah that while he was flying, he saw a caravan that was coming towards Makkah that had lost their camel and were looking for it. Shortly after, the caravan arrived in Makkah and confirmed that the previous night they had lost their camel.

### IN SUMMARY



1. What is the *Mi'rāj*?
2. When did *Mi'rāj* take place?
3. Which places did *Rasūl Allāh* (S) visit on this night journey?
4. What did he see in the heavens?

### DID YOU KNOW?



When *Rasūl Allāh* (S) was on *Mi'rāj*, Allāh (SWT) taught him how to pray the five daily prayers.

It is said that the *ṣalāh* is the *Mi'rāj* of a *Mu'min*. This is because a *Mu'min* can get very close to Allāh (SWT) through *ṣalāh*, just as *Rasūl Allāh* (S) got very close to Allāh (SWT) in *Mi'rāj*.

### KEY POINTS



1. *Rasūl Allāh* (S) went on a night journey to the heavens on the 27th of *Rajab*. This journey is known as *Mi'rāj*.
2. Angel *Jibrā'īl* accompanied *Rasūl Allāh* (S) on this journey. *Rasūl Allāh* (S) travelled on a special horse called *Burāq*.
3. *Rasūl Allāh* (S) saw the seven heavens and met some past *anbiyā'*. He also saw *Jannah* and *Jahannam*.
4. *Rasūl Allāh* (S) came very close to Allāh (SWT) on this journey, and Allāh (SWT) spoke to him directly through a curtain of light.

## LEARNING OBJECTIVES



1. An introduction into the life of Imām Zayn al-'Abidīn (A)
2. An introduction to *al-Ṣaḥīfah al-Sajjādiyyah*

## MY NOTES



## IMĀM ZAYN AL-'ABIDĪN (A)

Imām 'Alī Zayn al-'Abidīn (A) is our fourth Imām. His father Imām al-Ḥusayn (A) taught him all the knowledge that had been passed down to him by *Rasūl Allāh* (S) and his father Imām 'Alī (A).

### Key Facts

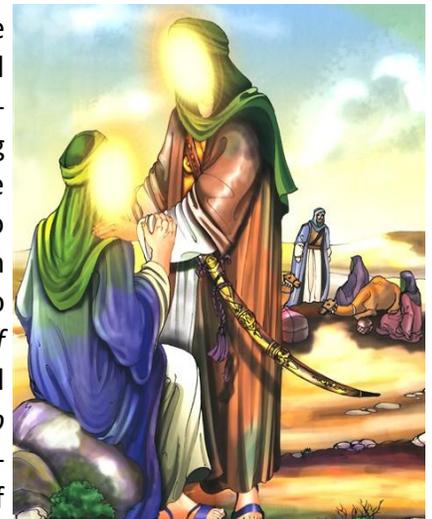
**Birth date:** 5<sup>th</sup> *Sha'bān* 38 AH in Madīnah

**Father:** Imām al-Ḥusayn (A)

**Mother:** *Sayyidah* Shahr Bānū. She was a Persian princess.

**Wafāt:** 25<sup>th</sup> *Muḥarram* 95 AH in Madīnah

Imām Zayn al-'Abidīn (A) was present in Karbalā' when his father Imām al-Ḥusayn (A) was killed. He was 23 years old at the time, but he was very ill and could not fight the enemies. Imām Zayn al-'Abidīn (A) lived for 34 years after Karbalā' during which time he used to teach people and guide them to Islam. He worshipped Allāh (SWT) so much that he was called "*Zayn al-'Abidīn*", which means "*The Beauty of the Worshippers*" and also "*Sayyid al-Sājīdīn*", which means "*The Master of those who do Sajdah*". Sometimes people would call him *al-Sajjād*, which also means "*One who does Sajdah a lot*". Every time Imām Zayn al-'Abidīn (A) remembered some favour or blessing of Allāh (SWT), he performed *sajdah* immediately to thank Allāh (SWT).



Imām Zayn al-'Abidīn (A) constantly mourned for his father and kept the memory of the tragedy of Karbalā' alive. He did this by organising *majālis* for the martyrs of Karbalā'. We follow this teaching of the Imām until today by attending *majālis* for Imām al-Ḥusayn (A).

The people of Madīnah respected the Imām very much. One day during Ḥajj Hishām ibn 'Abd al-Malik, the ruler of the time, tried to touch *Ḥajar al-Aswad* (the Black Stone in the corner of the Ka'bah) but could not get near the Ka'bah because of the large crowd gathered for Ḥajj. Then, as he was waiting, he saw the crowd move away and make a path for one man to come and touch the Black Stone. This was Imām Zayn al-'Abidīn (A). This made Hishām very angry and jealous, and he decided to poison the Imām.

The Imām was 57 years old when Hishām poisoned him. Imām passed away on the 25th of Muharram and is buried in Jannat al-Baqī' in Madīnah.

## ACTIVITY



Four Imāms have been buried in Jannat al-Baqī' in Madīnah. Can you name them?

## AL-ŞAHĪFAH AL-SAJJĀDIYYAH

One of the greatest collection of the teachings of Imām Zayn al-‘Abidīn (A) is a book called ***al-Şahīfah al-Sajjādiyyah***. This is a collection of *ad‘iyā’* (plural of *du‘ā’*) and *munājāt* taught by the Imām.

Imām Zayn al-‘Abidīn (A) was not able to give lectures in public due to the political situation at the time, so he taught his followers through these *ad‘iyā’* and *munājāt*.

The Imām also has a document in which he has listed the rights of Allāh (SWT) and the rights of other people on every Muslim. For example, it discusses the rights of parents, the rights of neighbours, the rights of friends, the rights of your body, and so on. This beautiful document is called the *Risālat al-Huqūq*.



Imām Zayn al-‘Abidīn (A) said:

***“Do good to others when they ask you for help even if they are not deserving of it.”***



## DID YOU KNOW?



Imām Zayn al-‘Abidīn (A) has said:

Do not keep friends with five types of people:

- \* a liar
- \* an open sinner
- \* a miser
- \* a foolish person and
- \* A person who breaks relations with his or her family

## KEY POINTS



1. Imām ‘Alī Zayn al-‘Abidīn (A) is our 4th Imām. His father is Imām Husayn (A) and his mother is Lady Shahr Bānū.
2. He was born in Madīnah on 5th Sha‘bān 38 AH.
3. He worshipped Allāh (SWT) a lot, which is why people gave him the title *Zayn al-‘Abidīn* (Beauty of the Worshippers).
4. He started the tradition of *majālis* to remember the tragedy of Karbalā’.
5. His beautiful supplications, which contain many lessons for us, have been compiled into a book called *al-Şahīfah al-Sajjādiyyah*.

## IN SUMMARY



1. Who are the parents of Imām Zayn al-‘Abidīn (A)?
2. What does the title "*Zayn al-‘Abidīn*" mean? Why was he given this title?
3. What important tradition did Imām Zayn al-‘Abidīn (A) start after the tragedy of Karbala?
4. What is *al-Şahīfah al-Sajjādiyyah*?
5. Why did Hishām b. Abd al-Malik poison the Imām?
6. Where is the Imām buried?

## LEARNING OBJECTIVES



1. An introduction into the life of Imām Muḥammad al-Bāqir (A).

2. The spread of knowledge during the time of Imām al-Bāqir (A).

## MY NOTES



## IMĀM MUḤAMMAD AL-BĀQIR (A)

Imām Muḥammad al-Bāqir (A) is our 5th Imām.

### Key facts

**Birth date:** 1<sup>st</sup> *Rajab* 57AH in Madīnah

**Father:** Imām ‘Alī Zayn al-‘Abidīn (A)

**Mother:** *Sayyidah Fāṭimah* (A), the daughter of Imām al-Ḥasan (A).

**Wafāt:** 7<sup>th</sup> of *Dhū’l-Ḥijjah* 114 AH

Imām al-Bāqir (A) was present in Karbalā’ when his grandfather Imām al-Ḥusayn (A) was killed. He was four years old at the time. After Karbalā’, he lived for 34 years with his father Imām Zayn al-‘Abidīn (A). He became Imām after the death of his father, and his period of *Imāmah* lasted 18 years.

Imām Muḥammad al-Bāqir (A) is famous for the knowledge he spread amongst the Muslims. The title *al-Bāqir* or *Bāqir al-‘Ulūm* (in full) “*The One who Opens Up Doors of Knowledge and Brings Out its Treasures*”.

One day, Jābir ibn ‘Abd Allāh al-Ansarī, an old companion of *Rasūl Allāh* (S) came to the Imām and said, “*Rasūl Allāh* (S) has sent you *salām*”. The people were amazed to hear this and asked Jābir what he meant. Jābir said that he once saw Imām Ḥusayn (A) as a young boy sitting on *Rasūl Allāh* (S)’s lap. *Rasūl Allāh* (S) pointed to his grandson Ḥusayn (A) and said to Jābir, “**O Jābir, this son of mine will have a son called ‘Alī. On the Day of Judgement he will be known as Sayyid al-‘Abidīn (the Leader of Worshippers). And that son will have another son called Muḥammad, who will split open knowledge and spread it. O Jābir, you will live to see him. When you see him, give him my salām!**”

Imām Muḥammad al-Bāqir (A) lived to see the times of many caliphs and whenever they had a problem they could not resolve, they would ask him for help and advice. Everyone who saw him was attracted to him because of his knowledge and excellent character. Even those who disliked him out of ignorance would change their attitude and start loving and following him once they met him.

The Abbasid Caliph Hishām ibn. ‘Abd al-Malik felt threatened by the presence of



## ACTIVITY



Both of Imām Muḥammad al-Bāqir’s grandfathers were Imāms. Can you draw a family tree to show this?

the Imām and had him poisoned. Imām al-Bāqir (A) spent the last moments of his life with his son Imām al-Ṣādiq (A) besides him. He is buried in Jannat al-Baqī in Madīnah.

### IMĀM AL-BĀQIR (A)'S ADVICE FOR HIS SHĪ'AH

*“O our Shī'ah!*

*For those who love us: Listen to and understand our instructions: Never lie when you speak; when you make a promise always fulfil it and always be faithful to what you are trusted with, whether it is for a friend or an enemy; be generous with your wealth; love each other with your hearts; give charity to the poor amongst you; be united in all matters; never cheat others or let mistrust come in between you; seek help from Allāh (SWT) and be patient; for the earth is ruled by whoever Allāh (SWT) allows and the end shall be for the pious.”*



**I advise you of five things:**  
**If someone oppresses you, don't oppress him or her**  
**If someone cheats you, don't cheat him or her**  
**If you are called a liar, don't get angry;**  
**If you are flattered or praised, don't rejoice, and**  
**If you are blamed wrongly, don't get upset.**

#### IN SUMMARY

1. What does the title *al-Bāqir* mean?
2. What did *Rasūl Allāh (S)*'s companion Jābir ibn. 'Abd Allāh al-Ansarī say to Imām al-Bāqir?
3. Can you remember any three pieces of advice from Imām al-Bāqir?

#### DID YOU KNOW?



During the time of Caliph 'Abd al-Malik ibn. Marwān, Muslims were using Roman currency for trade. A problem occurred between the Muslims and the Romans, so the Roman emperor refused the Muslims to use Roman coins. 'Abd al-Malik asked the Imām for advice. Imām advised the Caliph to introduce new Islamic currency, and showed him how to make the new coins.

#### KEY POINTS



1. Imām Muḥammad al-Bāqir (A) is our 5th Imām. He was born in Madīnah.
2. His title al-Bāqir means *“The One who Opens Up the Doors of Knowledge”*.
3. Imām al-Bāqir (A)'s period of *Imāmah* lasted 18 years. He lived to see the times of many caliphs. He was well respected. He spread a lot of knowledge and taught many students.
4. The Caliph Hishām b. Abd al-Malik felt threatened by the Imām and poisoned him. He is buried in Madīnah.

## LEARNING OBJECTIVES



1. There are two periods of *ghaybah* of Imam al-Mahdī (A).
2. One of the ways in which we can communicate with Imam al-Mahdī (A) is by writing an *'arīḍah* to him.

## MY NOTES



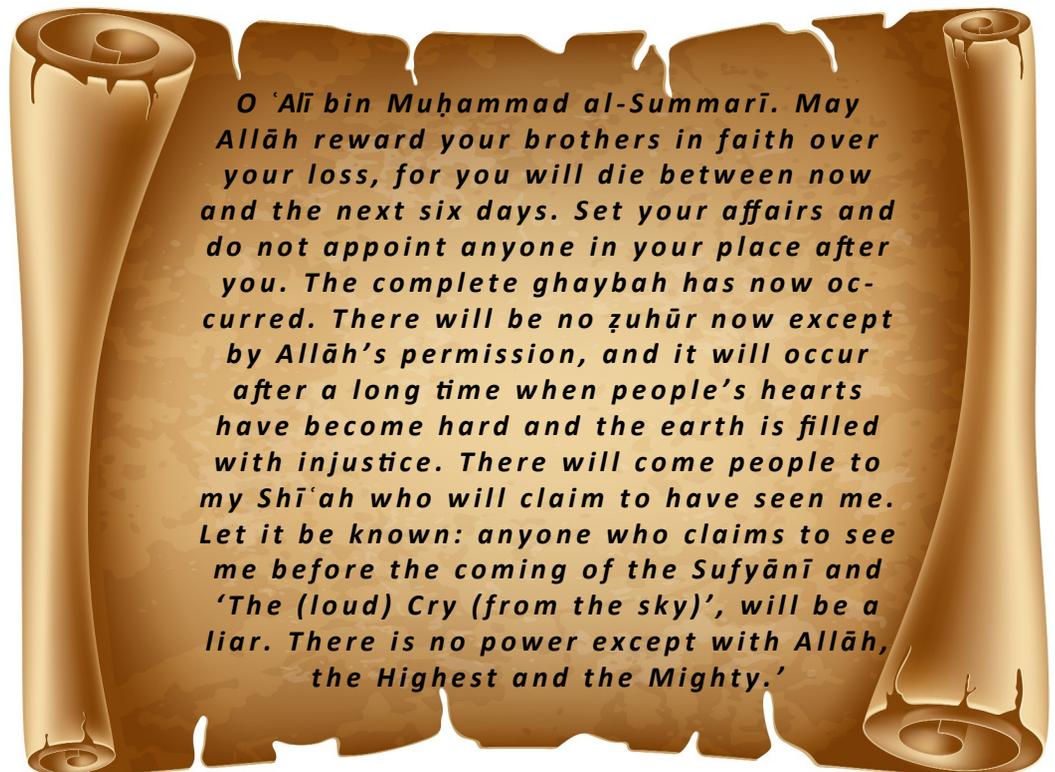
### AL-GHAYBAH AL-ŞUGHRĀ OF IMĀM AL-MAHDĪ (A)

Imām al-Mahdī (A) is our 12th and last Imām. He is our living Imām.

Imām al-Mahdī (A) is currently in **ghaybah**. This means that we cannot see him. He will reappear when Allāh (SWT) wills.

The Imām first went into *ghaybah* after his father Imām Ḥasan al-'Askarī (A) passed away. This *ghaybah* lasted for 69 years. This period of *ghaybah* is called **al-Ghaybah al-Şughrā** (The Minor Occultation). During this *ghaybah*, the Imām appointed 4 representatives and communicated with his Shī'ahs through them.

6 days before the fourth representative passed away, the Imām wrote a letter to him telling him that he was now going into **al-Ghaybah al-Kubrā** (The Major Occultation), and he would no longer appoint any direct representative. Here is the letter the Imām's wrote to his representative:



The **Sufyānī** mentioned by the Imām is an evil man from the descendants of Abū Sufyān who will come just before Imām al-Mahdī (A) to create mischief on the earth.

The **shout** is a loud cry announcing the reappearance of the Imām. It will be heard everywhere just before the coming of the Imām, and everyone will understand it in their own language.

## ACTIVITY



Write an *'arīḍah* to Imām al-Mahdī (A). What would you like to tell the Imām in your letter to him?

## WRITING AN 'ARĪDAH TO IMĀM AL-MAHDĪ (A)

Waiting for the *zuhūr* (reappearance) of Imām al-Mahdī (A) is called *Intizār*. It is not only the Shī'ah or the Muslims who are waiting for someone to come and establish peace and justice on the earth. All major religions believe that a saviour will come and remove injustice from this world.

We should never doubt in the existence of Imām al-Mahdī (A). If Allāh (SWT) could raise *Rasūl Allāh* (S) all the way to the heavens during *Mi'rāj*, and to raise *Nabī 'Īsā* (A) and keep him alive until he returns, it is very easy for Allāh (SWT) to keep someone alive on the earth for a long time.

During the *ghaybah* of the Imām (A), we should constantly remember him and communicate with him. We can do this by asking Allāh (SWT) through him, praying for his safety and thinking about him. We can also communicate with the Imām (A) by writing a letter to him. This is known as an '*arīdah*. He also prays for his Shī'ah, and eagerly awaits the time of his reappearance.



### IN SUMMARY

1. What is *al-Ghaybah al-Ṣuġhrā*?
2. How many direct representatives did Imam al-Mahdī (A) appoint during *al-Ghaybah al-Ṣuġhrā*?
3. Who is the *Sufyāni*?
4. How can we communicate with our Imām?

### DID YOU KNOW?



When dropping the '*arīdah* in water, we address Ḥusayn bin Rūḥ, the third representative of Imām al-Mahdī (A), as follows:

***“O Ḥusayn bin Rūḥ, Salāmun ‘Alaykum. I bear witness that you died in the path of Allāh, so you are alive and sustained by Allāh. I am addressing you in your life which you lead with Allāh – this is my note and wishes to my master and Imām, so please hand it over to him for you are indeed trustworthy.”***

### KEY POINTS



1. Imām al-Mahdī (A) is our living Imām. He is in *ghaybah*, and will reappear when Allāh wills.
2. The Imām first went into *ghaybah* when his father passed away. This *ghaybah* was called ***al-Ghaybah al-Ṣuġhrā***. It lasted 69 years.
3. Imām directly appointed 4 representatives during this time. When the 4th representative was about to die, Imām wrote to him telling him that he was now going into ***al-Ghaybah al-Kubrā***, and would not appoint any direct representatives.

## LEARNING OBJECTIVES



1. Understand the role of the *A'immah* (A) in spreading knowledge.

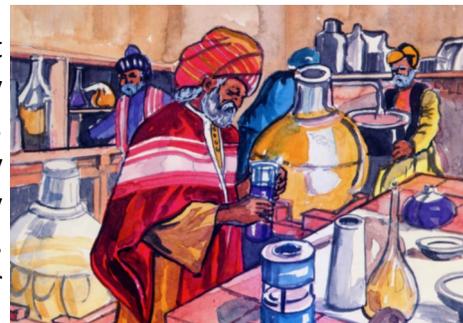
2. Understand the contribution of Muslims to Science.

## MY NOTES



## JĀBIR BIN HAYYĀN – THE FATHER OF MODERN CHEMISTRY

Our *A'immah* (A) were the most knowledgeable people of their times. They took every opportunity to teach others. However, some of the *A'immah* (A) lived very difficult lives and could not teach openly. They were watched constantly by the ruling caliphs, and were sometimes under house arrest or imprisoned.



Imām Muḥammad al-Bāqir (A) and his son Imām Ja'far al-Ṣādiq (A) had thousands of students, and supervised the writing of hundreds of books during their times.

One of the most famous students of Imām al-Ṣādiq (A) is **Abū Mūsā Jābir ibn Ḥayyān**, also known as Geber. He learnt many things from the Imām, and was a chemist, astrologer, engineer, astronomer, philosopher and physicist. However, his greatest contribution is in chemistry, and he is known as the “Father of Chemistry”.

He performed many new chemical experiments in his time and perfected scientific techniques. He insisted on performing experiments to prove his theories. He studied the properties of metals, and showed how acids can be made in the laboratory.

He wrote many books, including *Kitāb al-Kīmīyā'* and *Kitāb al-Sab'īn*. His books were translated into Latin and other European languages, enabling scholars in Europe to benefit from his work. His work in chemistry was so important that the development of chemistry in Europe can be traced directly back to him.

Many of his books have been preserved and are still available today.

## ACTIVITY



In the past, Muslims were at the forefront of science and education, but today we are no longer leading in these fields. Can you think of why this is the case, and how Muslims can once again excel in knowledge and science?



## MUHAMMAD AL-KHWĀRIZMĪ - THE FATHER OF ALGEBRA

Muḥammad ibn Mūsā Al-Khwārizmī was a mathematician, astronomer and geographer. He was perhaps one of the greatest mathematicians who ever lived. He was the founder of several branches and basic concepts of mathematics.

His work on algebra was outstanding. He explained the subject in a systematic form, and developed solutions for different types of equations. This important work made him the father of Algebra.

Al-Khwārizmī also worked on measuring the size of the earth, charted a map of the globe, and contributed to work related to clocks, sundials and astrolabes.

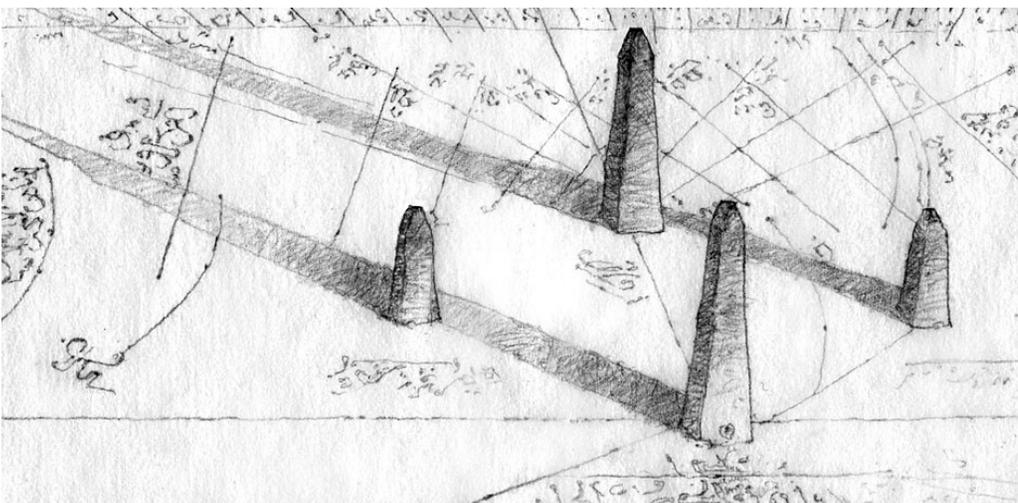
He wrote many books, some of which were translated into Latin. European scientists and mathematicians used his books to learn and develop mathematics further.



### DID YOU KNOW?



Below is A page from Muḥammad Al-Khwārizmī's book on Algebra



### KEY POINTS



1. The A'immaḥ (A) were the most knowledgeable people of their time.
2. They took every opportunity to spread knowledge by teaching others, but the rulers of the time did not usually allow the A'immaḥ (A) to teach in public.
3. Thousands of students learnt from the A'immaḥ (A). Some of them became famous scholars and scientists.

### IN SUMMARY



1. Why were some of the A'immaḥ (A) able to teach more students than others?
2. Who is the father of modern chemistry?
3. Who is the father of Algebra?
4. How have we benefited from Muslim scientists?