ZAINABIA ACADEMY

BAB UL HAWAIJ

DEENIYAT

Level -4

بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ

قل رب زدني علما

Full Name: _____

Students Contact No: _____

Teacher: _____

Teachers Contact no: _____

Homework

DATE	HOME WORK	PARENTS INITIALS

ZAINABIA ACADEMY

DEENIYAT LEVEL-4 TEACHING SCHEDULE

AQAID	FIQH	TARIKH	AKHLAQ

DATE	DAY	CHAPTERS	PAGE #
		LESSONS FOR FIRST TERM	
	1.	1. ISLAM AND MUSLIMS 1. ṬAHĀRAH	-4- -30-
	2.	1. QĪṢAṢ AL-ANBIYĀ' - THE UNIVERSE AKHLAQ LINK: ISLAM AND THE ENVIRONMENT	-48- -50-
	3.	2.FOUNDATIONAL TEACHINGS OF ISLAM	-8-
	4.	2. TOILET ETIQUETTE 14. AKHLAQ: CLEANLINESS AND BATHROOM ETIQUETTE	-32- -100-
	5.	2. QĪṢAṢ AL-ANBIYĀ' - CREATION OF ĀDAM (A) ʿAQĀ'ID LINK: PROPHETS AND MESSENGERS OF GOD	-52- -54-
	6.	3. QĪṢAṢ AL-ANBIYĀ' - HĀBĪL AND QĀBĪL AKHLAQ LINK: JEALOUSY	-58- -60-
		1st TERM EXAM DAY	
		LESSONS FOR SECOND TERM	
	7.	3. ISLAMIC TERMINOLOGY	-12-
	8.	4.ṢALĀH 1: INTRODUCTION 4. QĪṢAṢ AL-ANBIYĀ' - NABĪ NŪḤ (A) AKHLAQ LINK: ADAB OF TRAVELLING	-34- -62- -64-
	9.	5.ṢALĀH 2: PREREQUISITES OF PRAYER	-36-
	10.	4. THE KALIMAH 5. QĪṢAṢ AL-ANBIYĀ' - NABĪ IBRĀHĪM (A) AKHLAQ LINK: FRIENDSHIP	-18- -66- -68-
	11.	6. ṢALĀH 3: TIME OF ṢALĀH 6. PLACES OF INTEREST - ARABIA BEFORE ISLAM AKHLAQ LINK: ISRAF (EXTRAVAGENCE)	-40- -70- -72-
	12.	7. BIRTH AND CHILDHOOD OF RASŪL ALLĀH (S) AKHLAQ LINK: RESPECT FOR ELDERS	-74- -76-
	13.	8. THE MAʿṢŪMĪN (A) AKHLAQ LINK: RESPECT FOR TEACHERS	-78- -80-
		2nd TERM EXAM DAY	

ZAINABIA ACADEMY

DEENIYAT LEVEL-4 TEACHING SCHEDULE

AQAID	FIQH	TARIKH	AKHLAQ

LESSONS FOR THIRD TERM			
	14.	5. INTRODUCTION TO THE UṢŪL AL-DĪN (PART 1) 6. INTRODUCTION TO THE UṢŪL AL-DĪN (PART 2)	-21- -25-
	15.	3. FURŪʿ AL-DĪN 13. AKHLAQ: A MUSLIM'S HOME	-34- -98-
	16.	9. ANCESTORS OF RASŪL ALLĀH (S) (PART 1) AKHLAQ LINK: HELPING OTHERS	-82- -84-
	17.	7.TAQLĪD (PART 1) 10. ANCESTORS OF RASŪL ALLĀH (S) (PART 2) AKHLAQ LINK: SLANDER	-42- -86- -88-
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	21.	18. AKHLAQ: KINDNESS 19. AKHLAQ: KIDHB - THE EVILS OF LYING	-110- -112-
		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.

Dear Parents,

By the Grace of Allāh [SWT] we have been fortunate enough to re-produce our manuals for Classes 1-4 with more refined content and design.

There are several new concepts introduced in the manuals which we would like to further explain. The table of Contents outlines the subjects as they will be taught, linking to each other. The different colours represent different subjects.

From class 4 onwards, ʿAqāʾid is introduced to the students; outlining our core beliefs and better understanding them as is our duty. For Tarikh and Akhlaq, you will see that we have worked to link these subjects to be taught hand in hand so that students can see how history plays a vital role in shaping our morals and ethics.

ʿAQĀʾID

FIQH

TĀRĪKH

AKHLĀQ

There are several sections under one subject, allowing teachers and students to learn at a steady pace, and not necessarily all in one go. For example, the Kalimah is split into 6 sections, as ideally, the lesson is taught one line at a time, giving students the time to memorise what they have learnt, at home.

In addition, there are also 'Lessons at Home' boxes, encouraging interaction with parents through the lessons. We hope parents can take this addition and work with their child(ren) at home to keep the learning consistent.

This is a milestone in SIM History as we branch beyond basic concepts to teach our students the fundamentals of Islam and help, hand in hand with parents and students, to establish a firm foundation for our future generation.

It is with your continuous support that we hope to see this new format as a success.

With Du'as
S I Madressa Administration

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DU'AS

BEFORE AND AFTER THE LESSON

Dear Allāh [SWT]

Whatever I learn today,
Please let it help me in my life.

Please let me understand this wonderful knowledge the way Your prophets understood it.
And give me an excellent memory like you gave them.

Let my tongue always be filled with Your remembrance and my heart with Your love.

Please help me prepare myself with all that I learn so that when the 12th Imam [A] comes, he will pick me to help him.

With love, your Class 4 Student

Dear Allāh [SWT]

I have worked hard today to learn new things,
Please help me remember them.

When I have to answer questions or share my knowledge please bring it back to me.

You are my Protector, You are my Guide.

With love, your Class 4 Student

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.

01 ISLAM AND MUSLIMS

LEARNING OBJECTIVES

1. Understand the origin and meaning of the word "Islam".

2. Understand what it means to be a Muslim.

MY NOTES

WHAT IS ISLAM?

The word "Islam" originates from al-silm, meaning "submission" or "surrender". Another origin of the word "Islam" is al-salām, meaning "peace". Therefore, Islam can be described as the **peaceful submission to Allāh (SWT)**. So a Muslim is a person who peacefully submits completely to the will of Allāh (SWT) and does only what Allāh (SWT) wants him or her to do.

Islam is one of the **monotheistic** religions, meaning that Muslims worship only one God.

Islam teaches that Allāh (SWT) created everything and that humans are the best of His creation. He communicates by inspiring them towards goodness and by sending prophets who deliver His message. Muslims believe that the first prophet was Ādam (A), who was followed by a long chain of prophets to guide humanity.

Islam has the second largest following in the world today. In fact, about 1 out of every 5 people in the world is a Muslim. However, Islam is also one of the most misunderstood religions. It is therefore important that Muslims understand the true nature and teachings of their great religion, so that they can become good ambassadors of Islam.

Imām al-Bāqir (A):

"Islam has been founded on five pillars: the establishment of prayer, the giving of the alms-tax (zakāt), the fasts of the month of Ramaḍān, the pilgrimage to the Sacred House (Masjid al-Ḥarām), and the belief in our guardianship (wilāyah), the Ahl al-Bayt."

A MUSLIM'S BELIEF IN ALLĀH (SWT) IS SEEN IN HIS/HER ACTIONS

All Muslims are supposed to be loving and caring towards each other, because they share a special bond of brotherhood/sisterhood through their common faith in Allāh (SWT) and the Holy Prophet (S). In the Qur'ān, Allāh (SWT) says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are brothers, so make peace between your two brothers and be mindful of Allāh, so that you may be given mercy. [49:10]

ACTIVITY

"Muslims devote their lives to the service of Allāh (SWT)."

What does this statement mean? How does it affect your life?

Due to this special brotherhood/sisterhood between each other, true Muslims are always concerned about each other like they are concerned about their own family members and always look out for the needs of each other. The Holy Prophet (S) has said:

"He who wakes up in the morning and is not concerned about the situation of fellow Muslims is not a Muslim."

Faithful Muslims are aware that Allāh (SWT) is always watching them, which stops them from harming anyone else by saying bad things or by physically hurting others. The Holy Prophet (S) has said:

"Islam is that you submit your heart (to Allāh), and that all Muslims feel safe from your tongue and your hand."

Muslims also believe that all human beings should be respected, even if they are not Muslims, because everyone has been created by Allāh (SWT) and He has given all human beings a special status:

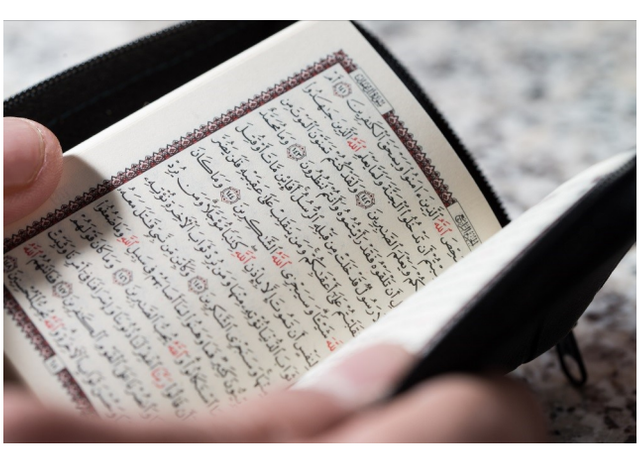
وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ...

And surely We have honoured the children of Ādam...[17:70]

Imām ʿAlī (A) has beautifully said that any human being is "either your brother in faith or your equal in humanity."

ISLAM AND THE QURʾĀN

The Qurʾān is the word of Allāh (SWT) revealed to the Holy Prophet Muḥammad (S). Within it, many other prophets are mentioned like Nūḥ, Ibrāhim, Ismāʿīl, Mūsā, ʿIsā, Yaʿqūb and Yūsūf, peace be upon them all. All the prophets brought the same message and taught us to believe in Allāh (SWT), be good in this world and prepare for our true and eternal lives in the Hereafter.



MY NOTES

01 ISLAM AND MUSLIMS

DID YOU KNOW?

Muslims live in all parts of the world, from Argentina to China, Russia to South Africa. Indonesia has the largest Muslim population in the world.

Muslims in the UK live in one of the most culturally diverse countries in the world. Given the different backgrounds that we all come from, there is a great need for understanding and respect for one another.

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا

Say: We (Muslims) believe in God and in what has been sent down to us,

وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

and that which was revealed to Ibrāhim and Ismāʿīl and Isḥāq and Yaʿqūb, and the Tribes,

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ

and that which was given to Mūsā and ʿIsā and the Prophets from their Lord.

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

We do not make a distinction between any of the (prophets).

وَنَحْنُ لَهُ مُسْلِمُونَ

It is to Him that we submit ourselves. [3:84]

Q: If all the prophets taught Islam, why do we have so many different religions today?

KEY POINTS

1. The word "Islam" originates from the word "al-silm", meaning "submission". It also comes from the word "al-salām", meaning "peace". A Muslim is one who peacefully surrenders to the will of Allāh (SWT).

2. Allāh sent prophets to guide mankind. All Prophets taught the same message.

3. All Muslim have common beliefs regarding Tawḥīd, Nubuwwah and Qiyāmah.

4. Shīʿah Muslims also give special importance to ʿAdālah and Imāmah.

IN SUMMARY

1. What is the meaning of the word "Islam"?

2. What are the three basic beliefs of every Muslim?

3. What is the main difference between Shīʿah and Sunnī Muslims?

ACTIVITY PAGE

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

WORD BANK

1. ALSALAM
2. PRAYER
3. ALSILM
4. QURAN
5. BROTHERHOOD
6. SISTERHOOD
7. ISLAM
8. SUBMISSION
9. PEACE
10. ZAKAT

02 FOUNDATIONAL TEACHINGS OF ISLAM

LEARNING OBJECTIVES

1. Discuss three foundational teachings of Islam.

2. Understand that there are several different sects within Islam.

MY NOTES

ACTIVITY

Make a list of 3 important things you would like to achieve before you die.

How many involve helping or improving the lives of others?

WHAT DOES ISLAM TEACH?

Imām ʿAlī (A) once famously said:
"May Allāh have mercy on the person who has knowledge of where he came from, where he is now, and where he is going."

We have been created by Allāh (SWT)

Allāh (SWT) is Needless of everyone. However, He created us out of His Mercy, so that we can strive to become good human beings in this world and earn Jannah as a result. This life that we have been given is our greatest gift and we must use this gift in the best way.

Each of us has been created pure and sinless, so that we have the best chance to reach closeness to Allāh (SWT). We are all accountable for our own deeds. No one can take on the responsibility for the sins of other people:

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No soul shall bear the burden of another [53:38]

Our Imāms (A) have taught us that when we are born, our hearts are bright and pure. However, every time we commit a sin, a dark spot appears in our hearts. As for those of us who are not careful and do not guard themselves against sins, after a while, their hearts become fully covered with dark spots, such that they cannot ever come back to the right path.

For this reason, whenever we commit a sin, we must quickly seek forgiveness from Allāh (SWT) and beg Him to remove the effects of the sin from our heart. He is the most Kind and Merciful and quickly forgives those who repent sincerely.

We have been created with a purpose

Allāh (SWT) has told us in the Qurʾān that He has created us to worship Him:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

And I have not created the jinn and the men except that they should worship Me. [51:56]

However, our Imāms (A) have taught us that the worth of our worship of Allāh (SWT) is based upon the extent of our true knowledge (maʿrifah) of Him. True knowledge of Allāh (SWT) is gained by purifying ourselves spiritually and following the example of the Maʿṣūmīn (A).

The Holy Prophet (S) is the closest creation to Allāh (SWT) and had the greatest

level of knowledge regarding Him. For this reason, the worth of his worship was far greater than anyone else's worship. We refer to him as the ʿabd of Allāh (SWT), meaning the true servant of Allāh (SWT).

This world is temporary

We will all die one day and move on to the Hereafter, where we will be judged for our actions. A person whose scale of good deeds is heavier will enter Jannah, whilst the person whose scale of bad deeds is heavier will go to Jahannam, before being able to enter Jannah. Only the very evil people will be condemned to hell for eternity.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Did you imagine that We created you without any purpose, and that you will not be brought back to Us? [23:115]

THE DIFFERENT GROUPS OF MUSLIMS

Islam has two major sects - the Shīʿahs and the Sunnīs. The Sunnī Muslims believe that Allāh (SWT) has not appointed anybody to succeed the Holy Prophet (S). They accept Abū Bakr as the first caliph (leader) of the Muslim community after the death of Holy Prophet (S).

The Shīʿahs believe that Allāh (SWT) has appointed the Aʾimmah (A) (plural of Imām) as the successors of the Holy Prophet (S). Belief in the Aʾimmah (A) is an important part of our faith. This is why Imāmah is one of the Uṣūl al-Dīn.

When the Holy Prophet (S) was returning from his farewell Ḥajj, Allāh (SWT) commanded him to announce to the Muslims that Imām ʿAlī (A) was his successor. Imām ʿAlī (A) is therefore the 1st Imām. The 12th and last Imām is Imām al-Mahdī (A). He is still alive and is in occultation (ghaybah).

Q: Do you remember the names of the 12 Aʾimmah (A)?

Apart from this difference, the Shīʿahs and the Sunnīs have a lot in common. Both the Sunnīs and the Shīʿahs are united in their major beliefs: they believe in the same God - Allāh (SWT), the same Book (the Holy Qurʾān), the same prophets (anbiyāʾ) and pray in the same direction (toward the Kaʾbah) 5 times a day.

MY NOTES

DID YOU KNOW?

Muslims have contributed to society in many ways. The first university in the world was established by Muslims in Cairo, Egypt. Many important achievements such as the Arabic numerals, algebra, the first map of the globe and navigational maps, were developed by Muslims and adopted by the Medieval Europeans.

MY NOTES

There are also sub-divisions within both the Shīʿah and Sunnī sects, with small differences between them.

DO YOU REMEMBER?

Allāh (SWT) instructed the Holy Prophet (S) to appoint Imām ʿAlī (A) as his successor at Ghadīr Khumm in 9AH.

KEY POINTS

1. Islam teaches that Allāh (SWT) created everything.

2. Human beings are born pure and sinless.

3. Humans have been created for a purpose in this temporary world, as we prepare for our true home in the Hereafter.

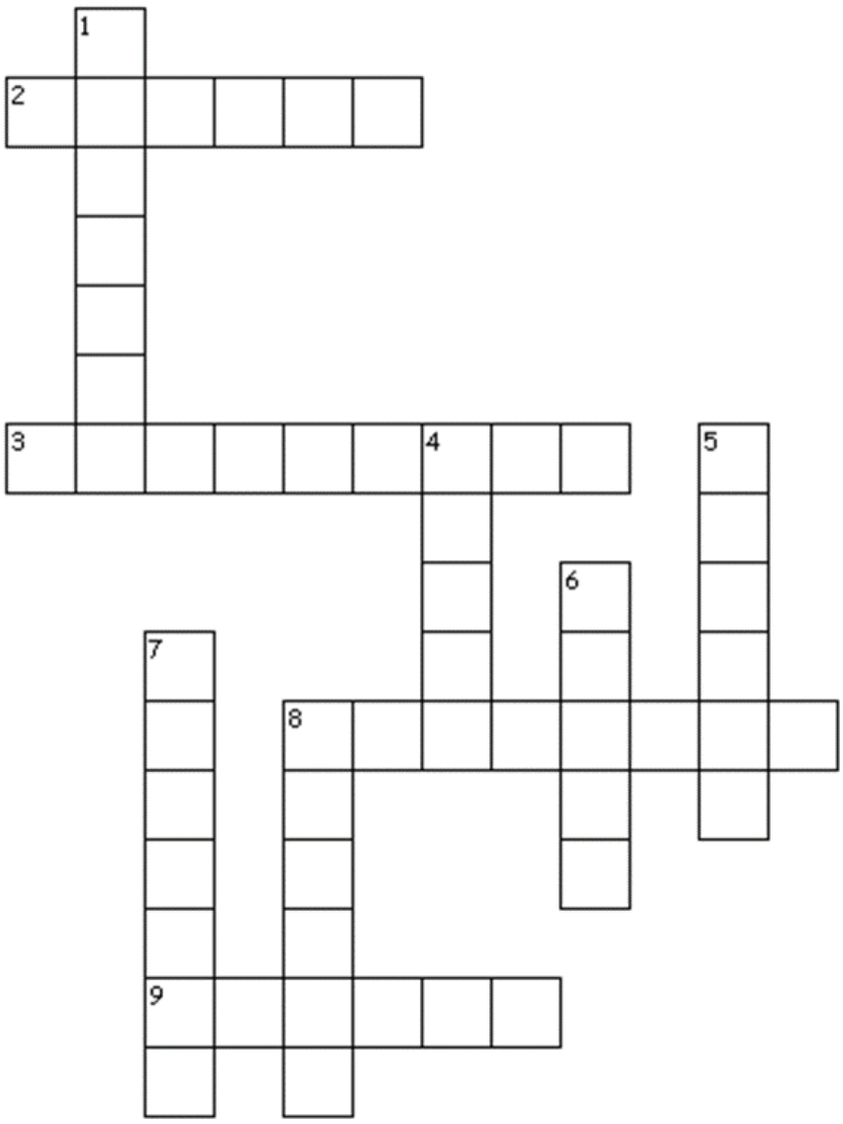
4. There are two major sects within Islam, the Shīʿahs and the Sunnīs. Both groups have many sub-divisions.

IN SUMMARY

1. What are the three basic beliefs of every Muslim?

2. What is the main difference between Shīʿah and Sunnī Muslims?

ACTIVITY PAGE



ACROSS

2. No soul shall bear the _____ of another.
3. This world is _____.
8. People whose scales of bad deeds is heavier will enter _____.
9. _____ is one of the Uṣūl al-Dīn.

DOWN

1. We have been created with a _____.
4. We have been created by _____.
5. _____ Muslims believe that Imam ʿAlī (AS) is the successor of the Holy Prophet (S).
6. _____ Muslims accept Abū Bakr as the first caliph.
7. Our purpose is to _____ Allāh (SWT).
8. People whose scales of good deeds is heavier will enter _____.

03 ISLAMIC TERMINOLOGY

LEARNING OBJECTIVES

Understand the meanings of the Qurʾānic terms: Muslim, Muʾmin, Munāfiq, Mushrik and Kāfir

MY NOTES

CATEGORIES OF HUMAN BEINGS

A **Muslim** is someone who surrenders to the will of Allāh (SWT) by following the Qurʾān and the teachings of the Holy Prophet (S). A Muslim therefore devotes his life to the service of Allāh (SWT). Muslims also believe in the accountability of their deeds on the Day of Judgement.

All a person has to do to become a Muslim is to say the shahādah:

أَشْهَدُ أَن لَا إِلَهَ إِلَّا اللهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللهِ

I bear witness that there is no god but Allāh. And I bear witness that Muḥammad is the Messenger of Allāh

Islam means **submission** or **surrender** and a Muslim is **one who submits or surrenders to the will of Allāh (SWT)**. This is the essence of religion:

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

Surely the (true) religion with Allāh is Islam [3:19]

The Holy Prophet (S) was the most submissive human being to the will of Allāh (SWT):

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, 'My prayers and sacrifice, my life and death, are all for Allāh, Lord of the Worlds;

لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

He has no partner. This is what I am commanded, and I am the foremost of those who submit themselves (to Allāh). [6:162-3]

A female Muslim is called a **Muslimah** and the plural of Muslim is **Muslimūn** or **Muslimīn**.

A **Muʾmin** has a higher level of faith compared to a Muslim. The word Muʾmin, meaning "**believer**", comes from the word **īmān**, meaning "**faith**". A female believer is a **Muʾminah** and the plural of Muʾmin is **Muʾminūn** or **Muʾminīn**.

ACTIVITY

Using information from this page, list any 5 qualities of a Muʾmin.

Allāh (SWT) describes a Muʾmin is sūrat al-Muʾminūn (The Believers) as follows:

MY NOTES

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Successful indeed are the believers,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

who are humble in their prayers,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

and who keep away from what is vain,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

And who give zakāt [23:1-4]

In one of his sermons, the Holy Prophet (S) describes the believer as follows: "Blessed is he who earns his living through lawful ways, and he whose inward status is good and outward is decent; he spends his surplus wealth in charity; abstains from excessive talking; people remain safe of (any) evil from him; he treats others with justice. Surely whoever believes in Allāh (SWT) fears Him, and whoever fears Allāh (SWT) guards himself against the evils of this world."

Not every Muslim is also a Muʾmin. Only those Muslims who truly believe in and love Allāh (SWT), His Messenger (S) and His Ahl al-Bayt (A) and also act according to what they believe, can qualify to become true believers (Muʾminīn).

MY NOTES

Some people once came to the Holy Prophet (S) and said that they were Muʾminīn. The Holy Prophet (S) told them not to call themselves believers, but to call themselves Muslims, because they had not yet reached the level of being believers:

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُل لَّمْ تُؤْمِنُوا وَلَٰكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

The desert Arabs say, 'We have faith.' [Prophet], tell them, 'You do not have faith. What you should say instead is, "We have submitted," for faith has not yet reached your hearts.' If you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful. [49:14]

A **Mushrik** is a person who believes in any god besides Allāh (SWT). Such belief is called **polytheism** (**shirk**), and is considered the greatest sin in Islam. A female Mushrik is called a **Mushrikah** and the plural of Mushrik is **Mushrikūn** or **Mushrikīn**.

Imām al-Ṣādiq (A): "The greatest of the Greater Sins is to attribute partners to Allāh (SWT)."

There are several verses in the Qur'ān which instruct us to keep away from shirk, such as:

واعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allāh; join nothing with Him. [4:36]

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

Allāh does not forgive the joining of partners to Him: anything less than that He forgives to whoever He will, but anyone who joins partners to Allāh has concocted a tremendous sin. [4:64]

A **Munāfiq** is a **hypocrite**. Such people do not believe in Allāh (SWT) and the Hereafter and see Islam and Muslims as their enemies. However, they pretend to be Muslims in front of other people. A female Munāfiq is called a **Munāfiqah** and the plural of Munāfiq is **Munāfiqūn** or **Munāfiqīn**.

Such a person is very dangerous, because Muslims consider him/her as one of their own, not knowing that in fact he/she is a hidden enemy within their ranks.

MY NOTES

Regarding Mushrikūn, Allāh (SWT) says:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

And there are some people who say: We believe in Allāh and the last day; and they are not at all believers [2:8]

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

Announce to the hypocrites that they shall have a painful punishment. [4:138]

Imām ʿAlī (A) once said:

'A Muʾmin will never hate me even if I cut off his nose. And a Munāfiq will never love me even if I give him the whole world. This is because the Messenger of Allāh (S) promised me, "Oh ʿAlī, a Muʾmin can never hate you and a Munāfiq can never love you!"'

That is why the Holy Prophet (S) gave Imām ʿAlī (A) the title **Amīr al-Muʾminīn** which means "**The Commander of the Faithful**".

Salmān, the famous companion of the Holy Prophet (S) said that whenever the Muslims wanted to know if a person was a Muʾmin or a Munāfiq, they would praise Imām ʿAlī (A) in front of him and see his reaction. If he became happy, they knew he was a Muʾmin and if he became angry, they knew he was a Munāfiq.

A **Kāfir**, meaning a "**disbeliever**", is a person who refuses to believe in Allāh (SWT) as the one and only God, despite knowing the truth regarding His existence. A female Kāfir is called a **Kāfirah** and the plural of a Kāfir is **Kāfirūn**, **Kāfirīn** or even **Kuffār**.

DID YOU KNOW?

Al-Muʾmin is also one of the Beautiful Names of Allāh (SWT):

الْمُؤْمِنُ

The Giver of Faith

MY NOTES

Some people don't believe in Allāh (SWT) because they have not come across Islam or have only been shown a very bad image of Islam. We cannot judge such people and Allāh (SWT) will decide about them in the Hereafter.

However, regarding those who despite knowing the truth turn away from Islam, Allāh (SWT) says:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allāh and the angels and all of mankind [2:161]

KEY POINTS

1. A Muslim is someone who believes in Tawḥīd, Nubuwwah and Qiyāmah.

2. A Muʾmin has a higher position than a Muslim.

3. A Mushrik is someone who believes in more than one God.

4. A Munāfiq is a hypocrite.

5. A Kāfir is someone who, despite knowing the truth, refuses to believe in God.

IN SUMMARY

1. Define the terms Muslim, Muʾmin, Mushrik, Munāfiq and Kāfir.

2. What is the greatest sin in Islam?

3. What does Allāh (SWT)'s name al-Muʾmin mean?

ACTIVITY PAGE

GUESS WHO?

Please provide the Arabic name for each of the questions below.

I am a person who believes in gods besides Allāh (SWT). Who am I?

_____

I am someone who surrenders to the will of Allāh (SWT) by following the Qurʾān and the teachings of the Holy Prophet (S). Who am I?

_____

I pretend to be a Muslim in front of other people but in reality I do not believe in Allāh (SWT) or in the Hereafter. Who am I?

_____

I am a female believer who has a very high level of faith compared to other Muslims. Who am I?

_____

I am a sūrah in which some of the characteristics of a believer are described. Which sūrah am I?

_____

We are a group of people who refuse to believe in Allāh (SWT) as the one and only God, despite knowing the truth regarding His existence. Who are we?

_____

I am considered one of the greatest sins in Islam. In English, I am known as polytheism. What am I called in Arabic?

_____

04 THE KALIMAH

LEARNING OBJECTIVES

1. Learn the kalimah in Arabic and understand its meaning

2. Learn the various occasions when the kalimah is recited

3. Understand the meaning of the word "walī" and why it refers to Imām ʿAlī (A)

MY NOTES

ACTIVITY

Your teacher will give you strips of paper with the kalimah. Each strip has either the Arabic or the translation. Can you match the Arabic sentences to their correct translation?

WHAT IS THE KALIMAH?

The kalimah (or shahādah) is a Muslim's declaration of faith. It is important to make this declaration in Arabic.

Whenever a person accepts Islam, they must pronounce the shahādah to declare their faith in Allāh (SWT) and His messenger (S).

We also recite different versions of the shahādah on many occasions to declare our faith:

The shahādah is recited in every ṣalāh (in the tashahhud)
It is recited in adhān and iqāmah
It is also recited in ṣalāt al-mayyit and talqīn (at the time of burial of a Muslim)

The kalimah has three major components:

1. There is no god except Allāh (SWT)
2. Muḥammad (S) is the Messenger of Allāh (SWT)
3. Imām ʿAlī (A) is the successor of Holy Prophet (S)

Now try to memorise the kalimah as a class:

THE KALIMAH

لَا اِلٰهَ اِلَّا اللّٰه

LĀ ILĀHA ILLALLĀH
There is no god but Allāh

مُحَمَّدٌ رَسُولُ اللّٰه

MUḤAMMAD RASŪL ALLĀH
Muḥammad (S) is the Messenger of Allāh

عَلِيٌّ وَلِيُّ اللّٰه

ʿALĪ WALĪ ALLĀH
ʿAlī (A) is the walī of Allāh

وَصِيُّ رَسُولِ اللّٰهِ وَ خَلِيْفَتَهُ بِلَا فَصْل

WAṢĪ RASŪL ALLĀH WA KHALĪFATAHU BILĀ FAṢL
The successor of the Messenger of Allāh and his vicegerent without any gap

WHY IS IMĀM ʿALĪ (A) THE WALĪ OF ALLĀH?

"Walī" means someone who holds authority over us. Allāh (SWT) says in the Holy Qurʾān:

إِنَّمَا وَلِيُّكُمُ اللَّهُ

Verily, your walī (guardian) is (none else but) Allāh

وَرَسُولُهُ

and His Messenger (Muḥammad)

وَالَّذِينَ آمَنُوا

and those who believe:

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

those who establish prayer

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

and give zakāt, while they are in rukūʿ (in prayer)
[5:55]

The above verse tells us that our guardians (walī pl. awliyāʾ) are:

1. Allāh (SWT)
2. The Holy Prophet (S)
3. Imām ʿAlī (A) - he gave zakāt whilst being in the state of rukūʿ.

This is why we refer to Imām Ali (a) as the walī of Allāh.

IN SUMMARY

1. What does the kalimah mean?
2. When do we recite the kalimah?
3. What are the three major parts of the kalimah?
4. What does the word "walī" in the kalimah mean?

DID YOU KNOW?

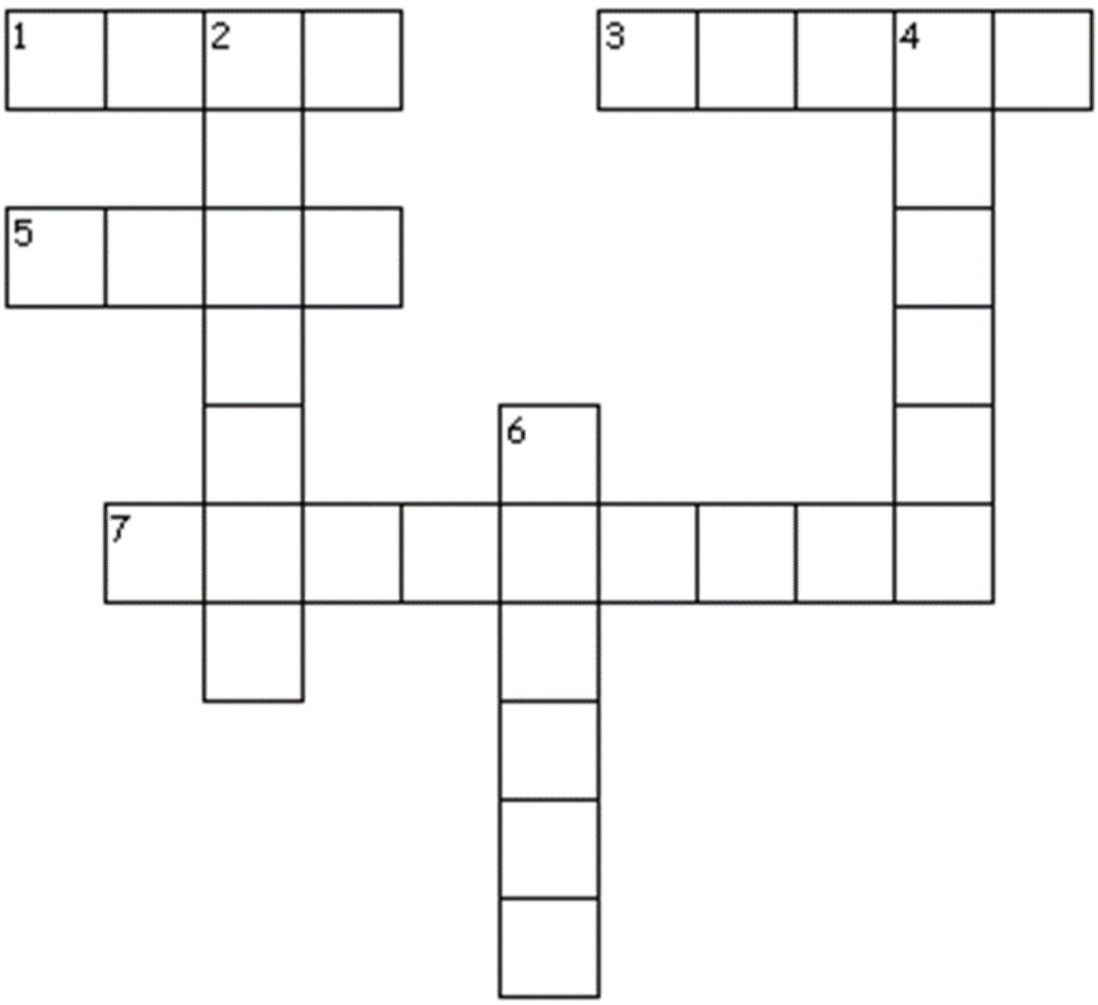
One day Imām ʿAlī (A) was praying in the mosque when a beggar came asking for help, but nobody gave him anything. Imām ʿAlī (A) was in prayer in the state of rukūʿ during this time, but did not want the beggar to leave empty handed. He stretched out his arm so that the beggar could take his ring from his finger. Allāh then revealed the verse 5:55 declaring Imām ʿAlī (A) His walī.

MY NOTES

KEY POINTS

1. The kalimah (or shahādah) is a Muslim's declaration of faith.
2. The kalimah is recited on many different occasions.
3. The Qurʾānic verse 5:55 tells us that Imām ʿAlī (A) is the walī of Allāh (SWT).

ACTIVITY PAGE



ACROSS

1. Imām ʿAlī (A) was in the state of _____ when he gave his ring to the beggar.
3. The _____ section of the kalimah focuses on Tawḥīd.
5. Imām ʿAlī (A) is addressed in the kalimah with this title.
7. This is when the shahādah is recited during ṣalāh.

DOWN

2. A Muslim's declaration of faith is called _____.
4. The _____ section of the kalimah focuses on the Prophethood of the Holy Prophet (S).
6. At the time of the burial of a Muslim, the shahādah is recited during the _____.

INTRODUCTION TO THE UṢŪL AL-DĪN (PART 1) 05

THE ROOTS OF RELIGION

For a tree to be strong and healthy it needs strong roots. Islam is like a tree. And it has 5 strong roots. In Arabic, roots are called usūl and religion is called dīn. So the 5 roots of our religion are called Uṣūl al-Dīn (The Roots of Religion).

1. **Tawḥīd**—We believe that there is only one God
2. **ʿAdālah**—We believe that Allāh (SWT) is Just
3. **Nubuwwah**—Allāh (SWT) sent messengers to guide us
4. **Imāmah**—The Prophet Muḥammad (S) was succeeded by the 12 Aʾimmah (plural of Imām) who continued guiding us
5. **Qiyāmah**—After the end of this world, there will be a final Day of Judgement (Yawm al-Qiyāmah). On this Day, Allāh (SWT) will bring everyone back to life and judge everyone based upon their good and bad actions. Those of us whose do good deeds outweigh their bad ones will then go to Paradise (Jannah) and live there forever. Those whose evil deeds outweigh their good ones will initially go to the Hellfire (Jahannam) before they can enter paradise. Those who are evil will remain in jahannam forever.

TAWḤĪD IN THE QURʾAN

Tawḥīd in sūrat al-Ikhlāṣ

Sūrat al-Ikhlāṣ is also known as sūrat al-Tawḥīd. This is because the concept of Tawḥīd is beautifully explained in this sūrah.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful

قُلْ هُوَ اللَّهُ أَحَدٌ

Say, 'He is Allāh, the One.

اللَّهُ الصَّمَدُ

Allāh is He on Whom all depend.

لَمْ يَلِدْ وَلَمْ يُولَدْ

He neither begot, nor was He begotten,

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

and none is comparable to Him.' [112:1-4]

LEARNING OBJECTIVES

1. An introduction to the concept of the Uṣūl al-Dīn.
2. An introduction to the Qurʾānic presentation of Tawḥīd and ʿAdālah.

MY NOTES

GROUP ACTIVITY

In small groups, look at the list of suwar (plural of sūrah) in a copy of the Holy Qurʾān. How many suwar have been named after anbiyāʾ? Can you list them?

MY NOTES

The Qurʾān reminds us in several verses that there is only one God:

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

Your God is the one God: there is no god except Him, the Beneficent, the Merciful. [2:163]

WHAT WOULD HAPPEN IF WE HAD MORE THAN ONE GOD?

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins! But glory be to Allāh, the Lord of the Throne: (High is He) above what they attribute to Him! [21:22]

ʿADĀLAH IN THE QURʾĀN

We believe Allāh (SWT) is always Fair and Just. Allāh never does any wrong to anyone. Allāh (SWT) says in the Qurʾān:

إِنَّ اللَّهَ لَا 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 (someone does) a good deed He doubles its reward, and gives from Himself a great reward. [4:40]

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

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]

Sometimes we see that Allāh (SWT) has given some people more than others:

- Some people are more intelligent than others.

- Some of us have more money than others.

- Some of us are stronger than others.

Q: If Allāh (SWT) is fair and Just, why does everyone not have the same amounts of everything?

The simple answer is that justice does not mean equality. Imagine that everyone was given the same skills, the same way of thinking and the same amount of money. We would not be able to help each other and learn from each other. We would also not have any special skills by means of which we could earn a living, because everyone else already has the same. Our progression as human beings would be very slow and life would be very boring.

Imagine a football team with 11 defenders, there would be no one to score goals!

However, because of our different skills, levels of intelligence and different ways of thinking, the world is an interesting place, where we are able to help each other with what we are good at and earn the pleasure of Allāh (SWT).

Justice and being fair means that Allāh (SWT) should test every individual according to what they were given and according to their individual ability and capacity. It is unfair for someone in Class 5 and someone in Class 10 to be given the same exam. However, it is fair and just for each of them to be given their own exam according to what each of them was taught.

IN SUMMARY

1. Why is it necessary to believe in only one God?
2. How is Allāh (SWT) described in sūrat al-Ikhlāṣ?
3. What would happen if we had more than one God?
4. How does the Qur'ān explain the ʿAdālah of Allāh (SWT)?

DID YOU KNOW?

We cannot do taqlīd (follow a mujtahid) in Uṣūl al-Dīn. Taqlīd is only allowed in Furūʿ al-Dīn.

DUʿĀ'

This is a beautiful duʿā' we can recite in *qunūt*:

اَللَّهُمَ عَامِلْنَا بِرَحْمَتِكَ

وَلَا تُعَامِلْنَا بِعَدْلِكَ

O Allāh judge us by Your Mercy and not by Your Justice!

KEY POINTS

1. There are 5 Uṣūl al-Dīn (Roots of Religion): Tawḥīd, ʿAdālah, Nubuwwah, Imāmah and Qiyāmah.

2. Sūrat al-Ikhlāṣ explains the meaning of Tawḥīd.

3. If we had more than one God, there would be chaos and confusion.

4. Although Allāh (SWT) is Just (ʿĀdil), he is also the most Kind and Merciful. We must always ask Him to judge us by His Mercy and not His Justice.

ACTIVITY PAGE

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

WORD BANK

ADALAH
ADIL
ANBIYA
DAY OF JUDGEMENT
IMAMAH
JUST
LEADERSHIP
MASUM
MESSENGER
NUBUWWAH
ONENESS
PROPHETHOOD
QIYAMAH
TAWHID
USULALDIN

06 INTRODUCTION TO THE UṢŪL AL-DĪN (PART 2)

NUBUWWAH IN THE QUR'ĀN

Allāh (SWT) sent 124,000 prophets to guide us. They all had the same overall mission, as explained in this verse of the Qur'ān:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَنْ اُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

We sent a messenger to every community, saying, 'Worship Allāh and keep away from false gods… [16:36]

All of the prophets and messengers were maʿṣūm, meaning that they did not commit any sins nor make any mistakes in their teachings. The last of the messengers was the Holy Prophet (S). The Qur'ān states that whatever he taught was from Allāh (SWT):

وَمَا يَنْطِقُ عَنْ الْهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى

And he does not speak out of (his own) desire, it is just a revelation that is revealed (to him) [53:3-4]

Prophets were given miracles so that they could convince people that they were speaking the truth. A miracle is called muʿjizah in Arabic. Muʿjizah literally means "that which people are unable to do". Only a prophet, who has been specially chosen by Allāh (SWT), can perform a muʿjizah as a proof of his appointment by Allāh (SWT).

To convince people that a muʿjizah was genuine, Allāh (SWT) gave miracles to His representatives such that even the experts of the time could easily understand that it was impossible for a man to make up such things by himself.

For example, in the days of Prophet Mūsā (A), the magicians were very powerful and advanced in their skills. They could make people believe that pieces of ropes were snakes. So Allāh (SWT) gave Prophet Mūsā (A) the ability to change his walking stick into a huge serpent that was real and could even swallow the sticks and ropes of the magicians.

IMĀMAH IN THE QUR'ĀN

The Qur'ān indicates that on the Day of Judgment people will come in groups, and each group would have a leader (Imām):

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

(Remember) the day when we will call every people with their Imām [17:71]

LEARNING OBJECTIVES

1. An introduction to the Qur'ānic presentation of Nubuwwah, Imāmah and Qiyāmah.

MY NOTES

ACTIVITY

There are 4 prophets who are still alive. What are their names?

GROUP ACTIVITY

In groups, list down the names of the anbiyā' mentioned in the Qur'ān. (Hint: There are 25 prophets mentioned by name in the Qur'ān)

MY NOTES

There are some Imāms who have been appointed by Allāh (SWT) as guides for mankind:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We appointed from among them Imams guiding by Our command, when they endured patiently, and were certain of Our signs. [32:24]

The Imām of our time appointed by Allāh (SWT) is Imām al-Mahdī (A). If we truly take him as our Imām by loving him and following him, we will be raised up on the Day of Judgement along with him and he will guide us to the way to Jannah.

However, if we don't follow him and instead take others as our Imāms by following and copying them instead, like celebrities who live immoral lives, on the Day of Judgement we will be raised up along with them and they will guide us to Hell:

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted. [28:41]

Intelligent people will always choose to follow the true guides, because they know the way that will lead us to Jannah and happiness. They will never choose to follow people who themselves require others to guide them! Allāh (SWT) says in the Qur'ān:

أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّي إِلَّا أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Who is more worthy to be followed - He Who guides to the truth, or he who cannot find the right way unless others guide him to it? What is wrong with you? How ill do you judge! [10:35]

The Holy Prophet (S) has said:
"Whoever dies and does not recognise the (true) Imām of his time, dies the death of jāhiliyyah (the ignorant people living before Islam)."

QIYĀMAH IN THE QUR'ĀN

The Qur'ān uses many different names referring to the resurrection:

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

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

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ

When He gathers you for **the Day of Gathering**, **the Day of Mutual Neglect** [64:9]

Allāh (SWT) continuously reminds us of the reality of the Day of Judgement through His signs in this world. He instructs us to look at how He sends down rain which revives the earth after it has become totally dry, causing life and vegetation to once again flourish from within it. Human beings too will be brought back to life after their death in a similar way:

وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ

It is Allāh who sends water down from the sky and with it revives the earth when it is dead. Most surely there is a sign in this for people who listen. [16:65]

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ

He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth. [30:19]

IN SUMMARY

1. Why do you think Allāh (SWT) uses many different names to refer to the resurrection in the Qur'ān?
2. Why were prophets granted miracles by Allāh (SWT)?
3. Why is it important to follow the right Imām?

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)."

Which sūrah in the Qur'ān is named al-Qiyāmah?

_____

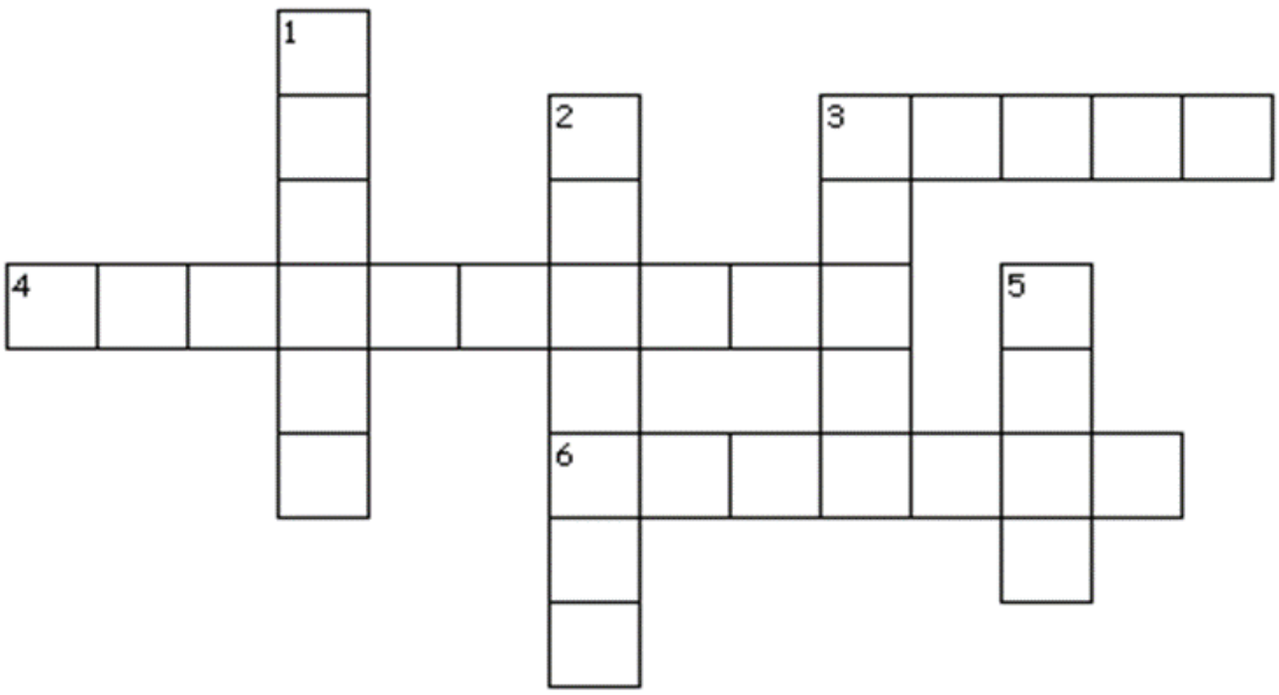
KEY POINTS

1. All of the 5 Uṣūl al-Dīn have been mentioned in the Qur'ān in several places.

2. Allāh (SWT) sent us guides in the form of prophets and Imāms. We should follow their examples because they know the best way for us to reach Jannah and attain happiness.

3. The Day of Judgment has been described using many different names in the Qur'ān.

ACTIVITY PAGE



ACROSS

3. All the prophets and messengers were _____.
4. "Whoever dies and does not recognise the (true) Imām of his time, dies the death of _____.
6. "that people are unable to do" [Hint: known as miracle in English].

DOWN

1. The Holy Prophet (S) does not speak out of his own _____.
2. _____ means resurrection also known as the Day of Judgement.
3. The Imām of our time appointed by Allāh (SWT) is Imām al-_____ (A).
5. '(Remember) the day when we will call every people with their _____. [17:71]

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 ṬAHĀRAH

LEARNING OBJECTIVES

1. Understand the concept of ṭahārah and najāsah.
2. Understand the difference between being ṭāhir and clean.
3. Understand the difference between being najis and dirty.

MY NOTES

TAHĀRAH AND NAJĀSAH

In Islam, there is a difference between something that is unclean and something that is najis. Najis means "ritually unclean". When our body or clothes become najis, they must be cleaned and made ṭāhir (ritually pure) again before we can perform acts of worship like ṣalāh.

For example, mud or dust or oil may look dirty or feel unclean, but they are not najis. That means if you, for example, have dust on your body or clothes, although it is better to remove it before praying, you can still pray without doing this because it not najis.

On the other hand, drops of blood may not seem "dirty", but in Islam, it is considered najis or ritually unclean. If blood falls on your clothes, you must change your clothes or purify them from the blood before you can pray with them. Similarly, if there is blood on the body, it must be washed with enough water to purify the body. Simply wiping it with a tissue or cotton wool is not enough.

Likewise, there is a difference in Islam between something that is clean and something that is ṭāhir. Ṭāhir means "ritually pure". If a glass of water has a drop of alcohol in it, although it may look clean, it is not ṭāhir. It is najis. On the other hand, your shirt may have mud on it and may not look clean, yet it is still ṭāhir, because mud is not najis.

It is very important that we understand the difference between "ṭāhir and najis" in Islam and "clean and unclean" in the general sense.

Before we can pray, everything around us must be ṭāhir, such as the water we use for wuḍūʾ, the clothes we wear while praying and the place upon which we perform sajdah.

NAJĀSĀT AL-ʿAYN

There are ten things that are najis by nature. They do not become ṭāhir, simply by washing them. Some of them can never become ṭāhir no matter what you do. These 10 things are called najis al-ʿayn (pl. najāsāt al-ʿayn).

Everything else in the world apart from these 10 things is ṭāhir (ritually pure). However, ṭāhir things can become najis if they come into contact with one of the 10 najāsāt al-ʿayn, and there is some wetness or dampness between them. If a thing that is ṭāhir becomes najis, it is called mutanajjis. Since the thing that is

ACTIVITY

List 5 things which appear clean but are najis, and 5 things which may seem dirty but are ṭāhir.

mutanajjis is not one of the 10 najāsāt al-ʿayn, it can be made ṭāhir again.

Most things which have become najis can be made ṭāhir by washing with water. In the Qurʾān, Allāh (SWT) says that He has made water pure and clean so that we may use it to purify ourselves:

وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ

and He sent down water from the sky to purify you with it [8:11]

IN SUMMARY

1. What is the difference between clean and ṭāhir?
2. What is the difference between dirty and najis?
3. What is the name given to an object which is always najis and can never be made ṭāhir?
4. What is a mutanajjis?
5. What is the main condition necessary for najāsah to transfer from one object to another?
6. How can you make your finger ṭāhir if there is blood on it?

DID YOU KNOW?

There are 12 things that can make najis things ṭāhir. These are known as the muṭahhirāt. The most common of the muṭahhirāt is water.

MY NOTES

KEY POINTS

1. Things may be physically clean but ritually impure (najis).

2. Some things may appear physically dirty and yet be ritually pure (ṭāhir).

3. here are 10 things which are always najis and can never be made ṭāhir. They are known as najāsāt al-ʿayn.

4. A ṭāhir object can become najis if it comes into contact with a najis object, and there is wetness between them. It is called a mutanajjis, and can be made ṭāhir again.

5. Most najis things can be made ṭāhir using water.

02 TOILET ETIQUETTE

LEARNING OBJECTIVES

1. Review of toilet etiquette
2. What actions are ḥarām, makrūh, mustaḥab and wājib when using the toilet?

MY NOTES

Islam is a complete way of life. It teaches us how to behave in every aspect of our lives, including using the toilet!

WHAT IS WĀJIB WHEN USING THE TOILET?

It is wājib to hide our private parts from others at all times, even from our parents and siblings.

After using the toilet, we must wash ourselves with water at least twice (wājib) but preferably 3 times.

Most public places (such as schools, restaurants and shopping centres) do not have water containers. We should therefore take a disposable cup or water bottle with us so that we can fill it with water to wash ourselves after using the toilet.

If you do not have a cup or bottle, you can use tissue to clean and dry yourself, but when you go home, you will still need to wash yourself with water properly and change your underwear before you are ṭāhir again and can pray ṣalāh.

The rules of ṭahārah should always be kept in mind so that the clothes and body are not touched by urine or any najis al-ʿayn. If it is, it should be washed with water 3 times to clean it.

WHAT ACTIONS ARE ḤARĀM WHEN USING THE TOILET?

When using the toilet, it is ḥarām to face the qiblah or have your back facing it.

It is also ḥarām to relieve oneself on private property without the permission of the owner.

It is not permissible to relieve oneself in a place that would be disrespectful, such as:

- the compound of a masjid, church or other religious sites
- near graves
- on a path, alley or road where people usually walk
- in a public place where others may see you naked

GROUP ACTIVITY

In a small group, write down toilet manners that you can remember. Do you know which of these are wājib, mustaḥab, makrūh and ḥarām?

WHAT IS CONSIDERED MAKRŪH WHEN USING THE TOILET?

It is makrūh to relieve oneself under a tree.
Most men's public washrooms have standing urinals. We should not use urinals because urinating while standing is makrūh. Always sit and urinate. If it is a public place, you may have to wipe the seat and dry it with some tissue first.

When in the washroom, it is also makrūh to:

- talk
- read
- sit in the toilet for a long time unnecessarily

It is also makrūh to suppress your urge to urinate. In fact, if it is harmful to your health, then it becomes ḥarām to do so.

WHAT ARE THE MUSTAḤAB ACTS WHEN VISITING THE TOILET?

It is mustaḥab to remember Allāh (SWT) and thank Him for the healthy body he has given us, and the ability to remove waste from it. We should also ask Allāh (SWT) to help us purify our souls of spiritual filth just as He has helped us to purify our bodies.

It is also mustaḥab to:

- Enter the toilet with the left foot and exit with the right foot
- Urinate before doing wuḍūʾ for ṣalāh and before going to sleep

DID YOU KNOW?

Allāh (SWT) praised the people who built Masjid Qubāʾ by revealing the following verse: "Therein are men who love to cleanse themselves; and Allāh loves those who cleanse themselves" [9:108]

When this verse was revealed, the Holy Prophet (S) asked the people of Qubāʾ: "What do you do when cleaning yourselves that Allāh has praised you for it?"

They said: "We cleanse ourselves with water after relieving ourselves."

KEY POINTS

1. Islam teaches us good manners for every situation in our lives, including going to the toilet, because it is a complete way of life.

2. When going to the toilet, it is important to keep in mind various things which are wājib, mustaḥab, makrūh and ḥarām.

3. After using the toilet, it is wājib to wash ourselves with water to make us ṭāhir.

IN SUMMARY

1. Why does Islam have rules for even the most basic actions such as going to the toilet?

2. What actions are wājib and mustaḥab when going to the toilet?

3. What are the makrūh and ḥarām actions when going to the toilet?

03 FURŪʿ AL-DĪN

LEARNING OBJECTIVES

1. Understand the concept of Furūʿ al-Dīn and how it differs from Uṣūl al-Dīn
2. Learn the 10 Furūʿ al-Dīn with meanings
3. Explore ṣawm in more detail: The importance of fasting in the month of Ramaḍān.

MY NOTES

WHAT IS FURŪʿ AL-DĪN?

Furūʿ al-Dīn are the branches of religion. They consist of 10 acts of worship (ʿibādāt) and are compulsory (wājib) on every Muslim when he/she becomes bāligh(ah).

The 10 Furūʿ al-Dīn are:

1. **Ṣalāh** - To pray five times a day.
2. **Ṣawm** - To fast in the month of Ramaḍān.
3. **Ḥajj** - To go on pilgrimage to Makkah.
4. **Zakāh** - Islamic tax on gold, silver, grains and livestock.
5. **Khums** - Islamic tax on savings.
6. **Jihād** - Fighting in the way of Allāh (SWT) to defend Islam.
7. **Al-amr bī al-maʿrūf** - Telling others to do good.
8. **Al-nahy ʿan al-munkar** - Forbidding others from doing evil.
9. **Tawallā** - Loving the Maʿṣūmīn (A) and their friends.
10. **Tabarraʾ** - Not befriending the enemies of the Maʿṣūmīn (A).

Uṣūl al-Dīn are the **roots** of religion whereas Furūʿ al-Dīn are the **branches** of religion. We study the Uṣūl al-Dīn in ʿAqāʾid.

SAWM - FASTING

Ṣawm is the Arabic word for fasting and it usually refers to fasting in the holy month of Ramaḍān.

Ṣawm means not eating or drinking from fajr until maghrib for the sake of Allāh (SWT) and to make Allāh (SWT) happy. When we fast, we are guests of Allāh (SWT) and we earn lots of thawāb (reward). Allāh (SWT) loves those who fast.

Ṣawm teaches us ṣabr (to be patient) and to think about the poor people who don't have enough to eat or drink.

We should try and fast as much as we can in the month of Ramaḍān so that when we grow up and become bāligh, we can fast the whole month easily.

Some of the reasons why fasting is important are:

* When we fast, Allāh (SWT) is happy with us, and we get closer to Him
* Fasting teaches us patience because we cannot eat or drink during the day

ACTIVITY

Can you find some of the Uṣūl al-Dīn in the grid below?

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

* When we fast, we appreciate the hunger and thirst of all the poor people around the world.
* Fasting reminds us of Qiyāmah when everyone will be thirsty and hungry. Those who fast in this world will not be hungry and thirsty in Qiyāmah.
* In the month of Ramaḍān, we come to the masjid everyday for the recitation of the Qurʾān, majlis and duʿāʾ. We also get to meet other Muslims and share a meal with them when we break our fast.
* When we fast, we get greater reward for all our actions, including breathing and sleeping!

Before we fast, we must make the **niyyah** for fasting. In the niyyah, we must specify the fast and why we are fasting (e.g. I am fasting in the month of Ramaḍān, qurbatan ilallāh (to get closer to Allāh (SWT)).

Q: What would your niyyah be if you were keeping a mustaḥab fast?

DID YOU KNOW?

The Holy Prophet (S) gave a sermon before the holy month of Ramaḍān. This sermon has many important lessons for us. We should try to read it every year before the start of this Holy month. In one section of this sermon, he says: **Oh people! The gates of Paradise are open in this month, so ask your Lord not to close them. And the gates of the fire are closed, so ask your Lord not to open them.**

KEY POINTS

1. Furūʾ al-Dīn are the **Branches of Religion**. They are 10 in number.

2. **Ṣalāh** and **ṣawm** are 2 examples of the Furūʾ al-Dīn.

3. **Ṣawm** means fasting. It helps us to acquire **taqwā** (awareness of Allāh (SWT)'s continuous presence). It also teaches us **patience** and builds our **willpower**.

4. Before fasting, we must make the correct **niyyah**.

IN SUMMARY

1. What are the Furūʿ al-Dīn and how many acts do they consist of?

2. What is the meaning of Ṣawm?

3. Can you list some of the reasons why fasting is important?

04 ṢALĀH 1: INTRODUCTION

LEARNING OBJECTIVES

1. Understand the meaning and importance of ṣalāh
2. Know the mubṭilāt al-ṣalāh (the acts which invalidate ṣalāh)

MY NOTES

WHAT IS ṢALĀH?

Ṣalāh means prayers. It is the first and most important of the Furūʿ al-Dīn.

The Holy Prophet (S) has said:
"Ṣalāh is a pillar of religion. If it is accepted, all your other good deeds will be accepted (by Allāh (SWT)). And if it is rejected, then everything else will also be rejected."

Ṣalāh is the most important act of worship and it was the most beloved thing to the Holy Prophet (S). Ṣalāh is our way of talking to Allāh (SWT), our Creator.

Q: We talk to Allāh (SWT) through ṣalāh and duʿāʾ. How does Allāh (SWT) talk to us?

Ṣalāh is very important. When someone is praying, we should not make noise, disturb them or try and make them laugh. They are talking to Allāh (SWT) and we should not interfere. When we want to perform ṣalāh, we should find a quiet place where no one will disturb us. We should take the time to pray slowly and with concentration and not rush through it.

Allāh (SWT) says in the Holy Qurʾān:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَ قُومُوا لِلَّهِ قَانِتِينَ

Be watchful over your prayers, especially the middle prayer, and stand in obedience before Allāh. [2:238]

A man once came to the mosque to pray. After prayers, he went to greet the Holy Prophet (S). The Holy Prophet (S) asked him to go and pray again as his prayer was not accepted. He told the man that a prayer without concentration has no value and is not accepted.

MUBṬILĀT OF ṢALĀH

There are 12 actions which break a ṣalāh (make it bāṭil). This means that our ṣalāh is not valid and we would have to repeat it.

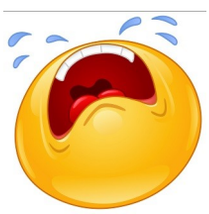
* Laughing out loud (smiling does not break ṣalāh
* Doing anything that breaks wuḍūʾ (falling asleep, passing wind
* Eating or drinking (chewing gum, keeping food in mouth)
* Folding arms intentionally
* Crying for worldly things
* Speaking intentionally
* Saying "āmīn" after ṣūrat al-Fātiḥah

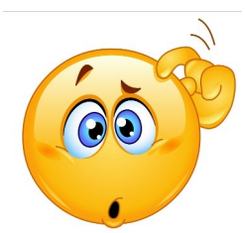
ACTIVITY

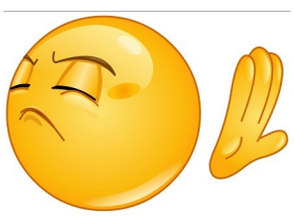
Write down 5 things that can break the ṣalāh. You may do this in pairs.

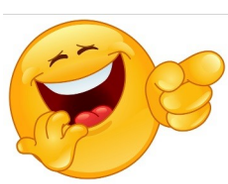
* Turning away from the Qiblah
* Leaving out any wājib rukn of ṣalāh.
* Any action that shows you are no longer praying (clapping, jumping, etc.)
* Missing one of the muqaddimāt of ṣalāh (the prerequisites of ṣalāh)
* Doubts occurring in the first 2 rakʿahs of any wājib ṣalāh (about which rakʿah you are in).

To break the ṣalāh without reason is a sin and is ḥarām (e.g. answering the phone or talking to someone in the middle of the ṣalāh). However, in some cases, it is permitted and in fact wājib to break the ṣalāh. For example, if your life is in danger, you must stop your ṣalāh and save yourself. Similarly, if someone else is in danger, you must stop your ṣalāh and help them.









DID YOU KNOW?

In sūrat al-Muʾminūn, Allāh (SWT) describes the qualities of a Muʾmin (a true believer). The first quality mentioned is humility during ṣalāh:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Certainly, the true believers are successful

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who are humble in their prayers [23:1-2]

KEY POINTS

1. Ṣalāh is the most important act of worship and the pillar of faith. If it is accepted by Allāh (SWT), other deeds will also be accepted. If it is not accepted, other deeds will also not be accepted.

2. Before performing ṣalāh, it's important to prepare properly. The preparation for ṣalāh is called muqaddimāt al -ṣalāh.

3. There are 12 things that make the ṣalāh bāṭil. These are called mubṭilāt al-ṣalāh.

IN SUMMARY

1. Why is ṣalāh the most important act of worship?
2. Can you mention one ḥadīth of the Holy Prophet (S) about ṣalāh?
3. What does the Qurʾān say about ṣalāh?
4. Can you mention some actions which break the ṣalāh?
5. What is the first quality of a true believer mentioned in sūrat al-Muʾminūn?

05 ṢALĀH 2: PREREQUISITES OF PRAYER

LEARNING OBJECTIVES

1. Understand that ṣalāh is a very important act and therefore it is necessary to prepare for it.
2. Understand the basic rulings regarding the **place** of ṣalāh.

MY NOTES

MUQADDIMĀT AL-ṢALĀH

Muqaddimāt al-ṣalāh refers to the "**prerequisites of prayers**".

To prepare for ṣalāh, we must think of the following:

Q W I P T C

QIBLA

Am I praying in the right direction?

WUḌŪʾ

Have I performed my wuḍūʾ correctly? Is it still valid?

INTENTION

Niyyah—Do I have the correct intention?

PLACE

Is this the right place for me to pray?

TIME

Am I praying at the right time?

CLOTHES

Are my clothes appropriate for ṣalāh?

GROUP DISCUSSION

Why is it so important to prepare for ṣalāh? How do we prepare for ṣalāh?

PLACE OF ṢALĀH

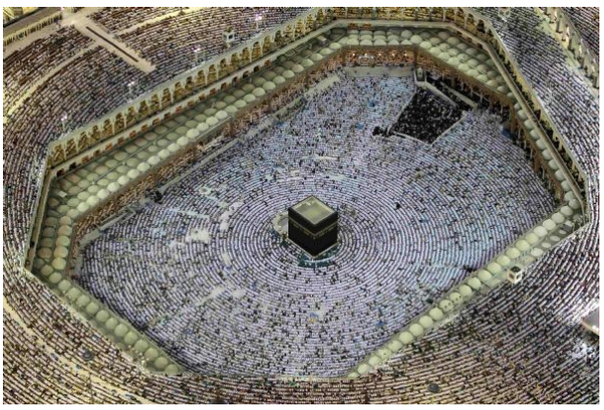
The following rules must be observed for the place of ṣalāh:

It must be ḥalāl (lawful) and not ghaṣbī - it must not be used without the owner's permission. However if a person is confident that the owner will not mind, or if it is a public place like a hotel, airport or public park, then asking permission is not necessary.

It must not be in motion (e.g. on a train, boat, plane or car). If there is sufficient time, you should wait until you arrive at your destination and then perform your ṣalāh. If, however, the time of ṣalāh is coming to an end while still in motion, then it should be performed while travelling.

The place of ṣalāh must be flat and there should be enough room to perform all of the actions of ṣalāh. The place where the forehead is placed for sajdah must not be more than four fingers higher or lower than the place where the toes rest.

If there are men and women praying in the same room, women should not pray in front of men. However, if there is some sort of a partition in the room, such as a curtain, men can pray on one side of the partition and women on the other. The only place where a man is allowed to stand behind a woman in ṣalāh is in Makkah in Masjid al-Ḥarām around the Kaʿbah.



The area where the forehead is placed for sajdah must be ṭāhir and not najis.

IN SUMMARY

1. What does muqaddimāt al-ṣalāh mean?
2. What are the 6 muqaddimāt al-ṣalāh?
3. What are the basic conditions for place of ṣalāh?

DID YOU KNOW?

The mosque is the best place to perform ṣalāh. Imam al-Ṣādiq (A) said:

"He who walks to the mosque to offer congregational prayers receives 70,000 rewards for every step he takes, and his rank is raised accordingly. This status continues even after his death, for Allāh appoints 70,000 angels to pray for him in his grave, give him good tidings, accompany him in his loneliness and plead for his forgiveness till he his raised (from the grave)."

KEY POINTS

1. The term muqaddimāt al-ṣalāh refers to the prerequisites of ṣalāh.

2. There are 6 important muqaddimāt al-ṣalāh: niyyah, wuḍūʾ, qiblah, time, place and the clothes of ṣalāh.

3. The place of ṣalāh must be ṭāhir, not ghaṣbī .

4. It should be flat and not in motion.

5. Generally, women should not offer their prayers in front of men in the prayer room.

06 ṢALĀH 3: TIME OF ṢALĀH

LEARNING OBJECTIVES

1.Understand the importance of praying on time

2. Understand the basic rulings regarding the **time** of ṣalāh.

3. Learn the timings of the five daily prayers

MY NOTES

It is extremely important to pray ṣalāh on time and not delay it without a good reason. The Holy Prophet (S) said that the person most liked by Allāh (SWT) is the one who always prays on time. He also said:

"My intercession (on the Day of Judgement) shall not reach those who delay ṣalāh after its time has arrived, and those who delay it until it becomes qaḍā"

Allāh (SWT) does not like those who take their ṣalāh lightly and do not pray on time. He says in the Qur'ān:

فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Woe to those who pray, but are heedless of their prayers
(they don't give importance to their ṣalāh) [107:4-5]

What does "being heedless of prayer" mean?

A person can only pray a wājib ṣalāh after they are sure that it is time to pray. If a person is in doubt (e.g. they don't know the exact ṣalāh time), they should wait for a little while until they are sure the time has set in.

How can we find out the timings for daily prayers?

The wuḍū' for a particular ṣalāh can only be done after its time has arrived. For example, the wuḍū' for afternoon (ẓuhr) ṣalāh cannot be performed in the morning. However if a person wishes to do wuḍū' before the time for ṣalāh (e.g. to do wuḍū' at home before leaving for the masjid to pray ṣalāh), one can do wuḍū' with the general niyyah of "qurbatan ilallāh", without specifying which ṣalāh it is for and that would be fine.

GROUP ACTIVITY

In small groups, make a table to show when the time for ṣalāh starts and when it ends (for each of the 5 daily prayers).

TIMINGS FOR DAILY PRAYERS

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)

DID YOU KNOW?

Imsāk is the time just before fajr when it is advisable that you should stop eating if you are going to fast on that day.

MY NOTES

KEY POINTS

1. The person most liked by Allāh (SWT) is the one who prays on time.

2. A person can only pray after he is sure that the time of prayer has set in.

3. Wuḍūʾ with the specific intention of a particular ṣalāh can only be performed after the time for that ṣalāh has set in.

4. If one wants to perform wuḍūʾ early, the niyyah should be "qurbatan ilallāh" without specifying the ṣalāh.

IN SUMMARY

1. Why is it very important to always pray on time?
2. Is it okay to perform wuḍūʾ for a ṣalāh before the time of ṣalāh?
3. With regards to timings of ṣalāh, what do the terms **midday** and **midnight** mean?
4. How can we find out the timings for daily prayers?

07 TAQLĪD (PART 1)

LEARNING OBJECTIVES

1. Understand the concept of taqlīd.

2.Understand the importance of following a mujtahid.

MY NOTES

WHAT IS TAQLĪD?

When girls and boys become bāligh(ah), all of the laws of Islam, like praying ṣalāh 5 times a day and fasting (ṣawm) in the month of Ramaḍān, become wājib for them.

When do boys and girls become bāligh?

All the actions of a Muslim who is bāligh(ah) have to be based on the correct teachings of Islam as taught in the Qur'ān and by the Holy Prophet (S).

In order to find out the correct teachings of the Qur'ān and the Holy Prophet (S), we can either study these in depth and become experts in Islamic law, or follow a mujtahid.

A **mujtahid** is an expert in Islamic law. Following the rulings of a mujtahid who is most learned in Islamic law is called **taqlīd**.

A mujtahid studies Islamic law for many years and understands the āyāt of the Qur'ān and all the teachings of the Holy Prophet (S) and the A'immah (A). The A'immah (A) have explained the true meanings of the verses of the Qur'ān and the words and practices of the Holy Prophet (S).

The words and practices of Holy Prophet (S) are known as his **Sunnah**. The mujtahidīn (plural of mujtahid) derive Islamic laws from two main sources: The Qur'ān and the Sunnah.

The rulings of a mujtahid are called **fatāwā** (plural of fatwā). They can be found in his **risālah** (book of Islamic Laws).

GROUP ACTIVITY

In small groups, open the risālah of a mujtahid and look through it. Discuss your observations with your group and teacher.

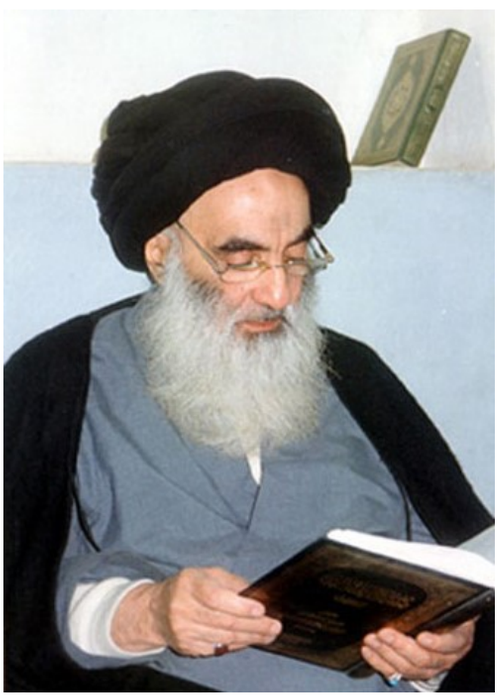
HOW TO DO TAQLĪD

It is very important to make the correct **niyyah** (intention). Before you become bāligh(ah), you should find out who is the most learned mujtahid that others follow and you should make your niyyah to follow him once you become bāligh (ah).

Every mujtahid who allows others to follow him usually has a **risālah**. These laws are from the Qurʾān and Sunnah, based on his research. We can find out about the laws of Islam either by reading the book of our mujtahid or by asking him directly. For example, if he has a website, we can send him an email and ask him our questions.

In Islam, ignorance is not an excuse. If we do not pray correctly or perform wuḍūʾ correctly, we cannot say to Allāh (SWT) on the Day of Judgement that we did not know how to do it properly or we could not read Arabic. The Aʾimmah (A) have instructed us to follow those who are learned in Islamic Law when we ourselves don't know the correct rulings. If we do not follow a mujtahid, we will not know the correct Islamic rulings relating to our daily actions. That is why taqlīd is wājib.

Ayatullāh Sayyid ʿAlī al-Sīstanī (may Allāh (SWT) grant him a long life) is one of the most learned Mujtahidīn. He lives in Najaf, Iraq. Thousands of Muslims around the world do his taqlīd.



DID YOU KNOW?

There are many new things which did not exist at the time of the Holy Prophet (S) and the Aʾimmah (A) such as smoking, praying in space, cloning and so on.

We cannot find verses in the Qurʾān or aḥādīth of the Maʿṣūmīn (A) directly addressing these issues.

Following a mujtahid is necessary because he can tell us what to do in such situations.

KEY POINTS

1. When we become bāligh, we must follow a **mujtahid.**

2. A mujtahid is an expert in Islamic Law. He derives law mainly from the **Qurʾān** and the **Sunnah.**

3. Following a mujtahid is known as **taqlīd.**

4. It is necessary to make the correct **niyyah** for taqlīd.

5. We can find the **fatāwā** (rulings) of a mujtahid from his **risālah** or by asking him directly.

IN SUMMARY

1. What is the meaning of the word **taqlīd**?
2. Who is a **mujtahid**?
3. What are the two main sources from which a mujtahid gets Islamic laws?
4. Why is it necessary to follow a mujtahid?
5. How do we find out the fatāwā (rulings) of our mujtahid?

08 TAQLĪD (PART 2)

LEARNING OBJECTIVES

1. Understand that in Islam, all actions fall under 5 categories: wājib, mustaḥab, mubāḥ, makrūh and ḥarām.
2. Understand that all fatāwā of a mujtahid fall under one of these groups.

MY NOTES

ACTIVITY

In pairs, think of actions which can fall into more than one group depending on the intention (niyyah) behind it.

5 TYPES OF ACTIONS

Islam divides every action into five groups:

Wājib **Mustaḥab** **Mubāḥ**

Makrūh **Ḥarām**

Can you think of any action that would not fall into one of these 5 groups?

It is necessary to follow a mujtahid because he can tell us which group every action belongs to. If he tells us that something is wājib, we must do it. If he says it is ḥarām, we must keep away from it.

WĀJIB

This action is compulsory on every Muslim who is bāligh. Not performing a wājib action is a sin.

- ✓ Five daily prayers
- ✓ Fasting in the month of Ramaḍān
- ✓ Obeying one's parents

MUSTAḤAB

This is a recommended action. It is not a must to do it, but whoever does it will be rewarded by Allāh (SWT).

- ✓ Reciting the Holy Qur'ān
- ✓ Giving charity
- ✓ Helping others

MUBĀḤ

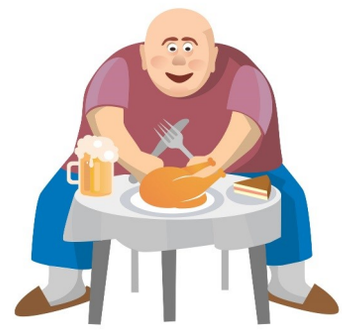
These are actions which are allowed. They are neither compulsory nor forbidden. They are not discouraged nor recommended. If done with the correct intention, mubāḥ actions can often become counted as mustaḥab.

- Playing football
- Playing computer and video games
- Walking

MAKRŪH

This is the opposite of mustaḥab. It is a discouraged action but not a sin.

- × Overeating
- × Sleeping too much
- × Not praying on time



HARĀM

This is the opposite of wājib. It is an act which has been forbidden in Islam. Anyone who does a ḥarām act will be punished for it.

- × Murdering an innocent person
- × Lying
- × Stealing

MY NOTES

KEY POINTS

1.Islam divides every action into five groups.

2. Wājib actions are compulsory on every muslim who is bāligh.

3. Mustaḥab are actions that are recommended.

4. Mubāḥ actions are those allowed, neither compulsory nor forbidden. These actions are not discouraged nor are they recommended.

5. Makruh is the opposite of Mustaḥab, these are actions which are discouraged but not sins.

6. Ḥarām is the opposite of wājib. These are acts forbidden in Islam.

IN SUMMARY

1. In Islam, every action falls into one of five groups. What are these groups?
2. Can you give 2 examples for each of these five groups?
3. Sometimes, our niyyah (intention) can decide which group our action falls into. Can you give an example of this?

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 QĪṢAṢ AL-ANBIYĀʾ: THE UNIVERSE

LEARNING OBJECTIVES

1. Who created the universe?
2. Who created man?
3. Who were the first man and woman on earth?
4. Who is a nabī? What is his role?

MY NOTES

CREATION OF THE UNIVERSE

Long long ago, there was no earth, no sky, no sun or moon. Then Allāh (SWT) decided to make a beautiful world.

Allāh (SWT) just said, "Be!" and there was the earth and the sky, the bright sun, the shining moon, the twinkling stars, the tall mountains and the vast oceans and seas.

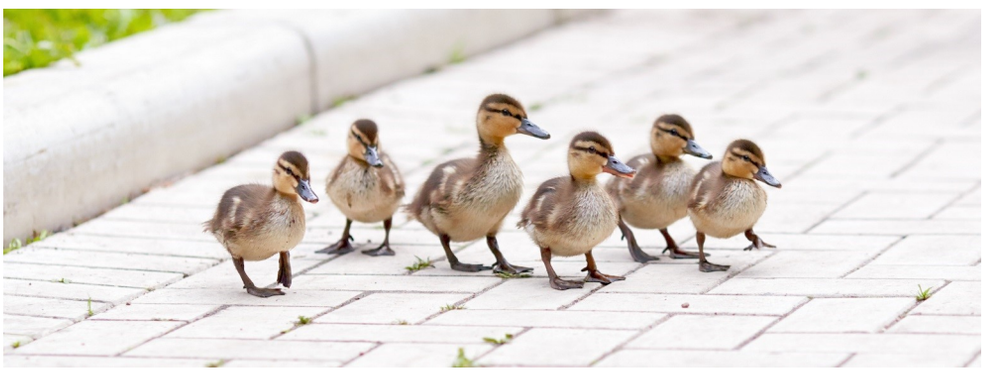
Allāh (SWT) made the earth spin on its axis, as well as orbit around the sun, so that there would be day and night and many different seasons too.

Allāh (SWT) made the clouds and caused rain to fall and grass to grow. Soon the earth was full of lovely flowers and tall trees.

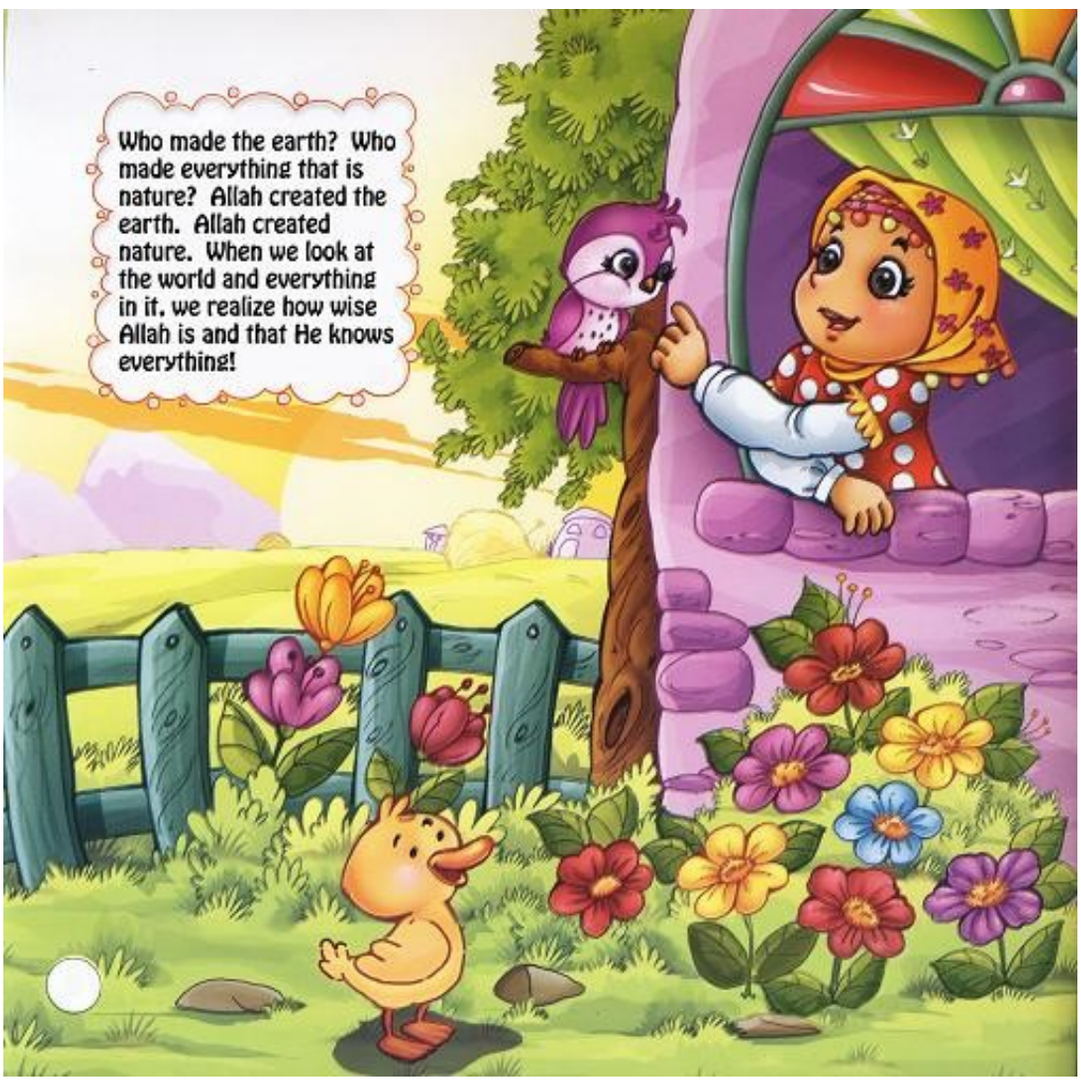
Allāh (SWT) created all the animals and birds and insects.

GROUP ACTIVITY

In a small group, list some of the creations of Allāh (SWT). Can you list things beginning with every letter of the alphabet?



WHO CREATED EVERYTHING?



DID YOU KNOW

In Ḥadīth al-Kisāʾ, we read that when the Ahl al-Kisāʾ (People of the Cloak) gathered under the cloak, Allāh (SWT) told the angels that He created everything in the heavens and the earth only for the love of the Ahl al-Bayt (A).

MY NOTES

IN SUMMARY

1. Who created the universe?
2. What was the very first thing that Allāh (SWT) created?
3. What was the purpose of creation?
4. Who created human beings?

KEY POINTS

1. Allāh (SWT) created everything in the universe.

2. He created the planets, the sun and moon, the sky and the earth, mountains, oceans, plants and animals.

01 ISLAM AND THE ENVIRONMENT

LEARNING OBJECTIVES

1.What are the Islamic teachings on caring for the environment?

2.What can we do to take care of the environment?

MY NOTES

CARING FOR THE ENVIRONMENT

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

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

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

This is a brief summary of verses 2 and 3 of sūrat al-Raʿd (The thunder) in the Qurʾān, where Allāh (SWT) says:

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

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

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

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

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

ACTIVITY

List three things you can do to protect the environment.

WHAT CAN WE DO TO TAKE CARE OF THE ENVIRONMENT?

We should not waste natural resources

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

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

We should replenish what we use

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

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

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

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

We should only kill animals for food

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

IN SUMMARY

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

DID YOU KNOW?

Rasūl Allāh (S) said:
"Whoever plants a tree and diligently looks after it until it matures and bears fruit will be rewarded by Allāh."

MY NOTES

KEY POINTS

1. Allāh (SWT) has created the earth and everything on it for us. He has made us the "trustees" (caretakers) of the earth.

2. We should therefore preserve the earth and take good care of our environment. We can do this by reducing waste, re-using things instead of throwing them away, and only buying what we need.

MY NOTES

CREATION OF ĀDAM - THE FIRST MAN

After creating the universe, Allāh (SWT) decided to make a human being. Out of mud and clay, Allāh (SWT) made the first man and called him Ādam. Then Allāh (SWT) breathed a spirit into Ādam and all of sudden Ādam came to life!

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ

When your Lord said to the angels, 'Indeed I am about to create a human being out of clay

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him.' [38: 71-72]

Why did Allāh (SWT) ask the angels to do sajdah to Nabī Ādam (A)?

Allāh (SWT) decided that Ādam was going to be the first human being and also the first nabī. A nabī is someone whom Allāh (SWT) chooses to guide other human beings and to teach others about His religion, Islam. So Nabī Ādam (A) is the father of all human beings and also the first nabī (prophet).

Allāh (SWT) gave Nabī Ādam (A) the ability to see with his eyes, to smell with his nose, to taste with his tongue, to hear with his ears and to feel with his skin. Allāh (SWT) also taught Nabī Ādam (A) many things and gave him a lot of knowledge.

Then Allāh (SWT) created the first woman and called her Hawwā. Allāh (SWT) wanted Nabī Ādam (A) and Sayyidah Hawwā to live together as the first family in the world.

So Allāh (SWT) put Nabī Ādam (A) and Sayyidah Hawwā in a beautiful garden, told them to live there happily and eat from whatever they liked. The only exception was one tree in the garden from which they were not allowed to eat any fruits.

All the human beings you see in the world today, of different colours and speaking different languages, are the children of Nabī Ādam (A) and Sayyidah Hawwā.

NABĪ ĀDAM IS THE FIRST PROPHET

When Allāh (SWT) wanted to create Nabī Ādam (A), He told the angels:

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

In this verse, Allāh (SWT) tells the angels that He is going to create His representative and place him on the earth.

When the angels hear this, they surprisingly asked:
"How can you put someone there (on earth) who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?"

Allāh (SWT) responds saying:
"I know things you do not." [2:30]

This verse tells us that Nabī Ādam (A) was created to be Allāh (SWT)'s representative on earth. His role was to tell people about Allāh (SWT), and to show them the right path.

All prophets after Nabī Ādam (A) had the same mission.

DID YOU KNOW

When Allāh (SWT) created Nabī Ādam (A), he asked the angels to do sajdah to him. All the angels did sajdah to Nabī Ādam (A), except Iblīs. He was arrogant. He thought he was better than Nabī Ādam because he was made from fire whereas Nabī Ādam (A) was made from clay.

Allāh (SWT) does not like pride and arrogance. He threw Iblīs out of Paradise.

KEY POINTS

1. Nabī Ādam (A) was the first man to be created by Allāh (SWT), and Sayyidah Hawwā was the first woman.

2. Nabī Ādam (A) was created from clay.

3. When Allāh (SWT) breathed His spirit into Ādam (A), He told the angels to do sajdah to him. All the angels did this, except Iblīs.

4. Nabi Ādam (A) was the first prophet.

IN SUMMARY

1. Who created human beings?
2. Who were the first man and woman to be created?
3. Why did Iblīs refuse to do *sajdah* to *Nabī* Ādam (A)?
4. Who is a *nabī*? What is his role?

02 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

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).

ACTIVITY

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

MY NOTES

THE ŪLŪʾL-ʿAZM PROPHETS

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

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?

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.

_____

03 QĪṢAṢ AL-ANBIYĀʾ: HĀBĪL AND QĀBĪL

LEARNING OBJECTIVES

1. Who were Hābīl and Qābīl?
2. Why did Qābīl kill Hābīl?

MY NOTES

SONS OF NABĪ ĀDAM (A) - HĀBĪL AND QĀBĪL

Allāh (SWT) blessed Nabī Ādam (A) and Sayyidah Hawwā with two sons: Hābīl and Qābīl.

One day, Nabī Ādam (A) told both his sons to make an offering in the name of Allāh (SWT). Qābīl was a farmer, so he took some crops as an offering from him. Hābīl was a shepherd and took a sheep as a sacrifice. They went to the top of the mountain and kept their offerings there. Qābīl was a miser and did not really love to give anything to others or to please Allāh (SWT), so he took some bad crops instead of taking his best crops. Hābīl loved Allāh (SWT). He took his best sheep as

an offering. He loved to give to others and to share what he had. Allāh (SWT) accepted Hābīl's offering and rejected Qābīl's offering. He says in the Qurʿān:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ...

Relate to them truly the account of Adam's two sons. When the two of them offered an offering, it was accepted from one of them and not accepted from the other [5:27]

This made Qābīl very angry and jealous of his brother Hābīl. Hābīl tried to explain to his brother that if he becomes better and loves Allāh (SWT), then Allāh (SWT) will accept from him as well. However, Qābīl did not want to accept that he was wrong.

ACTIVITY

Recite verse (5:28) of the Qur'an and read its translation. What lessons can we learn from this verse?

QĀBĪL KILLS HĀBĪL

Qābīl was very angry and jealous of his brother Hābīl whose offering had been accepted by Allāh (SWT). He told Hābīl that he was going to kill him. Hābīl said to his brother:

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

Even if you extend your hand toward me to kill me, I will not extend my hand toward you to kill you. Indeed I fear Allāh, the Lord of all the worlds. [5:28]

Hābīl explained to his brother that Allāh (SWT) was watching all of their actions. If he did something evil, Allāh (SWT) would punish him in hell. However, Qābīl was not prepared to listen and killed his brother.

After killing Hābīl, Qābīl was very scared and did not know what to do. Instead of telling his father what he had done and asking Allāh (SWT) to forgive him, he decided to hide his brother's dead body, but he didn't know how to hide it.

Allāh (SWT) then sent a crow to show Qābīl how to bury his brother. The crow dug a hole in the ground and buried something, giving Qābīl the idea of burying his brother in the ground. Qābīl was ashamed of himself. Even a crow knew better than him! This is explained in the Qur'an as follows:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۚ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allāh sent a crow, exploring in the ground, to show him how to bury the body of his brother. He said, 'Woe to me! Am I unable to be [even] like this crow and bury my brother's corpse?' Thus he became regretful. [5:31]

IN SUMMARY

1. Why did Allāh (SWT) accept Hābīl's offering but didn't accept Qābīl's offering?
2. Why did Qābīl kill Hābīl?
3. What did Hābīl say when Qābīl told him he was going to kill him?
4. How did Allāh (SWT) teach Qābīl to bury his brother?

DID YOU KNOW

After the death of Hābīl, Allāh (SWT) blessed Nabī Ādam (A) with another son called Shīth (A). Allāh (SWT) appointed him as a Prophet after Nabī Ādam (A).

MY NOTES

KEY POINTS

1. Hābīl and Qābīl were the sons of Nabī Ādam (A) and Sayyidah Hawwā.

2. Nabī Ādam (A) told his sons to make an offering to Allāh (SWT). Hābīl was a shepherd and offered his best sheep. Qābīl was a farmer. He offered some crops which were not very good.

3. Allāh (SWT) accepted Hābīl's sacrifice but rejected Qābīl's offering.

4. Qābīl killed his brother Hābīl. Allāh (SWT) sent a crow to show him how to bury his brother.

03 JEALOUSY

LEARNING OBJECTIVES

1. Understand the meaning of ḥasad.
2. Understand why jealousy is a very bad quality
3. Understand how to overcome jealousy.

MY NOTES

JEALOUSY DESTROYS OUR GOOD DEEDS

Jealousy is called ḥasad in Arabic. Ḥasad means when we see someone who we think is better than us, or has more than we do, we hate them and try to stop them from gaining more.

Islam teaches us not be jealous because a jealous person will never accept the truth even if he or she knows it. Many of the enemies of the Ahl al-Bayt (A) became their enemies because of jealousy. They could not become like the Ahl al-Bayt (A) and so instead of following them, they tried to fight them and oppose them.

Allāh (SWT) does not like jealousy. He says in the Qurʾān:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

Are they jealous of (other) people because of what Allāh has given them of His grace? [4:54]

Instead of being jealous of others who are better than us, we should try to work hard to make ourselves better too.

The story of Hābīl and Qābīl, the sons of Nabī Adam (A), is a good example of the effects of jealousy. Qābīl killed his brother Hābīl because he was jealous of him. Hābīl was religious and loved Allāh (SWT). Instead of trying to become like Hābīl, Qābīl wanted Hābīl to become bad like him. Out of jealousy, Qābīl killed his own brother. Later on, he was very frightened because of what he had done, but it was too late. He could not bring his brother back to life. When we become very jealous, we disobey Allāh (SWT) and often we do things that we later on regret very much.

When we see someone who is better than us, we should be happy for them and congratulate them. We should work hard and also pray to Allāh (SWT) to bless us as well.

ACTIVITY

In small groups, discuss why people sometimes become jealous of others. How can we overcome jealousy?

HOW DO WE OVERCOME JEALOUSY?

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

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

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

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

IN SUMMARY

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

DID YOU KNOW?

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

KEY POINTS

1. Jealousy is called ḥasad in Arabic.

2. When we are jealous of someone, we hate them and try to stop them from becoming better.

3. Instead of being jealous of people who are better than us, we should be happy for them, and work hard to become like them.

4. When we become very jealous, we end up doing something very wrong, such as bullying someone.

04 QĪṢAṢ AL-ANBIYĀʾ: NABĪ NŪḤ (A)

LEARNING OBJECTIVES

1. Who was Nabī Nūḥ (A)?
2. What was his mission?
3. What can we learn from his story?

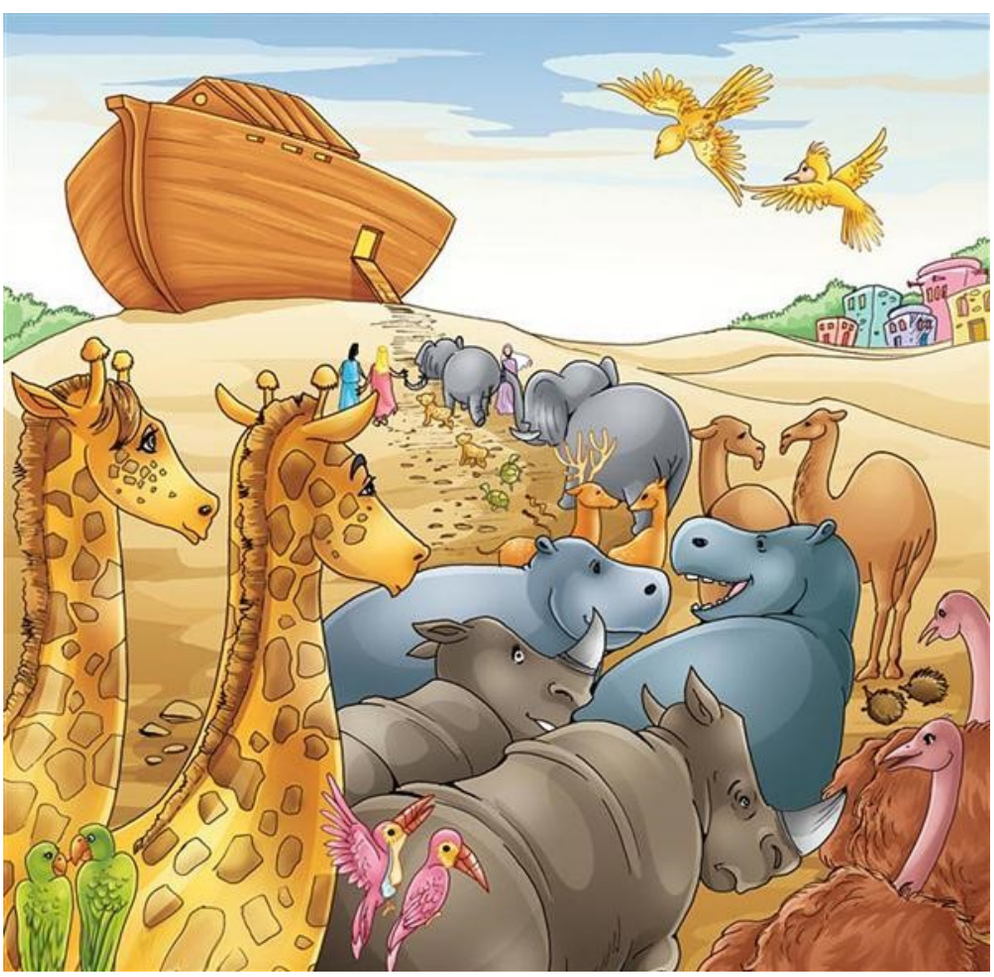
MY NOTES

NABĪ NŪḤ (A)

Many years after Nabī Ādam (A), most of the people in the world stopped worshiping Allāh (SWT) and had become corrupt human beings. So Allāh (SWT) sent another nabī to guide them who was called Nūḥ.

Nabī Nūḥ (A) began telling everyone to worship Allāh (SWT) only and not to bow before idols, but most of the people would not listen to him. They just laughed at Nabī Nūḥ (A) and made fun of him. When he would talk to them, they would put their fingers in their ears or shout and make noise. They would even throw things at Nabī Nūḥ (A) to try and hurt him.

After many years, when still no one would listen to him, Allāh (SWT) ordered Nabī Nūḥ (A) to build an ark. When the ark was ready, Nabī Nūḥ (A) told everyone to get in because it was going to rain a lot and anyone who did not get in would drown as a punishment from Allāh (SWT). The evil people laughed at Nabī Nūḥ (A) even more and refused to enter the ark. And so Nabī Nūḥ (A) went in with his few followers and the animals and shut the doors.



ACTIVITY

Do you remember the 5 Ūlūʾl -ʿAzm prophets? Write down their names in order, from the first to the last.

Soon it began to rain heavily and everything around began to drown. There was lightning and thunder everywhere. Even those on the Ark were frightened as the Ark rocked from side to side and moved in the middle of huge waves that rose like mountains and fell crashing down. Nabī Nūḥ (A) and his followers kept praying to Allāh (SWT) for His protection and mercy all the while.

One of the sons of Nabī Nūḥ (A) did not believe in Allāh. Nabī Nūḥ (A) told him to come into the Ark, but he said, "I will climb the tallest mountain and I won't drown." Just then a huge wave came and he drowned.

When the rain stopped, the ark came to a rest at the top of Mount Jūdī. Then Nabī Nūḥ (A) let all the animals out and he and his followers began a new life on the earth and they all worshipped Allāh (SWT) and lived happily together again.

Nabī Nūḥ (A) prayed to Allāh (SWT):

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

My Lord! Forgive me and my parents, and whoever enters my house in faith, and the faithful men and women, and do not increase the wrongdoers in anything except ruin. [70:28]

DID YOU KNOW

An ark is called a "safīnah" in Arabic.

Nabī Muḥammad (S) said:

"My family, the Ahl al-Bayt, is like the Ark of Nūḥ. Whoever joins it will be safe. And whoever refuses to go with it, will drown."

KEY POINTS

1. Nabī Nūḥ (A) was one of the 5 ūlū'l-ʿazm prophets.

2. He was sent to guide people many years after Nabī Ādam (A), as they had forgotten Allāh (SWT)'s message.

3. Only a few people listened to him.

4. Allāh (SWT) asked him to build an ark and put all the good people in it. Allāh then sent a flood and the disbelievers drowned.

5. Nabī Nūḥ (A)'s son did not believe in Allāh and was drowned as well.

IN SUMMARY

1. Why did *Nabī* Nūḥ (A) build an ark?
2. Who did he take on the ark?
3. What happened to those who did not enter the ark because they did not believe in Allāh (SWT)?

04 ADAB OF TRAVELLING

LEARNING OBJECTIVES

1.The importance of travelling to see Allāh (SWT)'s creation.

2.What to recite when going on a journey.

3.How to behave as a traveller and as a guest.

MY NOTES

TRAVEL THE EARTH AND LOOK AT ALLĀH (SWT)'S SIGNS

When we travel through the world, we should observe Allāh (SWT)'s creation. The Qurʾān tells us in many places that we should look at the beautiful world around us, because we can know Allāh (SWT) through His perfect creation:

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ
ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say: Travel throughout the earth and see how He brings life into being: and He will bring the next life into being. Allāh has power over all things. [29:20]

We should begin our journey with the name of Allāh (SWT), and recite duʿāʾ asking Allāh (SWT) to protect us so that we get to our destination safely. When you remember Allāh (SWT) and ask Him to protect you, He will watch over you.

When Nabī Nūḥ (A) wanted to start his journey on the ark, he advised his people:

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

And he said: Board the Ark, In the name of Allāh it shall sail and anchor. My God is most forgiving and merciful. [11:41]

It is recommended to recite the following when travelling:

- Āyat al-Kursī
- Sūrat al-Ikhlāṣ, al-Nās, al-Kāfirūn and al-Falaq
- Sūrat al-Qadr
- Sūrat Āl ʿImrān

Long journeys are often very enjoyable, but they can also be dangerous sometimes. No one can predict what will happen. Before we travel, we should return everything that does not belong to us, and clear any debts we may have. We should also ask our family and friends to forgive us if we have hurt them in any way. We should also give ṣadaqah, and thank Allāh (SWT) for his blessings without which we would not be able to travel.

***DUʿĀʾ* FOR TRAVEL**

Imām Mūsā al-Kāẓim (A) has said that when we leave home to go on a journey, we should stand facing the house and recite sūrat al-Fātiḥah, followed by this duʿāʾ:

"Oh Allāh, keep me and all the things with me safe and sound and let them reach the destination safely."

ACTIVITY

Can you list 3 qualities of a good guest, and 3 qualities of a bad guest?

ADAB OF A TRAVELLER

Rasūl Allāh (S) advised Imām ʿAlī (A) to recite the following when arriving at a new place:

"Oh Allāh! make my arrival over here rewarding, for You are the best host and caretaker."

On arrival to our destination, we should thank Allāh (SWT). It was through His help and guidance that we did not face difficulty on the journey and reached our destination safely.

If you stay with hosts, remember that you are a guest:

- If possible, take a gift for them
- Do not impose yourself on them
- Try and be as helpful as possible
- Do not cause them difficulty or inconvenience

If you have guests at home, remember that they bring blessings into your home. Be hospitable and make them feel welcome and comfortable.

DID YOU KNOW?

One of our 8th Holy Imām's titles is al-Ḍāmin, meaning "the guarantor". One day when he was travelling, he saw a hunter who was about to shoot an arrow at a deer. The Imām told him not to kill the deer as she had babies and was going to feed them and then would return to the hunter by itself. A little while later, the deer came back by itself, and the hunter was amazed. He decided not to hunt that deer. Since then, Imām al-Riḍā (A) came to be known as "Imām al-Ḍāmin".

KEY POINTS

1. It is important to travel the world and see Allāh (SWT)'s creation.

2. We must begin our journey in Allāh (SWT)'s name and ask Him to protect us.

3. The Maʿṣūmīn (A) have recommended to us various adʿiyāʾ and verses of the Qurʾān to be recited when travelling.

IN SUMMARY

1. Why is it important to travel the world?
2. How should we prepare for travel?
3. How should we behave when we are guests at someone's house?

05 QĪṢAṢ AL-ANBIYĀʾ: NABĪ IBRĀHIM (A)

LEARNING OBJECTIVES

1. Nabī Ibrāhīm (A)'s conversation with his uncle.
2. Nabī Ibrāhīm (A) explains the existence of Allāh (SWT).
3. He destroys the idols and is thrown into the fire by Namrūd.

MY NOTES

NABĪ IBRĀHĪM (A)

Many years after the flood of Nabī Nūḥ (A), people forgot the message of Islam and began worshipping idols again. Allāh (SWT) sent Nabī Ibrāhīm (A) to guide them. Nabī Ibrāhīm (A) never worshipped any idol and always told the people not to worship anything or anyone except Allāh (SWT).

Nabī Ibrāhīm (A) was kind-hearted and polite, and loved Allāh (SWT) very much. He was also generous and loved to bring guests to his home. Allāh (SWT) was so pleased with him that He made him His friend. Nabī Ibrāhīm (A) is called Khalīl Allāh, which means "The Friend of Allāh".

Nabī Ibrāhīm (A) grew up under the care of his uncle Āzar, who used to worship idols. Nabī Ibrāhīm (A) explained to him that it was wrong to worship idols.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ

When Ibrāhīm said to his father Āzar, "Do you take idols for gods? Indeed I see you and your people in clear error." [6:74]

One day when all the people had gone out of the town to celebrate a festival, Nabī Ibrāhīm (A) went to the temple where they kept all the idols. He broke all of them except the biggest one and tied his axe around its neck.

When the people came back, they were shocked to see their idols broken into pieces. **"Who broke our gods?"** they cried angrily. **"It must be Ibrāhīm!"** said one of them, **"He is always speaking against our gods!"**

"Bring him here so we can question him!" demanded the temple priest. The people went to Nabī Ibrāhīm (A) and brought him to the temple. **"Did you do this Ibrāhīm?"** they demanded. Nabī Ibrāhīm (A) pointed to the biggest idol with the axe around its neck and said, **"Ask this one. He has the axe!"**

The people knew that the idols could not speak, so they said, **"You know the idols cannot speak or defend themselves."** Nabī Ibrāhīm (A) said, **"Why do you pray to something made of stone and something that is so powerless and weak?"**

The people did not have an answer, but they were very angry with Nabī Ibrāhīm (A). They went to their King Namrūd and asked him to punish Nabī Ibrāhīm (A).

ACTIVITY

In Ziyārat Wārith, Nabī Ibrāhīm (A) is referred to as Khalīlullāh. Can you list the titles of the other 4 Ūlūʾl-ʿAzm Anbiyāʾ mentioned in this ziyārah?

NAMRŪD THROWS NABĪ IBRĀHĪM (A) INTO THE FIRE

Namrūd decided to throw Nabī Ibrāhīm (A) into a huge fire. He asked everyone to collect lots of wood for the fire. When the wood had been piled high, they lit it and it became a huge fire. They began to shout, "Burn Ibrāhīm! Kill him! So that our idol gods will be happy with us again!"

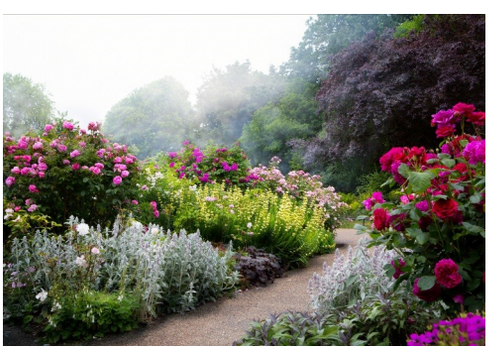
Nabī Ibrāhīm (A) tried to tell them to believe in Allāh (SWT) and to worship Him alone, but the people refused to listen to him. They wanted to throw him into the fire, but it was so hot that they could not go near it. Therefore, they made a large catapult to throw him into the fire.

Nabī Ibrāhīm (A) was not afraid of the fire. He knew Allāh (SWT) was with him all the time and would protect him. When the people threw him into the fire, Allāh (SWT) commanded:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

We said, 'O fire! Be cool and safe for Ibrāhīm!' [21:69]

Then a miracle happened. Instead of burning Nabī Ibrāhīm (A), the fire became cool and safe for him, and he came out without any harm. The people were amazed to see this and knew Nabī Ibrāhīm (A) was right and they were wrong.



Namrūd then forced Nabī Ibrāhīm (A) to leave his country and never come back. Nabī Ibrāhīm (A) left with his family including his wife Sārah and his cousin Nabī Lūṭ (A). They went to the land of Palestine.

IN SUMMARY

1. Why was Nabī Ibrāhīm (A) called Khalīlullāh? What does it mean?
2. Why were the people angry with Nabī Ibrāhīm (A)?
3. What did Nabī Ibrāhīm (A) reply when they asked him who had destroyed the idols?
4. What miracle took place when Nabī Ibrāhīm was thrown into the fire?

DID YOU KNOW

Nabī Ibrāhīm (A) had 2 sons: Nabī Ismāʿīl (A) and Nabī Isḥāq (A). Rasūl Allāh (S) is from the progeny of Nabī Ismāʿīl (A).

MY NOTES

KEY POINTS

1. Nabī Ibrāhīm (A) was sent by Allāh (SWT) many years after Nabī Nūḥ (A) to guide the people to the right path.

2. He was kind, polite and generous. He loved Allāh (SWT) very much and was called **Khalīl Allāh**, which means "The Friend of Allāh".

3. He taught his people to stop worshipping idols and worship Allāh (SWT), but they did not listen to him. He broke their idols to show them that the idols could not protect anyone.

4 King Namrūd threw him into a huge fire but Allāh (SWT) protected him.

05 FRIENDSHIP

LEARNING OBJECTIVES

1.What type of friends should we have?

2.Why is it important to choose good friends?

MY NOTES

FRIENDSHIP

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

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

Q: Why is it necessary to keep good friends?

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

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

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

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

يَاوَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلاَنًا خَلِيلاً

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

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

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِي
وَلَوْلاَ نِعْمَةُ رَبِّي لَكُنتُ مِنْ الْمُحْضَرِينَ

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

ACTIVITY

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

WHAT TYPE OF FRIENDS SHOULD WE SELECT?

* Keep a friend who is understanding of your beliefs and supports you in practicing your faith.
* Keep a friend who encourages you to be good and discourages you from doing bad things.
* Keep a friend who reminds you of God and serve His creation.
* Keep a friend who loves you and defends you even when you are not present and when others say nasty things about you.
* Keep friends who love their family and encourage you to love and respect your parents and family. Avoid a friend who hates his parents and does not keep relations with his/her family.
* Keep a friend who shares with you in any work you do together and shares in the cost of anything you buy. For example, he/she takes turns to pay for a meal. Avoid a friend who always expects you to work for him or her, and to pay all the time. Such a person is only using you and will leave you when you have no money or cannot help him/her.
* Keep friends who are intelligent and hard working at school.
* Avoid friends who are lazy and don't like gaining knowledge and spend all their time only talking about games, fun and pleasure.

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

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

IN SUMMARY

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

DID YOU KNOW?

Imām Muḥammad al-Jawād (A) said:
"Beware of an evil friend. He is like a sword – it is shiny and beautiful to look at, but it is dangerous and cuts you when you touch it."

MY NOTES

KEY POINTS

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

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

06 PLACES OF INTEREST: ARABIA BEFORE ISLAM

LEARNING OBJECTIVES

1. A brief history of Arabia from the time of Nabī Ibrāhīm (A).
2. An understanding of the period of Jāhiliyyah.
3. Who are the Quraysh?
4. Who are the Banū Hāshim?

MY NOTES

ARABIA BEFORE ISLAM

Arabia is a large country whose area is three million square kilometres. From olden times this land was divided into 3 regions: Ḥijāz, the Arabian Desert and Yemen.

The largest city in Ḥijāz was Makkah and its history starts from the time when Nabī Ibrāhīm (A) left his wife Hājar and son Nabī Ismāʿīl (A) there on the command of Allāh (SWT) and later returned to built the Kaʿbah with the help of his son, Nabī Ismāʿīl (A). Nabī Ismāʿīl (A) had settled in Makkah. From his descendants there were many Arab tribes. The most famous was the Quraysh tribe.

Before Islam, Arabia was in a period of Jāhiliyyah. The Arabs worshipped idols and fought for petty reasons. Often their wars would go on for generations. They did not have law and order. Stronger tribes would rob and kill the weaker ones.

All the idols they worshipped were kept in and around the Kaʿbah and people would come from far and wide just to worship these stone idols.

Women were treated very badly. And often when a daughter was born, the father would be ashamed of her and he would dig a hole and bury her alive.

ACTIVITY

Write down 5 things that the Arabs did during the period of Jāhiliyyah.

THE PERIOD OF JĀHILIYYAH

In sūrat al-Naḥl, Allāh (SWT) describes the feelings of the Arabs when a daughter was born to them:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ
أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ
أَلَا سَاءَ مَا يَحْكُمُونَ

When he gets the news that a baby girl is born, his face becomes dark and he chokes with suppressed agony. He hides from the people out of distress at this news: shall he keep his daughter in humiliation, or bury it in the ground! Look! Evil is the judgement that they make. [16:58-59]

Many Arabs before Islam were very superstitious. Sometimes they would enter their homes from behind or from the windows just to drive bad spirits away. When a person died, they would keep a camel near his grave and cut the camels legs until it died as well. They believed the person who died would ride the camel in the next world. When they entered a village, they would bray like a donkey 10 times to chase away evil spirits. Some of them did tawāf of the Kaʿbah completely naked. When a man died, his son would marry all his wives (who were his mother and stepmothers). In other words they lived like animals.

This came to be known as the period of Jāhiliyyah, which means "The Age of Ignorance".

There was one Quraysh family that was different. They were known as Banū Hāshim. The Holy Prophet (S) and Imām ʿAlī (A) came from this tribe. They were known to be generous, brave, wise and kind-hearted. They never cheated anyone and they never worshipped any idol. They worshipped Allāh only.

IN SUMMARY

1. What is the name of the main tribe of Arabs who lived in Arabia at the time of the Holy Prophet (S)?
2. What does Jāhiliyyah mean?
3. How did the Arabs behave in the Age of Jāhiliyyah?
4. Who are the Banū Hāshim?

DID YOU KNOW

During the period of Jāhiliyyah, the Arabs also had some good qualities:

- They never broke a promise
- They had great skill in horsemanship and archery.
- They were brave
- They were very good in the art of poetry and had sharp memories that enabled them to remember long verses and speeches by heart.

KEY POINTS

1. In pre-Islamic times, Arabia was divided into three regions: Ḥijāz, Yemen and the Arabian Desert.

2. Makkah was the main city. It's history dates back to the time when Nabī Ibrāhīm (A) took his baby son, Ismāʿīl (A), there.

3. Before Islam, Arabia was in a period of Jāhiliyyah (The Age of Ignorance).

4. The Holy Prophet (S)'s family is also part of Quraysh. They are known as Banū Hāshim.

06 ISRĀF - EXTRAVAGANCE

LEARNING OBJECTIVES

1.Understand the meaning of isrāf.

2.Understand why isrāf is not allowed.

3.Understand the different ways in which people can be wasteful and how we can overcome these.

MY NOTES

WHAT IS ISRĀF?

وَكُلُوا وَاشْرَبُوا وَلاَ تُسْرِفُوا إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ

...and eat and drink and do not be wasteful; He (Allāh) does not love the extravagant. [7:31]

وَلاَ تُبَذِّرْ تَبْذِيرًا إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

...and do be wasteful. The wasteful are the brothers of the devils... [17:26-27]

The above verses of the Qurʾān teach us not to be wasteful. In Arabic, **wastefulness** is called **isrāf**. Islam teaches us that it is ḥarām to do isrāf. Isrāf means to waste something that other people need or can use.

HOW CAN WE REDUCE WASTE?

- When we eat, we shouldn't put too much food on our plate, which we might be unable to finish.
- When we drink water, we should not fill the glass to the top if we are unable to drink it all. If we do fill our glass by mistake and cannot finish it, then we should keep the left-over water for later or use it somewhere else, like watering a tree or plant.
- When showering, brushing our teeth or doing wuḍūʾ, we should be careful not to waste water by letting it run continuously. We should close the tap when we are not using the water.
- If we have clothes, toys, furniture or anything in the house that we don't want but others can use, we shouldn't throw it away or hoard it until it is of no value. We should give it away for free to others.
- When we leave a room, we should turn off the lights. Leaving the lights on all over the house is isrāf. During the daytime, we should open the blinds or curtains to let in natural light.

GROUP ACTIVITY

In small groups, make a list of things you can do on a daily basis to reduce waste

A TRUE BELIEVER PRACTICES MODERATION

A true believer is neither wasteful nor miserly. Instead, a Muʾmin is moderate in everything:

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا

They (the servants of Allāh) are those who are neither wasteful nor miserly when they spend, but keep to a just balance. [25:67]

According to Imām al-Ṣādiq (A), if a person is wasteful and becomes poor because of this habit, Allāh (SWT) does not answer his prayers when he asks Allāh (SWT) to help him out of poverty.

Before Islam, the Arabs in Makkah were very wasteful. When the rich among them invited someone for dinner, they slaughtered several extra camels just to show off their wealth. And whatever food was left was thrown in the garbage. Some people do this even today. Allāh (SWT) hates such wastage, which is only done to show off to others.

People don't just waste food, water and money. **They even waste time**. Time is our biggest asset in this world. It is worth much more than money. At the time of death, the dying person would be willing to give away all his wealth, just so that he/she could live a little bit longer. It is then that we will truly regret all the time that we wasted in this short life.

DID YOU KNOW

Imām Jaʿfar al-Ṣādiq (A) used to tell his companions not to throw away food waste (e.g. seeds, peels, etc) but keep it to feed the animals, because Allāh (SWT) does not like those who waste.

Muslims, and especially the followers of the Ahl al-Bayt (A), should therefore set an example in recycling and putting food waste like peels, bones, etc, in special bins for organic waste that can be converted into compost.

KEY POINTS

1. Isrāf means wasting something that other people need or can use.

2. We can reduce waste in several ways, including re-using things instead of throwing them away, recycling our waste, and reducing consumption.

3. True believers are neither miserly not wasteful. They do everything in moderation.

4. Our greatest asset in this world is our time. We should be most careful not to do isrāf of our time.

IN SUMMARY

1. What does isrāf mean?
2. What does the Qurʾān say about being wasteful?
3. What are some of the ways in which we wasteful?
4. How can we reduce wastage?
5. "A Muʾmin must live in moderation." What does this mean?

07 BIRTH AND CHILDHOOD OF RASŪL ALLĀH (S)

LEARNING OBJECTIVES

1. When and where was the Holy Prophet (S) born?
2. Who are his parents?
3. What was his early life like?
4. Why is he known as al-Ṣādiq and al-Amīn?

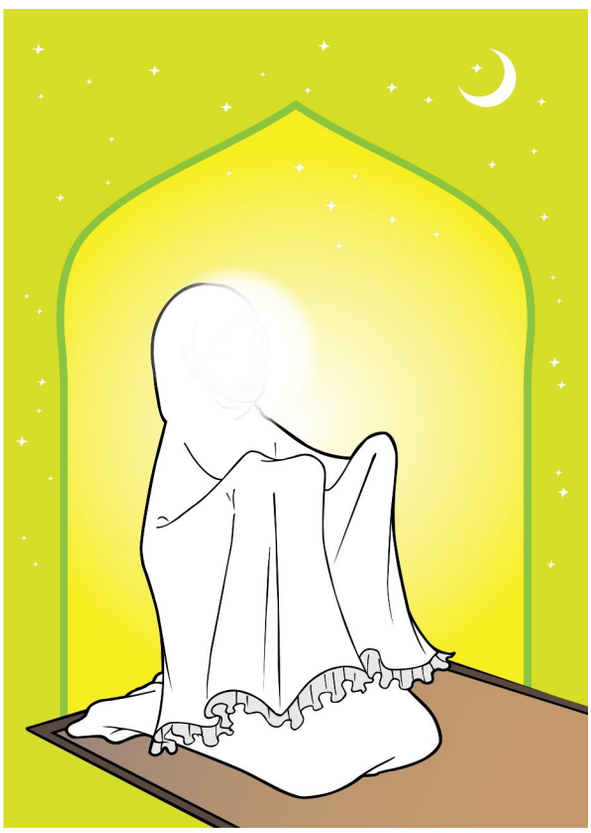
MY NOTES

THE BIRTH AND CHILDHOOD OF THE HOLY PROPHET (S)

The Holy Prophet, our beloved Rasūl Allāh (S), is the final messenger of Allāh (SWT). He was born in Makkah on the 17th Rabīʿ al-Awwal in "The Year of the Elephant" (ʿĀm al-Fīl) 570 CE. His father is ʿAbd Allāh b. ʿAbd al-Muṭṭalib and his mother is Sayyidah Āminah b. Wahab.

The Holy Prophet (S)'s father died before he was born, so he was born an orphan. His grandfather ʿAbd al-Muṭṭalib, who was the leader of Makkah, took care of him and loved him very much. In Makkah, when children were born, they used to have a nanny who would take them to the desert and look after them for two years. The people who live in the desert are called Bedouins. The Bedouins always wanted to look after rich children so they could get gifts and rewards from the children's family. They never wanted to look after orphans who were poor and had no father to pay for them.

A Bedouin woman named Ḥalīmah came to Makkah looking for a child to take care of. As soon as Ḥalīmah saw Rasūl Allāh (S), she fell in love with the baby orphan and decided she would look after him. Ḥalīmah was very happy to have him with her in the desert. After two years, she was sad because it was now time for him to return to his mother in Makkah. She asked his grandfather, ʿAbd al-Muṭṭalib, if he can stay with her longer. ʿAbd al-Muṭṭalib agreed and Ḥalīmah became very happy.



ACTIVITY

Write down the meanings of the following words:
Rasūl Allāh;
ʿĀm al-Fīl;
al-Ṣādiq and al-Amīn

ABŪ ṬĀLIB (A) ALWAYS SUPPORTED RASŪL ALLĀH (S)

One day, when Rasūl Allāh (S) was a young boy, Ḥalīmah put new clothes on him and tied a special amulet around his neck. "What is this?" asked Rasūl Allāh (S). "This is to protect you from evil" said Ḥalīmah. But Rasūl Allāh (S) knew the amulet had the names of idols in it, so he took it out and refused to wear it. "I am already protected by Allāh" he said to his nanny Ḥalīmah.

When the Holy Prophet (S) was 6 years old, his mother died too. His grandfather continued to look after him, and he could see that his grandson was very special and had a bright light shining from his face all the time.

After two years, when he was eight years old, his grandfather also left this world. Before he died, ʿAbd al-Muṭṭalib asked one of his sons, Abū Ṭālib (the father of Imām ʿAlī (A)) to look after him. In this way, Rasūl Allāh (S) moved to the house of Abū Ṭālib and began living with him. Abū Ṭālib and his wife, Sayyidah Fāṭimah b. Asad, were poor but they loved the Holy Prophet (S) more than even their own children. Sometimes when there was very little food in the house, they would feed the Holy Prophet (S) first and then their own children. In this way, Rasūl Allāh (S) never felt like he was an orphan.

When the Holy Prophet (S) grew up to be a young man, even though the people of Makkah worshipped idols and did many bad things, they knew he was different. They used to call him "al-Ṣādiq" which means "The truthful one" and "al -Amīn" meaning "The trustworthy". This is because he never told a lie and everyone always trusted him.

Rasūl Allāh (S) always protected the weak and loved to help the poor and he never worshipped idols like others.

DID YOU KNOW

The year that Rasūl Allāh (S) was born is known as ʿĀm al-Fīl. This is the year when Abrahah wanted to attack the Kaʿbah. He came to Makkah with his army on elephants. Allāh (SWT) sent a flock of birds with pebbles in their beaks and claws. They threw these pebbles on Abrahah and his army. All his men and elephants were killed and the Kaʿbah remained safe.

KEY POINTS

1. Rasūl Allāh (S) was born on the 17th Rabīʿ al-Awwal in "The Year of the Elephant".

2. He was born an orphan because his father died before his birth.

3. He grew up in the desert with his nanny Ḥalīmah.

4. Abū Ṭālib raised Rasūl Allāh (S) and loved him more than his own children.

5. He was called al-Ṣādiq and al-Amīn because he was always truthful and trustworthy.

IN SUMMARY

1. When was Rasūl Allāh (S) born? Where was he born?
2. Who are his parents?
3. Who was his nanny when he was a baby?
4. Why was he known as al-Ṣādiq and al-Amīn?
5. How was Rasūl Allāh (S) related to Abū Ṭālib?

07 RESPECT FOR ELDERS

LEARNING OBJECTIVES

1.Why is it important to respect our elders?

2.How can we show respect to our elders?

MY NOTES

ACTIVITY

Take turns to explain to the class how you would like to be treated when you grow old.

RESPECTING OUR ELDERS

We show respect to our elders by speaking to them politely. Whenever they enter the room, we should stand up and greet them with.

Rasūl Allāh (S) has said:
"Respect the elderly people; whoever respects them has respected Allāh."

Once an old woman was going home carrying a bucket full of water on her shoulder. Her manner of walking showed that she was very tired. Imām ʿAlī (A) approached her and took the bucket from her. He carried the bucket on his own shoulder and accompanied her to her house.

On the way, the Imām asked the woman about the state of her life. She told him that her husband had died and she had small children. She was a poor woman and there was no one to support her and her children.

The old woman's story made Imām ʿAlī (A) very sad. Placing the bucket in her house, he went home immediately and returned quickly to her house with some food. He found her children crying with hunger.

Handing over the things he had brought to the woman, he advised her to prepare the meal while he took care of the children. The meal was soon ready. The children ate to their fill and were happy. They soon went to sleep.

Then Imām ʿAlī (A) also took leave and went home. From then onwards, Imām ʿAlī (A) used to go to the old woman's house to inquire about her and her children. He also provided her with whatever she needed.

Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) are sons of Imām ʿAlī (A). Once, when they were children, they saw an old man performing wuḍūʾ the wrong way. They did not want to sound disrespectful, so instead of telling the old man that he was making a mistake, they told him to observe them performing wuḍūʾ to see if they were doing it correctly. When the old man saw them perform wuḍūʾ , he realised his mistake.

HOW CAN WE SHOW RESPECT TO OUR ELDERS?

We can be respectful to our elders in various ways:

- We should always speak to them politely, and not make fun of them.
- We should help them with household chores.
- We should listen to them attentively and follow their advice.
- We should always give preference to them. For example, if we are sitting in a room, bus or train and they enter, we should give up our seat so that they can sit comfortably. Similarly, when we are attending a majlis, we should sit in the middle of the room so that the elderly can sit against the wall.
- We should serve them food and drink before we eat.
- If we have elderly neighbours who are living alone, we should regularly visit them and make sure they are comfortable and not lonely.

Older people have had a lot of experience in life, and we can learn a lot from them. At the same time, they will pray for our success if we are kind, respectful and helpful to them.

DID YOU KNOW?

Although people grow old in this world, there will be no old people in Jannah. When Allāh (SWT) sends the good doers to Jannah, He will make them young and healthy again.

Rasūl Allāh (S) said that Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) are the chiefs of the youth of paradise.

MY NOTES

KEY POINTS

1. We must respect our elders at all times. Rasūl Allāh (S) said that respecting the elderly is like respecting Allāh (SWT).

2. The A'immah (A) always respected and helped the elderly.

3. We should dedicate some time to spend with the elderly and learn from their many experiences.

IN SUMMARY

1. Why is it necessary to respect our elders?
2. How can we show respect to our parents?
3. How can we show respect to our grandparents, uncles and aunts?
4. How can we show respect to the elderly in our community?

08 THE MAʿṢŪMĪN (A)

LEARNING OBJECTIVES

1. What does "maʿṣūm" mean?
2. Who are the Maʿṣūmīn (A)?
3. Learn the names of the 14 Maʿṣūmīn (A).

MY NOTES

WHO ARE THE MAʿṢŪMĪN (A)?

The 12 Aʾimmah (A) and Sayyidah Fāṭimah al-Zahrah (A) are the family of Rasūl Allāh (S). They are called the Ahl al-Bayt of Rasūl Allāh (S).

The 14 Maʿṣūmīn (A) are:

- Prophet Muḥammad (S)
- Sayyidah Fāṭimah al-Zahrah (A)
- The 12 Aʾimmah (A)

The word Maʿṣūmīn is the plural of the Arabic word maʿṣūm. A maʿṣūm is someone who does not commit any sins.

Allāh (SWT) refers to the family of Rasūl Allāh (S) as Ahl al-Bayt in the Qurʾān:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Indeed Allāh desires to repel all impurity from you, Oh People of the Household, and purify you with a thorough purification. [33:33]

This verse is known as **Āyat al-Taṭhīr** because it teaches us that Allāh (SWT) has purified the Maʿṣūmīn (A), so they are pure and sinless.

Rasūl Allāh (S) is the last and the best of Allāh (SWT)'s Prophets. When he was returning from his farewell Ḥajj, Allāh (SWT) asked him to appoint Imām ʿAlī (A) to become the leader of the Muslims after his death.

Imām ʿAlī (A) is our first Imām, and Imām al-Mahdī (A) is our 12th and last Imām. He is still alive and in ghaybah. He will reappear when Allāh (SWT) commands him to do so.

Whenever we say or hear the name of Imām al-Mahdī, we should say:

ʿAjjal Allāh farajahu

May Allāh (SWT) hasten his re-appearance

Whenever we hear his name, we should stand up and put our hand on our head to show respect for him.

ACTIVITY

You will notice that we write **(A)** after the names of any of the Aʾimmah and Anbiyāʾ. What does it stand for? What does the **(S)** stand for after the name of Rasūl Allāh?

1) Nabī Muḥammad (S)
Title: al-Muṣṭafā
Birth: 17th Rabīʿ al-Awwal, Makkah
Death: 28th Safar 11AH, Madīnah, aged 63
Prophethood: 23 years
Mother: Āminah b. Wahab

2) Sayyidah Fāṭimah (A)
Title: al-Zahrāʾ
Birth: 20th Jumādā al-Ākhirah, Makkah, (5th yr after Baʿthah)
Death: 3rd Jumādā al-Ākhirah, Madīnah, aged 18
Mother: Sayyidah Khadījah b. Khuwaylid

3) Imām ʿAlī (A)
Title: al-Murtaḍā
Birth: 13th Rajab, Makkah (23 yrs before Hijrah)
Death: 21st Ramaḍān 40AH, Kūfah, aged 63
Imāmate: 29 years
Mother: Sayyidah Fāṭimah b. Asad

4) Imām al-Ḥasan b. ʿAlī (A)
Title: al-Mujtabā
Birth: 15th Ramaḍān 3AH
Death: 7th Safar 50AH, aged 46
Imāmate: 10 years
Mother: Sayyidah Fāṭimah (A)

5) Imām al-Ḥusayn b. ʿAlī (A)
Title: Sayyid al-Shuhadāʾ
Birth: 3rd Shaʿbān 4AH
Death: 10th Muḥarram 61AH, aged 57
Imāmate: 11 years
Mother: Sayyidah Fāṭimah (A)

6) Imām ʿAlī b. al-Ḥusayn (A)
Title: Zayn al-ʿĀbidīn
Birth: 5th Shaʿbān 36AH
Death: 25th Muḥarram 95AH, aged 58
Imāmate: 34 years
Mother: Shahr Bānū

7) Imām Muḥammad b. ʿAlī (A)
Title: al-Bāqir
Birth: 1st Rajab 57AH
Death: 7th Dhūʾl-Ḥijjah 114AH, aged 57
Imāmate: 19 years
Mother: Fāṭimah b. al-Ḥasan

8) Imām Jaʿfar b. Muḥammad (A)
Title: al-Ṣādiq
Birth: 17th Rabīʿ al-Awwal 83AH
Death: 25th Shawwāl 148AH, aged 65
Imāmate: 34 years
Mother: Umm Farwāh

9) Imām Mūsā b. Jaʿfar (A)
Title: al-Kāẓim
Birth: 7th Safar 128AH
Death: 25th Rajab 183AH, aged 55
Imāmate: 35 years
Mother: Ḥamīdah al-Barbariyyah

10) Imām ʿAlī b. Mūsā (A)
Title: al-Riḍā
Birth: 11th Dhūʾl-Qaʿadah 148AH
Death: 29th Safar 203AH, aged 55
Imāmate: 20 years
Mother: Umm al-Banīn Najmah

11) Imām Muḥammad b. ʿAlī (A)
Title: al-Taqī
Birth: 10th Rajab 195AH
Death: 29th Dhūʾl-Qaʿadah 220AH, aged 25
Imāmate: 72 years
Mother: Sabīkah (or Khayzūrān)

12) Imām ʿAlī b. Muḥammad (A)
Title: al-Naqī
Birth: 15th Dhūʾl-Ḥijjah 212AH
Death: 3rd Rajab 254AH, aged 42
Imāmate: 34 years
Mother: Sumānah

13) Imām Ḥasan b. ʿAlī (A)
Title: al-Askarī
Birth: 10th Rabīʿ al-Thānī 232AH
Death: 8th Rabīʿ al-Awwal 260AH, aged 28
Imāmate: 6 years
Mother: Ḥadīthah (or Sawsan)

14) Imām Muḥammad b. al-Ḥasan (A)
Title: al-Mahdī
Birth: 15th Shaʿban 255AH
Mother: Narjis
Minor Occultation: 8th Rabīʿ al-Awwal 260AH
Major Occultation: 10th Shawwāl 329AH

DID YOU KNOW

Allāh (SWT) created the nūr (light) of Rasūl Allāh (S) and Imām ʿAlī (A) before creating everything else. This nūr was passed down from Imām ʿAlī (A) and Sayyidah Fāṭimah (A) to the other 11 Aʾimmah (A).

MY NOTES

08 RESPECT FOR TEACHERS

LEARNING OBJECTIVES

1.Understand the status of a teacher.

2.Understand why it is important to respect teachers.

3.Learn the rights of teachers.

MY NOTES

THE STATUS OF A TEACHER

The fourth Imām, Imām Zayn al-ʿAbidīn (A) has said:

"A teacher has certain rights over his students:

First- that the students treat their teacher with great respect.

Second- that they listen carefully to what the teacher says.

Third- that they constantly face towards the teacher.

Fourth- that they concentrate fully in learning the lesson.

Fifth- that they appreciate and are thankful for their lesson."

The respect towards a teacher is as great as that of a parent. A person who teaches you is giving you something more valuable than any other wealth, because knowledge is the greatest of all treasures. We should never insult or disrespect teachers. We should be quiet in their presence, so that we can listen attentively and learn from them.

All the anbiyā' (A) and A'immah (A) were teachers and guides. Even your parents are your teachers, because they spend so much time bringing you up, and teaching you important lessons in life. You should obey a teacher the way you obey your parents.

Make the best use of your teachers, and learn from them while they are still around. This applies to all your teachers, whether they are at Madressa, school or elsewhere.

GROUP ACTIVITY

Half of the groups should come up with things that students can do to show respect for their teachers.

The other half should come up with actions which must be avoided, as they show disrespect towards teachers.

RIGHTS OF TEACHERS

A teacher nourishes our minds and souls with knowledge just as a parent nourishes our bodies with food and water. Islam therefore asks us to respect teachers just like we do our parents.

Some of the rights of a teachers include:

- That we listen to them when they are teaching us and not disrupt their teaching.
- That we don't argue with them or raise our voices at them.
- That we respect them like we do our parents, even outside the classroom.
- That we pray for them and continue to remember them even after we stop studying with them and after they have passed away.

DID YOU KNOW?

Allāh (SWT) says in the Qurʾān that He sent messengers to teach human beings:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

As We sent to you a messenger from among yourselves, who recites to you Our signs, and purifies you, and teaches you the Book and wisdom, and teaches you what you did not know. [2:151]

KEY POINTS

1. We should have a lot of respect for our teachers because they give us knowledge, which is the greatest treasure.

2. Teachers are as important as parents.

3. We should listen attentively to our teachers and learn from them.

4. We should appreciate our teachers, be thankful to them, and pray for them.

IN SUMMARY

1. Why are teachers considered so important in Islam?
2. Why should we respect our teachers?
3. What are some of the rights of teachers?
4. What can we do to show respect to our teachers?
5. Why is a teacher as important as a parent?

09 ANCESTORS OF RASŪL ALLĀH (S) (PART 1)

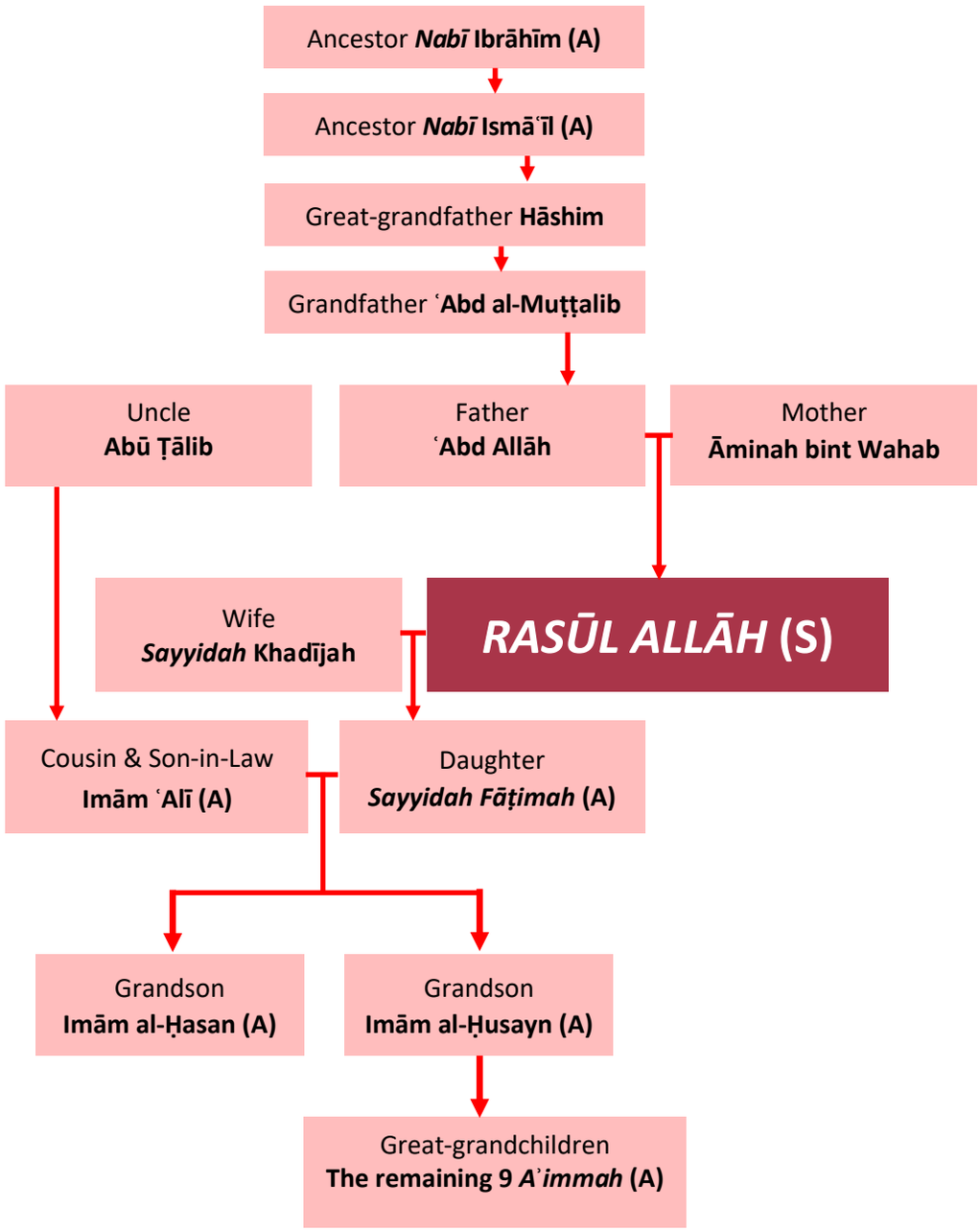
LEARNING OBJECTIVES

1. Who are the ancestors of Rasūl Allāh (S)?
2. Why is the family of Rasūl Allāh (S) known as Banū Hāshim?
3. Who are the Banū ʿUmayyah?

MY NOTES

ANCESTORS OF RASŪL ALLĀH (S)

Rasūl Allāh (S)'s ancestors can be traced back to Nabī Ibrāhīm (A). They followed the religion (dīn) of Nabī Ibrāhīm (A) and never worshipped idols.



HĀSHIM

Hāshim was the father of ʿAbd al-Muṭṭalib, who was the father of ʿAbd Allāh, the father of the Holy Prophet (S). So Hāshim was the great-grandfather of Holy Prophet (S). He was a very wise and generous man. Once there was a great famine in Arabia.

Hāshim could not bear to see his people starving, so he used all his wealth to feed them by sacrificing his camels and purchasing flour for bread. He did this until the famine was over.

Hāshim also made sure that thieves would not attack the people who travelled to and from Makkah for trade. He convinced the thieves that if they stop attacking people on the road, they could also buy the goods at a reasonable price. And so people used to bring things to sell in Makkah and take things from Makkah to sell in their own countries such as Syria, Yemen, Ethiopia and Iran.

Soon the tribe of Quraysh in Makkah became rich and powerful. Makkah itself became a centre of trade.

Hāshim was also the leader of the Quraysh tribe and of the city of Makkah. He had inherited this from his father ʿAbd Manāf and his grandfather Qusayy.

Qusayy was a wise man. He was the leader of Makkah in his time, and in charge of the keys to the Kaʿbah. He used to feed the pilgrims, give them water, and was the commander of the Quraysh during war.

DID YOU KNOW

In the time of ʿAbd al-Muṭṭalib (Rasūl Allāh's grandfather), people only knew that a well named Zamzam had existed in the past, but nobody knew where it was anymore.

One day, ʿAbd al-Muṭṭalib saw in his dream where the well was located. After four days of digging at that location, they found the well.

KEY POINTS

1. Rasūl Allāh (S) was from the tribe of Quraysh.

2. He was a descendant of Nabī Ibrāhīm (A).

3. His father was ʿAbd Allāh, son of ʿAbd al-Muṭṭalib, son of Hāshim. Rasūl Allāh (S) was therefore the great grandson of Hāshim. This is why his family is known as the Banū Hāshim.

4. Rasūl Allāh (S) direct ancestors never worshipped idols.

09 HELPING OTHERS

LEARNING OBJECTIVES

1.Why is it important to be helpful to others?

2.What can we learn about being helpful from the lives of the Maʿṣūmīn (A)?

3.What can we do to help others?

4.Volunteering in the community.

MY NOTES

ALLĀH (SWT) LOVES THOSE WHO HELP OTHERS

The best Muslims are those who help others solely to please Allāh (SWT) and don't expect any praise or reward from people.

Volunteering in the community is an excellent way of helping others. We can volunteer at the masjid and other places where people need help such as food banks, charities and hospitals. Always volunteer your time cheerfully and help others solely for the sake of Allāh (SWT).

Imām Zayn al-ʿĀbidīn (A) loved serving people. There was once a group going to Makkah and Imām wanted to join them to perform Ḥajj. He didn't tell them who he was.

One of the travellers said: "He seems like a pious Muslim who wants to go for Ḥajj. We should take him with us."

The Imām (A) helped everyone throughout the journey, and did not shy away from any hard work.

At one of the stops between Madīnah and Makkah, the group met someone they knew. They welcomed him to stay for a bit.

As they sat down under the shade of a tree to talk about their journey, the man saw the Imām and recognised him straight away. The Imām was serving water to the people in the group.

He asked the people in the group if they knew who that man was.

They replied, "We don't know him. He joined our group in Madīnah. He seems like a pious and religious man who loves to help others but doesn't take help from others." The man said, "No wonder you don't know him! If you knew who he was, you would never let him do the work he is doing for you."

"Who is he?" they asked.

"He is Imām ʿAlī Zayn al-'Abidin (A), the son of Imām al-Ḥusayn (A)" the man replied.

GROUP ACTIVITY

List down 3 things you can do in your daily life to help others at home and 3 things you can do to help others at school. What can you do to make sure your intention is sincerely for Allāh (SWT) when doing these things?

The men in the caravan immediately stood up and went to the Imām feeling very embarrassed, because they let him do all the hard work throughout the journey without realising who he was.

They apologised to him, but he said to them, "I only wanted to join your caravan and be with your group because you didn't know me. When I travel with those who know me, they don't let me help or do any work. That is why I always travel with those who don't know me, so I can get the thawāb of serving them!"

All the Aʾimmah (A) helped people as much as they could. They never asked for any payment, praise or reward for the work that they did, because the best reward is only from Allāh (SWT). We must also help others only for the sake of Allāh (SWT), and not expect anything in return.

DID YOU KNOW?

The Aʾimmah (A) used to go out in the darkness of the night to distribute food to the poor. They would not disclose their identity because they did everything solely for the sake of Allāh (SWT).

Allāh (SWT) says in the Qurʾān [2:271] that it is good to give charity openly, but it is better to give it secretly. This would wipe away some of our sins.

KEY POINTS

1. Islam places a lot of emphasis on helping others.

2. The Maʿṣūmīn (A) always helped people as much as they could. They did not tell people who they were because they did not want any special treatment from others, and did not expect anything in return. All their actions were only for Allāh (SWT).

3) The best reward for our good actions is from Allāh (SWT). We shouldn't expect anything from those we help.

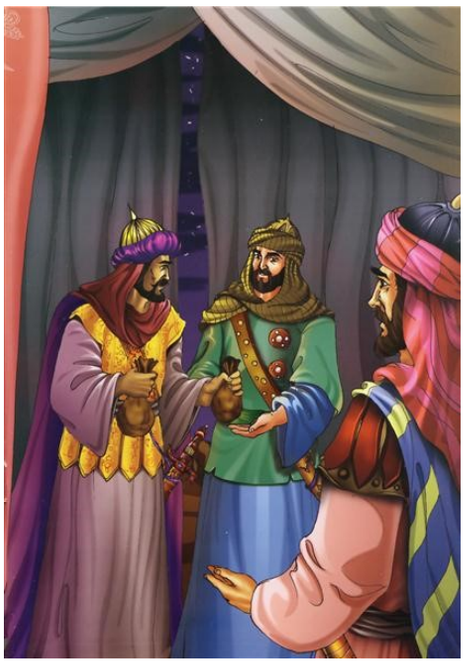
IN SUMMARY

1. Why is it important for us to help others?
2. What can we do to help others?
3. According to the story in this chapter, why did the Imām (A) not tell the group who he was?

10 ANCESTORS OF RASŪL ALLĀH (S) (PART 2)

MY NOTES

BANŪ HĀSHIM AND BANŪ UMAYYAH



Hāshim had a twin brother named ʿAbd al-Shams. He had a son called ʿUmayyah, who was very jealous of his uncle Hāshim. ʿUmayyah tried hard to make people like him by giving them gifts. However, Hāshim continued to attract the hearts of the people by his kindness and good actions.

Finally, ʿUmayyah openly challenged his uncle for the leadership of the Quraysh. He wanted them both to go to a wise man and let him decide between them.

Hāshim agreed on two conditions. He said that the loser should sacrifice 100 camels to feed the pilgrims in the Ḥajj season, and also leave Makkah for 10 years. ʿUmayyah agreed to these conditions.

When the wise man saw and heard the two men, he immediately said that Hāshim was more fit to rule, and so ʿUmayyah was forced to leave Makkah. He spent 10 years in Syria.

Ever since that day, the Banū ʿUmayyah (the children of ʿUmayyah) became the enemies of the Banū Hāshim.

Abū Sufyān, Muʿāwiyah and Yazīd are all descendants of ʿUmayyah and therefore, are part of Banū ʿUmayyah.

Rasūl Allāh (S), Imām ʿAlī (A) and all of the Ahl al-Bayt (A) are descendants of Hāshim and therefore belong to the Banū Hāshim.

SONS OF ʿABD AL-MUṬṬALIB

ʿAbd al-Muṭṭalib had 10 sons. The most famous among them are:

ʿAbd Allāh - The father of the Holy Prophet (S)

Abū Ṭalib - The father of Imām ʿAlī (A) and guardian of Holy Prophet (S)

Hamzah - Uncle of Holy Prophet (S)

ʿAbbās - Uncle of Holy Prophet (S)

Abū Lahab - He was an enemy of Islam

Hamzah and ʿAbbās supported the Holy Prophet (S). Hamzah was killed in the Battle of Uḥud while defending Islam.
Abū Lahab hated the Holy Prophet (S) and tried to harm him. Allāh (SWT) has cursed Abū Lahab and his evil wife in the Qurʾān in sūrat al-Lahab (sūrah no. 111):

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Perish the hands of Abu Lahab, be ruined! May he be ruined too!

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

Neither his wealth availed him, nor what he had earned.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

Soon he will enter the blazing fire,

وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

and his wife [too], the firewood carrier,

فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ

with a rope of palm fibre around her neck. [111:1-5]

DID YOU KNOW

ʿAbd al-Muṭṭalib was Rasūl Allāh (S)'s grandfather. He lived up to the age of 82.

He was known as **Sayyid al-Baṭḥāʾ**, which means "the Chief of Makkah".

MY NOTES

KEY POINTS

1. Rasūl Allāh (S)'s family are the descendants of Hāshim, and are called Banū Hāshim.

2. Hāshim had a twin brother called ʿAbd al-Shams, who had a son called ʿUmayyah.

3. The Banū ʿUmayyah (the Family of ʿUmayyah), such as Muʿāwiyah and Yazīd were enemies of the Banū Hāshim.

4. Rasūl Allāh (S) had many uncles, some of whom supported him (e.g. Abū Ṭālib and Hamzah), and others who opposed him (e.g. Abū Lahab).

IN SUMMARY

1. What is the name of Rasūl Allāh (S) family?
2. Who are Rasūl Allāh (S)'s father, grandfather and great grandfather?
3. Who was Hāshim?
4. How are the Banū ʿUmayyah related to the Banū Hāshim?

10 SLANDER

LEARNING OBJECTIVES

1.What does slander mean?

2. How is slander different from backbiting?

3. Why is slandering someone not permissible in Islam?

MY NOTES

WHAT IS TUHMAH?

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

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

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

Allāh (SWT) says in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا
أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

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

Imām al-Ṣādiq (A) has said:

"When a muʾmin accuses his fellow Muslim brother or sister of something untrue (i.e. does tuhmah), his faith (īmān) dissolves like salt dissolves in water."

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

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

ACTIVITY

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

Q: How does tuhmah affect the community?

WE SHOULD PROTECT OUR REPUTATION

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

Imām ʿAlī (A) said:
"A person who goes to a place where sin is committed, will be accused of sin."

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

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

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

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

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

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

DID YOU KNOW?

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

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

KEY POINTS

1. **Tuhmah** is the Arabic word for "slander", which means falsely accusing someone of something they have not done.

2. In **ghībah**, what is said about another person is true, but in tuhmah it is untrue. Both are grave sins.

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

4. We should be careful not to put ourselves in a situation where others may suspect us of wrongdoing.

IN SUMMARY

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

11 TĀRĪKH AND THE QURʾĀN

LEARNING OBJECTIVES

1. What is Ām al-Fīl?
2. Who was Abrahah? Why did be want to destroy the Kaʿbah.
3. How was the Kaʿbah saved from destruction?
4. Sūrat al-Fīl describes this story in the Qurʾān.

MY NOTES

ĀM AL-FĪL

During the time of ʿAbd al-Muṭṭalib, the king of Yemen marched with his army towards Makkah to destroy the Kaʿbah. He was very jealous of the Kaʿbah and wanted to build a big temple in Yemen so that people would go to Yemen for Ḥajj instead of Makkah.

The King of Yemen was called Abrahah. He had many elephants, so he took all his army and his elephants, and marched to Makkah.

When King Abrahah and his army reached Makkah, he took away many camels that belonged to ʿAbd al-Muṭṭalib. ʿAbd al-Muṭṭalib went to meet him and told the King to return his camels.

Abrahah was very surprised and said:
"I have come to destroy the Kaʿbah. You are the Chief of Makkah, and you are worried about your camels?"

ʿAbd al-Muṭṭalib was a wise man. He replied:
"The camels belong to me. So I have to protect them. The Kaʿbah too has an owner (Allāh (SWT)). He will protect it."

Abrahah laughed at ʿAbd al-Muṭṭalib and gave him his camels back. Then he ordered his army to go into Makkah with their elephants and destroy the Kaʿbah. ʿAbd al-Muṭṭalib prayed to Allāh (SWT) to save the Kaʿbah.

ACTIVITY

Recite sūrat al-Fīl in turns. What number is it in the Qurʾān? How many verses does it have? Where was it revealed? What do the verses mean?

The Arabs of Makkah had never seen elephants. They were scared to see a whole army of them. However, Allāh (SWT) sent a huge flock of small birds with stones in their beaks and feet. The birds began throwing the stones on the elephants and on the army, and soon the whole army was destroyed. King Abrahah tried to run away, but he also died on the way back to Yemen. The Kaʿbah was saved.

From that time onwards, everyone called that year, "The Year of the Elephant" (Ām al-Fīl). ʿAbd al-Muṭṭalib thanked Allāh (SWT) for saving the Kaʿbah and Makkah from the evil King Abrahah.

DID YOU KNOW

The story of the elephant has been mentioned in the Qurʾān in **sūrat al-Fīl**.

The Holy Prophet (S) was born in **Ām al-Fīl**.

MY NOTES

KEY POINTS

1. Abrahah was the king of Yemen. He was jealous of the Kaʿbah and wanted to destroy it so that no one would go to Makkah for pilgrimage.

2. He brought a large army of elephants to destroy the Kaʿbah.

3. Allāh (SWT) sent a flock of birds with stones in their beaks and claws. They threw the stones on Abrahah's army, killing everyone.

IN SUMMARY

1. Why was Abrahah jealous of the Kaʿbah?
2. What animals did he bring to destroy the Kaʿbah?
3. What did ʿAbd al-Muṭṭalib say to Abrahab when he went to get his camels?
4. How did Allāh (SWT) save the Kaʿbah?
5. Which famous personality was born that year?

11 ADAB OF TALKING

LEARNING OBJECTIVES

1.Learn the Islamic etiquette of talking.

2.Understand that some conversations are ḥarām and we must keep away from them.

3.Study excerpts from the conversation of Luqmān with his son, as mentioned in the Qur'ān.

MY NOTES

HOW DID RASŪL ALLĀH (S) TALK TO PEOPLE?

Rasūl Allāh (S) is the perfect role model for us. He was always polite when speaking to others. However, some people did not speak to him politely. They would talk loudly and argue with him. Sometimes, they would come to his house and shout for him to come out. Allāh (SWT) revealed the following verse to teach people how to talk to Rasūl Allāh (S):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

O you who have faith! Do not raise your voices above the voice of the Prophet, and do not speak aloud to him as you shout to one another, for then your good deeds will be wiped out without your being aware. [49:2]

Rasūl Allāh (S) taught us how to speak to others through his own behaviour:

- He was the first in greeting other people.
- If he wished to speak to someone, he would look at him/her while speaking and have a smile on his face.
- If a person made an error while speaking, he would not call him to account for what was said.
- He respected people of all classes and ranks. Every person who met him felt as if he was the most honoured person in the sight of the Holy Prophet (S).
- Whenever he was in a gathering, he never chose a specific place to sit; rather, he sat in whatever spot was empty.
- He fulfilled the needs and requests of those who came to him and if he was not able to, then he would at least make them pleased with a kind word.
- He never raised his voice while speaking.
- He was tolerant of bad etiquette from those who did not know better and those who were strangers.
- He respected the elders and the children.
- He spoke very little and listened attentively to others. He never cut short the speech of anyone else.

ACTIVITY

If someone is rude and disrespectful, how would you respond to him/her? Demonstrate good and bad ways of talking to others as a role play in the classroom.

LUQMĀN'S ADVICE TO HIS SON

Luqmān was a very wise man. He gave beautiful advice to his son, which Allāh (SWT) liked so much that it has been recorded in the Qurʾān in sūrat Luqmān. For example:

O my son! Maintain the prayer and enjoin what is just and forbid what is wrong, and bear patiently that which befalls you. Surely these acts require courage.

Do not turn your face away from the people (out of pride and contempt), and do not walk arrogantly on the earth. Indeed Allāh does not like any arrogant boastful person.

Be moderate in your pace, and lower your voice. Surely the most hateful of voices is the braying of a donkey.
[31: 17-19]

In verse 19, Luqmān advises his son to lower his voice (speak softly), because talking loudly, arguing and shouting is just like the braying of a donkey.

What types of actions and thoughts should we keep away from?

- Backbiting
- Rumours and gossip
- Making fun of others and giving others bad nicknames
- Finding faults in others or spying on them
- Thinking bad of others. We should always think positively of others
- Vain talk (talk from which we gain no benefit)

IN SUMMARY

1. How did *Rasūl Allāh* (S) speak to people?
2. What advice did Luqmān give to his son about how to speak to others?
3. What conversations should we keep away from?
4. What is the "mouth test"?

DID YOU KNOW?

The Mouth Test
Before you speak always take the Mouth Test:

* Is it useful?
* Is it hurtful?
* Is it true?

And Most Importantly...
Will Allāh (SWT) be pleased with my words?

KEY POINTS

1. Sūrat al-Ḥujurāt taught people how to talk to others, especially Rasūl Allāh (S).

2. We must be polite and face people when we speak to them. We should listen attentively and not interrupt them.

3. Luqmān advised his son to be patient and humble, and not be proud and arrogant. He also taught his son to speak in a soft voice because shouting and quarrelling is just like the braying of a donkey.

4) We must keep away from backbiting, gossiping, fault-finding, and rumours, and calling each other with bad nicknames and vain talk.

12 PAVING THE WAY: KNOWING OUR IMAM

LEARNING OBJECTIVES

1.Why is it important to know the Imām of our time?
2.Who is Imām al-Mahdī (A)?
3.What does ghaybah mean?

MY NOTES

KNOWING THE IMĀM OF OUR TIME

Imām al-Mahdi (A) is the Imām of our time. He was born on Friday 15th Shaʿbān 255AH. He is the 12th and last Imām of Islam from the Ahl al-Bayt of the Holy Prophet (S). Allāh (SWT) has blessed him with a very long life. He is currently in ghaybah, so we cannot see him. When Allāh (SWT) wills, he will re-appear and spread peace and justice on the earth.

His name is Muḥammad – the same as the name of the Holy Prophet (S) – but he is never referred to by his own name. Instead, we call him by his titles. He has many titles, some of which are:

* **al-Mahdī** (the one guided by Allāh)
* **al-Qāʾim** (the one who will rise to establish justice)
* **al-Ḥujjah** (the proof of Allāh)

WHY IS IT IMPORTANT TO KNOW THE IMĀM OF OUR TIME?

Our Aʾimmah (A) are our guides. They have been appointed by Allāh (SWT) to guide us to the right path. Allāh (SWT) has given them all complete knowledge of His religion, so they are the best teachers. This is why it is very important to know all the Aʾimmah (A) and follow their teachings.

It is also more important to know the Imām of our time. He is Allāh (SWT)'s ḥujjah on earth, and all of Allāh (SWT)'s blessings come to us through him. We should always pray for his safety and re-appearance, so that we can be with him and serve him.

Rasūl Allāh (S) said:

"One who dies without knowing the Imām of his time dies the death of Jāhiliyyah."

Jāhiliyyah refers to the period of ignorance. This was the time before Islam when people in Arabia worshipped idols.

WHAT IS GHAYBAH?

After the death of his father, the 12th Imām (A) went into ghaybah. This means that he disappeared, and people could not see him. However, his close companions could communicate with him through his representatives, who were in contact with him. These representatives became a link between the Imām and his followers. This ghaybah lasted 69 years, and is known as the "minor occultation" (al-ghaybah al-ṣughrā).

ACTIVITY

Write a letter to Imām al-Mahdī (A).

What would you like to tell him in this letter?

At the end of al-ghaybah al-ṣughrā, Imām al-Mahdī (A) went into the "major occultation", called "al-ghaybah al-kubrā". This ghaybah has lasted until today. In the major ghaybah, the Imām has not appointed any direct representatives. He has asked us to follow those who are knowledgeable in religion, and he continues to guide us even though we cannot see him.

Al-Ghaybah al-Sughrā	260 AH - 328 AH	The Imām appointed 4 representatives one after the other
Al-Ghaybah al-Kubrā	328 AH - present	The Imām has not appointed any direct representative

The last representative of the Imām was ʿAlī ibn Muḥammad al-Sammarī. 6 days before he died, he received a letter from the Imām telling him to inform the Shīʿāhs that that the Imām would not appoint any representative after him, and that al-ghaybah al-kubrā had begun.

DID YOU KNOW

Imām al-Mahdī (A) goes for Ḥajj every year, and meets his true followers.

Imām (A) is in ghaybah, which means that although we may see him, we do not recognise him.

MY NOTES

KEY POINTS

1. Imām al-Mahdī (A) was born on 15th Sha'ban 255 AH.

2. His name is the same as Rasūl Allāh (S), but we refer to him using his titles.

3. Rasūl Allāh (S) said that one who dies without knowing the Imām of his time dies the death of Jāhiliyyah.

4. Imām al-Mahdī (A) is in ghaybah and will reappear when Allāh (SWT) wills.

IN SUMMARY

1. Can you list any 3 titles of our 12th Imām with their meanings?
2. What did Rasūl Allāh (S) say about knowing the Imām of our time?
3. What are the two periods of ghaybah?
4. What are the main differences between them?

12 HAPPINESS

LEARNING OBJECTIVES

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

MY NOTES

DEEDS WHICH BRING HAPPINESS IN OUR LIVES

Allāh (SWT) says in the Qur'ān:

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

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

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

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

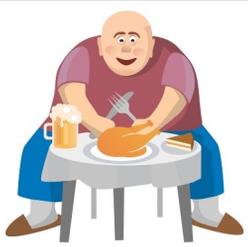
- Waking up early in the morning for ṣalāt al-layl and ṣalāt al-Fajr.
- Saying "Salāmun ʿAlaykum" to parents and asking them if there is anything you can do for them.
- Reciting Qur'ān in the morning before going to school or work.
- Giving help to those in need.
- Giving charity to the poor.
- Praying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

ACTIVITY

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

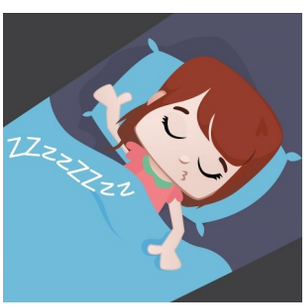
DEEDS WHICH BRING SORROW

Not praying on time



Eating even after you are full

Laughing at other people's mistakes

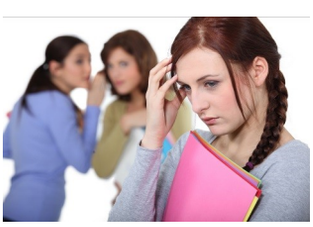


Sleeping more than is required

Telling Lies

Being stubborn and rude to others

Sulking



Thinking you are better than everyone else

Remaining in the state of *najāsah*

IN SUMMARY

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

DID YOU KNOW?

Rasūl Allāh (S) said to his companions:
"I swear to Allāh in Whose hand my life is, that you cannot attain Paradise and eternal happiness unless you have faith, and you cannot have faith unless you love each other."

MY NOTES

KEY POINTS

1. True happiness comes from obedience to Allāh (SWT).

2. Allāh (SWT) says in the Qur'ān that those who believe, do good deeds, pray on time and give regular charity will not be unhappy.

3. Money cannot bring true happiness.

4. Deeds which bring sorrow include overeating, oversleeping, pride, lying, laughing at others, not praying on time and remaining najis.

13 A MUSLIM'S HOME

LEARNING OBJECTIVES

1. Understand why is it important to have a comfortable and peaceful home.
2. Understand the difference between necessities and extravagance (isrāf).
3. Understand that the Hereafter is our final and permanent home.

MY NOTES

ACTIVITY

Draw your dream home, showing all the things you would like to have in it. How many of these things are necessary, and which ones are luxuries?

A PEACEFUL HOME

A peaceful and comfortable home is a blessing from Allāh (SWT). Islam encourages every family to live in a comfortable house where they can find rest and happiness. The home provides shelter and rest after a hard day's work. It is also a place where the family spends time together.

Why is it necessary to provide comfort for the body?

The comfort of the body is important because a healthy body and peaceful surroundings lead to a healthy mind and soul, which can worship Allāh (SWT) and get close to Him. A soul which is not at peace, and a mind which is full of worries or negative thoughts cannot allow us to concentrate in our ṣalāh and other acts of worship.

We should not become obsessed with our homes. Some people want very big mansions, which they don't really need. Some people buy very expensive things for their homes or buy too many things which are not necessities. This is considered to be extravagance (isrāf), which is not allowed in Islam.

In order to be successful, we should invest our time and energy to acquiring this world and the Hereafter according to the amount of time we are going to spend in each of these 2 places. However, most people spend their entire lives chasing after this world and forget to prepare for the Hereafter which is everyone's final and permanent home. Just like it doesn't make sense for a family which has gone abroad on holiday to spend their entire trip decorating their hotel room; in the same way, it would be foolish for us to spend our entire life chasing after this world, when our real home is in the Hereafter, where we will stay forever.

A Muslim may decorate his/her home and own all necessary furniture, but the main purpose of the home is comfort, not luxury or extravagance. We should not buy things to show off to others. We should also not be proud and boastful.

THE HEREAFTER IS OUR HOME

يَا قَوْمِ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

O my people! This life of the world is only a [passing] enjoyment, and indeed the Hereafter is the permanent home. [40:39]

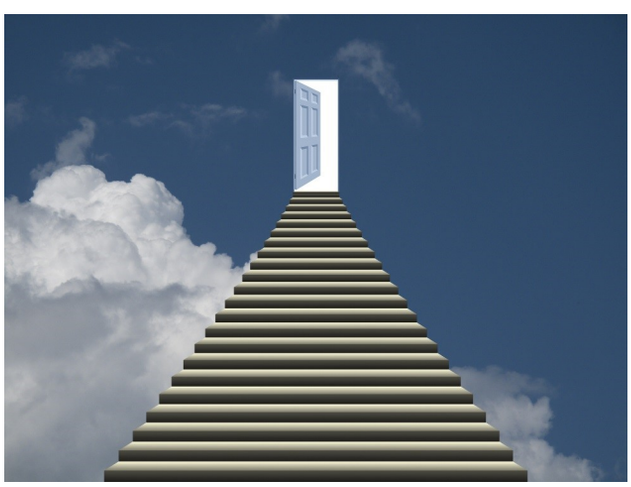
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

You prefer the life of this world, while the Hereafter is better and permanent.
[87: 16-17]

In the above verses, and in many other verses in the Qurʾān, Allāh (SWT) tells us that life in the Hereafter is much better than the life of this world. It is also our permanent home. We should therefore spend more time preparing for our permanent home in the Hereafter, rather than using all our time and energy for this world.

However, this does not mean that we should forget about this world and spend our entire time in prayers. Studying hard at school, spending time with our friends and also looking after our bodies by playing a lot of sports, can also count as worship of Allāh (SWT) if we do these things with the intention of pleasing Allāh (SWT).

Q: If Imām al-Mahdī (A) reappeared today and wanted to visit you, would you be comfortable inviting him to your home?



DID YOU KNOW?

When Rasūl Allāh (S) migrated to Madīnah from Makkah, the people of Madīnah were overjoyed and everyone wanted him to stay at their house. Rasūl Allāh (S) told them he would stay wherever his camel stopped. It stopped at the house of Abū Ayyūb al-Anṣārī, where Rasūl Allāh (S) stayed for a few days until his own house was built.

KEY POINTS

1. Everyone must have a good home because it provides shelter and rest.

2. A Muslim's home must be clean and comfortable. It should be a place where one can worship in peace and with concentration.

3. It should not have objects which are ḥarām and cause distraction and discomfort.

4) There should be a balance between working for this life, and preparing for the Hereafter, because the Hereafter is our permanent home.

IN SUMMARY

1. Why should we have a comfortable home?
2. What should a Muslim's home look like?
3. What sort of things would be considered extravagant (isrāf) in the house?
4. Why should we prepare for the Hereafter?

14 CLEANLINESS

LEARNING OBJECTIVES

1.Understand why cleanliness is so important in Islam

2. Learn a verse of the Qur'ān and aḥādīth on cleanliness.

MY NOTES

CLEANLINESS IS PART OF FAITH

Being clean is very important in Islam. Allāh (SWT) says in the Holy Qur'ān that He loves those who are clean. We should always wear clean clothes and keep our rooms clean.

The Holy Prophet (S) said:

* "Cleanliness is part of faith."
* "Allāh is pure and He loves the pure. He is clean and He loves the clean."
* "Be clean in every way you can because Allāh built Islam on cleanliness and only the clean will enter Jannah."

It is said that cleanliness is next to Godliness. This is because Allāh (SWT) is pure, and He loves everything that is pure. Therefore, if we want to be close to Allāh (SWT), we must purify ourselves both physically and spiritually.

Allāh (SWT) says in the Holy Qur'ān:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"truly Allāh loves those who turn to Him constantly and He loves those who keep themselves pure and clean" [2:222]

How can we purify ourselves spiritually?

The Holy Prophet (S) also taught us to keep our houses clean and free of cobwebs, dust and dirt, because these bring poverty and are the houses of the shayṭān.

Imām ʿAlī al-Riḍā (A) has said:

"Cleanliness is the akhlāq of prophets."

As good Muslims, we must always make sure our bodies and clothes are clean, as well as our homes, the spaces we study and work in and especially our bedrooms. Dirt causes sickness and diseases and makes it hard for us to keep our thoughts clean.

ALLĀH (SWT) LOVES THOSE WHO ARE CLEAN

A man who once entered the masjid of the Holy Prophet (S) while he was very dirty and shabbily dressed. When the Holy Prophet (S) saw the man, he came near him. He saw the man had dust and sand all over his face, his hair was untidy and his hands were not washed. His mouth was stinking and his clothes were not neat. The Holy Prophet (S) got upset because of the way the man looked. He said to him: "Why do you live like this? Don't you know that cleanliness is a part of

ACTIVITY

List two things you could do to keep your mosque and classroom clean, and two things you could do to keep your room and home clean.

religion? Don't you know Allāh (SWT) loves those who are clean? A Muslim must be clean and make use of Allāh (SWT)'s blessings. Since there is water, make use of it and wash yourself and keep yourself clean and tidy."

Islam teaches us to take good care of our bodies and not neglect them. However, Islam also condemns excessive attention to physical beauty while forgetting to improve our inner beauty (i.e. our character). Constantly worrying about our looks not only wastes a lot of our 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. We should instead consider spending more of our free time gaining knowledge and thinking of what we can do for Islam and humanity.

Which room would you like to have?

Imam al-Bāqir (A) said:

The reward of a 2 rakʿah ṣalāh after brushing the teeth is more than 70 rakaʿāt without brushing.

IN SUMMARY

1. Why does Islam place so much importance on cleanliness?
2. Why is it important to keep ourselves and our surroundings clean?
3. What does the Qurʾān say about cleanliness?
4. What do the Maʿṣūmīn (A) say about cleanliness?

DID YOU KNOW?

Jibrāʿīl instructed the Holy Prophet (S) on many occasions to brush his teeth. In fact, he put so much emphasis on brushing teeth that the Holy Prophet (S) thought it would be made wājib. The Holy Prophet (S) brushed his teeth before every ṣalāh.

MY NOTES

KEY POINTS

1. Islam places a lot of importance on cleanliness.

2. Cleanliness is part of faith. It is also next to Godliness.

3. The Holy Prophet (S) said that cleanliness is part of religion.

4. The Qurʾān teaches us that Allāh (SWT) loves those who are clean and pure. He has made water for us to keep ourselves clean.

14 BATHROOM ETIQUETTE

LEARNING OBJECTIVES

1.How do we keep ourselves clean when we go to the washroom?

2.What things must we keep in mind before using the toilet?

MY NOTES

TOILET MANNERS

You should go to the washroom as soon as you need to and not wait to finish what you are doing.

Enter the washroom with your left foot.

Wear slippers, because the floor may be wet and dirty.

Make sure you have water to wash yourself after using the toilet. If you are using a public toilet (e.g. at school), take some water in a cup. If there is no cup, then after you have used the washroom, clean yourself with a wet tissue.

When you get home, tell your parents that you used tissue and not water, so your underwear is najis and has to be washed.

When you go to the washroom, SIT on the seat. DO NOT STAND to urinate.

When you are done, then wash yourself 3 times.

If you cannot wash yourself, call someone to wash you.

Wipe yourself dry.

Get off the toilet seat and put your clothes on again.

Remember to wipe the seat flush the toilet before you leave!

Leave the washroom with your right foot.

Then wash your hands with soap and water and wipe them dry.

Remember not to talk while you are in the washroom.

ACTIVITY

You are on holiday and staying at a hotel. Discuss in pairs how you would find out whether the toilet was facing the qiblah or not, and what you would do if it was facing the qiblah.

WHEN GOING TO THE TOILET…

Remember that when you are sitting on the toilet you should not face or have your back to qiblah. If the toilet is facing qiblah then sit a little sideways.

Remember to ask permission before using a bathroom on someone else's property. It is okay to use a public toilet without permission, as it is there for the public.

Remember to cover yourself properly as it is not allowed to show one's private parts to others, or to see other people's private parts.

Remember not to relieve yourself in a place where it would be considered disrespectful, such as in a public place or graveyard.

Remember that it is mustaḥab to go to the toilet before ṣalāh and before going to sleep.

DID YOU KNOW?

Do you know how to find the qiblah direction?

There are several ways in which you can find the qiblah, but the easiest way is to use a compass, so remember to take a compass with you when travelling!

MY NOTES

KEY POINTS

1. Go to the toilet as soon as you need to.

2. Wear slippers and ensure your body and clothes do not get najis.

3. After using the toilet, wash yourself with water three times.

4 Ensure that you do not face the qiblah or have your back towards qiblah when using the toilet.

IN SUMMARY

State whether the following statements are true or false:

1. Before using the toilet, we should ensure it is not facing qiblah.

2. We should leave the toilet with the right foot.

3. It is okay to stand and urinate.

4. We can find the qiblah using a compass.

15 ADAB OF EATING

LEARNING OBJECTIVES

1.Learn the adab of eating and drinking

2. Learn what to say before and after eating

MY NOTES

DU'Ā' BEFORE EATING

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيم
اَللَّهُمَ ارْزُقْنَا رِزْقًا حَلالً طَيِبًا
اَللَّهُمَ صَلِّ عَلَى مُحَمَّدٍ
وَ آلِ مُحَمَّد

In the Name of Allāh, the Kind and the Merciful
O Allāh, give us food that is ḥalāl and pure.
O Allāh, bless Prophet Muḥammad and his family

GROUP ACTIVITY

Pretend that you are sitting around the dinner table having dinner. Can you think of good table manners and bad table manners?

TABLE MANNERS

* Make sure the food you are eating is ḥalāl.
* Wash your hands before and after every meal.
* Before you start eating, say:

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

* When you finish eating, thank Allāh for the food He has given by saying:

اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

* Always eat with your right hand.
* Take small bites of food and chew your food thoroughly and properly.
* Start eating by tasting a few grains of salt.
* When there are guests in the house, the host should be the first to start eating and the last to finish. This will also help the guest not to feel shy and to eat comfortably.
* When drinking water at night, always sit and drink.
* When drinking water remember the tragedy of Imām al-Ḥusayn (A) by saying:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ الله

Peace be on you, Oh Abā ʿAbd Allāh

* Never drink water in one gulp. Drink slowly and take at least 3 sips.

WHAT YOU SHOULD NOT DO

- Never eat at a table where there is alcohol.
- Don't blow into your food or drink if it is hot. Wait for it to cool down.
- Never fill your plate and waste food. Put a little and add more if you are still hungry. Even if crumbs fall on the table, pick them up and eat them if they are clean.
- Never eat unless you are hungry and never overeat. Stop eating when you think you are almost full.
- Never look at other people's plate to see how much they are eating, or at their face when they are eating.
- Never talk with food in your mouth.
- Our food, or nutrition, is like the seeds of plants. The type of food we eat nurtures good or bad qualities in us. If we eat ḥarām food, it will have negative effects on our souls.

DID YOU KNOW?

If a bee consumes fermented nectar from a flower or fruit, it gets drunk.

The drunk bee is not allowed to enter the bee hive. The other bees punish the drunk bee and throw it out of the hive!

In the Qurʾān, there is a sūrah called al-Naḥl (The Bee - sūrah number 16), which talks about Allāh (SWT)'s wonderful creation of the bee and the healing properties of honey.

KEY POINTS

1. Say Bismillāh before you start eating.

2. Make sure that the food you are eating is ḥalāl.

3. Wash your hands before and after eating.

4. Drink water in small sips, and remember Imam al-Ḥusayn (A)'s suffering in Karbalāʾ. At night, sit down and drink water.

5. Say al-ḥamdu lillāh when you finish eating.

IN SUMMARY

1. What should we say before we start eating?
2. What should we say when we finish eating?
3. What is the Islamic adab of drinking water?
4. What are some of the things we should DO when eating?
5. What are the things we should NOT DO when eating?

16 ADAB OF SLEEPING

LEARNING OBJECTIVES

1.Why sleep is necessary.

2.What to do before going to sleep.

3.Learn mustaḥab and makrūh acts associated with sleeping.

MY NOTES

WHY DO WE SLEEP?

Allāh (SWT) says in the Qur'ān that He made sleep for us to rest [78:9]:

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

Sleep is a blessing from Allāh (SWT). It allows the body and mind to recover. Without sleep, our mind and body cannot function.

Before going to bed, we should:

- use the washroom
- brush our teeth
- perform wuḍū'
- Say fī amānillāh ("May you be in Allāh (SWT)'s protection") to everyone at home

Before sleeping, think of your day and all the things you did. What did you do well and how can you improve on these things tomorrow? What did you do which was wrong and how can you avoid repeating these mistakes in the future? Thank Allāh (SWT) for giving you the chance to do the good deeds you performed today. Then ask Allāh (SWT) for forgiveness for any sins you may have committed and ask Him to help you avoid repeating those sins.

When sleeping, it is mustaḥab to lie on your right side. Never sleep on your stomach with your face down.

Recite some verses of the Qur'ān and recite the kalimah. It is recommended to recite āyat al-kursī and sūrat al-Ikhlāṣ 3 times. The reward for this is the same as reciting the entire Qur'ān.

Whenever Rasūl Allāh (S) used to sleep, he would say:

اَللَّهُمَّ بِاسْمِكَ أَحْيَى وَ أَمُوتُ

O Allāh! In Your name I live and I die.

And when he wake up, he would say:

اَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَ إِلَيْهِ النُّشُور

Praise be to Allāh who gave us life after death and to Him we will return.

ACTIVITY

Draw 3 faces:
Face 1: Someone who has had a good night's sleep
Face 2: Someone who slept too late and is still feeling sleepy
Face 3: Some who hasn't slept for two days

THE IMPORTANCE OF WAKING UP EARLY

When we sleep, Allāh (SWT) temporarily takes our souls. He then sends them back to our body, so we can wake up. We must thank Allāh (SWT) for giving us another day to live. We should make every day special, because we don't know when our time on this earth will end.

When you wake up:

- go to the washroom
- brush your teeth
- perform wuḍū' again
- greet those who are already awake by saying salāmun ʿalaykum ("Peace be upon you")

It is makrūh to sleep at the time of maghrib and fajr. Worshiping Allāh (SWT) at these times increases our rizq (sustenance) and protects us from the Hellfire. It is mustaḥab to stay awake and worship Allāh (SWT) until sunrise. If we are not able to stay awake until sunrise, we should try and at least recite some Qur'ān, tasbīḥ, and duʿā' after ṣalāt al-fajr before going back to bed.

Allāh (SWT) says in the Qur'ān:

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

...and recite the Qur'ān at dawn - dawn recitation is always witnessed. [17:78]

It is makrūh to sleep unnecessarily and too much. Sleep is to allow the body to rest and re-energise. Islam encourages us to sleep early and rise early instead of sleeping late and waking up late.

When the days are long and it is hot, it is also recommended to take a short nap closer to noon, before the time of ṣalāt al-ẓuhr.

Sleep the sleep of the mindful, do not sleep the sleep of the heedless. Those who are mindful sleep only for rest, and do not purposely sleep through laziness

IN SUMMARY

1. What is the purpose of sleep?
2. What are the mustaḥab (recommended) acts before going to sleep?
3. What acts are mustaḥab when we wake up?
4. When is it makrūh to sleep?

DID YOU KNOW?

Imām Khomeinī gave a lot of importance to his daily ṣalāh. He was once arrested by the Shāh's soldiers, and taken to Tehran. On the way, it was time for fajr so he asked the soldiers to stop the car so he could perform wuḍū' and pray, but they refused to do so. He had no option but to perform tayammum on dust, and pray in a moving car, with his back towards qiblah. He said, "That day I prayed with tayammum, my back towards Qiblah, and in a moving vehicle. Perhaps those 2 units of prayer will achieve God's pleasure."

KEY POINTS

1. Allāh (SWT) made sleep for us to rest and re-energise after a hard day's work.

2. It is mustaḥab to go to the washroom, brush teeth and perform wuḍū' before going to sleep and after waking up.

3. It is makrūh to sleep too much. It is also makrūh to sleep at maghrib and between fajr and sunrise. These are special times when prayers are heard and answered.

17 ADAB OF DRESSING

LEARNING OBJECTIVES

1.How should a Muslim dress?

2.What do the Qurʾān and the Maʿṣūmīn (A) teach us about dressing?

3.Why is it important to dress modestly?

MY NOTES

HOW SHOULD WE DRESS?

The Qurʾān tells us that clothing should be used to cover ourselves from being naked and to make us look good. So we dress in order to:

1. hide our nakedness
2. protect ourselves (e.g. from the cold or injury)
3. make ourselves presentable before others

Islam also teaches us to dress modesty. Modest and decent clothing is clothing that is not too tight or short such that they reveal the shape of the body.

When putting on clothes or removing them, always ask Allāh (SWT) to protect you from shayṭān by saying "aʿūdhū billāh min al-shayṭān al-rajīm" and "Bismillāh al-Raḥmān al-Raḥīm".

Having many clothes is okay if we are using them all, but we should not hoard clothes and keep buying and collecting new ones while our wardrobes are full of clothes we no longer wear. Instead we should give away clothes we don't wear to charity so that others can benefit from them.

Our clothes should be clean.

Imām ʿAlī (A) has said:

"Clean clothes remove sorrow and makes our ṣalāh acceptable."

Our clothes should also be simple. Wearing expensive clothes even when there is no occasion, just to show off or to keep up with the latest fashion, is not recommended because it encourages us to give more importance to our body than our soul and it makes others jealous and even hurts the feelings of the poor who cannot afford such clothes.

Instead of buying very expensive clothes, we should 'adorn' ourselves with good manners and a lot of knowledge so that even the poor may imitate our behaviour. People should love us because of our character and not our money.

ACTIVITY

List down 5 types of clothes which are decent and respectful, and five types of clothes which are indecent.

WHY SHOULD WE DRESS MODESTLY?

Indecent dressing means to dress disrespectfully by wearing clothes that reveals the shape of the body and attract wrong attention from others. Even if the body is covered, if what we are wearing is tight and/or see-through, than according to Islamic standards, it is classified as indecent.

Rasūl Allāh (S) has said:

"It is not right for a person to stay naked whether during the day or night."

This means we should never be without clothes for no reason, even when we sleep. This prevents shayṭān from making us think sinful thoughts.

If we see someone dressed indecently, the Qur'ān commands us to look down or turning our gaze elsewhere.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ...

Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allāh is Aware of what they do. And say to the believing women that they cast down their looks and guard their private parts ... [24:30-31]

DID YOU KNOW?

Imam ʿAlī (A) said:

"The eye is the spy of the hearts and the messenger of the intellect; therefore lower your gaze from whatever is not appropriate to your faith..."

MY NOTES

KEY POINTS

1. We dress to cover ourselves, to keep us safe and to look good.

2. It is important to wear decent clothes, and not to remain without clothes at any time.

3. If someone is not dressed appropriately, we should not look at them.

4. We should wear simple clothes and should not dress to show off to others.

IN SUMMARY

1. What type of clothes should we wear?
2. What type of clothes should we not wear?
3. Why is it important to wear decent clothes?
4. Why is it good to wear simple clothes?

18 KINDNESS

LEARNING OBJECTIVES

1.Understand that Allāh (SWT) is the most Kind.

2.Why it is important to show kindness to others?

3.How a kind-hearted person behaves

4.How we can show kindness to others?

MY NOTES

ALLĀH (SWT) IS THE MOST KIND AND THE MOST MERCIFUL

When we say that Allāh (SWT) is the most Kind and the most Merciful, we mean that He is the kindest and always helps everyone. Allāh (SWT) has been very kind to us, so we should also be kind to Allāh (SWT)'s creation. This means that we should always help those who are in need and forgive those who do something wrong.

It is good to help someone who asks for help, but it is even better to help someone who is in need but hasn't asked for help. If we know someone is in difficulty, we should not wait for them to come to us for help. Some people may feel ashamed to ask for help, or they may not ask for help because they don't want to disturb others. We should help them in such a way that they don't feel embarrassed. We shouldn't make them feel they have to return the favour. We should never disclose their problems, and shouldn't unnecessarily tell anyone when we help someone.

To be kind also means being gentle and friendly, and to care for people, animals and the environment.

WHAT SHOULD WE DO IF WE ARE NOT ABLE TO HELP?

We can also show kindness by thinking of people in need, and remembering them in our prayers. If we are not able to help them, we should pray to Allāh (SWT) and ask Him to help them.

Kind-hearted people do not get angry easily and do not shout when someone makes a mistake or does something annoying. They don't bully others. Instead, they are always polite and speak softly. They are loved by others.

It is not always easy to be kind, especially when someone is bad to you. If you can be kind and gentle even to those who are mean, you will please Allāh (SWT) and be able to resolve the problem. If you are mean to someone who is mean to you, the problem will only get worse, and neither of you will benefit.

ACTIVITY

Write down as many characteristics as you can which describe a kind-hearted person.

ALLĀH (SWT) LOVES THOSE WHO ARE KIND TO OTHERS

Kindness always pays back. If you are kind to others, then one day when you are in difficulty, people will remember your kindness and say, "You helped me when I needed it, let me help you now." Similarly, if you are mean to others, they will be mean to you.

Allāh (SWT) tells us in many places in the Qurʾān that He loves people who forgive others when they do wrong, and He forgives those who forgive others:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنْ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

(the pious Muslims are those who) suppress their anger, and excuse (the faults of) the people, and Allāh loves those who do good (to others). [3:134]

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

and let them (the faithful Muslims) excuse and overlook (the fault of others). Do you not love that Allāh should forgive you? And Allāh is forgiving, merciful. [24:22]

When we are kind to others, we should not force them to be kind and do good. If we see someone doing something wrong, we should politely explain their mistake to them.

When we help others, we should not demand that they do something in return for us. When we try and force people to do that which we want, we are bullying them and being unkind. Even if it is something religious, we should only remind and recommend others to do what is right and keep away from what is wrong. We cannot force anyone.

IN SUMMARY

1. Allāh (SWT) is the most Kind and the most Merciful. How has He shown kindness to us?
2. What should we do if we are not able to help someone in need?
3. Why should we help people even if they don't ask us for help?

DO YOU REMEMBER

An old lady used to throw garbage at Rasūl Allāh (S) whenever he passed by her house. One day, he was walking along her street and didn't see her. He inquired about her and her neighbours said that she was ill. Rasūl Allāh (S) went to her house to visit her and was kind to her.

MY NOTES

KEY POINTS

1. Allāh (SWT) is the most Kind and the most Merciful.

2. Islam teaches us to show kindness to others, as well as care for the animals and the environment.

3. We should help those who are in need even if they don't ask for help.

4. Allāh (SWT) loves those who are kind to others, and forgives those who forgive others.

19 KIDHB - EVILS OF LYING

LEARNING OBJECTIVES

1. What does the Qur'ān say about lying?
2. Why is lying such a great sin?
3. To understand that lying opens the doors to other sins.

MY NOTES

A LIAR CANNOT BE A BELIEVER

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لاَ يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُوْلَئِكَ هُمُ الْكَاذِبُونَ

Only those people tell lies who do not believe in the signs of Allāh, and it is they who are the liars. [16:105]

The above verse tells us that a person who lies is not a believer.

Imām ʿAlī (a) has said:

"A person will never taste the sweetness of faith (īmān) until he or she gives up lying, seriously or in jest."

Islam places a lot of emphasis on honesty and truthfulness. Rasūl Allāh (S) was always honest. He was known as "the truthful one" (al-Ṣādiq) even by his enemies.

One of the qualities of Jannah is that there is no lies spoken there.

لاَ يَسْمَعُونَ فِيهَا لَغْوًا وَلاَ كِذَّابًا

Therein they shall hear neither vain talk nor lies. [78:35]

If we wish to be among the people of Jannah, we should neither lie nor listen to lies. When we know someone is lying and we cannot stop them, we should simply stand up and leave. If we tolerate liars or laugh with them, it gives them the impression that "lying is okay" or normal. Instead we should express our disappointment when someone lies and remind them of the evils of lying.

Islam does not allow lying even whilst joking, unless of course everyone listening to the joke knows it is not true. Rasūl Allāh (S) has said:

"Allāh removes his Mercy from the liar, even if he lied in jest."

This means that we should avoid lying even if we are joking and don't really mean it. This is because by doing this, we unknowingly form a habit of lying, such that it becomes normal for us to lie in other situations as well. Also, by forming a habit of lying, we lose the trust of other people, such that they might not believe us even when we are speaking the truth.

GROUP ACTIVITY

In small groups, discuss the reasons why people lie.

LYING LEADS TO OTHER SINS

A man once said to Rasūl Allāh (S) that he committed many sins but was willing to give up one of them. Rasūl Allāh (S) told him to give up lying. The man thought he got off easy. But the next day, as soon as he thought of committing a sin, he realised that if Rasūl Allāh (S) or anyone else asks him about it, he won't be able to lie. This stopped him from other sins and forced him to give up other sins as well. This is why lying is called "the key" to the door of sins.

Lying also leads to more lies. The need to cover up one lie, leads us to lie again and the chain continues.

The Holy Prophet (S) said:

"When a servant tells one lie, the angels distance themselves a mile away from him because of his foul smell."

Imām ʿAlī (A) said:

"The sign of faith is that you prefer truthfulness where it is to your own disadvantage over lying where it is to your benefit."

IN SUMMARY

1. What does the Qurʾān say about lying?
2. Is it allowed to listen to lies?
3. How is lying a key to other sins?
4. Why was Rasūl Allāh (S) called al-Ṣādiq?

DID YOU KNOW

A liar cannot be a Muʾmin!

Rasūl Allāh (S) was asked, **"Can a muʾmin be a coward?"**
He said, **"Yes."**

He was asked, **"Can a muʾmin be a miser?"**
He said, **"Yes."**

Then he was asked, **"Can a muʾmin be a liar?"**
and he said, **"No."**

KEY POINTS

1. Allāh (SWT) says in the Qurʾān that a person who lies cannot be a believer.

2. Rasūl Allāh (S) said that a muʾmin never lies. Rasūl Allāh (S) always spoke the truth. He was called al-Ṣādiq (the truthful one).

3. We shouldn't listen to lies and we should show our disappointment when someone is lying, so that they understand that lying is not okay.

4. Lying is a major sin and leads to other sins.