ZAINABIA ACADEMY

BAB UL HAWAIJ

DEENIYAT

Level -6



بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ



Full Name: _____

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DATE	HOME WORK	PARENTS INITIALS

ZAINABIA ACADEMY

DEENIYAT LEVEL-6 TEACHING SCHEDULE

AQAID | FIQH | TARIKH | AKHLAQ

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		LESSONS FOR FIRST TERM	
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	3.	1.QĪṢAṢ AL-ANBIYĀʾ - NABĪ HŪD (A) AKHLAQ LINK: PRIDE AND ARROGANCE	-64- -66-
	4.	2. THE ROLE & NECESSITY OF PROPHETHOOD 13.AKHLAQ: JEWELLERY & FRAGRANCES	-27- -120-
	5.	2. TIME OF ṢALĀH	-52-
	6.	2. QIṢAṢ AL-ANBIYĀʾ : NABĪ ṢĀLIḤ (A) AKHLAQ LINK: TEASING	-68- -70-
		1st TERM EXAM DAY	
		LESSONS FOR SECOND TERM	
	7.	3. THE QUALITIES & NECESSITY OF IMĀMAH 8.THE AʾIMMAH (A): IMĀM ZAYN AL-ʿABIDĪN (A)	-33- -96-
	8.	3. TAʿQIBĀT AL-ṢALĀH AKHLAQ LINK: SUPPLICATION	-54- -98-
	9.	4.RASŪL ALLĀH (S) - PART 1 AKHLAQ LINK: RESPECT FOR PARENTS	-76- -78-
	10.	5.RASŪL ALLĀH (S) - PART 2 AKHLAQ LINK: LEADERSHIP IN ISLAM	-82- -84-
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	12.	7.RASŪL ALLĀH (S) - PART 4 AKHLAQ LINK: ʿAṡABĪYYAH	-90- -92-
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ZAINABIA ACADEMY

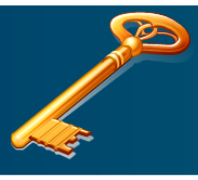
DEENIYAT LEVEL-6 TEACHING SCHEDULE

AQAID	FIQH	TARIKH	AKHLAQ

LESSONS FOR THIRD TERM

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	14.	4. THE WORLD OF ANGELS 3.QIṢAṢ AL-ANBIYĀʾ : NABĪ YŪNUS (A) AKHLAQ LINK: FORGIVENESS -	-38- -72- -74-
	15.	4. ṢALĀT AL-QAṢR	-56-
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	19.	10.THE AʾIMMAH (A): IMĀM AL-MAHDI (A) ʿAQĀʾID LINK: IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 AND 2)	-104- -106-
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		3rd TERM EXAM DAY	

KEY FEATURES OF THIS BOOK



The Madressa Syllabus has been divided by four key subjects, each colour coded for ease of reference:

ʿAQĀʾID - BELIEFS

FIQH - ISLAMIC LAW

AKHLĀQ - MORALS AND ETHICS

TĀRĪKH - HISTORY

For Classes 1-3, lessons are ordered to link to previous lessons and to provide a flow in learning.

For Classes 4-10, lessons in the manual have been categorised in 3 major categories; combining Akhlaq and Tarikh together as 'Morals, Ethics & History'. Here, lessons of Tarikh have been arranged linking to a subject in Akhlaq that shares a common theme or is a lesson from the Tarikh subject.

Within each lesson, you will see clear titles and subtitles as well as the use of symbols and colour coded boxes representing different features of the lesson. Below you will find a summary.

In some places you may also see 'Du'a boxes that highlight a key 'Du'a related to the lesson.

We have also easily identified Qur'anic verses and Hadith by the following symbols:

Qur'anic Verse

Hadith

LEARNING OBJECTIVES

The learning objectives have been clearly identified at the beginning of every lesson.

LEARNING OBJECTIVES

Purple boxes at the beginning of the lesson indicate the learning objectives for the lesson

MY NOTES

MY NOTES

A section for notes has been provided where there is place, for students to jot down their own notes for the lesson.

DID YOU KNOW?

This box contains interesting facts related to the lesson.

DID YOU KNOW?

Each lesson will have a "Did you know' box prior to conclusion of the lesson stating related and interesting facts

KEY POINTS

At the end of every lesson, a summary of the key points helps with revision and summarising the lesson.

KEY POINTS

Every lesson has key points that are summarised at the end for students to review and remind themselves of what the highlights of the lesson were.

ACTIVITY

Every lesson has an activity which students can conduct in the classroom to make the lesson fun, exciting and memorable.

ACTIVITY

The activity helps students better understand the lesson and how to relate to the key points in the lesson.

IN SUMMARY

This box contains questions which enable the student work out how much of the lesson they have understood.

IN SUMMARY

Summary questions enable students to see how much of the lesson they have understood and which areas need revision.

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THEOLOGY (BELIEFS)
ʿAQĀʾID

What is ʿAqāʾid?

ʿAqāʾid (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)

Why Study ʿAqāʾid?

The study of ʿAqāʾid 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 understand the purpose of our religion and to live by its morals and values.

REFERENCE

5.1 RELIGION, SOCIETY & THE BELIEF IN GOD

LEARNING OBJECTIVES

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

MY NOTES

BELIEF IN GOD IS A NATURAL INSTINCT

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

The Holy Prophet (S) said:

كُلُ مَولُودٍ يُولَدُ عَلَى الْفِطْرَةِ
ثُمَ أَبَوَاهُ يُهَودَانَهُ أَوْ يُنَصِرَانَهُ أَوْ يُمَجِسَانَهُ

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

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

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

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

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

ACTIVITY

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

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

MY NOTES

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



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

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

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

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

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

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

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

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

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

5.1 RELIGION, SOCIETY & THE BELIEF IN GOD

DID YOU KNOW?

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

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

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

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

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

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

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



It is therefore very important that we Muslims, as ambassadors of our great faith, try to portray a true and positive image of Islam.

KEY POINTS

1. Our fiṭrah is our natural instinct. We are born with it. It guides us to believe in God.

2. Everyone is born with this pure fiṭrah, but as they grow up, they may decide to ignore it and pollute it, causing them not to believe in God.

3. Some people refuse to believe in God because of various misunderstandings they have about God.

4. A small number of evil people are using our beautiful religion as a cover for their evil deeds, which has caused non-Muslims to question Islam.

5. We have to be ambassadors for our faith and show people its true reality.

IN SUMMARY

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

ACTIVITY PAGE

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

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

_____

_____

_____

_____

_____

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

_____

_____

_____

_____

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

_____

_____

_____

_____

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

_____

_____

_____

_____

_____

5.2 THE PROPHETS & MESSENGERS OF ALLĀH (SWT)

LEARNING OBJECTIVES

1. Understand the basic difference between anbiyāʾ and rusul
3. Introduction to how Allāh (SWT) communicates with His prophets
4. Introduction to the ūlūʾl-ʿazm prophets

MY NOTES

ACTIVITY

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

NUBUWWAH - AN INTRODUCTION

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

Singular	Plural
A Prophet (*Nabī*)	Prophets *(Anbiyāʾ)*
A Messenger (*Rasūl*)	Messengers *(Rusul)*

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



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

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

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

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

THE ŪLŪʾL-ʿAZM PROPHETS

MY NOTES

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

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

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

The greatest among the prophets were the 5 ūlūʾl-ʿazm prophets:

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

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

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

Be steadfast [Oh Muḥammad], like those messengers of firm resolve (ūlūʾl-ʿazm)... [46:35]

HOW DOES ALLĀH (SWT) COMMUNICATE WITH THE ANBIYĀʾ?

Allāh (SWT) mentions in the Qurʾān how He speaks to His messengers (rusul) and prophets (anbiyāʾ):

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ

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

5.2 THE PROPHETS & MESSENGERS OF ALLĀH (SWT)

DID YOU KNOW?

Some anbiyāʾ are still alive until today. Some among them are:
1. Nabī ʿIsā (A)
2. Nabī Ilyās (A)
3. Nabī Idrīs (A)

MY NOTES

KEY POINTS

1. The Arabic word for prophet is nabī (plural: anbiyāʾ).

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

3. There are 5 ūlūʾl-ʿazm prophets: Nūḥ (A), Ibrāhīm (A), Mūsā (A), ʿIsā and Muḥammad (S).

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

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

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

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

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



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

3. **Through an angel** - Allāh (SWT) sent Angel Jibrāʾīl to the anbiyāʾ and rusul with His messages.

IN SUMMARY

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

ACTIVITY PAGE

GUESS WHO?

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

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

_____

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

_____

3) We are the five ūlūʾl-ʿazm prophets. Can you name us?

_____

_____

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

_____

TRUE OR FALSE

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

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

_____

2) All the prophets were angels.

_____

3) The Ūlūʾl-ʿAzm prophets reached their lofty levels because of their wealth and fame.

_____

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

_____

5) Prophet ʿĀdam (A) was one of the Ūlūʾl-ʿAzm prophets.

_____

5.3 AHL AL-KISĀʾ (A): THE CHOSEN FIVE

LEARNING OBJECTIVES

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

MY NOTES

ACTIVITY

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

WHO ARE THE AHL AL-KISĀʾ?

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

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

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

WHAT IS ḤADĪTH AL-KISĀʾ?

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

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

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

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

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي وَحَامَّتِي

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

لَحْمُهُمْ لَحْمِي وَدَمُهُمْ دَمِي

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

يُؤْلِمُنِي مَا يُؤْلِمُهُمْ

Whoever hurts them, hurts me too.

وَيَحْزُنُنِيْ مَا يَحْزُنُهُمْ

Whoever displeases them, displeased me too.

أَنَا حَرْبٌ لِّمَنْ حَارَبَهُمْ

I am at war with those at war with them.

وَسِلْمٌ لِّمَن سَالَمَهُمْ

I am at peace with those at peace with them.

وَعَدُوٌّ لِّمَنْ عَادَاهُمْ

I am the enemy of their enemies.

وَمُحِبٌّ لِّمَنْ أَحَبَّهُمْ

And I am the friend of their friends.

إِنَّهُم مِّنِّي وَأَنَا مِنْهُمْ

They are from me and I am from them.

فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتِكَ وَغُفْرَانِكَ وَرِضْوَانِكَ عَلَيَّ وَعَلَيْهِمْ

وَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرهُمْ تَطْهِيراً

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

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

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

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

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

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

MY NOTES

5.3 AHL AL-KISĀʾ (A): THE CHOSEN FIVE

DID YOU KNOW?

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

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

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

KEY POINTS

1. The Ahl al-Kisāʾ are 5: Prophet Muḥammad (S), Imam ʿAlī (A), Sayyidah Fāṭimah (A), Imām al-Ḥasan (A) and Imām Ḥusayn (A).

2. In the "Event of the Cloak", Ḥadīth al-Kisāʾ, Allāh (SWT) revealed Āyat al-Taṭhīr, which shows that the Ahl al-Bayt (A) are maʿṣūm.

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

THE SPECIAL STATUS OF SAYYIDAH FĀṬIMAH (A)

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

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

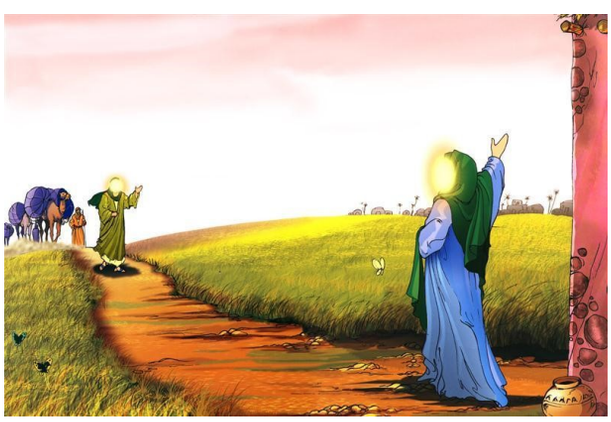
"Oh Allāh, for the sake of Muḥammad, ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, turn towards me (in forgiveness)."

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

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

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

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



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

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

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

IN SUMMARY

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

ACTIVITY PAGE

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

Who	**Where**
What happened...	

First	**Next**	**Last**

5.4 QIYĀMAH

LEARNING OBJECTIVES

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

MY NOTES

ACTIVITY

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

WHY QIYĀMAH?

After Tawḥīd, the most important foundation of Islam and the most emphasised subject in the Qurʾān is the belief in life after death.

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

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

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

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

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

Allāh (SWT) asks us in the Qurʾān:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُونَ

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

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

Imām ʿAlī (A) has said:
"This world is a place to leave behind and the Hereafter is the everlasting residence."

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

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

MY NOTES

QIYĀMAH IN THE QUR'ĀN

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

Al-Ākhirah - The Hereafter:

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

He is Allāh; there is no god but He. All praise is due to Him in this life and the **Hereafter**, and His is the Judgement, and to Him you shall be brought back. [28:70]

Yawm al-Qiyāmah - The Day of Resurrection:

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

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

Yawm al-Ḥisāb - The Day of Reckoning:

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

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

5.4 QIYĀMAH

DID YOU KNOW?

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

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

Sūrat al-Qiyāmah is the 75th sūrah in the Holy Qurʾān.

Al-Sāʿah - The Hour:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

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

Al-Ḥāqqah - The Sure Reality:

الْحَاقَّةُ ، مَا الْحَاقَّةُ ، وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

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

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



KEY POINTS

1. There are many different names in the Qurʾān used to refer to the Day of Judgment.

2. On the Day of Judgment, we will all be judged for our actions. Those who were good in this life will be rewarded and those who were evil will be punished.

3. If Allāh (SWT) did not judge us for our deeds, we would not feel the need to be good and avoid evil.

IN SUMMARY

1. What is the meaning of Qiyāmah?

2. Why is it necessary to believe in Qiyāmah?

3. List any 3 names used in the Qurʾān to refer to the Day of Judgement, and give their meanings.

4. How can we prepare ourselves for the day of Qiyāmah?

ACTIVITY PAGE

1) Fill in the blank boxes:

Name	Meaning	Verses
Al-Ḥāqqah		
	The Day of Resurrection	
Al-Sāʿah		
		[40:27]
	The Hereafter	

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

_____

_____

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

5.5 NIYYAH

LEARNING OBJECTIVES

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

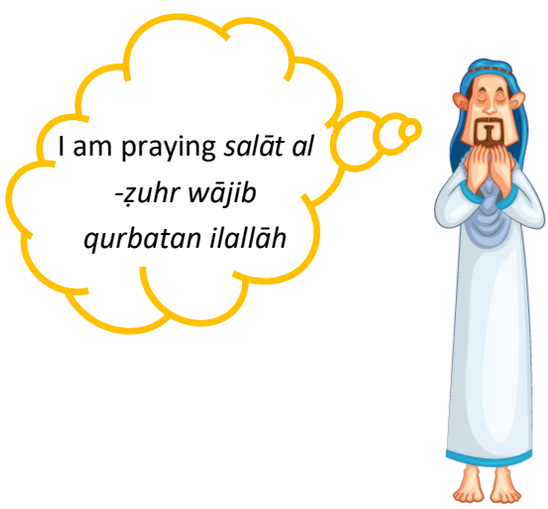
MY NOTES

WHAT IS NIYYAH?

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

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

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



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

When we perform wuḍūʾ, our niyyah is:
“I am performing wuḍūʾ, **qurbatan ilallāh**.”

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

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

ACTIVITY

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

Imām al-Ṣādiq (A) says:

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

QURBATAN ILALLĀH

MY NOTES

How do we get closer to Allāh (SWT)?



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

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

أَلْقَلْبُ حَرَمُ اللهِ وَ لاَ تُسْكِنُوا حَرَمَ اللهِ غَيْرَ الله

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

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



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

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

REFERENCE

5.5 NIYYAH

DID YOU KNOW?

The Holy Prophet (s) said:

إِنَّمَا الْاَعْمَالُ بِالنِّيَاتِ

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

MY NOTES

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

مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

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

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

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

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

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

KEY POINTS

1. Niyyah means intention.

2. The niyyah is the most important step before every action.

3. The niyyah for all acts of worship should be "qurbatan ilallāh", which means that we are performing the act to get closer to Allāh (SWT).

4. Any act which is not done with the intention of getting closer to Allāh (SWT) is not accepted.

IN SUMMARY

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

ACTIVITY PAGE

FILL IN THE BLANKS

A word bank has been given to you below.

1. Intention in Arabic is called _____.

2. When we perform any Islamic act like _____, _____ or ṣawm, we must have an intention.

3. Once we become _____ , fasting is obligatory upon us in the month of _____.

4. Our intention should be "qurbatan _____".

5. The _____ is the sanctuary of Allāh (SWT).

6. If we perform any _____ or _____ act without the correct intention, then it is not accepted.

7. Anyone who performs a small act for the sake of Allāh (SWT), He will make the deed _____ than its worth.

8. Qurbatan ilallāh means to gain proximity to _____.

9. The Holy Prophet has said "Verily, _____ are judged by the _____ behind them."

heart	intentions	Allāh (SWT)	ṣalāh	wājib	mustaḥab	wuḍūʾ	Ramaḍān	
ilallāh	bāligh	niyyah	greater	actions				

UNSCRAMBLE THE FOLLOWING WORDS:

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

2. **jiwāb** - _ _ _ _ _

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

4. **aṣmw** - _ _ _ _

01 ʿADĀLAH: 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 Qurʾān:

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُنْ 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 needs 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 Qurʾān:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعالَمِينَ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ...

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).



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. ʿAdālah 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).

IN SUMMARY

1. What is the meaning of ʿAdālah?

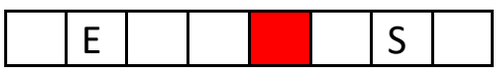
2. Why is Allāh (SWT) never unjust?

3. If Allāh (SWT) is Just, why is there so much injustice and suffering in the world?

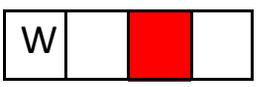
ACTIVITY PAGE

FILL IN THE CORRECT ANSWER IN THE BOX AND FIND THE MYSTERY WORD

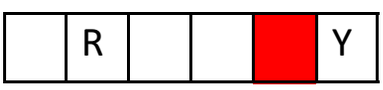
1. Allāh (SWT) is _____ . In other words, He is not dependent on anyone or anything.



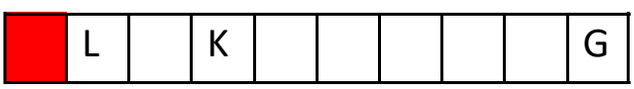
2. Allāh (SWT) is not _____ and hence cannot be forced to be unjust.



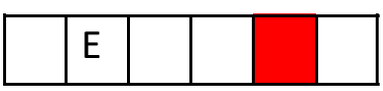
3. Allāh (SWT) is not _____ for anything.



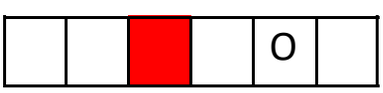
4. Allāh (SWT) is _____ . Hence, He is not unfair on anyone or anything due to any ignorance.



5. *'Indeed Allāh does not wrong (anyone) (even to the extent of) an atom's _____ …'*

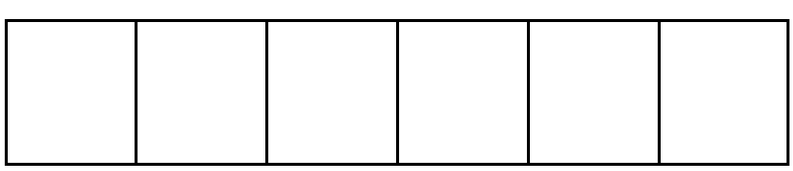


6. Everything takes place for a _____ .



Note down all the letters in the red boxes: _____

UNSCRAMBLE THESE LETTERS TO REVEAL THE MYSTERY WORD:



THE ROLE & NECESSITY OF PROPHETHOOD 02

WHY DO WE NEED ANBIYĀʾ?

Nubuwwah is one of the 5 Uṣūl al-Dīn (Roots of Religion). It refers to the belief in prophethood. Allāh (SWT) sent prophets (anbiyāʾ) to guide people to the right path.

Some people say that we don't need prophets to guide us as we already know what is good and bad through our intellects. However, the intellect only informs us regarding the basic truths, such as the idea that justice is good and lying is bad. Also, what we perceive as good or bad is not always correct. People often understand good and bad depending on where they are born and the culture they are raised in. For instance, what some people might believe to be good in China, might be regarded as bad in Brazil and vice versa.

Secondly, let us take an example of a very intelligent person who wishes to become a doctor. Even though she may be very intelligent, it would take her a very long time to realise and learn everything on her own. However with a teacher, she can quickly learn everything she needs to know, and then teach others as well.

Similarly, even if we are "good at heart", the teachings of a nabī guide us along the shortest and fastest path to success so that we don't have to learn by constantly making mistakes. Referring to the Qurʾān - the guidance that has been sent for us through the Holy Prophet (S) - Allāh (SWT) says that it guides us along the best and most upright path:

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. [17:9]



LEARNING OBJECTIVES

1. To briefly understand why we need prophets
2. To understand via the Qurʾān the different roles of a prophet
3. To be introduced to the timeless miracle of the Holy Prophet (S)

MY NOTES

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 anbiyāʾ 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 anbiyāʾ 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 maʿṣūm, 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 أَنِ 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 وَإِن كَانُوا مِن 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 وَأَنزَلْنَا 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 وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا 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):

رُّسُلًا مُّبَشِّرِينَ 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]

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 مُّنِيرًا

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):

الر ۚ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ 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 Qurʾān.

Our Holy Prophet (S) was the last of 124,000 prophets. Hence, one of his titles is **Khātam al-Anbiyā**ʾ, 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 Qurʾān 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 ʿajam which literally meant "those who spoke in an un 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 Qurʾān 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:

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا 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 Qurʾān 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."

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 anbiyāʾ.

2. Anbiyāʾ acted as role models. They were the most knowledgeable people of their time. Allāh (SWT) sent revelation to them, and gave them special miracles (muʿjizah) as a proof of their divine appointment. The muʿjizah of our Holy Prophet (S) was the Holy Qurʾān.

3. Prophets are necessary because they guide us along the fastest and shortest path to Allāh (SWT).

4. The Qurʾān informs us about many of the responsibilities of a prophet.

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 muʿjizah?

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?

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?

_____
_____
_____
_____

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.

_____
_____
_____
_____

3) What are the characteristics of a nabī?

_____
_____
_____
_____

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

_____
_____
_____
_____

THE QUALITIES & NECESSITY OF IMĀMAH 03

The word "Imām" in Arabic means "Leader". For this reason, the person who leads others in ṣalāh is called the imām al-ṣalāh - "the leader of the prayer". The station of Imāmate is a very lofty one that only a few servants of Allāh (SWT) reached. Even from among the prophets and messengers, only a very few reached this level. One of them was Prophet Ibrāhīm (A) who achieved this station after passing a series of very difficult tests from Allāh (SWT), many years after he became a prophet. Our Holy Prophet (S), apart from being a prophet and a messenger, was also an Imām.

Imām al-Ṣādiq (A) said:

"Verily Allāh, Blessed and most High, took Ibrāhīm as a slave (ʿabd) before He took Him as a prophet, and verily Allāh took him as a prophet (nabī) before He took him as a messenger (rasūl), and verily Allāh took him as a messenger before He took him as a friend (khalīl). And verily Allāh took him as a friend before He made him an Imām. And when all these ranks came together in him, He said, 'I am making you the Imām of mankind.'"

We believe that the Holy Prophet (S) was the greatest human being ever created. Following him, Imām ʿAlī (A) and the rest of the 12 Divinely guided Imāms (A), are the next best in creation and closeness to Allāh (SWT). Their station is even greater than all of the prophets and messengers, apart from the Holy Prophet (S).



WHAT IS THE NECESSITY OF HAVING IMĀMS AFTER THE HOLY PROPHET (S)?

All of the 124,000 prophets that were sent down by Allāh (SWT) taught mankind the same message. However, with the passing of time and the progression of mankind intellectually, the message of the prophets became more and more detailed and mankind became better acquainted with what Allāh (SWT) wants from them.

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

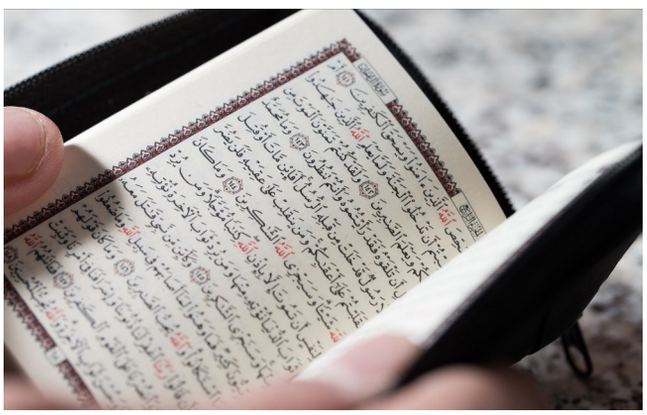
GROUP ACTIVITY

Read verses 21:73 and 32:24. What characteristics and responsibilities of an Imām have been mentioned?

03 THE QUALITIES & NECESSITY OF IMĀMAH

MY NOTES

Finally, the Divine message was perfected and completed with the 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 Qurʾān 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 Qurʾān 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 Qurʾān and its correct interpretation, otherwise people would take the wrong meanings from the Qurʾān and the message of the Qurʾān would become corrupted like the previous Heavenly Books.

That's why the Holy Prophet (S), referring to Imām ʿAlī (A), famously said:

"There is one among you who will fight to establish the (correct) interpretation (taʿwīl) of this Qurʾān, 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.

NECESSARY QUALITIES OF AN IMĀM

MY NOTES

1. **Knowledge and Wisdom:** An Imām during his Imāmate is the most knowledgeable person alive. He is able to answer all the questions posed to him regarding Islam. He knows the Qurʾān in its entirety. In fact, he is the walking talking manifestation of the Qurʾān. He has the greatest maʿrifah of Allāh (SWT).

2. ʿ**Iṣmah:** The Imām is maʿṣūm, i.e. he does not commit sins or make mistakes in his guidance to people. Through his insight, he knows the reality and ugliness of sins and disobedience to Allāh (SWT). This awareness stops the Imām from coming anywhere near sins. It is due to the Imām's ʿiṣmah that the rest of mankind can trust what he has to say and believe that it is truly from Allāh (SWT) and not due any mistake on his part.

3. **Lofty Ethics**: The Imām possesses the loftiest moral traits and is superior to everyone else during his Imāmate in his time in all matters of virtue, such as God-consciousness (taqwā), courage, generosity and justice. He is free from the love of the world and its attractions and has complete control over his desires.

4. **Divinely Appointed:** The Imām must be appointed by Allāh (SWT). This appointment is made clear to the people by an explicit designation, called nass, directly by the Holy Prophet (S) or by the preceding Imām.



03 THE QUALITIES & NECESSITY OF IMĀMAH

DID YOU KNOW?

Imām ʿAlī (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."

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 Qurʾān in all its depths; b) he is *maʕṣūm*; c) he is Divinely appointed; d) he has the loftiest ethics and is free from the love of the world.

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

Both Sunnī and Shīʿah Muslims believe in the numerous aḥādīth of the Holy Prophet (S) that there will be 12 leaders after him. For the Shīʿahs 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!

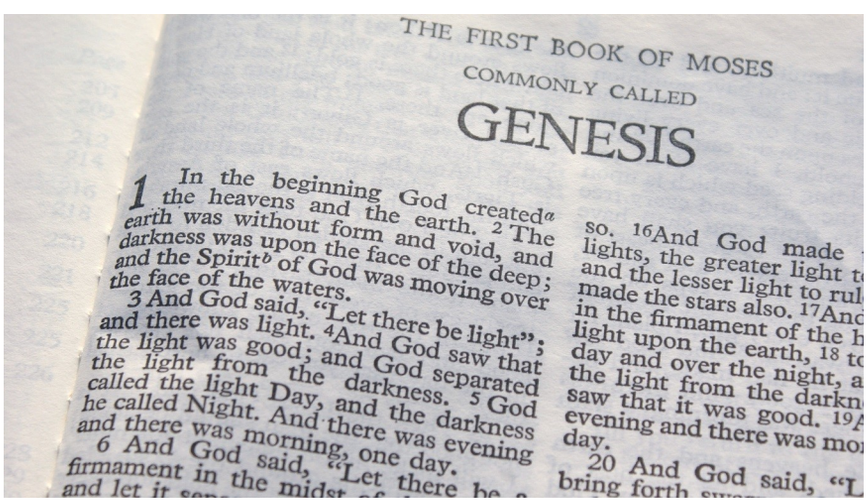
The Holy Prophet (S):

"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.

Even in the Old Testament of the Bible, the coming of 12 leaders is foretold:
"**And as for Ismāʿīl, 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]


THE FIRST BOOK OF MOSES
COMMONLY CALLED
GENESIS

1 In the beginning God created the heavens and the earth. 2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.
3 And God said, "Let there be light"; and there was light. 4 And God saw that the light was good; and God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.
6 And God said, "Let there be a firmament in the midst

so. 16 And God made two lights, the greater light to rule the day and the lesser light to rule the night; he made the stars also. 17 And God set them in the firmament of the heavens to give light upon the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19 And there was evening and there was morning, a fourth day.
20 And God said, "Let the waters bring forth swarms

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:

_____

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 Ūlūʾl-ʿAzm 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:

_____

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

_____

9) I am known as the 'Stranger of Tūs'. I was poisoned by the ʿAbbāsid caliph Maʾmūn. I am:

_____

10) I am the one who was given the Dhuʾl-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:

_____

04 THE WORLD OF THE ANGELS

LEARNING OBJECTIVES

1.To become familiar with the Qurʾānic 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 Qurʾān:

وَالْخَيْلَ 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]

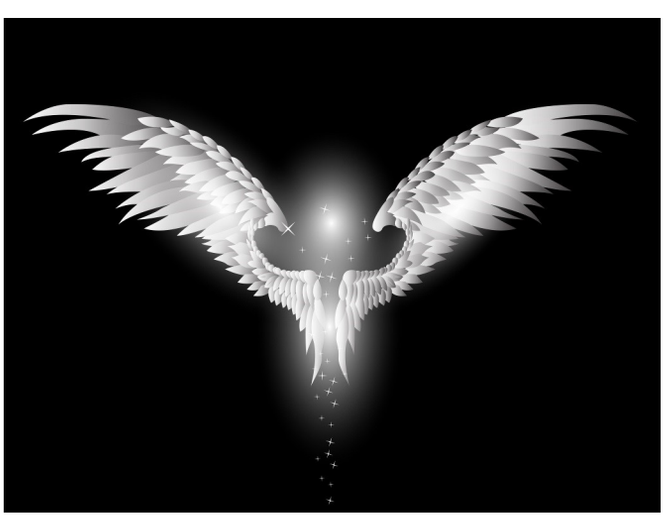
Other than the human being, from among the different intelligent creatures that the Qurʾān has informed us about are the angels, regarding whom we will be studying in more detail in this lesson.

THE REALITY OF THE ANGELS

1) The Holy Qurʾān 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 مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن 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 Qurʾān, we are told the story of when certain angels visited Prophet Ibrāhīm (A). Read the passage and discuss the story as a class.

MY NOTES

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:

الم ، ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ، الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

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 Qurʾān 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 (ʿarsh) is a symbol used in the Qurʾān 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]

04 THE WORLD OF THE ANGELS

MY NOTES

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

"Allāh (SWT) possesses certain angels, who are in (a state of) rukūʿ (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 Qurʾān 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 **Jibrāʾīl** (A), who was the messenger of revelation (waḥy) to our Holy Prophet (S). He is described in the Qurʾān as the Faithful Spirit (al-rūḥ al-amīn):

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ، عَلَىٰ 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]

MY NOTES

The other archangels include:

* **Isrāfīl** - the angel who will blow the trumpet to signal the end of the world, causing everyone to die.
* **ʿIzrāʾīl** - 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.
* **Mikāʾīl** - the angel responsible for providing sustenance to the physical world.

6) Among the different duties of the angels mentioned in the Qur'ān 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

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 يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ 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 Jibrāʾīl (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.

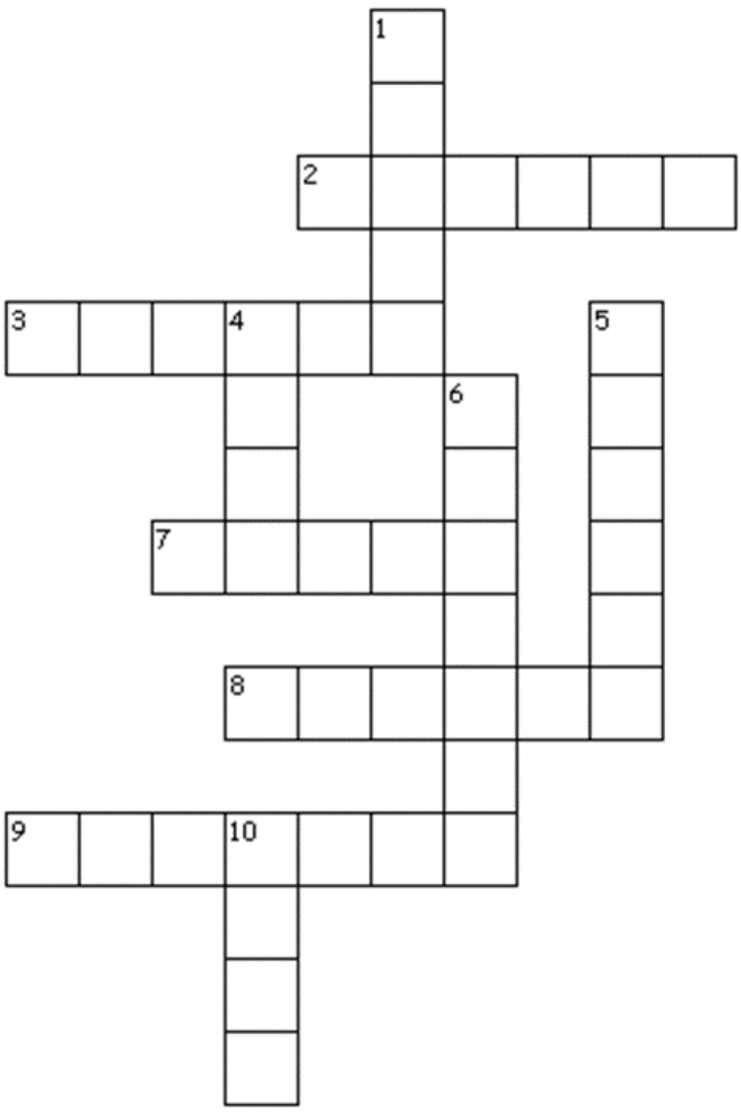
3. Among the greatest angels are Jibrāʾīl, Mikāʾīl, Isrāfīl and ʿIzrāʾīl.

4,. Human beings have the potential to become even greater than angels or worse than animals.

IN SUMMARY

1. 1. Describe three duties of the angels relating to human beings.
2. 2. How can human beings raise themselves to levels higher than angels?
3. 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 Qurʾān 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 05

CONCEPT OF SIN

A sin is any act of disobedience to Allāh (SWT). In Arabic this is called dhanb and the plural is dhunūb. Committing a dhanb is ḥarām, meaning forbidden. Keeping away from dhunūb is wājib, meaning obligatory.

The reason why Allāh (SWT) forbids us to do certain things and calls them dhunūb is because they are harmful for our bodies and souls. When we commit dhunūb, we harm ourselves. It makes no difference to Allāh (SWT), but it reduces our chances of making it to Jannah, unless we repent and ask Allāh (SWT) to forgive us. That is why Allāh (SWT) says in the Qurʾān:

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

So it was not Allāh who wronged them, but it was they who used to wrong themselves. [9:70]

This means that Allāh (SWT) does not harm us or treat us badly. We do it to ourselves through our wrong actions.

Sins are divided into 2 types: **major sins** (al-dhunūb al-kabīrah) and **minor sins** (al-dhunūb al-ṣaghīrah).



A major sin is a sin for which the punishment has been mentioned in the Qurʾān to be the fire of Hell. All other sins for which the punishment has not been mentioned in the Qurʾān, or is mentioned but it's not the fire of Hell, are considered to be minor sins.

We must remember that committing a minor sin repeatedly is a major sin. Therefore, we should not take minor sins lightly. Usually, committing minor sins leads us to commit major sins.

The Holy Prophet (S):
"Do not look at the pettiness of the sin, rather look at who it is you have dared to defy."

LEARNING OBJECTIVES

1.1. To understand what constitutes a sin and its difference to a mistake

2.2. To understand the difference between major and minor sins

3.3. To be introduced to the reality of *Shaypān*

MY NOTES

GROUP ACTIVITY

Make a list of all sins you know of as a class. Do you know which ones are major and which are minor?

05 THE REALITY OF SINS

MY NOTES

Imām ʿAlī (A):

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

Imām ʿAlī (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 Maʿṣūmīn (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 Qurʾān to beware of Shayṭān and to not let him deceive us like he did to our great-grandparents, Prophet Ādam (A) and Sayyidah Ḥawwā:

يَابَنِي آدَمَ لاَ يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنْ الْجَنَّةِ ... إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لاَ 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 Qurʾān 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 الأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلاَّ أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلاَ 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]

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 Qurʾān 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.

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?

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."

_____

_____

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

_____

_____

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

_____

_____

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

_____

_____

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

_____

_____

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

_____

_____

JURISPRUDENCE (ACTIONS)
FIQH

What is Fiqh?

Fiqh (Jurisprudence) is a study of the Branches of Religion (Furūʾ al-Dīn), unlike ʿAqāʾid (Theology), which is a study of the Roots of Religion (Uṣūl al-Dīn). It is an expansion of the Sharīʿah based on the Holy Qurʾān and the Sunnah of the Holy Prophet (S). Fiqh deals with the rulings pertaining to the observance of each of the 10 Furūʾ al-Dīn.

A person trained in Fiqh is known as a faqīh (pl. fuqahāʾ).

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 ʿibādāt (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.

01 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 Qurʾān:

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 Qurʾān:

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.

ṢALĀH IS THE MIʿRĀJ OF A MUʾMIN

Miʿrāj refers to Rasūl Allāh (S)'s journey to the heavens. Ṣalāh is the miʿrāj 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 takbīr at the beginning of the ṣalāh, we are surrendering ourselves totally to Allāh (SWT), and must forget about everything else.

Imām ʿAlī (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 Jaʿfar as-Sadiq (A) has also said that prolonging the rukūʿ 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 ʿAlī (A) explained a deeper meaning behind the *sujūd* we perform in *ṣalāh*. What did he say?

DID YOU KNOW?

In the Battle of Ṣiffīn, an arrowhead pierced the thigh of Imām ʿAlī (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.

02 TIME OF ṢALĀH

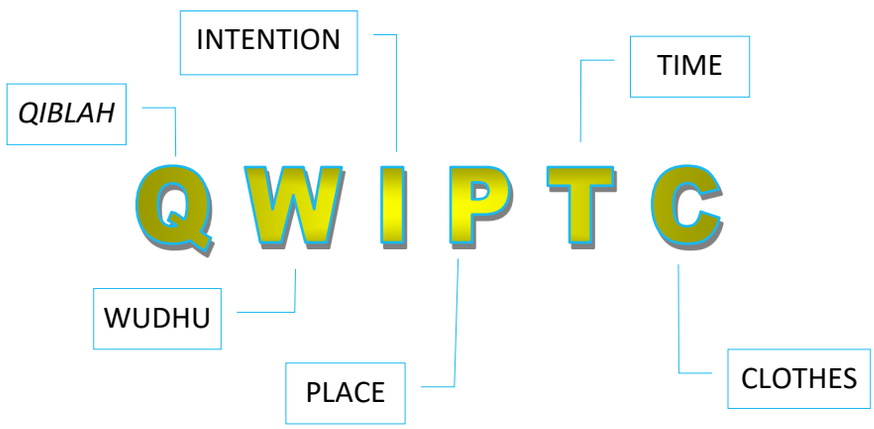
LEARNING OBJECTIVES

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 Jaʿfar 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.

Ṣalāh	Starts	Ends
Fajr	Al-ṣubḥ al-ṣādiq (true dawn). This is the time when the first light appears at dawn	Sunrise
Ẓuhr	At midday (the time between sunrise and sunset)	Just before sunset when there is only enough time left for ʿaṣr prayers.
ʿAṣr	Just after midday as soon as enough time has passed for one to have prayed 4 rakaʿāt of ṣalāt al-ẓuhr.	Sunset
Maghrib	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 rakaʿāt of ṣalāt al-ʿishāʾ.
ʿIshāʾ	As soon as enough time has passed for one to have prayed ṣalāt al-maghrib	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 Qurʾān:

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 Qurʾān and the aḥādīth of the Maʿṣumīn (A) repeatedly emphasise the importance of praying on time.

3. Prayers said on time are raised bright and pure. Prayers which are made qaḍāʾ without a valid reason are dark and gloomy, and are not accepted.

03 TAʿQIBĀT AL-ṢALĀH

LEARNING OBJECTIVES

1.What is taʿqibāt al-ṣalāh?

2.Why is taʿqibāt al-ṣalāh important?

3.Why do we recite a short ziyārah after ṣalāh?

MY NOTES

ACTIVITY

Your teacher will give you the translation of the duʿāʾ recited after ʿAṣr prayers. Read the translation in pairs and list the things that we ask Allāh (SWT) in this duʿāʾ.

TAʿQIBĀT AL-ṢALĀH

Taʿqibāt al-ṣalāh refers to the mustaḥab (recommended) recitations following each of the daily prayers. Examples of taʿqibāt are:

* Taṣbīḥ of Sayyidah Fāṭimah al-Zahrāʾ (A)
* Duʿāʾ after every prayer
* Sajdat al-shukr (Prostration for thanksgiving)
* Ziyārah

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

Imām Jaʿfar al-Ṣādiq (A) says:

"As you finish saying your wājib ṣalāh, recite duʿāʾ and perform other mustaḥab acts of worship".

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

Imām Jaʿfar al-Ṣādiq (A) said:

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

"The Taṣbīḥ of Sayyidah Fāṭimah (A) after every wājib ṣalāh is more rewarding than praying 1,000 rakaʿāt every day."

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

After reciting the taṣbīḥ, we should recite duʿāʾ. The Aʾimmah (A) have taught us specific duʿāʾ to be recited after every ṣalāh.

Imām Jaʿfar al-Ṣādiq (A) said:

"Supplication (duʿāʾ) after Fajr, Ẓuhr and Maghrib prayers will be accepted (mustaḥāb) by Allāh."



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 Aʾimmah (A). In this ziyārah, we also send our greetings to the Imām of our time, Imām al-Mahdī (A), and pray for his re-appearance.

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



IN SUMMARY

1. List four examples of taʿqibāt al-ṣalāh.
2. What are the benefits of reciting taṣbīḥ of Sayyidah Fāṭimah al-Zahrāʾ (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

KEY POINTS

1. Taʿqibāt al-ṣalāh refers to the mustaḥab acts that are performed after ṣalāh, such as the taṣbīḥ of Sayyidah Fāṭimah al-Zahrāʾ (A), duʿāʾ, sajdat al-shukr and ziyārah.

2. The taʿqibāt of each ṣalāh make the ṣalāh complete.

04 ṢALĀT AL-QAṢR

LEARNING OBJECTIVES

1.How do we offer ṣalāt al-qaṣr?

2.What are the conditions for ṣalāt al-qaṣr to apply?

MY NOTES

ṢALĀT AL-QAṢR

It is wājib for a traveller to shorten all the daily 4 unit (rakaʿāt) prayers to 2 units. This shortened 2 units ṣalāh is called ṣalāt al-qaṣr. 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 rakʿah ṣalāt al-qaṣr 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 qaṣr 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 qaṣr, their ṣalāh is bāṭil and they have to pray the ṣalāh again as qaṣr.

What are the conditions for ṣalāt al-qaṣr to apply?

It is mustaḥab that a traveller should recite taṣbiḥāt al-arbaʿah 30 times (or even better 60 times) after every ṣalāt al-qaṣr.

If a person misses a qaṣr ṣalāh, the qaḍāʾ of the qaṣr ṣalāh should also be shortened, even if the person is no longer travelling and is back home. Similarly, if a person offers a qaḍāʾ ṣalāh while on a journey for a prayer that was missed in his/her home town, the qaḍāʾ ṣalāh should be the full 4 rakaʿāt and not shortened to 2 units.



ACTIVITY

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

FAJR ẒUHR ʿAṢR MAGHRIB ʿISHĀʾ

CONDITIONS FOR ṢALĀT AL-QAṢR 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 qaṣr and has to pray in full (and of course he/she is also committing a sin by travelling).

4. ḤADD AL-TARAKHKHUṢ
A traveller can only pray qaṣr when he or she is outside the city that he or she lives in. This boundary of the city is called ḥadd al-tarakhkhuṣ. The ḥadd al-tarakhkhuṣ 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 qaṣr 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 qaṣr 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 Karbalāʾ, up to a distance of 25 arms lengths from his sacred grave.

KEY POINTS

1) Ṣalāt al-qaṣr refers to the shortening of Ẓuhr, ʿAsr and ʿIshāʾ prayers from 4 units (rakaʿāt) to 2 units when travelling.

2) There are several conditions which must be fulfilled for ṣalāt al-qaṣr to apply.

3) It is mustaḥab to recite taṣbiḥāt al-arbaʿah 30 times (or even better 60 times) after every ṣalāt al-qaṣr.

IN SUMMARY

1. When do we pray ṣalāt al-qaṣr?
2. What are the conditions for ṣalāt al-qaṣr to apply?
3. State your complete niyyah when reciting ʿAsr prayers as a traveller?
4. What does ḥadd al-tarakhkhuṣ mean?

05 TARK AL-ṢALĀH

LEARNING OBJECTIVES

1.What does tark al-ṣalāh mean?

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

MY NOTES

TARK AL-ṢALĀH

"Tark" in Arabic means to leave something. Tark al-ṣalāh is therefore to skip ṣalāh that is wājib by not praying at all, or praying on and off, or always making it qaḍāʾ. This is a major sin in Islam.

Rasūl Allāh (S) said:

"The thing that turns a Muslim into a kāfir is to skip ṣalāh intentionally or to offer ṣalāh but to consider it insignificant and unimportant."

Someone once asked Imām Jaʿfar al-Ṣādiq (A) why a person who commits other major sins does not become a kāfir but a person who stops praying ṣalāh 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 Jaʿfar al-Ṣādiq (A) said:

"Our help on Day of Judgement (shafāʿah) will not benefit those who take their ṣalāh lightly."

We must remember that Allāh (SWT) does not need our ṣalāh. We perform ṣalāh 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 Qurʾān that emphasise the importance of ṣalāh and condemn tark al-ṣalāh or even neglecting ṣalāh and treating it lightly.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ

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

وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

…And keep up the prayer (ṣalāh) 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 adʿiyāʾ (plural of duʿāʾ) 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 Qurʾān 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 qaḍāʾ.

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.

06 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

ACTIVITY

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

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.

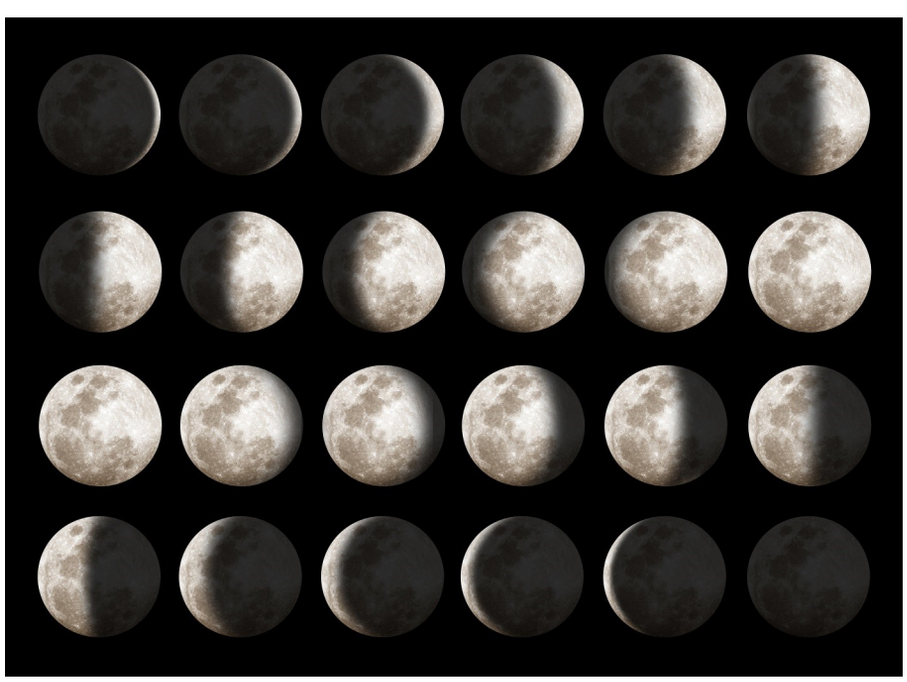
The Islamic calendar began with the Hijrah of Rasūl Allāh (S) from Makkah to Madīnah.

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. Muḥarram
2. Ṣafar
3. Rabīʿ al-Awwal
4. Rabīʿ al-Thānī
5. Jumādā al-Ūlā
6. Jūmādā al-Ākhirah
7. Rajab
8. Shaʿbān
9. Ramaḍān
10. Shawwāl
11. Dhūʾl-Qaʿadah
12. Dhūʾl-Ḥijjah

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."



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 ʿādil (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 marjaʿ 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.

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

IN SUMMARY

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

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-Ḥijjah.

MORALS, ETHICS & HISTORY
AKHLĀQ AND TĀRĪKH

What is Morals and Ethics - 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.

What is History - 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 anbiyāʾ of Allāh (SWT), the sīrah of the Holy Prophet (S), the lives of the Maʿṣūmīn (A), and Islam today.

Why Study Morals, Ethics, and History Together?

In numerous places in the Qurʾān, Allāh (SWT) narrates the stories of the past people, and asks us to ponder over them so that we may learn lessons from them. These lessons are a study of Akhlāq, teaching us good manners, morality and virtue. Through examples of those who lived before us, We are shown 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 Qurʾān and the sunnah of the Holy Prophet (S) and the Ahl al-Bayt (A) on refining one's character.

Dear Lord,

Open our hearts and minds to reflect on history to understand who we are, where we come from, and where we are headed.. 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.

01 QIṢAṢ AL-ANBIYĀʾ : NABĪ HŪD (A)

LEARNING OBJECTIVES

1.Who was Nabī Hūd (A)?

2.Who were the people of ʿĀd?

3.Why did the people of ʿĀd refuse to believe that Nabī Hūd (A) was a prophet?

4.How did Allāh (SWT) punish the people of ʿĀd?

MY NOTES

NABĪ HŪD (A)

The tribe of ʿĀd 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.

Nabī Hūd (A) was from the tribe of ʿĀd, 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 anbiyāʾ (Prophets)?

WHY WAS THE TRIBE OF ʿĀD 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 ʿĀd 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 ʿĀd? 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 ʿĀd? Why did He punish them?

DID YOU KNOW?

The story of Nabī Hūd (A) and the People of ʿĀd is mentioned in the Qurʾān in the following verses:

· Sūrat al-Aʿrāf [7:65]
· Sūrat Hūd [11: 50-60]
· Sūrat al-Shuʿarāʾ [26:124]

KEY POINTS

1) The tribe of ʿĀd 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 ʿĀd. 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.

01 PRIDE AND ARROGANCE

LEARNING OBJECTIVES

1.What is takabbur?

2.What is ʿujb?

3.Why is takabbur a negative quality?

4.How do we overcome pride?

MY NOTES

ACTIVITY

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

WHAT IS TAKABBUR?

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

Q: What is the difference between takabbur and ʿujb?

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

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

People who have ʿujb and takabbur have the following qualities:

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

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

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْمُتَكَبِّرِينَ

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

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

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

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

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

PRIDE IS A QUALITY OF SHAYṬĀN

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

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

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

Sermon 192 in Nahj al-Balāghah:

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

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



DID YOU KNOW?

Imām Jaʿfar al-Ṣādiq (A) says:

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

KEY POINTS

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

IN SUMMARY

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

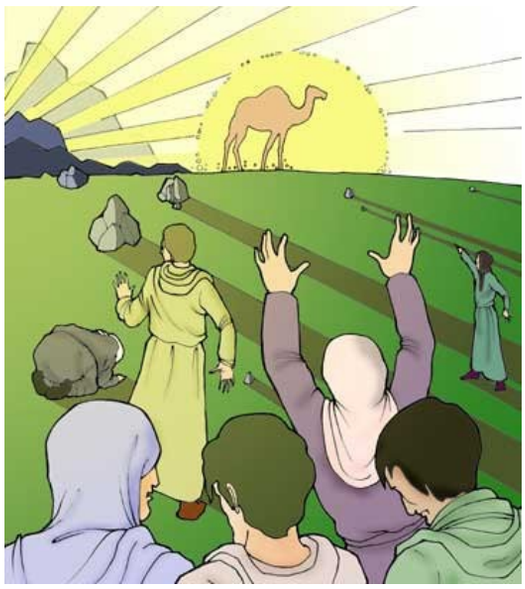
02 QIṢAṢ AL-ANBIYĀʾ : NABĪ ṢĀLIḤ (A)

LEARNING OBJECTIVES

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

MY NOTES

NABĪ ṢĀLIḤ (A)



Allāh (SWT) sent Nabī Ṣāliḥ (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 ʿĀd 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 Ṣāliḥ (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 Ṣāliḥ (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 Ṣāliḥ (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 Ṣāliḥ (A). This made the elders of the tribe worried. They feared that if people followed Nabī Ṣāliḥ (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 Qurʾān 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:

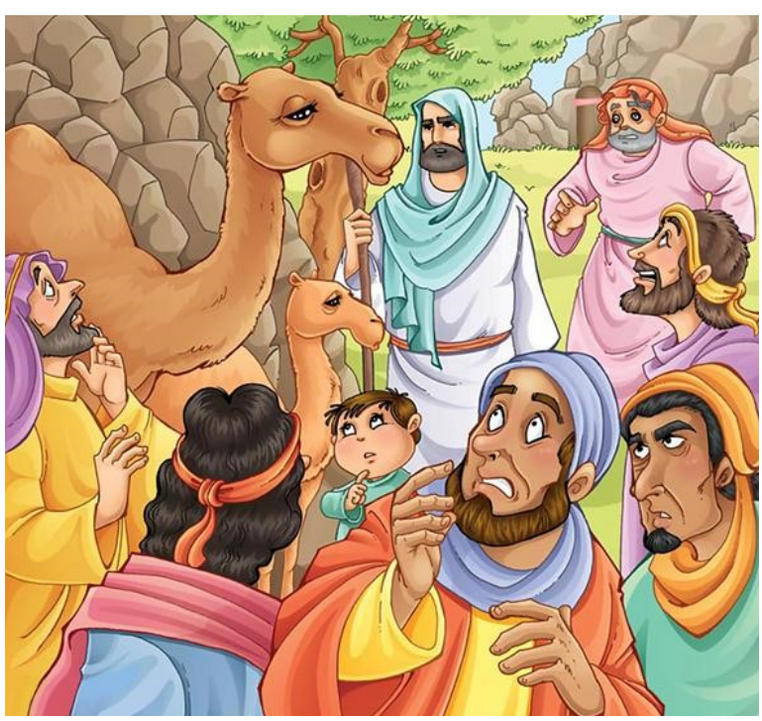
'O Ṣāliḥ! Bring us the punishment of your Lord if you are truly a prophet.'

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 Ismāʿīl (A) (just like Rasūl Allāh (S), and they all spoke Arabic.

Nabī Ismāʿīl (A) and Nabī Isḥāq (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 ʿAlī (A).

KEY POINTS

1. Nabī Ṣāliḥ (A) was a descendent of Nabī Ismāʿīl (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 them.

02 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 Jaʿfar al-Ṣādiq (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 muʾmin should be thought of.



ACTIVITY

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

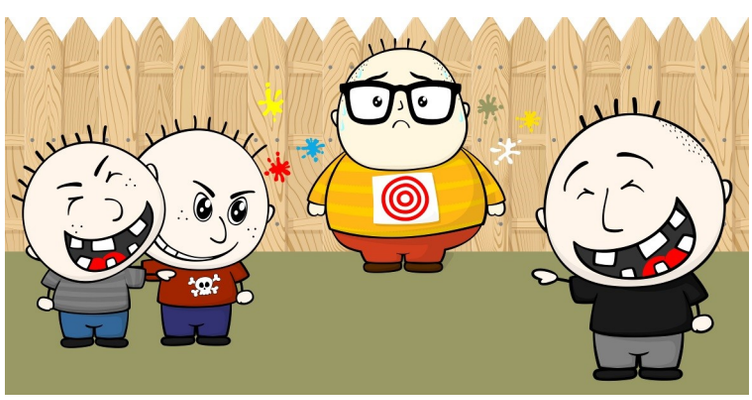
CALLING NICKNAMES

Allāh (SWT) says in the Qurʾān:

يَا أَيُّهَا الَّذِينَ آمَنُوا
لاَ يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ
وَلاَ نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ
وَلاَ تَلْمِزُوا أَنفُسَكُمْ وَلاَ تَنَابَزُوا بِالأَلْقَابِ
بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ
وَمَنْ لَمْ يَتُبْ فَأُوْلَئِكَ 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-Ṣādiq (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.

03 QIṢAṢ AL-ANBIYĀʾ : 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:

لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ 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 taṣbīḥ 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)

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.

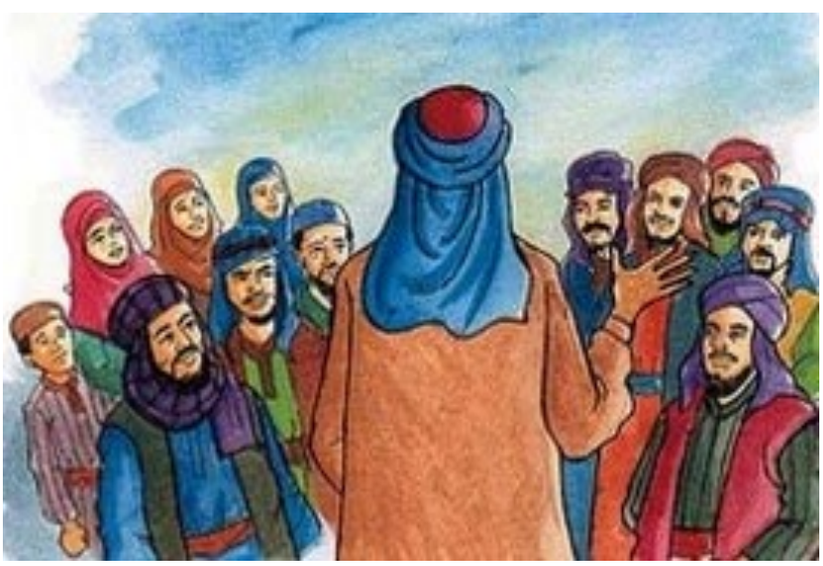
ACTIVITY

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

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 Qurʾan, Nabī Yūnus has been referred to as -

ذَا النُّونِ

meaning:

"the companion of the fish"

DUʿĀʾ

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.

03 FORGIVENESS

LEARNING OBJECTIVES

1.Understand the importance of forgiving others when they do something wrong.

2.Understand that Allāh (SWT) forgives those who forgive others.

MY NOTES

WE SHOULD BE KIND AND FORGIVING

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

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

Allāh (SWT) says in the Qurʾān He will forgive us if we forgive others:

وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

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

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

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

Allāh (SWT) says in the Qurʾān:

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

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

ACTIVITY

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

A STORY ABOUT FORGIVING OTHERS

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

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

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

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

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



IN SUMMARY

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

DID YOU KNOW?

Rasūl Allāh (S) said to Imām ʿAlī (A):

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

MY NOTES

KEY POINTS

1. Islam teaches us to be kind and forgiving to others, when they do something wrong to us.

2. We should forgive others just as we would like Allāh (SWT) to forgive us for our sins. We should also ask Allāh (SWT) to forgive them and guide them.

3, Allāh (SWT) says in the Qurʾān that He will forgive those who forgive others.

04 RASŪL ALLĀH (S) - PART 1

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

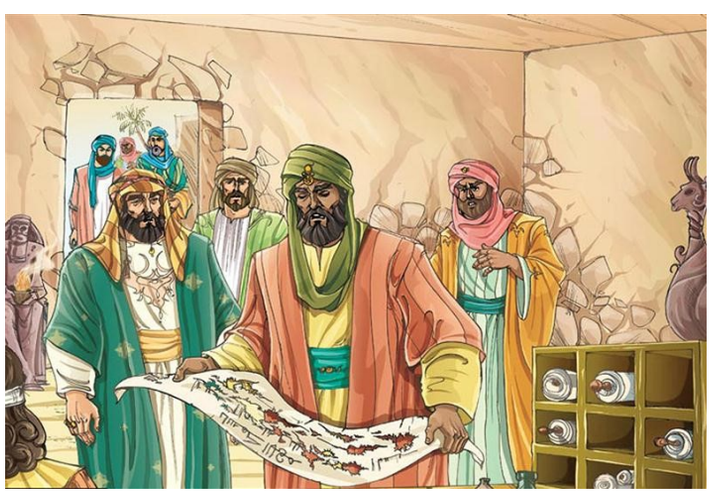
THE QURAYSH BOYCOTT THE MUSLIMS

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 Kaʿbah, 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” (Shiʿb 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 Dhūʾl-Ḥijjah 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.

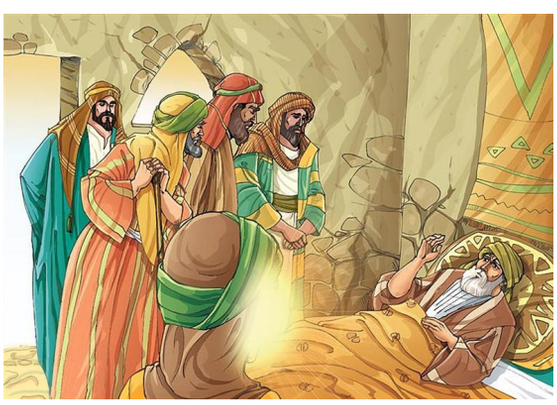
THE WAFĀT OF ABŪ ṬĀLIB

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 Kaʿbah, 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 Ṭālib, but the plotting against them did not stop. Soon thereafter, in that same year, Abū Ṭālib passed away. His death was partly due to the three years of hardship they had suffered.

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

- Imām ʿAlī (A)
- Jaʿfar al-Tayyār (He led the migration of the Muslims to Abyssinia)
- ʿAqīl (father of Muslim b. ʿAqīl, 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 Ṭālib under very harsh conditions.

3. Abū Ṭālib and the Banū Hāshim helped and supported the Muslims throughout this difficult time. *Sayyidah* Khadījah also spent all her wealth to support the Muslims.

04 RESPECT FOR PARENTS

LEARNING OBJECTIVES

1.Why is it necessary to respect our parents?

2.How do we show respect to our parents?

3.What does Allāh (SWT) say in the Qur'ān about respect for parents?

4.What happens to those who do not respect their parents?

MY NOTES

ACTIVITY

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

WHY SHOULD WE RESPECT OUR PARENTS?

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

Allāh (SWT) says in sūrat al-Nisā':

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا...

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

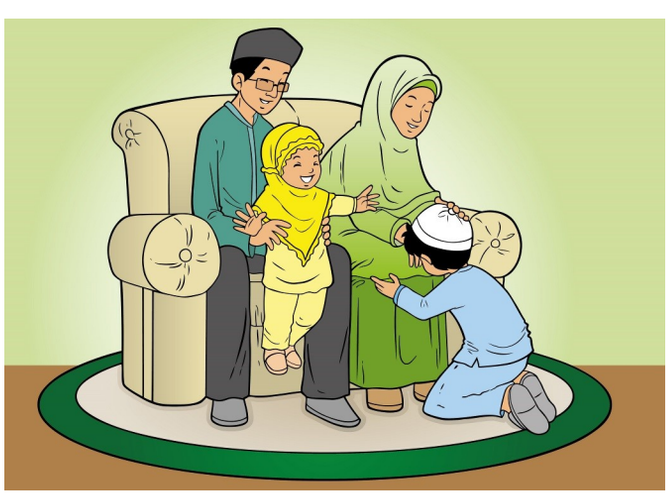
We must respect our parents because they brought us into this world and took care of us when we were little. They sacrificed a lot to ensure that we got the best start in life.

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

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

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

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



HOW DO WE SHOW RESPECT TO OUR PARENTS?

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

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

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

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

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

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

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

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



IN SUMMARY

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

DID YOU KNOW?

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

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

KEY POINTS

1. We must respect parents because they brought us into this world and sacrificed a lot to raise us.

2. Allāh (SWT) commands us to obey, respect and love our parents. We must love and respect them, even if they are not Muslims.

3. We can show respect to our parents by saying *salām* to them, obeying them, speaking to them with respect and being kind to them.

04 RESPECT FOR 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 ʿĀq 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-Ṣādiq (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 ʿĀQ AL-WĀLIDAYN?

ʿĀq 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.

ʿĀq al-Wālidayn is absolutely ḥarām. To look at one's parents with anger is ʿĀq. To cause unhappiness to parents results in ʿĀq. 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 ʿĀq al-Wālidayn will be only a grade higher than the Pharaohs in Hell."

DID YOU KNOW?

Imām Jaʿfar al-Ṣādiq (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

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.

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 ʿĀq al-Wālidayn?
4. What has Rasūl Allāh (S) said about those who disobey their parents or make them angry?

05 RASŪL ALLĀH (S) - PART 2

LEARNING OBJECTIVES

1.Why did the non-Muslim Arabs come to Makkah in the month of Dhūʾl-Ḥijjah?

2.What are the pledges of ʿAqabah?

MY NOTES

THE FIRST PLEDGE OF ʿAQABAH

People from all over Arabia visited Makkah to trade and perform Ḥajj in the month of Dhūʾl-Ḥijjah. Although their Ḥajj was not like the Ḥajj in Islam, the Arabs still knew that the Kaʿbah was an important structure. They had kept idols inside and around the Kaʿbah, 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 biʿthah (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 ʿAqabah. 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

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 ʿAqabah**.

ACTIVITY

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

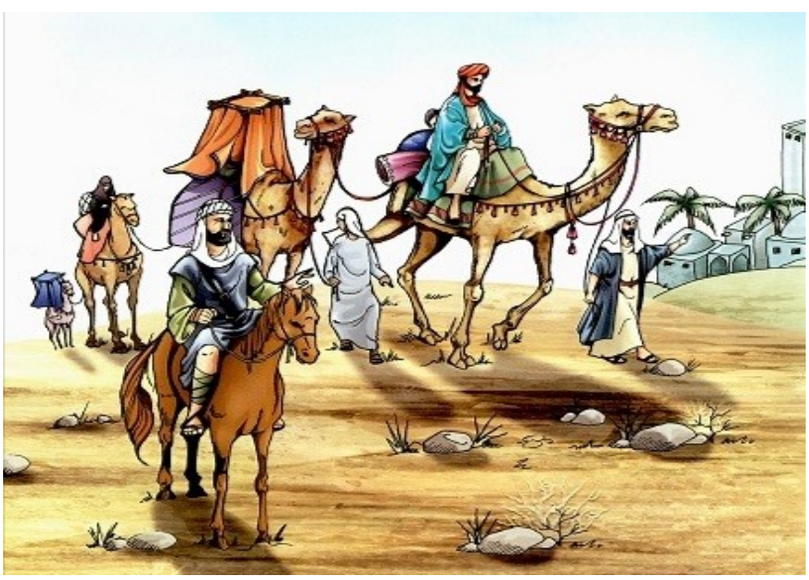
THE SECOND PLEDGE OF ʿAQABAH

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 Muṣʿab ibn ʿUmayr 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 Dhūʾl-Ḥijjah at the same place of ʿAqabah.

During the meeting, Rasūl Allāh (S) addressed them and recited some verses from the Qurʾān. 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 ʿAqabah**.

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 Dhūʾl-Ḥijjah every year?
2. What conditions did the people from Madīnah agree to in the first pledge of ʿAqabah?
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 Dhūʾl-Ḥijjah 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 ʿAqabah.

4. They invited Rasūl Allāh (S) to visit them and unite their tribes.

05 LEADERSHIP IN ISLAM

LEARNING OBJECTIVES

1. What is the Islamic perspective on leadership?
2. How should a leader behave with those who are under him/her?

MY NOTES

ISLAMIC PERSPECTIVE ON LEADERSHIP

Leadership in Arabic is called riyāsah and love for leadership is therefore called ḥubb al-riyāsah.

In one tradition, Rasūl Allāh (S) said that disobedience to Allāh (SWT) starts with the love of one of six things, including the love of the world, the love of fame and the love of leadership.

Leadership usually involves a lot of difficulty and hard work. Yet people love it because it gives them attention and praise from others. It may also bring business opportunities and the means to make lots of money. Sometimes a leader may have the illusion that all the praise from those whom he leads is sincere. Usually it is only flattery and quickly turns to criticism if the leader fails to give them what they want.

A true believer is quite happy to remain unknown, because he or she seeks comfort and security from Allāh (SWT) only. If he or she does take up positions of authority, it is only out of a sense of duty and to guide and serve the community. There is no greed or competition against others to get votes and to prove that one is better than others.

When they are called upon to serve, the faithful (muʾminīn) will volunteer themselves and when they are not, they are quite happy working for Allāh (SWT) behind the scenes.



ACTIVITY

List 2 qualities of a good leader and 2 qualities of a bad leader. Can you names a few good leaders?

IMPORTANCE OF LEADERSHIP

When one becomes a leader, they take on a great responsibility. In the eyes of Allāh (SWT) they are now held accountable. If the community or society they lead becomes more corrupt or sinful, they will be questioned about it on the Day of Judgement. If the leader sleeps with a full stomach while even one of those he leads sleeps hungry, he is also held accountable. That is why Imām ʿAlī (A) said a leader is like one who rides on the back of a lion. Others may envy and admire him but only he knows the danger.

A person who takes up leadership but does not have the courage to speak or stand for the truth will very easily resort to backbiting, lying, cheating, bribing and other such sins in order to overcome challenges and keep everyone happy.

Being a leader is not a bad thing. Leadership is commendable and even wājib, provided we find ways to do it with taqwā (God-consciousness) and sincerity (ikhlāṣ). If we have the courage to stand up for truth and the sincerity to serve Allāh (SWT) alone then leadership is in fact even more commendable than other mustaḥab acts of worship. This is because a worshipper only benefits himself or herself whereas a leader moulds and changes a society and reforms the whole community.

We could say that if a person has the right qualities to lead a community (such as the qualities of taqwā and religious knowledge) and the people are willing to follow him, then it may even be wājib for him to take up the leadership position especially if by not doing so, other corrupt individuals will take over and harm the community or nation.

DID YOU KNOW?

Imām ʿAlī (A) was a fair and just leader. One day, Ṭalḥah and Zubayr (companions of Rasūl Allāh (A)) came to visit him at night. Imām (A) was doing some official work in the candlelight. He welcomed them and switched off the candle, then lit another candle. The companions were surprised to see this and asked Imām (A) why he changed candles. Imām (A) replied:

"The first candle was bought from the treasury. For as long as I was doing official work, I used it. Now that I am doing personal work (meeting my visitors), I have switched on the candle bought from my own money."

KEY POINTS

1. Leadership is called riyāsah in Islam.

2. Leadership is very important as it benefits the community. However, we should be careful not to love leadership so much that it harms us as well as the people we lead.

3. We should always lead with sincerity, kindness and truth.

IN SUMMARY

1. Rasūl Allāh (S) said that disobedience to Allāh (SWT) comes from love of six things. Mention three.
2. Why is leadership a good quality and very important for a community?
3. How should a good leader behave?

06 RASŪL ALLĀH (S) - PART 3

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 Jibrāʿīl (A) to tell Rasūl Allāh (S) to immediately leave Makkah for Madīnah. Rasūl Allāh (S) asked Imām ʿAlī (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 ʿAlī (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:

وَمِنْ 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?

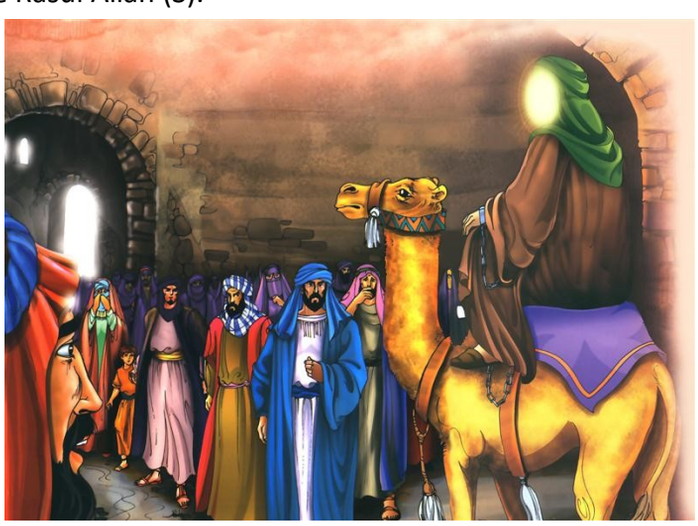
RASŪL ALLĀH (S)'S HIJRAH TO MADĪNAH

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 Qubāʾ, 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 Qubāʾ for the arrival of Imām ʿAlī (A). During this time, he laid the foundation of Masjid al-Qubāʾ, the first masjid of Islam. It still exists in Madīnah today.

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



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 ʿAlī (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 ʿAlī (A) to join him at Qubāʾ before entering Madīnah.

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 ʿAlī (A) play in the Hijrah to Madīnah?
4. What is the name of the very first mosque built?

06 TRUST

LEARNING OBJECTIVES

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

MY NOTES

AMĀNAH AND KHIYĀNAH

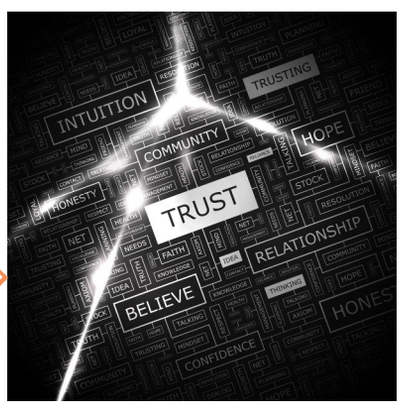
A Muslim's faith, worship, piety and good deeds all are of no value if he/she is not honest and has no integrity (cannot be trusted).

Allāh (SWT) says in the Qur'ān:

وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَخُونُوا اللَّهَ وَالرَّسُولَ تَعْلَمُونَ

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

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



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

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

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

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

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

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

ACTIVITY

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

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

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

MISAPPROPRIATING TRUST

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

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

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

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

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

FOOD FOR THOUGHT

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

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

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

IN SUMMARY

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

DID YOU KNOW?

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

MY NOTES

KEY POINTS

1. Amānah means keeping something in trust, whereas khiyānah means betrayal of trust.

2. Rasūl Allāh (S) said that a person who is not trustworthy has no īmān.

3. We must not betray the trust of others, even if they have betrayed our trust.

4. Before repenting to Allāh (SWT) for betraying someone, we must return their trust to them first.

07 RASŪL ALLĀH (S) - PART 4

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

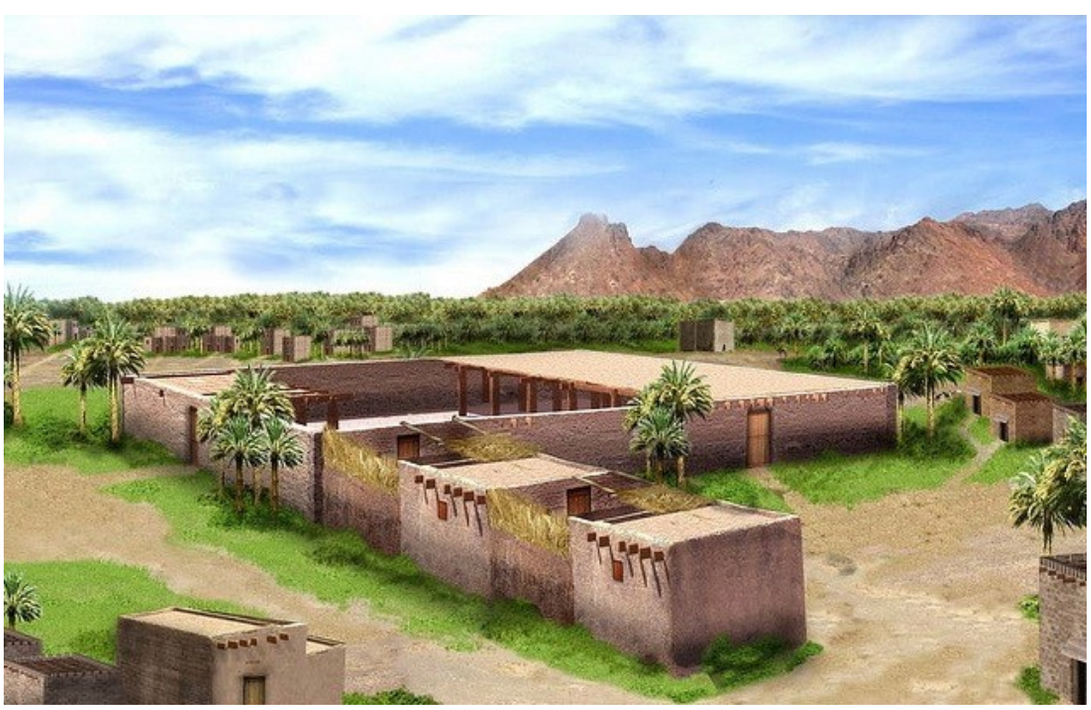
When Rasūl Allāh (S)'s camel came down at a place called "The Valley of Wadāʾ" and set its foot on the land of Madīnah, he came into view of the waiting people. They greeted him warmly and began singing in joy.

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 ʿAlī (A) was left. He asked Rasūl Allāh (S) who his brother would be. Rasūl Allāh (S) said to him:

'O ʿAlī , 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 ʿAlī (A) with?

DID YOU KNOW?

Madīnah was originally known as Yathrib. It's 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 ʿAlī (A) with himself.

07 ʿAṢABĪYYAH

LEARNING OBJECTIVES

1. What is ʿaṣabīyyah?
2. What is the Islamic perspective on racism and discrimination?

MY NOTES

ʿAṢABĪYYAH IS PREJUDICE

ʿAṣabīyyah is an inner quality that is manifested in favouring those with whom one has some kind of relation, whether it is religion, race, language or culture. It is a moral vice that is aimed at discriminating against those who are not like us and promoting those who are like us.

Racism and racial discrimination are examples of ʿaṣabīyyah. Racism is defined as the belief that all members of each race possess characteristics, abilities or qualities specific to that race, especially so as to distinguish it as inferior or superior to other races.

Allāh (SWT) says in the Qur'ān:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ

O mankind! Indeed We created you from a male and a female, and made you into nations and tribes so that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allāh is the most God-conscious among you. [49:13]

In this verse, Allāh (SWT) is telling us that no group of people is superior to another purely based on nationality or race. The best person is the one who has the most taqwā. Therefore, there is no room for racism in Islam.

Allāh (SWT) also says that He created us into nations and tribes, meaning that the existence of various races and tribes is actually as a result of Allāh (SWT)'s wisdom and plan. Those who look down on others indirectly deny this wisdom and plan of Allāh (SWT).

Imām Jaʿfar al-Ṣādiq (A) has said: **"Whoever possesses ʿaṣabīyyah (prejudice in any of its forms such as tribalism, racism, nationalism) even to the extent of a mustard seed, Allāh will raise him/her on the Day of Judgement with the people of Jahiliyyah."**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ...

O you who have faith! Let not one group of people ridicule another: it may be that they are better than they are…

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ

And do not defame one another, nor insult one another by calling nicknames… [49:11]

ACTIVITY

What are some of the reasons why racism is still prevalent today? What can we do to overcome racism in our community and society?

DEALING WITH RACISM AND DISCRIMINATION

Faith or attitudes about people based on external differences are known as racism. Racism mostly attacks people of a particular skin colour or ethnic group. Racism leads to discrimination and sometimes pugnacity. When racism results in hate crimes in a community, it tears the community apart. Some forms of racism are obvious; others are hidden.

We can help overcome racism by speaking up when we hear someone being racist. For example, if a person makes a racist joke, we should not remain silent. We should tell them not to make such comments.

We should also be a role model to others. By showing them that we don't tolerate hatred, we encourage them to do the same. Treating others with respect sends the message that no one should be treated unfairly or differently because of their race or ethnicity.



We should recognise stereotypes and consciously learn to refrain from them.

We should also respect differences in all populations. This does not mean that we should not be proud of our faith and heritage. Rather, we should not feel superior to others or disrespect them for being different from us.

If someone is rude to us, we should not reciprocate with rudeness. Sometimes people may discriminate or appear racist due to their past experiences or a lack of knowledge and understanding about others. If we respond with kindness to those who are rude to us, we will be able to win them over. On the other hand, if we are rude, we will make the situation worse and re-enforce their stereotypes about us.

There are numerous examples of incidents where the A'immah (A) responded with kindness towards those who insulted them and were rude to them.

DID YOU KNOW?

One of *Rasūl Allāh* (S)'s great achievements was to unite the Arab tribes throughout Arabia into a single nation. These tribes were frequently at war with each other and *ʿaṣabīyyah* was high on their agenda. They would put their tribesmen above all else, even when they were wrong. *Rasūl Allāh* (S) managed to bring them all under the banner of Islam into one united *ummah*.

KEY POINTS

1. ʿAṣabīyyah is favouring those with whom one has some kind of relationship, be it religion, race, language or culture.

2. Racism, discrimination, nationalism and prejudice are examples of ʿaṣabīyyah.

3. There is no room for racism or discrimination in Islam. Allāh (SWT) says in the Qur'ān that the best person is the one who is the most God-conscious.

IN SUMMARY

1. What is ʿaṣabīyyah?
2. Why is racism wrong? How can we overcome it in our society?
3. What are some of the negative effects of racism and discrimination on individuals and societies?
4. How should we respond when someone is racist towards us?

08 RASŪL ALLĀH (S) - PART 5

LEARNING OBJECTIVES

1.What is the Miʿrāj?

2.How did Rasūl Allāh (S) travel to the heavens?

3.What did he see while on Miʿrāj?

MY NOTES

WHAT IS THE MIʿRĀJ?

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 Miʿrāj) in the Qurʾān as follows:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الأَقْصَى 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 Jibrāʾīl came to him with a special horse with wings called Burāq. First Rasūl Allāh (S) went to the Kaʿbah 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, Jibrāʾīl 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 Miʿrāj. What are their functions?

LINK TO: PHILOSOPHY OF ṢALĀH

WHAT DID RASŪL ALLĀH (S) SEE ON MIʿRĀJ?

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 اللهِ وَ الْحَمْدُ للهِ وَ لَا إِلٰهَ إِلَّا اللهُ وَ اللهُ أَكْبَر

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 muʾmin 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 Isrāʾīl, 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 Miʿrāj 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 Miʿrāj?
2. When did Miʿrāj 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 Miʿrāj, Allāh (SWT) taught him how to pray the five daily prayers.

It is said that the ṣalāh is the Miʿrāj of a Muʾmin. This is because a Muʾmin can get very close to Allāh (SWT) through ṣalāh, just as Rasūl Allāh (S) got very close to Allāh (SWT) in Miʿrāj.

KEY POINTS

1. Rasūl Allāh (S) went on a night journey to the heavens on the 27th of Rajab. This journey is known as **Miʿrāj**.

2. Angel Jibrāʾīl 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 anbiyāʾ. 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.

09 THE AʾIMMAH (A): IMĀM ZAYN AL-ʿABIDĪN (A)

LEARNING OBJECTIVES

1. An introduction into the life of Imām Zayn al-ʿAbidīn (A)
2. An introduction to al-Ṣaḥīfah al-Sajjādiyah

MY NOTES

IMĀM ZAYN AL-ʿABIDĪN (A)

Imām ʿAlī Zayn al-ʿAbidīn (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 ʿAlī (A).

Key Facts

Birth date: 5th Shaʿbān 38 AH in Madīnah

Father: Imām al-Ḥusayn (A)

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

Wafāt: 25th Muḥarram 95 AH in Madīnah



Imām Zayn al-ʿAbidīn (A) was present in Karbalāʾ 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-ʿAbidīn (A) lived for 34 years after Karbalāʾ 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-ʿAbidīn", which means "The Beauty of the Worshippers" and also "Sayyid al-Sājidīn", 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-ʿAbidīn (A) remembered some favour or blessing of Allāh (SWT), he performed sajdah immediately to thank Allāh (SWT).

Imām Zayn al-ʿAbidīn (A) constantly mourned for his father and kept the memory of the tragedy of Karbalāʾ alive. He did this by organising majālis for the martyrs of Karbalāʾ. 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 ʿAbd al-Malik, the ruler of the time, tried to touch Ḥajar al-Aswad (the Black Stone in the corner of the Kaʿbah) but could not get near the Kaʿbah 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-ʿAbidīn (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-Baqīʿ in Madīnah.

ACTIVITY

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

AL-ṢAḤĪFAH AL-SAJJĀDIYYAH

One of the greatest collection of the teachings of Imām Zayn al-ʿAbidīn (A) is a book called **al-Ṣaḥīfah al-Sajjādiyah**. This is a collection of adʿiyāʾ (plural of duʿāʾ) and munājāt taught by the Imām.



Imām Zayn al-ʿAbidīn (A) was not able to give lectures in public due to the political situation at the time, so he taught his followers through these adʿiyāʾ 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-ʿAbidīn (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-ʿAbidīn (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 ʿAlī Zayn al-ʿAbidīn (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 Shaʿbān 38 AH.

3. He worshipped Allāh (SWT) a lot, which is why people gave him the title Zayn al-ʿAbidīn (Beauty of the Worshippers).

4. He started the tradition of majālis to remember the tragedy of Karbalāʾ.

5. His beautiful supplications, which contain many lessons for us, have been compiled into a book called al-Ṣaḥīfah al-Sajjādiyah.

IN SUMMARY

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

09 SUPPLICATION

LEARNING OBJECTIVES

1.Why should we ask from Allāh (SWT)?

2.What is the *adab* of supplicating to Allāh (SWT)?

MY NOTES

WHY SHOULD WE SUPPLICATE TO ALLĀH (SWT)?

Duʿāʾ is a very important and effective means of communicating with Allāh (SWT). We are always in need of Allāh (SWT)'s guidance and blessings. We also need Allāh (SWT) to forgive us for our sins. We should therefore supplicate sincerely to Allāh (SWT) at all times.

Imām al-Ṣādiq (A) once told his companion:

"After you have performed your wājib ṣalāh, do the following:

* **Praise Allāh (SWT) as much as you can.**
* **Recite ṣalawāt on Rasūl Allāh (S).**
* **Remember Allāh (SWT)'s bounties and blessings that He has showered upon you, and the gifts with which He has blessed you, and what He did (of good) to you. Praise and thank Him for that.**
* **Confess to Allāh (SWT) all your sins. Then repent to Him, with the intention of not repeating them again. Seek Allāh (SWT)'s forgiveness from them by regretting, with true intention, and with fear and hope. Also ask Allāh (SWT) to forgive you for those sins that you don't even remember any more, or those that you are not even aware of.**
* **Say to Allāh (SWT), "O Allāh, I apologize to you for my wrong deeds. I ask for your forgiveness and repent to you. So assist me in obeying You, and grant me success in fulfilling what You have made wājib upon me of all that which pleases You. Indeed I have seen no one who has been able to attain (even) part of Your obedience except that it was through your blessing on him before his obedience. So grant me blessings through which I may attain your pleasure and Paradise."**
* **Thereafter, pray for your needs. Inshāʾ Allāh you will not be disappointed."**



ACTIVITY

List as many adʿiyāʾ as you know, and when it is recommended to recite them.

ADAB OF RECITING DUʿĀʾ

Imām al-Ṣādiq (A) says:

"Observe the etiquettes of duʿāʾ, and see who you are calling and how you are calling, and why you are calling. Realise the greatness of Allāh and His magnificence, and know from the bottom of your heart that He is aware of what is in your heart, knows your innermost secret, and what transpires in it of the right and wrong."

We should be careful about what we ask from Allāh (SWT). We should not ask for that which may cause harm to us.

Allāh (SWT) says in the Qurʾān:

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا

"Man prays for ill as much as he prays for good, and man is always hasty." [17:11]

Ponder on what you are asking for, and why are you asking for it.

We should recite duʿāʾ with full concentration, and should try to understand what we are reciting. We can do this by reading the translation of the duʿāʾ.

We should ask sincerely, and with respect and humility.

We should raise our hands when reciting duʿāʾ, or ask Allāh (SWT) in sajdah.

Reciting ṣalawāt is very important and effective for our duʿāʾ to be accepted. We should recite ṣalawāt on Rasūl Allāh (S) and his family before and after every duʿāʾ.

IN SUMMARY

1. What is the meaning of duʿāʾ?
2. Why should we ask from Allāh (SWT) when He already knows what we want?
3. What should we do after every wājib prayer (according to the ḥadīth of Imām al-Sādiq (A))?

DID YOU KNOW?

The best time for asking from Allāh (SWT) is during the early hours of the morning before fajr. That is a very special time, when all duʿāʾ are accepted. The Holy Qurʾān describes the believers as those who seek forgiveness at the time of dawn.

MY NOTES

KEY POINTS

1. Duʿāʾ (plural: adʿiyāʾ) is the Arabic word for supplication, which means asking Allāh (SWT) for our needs.

2. We should always pray to Allāh (SWT) and ask Him to fulfil our needs and forgive us our sins.

3. When reciting duʿāʾ, we should think about Who we are talking to, and what we are asking from Him.

10 THE AʾIMMAH (A): IMĀM MUḤAMMAD AL-BĀQIR (A)

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: 1st Rajab 57AH in Madīnah

Father: Imām ʿAlī Zayn al-ʿAbidīn (A)

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

Wafāt: 7th of Dhūʾl-Ḥijjah 114 AH



Imām al-Bāqir (A) was present in Karbalāʾ when his grandfather Imām al-Ḥusayn (A) was killed. He was four years old at the time. After Karbalāʾ, he lived for 34 years with his father Imām Zayn al-ʿAbidīn (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-ʿUlūm (in full) "The One who Opens Up Doors of Knowledge and Brings Out its Treasures".

One day, Jābir ibn ʿAbd 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 ʿAlī. On the Day of Judgement he will be known as Sayyid al-ʿAbidīn (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. ʿAbd al-Malik felt threatened by the presence of

ACTIVITY

Both of Imām Muḥammad al -Baqir'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 SHĪʿAH

"O our Shīʿah!
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. ʿAbd 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 ʿAbd 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. ʿAbd 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.

10 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 ʿibādāt – 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 wuḍūʾ and reciting a duʿāʾ 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 that 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 ʿAlī (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 Qurʾān, 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.

DID YOU KNOW?

Imām ʿAlī (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.

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?

11 THE AʾIMMAH (A): IMĀM AL-MAHDI (A)

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 ʿarīḍah to him.

MY NOTES

ACTIVITY

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

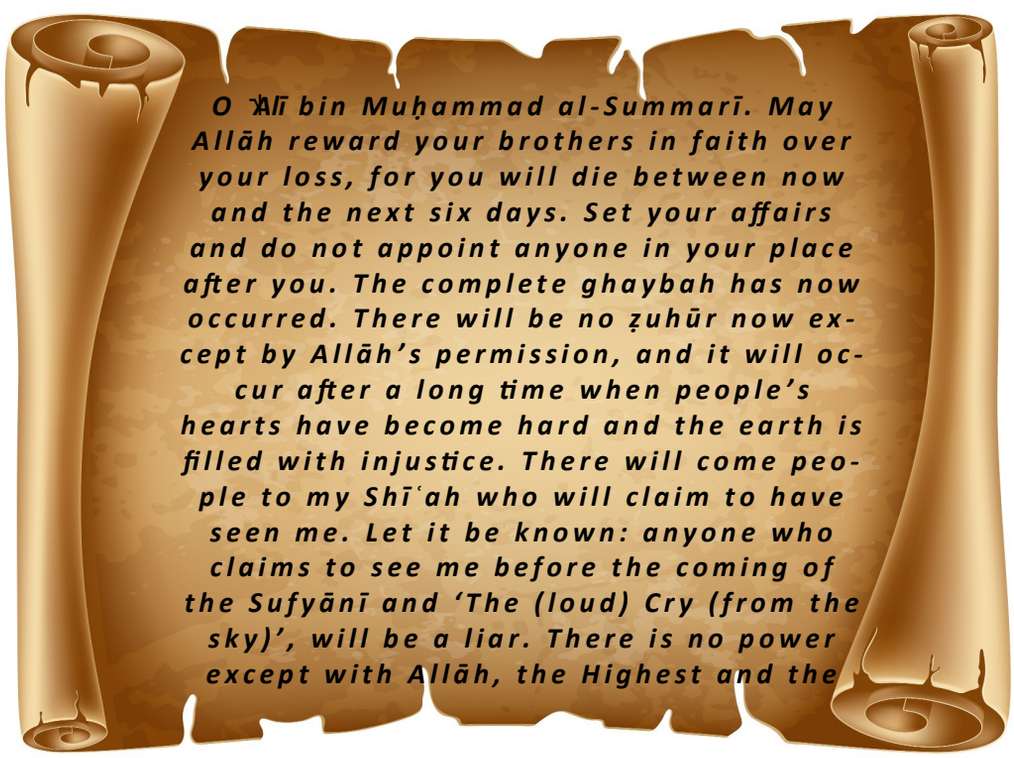
AL-GHAYBAH AL-ṢUGHRĀ OF IMĀM AL-MAHDĪ (A)

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-ʿAskarī (A) passed away. This ghaybah lasted for 69 years. This period of ghaybah is called **al-Ghaybah al-Ṣughrā** (The Minor Occultation). During this ghaybah, the Imām appointed 4 representatives and communicated with his Shīʿahs 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.

WRITING AN ʿARĪḌAH TO IMĀM AL-MAHDĪ (A)

Waiting for the ẓuhūr (reappearance) of Imām al-Mahdī (A) is called Intiẓār. It is not only the Shīʿah 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.

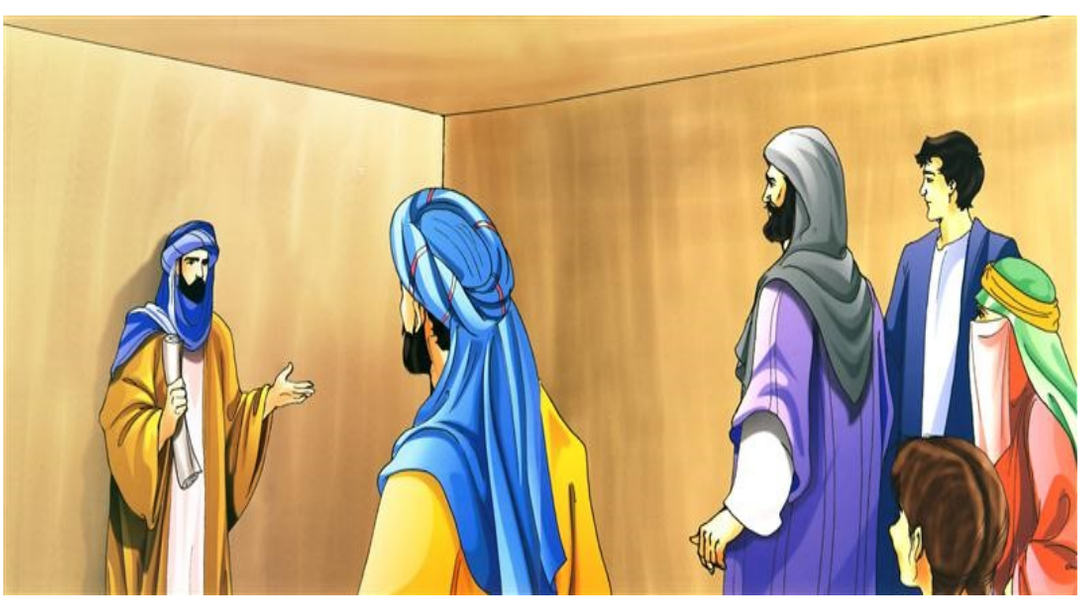
We should never doubt in the existence of Imām al-Mahdī (A). If Allāh (SWT) could raise Rasūl Allāh (S) all the way to the heavens during Miʿrāj, and to raise Nabī ʿĪsā (A) and keep him alive until he returns, it is very easy for Allāh (SWT) to keep someone alive on the earth for a long time.

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 ʿ**arīḍah.** He also prays for his Shīʿah, and eagerly awaits the time of his reappearance.

DID YOU KNOW?

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

"O Ḥusayn bin Rūḥ, Salāmun ʿAlaykum. 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-Ṣughrā.** 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.

IN SUMMARY

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

11 IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 AND 2)

LEARNING OBJECTIVES

1. To become familiar with some of the titles of the 12th Imām (A)
2. To understand why the Imām (A) went into ghaybah

MY NOTES

THE TITLES OF THE 12TH HOLY IMĀM (A)

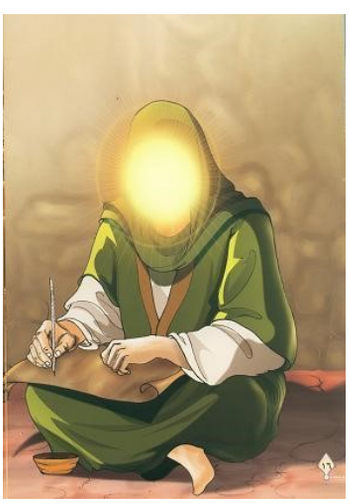
The name of our living Imām (A) is Muḥammad ibn al-Ḥasan. However, out of respect for our Imām, we do not usually refer to him by his own name. Instead, we refer to him by his many titles. Some of these are:

1. **al-Mahdi** - The Guided One
2. **al-Qāʾim** - The One Who Will Rise Up
3. **Ṣāḥib al-ʿAṣr wa al-Zamān** - The Master of the Age and Time
4. **al-Muntaẓar** - The Awaited One
5. **al-Ḥujjah** - The Proof of Allāh (SWT)
6. **Baqiyyat Allāh** - The Remnant of Allāh (SWT)

WHY DID OUR IMĀM (A) GO INTO GHAYBAH?

In order to understand some of the most important reasons for the ghaybah of our Imām (A), we need to recap what took place to the other Imāms (A) before him:

After the passing away of the Holy Prophet (S), the companions eventually pledged their allegiance to Abū Bakr, followed by ʿUmar and ʿUthmān. Imām ʿAlī (A) was sidelined from his rightful position.



When Imām ʿAlī (A) finally became the caliph, his enemies were not happy and kept him engaged in battles throughout most of his caliphate. He fought in the battles of Jamal, Ṣiffīn and Nahrawān. His caliphate came to an end very prematurely when he was assassinated by one of the Khawārij while praying in Masjid al-Kūfah.

Imām al-Ḥasan (A) succeeded his father as caliph, but Muʿāwiyah did not allow him to lead the Muslim Ummah in peace and he was eventually poisoned by the latter.

Muʿāwiyah took over as caliph. After his death, he appointed his son, Yazīd, as caliph despite agreeing in his peace treaty with Imām al-Ḥasan (A) that he would not. Yazīd went a step ahead of his father and publicly disregarded the laws of Islam. Under his leadership, Islam was going to become completely distorted and corrupted.

Imām al-Ḥusayn (A) could not allow this to happen and rose up to defend the religion of Islam. Along with his family and close companions, Imām al-Ḥusayn (A) was tragically massacred on the plains of Karbalāʾ.

ACTIVITY

Write a letter to Imām al-Mahdī (A). Speaking from your heart, inform him about the problems in this world, as well as your personal problems in life and ask him to help you and those suffering around the world.

MY NOTES

After him, the Holy Imāms, one after another, strove to protect and teach the true message of Islam and purify their followers. However, each of the Imāms were harassed by the oppressive rulers of their times and eventually killed.

The largest threat to the oppressors was the Divine promise of the coming of the Imām al-Mahdī (A), which they knew about. They were so fearful that they went to the extent of putting Imām Ḥasan al-ʿAskarī (A) under constant surveillance, so as to monitor the potential birth of any sons and have him killed. The 11th Imām (A) was also killed while he was very young for this same reason, but the oppressors could not stop the Divine Will of the birth of the 12th Imām, Imām al-Mahdī (A).



When the 11th Holy Imām (A) was killed, our 12th Holy Imām (A) was only 5 years old. For his protection, his birth was kept a secret and only the very close companions of the 11th Imām (A) were allowed to see him.

After the passing away of the 11th Imām (A), Imām al-Mahdī (A) went into the Minor Occultation (al-Ghaybah al-Ṣughrā). He was hidden from the public eye and the general public did not know of his whereabouts. He communicated with his Shīʿahs through four successive deputies (nuwāb). When the last of them died, the Major Occultation (al-Ghaybah al-Kubrā) of the 12th Holy Imām (A) started. Keeping the above context in mind, below are some of the reasons why our Imām (A) is in ghaybah:

1. For the protection of the 12th Imām (A): Each of our Imāms (A) were killed at the hands of the oppressors. Allāh (SWT) in His Wisdom willed that there would be 12 Imāms after the Holy Prophet (S). Imām al-Mahdī (A) is the last of them and until the appropriate time comes for him to establish the promised just government on earth, he needs to be protected from being unjustly killed like his forefathers.

2. Due to the lack of appreciation by the Muslims: The presence of an Imām is a grace from Allāh (SWT). However, ungratefulness towards this grace and the evil actions of the people can become the cause of the deprivation of this Divine grace. The ghaybah of the Imām (A) will continue until the time people realise the dire need for a Divinely appointed leader to rule over them and until he has enough sincere and worthy followers who will support him. In some aḥādīth, we have been told that the Imām (A) will reappear when he has 313 devoted followers. It is a very shameful truth, that despite the large number of Shīʿahs in the world, the Imām is still waiting for as little as 313 true Shīʿahs.

11 IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 AND 2)

MY NOTES

THE FAMOUS STORY OF SAHL B. AL-ḥASAN IS AN EXAMPLE OF THE NECESSARY LEVEL OF FAITH OF THE TRUE FOLLOWERS OF THE IMĀM (A):

Sahl b. al-Ḥasan al-Khurasānī, who was one of the Shīʿahs in Khurāsān (a province in Iran), once came to Madīnah to meet Imām Jaʿfar al-Ṣādiq (A). Sahl asked the Imām: "O son of the Messenger of Allāh, you are of the Imāms of the Ahl al-Bayt. What prevents you from claiming your right (to rule) while you have more than one hundred thousand Shīʿahs who are ready to fight for you?"

The Imām (A) asked him to sit down and requested someone to turn on the oven that was in the house. After the oven became very hot and turned red, the Imām (A) told Sahl to go and enter inside the oven. Sahl became scared and said: "My master, O son of the Messenger of Allāh! Do not punish me by fire and make it easy for me."



At this time, Hārūn al-Makkī, a close companion of the Imām, entered the room and after the greetings exchanged, without providing any explanation, the Imām (A) told him to enter inside the oven. Without asking any questions, he immediately did so. The Imam (A) turned back to Sahl and started talking to him about Khurāsān as if nothing had happened. Sahl became very confused. After some time, the Imām (A) told Sahl to stand up and go and look inside the oven. Sahl looked inside the oven and to his surprise, saw Hārūn sitting cross-legged inside the fire. Imām al-Ṣādiq (A) asked Hārūn to come out of oven and he came out healthy with no burns or injury. At this time, the Imām (A) asked Sahl how many of the Shīʿahs he was speaking about believed in the Imām like Hārūn did. Sahl replied: "By Allāh, not even one."

3. As a test for the believers: The Holy Prophet (S) used to tell his some of his companions that the believers who would live at the end of the times will have a greater status than them. This is because they would believe in Allāh (SWT), His messenger (S) and the Imāms (A) without even seeing them. The ghaybah of our Imām (A) is a great test for us. Many people have failed in this test. However, for those of us who work ourselves and prepare for the coming of the Imām (A) by becoming God-conscious servants of Allāh (SWT), we have been given this great opportunity to pass this test and raise our status in the eyes of Allāh (SWT).

Allāh (SWT) questions us in the Qurʾān:

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ، وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Do people think that they will be let go merely by saying: "We believe," and that they will not be tested? And certainly We tried those before them, so Allāh will certainly know those who are true and He will certainly know the liars. [29:2-3]

4. To prove that the Imām (A) is the only solution: Imām al-Mahdī (A) will reappear once all types of ideologies will have been tested and failed. At that time people will understand that they do not have any more solutions and they will be more willing to accept the solution presented by the Imām (A).

5. Divine Wisdom: Although many explanations have been put forward for the ghaybah of our Imām (A), Imām al-Ṣādiq (A) has informed us that we will only truly understand the Divine Wisdom behind it after the Imām (A) reappears and we see it for ourselves. He compared the ghaybah to the story of Prophet Mūsā (A) and Khiḍr (A) in the Qurʾān.

In the story, Khiḍr (A) told Prophet Mūsā (A) that he can stay with him and learn from him as long as he does not ask him any questions regarding his actions until he himself informs Mūsā (A) regarding them. However, when he performed those actions, Prophet Mūsā (A) could not understand them and found them very questionable. He kept losing patience with Khiḍr (A) until he was finally told the Divine Wisdom behind those actions and then it all made complete sense for Prophet Mūsā (A).

In other words, the Imām (A) is telling us that we must be patient and not arrogantly assume that we are able to understand all of the Divine mysteries. We must not lose faith in the existence of our Imām (A) and use this time to prepare ourselves for his coming. When he reappears, he will inform us of the reasons for his ghaybah and it will make perfect sense at that time, just like it eventually made perfect sense to Mūsā (A).

IN SUMMARY

1. List three titles of the 12th Holy Imām (A) along with their meanings.
2. How did the Muslims treat all of the Imāms prior to the 12th Holy Imām (A)?
3. List three reasons why the Imām (A) is in ghaybah and provide an explanation for each.
4. Why can we not fully understand all the reasons for the ghaybah? Which example did Imām al-Ṣādiq (A) use to explain this?

DID YOU KNOW?

When Imām al-Mahdī (A) reappears, the true followers of the Imām who passed away during his ghaybah will be brought back to life to be with the 12th Holy Imām (A) and help him in his mission. This belief is known as the Rajʿa, meaning "The Return".



KEY POINTS

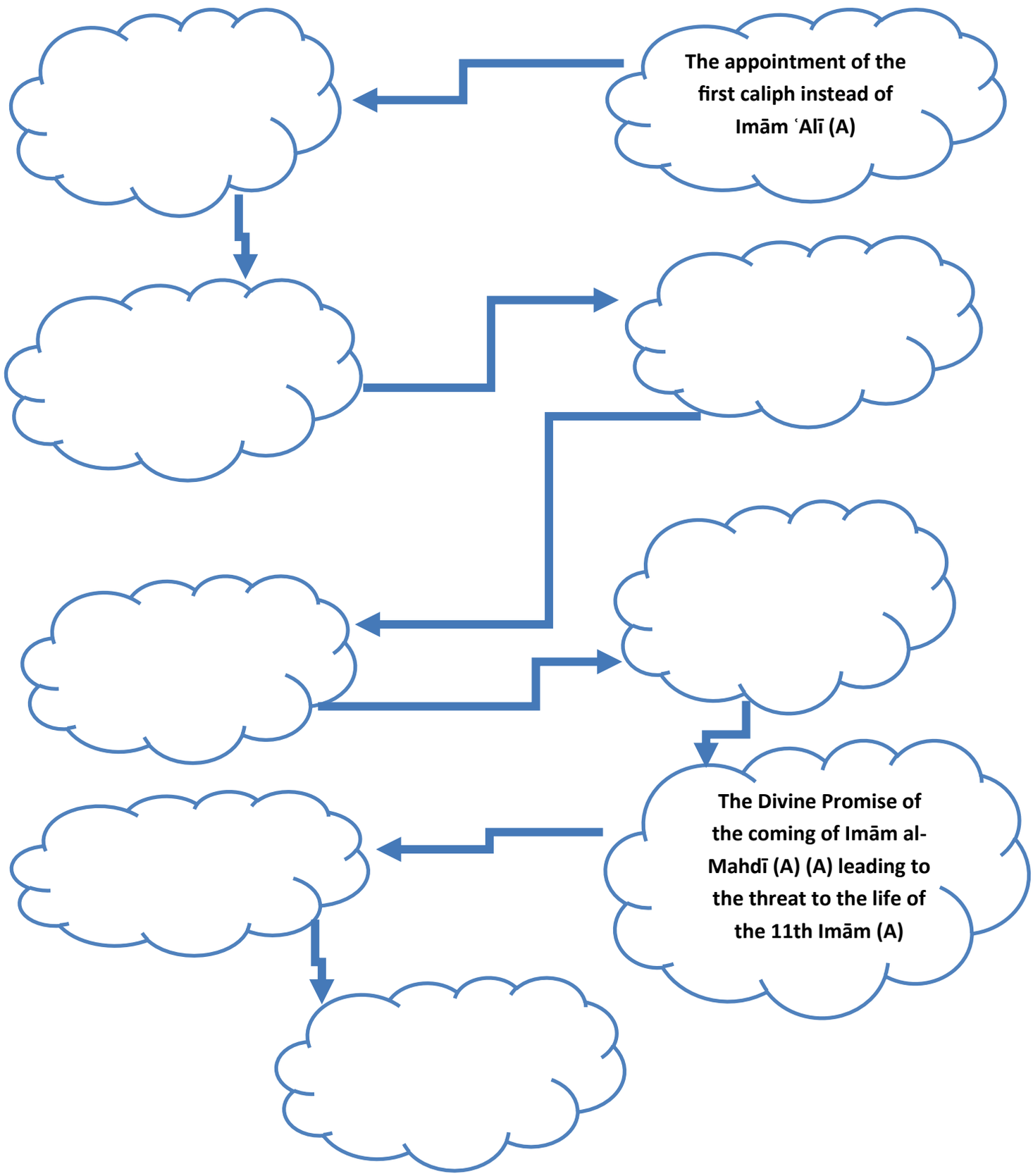
1. The 12th Holy Imām (A) has many titles. One of them is al-Mahdī, meaning "The Guided One".

2. Many reasons have been given for his ghaybah. Among them include his safety, the lack of appreciation for Allāh (SWT)'s chosen guides and as a test for the believers.

3. However, we cannot fully understand all the reasons for the ghaybah because it is from among the Divine mysteries. It is only when the Imām (A) will reappear that we will truly understand the Wisdom behind his ghaybah.

11 IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 AND 2)

SUMMARISE THE HISTORICAL CONTEXT THAT LEAD TO THE GHAYBAH OF IMĀM AL-MAHDĪ (A)



SHĪʿAH AND SUNNĪ BELIEF IN IMĀM AL-MAHDĪ (A)

Both Sunnī and Shīʿah Muslims believe in the coming of Imām al-Mahdī (A) to establish a universal government. Both sect also believe that he will be a descendant of Imām ʿAlī (A) and Sayyidah Fāṭimah (A) and that his name will be the same as the name of the Holy Prophet (S). The major difference between the two sects is that Shīʿahs believe that the Imām (A) is already born and will reappear one day, while the Sunnīs believe that he is yet to be born.

IS IT POSSIBLE FOR IMĀM AL-MAHDĪ (A) TO LIVE SUCH A LONG LIFE?

Imām al-Mahdi (A) is now over 1180 years old. Some people question how it is possible for a human being to live this long. It is true that every human being is a mortal and has to die one day, including Imām al-Mahdī (A). However, there is no maximum time that a human being can live for. That is down to the will of Allāh (SWT). There are many examples in the Qurʾān and ḥadīth about people who have lived for a very long time, so it should not be a surprise for us that the Imām (A) is also able to be alive for so long.

According to the Qurʾān, Prophet Nūḥ (A) preached to his people for 950 years and according to some aḥādīth of the Maʿṣūmīn (A), he lived for 2500 years!

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

We did indeed send Noah to his people and he lived among them a thousand years save fifty. Eventually the Flood overtook them while they were engaged in wrongdoing. [29:14]

In fact, all Muslims believe that some prophet are still alive even today. For example, we all believe that Prophet ʿĪsā (A) was not crucified. He ascended to the heavens and one day, he will return to the earth and pray behind Imām al-Mahdī (A).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا

And they said, 'We have killed the Messiah, ʿĪsā, son of Maryam, the Messenger of God.' They did not kill him, nor did they crucify him, though in was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition they certainly did not kill him.m[4:157]

LEARNING OBJECTIVES

1. To understand the major difference between the Sunnī and Shīʿah belief regarding Imām al-Mahdī (A)
2. To understand whether it is possible for the 12th Imām (A) to live such a long life
3. To understand how we benefit from the 12th Imām (A) while he is in ghaybah

MY NOTES

ACTIVITY

Think of three things you can do to prepare yourself for the reappearance of the 12 Imām (A). Discuss these with the rest of your class.

11 IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 AND 2)

MY NOTES

Other prophets that are still alive include Prophet Idrīs (A), Prophet Khiḍr (A) and Prophet Īlyās (A). Each of them are much older than our 12th Holy Imām (A)! In the beautiful words of a poet:

Almighty God who does with ease
the whole wide world sustain,
Can with His Might, should He so please,
His proof on earth maintain.



HOW CAN WE BENEFIT FROM THE IMĀM (A) IF HE IS IN GHAYBAH?

Many people often ask this question because they believe that the Imām (A)'s only purpose is to answer the questions of the people and guide them in their daily lives. However, in reality, the Imām (A)'s role is much greater than that. The Imām is Allāh (SWT)'s chosen representative and His proof (ḥujjah) in the world. It is through the Imām that Allāh (SWT) sends down His blessings to His creation and it is because of the physical existence of the Imām (A) on earth that life as we know it continues.

The Holy Prophet (S) said:
"My Ahl al-Bayt are security for the inhabitants of the earth. If my Ahl al-Bayt are not there, the inhabitants of the earth would be destroyed."

He also said:
"This religion shall always be upright till there are 12 chiefs from Quraysh. When they pass away, the earth will swallow all its inhabitants."

Imām ʿAlī (A) said:

"I swear by Allāh that from the day Ādam (A) died, He has not left the earth without an Imām who guided people to Allāh, being His proof over His creation. The earth will never remain without an Imām as the proof of Allāh over His servants."

Our 12th Holy Imām himself has explained to us how we derive benefit from him while he is in ghaybah. He said:

"The way that people benefit from me during my occultation is as they benefit from the sun when the clouds cover it from the sights. I am indeed a (source) of security for the dwellers of the earth."



This is a very profound example from which we can learn a lot:

* Denying the existence of the Imām while he is in ghaybah is like denying the existence of the sun while it is hidden behind the clouds.
* Despite being hidden behind the clouds, we still benefit from the light and heat of the sun.
* If the sun was not there, we would not be able to survive. In the same way, if our Imām, as the proof of Allāh (SWT) on earth, was to no longer be there, the world would cease to exist.

IN SUMMARY

1. What is the exact age of Imām al-Mahdī (A) today?
2. Which other prophets lived long lives?
3. How do we benefit from the Imām (A) while he is in ghaybah?
4. What important example does the 12 Holy Imām (A) give to explain how we benefit from his ghaybah?
5. What are three lessons we can learn from this example?

DID YOU KNOW?

We are told in aḥādīth that despite his old age, when Imām al-Mahdī (A) reappears, he will look like a handsome 40 years old man.

KEY POINTS

1. It is not a surprise for the Imām al-Mahdī (A) to live such a long life. Many prophets have also lived long lives in the past. Some prophets are still alive today.

2. We benefit from the 12th Imām (A) while he is ghaybah like we benefit from the sun while it is hidden behind the clouds.

3. From the time of Prophet Ādam (A), there has not been a moment in this world, but that there has been a ḥujjah of Allāh (SWT) present. Without the presence of a ḥujjah of Allāh (SWT), the world cannot continue.

12 MUSLIM SCIENTISTS

LEARNING OBJECTIVES

1.Understand the role of the Aʾimmah (A) in spreading knowledge.

2.Understand the contribution of Muslims to Science.

MY NOTES

JĀBIR BIN ḤAYYĀN – THE FATHER OF MODERN CHEMISTRY



Our Aʾimmah (A) were the most knowledgeable people of their times. They took every opportunity to teach others. However, some of the Aʾimmah (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 Jaʿfar 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-Kīmyāʾ and Kitāb al-Sabʿīn. 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.

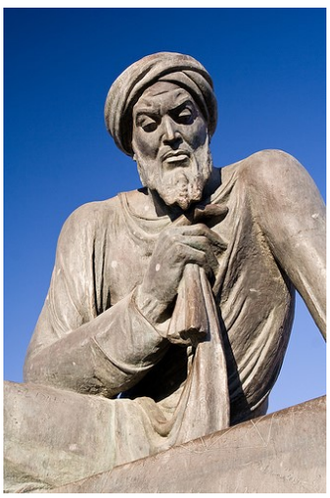
Many of his books have been preserved and are still available today.



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?

MUḤAMMAD AL-KHWĀRIZMĪ - THE FATHER OF ALGEBRA

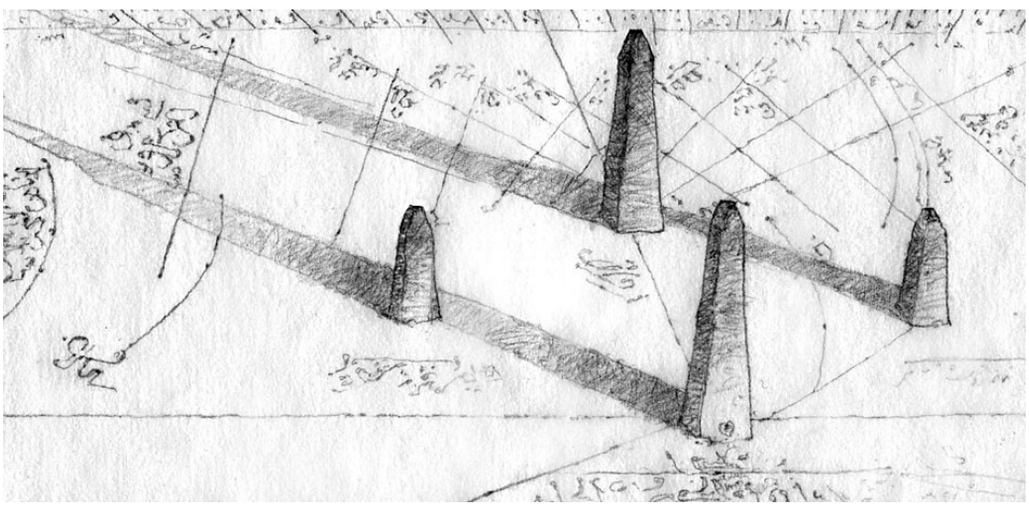


Muḥammad ibn Mūsā Al-Khwārizmī was a mathematician, astronomer and geographer. He was perhaps one of the greatest mathematicians who ever lived. He was the founder of several branches and basic concepts of mathematics.

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'immah (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'immah (A) to teach in public.

3. Thousands of students learnt from the A'immah (A). Some of them became famous scholars and scientists.

IN SUMMARY

1. Why were some of the A'immah (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?

12 IMPORTANCE OF HARD WORK

LEARNING OBJECTIVES

1.We must work hard to earn our livelihood.

2.Hard work to earn a living is one of the best forms of worship.

3.We must rely on Allāh (SWT) for help, not depend on others.

4.There should be a balance between working for this world and preparing for the Hereafter.

MY NOTES

ACTIVITY

In pairs, think of at least 3 actions which will benefit you both in this world as well as the Hereafter.

A MUʾMIN WORKS HARD FOR THIS LIFE AND THE HEREAFTER

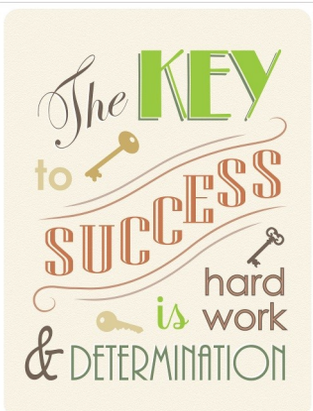
Islam does not like people who are lazy, especially those who are able to work for themselves, but expect others to do their work or to give them money for nothing.

People who beg from other than Allāh (SWT) lose their respect. Allāh (SWT) has promised to feed everyone as long as they keep trying and work hard.

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ

And whoever puts his trust in Allāh, He (Allāh) is sufficient for him [65:3]

Working hard and asking only from Allāh (SWT) are signs of a good Muslim. In fact, a Muslim has to work harder than most people. This is because most people work only for this life. However a muʾmin has to work for both this life and the next. Fortunately, with the right intention (niyyāh), one can do both at the same time. For example, a person who goes out to work with the intention to feed his family is also building his Hereafter and earning thawāb. Similarly, a person who eats food with the intention of gaining strength to worship Allāh (SWT) is also rewarded for eating.



Imām Jaʿfar al-Ṣādiq (A) was once working hard and digging on one of his farms on a hot and sunny day. A person passed by and saw the Imām sweating and working away at the ground. He condemned the Imām and said:

‘O grandson of Rasūl Allāh, how can you do this!’

The Imām looked up from his work and asked:

‘Why, what have I done?’

The man answered:

‘You are working so hard for this world instead of worshipping your Lord! What if you died because of the heat whilst sweating for the world!’

Imām replied that doing hard work that is ḥalāl is one of the best forms of worship and it would be no shame if a person died whilst working to help himself and his family. In fact he would be rewarded by Allāh (SWT).

ISLAM PROMOTES A WELL-BALANCED LIFE

The Aʾimmah (A) have shown through their lifestyle that Islam promotes a well-balanced life. It does not give importance to just recitation of the Qurʾān and offering ṣalāh, but also hard work and earning a livelihood.

Rasūl Allāh (S) once told his companion Abū Dharr that if one wants to be successful in this world and in the Hereafter, then never depend on others. If we learn to practice this habit of working hard for ourselves, we will begin to see the wisdom of Rasūl Allāh (S)'s advice to Abū Dharr.

However, this does not mean that we should only work for our own benefit and not help others. When our parents or relatives ask us to do things for them, we should help them. That is their right and it is an honour and pleasure for us to serve them. We should thank Allāh (SWT) for the opportunity to do something for them.

We should try avoid asking for favours from others, but should happily help others even without them having to ask us for help. Islam teaches us never to beg from others but also never to turn away a beggar who begs from us.



DID YOU KNOW?

ʿAbd Allāh ibn Masʿūd was a close companion of Rasūl Allāh (S). He reports the following ḥadīth from Rasūl Allāh (S):

"One who recites sūrat al-Wāqiʿah every night shall never be poor."

MY NOTES

KEY POINTS

1. Islam places a lot of emphasis on working hard, both for this world as well as the Hereafter.

2. Working hard to earn a ḥalāl income is one of the best forms of worship.

3. We must always rely on Allāh (SWT) and not on other people. However, when someone asks us for help, we should not turn them away.

IN SUMMARY

1. Why is it important to work hard in this life?
2. Why does a muʾmin have to work twice as hard as others?
3. What advice did Rasūl Allāh (S) give to Abū Dharr?
4. Why was Imām al-Ṣādiq (A) working hard on the farm?
5. How does our intention change the reward we can get for just performing an ordinary task?

13 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 Maʿṣumīn (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 ʿAlī (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 mustaḥab 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 ṭāhir 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.

14 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 مِنْ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الآيَاتِ 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 sharīʿah.

Clothing is mentioned in the Qurʾān as a blessing from Allāh (SWT):

يَابَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ 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-Zahrāʾ (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 ʿaqīq stone on their right hand. It is ḥarām for men to wear gold rings, so they should wear silver rings with an ʿaqīq stone. Women can wear a ring made from any metal, including gold.

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

A ring with Allāh (SWT)'s name on it or an āyah of the Qurʾān 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 ʿaqīq 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

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?

KEY POINTS

1. Islam wants us to dress nicely, wear jewellery and apply perfume, but within the limits of sharīʿah: 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 ʿaqīq ring and it is amongst the signs of a believer.

15 SPORTS & EXERCISE

LEARNING OBJECTIVES

1. Why is exercise necessary?
2. What are the sharīʿah 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 Maʿṣumīn (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 maḥram to us.

SPORTS AND THE SHARĪʿAH

We should also be careful not to break the laws of the sharīʿah when playing or exercising. For instance, we are not allowed to use mixed swimming pools, because ḥijāb 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.

DID YOU KNOW?

Imām ʿAlī (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 sharīʿah, or put ourselves in a situation where we are likely to sin.

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?