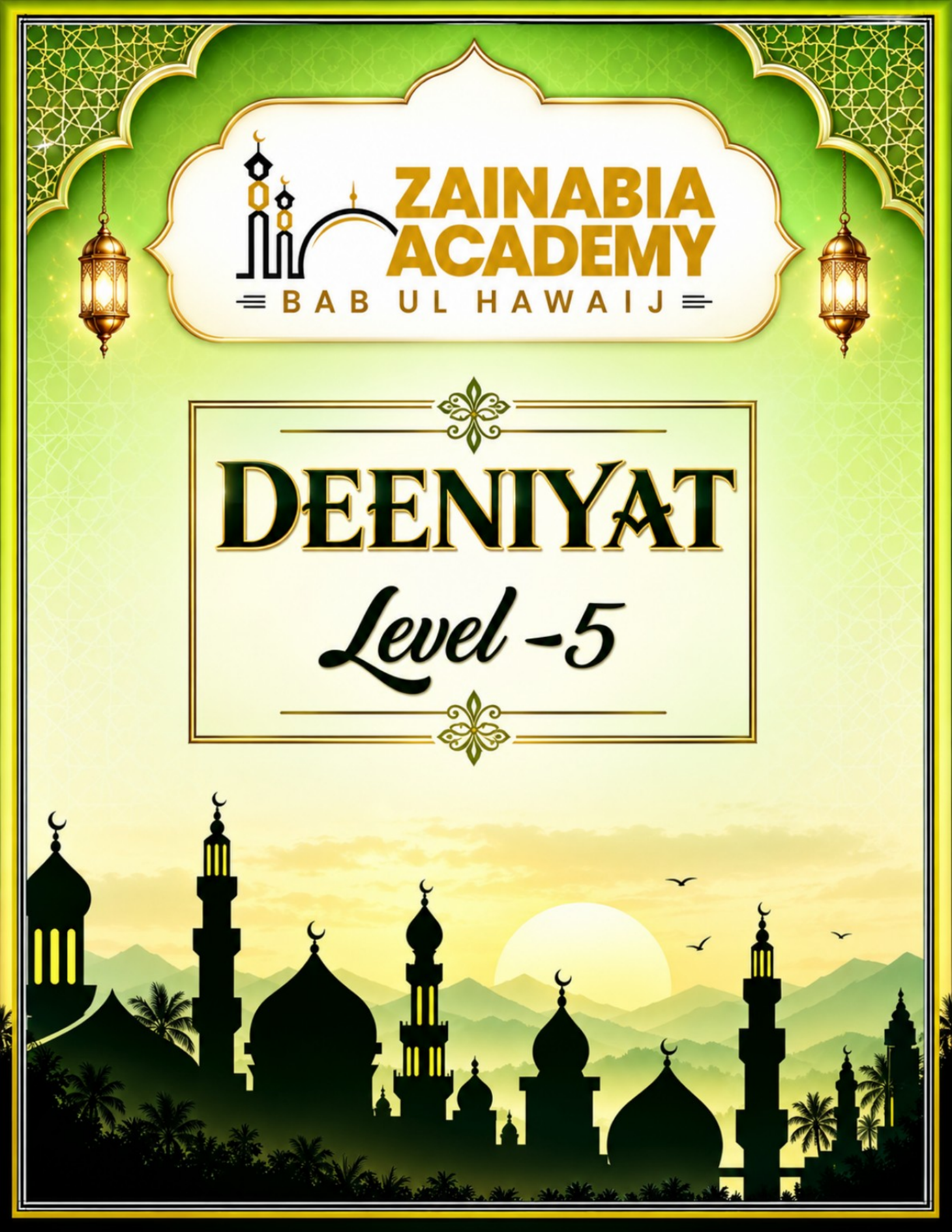

ZAINABIA
ACADEMY
BAB UL HAWAIJ
DEENIYAT
Level -5

بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ



**Full Name:** _____

**Students Contact No:** _____

**Teacher:** _____

**Teachers Contact no:** _____




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# ZAINABIA ACADEMY

## DEENIYAT LEVEL-5 TEACHING SCHEDULE

| AQAID | FIQH | TARIKH | AKHLAQ |
|---|---|---|---|

| DATE | DAY | CHAPTERS | PAGE # |
|---|---|---|---|
| **LESSONS FOR FIRST TERM** | | | |
| | 1. | 1. RELIGION, SOCIETY, & THE BELIEF OF GOD<br>14. THE FIRST REVELATION<br>AKHLAQ LINK: HONESTY AND TRUTHFULNESS | -4-<br>-100-<br>-102- |
| | 2. | 1. PREPARING FOR ṢALĀH<br>19. AKHLAQ: VISITING THE SICK | -26-<br>-117- |
| | 3. | 1.QĪṢAṢ AL-ANBIYĀʾ: NABĪ IBRĀHĪM (A)<br>AKHLAQ LINK: HOSPITALITY IN ISLAM | -40-<br>-42- |
| | 4. | 2. THE PROPHETS & MESSENGERS OF ALLĀH (SWT)<br>7. INVITING THE MAKKANS TO ISLAM<br>ʿAQĀʾID LINK: THE ROLE & NECESSITY OF PROPHETHOOD | -8-<br>-66-<br>-68 |
| | 5. | 2. QĪṢAṢ AL-ANBIYĀʾ: NABĪ DĀWŪD (A)<br>AKHLAQ LINK: BULLYING | -44-<br>-46- |
| | 6. | 3.QĪṢAṢ AL-ANBIYĀʾ: NABĪ SULAYMĀN (A)<br>AKHLAQ LINK: KINDNESS TO ANIMALS | -48-<br>-50- |
| | | **1st TERM EXAM DAY** | |
| **LESSONS FOR SECOND TERM** | | | |
| | 7. | 2. WĀJIBAT OF ṢALĀH<br>4.PLACES OF INTEREST: THE KAʿBAH<br>AKHLAQ LINK: PLACES OF WORSHIP | -28-<br>-52-<br>-54- |
| | 8. | 5.SAYYIDAH KHADĪJAH<br>AKHLAQ LINK: CHARITY IN ISLAM<br>AKHLAQ LINK: GENEROSITY | -56-<br>-58-<br>-60- |
| | 9. | 3. AHL AL-KISĀʾ (A): THE CHOSEN FIVE | -12- |
| | 10. | 6. DAʿWAT DHŪʾL-ASHĪRAH<br>AKHLAQ LINK: SILAT AL-RAHIM | -62-<br>-64- |
| | 11. | 8.HIJRAH TO ABYSSINIA<br>AKHLAQ LINK: RECEIVING GIFTS | -74-<br>-76- |
| | 12. | 4.ṢALĀT AL-QASR | -32- |
| | 13. | 9.SAYYIDAH FĀṬIMAH AL-ZAHRAʾ (A)<br>AKHLAQ LINK: IMPORTANCE OF HIJAB | -78-<br>-80- |
| | | **2nd TERM EXAM DAY** | |

# ZAINABIA ACADEMY

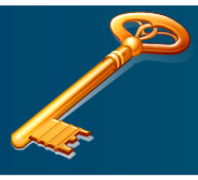
## DEENIYAT LEVEL-5 TEACHING SCHEDULE

| AQAID | FIQH | TARIKH | AKHLAQ |
|---|---|---|---|

**LESSONS FOR THIRD TERM**

| DATE | DAY | CHAPTERS | PAGE # |
|---|---|---|---|
| | 14. | 4. QIYĀMAH<br>10. IMĀM ʿALĪ (A)<br>ʿAQĀʾID LINK: THE QUALITIES & NECESSITY OF IMAMAH | -16-<br>-82-<br>-108- |
| | 15. | 3.TAQLĪD<br>16. AKHLAQ: BACKBITING | -30-<br>-111- |
| | 16. | 11. IMĀM AL-ḤASAN (A)<br>AKHLAQ LINK: GREED AND CONTENTMENT | -86-<br>-88- |
| | 17. | 5. NIYYAH<br>17. AKHLAQ: MISERLINESS | -20-<br>-113- |
| | 18. | 13. THE EARLY MUSLIMS<br>AKHLAQ LINK: RESPECT FOR TEACHERS AND SCHOLARS<br>18. AKHLAQ: NEIGHBOURS | -96-<br>-98-<br>-115- |
| | 19. | 12. IMĀM AL-ḤUSAYN (A)<br>AKHLAQ LINK: AMR BIL MA'RUF<br>AKHLAQ LINK: NAHY AN AL-MUNKAR | -90-<br>-92-<br>-94- |
| | 20. | 15. PAVING THE WAY: THE IMAM OF OUR TIME<br>ʿAQĀʾID LINK: THE QUALITIES & NECESSITY OF IMAMAH | -104-<br>-106- |
| | 21. | 5. BULŪGH<br>6. GHUSL FOR WOMEN | -34-<br>-36- |
| | | **3rd TERM EXAM DAY** | |

# KEY FEATURES OF THIS BOOK



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

**ʿAQĀʾID** - BELIEFS

**FIQH** - ISLAMIC LAW

**AKHLĀQ** - MORALS AND ETHICS

**TĀRĪKH** - HISTORY

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

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

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

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

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

Qur'anic Verse

Hadith

**LEARNING OBJECTIVES**

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

## LEARNING OBJECTIVES

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

MY NOTES

## MY NOTES

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

**DID YOU KNOW?**

This box contains interesting facts related to the lesson.

## DID YOU KNOW?

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

**KEY POINTS**

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

## KEY POINTS

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

**ACTIVITY**

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

## ACTIVITY

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

**IN SUMMARY**

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

## IN SUMMARY

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

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3. AHL AL-KISĀʾ (A): THE CHOSEN FIVE ..... PG 12
4. QIYĀMAH ..... PG 16
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3. QIṢAṢ AL-ANBIYĀʾ: NABĪ SULAYMĀN (A) ..... PG 48
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4. PLACES OF INTEREST: THE KAʿBAH ..... PG 52
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6. DAʿWAT DHŪʾL-ASHĪRAH ..... PG 62
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# THEOLOGY (BELIEFS)
# ʿAQĀʾID

## *What is ʿAqāʾid?*

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

The Uṣūl al-Dīn comprise of 5 basic principles:

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

## *Why Study ʿAqāʾid?*

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

*Dear Lord,*

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

# 01 RELIGION, SOCIETY & THE BELIEF IN GOD

**LEARNING OBJECTIVES**

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

MY NOTES

**ACTIVITY**

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

## BELIEF IN GOD IS A NATURAL INSTINCT

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

The Holy Prophet (S) said:

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

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

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

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

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

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

MY NOTES

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




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

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

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

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

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

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

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

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

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

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

# 01 RELIGION, SOCIETY & THE BELIEF IN GOD

**DID YOU KNOW?**

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

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

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

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

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

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

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




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

**KEY POINTS**

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

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

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

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

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

**IN SUMMARY**

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

# ACTIVITY PAGE

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

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

_____

_____

_____

_____

_____

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

_____

_____

_____

_____

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

_____

_____

_____

_____

_____

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

_____

_____

_____

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_____

# 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?

## THE ŪLŪʾL-ʿAZM PROPHETS

MY NOTES

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

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

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

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

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

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

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

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

## HOW DOES ALLĀH (SWT) COMMUNICATE WITH THE ANBIYĀʾ?

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

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

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

# 02 THE PROPHETS & MESSENGERS OF ALLĀH (SWT)

**DID YOU KNOW?**

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

MY NOTES

**KEY POINTS**

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

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

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

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

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

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

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

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



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

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

**IN SUMMARY**

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

# ACTIVITY PAGE

## GUESS WHO?

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

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

_____

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

_____

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

_____

_____

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

_____

## TRUE OR FALSE

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

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

_____

2) All the prophets were angels.

_____

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

_____

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

_____

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

_____

# 03 AHL AL-KISĀʾ (A): THE CHOSEN FIVE

**LEARNING OBJECTIVES**

1. To become familiar with the "Event of the Cloak" and its importance.

2. To understand the special status of Sayyidah Fāṭimah (A)

MY NOTES

**ACTIVITY**

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

## WHO ARE THE AHL AL-KISĀʾ?

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

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

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

## WHAT IS ḤADĪTH AL-KISĀʾ?

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

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

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

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

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَآصَّتِي وَحَآمَّتِي

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

لَحْمُهُمْ لَحْمِي وَدَمُهُمْ دَمِي

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

يُؤْلِمُنِي مَا يُؤْلِمُهُمْ

Whoever hurts them, hurts me too.

وَيَحْزُنُنِيْ مَا يَحْزُنُهُمْ

Whoever displeases them, displeased me too.

أَنَا حَرْبٌ لِّمَنْ حَارَبَهُمْ

I am at war with those at war with them.

وَسِلْمٌ لِّمَن سَالَمَهُمْ

I am at peace with those at peace with them.

وَعَدُوٌّ لِّمَنْ عَادَاهُمْ

I am the enemy of their enemies.

وَمُحِبٌّ لِّمَنْ أَحَبَّهُمْ

And I am the friend of their friends.

إِنَّهُم مِّنِّي وَأَنَا مِنْهُمْ

They are from me and I am from them.

فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتِكَ وَغُفْرَانِكَ وَرِضْوَانِكَ عَلَيَّ وَعَلَيْهِمْ

وَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرهُمْ تَطْهِيراً

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

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

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

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

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

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

MY NOTES

# 03 AHL AL-KISĀʾ (A): THE CHOSEN FIVE

**DID YOU KNOW?**

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

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

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

**KEY POINTS**

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

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

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

## THE SPECIAL STATUS OF SAYYIDAH FĀṬIMAH (A)

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

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

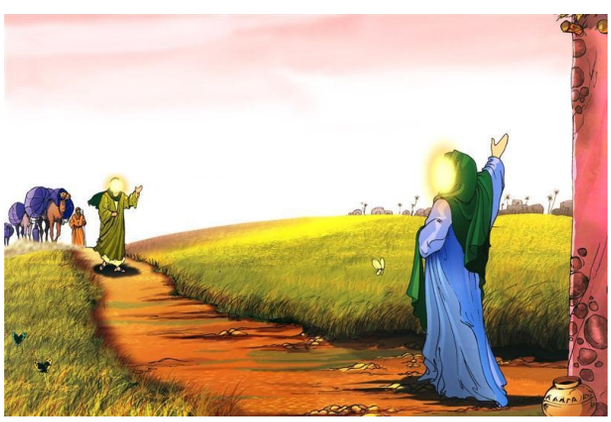
**"Oh Allāh, for the sake of Muḥammad, ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, turn towards me (in forgiveness)."**

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

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

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

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



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

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

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

**IN SUMMARY**

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

# ACTIVITY PAGE

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

| **Who** | **Where** |
|---|---|
| **What happened...** | |

| **First** | **Next** | **Last** |
|---|---|---|
| | | |

# 04 QIYĀMAH

**LEARNING OBJECTIVES**

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

MY NOTES

**ACTIVITY**

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

## WHY QIYĀMAH?

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

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

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

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

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

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

Allāh (SWT) asks us in the Qurʾān:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُونَ

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

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

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

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

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

MY NOTES

## QIYĀMAH IN THE QURʾĀN

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

**Al-Ākhirah** - The Hereafter:

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

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

**Yawm al-Qiyāmah** - The Day of Resurrection:

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

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

**Yawm al-Ḥisāb** - The Day of Reckoning:

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

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

# 04 QIYĀMAH

**DID YOU KNOW?**

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

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

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

**Al-Sāʿah** - The Hour:

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

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

**Al-Ḥāqqah** - The Sure Reality:

الْحَاقَّةُ ، مَا الْحَاقَّةُ ، وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

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

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



**KEY POINTS**

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

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

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

**IN SUMMARY**

1. What is the meaning of Qiyāmah?

2. Why is it necessary to believe in Qiyāmah?

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

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

# ACTIVITY PAGE

**1) Fill in the blank boxes:**

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

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

_____

_____

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

# 05 NIYYAH

**LEARNING OBJECTIVES**

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

MY NOTES

## WHAT IS NIYYAH?

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

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

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




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

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

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

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

**ACTIVITY**

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

Imām al-Ṣādiq (A) says:

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

## QURBATAN ILALLĀH

MY NOTES

***How do we get closer to Allāh (SWT)?***




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

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

أَلْقَلْبُ حَرَمُ اللهِ وَ لاَ تُسْكِنُوا حَرَمَ اللهِ غَيْرَ الله

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

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




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

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

# 05 NIYYAH

**DID YOU KNOW?**

The Holy Prophet (s) said:

إِنَّمَا الْاَعْمَالُ بِالنِّيَاتِ

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

MY NOTES

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

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

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

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

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

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

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

**KEY POINTS**

1. Niyyah means intention.

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

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

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

**IN SUMMARY**

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

# ACTIVITY PAGE

## FILL IN THE BLANKS

**A word bank has been given to you below.**

1. Intention in Arabic is called _____.

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

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

4. Our intention should be "qurbatan _____".

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

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

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

8. Qurbatan ilallāh means to gain proximity to _____.

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

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

## UNSCRAMBLE THE FOLLOWING WORDS:

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

2. **jiwāb** - _ _ _ _ _

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

4. **aṣmw** - _ _ _ _

# 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 PREPARING FOR ṢALĀH

**LEARNING OBJECTIVES**

1.Understand when it is wājib and mustaḥab to perform wuḍūʾ

2.Understand the basic rulings regarding wuḍūʾ

3.Understand that the water for wuḍūʾ must be mubāḥ, muṭlaq and ṭāhir.

MY NOTES

## WHEN IS WUḌŪʾ WĀJIB?



Wuḍūʾ itself is a mustaḥab act. It only becomes wājib before the following actions:

- Before praying any wājib or mustaḥab ṣalāh (except for salāt al-mayyit)
- Before touching the Arabic script of the Qurʾān
- Before touching the names of Allāh (SWT) (in any language)
- For the wājib tawāf of the Kaʿbah

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

## WHEN IS WUḌŪʾ MUSTAḤAB?

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

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

## CONDITIONS FOR WUḌŪʾ

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

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

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

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

**ACTIVITY**

Practical demonstration of *wuḍūʾ* in the classroom

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

Water for wuḍūʾ must be muṭlaq (pure) and must not be mixed with anything. It must also be ṭāhir. Wuḍūʾ cannot be performed using najis water.

## DO YOU REMEMBER?

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

* Niyyah
* Wuḍūʾ
* Qiblah
* Place of ṣalāh
* Time of ṣalāh

These are called **muqaddimāt al-ṣalāh**



**DID YOU KNOW?**

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

**KEY POINTS**

1. Wuḍūʾ is mustaḥab but becomes wājib before certain actions such as ṣalāh and touching the Arabic writings of Qurʾān.

2. It is mustaḥab to remain in wuḍūʾ at all times.

3. It is mustaḥab to perform wuḍūʾ before certain acts such as reciting duʿāʾ, visiting a graveyard and going to sleep.

4. Before starting wuḍūʾ, we should remove everything that will stop the water from reaching the skin, such as watches and socks.

5. The water of wuḍūʾ must be **mubāḥ**, **muṭlaq** and **ṭāhir**.

**IN SUMMARY**

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

# 02 WĀJIBAT OF ṢALĀH

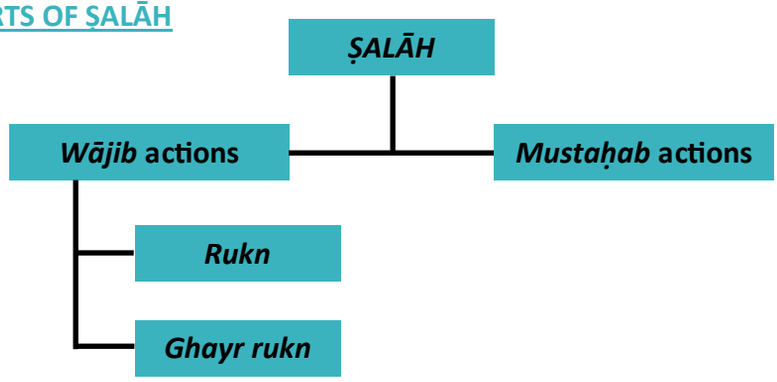
**LEARNING OBJECTIVES**

1.Learn all the wājib actions of ṣalāh.

2.Understand the difference between rukn and ghayr rukn actions of ṣalāh.

MY NOTES

## WĀJIB PARTS OF ṢALĀH




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



*Niyyah* (intention)



*Takbirat al-Iḥrām*



*Qiyām*



*Qirāʾah*



*Rukuʿ*



*Sajdah* (both)



*Dhikr* of *rukuʿ* and *sajdah*





*Tashahhud*



*Salām*

*Tartīb* & *muwālāt*

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

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

**ACTIVITY**

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

| Actions of *ṣalāh* | | |
|---|---|---|
| *rukn* | *ghayr rukn* | *mustaḥab* |
| | | |

## RUKN PARTS OF ṢALĀH

The wājib rukn parts of ṣalāh are:

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

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

**3- Qiyām -** The "rukn" part of qiyām is to stand still during takbirat al-iḥrām and after qirāʾah when you do takbīr just before rukuʿ.

**4- Rukūʿ**

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

## GHAYR RUKN PARTS OF ṢALĀH

The wājib ghayr rukn parts of ṣalāh are:

**Qirāʾah -** This is recitation during qiyām (the 2 surāhs or taṣbīhāt al-arbaʿah).

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

**Tashahhud -** In the 2nd and last rakʿah.

**Salām -** In the last rakʿah.

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

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

**DID YOU KNOW?**

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

**KEY POINTS**

1. The ṣalāh is divided into **wājib** and **mustaḥab** actions

2. The wājib parts of ṣalāh are either **rukn** or **ghayr rukn.**

3. If any of the rukn acts of ṣalāh are missed out, even by mistake, the ṣalāh is bāṭil

4. If any of the ghayr rukn acts of ṣalāh are missed out intentionally, the ṣalāh is bāṭil. If they are missed out by mistake, the ṣalāh is not bāṭil.

**IN SUMMARY**

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

# 03 TAQLĪD

**LEARNING OBJECTIVES**

1.Understand that taqlīd can only be done in Furūʿ al-Dīn

2.Understand the definitions of mujtahid, muqallid and marjaʿ

3.Understand how to select a marjaʿ for taqlīd

MY NOTES

## TAQLĪD CAN ONLY BE DONE IN FURŪʿ AL-DĪN

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

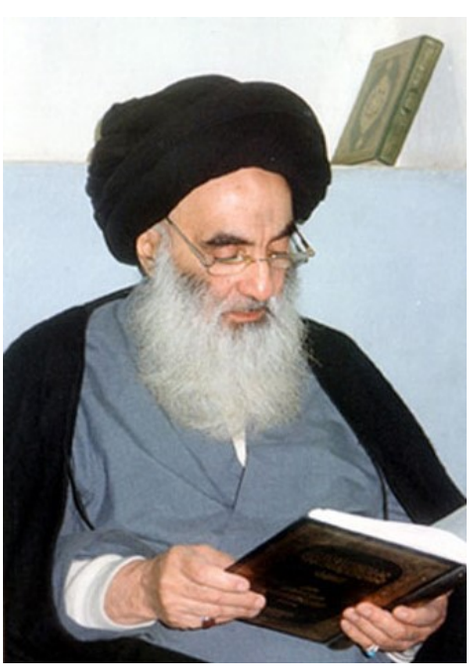
In order to know the correct rulings relating to the Furūʿ al-Dīn (such as ṣalāh, ṣawm and ḥajj), we must either become a mujtahid, or do taqlīd of a mujtahid (expert in Islamic law).

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

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

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

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



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

**Q: How do we select a marjaʿ for taqlīd?**

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

**GROUP ACTIVITY**

In small groups, write down the meanings of the following words:
***Mujtahid, Muqallid, Taqlīd, Sunnah, Sharīʿah, ʿAqāʾid, Marjaʿ, Fiqh***

## IMPORTANT TERMINOLOGY

**Mujtahid**
A Shīʿah Ithnā ʿAsharī Muslim who has reached a level of knowledge in Islamic law where he or she does not need to follow another mujtahid.

A mujtahid can find the Islamic ruling on any matter through research (mainly from the Qurʾān and Sunnah).

A female mujtahid is called a mujtahidah.

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

**Marjaʿ**
This is a mujtahid who is followed by muqallidīn. The plural of marjaʿ is marājiʿ.



**IN SUMMARY**

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

**DID YOU KNOW?**

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

MY NOTES

**KEY POINTS**

1. The main sources of Islamic Law are the **Qurʾān** and the **Sunnah.**

2. **Taqlīd** refers to following a **mujtahid** (expert in Islamic Law). A person who does taqlīd is a **muqallid**. A mujtahid who has muqallidīn (followers) is a **marjaʿ**.

3. **Taqlīd** is allowed only for rulings relating to Furūʿ al-Dīn. It is not permissible in Uṣūl al-Dīn.

# 04 ṢALĀT AL-QASR

**LEARNING OBJECTIVES**

1.Understand the meaning of ṣalāt al-qaṣr.

2.Understand how to perform ṣalāt al-qaṣr.

3.Understand when to perform ṣalāt al-qaṣr.

MY NOTES

## WHAT IS ṢALĀT AL-QAṢR?

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

For ṣalāt al-qaṣr to apply:

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

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

= *ḤALĀL* PURPOSE — The journey should not be for a ḥarām purpose.

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

| ***Ṣalāh*** | **Number of *rakaʿāt*** | |
|---|---|---|
| | **Full** | ***Qaṣr*** |
| ***Fajr*** | **2** | **-** |
| ***Ẓuhr*** | **4** | **2** |
| ***ʿAṣr*** | **4** | **2** |
| ***Maghrib*** | **3** | **-** |
| ***ʿIshāʾ*** | **4** | **2** |

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

**"I am praying 2 rakʿah ṣalāt al-qaṣr wājib qurbatan ilallāh"**

**GROUP ACTIVITY**

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

| | | |
|---|---|---|
| *ʿIshāʾ* | *Qaḍāʾ* | *Ṣawm* |
| *Fajr* | *Adāʾ* | *Rukūʿ* |
| *ʿAṣr* | *Qaṣr* | *Qiyām* |
| *Ẓuhr* | *Taqlīd* | *Sajdah* |

## ṢALĀT AL-QAṢR

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

If you miss any ṣalāt al-qaṣr when you are travelling, you must perform its qaḍāʾ. The qaḍāʾ should also be shortened even if you are already back home, so you would pray 2 rakʿah prayers for the qaḍāʾ of ẓuhr, ʿaṣr and ʿishāʾ).

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




### IN SUMMARY

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

### DID YOU KNOW?

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

MY NOTES

### KEY POINTS

1. Ṣalāt al-qaṣr refers to shortened prayers. We must shorten any 4 unit wājib ṣalāt to 2 units when we travel.

2. For ṣalāt al-qaṣr to apply, we must be residing at each travel destination for less than 10 days and the total distance travelled should be 28 miles or more, measured from the home city boundary.

3. The qaḍāʾ of a ṣalāt al-qaṣr should be offered as a qaṣr (shortened) ṣalāt as well.

# 05 BULŪGH

**LEARNING OBJECTIVES**

1.Understand the concept of bulūgh

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

MY NOTES

## WHAT IS BULŪGH?

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

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

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

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



## WHAT ARE THE SIGNS OF BULŪGH?

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

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

**GROUP ACTIVITY**

Pictionary

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

**hijāb bāligh ṣalāh ṣawm wājib**

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

## EMPHASIS ON ḤIJĀB

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

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

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

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



**DID YOU KNOW?**

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

**KEY POINTS**

1. **Bulūgh** refers to the age of maturity according to Islamic Law.

2. Boys become **bāligh** around the age of 12 - 15 years, depending on when they develop signs of bulūgh. Girls become bālighah by their 9th birthday according to the Islamic calendar.

3. When we become bāligh, we also become **mukallaf**, meaning that we have to obey all the rules of Islamic Law (e.g. perform all wājibāt).

**IN SUMMARY**

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

# 06 GHUSL FOR WOMEN

**LEARNING OBJECTIVES**

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

MY NOTES

## HAYḌ AND ISTIḤĀḌAH

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

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

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

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

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

## WHAT IS ḤARĀM FOR A WOMAN DURING HAYḌ?

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

## WĀJIB GHUSL

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

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

**GROUP ACTIVITY**

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

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

"**I am performing ghusl of ḥayḍ, wājib qurbatan ilallāh**"

## METHOD OF PERFORMING GHUSL

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

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

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

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

**DID YOU KNOW?**

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

**KEY POINTS**

1. **Ḥayḍ** refers to a woman's menstrual bleeding (period)

2. When a woman is in ḥayḍ, she is not required to pray or fast. She has to perform qaḍāʾ of any wājib fasts missed due to ḥayḍ, but does not have to do qaḍāʾ of any ṣalāh missed.

3. Non-period bleeding is known as **istiḥāḍah**, and bleeding after childbirth is known as **nifās**.

4. At the end of ḥayḍ, a woman must perform wājib **ghusl** before she can start praying or fasting again.

**IN SUMMARY**

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

# 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: NABĪ IBRĀHĪM (A)

**LEARNING OBJECTIVES**

1.Nabī Ibrāhīm (A) and his son built the Kaʿbah

2.What did Nabī Ibrāhīm (A) pray for when he finished building the Kaʿbah?

3.What are Hajar al-Aswad and the Maqām Ibrāhīm?

## NABĪ IBRĀHĪM (A) BUILDS THE KAʿBAH

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

Nabī Ibrāhīm (A) and his son Ismāʿīl (A) started building the Kaʿbah. They searched for stones from the hills around Makkah. Nabī Ismāʿīl carried the heavy rocks and Nabī Ibrāhīm put them in place to build the walls of the Kaʿbah.

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

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




***DUʿĀʾ***

When *Nabī* Ibrāhīm (A) made the Kaʿbah with the help of his son *Nabī* Ismāʿīl (A), he prayed to Allāh (SWT):

رَبَّنَا تَقَبَّلْ مِنَّا

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

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

**ACTIVITY**

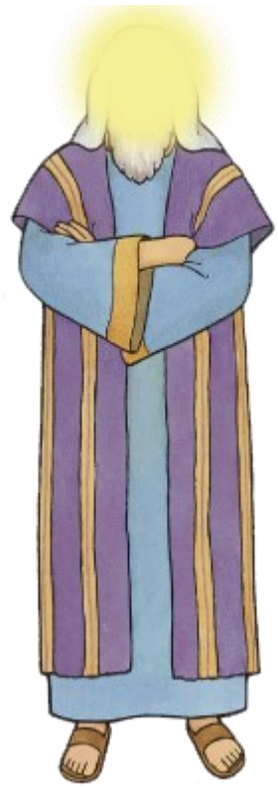
Draw a picture of the Kaʿbah showing the door and Hajar al-Aswad.

## NABĪ IBRĀHĪM (A)'S PRAYERS

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

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

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



**DID YOU KNOW?**

Nabī Ibrāhīm (A) had 2 sons: Nabī Ismāʿīl (A) and Nabī Isḥāq (A).

The Holy Prophet (S) is a descendent of Nabī Ismāʿīl (A).

**KEY POINTS**

1. Allāh (SWT) told Nabī Ibrāhīm (A) to build the Kaʿbah with the help of his son, Ismāʿīl (A).

2. When the Kaʿbah was complete, Allāh (SWT) told Nabī Ibrāhīm (A) to place the Hajar al-Aswad (a special black stone from Jannah) in one corner of the Kaʿbah.

3. The stone on which Nabī Ibrāhīm (A) stood whilst making the Kaʿbah is called Maqām Ibrāhīm (the standing place of Ibrāhīm).

4. Nabī Ibrāhīm (A) made a series of prayers to Allāh (SWT) and all of them were answered. One of these was for Allāh (SWT) to send a prophet to guide the people of Makkah. Allāh (SWT) sent the Holy Prophet (S).

**IN SUMMARY**

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

# 01 HOSPITALITY IN ISLAM

**LEARNING OBJECTIVES**

1. What is the *adab* of being a guest?
2. How should a Muslim host a guest?

MY NOTES

## ADAB OF BEING A GUEST AND HOSTING OTHERS

When we are a guest at someone's house, or when someone is hosting a meal and have invited us, we should be careful not to impose ourselves on them. We should have good akhlāq at all times, and help our host or the family we are staying with as much as possible.

Rasūl Allāh (S) advised Imām ʿAlī (A) to recite the following when arriving at a new place in order to keep safe from its mischief and benefit from its good things:

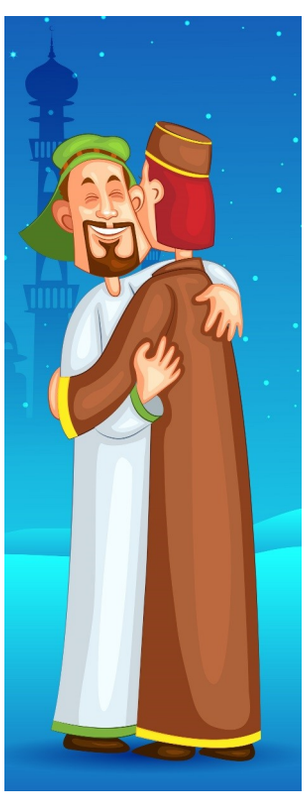
**"Oh Allāh! Make my arrival over here rewarding, for You are the best host and caretaker."**

On arrival to our destination, we must thank Allāh (SWT) before any other action. It was through His will and guidance that we were able to reach our destination safely without any difficulties.

If we are staying with hosts, we should remember that we are guests and should behave as such. We should not make ourselves too comfortable to the extent that we cause disruption or difficulty to our hosts. We should maintain self-respect and make our stay such that the host would like us to visit again.

**Q: What can we do to show good hospitality?**

Hospitality means to be welcoming, polite and generous to people when they come to your house, and to treat them with love and respect.



* If the guests are Muslims, you should greet them saying salāmun ʿalaykum.
* Welcome them to your home and make them comfortable.
* Speak in a soft voice instead of shouting.
* Offer the guests something to eat and drink.
* Sit and talk with the guests. Don't leave them alone.

Remember that guests are a blessing from Allāh (SWT). When they arrive, they bring with them blessings and joy. When they leave, Allāh (SWT) causes sorrow and hardships to leave our home as well.

**ACTIVITY**

You have been told by your parents that you are going to have guests at your place tomorrow. How will you prepare for their arrival?

## IMĀM ʿALĪ (A) AND HIS GUESTS

A father and a son were once guests of Imām ʿAlī (A). As they arrived, Imām (A) received them warmly and arranged for their comfortable accommodation. Imām (A) sat with them, engaging them in friendly conversation. When it was time for a meal, Imām (A) served them with good food.

After the meal, Qambar, Imām's servant, brought a basin and a jug full of water for washing the guests' hands. Imām (A) took the pitcher himself and asked the father to extend his hands so that he would pour the water.

**"How is it possible that my Imām washes my hands? It should be me pouring water for you to wash your hands"** the guest said.

Imām ʿAlī (A) said: **"Here is your brother in faith, eager to serve his brother and to earn the pleasure of Allāh. Why do you prevent him?"**

The guest was still hesitant, so Imām said: **"As your Imām, I request that you allow me the honour of this service."**

When the guest agreed, Imām (A) said: **"Let your hands be washed thoroughly. Do not wash your hands quickly, thinking that I should be relieved of this duty."**

When it was the son's turn, Imām instructed his own son to hold the water jug and wash the guest's hands. Imām said to the guest's son:

**"I washed your father's hands. My son washed your hands. If your father had not been my guest today, I would have washed your hands myself. But Allāh loves to see that when a father and a son are present in a place, the father enjoys a privilege and a priority over the son."**

### DID YOU KNOW?

A guest arrived at Imām Muḥammad al-Jawād's house in the middle of the night. The Imām asked if he would like to eat. The guest said he did not want to inconvenience the family so he would go to sleep and eat the next day. The Imām said, **"Guests don't sleep hungry at our place."** He woke up his maid and asked her to make bread whilst he lit the fire for the oven. She said, **"Son of Allāh's Messenger, I will light it myself." "No"** said the Imām, **"I also want to take some part in serving the guest."**

### KEY POINTS

1. Guests are a blessing from Allāh (SWT). They bring happiness to our house. We should always be welcoming and polite to guests, make them comfortable, and serve them.

2. When we are guests at someone's house, we should be well behaved and not become a burden on them. We should be helpful to our host.

### IN SUMMARY

1. How should we behave when we are guests at someone's house?
2. How should we treat guests who come to our house?
3. What can we do to make our guests comfortable?
4. What can we learn from the story above?

# 02 QĪṢAṢ AL-ANBIYĀʾ : NABĪ DĀWŪD (A)

**LEARNING OBJECTIVES**

1.Who was Nabī Dāwūd (A)?

2.Who are the Banū Isrāʾīl?

3.Who was Jālūt?

4.What does the Qurʾān say about Nabī Dāwūd (A)?

MY NOTES

## NABĪ DĀWŪD (A)

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

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

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

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

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

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

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

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

**ACTIVITY**

In small groups, arrange the names of the following anbiyāʾ in order:

**Sulaymān**
**Mūsā**
**Dāwud**
**Ṣamūʾīl**

## NABI DAWUD HAD THE GIFT OF SOFTENING IRON WITH HIS HANDS

Allāh (SWT) says in the Qurʾān:

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

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

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

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

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

Allāh (SWT) says in the Qurʾān:

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلاً

يَاجِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ

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

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

## DO YOU REMEMBER?

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

* The Tawrāt to Nabī Mūsā (A)
* The Injīl to Nabī ʿĪsā (A)
* The Qurʾān to Rasūl Allāh (S)

**DID YOU KNOW?**

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

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

MY NOTES

**KEY POINTS**

1. Allāh sent Nabī Dāwūd (A) many years after Nabī Mūsā (A).

2. Nabī Mūsā (A) had led Banū Isrāʾīl to Palestine but they constantly fought with the Philistines and were thrown out of Palestine.

3. Nabī Dāwūd led the Banū Isrāʾīl back to victory by killing Jālūt (Goliath), the leader of the Philistines.

4. The Zabūr was revealed to Nabī Dāwūd.

**IN SUMMARY**

1. Who saved the Banū Isrāʾīl from Firʿawn?
2. Why did Allāh (SWT) select Ṭālut to lead Banū Isrāʾīl to victory?
3. Who was Jālūt? Why was everyone scared of him?
4. Who killed Jālūt?
5. Who succeeded Nabī Dāwūd?

# 02 BULLYING

**LEARNING OBJECTIVES**

1.What is bullying?

2.What are the different ways in which bullying can occur?

3.What does Islam say about bullying?

4.How do we prevent bullying?

MY NOTES

**ACTIVITY**

Discuss in small groups:
What should you do if you see someone being bullied?

## WHAT IS BULLYING?

Bullying is any action that hurts or threatens another person physically, mentally or emotionally.

Bullying is done with the intention of causing distress and can usually take place over a period of time.

Allāh (SWT) says in the Qur'ān:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

The believers are but brethren, therefore make peace between your brethren… [49:10]

This verse tells us that all believers are brothers in faith. If we consider ourselves to be believers, then we must treat our brothers and sisters in faith with kindness, and not bully them or be cruel to them.

Bullying can be:

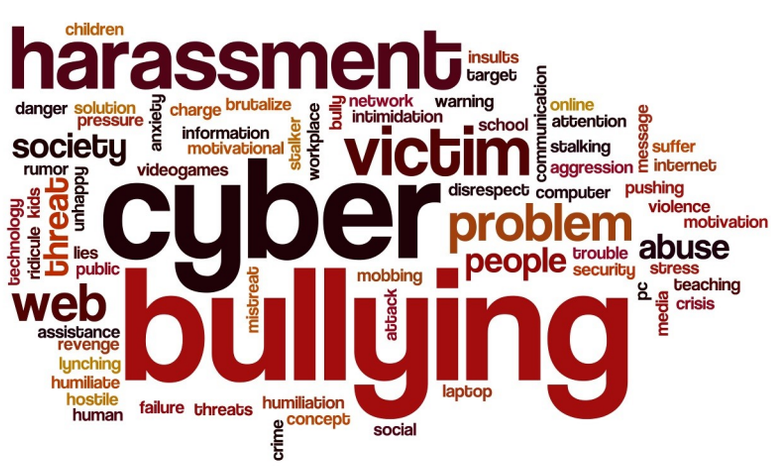
**Emotional:** Being unfriendly, excluding, tormenting (hiding books, threatening gestures)

**Physical:** Pushing, kicking, hitting, punching or any use of violence

**Racist:** Racial taunts, graffiti, gestures

**Verbal:** Name-calling, sarcasm, spreading rumours, teasing

**Cyber:** Using all areas of the internet, such as chat room misuse, social media, etc.



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

## HOW DO WE PREVENT BULLYING?

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

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

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

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



**DID YOU KNOW?**

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

**KEY POINTS**

1. Islam wants us to live peacefully as brothers or sisters in faith.

2. Bullying is *ḍarām* in Islam. If we see someone bullying another person, we should not keep quiet about it. We should try to stop the bully if we can, or tell an adult about it.

3. Allāh (SWT) will not only punish those who bully others, but also those who enjoy watching others being bullied, and those who keep quiet when they see something wrong.

**IN SUMMARY**

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

# 03 QĪṢAṢ AL-ANBIYĀʾ : NABĪ SULAYMĀN (A)

**LEARNING OBJECTIVES**

1.Who was Nabī Sulaymān?

2.The encounter with the ant

3.Inviting the queen of Sabāʾ to Allāh (SWT).

MY NOTES

## NABĪ SULAYMĀN (A)

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



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

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

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

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

**"Where is Hudhud? He better have a good excuse for being absent!"**

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



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

**ACTIVITY**

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

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

**"Who can bring me the throne of Queen Bilqīs even before she gets here?"**

One Jinn said:

**"I can bring it even before you stand from your throne!"**

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

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

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

## QUEEN BILQĪS VISITS NABĪ SULAYMĀN (A)

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

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

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

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

**IN SUMMARY**

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

**DID YOU KNOW?**

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

MY NOTES

**KEY POINTS**

1. Nabī Sulaymān (A) was the son of Nabī Dāwūd (A). He ruled over the greatest kingdom.

2. He could speak to the jinn, animals and birds.

3. He sent a letter to the Queen of Sabāʾ telling her to stop worshipping the sun and believe in Allāh (SWT).

4. When Queen Bilqīs saw the great kingdom of Nabī Sulaymān (A), she accepted him as Allāh (SWT)'s messenger.

# 03 KINDNESS TO ANIMALS

**LEARNING OBJECTIVES**

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

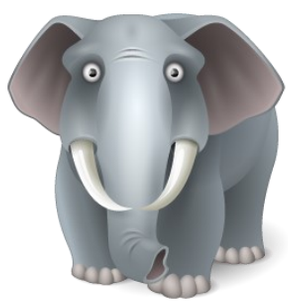
MY NOTES

## SHOWING KINDNESS TO ANIMALS

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



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



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

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

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



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



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

**ACTIVITY**

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

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



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



**DID YOU KNOW?**

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

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ

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

**KEY POINTS**

1. Allāh (SWT) created animals to serve humans.

2. We should be thankful to Allāh (SWT) for this great gift, and take good care of the animals.

3. We should never be cruel to animals, or harm them in any way.

4. We should be careful when keeping pets, as some pets can be very difficult to keep, and some are *najis*.

**IN SUMMARY**

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

# 04 PLACES OF INTEREST: THE KAʿBAH

**LEARNING OBJECTIVES**

1.What is the Kaʿbah?

2.Who built it?

3.What do we mean by "House of Allāh"?

4.What is Bayt al-Maʿmūr?

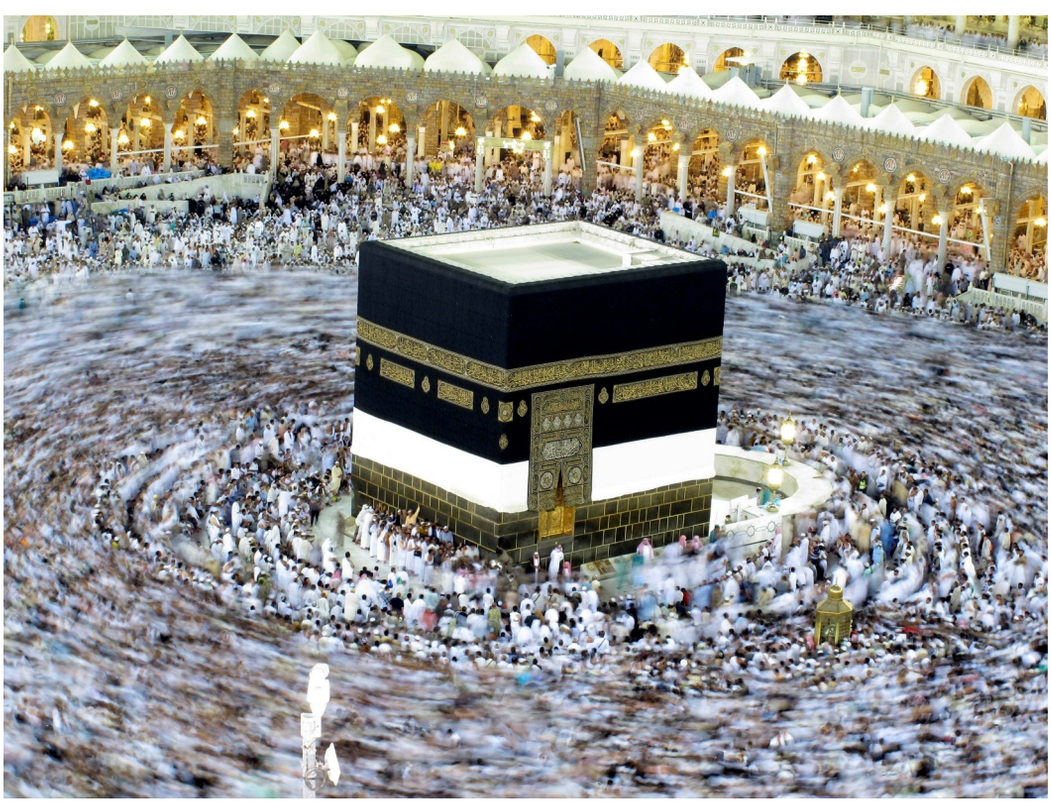
MY NOTES

## THE KAʿBAH

The Kaʿbah was built by Nabī Ibrāhīm (A) and Nabī Ismāʿīl (A). It is the house of Allāh (SWT).

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

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



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

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

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

**ACTIVITY**

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

You can find clues in these letters

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

## *BAYT AL-MAʾMUR*

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

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

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

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالطُّورِ

*I swear by the Mountain,*

وَكِتَابٍ مَسْطُورٍ

*And the Book written*

فِي رَقٍّ مَنْشُورٍ

*In an outstretched fine parchment,*

وَالْبَيْتِ الْمَعْمُورِ ...

*And the House (Kaʿbah) that is visited, [50:1-4]*

**DID YOU KNOW?**

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

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

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

**KEY POINTS**

1. The Kaʿbah is in Makkah. It is the house of Allāh.

2. It is our Qiblah.

3. Imām ʿAlī (A) was born in the Kaʿbah.

4. Bayt al-Maʾmūr is a house similar to the Kaʿbah in the 7th heaven.

5. The Holy Prophet (S) visited this house when he went on Miʿrāj.

**IN SUMMARY**

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

# 04 PLACES OF WORSHIP

**LEARNING OBJECTIVES**

1.Understand the significance of a mosque.

2.Understand the adab of visiting a place of worship.

3.Understand that all places of worship must be respected irrespective of which religion it they represent.

MY NOTES

## HOW DO WE RESPECT PLACES OF WORSHIP?

Places of worship are very important because people go there to worship Allāh (SWT). All mosques are considered to be houses of Allāh (SWT). This does not mean that He lives there. Allāh (SWT) does not have a body and does not need a house. He is everywhere. However, a masjid is a house of Allāh (SWT) because it is where people go to pray.

When entering a masjid or a place of worship, we should enter with the right foot and say:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

In the Name of Allāh, the most Kind, the most Merciful

اَللَّهمَّ أَدْخِلنِيْ فِي رَحْمَتِكَ

O Allāh, enter me into Your Mercy.

Before entering a masjid, we should make sure we are not najis. If we do become najis whilst we are in the masjid, we should leave immediately and make ourselves ṭāhir. We should also make sure that any najāsah in the masjid is removed and that the masjid is made ṭāhir again.

**How should we behave when we go to the masjid?**

We must respect all places of worship regardless of which religion they belong to, because people go there to remember God and worship Him.



**GROUP ACTIVITY**

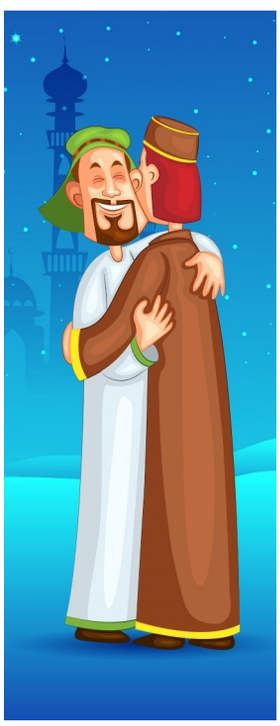
Rearrange the letters below to spell out the names of famous *masājid:*

M A A L S H J A I R D A M
M A A N S N J A I B D I D
A A L M K S U J F I A D D
D A S L A A M Q J S I AD

## ADAB OF VISITING A PLACE OF WORSHIP



- Place your shoes on the shoe shelf. Do not leave them lying around where people can trip on them.
- When you enter the masjid, find a place to sit without blocking others. Do not sit on the chairs or against the wall if you are able to sit without support.
- If there is ṣalāh going on, perform wuḍūʾ and join the ṣalāh as soon as possible.
- After ṣalāh in the masjid, shake hands with those around you.
- When there is something being recited (Qurʾān, adhān, duʿāʾ, majlis, etc...), pay attention and do not talk. Keep silent.
- Wear clean clothes to the masjid.
- Keep the masjid clean. Do not litter. If you see any litter, put it in the bin. If you spill anything, ask someone to help you clean it up.
- Keep the washrooms clean.
- If food is served at the masjid, only take what you can eat. Do not waste food.
- When leaving the masjid, say "fī amānillāh" to those around you. Don't push anyone. If you see anyone behind you, hold the door for them.
- Enter the masjid with your right foot first and exit with your left foot first.



### DID YOU KNOW

The most sacred mosque is Masjid al-Ḥarām in Makkah. A prayer inside this masjid equals to 100,000 prayers elsewhere. The next in status is Masjid al-Nabī in Madīnah. A prayer performed in it equals 10,000 prayers. Next in line are Masjid al-Kūfah and Masjid al-Aqsā. A single prayer offered in these masājid (plural of masjid) carry the reward of 1,000 prayers in other masājid.

### KEY POINTS

1. A masjid is Allāh (SWT)'s house and deserves our utmost respect.

2. There is a lot more thawāb praying in a masjid rather that praying at home.

3. We must maintain silence in the mosque, and keep it clean. We must be considerate to other people at the masjid.

4. We should make sure we are clean and ṭāhir before entering the masjid.

### IN SUMMARY

1. Why is it important to respect all places of worship?
2. Why is a masjid called a "House of Allāh (SWT)"?
3. How should we enter and leave a masjid?
4. How should we behave whilst at a place of worship?
5. Are we allowed to enter the masjid if we are najis?

# 05 SAYYIDAH KHADĪJAH

**LEARNING OBJECTIVES**

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

MY NOTES

**ACTIVITY**

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

## SAYYIDAH KHADĪJAH

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

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

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

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

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



## RASŪL ALLĀH (S)'S MARRIAGE TO SAYYIDAH KHADĪJAH

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

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

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

She is buried in Jannat al-Muʿallā cemetery in Makkah.



**DID YOU KNOW?**

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

MY NOTES

**IN SUMMARY**

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

**KEY POINTS**

1. Sayyidah Khadījah was the wealthiest woman in Arabia. She was known as "Malikat al -ʿArab".

2. She was the first wife of Rasūl Allāh (S).

3. She was the first woman to accept Islam and always supported Rasūl Allāh (S). She spent all her wealth for Islam.

4. She is the mother of Sayyidah Fāṭimah (A).

# 05 CHARITY IN ISLAM

**LEARNING OBJECTIVES**

1. What is the Islamic perspective on charity?
2. What are the benefits of giving in charity?

MY NOTES

## ISLAMIC PERSPECTIVE ON CHARITY

Allāh (SWT) commands us to give regularly in charity out of what He has given us. He also reminds us that what we give others is from Allāh (SWT), so He is in fact the real Giver. He is only giving it to others through us so that we may have an opportunity to do good and to purify ourselves:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لاَ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَاعَةٌ وَالْكَافِرُونَ هُمْ الظَّالِمُونَ

O you who have faith! Spend out of what We have provided you before there comes a day on which there will be no bargaining, neither friendship, nor intercession. And the faithless—they are the wrongdoers. [2:254]

Allāh (SWT) also reminds us that we do not lose out when we are charitable to others. It is only we who benefit because whatever we give in Allāh (SWT)'s way will be given back to us in one way or another.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

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

Rasūl Allāh (S) said:

**"The land on the Day of Judgement will be (hot like) fire except for the shade of a muʾmin (faithful Muslim). If he or she gives charity, it will shade him or her."**

Imām ʿAli (A) said:

**'Blessed is one who gives out his excess wealth but withholds his excess speech."**




**ACTIVITY**

Discuss this thought provoking ḥadīth of Imām ʿAlī (A) in groups:

"You are in greater need to give what you have earned than the needy person who agrees to take and receive your charity and wealth."

What is the Imām teaching us in this ḥadīth ?

## WHAT WE GIVE AWAY WILL BENEFIT US IN THE HEREAFTER

If we hoard our wealth and just keep it for ourselves, it will be of no use to us after we die. On the other hand, if we give in the name of Allāh (SWT) and for His sake, He will give it back to us in the Hereafter, so we will continue benefitting from it even after death.

مَا عِنْدَكُمْ يَنفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

That which is with you will be spent but what is with Allāh shall last, and We will surely pay the patient their reward by the best of what they used to do. [16:96]

Imām ʿAlī (A) said:

**"You have nothing to benefit from your worldly life except what you spend of it for your Hereafter."**

**"Whatever extra you have, send it forward (for yourself in the Hereafter) and do not delay…."**

Rasūl Allāh (S) once asked his companions, **"Who amongst you loves the wealth of his heirs (those who will inherit from you) more than his own wealth?"** The companions said, **"None of us. We all love our own wealth."** So Rasūl Allāh (S) said, **"Then know, your wealth is what you send forward (for yourself through charity) and the wealth of your heirs is what you keep (because that will be left behind when you die and taken by them)."**

ʿĀʾishah, one of the wives of Rasūl Allāh (S) narrates: "We once slaughtered a sheep and gave it in charity. Then Rasūl Allāh (S) asked, **'What is left of it?'** and I (ʿĀʾishah) said, "Nothing is left except a shoulder piece." Rasūl Allāh (S) said, **"All of it is left except the shoulder piece."** This means that whatever we give in charity is in fact left for us to benefit from in the Hereafter.

### DID YOU KNOW?

One day, Imām al-Ṣādiq (A) asked one of his sons Muḥammad, "How much have you saved?" He replied: "40 dinars." The Imām said, "Give it in charity." His son replied, "This is all I have. If I give it in charity I will have nothing left." Imām insisted: "Give it in charity and Allāh will reward you. Do you not know that for everything there is a key, and the key to sustenance is charity?" Muḥammad gave the 40 dinars in charity. Hardly ten days had passed when 4,000 dinars was presented to the Imām. Turning to his son Muḥammad, he said: "My Son! We gave 40 dinars in the path of Allāh and He gave us 4,000 dinars."

### KEY POINTS

1. When we give in charity, we are simply sharing what Allāh (SWT) has given us.

2. Whatever we give in the way of Allāh (SWT) will come back to us in one way or another

3. Whatever we spend in Allāh (SWT)'s way will benefit us in the Hereafter. Whatever we hoard for ourselves will not benefit us after death.

### IN SUMMARY

1. Why is charity very important in Islam?
2. How will giving in charity benefit us in this world?
3. How will giving in charity benefit us in the Hereafter?
4. "What we give away in charity benefits us more than what we keep for ourselves." What does this statement mean?

# 05 GENEROSITY

**LEARNING OBJECTIVES**

1.Why are some people generous whereas others are miserly?

2.Why is it necessary to be generous to others?

3.How can we benefit from our wealth even after death?

4.Why should we give in charity openly and in secret?

MY NOTES

## GENEROSITY COMES FROM TAWAKKUL

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

Allāh (SWT) tells us in the Qur'ān:

الشَّيْطَانُ يَعِدُكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلاً وَاللَّهُ وَاسِعٌ عَلِيمٌ

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

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

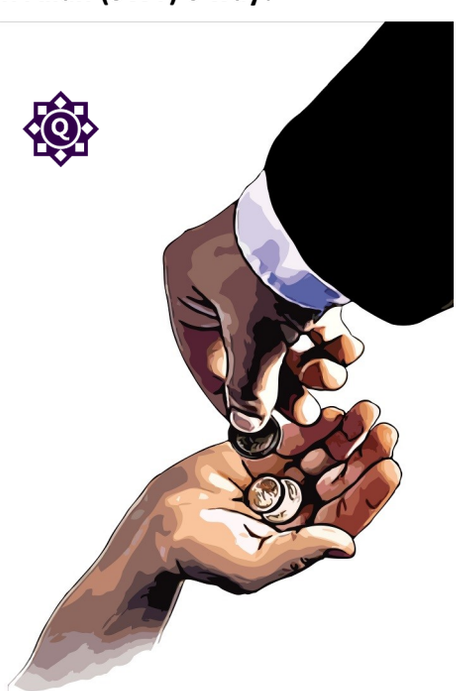
If we wish to keep our wealth or possessions with us after death, the only way to do this is to spend it in the way of Allāh (SWT).

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

Allāh (SWT) says in the Qur'ān:

وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلأَنفُسِكُمْ وَمَا تُنفِقُونَ إِلاَّ ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لاَ تُظْلَمُونَ

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



**ACTIVITY**

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

## GIVING GENEROUSLY IN THE WAY OF ALLĀH (SWT)

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

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

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

وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

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

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

### DID YOU KNOW?

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

### KEY POINTS

1. Generosity (sakhāwah) comes from tawakkul. People who have strong faith in Allāh (SWT) are always generous because they know that Allāh (SWT) will provide for them.

2. Allāh (SWT) will multiply wealth that is spent in His way.

3. What we spend in Allāh (SWT)'s way will be rewarded to us in the Hereafter.

4. We should give in charity openly as well as in secret.

### IN SUMMARY

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

# 06 DAʿWAT DHŪʾL-ASHĪRAH

**LEARNING OBJECTIVES**

1.What is Daʿwat Dhūʾl-Ashīrah?

2.Who was invited to this Daʿwah?

3.What message did Rasūl Allāh (S) give to his family at this Daʿwah?

MY NOTES

## DAʿWAT DHŪʾL-ASHĪRAH

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

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your nearest relatives… [26:214]

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

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

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

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

**"O sons of ʿAbd al-Muṭṭalib! I swear by Allāh, besides Whom there is no god, that I have been sent by Him as His messenger.**
**O my relatives! You will all die one day until a Day when you will be brought back to life to be judged according to your deeds.**
**The good will live in Paradise while those who are evil will be put in Hellfire.**
**No one has ever brought a better message to his people than that which I have brought for you. My Lord has ordered me to invite you towards Him.**
**Which one of you will support me so that he may become my brother and successor after me?"**

**ACTIVITY**

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

## IMĀM ʿALĪ (A) SUPPORTS RASŪL ALLĀH (S)

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

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

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

This invitation of Islam to the near relatives of Rasūl Allāh (S) is known as Daʿwat Dhūʾl-Ashīrah in Islamic history.

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



**IN SUMMARY**

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

**DID YOU KNOW?**

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

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

Others opposed him, such as Abū Lahab.

**KEY POINTS**

1. In the third year of Biʿthah, Allāh (SWT) told Rasūl Allāh (S) to invite his relatives to Islam.

2. Rasūl Allāh asked Imām ʿAlī to prepare a feast. They did not have enough food to serve the guests but Rasūl Allāh (S) blessed it with Allāh (SWT)'s name and everyone ate to their fill.

3. After the feast, Rasūl Allāh (S) told the guests about Islam and asked them to support him.

4. Only Imām ʿAlī (A) agreed to support Rasūl Allāh (S).

5. This event is known as the **Daʿwat Dhūʾl-Ashīrah**.

# 06 ṢILAT AL-RAḤIM

**LEARNING OBJECTIVES**

1.What is ṣilat al-raḥim?

2.What are the benefits of ṣilat al-raḥim?

3.How do we practice silat al-raḥim?

MY NOTES

## WHAT IS ṢILAT AL-RAḤIM?

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

..and be careful of your duty to Allāh, by Whom you demand one of another (your rights), and (to) the ties of relationship [4:1]

The word “raḥm” in Arabic refers to one’s blood relatives.



Ṣilat al-raḥim means to maintain cordial relations with one’s blood relatives. This is wājib on all Muslims, even if their blood relatives do not reciprocate (i.e. even if they do not keep relations with you in return).

Qaṭʿ al-raḥim, on the other hand, means to cut relations and ties with one’s blood relatives. This is one of the greatest sins in Islam. The Qurʾān curses people who "cut what Allāh (SWT) has ordered to join", meaning those who don’t maintain good relations with their relatives. That is why Imām al-Ṣādiq (A) said: **"Beware of cutting off relations (with your blood relatives) because I have found them cursed thrice in the Qurʾān."**

A man once approached Rasūl Allāh (S) and asked:

"What is the worst deed in the eyes of Allāh?"

Rasūl Allāh (S) replied: **"To associate partners to Allāh."**

**Then the man asked: "After this, what is the worst sin?"**

Rasūl Allāh (S) said: **"To cut ties with relatives."**

"And after that?" asked the man again.

Rasūl Allāh (S) said: **"To tell others to do evil and to forbid them from doing good."**

People tend to behave graciously towards their wealthy relatives and avoid the poor ones. Islam does not differentiate between the rich and the poor relatives. What is important is the closeness of relationship. The more closely a person is related to you, the more important and necessary it is to fulfil his or her rights.

**ACTIVITY**

Recite verses [47: 22-23] with translation. What is Allāh (SWT) telling us in these verses? What is the name of this sūrah?

Imām Jaʿfar al-Ṣādiq (A) has said:

**"Show ṣilat al-raḥim towards your relatives and the near ones even if it is just by offering a glass of water to them."**

## HOW DO WE PRACTICE ṢILAT AL-RAḤIM?

Part of ṣilat al-raḥim is also to help our relatives when they face difficulties. This may be giving them a loan, helping them find jobs, advising them in matters of religion, and so on.

The simplest kind of silat al-raḥim may be calling them to say salām or even conveying our salām to them through someone. The least act of silat al-raḥim is to pray for our relatives.

If our relatives approach us for help and we are able to assist, it becomes wājib on us to do so. Even if we are not approached directly but come to know that a relative is in difficulty, we must help them. If we fail to do so, we would be guilty of qaṭʿ al-raḥim.

It is however not wājib for a person to help his poor relative if he is not in a position to do so. Also, ṣilat al-raḥim is not wājib if it involves an act that is ḥarām. For example it is not wājib to visit a relative if they don't observe ḥijāb or drink alcohol or play music in their homes.

**Q: What are the Benefits of Ṣilat al-Raḥim?**

Ṣilat al-raḥim has worldly advantages as well as benefits in the Hereafter.

Imām al-Ṣādiq (A) has said:

**Ṣilat al-raḥim perfects our character. It makes the accounting (Ḥisāb) (of the Hereafter) easy. It increases a person's life and delays death, and it increases sustenance (rizq).**

Remember, silat al-raḥim is wājib even with non-Muslim relatives.

**IN SUMMARY**

1. What is the meaning of ṣilat al-raḥim?
2. What is the meaning of qaṭʿ al-raḥim?
3. What are the benefits of ṣilat al-raḥim?
4. What can we do to maintain good relations with our relatives?

**DID YOU KNOW?**

Imām Jaʿfar al-Ṣādiq (A) once told a companion called Maysar, **"O Maysar, the time of your death has arrived many times but Allāh has postponed (your death) due to your kindness to the relatives and good behaviour towards them."**

MY NOTES

**KEY POINTS**

1. Ṣilat al-raḥim means maintaining good relations with our relatives. This is wājib on every Muslim, even if his/her relatives are non-Muslims, or don't want to maintain good relations.

2. The opposite of silat al-raḥim is qata' al-raḥim, which means breaking relations with one's relatives. This is a major sin.

# 07 INVITING THE MAKKANS TO ISLAM

**LEARNING OBJECTIVES**

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

## INVITING THE MAKKANS TO ISLAM

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

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

All of them replied:

**"Yes, because you are al-Ṣādiq (The Truthful One) and we have never heard you tell a lie."**

Then Rasūl Allāh (S) said:

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

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

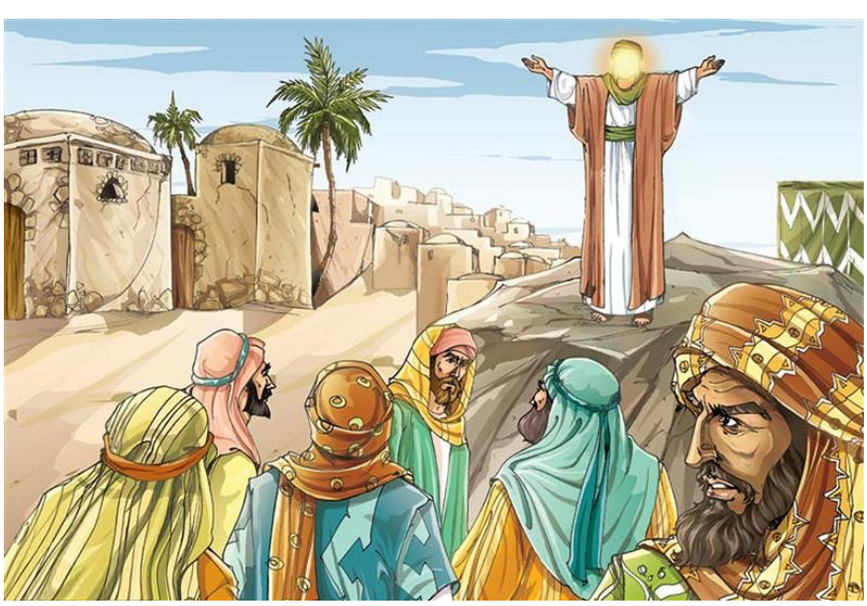
The leaders of Makkah did not like Rasūl Allāh (S)'s message at all. They tried to stop him from preaching Islam by offering him wealth and power. However, Rasūl Allāh (S) told them that even if they gave him the sun in one hand and the moon in the other, he would not stop preaching.

**ACTIVITY**

Can you label Abyssinia in the map below?




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



## HIJRAH TO ABYSSINIA

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

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

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

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

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



### DID YOU KNOW?

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

### KEY POINTS

1. After Daʿwat Dhūʾl-Ashīrah, Rasūl Allāh (S) called the Makkans to mount Ṣafā and invited them to Islam.

2. Most of the Quraysh were against Rasūl Allāh (S) and Islam because they were afraid of losing their power.

3. They tried stopping Rasūl Allāh (S) from preaching Islam by offering him wealth and power. They also tried threatening and harassing him.

4. When nothing worked, they turned their anger towards the new Muslims.

5. Life in Makkah became unbearable for the Muslims, so Rasūl Allāh (S) advised them to migrate to Abyssinia (Ethiopia).

# 07 THE ROLE & NECESSITY OF PROPHETHOOD

**LEARNING OBJECTIVES**

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

MY NOTES

## WHY DO WE NEED ANBIYĀʾ?

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

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

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

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

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

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



MY NOTES

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

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

## WHAT ARE THE QUALITIES OF A NABĪ?

Even though the anbiyāʾ were human, they were also special in many ways:

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

## THE ROLE OF A NABĪ

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

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

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

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

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

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

It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom, though before that they were in manifest error.
[62:2]



MY NOTES

**3. To establish justice in human society:**

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

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

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

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ

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



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

رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

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

MY NOTES

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

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

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

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

الر ۚ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ

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



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

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

# 07 THE ROLE & NECESSITY OF PROPHETHOOD

**DID YOU KNOW?**

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

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

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

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

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

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

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

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

**KEY POINTS**

1. Nubuwwah refers to prophethood. A nabī is a prophet. The plural of nabī is anbiyāʾ.

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

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

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

**IN SUMMARY**

1. Why do we need a prophet to guide us? Can't we decide for ourselves what is good and what is bad?

2. What is a muʿjizah?

3. What are the functions of a nabī?

4. Why did the miracle of the Holy Prophet (S) have to be accessible to mankind till the end of the world?

# ACTIVITY PAGE





**ROLE PLAY:**

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

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

_____
_____
_____
_____

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

_____
_____
_____
_____

3) What are the characteristics of a nabī?

_____
_____
_____
_____

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

_____
_____
_____
_____

# 08 HIJRAH TO ABYSSINIA

MY NOTES

## IN THE COURT OF KING NAJJĀSHĪ

The King said:

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

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

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

Jaʿfar replied:

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



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

The King questioned Jaʿfar about Jesus and his mother Mary. Jaʿfar recited some āyāt from sūrat Maryam and the King was impressed.

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

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ
خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

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

**DID YOU KNOW?**

Bilāl al-Ḥabashī, the muʾadhdhin of Rasūl Allāh (S), was also from Ethiopia.

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

**KEY POINTS**

1. There were two migrations to Abyssinia (Ethiopia).

2. The first one consisted of 10 Muslims. The second one was a much larger group led by Jaʿfar (Imām ʿAlī's brother).

3. When the Quraysh found out about the migration, they went to the king and asked him to send the Muslims back.

4. After hearing both sides, the king supported the Muslims and told them that they were welcome to stay for as long as they wished.

**IN SUMMARY**

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

# 08 RECEIVING GIFTS

**LEARNING OBJECTIVES**

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

MY NOTES

## ISLAMIC ETIQUETTE OF RECEIVING A GIFT

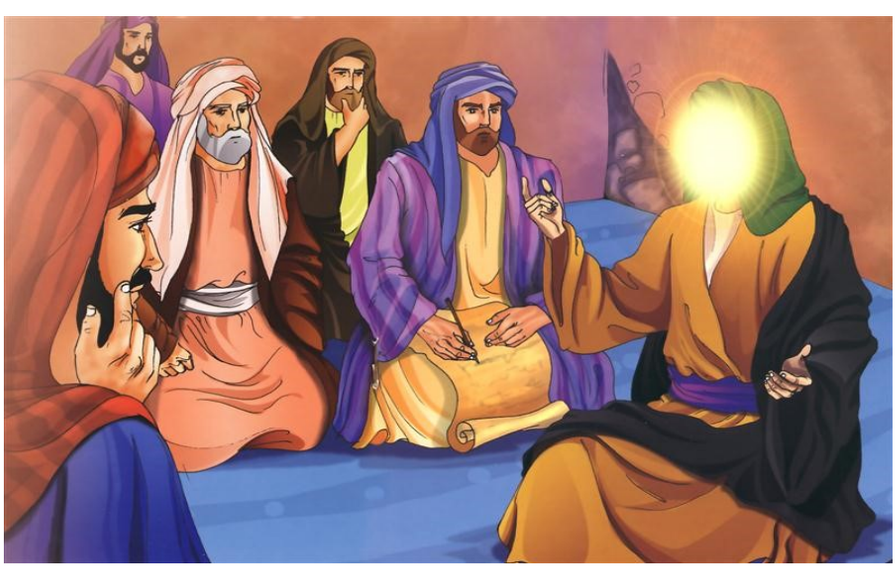
Giving a gift to someone is a great way to show them how much you appreciate them. Similarly, when we receive a gift from someone, it is usually because that person wants to show us his/her gratitude, love and friendship. Therefore, whenever we receive a gift from someone, we should thank them sincerely.



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

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

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



**ACTIVITY**

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

## BRIBERY IS NOT ALLOWED IN ISLAM

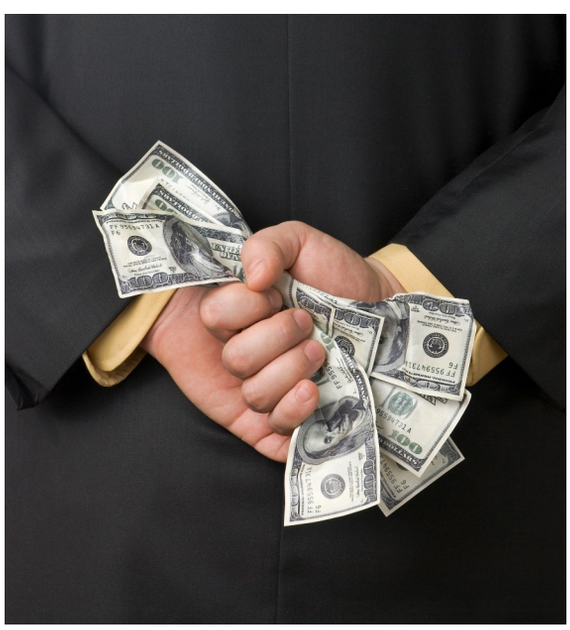
Islam emphasises greatly that a person's earnings should always be ḥalāl. When a person earns ḥarām money, everything he/she buys and uses with the ḥarām money affects his/her soul. Ḥarām money is not just stolen money. It could also be a bribe taken from someone. It is ḥarām to give or take a bribe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

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

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

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

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



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

### DID YOU KNOW?

**Bahlūl 's gift to the caliph**

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

### KEY POINTS

1. Giving and receiving gifts is a great way of showing people our gratitude.

2. Whenever we receive a gift from someone, we should accept it with a smile and show our appreciation.

3. We should never make the person giving the gift feel that their gift is not nice.

4. When receiving gifts, we should be careful to ensure it is not a bribe, with the expectation that we will do a favour in return. Giving and receiving bribes is ḥarām in Islam.

### IN SUMMARY

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

# 09 SAYYIDAH FĀṬIMAH AL-ZAHRAʾ (A)

**LEARNING OBJECTIVES**

1.Who is Sayyidah Fāṭimah (A)?

2.How did she live her life?

3.Why did she tell Imām ʿAlī (A) to bury her at night?

4.What lessons can we learn from her?

MY NOTES

**ACTIVITY**

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

## SAYYIDAH FĀṬIMAH AL-ZAHRAʾ (A)

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

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

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

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

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

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

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

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



## THE *WAFĀT* OF *SAYYIDAH* FĀṬIMAH (A)

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

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

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

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



**DID YOU KNOW?**

Rasūl Allāh (S) said:

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

**KEY POINTS**

1. Sayyidah Fāṭimah (A) is the daughter of Rasūl Allāh (S) and Sayyidah Khadijah.

2. She was Imām ʿAlī's wife and the mother of Imāms al-Ḥasan (A) and al-Ḥusayn (A).

3. Rasūl Allāh (S) named her Umm Abīhah because she took great care of him.

4. After Rasūl Allāh (S)'s wafāt, she was treated badly by the Muslim rulers and died just a few months later.

5. She told Imām ʿAlī (A) to bury her secretly in the night so that her enemies would not attend her funeral.

**IN SUMMARY**

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

# 09 IMPORTANCE OF ḤIJĀB

**LEARNING OBJECTIVES**

1.Understand the meaning and concept of ḥijāb in Islam.

2.Understand that ḥijāb is for both men and women.

3.Understand how and why men and women must observe ḥijāb.

MY NOTES

## WHAT IS ḤIJĀB?

The word "ḥijāb" comes from the Arabic word "ḥajaba" meaning to hide from view or conceal something. In Islam, men and women are told to dress modestly by covering themselves appropriately so that they do not attract unwanted attention.

Both men and women must refrain from wearing very tight clothes, or clothes which are transparent.

Allāh (SWT) says in the Qurʾān:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ
ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

(Oh Prophet), tell believing men to lower their glances and guard their private parts: that is purer for them. God is well aware of everything they do.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ
زِينَتَهُنَّ...

And tell believing women that they should lower their glances, guard their private parts, and not display their charms beyond what [it is acceptable] to reveal; they should let their head-scarves fall to cover their necklines and not reveal their charms... [24:30-31]

**Q: According to the above verses, how should men and women observe ḥijāb?**

Islam does not prescribe a fixed form of dressing. It simply explains the adab of dressing, and it is up to every individual to ensure that they observe full ḥijāb.

**We must ensure that the clothes we wear:**

* Are decent
* Cover our body appropriately
* Are not too tight
* Do not attract unwanted attention

**ACTIVITY**

Some people feel that *ḍijāb* is oppressive to women. Discuss in groups why this is not true. List down the benefits of *ḍijāb* in society.

## WHY IS ḤIJĀB NECESSARY?

People often ask the question: "Why do Muslims have to observe ḥijāb?"

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

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



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

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

Ḥijāb is not limited to dressing. Complete ḥijāb includes:

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

**DID YOU KNOW?**

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

**KEY POINTS**

1. Ḥijāb comes from the word "ḥajaba" which means 'to cover or hide'.

2. Ḥijāb is necessary for both men and women.

3. Ḥijāb includes covering oneself appropriately to maintain modesty. It also includes lowering one's gaze by not staring at members of the opposite gender, and limiting our interaction with ghayr maḥram, so that we don't fall into sin.

**IN SUMMARY**

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

# 10 IMĀM ʿALĪ (A)

**LEARNING OBJECTIVES**

1.Who is Imām ʿAlī (A)?

2.What was his relationship to Rasūl Allāh (S)?

3.Where was he born?

4.What did Rasūl Allāh (S) say about Imām ʿAlī (A)?

MY NOTES

## IMĀM ʿALĪ (A)



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

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

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

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

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

لَا فَتَى إِلَّا عَلِي لَا سَيْفَ إِلَّا ذُو الْفِقَار

**"There is no hero like ʿAlī, and no sword like Dhūʾl-Fiqār!"**

**Dhūʾl-Fiqār** was a special sword that Allāh (SWT) sent to Rasūl Allāh (S) and Rasūl Allāh (S) gave to Imām ʿAlī (A).

## IMĀM ʿALĪ (A) IS THE SUCCESSOR OF RASŪL ALLĀH (S)

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

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

**ACTIVITY**

What is the Dhūʾl-Fiqār?

Take a piece of paper and draw the Dhūʾl-Fiqār.

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

**"Whoever says I am his master then this ʿAlī is his master too."**



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

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

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

**DID YOU KNOW?**

Imām ʿAlī b. Abī Ṭālib (A) has a special name that Rasūl Allāh (S) gave him. He is called: **Amīr al-Muʾminīn,** "The Commander of the Believers".

**KEY POINTS**

1. Imām ʿAlī (A) was born in the Kaʿbah on the 13th of Rajab and was raised by Rasūl Allāh.

2. He never worshipped idols and was the first person to accept Rasūl Allāh (S) and Islam.

3. He always fought bravely to defend Islam and protect Rasūl Allāh (S).

4. Allāh (SWT) told Rasūl Allāh (S) to appoint Imām ʿAlī (A) as his successor at Ghadīr Khumm.

5. After the wafāt of Rasūl Allāh (S), some Muslims decided not to follow Imām ʿAlī (A) and appointed their own leader at Saqīfah.

# 10 IMĀM ʿALĪ (A)

**LEARNING OBJECTIVES**

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

MY NOTES

## IMĀM ʿALĪ (A) IS MARTYRED IN MASJID AL-KŪFAH

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

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

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

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

فُزْتُ وَ رَبِ الْكَعْبَة

**"I swear by the Lord of the Kaʿbah, I have succeeded!"**

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

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

All the people of Kūfah were shocked. They heard a voice saying:
**'I swear by Allāh, the pillar of guidance has fallen! The best person has been killed by the worst person!'**



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

**ACTIVITY**

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

## IMĀM ʿALĪ'S (A) KNOWLEDGE

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

أَنَا مَدِيْنَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

***"I am the city of knowledge and ʿAlī is its Gate!"***

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



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

**DID YOU KNOW?**

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

**IN SUMMARY**

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

**KEY POINTS**

1. Imām ʿAlī (A) was the most knowledgeable person after Rasūl Allāh (S). He learnt everything he knew from Rasūl Allāh (S).

2. He was killed by Ibn Muljim in Masjid al-Kūfah and is buried in Najaf in Iraq.

3. Some of his sermons have been compiled into a book called Nahj al-Balāghah.

# 11 IMĀM AL-ḤASAN (A)

**LEARNING OBJECTIVES**

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

MY NOTES

## IMĀM AL-ḤASAN (A)



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

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

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

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

**"What an excellent ride you have!"**

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

**"what an excellent rider you have!'"**



**ACTIVITY**

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

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

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

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

**"al-Ḥasan is like my son and my flower in this world"**

Rasūl Allāh (S) also said:

**"O Allāh, I love him, so You love him and love those who love him too."**

## IMĀM AL-ḤASAN (A) IS OUR SECOND IMĀM

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

During this time, Muʿāwiyah was the ruler of Shām. He was an enemy of the Ahl al-Bayt (A) and was looking for a way to get rid of the Imām. He convinced Imām's wife, Juʿdah bint al-Ashʿath, to poison the Imām. In return, Muʿāwiyah promised to give her a lot of money and to marry her to his son Yazīd.

Imām was fasting on the day that Juʿdah poisoned him. She brought the poisoned food for him to break his fast. When Imām had eaten a little, he felt severe pain in his stomach. He looked at Juʿdah and knew she had poisoned him. He died on the 28th of Safar – the same day that Rasūl Allāh (S) passed away. He is buried in Jannat al-Baqī in Madīnah.

**IN SUMMARY**

1. Who are the parents of Imām al-Ḥasan (A)?
2. How is he related to Rasūl Allāh (S)?
3. What did Rasūl Allāh (S) say about Imām al-Ḥasan (A)?
4. When did Imām al-Ḥasan (A) become an Imām?
5. Who killed him?

**DID YOU KNOW?**

When Imām al-Ḥasan (A) came to the masjid, he would humbly stand by the door, look up to the heavens and say:

'My Lord, Your guest has come to Your door. O Kind one, the sinner has come to You. So overlook the ugliness that is with me with the beauty of what is with you, O Generous One!'

**KEY POINTS**

1. Imām al-Ḥasan (A) is the first child of Imām Ali (A) and Sayyidah Fāṭimah al-Zahraʾ (A).

2. He was born in Madīnah.

3. His grandfather Rasūl Allāh (S) loved him very much.

4. He was very pious and helped the poor a lot.

5. Muʿāwiyah paid Imām's wife Juʿdah to poison him. He died in Madīnah and is buried in Jannat al-Baqī.

# 11 GREED AND CONTENTMENT

**LEARNING OBJECTIVES**

1. What is contentment?
2. What is greed? Why is it a negative quality?
3. How can we overcome greed and achieve contentment?

MY NOTES

## WHAT IS MEANT BY CONTENTMENT?

Contentment means to be satisfied with what we have and not to constantly want more, or want what others have. It is okay to work hard to gain more blessings from Allāh (SWT), but not with a sense of unhappiness and dissatisfaction, or with a constant desire for more and more without ever feeling we have enough.

Contentment is called riḍā or qanāʿah in Arabic. Greed, which is the opposite of contentment, is called ḥirṣ in Arabic.

Imām ʿAlī (A) has said:

**"Blessed is one who remembers Qiyāmah, works for the accounting (of Judgement Day), is content with little, and is pleased with Allāh (with whatever Allāh has given him/her)."**

He also said, **"The most thankful (to Allāh) of people is the most content."** This means that when we are satisfied with what Allāh (SWT) has blessed us with and we show gratefulness to Allāh (SWT). If we are never satisfied no matter how much Allāh (SWT) blesses us, we are being ungrateful.

**Q: How do we attain contentment?**

The secret to being "wealthy" and financially independent is being content. Imām ʿAlī (A) once said, **"Contentment is not found until greed is given up."** He also said, **"One who is not satisfied with little in this world will never be happy or benefit from having more."**

Imām ʿAlī (A) said:

**"Riḍā (contentment) is the fruit of yaqīn (certainty)." When we have yaqīn (certainty) that Allāh (SWT) will provide for us when we are in real need, we will never be greedy, and will not feel the need to hoard for the future."**

People often commit sins because they can't get what they want lawfully, so they even commit ḥarām just to get what they want. This is the result of not being content with what one has.

Imām al-Ṣādiq (A) said, **"The foundation of obedience to Allāh is to be content with what Allāh does, in whatever a person likes or dislikes."**




**ACTIVITY**

In a very interesting ḥadīth, Imām ʿAlī (A) said:

"**If what you want will not happen, then want what will happen.**"

Discuss in small groups what Imām ʿAlī (A) meant by this statement.

## GREED

Greed is the desire to possess more than what we need. It results in humiliation and weakness and leads to other vices. It shows a weak faith and a lack of trust (tawākkul) in Allāh (SWT) (that He will provide for us in the future). It makes people miserly and insensitive to the suffering of others. Greed is what drives people to usury (ribā), gambling, bribery and cheating others. It is the main reason why some people exploit others, why most wars are fought and why humans hurt and destroy the environment and waste natural resources.

One of the reasons Islam asks us to give khums and zakāh is to help us reduce our greed for wealth and attachment to it.

Imām ʿAlī (A) said, **"Greed (ḥirṣ) reduces the value of a human but does not increase his sustenance (rizq)."**

When Imām ʿAlī (A) was asked, "what form of disgrace is the most humiliating?" he replied, **"Greed for the world."**

**Q: How do we cure greed?**

Imām al-Ṣādiq (A) said to his companion Abu Baṣīr:

**"When you feel greed for the world, remember death and your loneliness in the grave. Remember how, in the grave... the worms and insects will eat your flesh and how you will be cut off from the world. This will encourage you to work for the Hereafter and keep you away from the greed of most things in the world."**




**DID YOU KNOW?**

The only type of greed that Islam encourages is greed for knowledge. Rasūl Allāh (S) has said:

**"Two greedy persons are never satisfied; those greedy for knowledge and those greedy for wealth."**

As Muslims, we should always be greedy for knowledge as it helps us get closer to Allāh (SWT) and prepares us for the next world, which is our permanent home.

**IN SUMMARY**

1. Define the following Arabic terms: *ridā* and *ḍirṓ*.
2. How can we achieve contentment?
3. How can we overcome greed?
4. Why is greed a negative quality?
5. What are some of the things greedy people do?

**KEY POINTS**

1. Contentment (Ridā or Qanāʿah) means being happy with what we have, and not always wanting more.

2. Greed (ḥirṣ) is the opposite of contentment. It is when a person is never happy with what he/she has, and always wants more.

3. We can overcome greed by having faith that Allāh (SWT) will always provide for us.

# 12 IMĀM AL-ḤUSAYN (A)

**LEARNING OBJECTIVES**

1. Who are Imām the family members of Imām al-Ḥusayn (A)?
2. When and where was he born?
3. What did Rasūl Allāh (S) say about him?
4. When and where was he killed?
5. Who killed him?

MY NOTES

## IMĀM AL-ḤUSAYN (A)



On the 3rd of Shaʿbān 4 AH, Imām al-Ḥusayn (A) was born in Madīnah to Imām Ali (A) and Sayyidah Fāṭimah (A).

Just like for his older brother Imām al-Ḥasan (A), Rasūl Allāh (S) took Imām al -Ḥusayn (A) in his arms and recited adhān in his right ear and iqāmah in his left ear. Then he named him 'al-Ḥusayn'.

Rasūl Allāh (S) loved his grandsons al-Ḥasan and al-Ḥusayn very much. He said:

حُسَيْنٌ مِنِّي وَ أَنَا مِنَ حُسَيْن

**"Al-Ḥusayn is from me and I am from al-Ḥusayn"**

Imām al-Ḥusayn (A) spent the first 6 years of his life with his grandfather Rasūl Allāh (S). He loved his grandfather very much. All the Muslims in Madīnah knew how much Rasūl Allāh (S) loved his two grandsons Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) and they used to call them by 1 name: "**al-Ḥasanayn**" which means "The 2 Ḥasans" or "**al-Sibṭayn**" which means "The 2 grandsons".

Rasūl Allāh (S) said about his two grandsons:

**"Al-Ḥasan and al-Ḥusayn are the leaders of the youth of Jannah"**

Imām al-Ḥusayn (A) always supported and defended Islam. When Imām Ali (A) and his followers were attacked in the battles of Jamal, Ṣiffin and Nahrawān, he fought bravely to defend them.

## IMĀM AL-ḤUSAYN (A) IS OUR 3RD IMĀM

Imām al-Ḥusayn (A) became the 3rd Imām of Islam at the age of 46, when Imām al-Ḥasan (A) was poisoned and martyred. Imām al-Ḥusayn (A) knew that Muʿāwiyah had poisoned his brother and that he would continue to try and harm the Ahl al-Bayt (A) and their Shīʿah. Muʿāwiyah killed many companions (saḥābah) of Rasūl Allāh (S) and those who loved and followed the Ahl al-Bayt.

**ACTIVITY**

Find the names of the 5 Ahl al-Kisāʾ from the grid:

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

Muʿāwiyah died in 60 AH. Before dying he told everyone that the next ruler would be his son Yazīd. Yazīd used to make fun of religion. He loved to drink alcohol and to play with monkeys and dogs. He committed every kind of sin and had no respect for Islam at all.



Yazīd was living in Shām (Damascus) with his father Muʿāwiyah. As soon as Muʿāwiyah died and Yazīd became the ruler, the first thing he did was to send a message to his governor in Madīnah to make sure that Imām al-Ḥusayn (A) agrees to accept him (Yazīd) as the ruler.

Imām al-Ḥusayn (A) did not accept Yazīd as the ruler. Yazīd therefore sent an army to kill Imām al-Ḥusayn (A). Imām was martyred in Karbalāʾ on the day of ʿĀshūrāʾ, and his family were taken prisoners by Yazīd's army.

## DO YOU REMEMBER?

The **Ahl al-Kisāʾ** are the 5 Holy personalities who gathered under the cloak. They are:

* Sayyidah Fāṭimah (A)
* Her father Rasūl Allāh (S)
* Her husband Imām ʿAlī (A)
* Her sons Imām al-Ḥasan (A) & Imām al-Ḥusayn (A)
*

**DID YOU KNOW?**

The reward of going for the ziyārah of Imām al-Ḥusayn (A) is equal to the reward of 1000 Ḥajj and ʿUmrah.

Imām al-Ḥusayn (A) has taught us a beautiful duʿāʾ to be recited on the day of ʿArafah in the month of Dhūʾl-Ḥijjah.

**KEY POINTS**

1. Imām al-Ḥusayn (A) was born in Madina on the 3rd of Shaʿban 4 AH.

2. He is the second son of Imām Ali (A) and Sayyidah Fāṭimah (A).

3. He is the grandson of Rasūl Allāh (S).

4. Rasūl Allāh (S) said that he is the chief of the youth of paradise.

5. He was killed by Yazīd's army in Karbalāʾ on the day of ʿĀshūrāʾ.

**IN SUMMARY**

1. Who are the parents of Imām al-Ḥusayn (A)?
2. How is Imām al-Ḥusayn (A) related to Rasūl Allāh (S)?
3. What did Rasūl Allāh (S) say about Imām al-Ḥusayn (A)?
4. Who was Muʿāwiyah?
5. Who killed Imām al-Ḥusayn (A)?

# 12 AL-AMR BĪ AL-MAʿRŪF

**LEARNING OBJECTIVES**

1.What does al-amr bī al-maʿrūf mean?

2.Why is it necessary in society?

3.How is it done?

MY NOTES

## WHAT IS AL-AMR BĪ AL-MAʿRŪF?

Al-amr bī al-maʿrūf means "commanding towards the good". It is one of the Furūʿ al-Dīn. It is wājib on every Muslim to encourage others to act according to the laws of Allāh (SWT).

Allāh (SWT) says in the Qurʾān:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ وَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ

There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the successful. [3:104]

Luqmān advised his son:

يَابُنَيَّ أَقِمْ الصَّلاَةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنْ الْمُنكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ

O my son! Maintain the prayer (ṣalāh) and bid what is right and forbid what is wrong, and be patient over whatever befalls you. That is indeed the steadiest of courses. [31:17]




**Q: What would happen if we stopped performing amr bī al-maʿrūf?**

If we stop advising others to do good deeds, evil deeds will spread in society. As a result, everyone living in that society will suffer.

We should not have an attitude where everyone minds their own business and does not care about others. This is because we live in communities, and if one person is allowed to be bad, they will slowly influence others to be bad too.

**ACTIVITY**

How would you advise your friend to pray when it is time for ṣalāh?

## SITUATIONS IN WHICH AL-AMR BĪ AL-MAʿRŪF IS WĀJIB

Al-amr bī al-maʿrūf (and al-nahy ʿan al-munkar) are only wājib under the following conditions:

When it is possible that a person's advice will be effective. If a person knows his/her actions, words or attitude will make a difference (especially with a family member or friend), then it is wājib. But if there is no hope that it will make a difference then it is not wājib.

The person doing al-amr bī al-maʿrūf should know the correct Islamic position regarding the action towards which he/she is encouraging others, otherwise the person advising may do more harm than good.

The person advising someone else should be practicing that which they are advising others to do. It is wrong to preach what we don't practice ourselves!

Al-amr bī al-maʿrūf should not be carried out in a manner that may hurt the feelings of people and drive them further away from Islam.




**DID YOU KNOW?**

When Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) were young, and they saw an old man doing wuḍūʿ the wrong way. They didn't want to tell him directly that his wuḍūʿ was wrong because they did not want him to feel embarrassed. So they asked him to watch their wuḍūʿ and tell them who was doing it correctly. When the old man saw them perform wuḍūʿ, he realised his mistake and said, "You are both right. I am the one who is wrong!"

**KEY POINTS**

1. Al-amr bī al-maʿrūf mean encouraging others towards good deeds.

2. We should only tell others to do good, if we practice it ourselves first. We should also be polite when we advise others, and should be careful not to hurt their feelings.

3. If we stop encouraging towards good acts in society, the whole society will slowly become evil and corrupt.

**IN SUMMARY**

1. What is the meaning of al-amr bī al-maʿrūf?
2. What does the Qurʾān say about al-amr bī al-maʿrūf?
3. What are the conditions for al-amr bī al-maʿrūf to become wājib?
4. What will happen if we stop performing al-amr bī al-maʿrūf?

# 12 AL-NAHY ʿAN AL-MUNKAR

**LEARNING OBJECTIVES**

1.What is al-nahy ʿan al-munkar?

2.Why is it necessary?

3.How should we perform it?

MY NOTES

## WHAT IS AL-NAHY ʿAN AL-MUNKAR?

Al-nahy ʿan al-munkar means "forbidding that which is evil". It is an act of worship from the Furūʿ al-Dīn (Branches of Religion). It is wājib on every Muslim to discourage others from sinful and improper behaviour.

Allāh (SWT) says in the Qurʾān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنْ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ...

You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allāh. [3:110]




**Q:Why is al-nahy ʿan al-munkar necessary in society?**

If we stop practicing al-nahy ʿan al-munkar, evil will spread in society and corrupt people will take over the community. They will then oppress people and it will be very difficult to stop them.

As a punishment for not practising al-nahy ʿan al-munkar, Allāh (SWT) does not answer the prayers of people asking for help when they are ruled by an oppressor, because they did nothing to stop evil when it was spreading.

Imām al-Bāqir (A) says that Allāh (SWT) punished both the evil and good people from the tribe of Nabī Shuʿayb (A), because the good people were very friendly with the evil ones and did not stop them from committing evil.

In ziyārat al-wārithah, we not only curse those who killed Imām al-Ḥusayn (A), but also those who were pleased when they heard that the Imām had been killed in Karbalāʾ.
These examples show that supporting an evil doer is as bad as committing the evil act.

**ACTIVITY**

Read the translation of verses 26:157-158. What is Allāh (SWT) teaching us in these verses?

## HOW IS AL-NAHY ʿAN AL-MUNKAR PERFORMED?

When we see someone skipping something wājib or doing something ḥarām, we should try to stop him/her from doing so. This can be done at different levels:

The first level is to use wisdom and love to guide the person.

If this does not work, the second level is to show your disapproval and disappointment for the wrong action. This can be done through facial expressions for example, or not being too friendly and happy around the person, so that they may realise that they need to change and improve themselves.

The third level is to speak to them directly. One should do this politely but firmly and try and convince the person to change, even if it means showing some anger.

Al-amr bī al-maʿrūf and al-nahy ʿan al-munkar are not wājib if they put one's life in danger.

It is wājib on all Muslims to advice others to do good or refrain from evil, but it is not wājib to keep advising over and over again if the evil doer does not listen to the advice.



**IN SUMMARY**

1. What is the meaning of al-nahy ʿan al-munkar?
2. What are the different levels of al-nahy ʿan al-munkar?
3. Why did Allāh (SWT) punish all the people of Thamūd?
4. What will happen to society if we stop performing al-nahy ʿan al-munkar?

**DID YOU KNOW?**

If we don't stop people from committing evil, we will also be punished with the evil doers. Imām ʿAlī (A) says: **Only one person from the people of Thamūd killed the camel that Allāh (SWT) sent to them, but the whole community was punished because they did not stop this evil act.**
[Nahj al-Balāghah, sermon 201]

**KEY POINTS**

1. Al-nahy ʿan al-munkar refers to forbidding others from that which is evil.

2. It is wājib to advice others to refrain from evil deeds.

3. If we stop forbidding evil, the whole society will slowly become evil, and even the good people will suffer.

4. When Allāh (SWT) punishes the evil doers, He will also punish those who knew about the evil deeds of others but did not try to stop them.

# 13 THE EARLY MUSLIMS

**LEARNING OBJECTIVES**

1.Who were the first people to convert to Islam?

2.What difficulties did the early Muslims face?

3.Who were the first martyrs of Islam?

4.Who was Rasūl Allāh's muʾadhdhin?

MY NOTES

**ACTIVITY**

The early Muslims were bullied and treated badly because of their faith in Allāh (SWT). Can you think of some other reasons why some people bully others?

## THE EARLY MUSLIMS

The first people to accept Islam were Sayyidah Khadījah and Imām ʿAlī (A). They were then joined by other new converts.

Life for the new converts to Islam was very difficult, because the Quraysh of Makkah did not want anyone to become a Muslim. They abused, tortured and harassed anyone who converted to Islam.

## ABŪ DHAR AL-GHIFĀRĪ

Abū Dharr al-Ghifārī was one of the early Muslim converts. When he declared that he had accepted Islam, the Quraysh beat him up so badly that he was half dead. When the uncle of Rasūl Allāh (S), ʿAbbās ibn ʿAbd al-Muṭṭalib, passed by and saw what they were doing, he reminded the Quraysh that Abū Dharr was from the tribe of Banū Ghifār who used to live next to the route of the trade caravans. If they learnt that the Quraysh had tortured a member of their tribe, they would not let the Makkan trade caravans pass safely. On hearing this, the greedy Quraysh left Abū Dharr alone.

## BILĀL AL-HABASHĪ

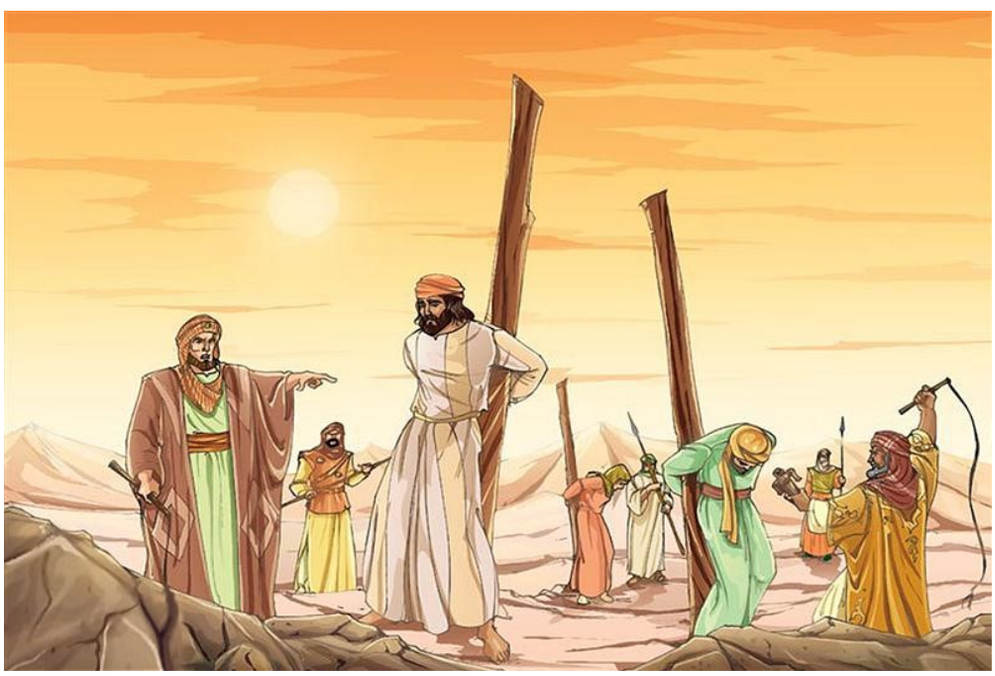
Bilāl al-Habashī (the Ethiopian) was the muʾadhdhin of Rasūl Allāh (S). Before he became a Muslim, he was the slave of ʿUmayyah ibn Khalaf. When Bilāl embraced Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilāl lie on the hot sands of the desert without a shirt and place a large stone on his chest so that he could not escape the burning sand. At other times he would tie a rope around his neck and have him dragged around the hills of Makkah. Despite this, Bilāl continued to say "Aḥad! Aḥad!", meaning 'Only One (God)! Only One (God)!' Finally, Rasūl Allāh (S)'s uncle ʿAbbās convinced ʿUmayyah to free Bilāl in exchange for some gold coins.

## ʿAMMĀR BIN YĀSIR AND HIS PARENTS

ʿAmmār bin Yāsir and his parents, Yāsir and Sumayyah, were also amongst the first Muslims. The Quraysh disbelievers tried to make them change their minds but they refused. So they took ʿAmmār and his parents to the desert and started beating and torturing them. This was repeated many times until ʿAmmār's father, Yāsir died. When his pregnant wife Sumayyah complained to Abū Jahl about this inhuman treatment he took his spear and stabbed it into her heart. Yāsir and Sumayyah are therefore the first martyrs of Islam. They died for the sake of their faith.

Then they turned to ʿAmmār and beat him so terribly that he nearly died. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, ʿAmmār agreed to say what they wanted. Later on, ʿAmmār came to Rasūl Allāh (S) and cried that he had rejected Islam under force and torture. Rasūl Allāh

(S) said that ʿAmmār was full of faith (īmān) from head to toe and that he should not be afraid to hide his faith in order to save his life. Rasūl Allāh (S) then told ʿAmmār that if he is tortured again, he should repeat his words of disbelieving in Allāh (SWT), as long as in his heart he remains convinced of Allāh (SWT).



**DID YOU KNOW?**

Sayyidah Khadījah is 1 of the 4 most perfect women of paradise.

The other 3 are:

* her daughter Sayyidah Fāṭimah Al-Zahrāʾ (A)
* Sayyidah Maryam (mother of Nabī ʿĪsā)
* Sayyidah Āsiyah (wife of Firʿawn)

**KEY POINTS**

1. Imām ʿAlī (A) and Sayyidah Khadījah were the first people to accept Islam.

2. The early converts to Islam faced a very difficult time. They were beaten and treated badly by the Quraysh.

3. Yāsir and his wife Sumayyah were the first Muslims to be martyred because of their faith.

4. Bilāl was the muaʾdhdhin of Rasūl Allāh (S). He was from Ethiopia. He was treated very badly because he became a Muslim.

**IN SUMMARY**

1. Who were the first man and woman to accept Islam?
2. Who was Rasūl Allāh (S)'s muʾadhdhin? What does muʾadhdhin mean?
3. Who were the first martyrs of Islam?
4. Is it allowed to hide one's faith in order to save one's life?

# 13 RESPECT FOR TEACHERS & SCHOLARS

**LEARNING OBJECTIVES**

1.Why should we respect our teachers?

2.Why is it necessary to respect our scholars?

3.How do we show respect to our teachers and scholars?

4.What are the rights of a teacher according to Risālat al-Huqūq of our 4th Holy Imām (A)?

MY NOTES

## TEACHERS ARE SPECIAL

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

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

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

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

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

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



**ACTIVITY**

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

## RESPECT FOR ʿULAMĀʾ (SCHOLARS)

Allāh (SWT) has given a special status to ʿulamāʾ (scholars) because of their knowledge. He says in the Qurʾān:

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

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

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

Rasūl Allāh (S) has said:

**"Visiting a scholar (to gain knowledge) is more loved by Allāh than doing tawāf of the Kaʿbah 70 times, and more excellent than performing Ḥajj and ʿUmrah 70 times. Allāh will raise the status of the one who visits the ʿulamāʾ 70 times, and send down mercy upon him. The angels will bear witness that Heaven is guaranteed for him."**

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

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

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

### DID YOU KNOW?

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

### KEY POINTS

1. Teachers and scholars are special because they nourish our minds and souls just the way our parents provide us with food to nourish our bodies.

2. Allāh (SWT) will give scholars a special status on the Day of Judgement.

3. Imām Zayn al-ʿĀbidīn (A) has taught us the rights of a teacher in his famous work titled Risālat al-Ḥuqūq.

### IN SUMMARY

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

# 14 THE FIRST REVELATION

**LEARNING OBJECTIVES**

1.When did the first revelation occur?

2.Where did it occur?

3.What verses were revealed?

4.Who were the first people to accept Rasūl Allāh (S) as a messenger of Allāh (SWT)?

MY NOTES

## THE FIRST REVELATION

Rasūl Allāh (S) used to spend a lot of his time praying in a cave that was in a mountain overlooking the Kaʿbah, some 3 miles north of Makkah. This cave is called Ghār Ḥirāʾ (Cave of Ḥiraʾ) and the mountain is called Jabal Nūr (Mountain of Light). Sometimes Rasūl Allāh (S) would stay in the cave praying for several days continuously and his wife Sayyidah Khadījah or Imām ʿAlī (A), whom Rasūl Allāh (S) had raised like a son, would bring him some food and water.

One night when he was in the Cave of Ḥiraʾ, he heard a voice calling his name and suddenly there was a dazzling light in the cave. Rasūl Allāh (S) sat at his place calmly and the Angel Jibrāʿīl (A) brought Allāh (SWT)'s revelation to him.



Angel Jibrāʿīl came very close to Rasūl Allāh (S) and asked him to recite the first 5 āyāt of surat al-ʿAlaq (sūrah 96):

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read! In the name of your Lord who created: He created man from a clinging form. Read! Your Lord is the Most Bountiful, One who taught by [means of] the pen, who taught man what he did not know. [96:1-5]

**ACTIVITY**

Memorise the first 5 verses of sūrat al-ʿAlaq (sūrah 96) as a class.

## MABʿATH (OR BIʿTHAH)

When Rasūl Allāh (S) had finished reciting these āyāt, the angel Jibrāʾīl said: 'O Muḥammad! There is no doubt that you are the Messenger of Allāh and I am his angel Jibrāʾīl.' After saying this, the angel disappeared.

This event told Rasūl Allāh (S) that it was now time to start his mission. He was 40 years old. The date was the 27th of Rajab.

For the next 23 years the angel Jibrāʾīl would keep visiting Rasūl Allāh (S) and revealing different parts of the Qurʾān until it was complete. Allāh (SWT) blessed Rasūl Allāh (S) with such a memory that whatever he heard only once from Jibrāʾīl, it remained in his heart forever.

The start of the mission of Rasūl Allāh (S) when he was 40 years old is known as mabʿath or biʿthah. Both the words mean 'The Rising'.

Rasūl Allāh (S) preached Islam in Makkah for 12 years and then migrated to Madīnah (what is known as the Hijrah) and he then lived and preached in Madīnah for 11 years until his passing away in 11 AH.

After the first revelation, Rasūl Allāh (S) left the cave to return home and told his wife Sayyidah Khadījah and his cousin Imām ʿAlī what had happened. They both believed in him immediately and they became the first woman and man to bear witness to the prophethood of Rasūl Allāh (S).

**DID YOU KNOW?**

1. There are many ways in which Allāh (SWT) communicates with his messengers.

2. Sometimes Allāh (SWT) communicates through a dream, like the dream of Nabī Ibrāhīm to sacrifice his son.

3. At other times, He speaks to the messenger through a means, like when He spoke to Nabī Mūsā through a burning bush.

4. The most common form of communication is through the angel Jibrāʾīl.

**KEY POINTS**

1. Rasūl Allāh (S) visited Ghār Ḥirāʾ on Jabal Nūr regularly to meditate and worship Allāh (SWT).

2. One day, when he was 40 years old, Angel Jibrāʾīl came to him and revealed the first 5 verses of sūrat al-ʿAlaq.

3. This signified the start of his mission (mabʿath or biʿthah) as a messenger of Allāh (SWT).

**IN SUMMARY**

1. What is Ghār Ḥirāʾ? Where is it?
2. Why did Rasūl Allāh (S) regularly go to Ghār Ḥirāʾ?
3. When did the first revelation take place? Which verses were revealed?
4. Who were the first people to accept Rasūl Allāh (S) message?

# 14 HONESTY & TRUTHFULNESS

**LEARNING OBJECTIVES**

1.Why must we always speak the truth?

2.What do the Maʿṣumīn (A) say about honesty?

3.In what circumstances would we be allowed to lie?

MY NOTES

## WE MUST ALWAYS BE TRUTHFUL

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

**Q: What is honesty?**

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

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

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

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

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

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

**ACTIVITY**

In sūrat al-Muʾminūn (Chapter 23 of the Qurʾān), Allāh (SWT) describes the qualities of a true believer. In small groups, read the translation of the first 11 verses of this sūrah and list down the qualities of a muʾmin.

## LYING IS PERMISSIBLE IN SOME SITUATIONS

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

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

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

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

Rasūl Allāh (S) said:

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

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

**"O ʿAlī, Allāh even likes a lie for the sake of peace and dislikes truth that spreads mischief."**




**DID YOU KNOW?**

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

**KEY POINTS**

1. Allāh (SWT) loves those who are always honest.

2. Honesty means never lying or cheating others. An honest person is brave and courageous because he is not afraid of speaking the truth.

3. We are allowed to lie in certain situations, such as when saving the life of an innocent person, reconciling two people or hiding our own sins.

**IN SUMMARY**

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

# 15 PAVING THE WAY: THE IMAM OF OUR TIME

**LEARNING OBJECTIVES**

1.Who is Imām al-Mahdī (A)?

2.What are some of his titles?

3.How can we show our love and loyalty to Imām al-Mahdī (A)?

4.When will Imām al-Mahdī (A) re-appear?

MY NOTES

## IMĀM AL-MAHDĪ (A)

Imām al-Mahdī is the Imām of our time. His name is Muḥammad, the same as Rasūl Allāh (S), but we refer to him using his titles rather than his name.

Imām al-Mahdī (A) has many titles. We looked at some of these in part 1. Some of the other titles of Imām al-Mahdī are:

* **al-Muntaẓar** (the Awaited one)
* **al-Muntaẓir** (the Awaiting one)
* **Ṣāḥib al-Zamān** (the Master of the Age)

Imām al-Mahdī was born in Sāmarrāʾ on 15th of Shaʿban 255 AH. Sāmarrāʾ is a city in Iraq. His father and grandfather were both forced to live in this city so that the ʿAbbāsid caliphs could closely monitor their activities.




The ʿAbbāsids knew that Imām al-Mahdī (A) was going to be born in the progeny of Rasūl Allāh (S). For this reason, they kept the Imām's father and grandfather imprisoned and under close supervision. However, Imām al-Mahdī (A)'s birth was miraculous as his mother did not show any signs of pregnancy. This kept the Imām (A) safe from his enemies.

Imām al-Mahdī's father and grandfather were both poisoned by ʿAbbāsid caliphs in Sāmarrāʾ and are also buried there.

Imām al-Mahdī (A) also went into ghaybah in this city, after performing ṣalāt al-mayyit for his Holy father Imām al-ʿAskarī (A).

Our Imām (A) is still in ghaybah and no one except Allāh (SWT) knows when he will reappear. We should always pray for his safety and reappearance, so that he may come and make this world a better place.

**ACTIVITY**

We looked at 3 titles of Imām al-Mahdī earlier in this book. Look for the chapter Paving The Way… in Tārīkh Part 1 and list them down, together with their meaning.

## HOW DO WE SHOW OUR LOVE AND LOYALTY TO THE IMĀM?

As the Shīʿah (true followers) of the Imām, it is our responsibility to remember him often, and to pray for his safety.

There are various **adʿiyāʾ** (plural of **duʿāʾ**) for his safety and well-being. There include:

**- Duʿāʾ al-Aḥad** - This duʿāʾ is to be recited after ṣalāt al-Fajr. Whoever recites this duʿāʾ after ṣalāt al-Fajr for 40 consecutive mornings will be with the Imām (A) when he re-appears.

**- Duʿāʾ al-Nudbā** - It is recommended to recite this duʿāʾ every Friday, as well as on the day of ʿĪd. (Remember that Friday is also considered a day of ʿĪd!)

**- Ziyārah** of the Imām (A) after every ṣalāh.

We should also pray to Allāh (SWT) to hasten the re-appearance of the Imām (A) so that he may improve the affairs of the Muslims and fill the world with peace and justice.

Whenever the name of the Imām (A) is mentioned, we should stand up and put our right hand on our head to show our respect to the Imām.

Just as we give charity (**ṣadaqah**) for the protection of our family, we should also give charity for the safety of the Imām (A).

To show the Holy Imām (A) that we are his sincere followers, we should frequently recite the Holy Qurʾān and perform ḥajj and ziyārah on his behalf. We should also remember him by sending ṣalawāt on him.

**DID YOU KNOW?**

The city of Sāmarrāʾ was founded by the ʿAbbāsid Caliph al-Muʿtaṣim in 221 AH - 4 years before the birth of Imām al-Mahdī (A).

Al-Muʿtaṣim built this beautiful city as his new capital.

The official name of this new city was **Surra man raʾā** which means '**a joy for all who see it**'. This name was shortened to Sāmarrāʾ.

**KEY POINTS**

1. Imām al-Mahdī (A) is the Imām of our time. This is why he is known as **Ṣāḥib al-Zamān.**

2. He is also known as **al-Muntaẓar** (the awaited one) and **al-Muntaẓir** (the waiting one).

3. He was born in **Sāmarrāʾ** , a city in Iraq.

4. We must constantly remember the Imām (A) by praying for his safety and reappearance.

5. No one except Allāh (SWT) knows when he will reappear.

**IN SUMMARY**

1. Where was Imām al-Mahdī (A) born?
2. What are the names of his father and grandfather?
3. Why did his father and grandfather live in Sāmarrāʾ?
4. List any 3 titles of the Imām (A) with their meanings.
5. How can we show our love and loyalty to the Imām of our time?
6. When will the Imām (A) re-appear?

# 15 THE QUALITIES & NECESSITY OF IMĀMAH

**LEARNING OBJECTIVES**

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

MY NOTES

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

Imām al-Ṣādiq (A) said:

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

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




**GROUP ACTIVITY**

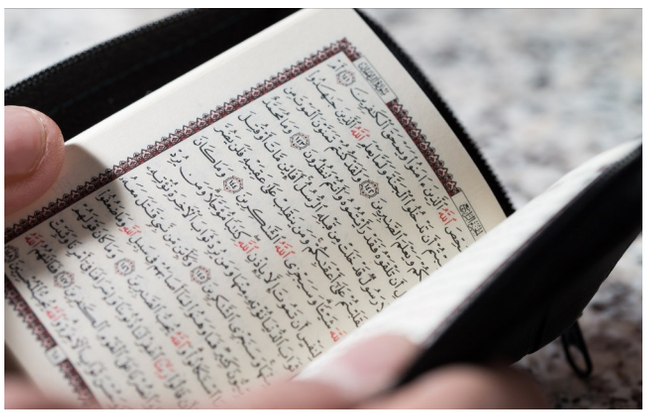
Read verses 21:73 and 32:24. What characteristics and responsibilities of an Imām have been mentioned?

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

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

MY NOTES

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



However, Muslims still needed leaders who were guided by Allāh (SWT) to teach them the correct interpretation of the Qurʾān and the Sunnah of the Holy Prophet (S) after his passing away. The Holy Prophet (S) had spent 23 years as a prophet among idolaters, to establish the religion of Islam and the Qurʾān as the truthful word of God. Following him, there would be a need for guides who were also familiar with the true meanings of the Qurʾān and its correct interpretation, otherwise people would take the wrong meanings from the Qurʾān and the message of the Qurʾān would become corrupted like the previous Heavenly Books.

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

**"There is one among you who will fight to establish the (correct) interpretation (taʿwīl) of this Qurʾān, just like I fought to establish its revelation (as true)."**

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

**"I leave behind me two weighty things, the Book of Allāh, which is a string stretched from the heaven to the earth; and my progeny, my Ahl al-Bayt. Verily Allāh, the Merciful, the Aware, has informed me that these two will never be separated from each other until they meet me at the Fountain of Abundance (the Ḥawḍ of Kawthar, a spring in Heaven)."**

## THE SPIRITUAL NECESSITY OF THE IMĀM

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

# 15 THE QUALITIES & NECESSITY OF IMĀMAH

MY NOTES

## NECESSARY QUALITIES OF AN IMĀM

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

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

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

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



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

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

The Holy Prophet (S):

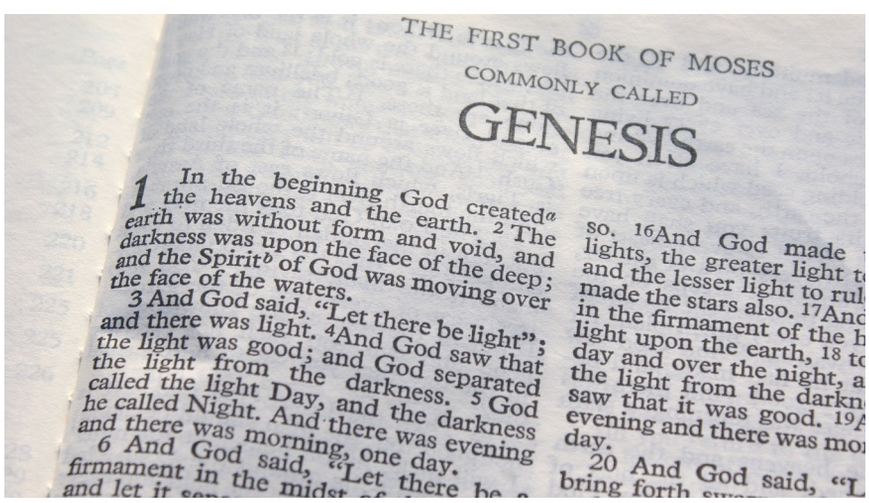
**"The (Islamic) religion will continue until the Hour (the Day of Judgment), having twelve caliphs for you, all of them will be from Quraysh."**

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

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

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

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



THE FIRST BOOK OF MOSES
COMMONLY CALLED
GENESIS

1 In the beginning God created[a] the heavens and the earth. 2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit[b] of God was moving over the face of the waters.
3 And God said, "Let there be light"; and there was light. 4 And God saw that the light was good; and God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.
6 And God said, "Let there be a firmament in the midst
so. 16 And God made
lights, the greater light t
and the lesser light to rul
made the stars also. 17 And
in the firmament of the h
light upon the earth, 18 t
day and over the night, a
the light from the darkn
saw that it was good. 19
evening and there was mo
day.
20 And God said, "L
bring forth

### IN SUMMARY

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

### DID YOU KNOW?

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

### KEY POINTS

1. The 12 Imāms, as the successors to the Holy Prophet (S), have a greater station of closeness to Allāh (SWT) than all of the prophets and messengers, apart from the Holy Prophet (S).

2. With the passing away of Holy Prophet (S), revelation came to a complete end. Apart from this, the Imāms continued to fulfill all the other responsibilities of the Holy Prophet (S).

3. An Imām during his Imāmate, is the spiritual connection between Allāh (SWT) and His creation. Divine grace and provisions are sent down to the world through the means of the Imām.

4. The Imām must possess certain characteristics: a) He is the most knowledge human being and has complete understanding of the Qurʾān in all its depths; b) he is maʿṣūm; c) he is Divinely appointed; d) he has the loftiest ethics and is free from the love of the world.

# ACTIVITY PAGE

## GUESS WHO?

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

_____

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

_____

3) I was imprisoned in the smallest and darkest of prisons. My name is also the name of one of the Ūlūʾl-ʿAzm prophet. I am:

_____

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

_____

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

_____

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

_____

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

_____

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

_____

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

_____

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

_____

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

_____

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

_____

# 16 BACKBITING

## WHAT IS GHĪBAH?

Ghībah is backbiting.

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

Imām Jaʿfar al-Ṣādiq (A) defined it by saying: **"Ghībah is to reveal (the evil) about a Muslim which Allāh has kept hidden."**

The Holy Qurʾān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

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

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

***"Ghībah* is a sign of a hypocrite (*munāfiq*)."**

***"The most disgusting habit to Allāh is backbiting."***

Imām Jaʿfar al-Ṣādiq (A) said:

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

**LEARNING OBJECTIVES**

1. What does backbiting mean?
2. Why is backbiting ḥarām?
3. What does the Qurʾān say about backbiting?

MY NOTES

**ACTIVITY**

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

# 16 BACKBITING

**DID YOU KNOW?**

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

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

MY NOTES

**KEY POINTS**

1. Ghībah means **backbiting**, which is saying something negative about another person in their absence.

2. Ghībah is **ḥarām**, and the Qurʾān likens it to eating the flesh of one's dead brother.

3. When we hear someone backbiting, we **must** stop them or walk away.

## WHY IS BACKBITING ḤARĀM?

Imām ʿAlī (A) has said:

**"One who listens to backbiting is like one who backbites."**

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

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

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

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

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



**IN SUMMARY**

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

# 17 MISERLINESS

## DON'T BE A MISER!

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

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

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

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

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

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

هَاأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

Ah! There you are, being invited to spend in the way of Allāh;
yet among you there are those who are stingy; and whoever is stingy is stingy only to himself.
Allāh is the All-sufficient, and you are all-needy,
and if you turn away He will replace you with another people, and they will not be like you. [47:38]

**LEARNING OBJECTIVES**

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

MY NOTES

**ACTIVITY**

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

# 17 MISERLINESS

**DID YOU KNOW?**

*Rasūl Allāh* (S) says:
***'The most miserly of all people is the one who hears my name but is too miserly to even recite salawāt!'***

MY NOTES

## A MISER IS NOT JUST STINGY WITH HIS WEALTH!

Rasūl Allāh (S) said:

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

Imām al-Mahdī (A) says:

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

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

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

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

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



**Remember:**

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

**KEY POINTS**

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

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

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

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

**IN SUMMARY**

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

# 18 NEIGHBOURS

## MAINTAINING GOOD RELATIONS WITH NEIGHBOURS

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

Allāh (SWT) says in the Qurʾān:

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

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

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

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

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



**LEARNING OBJECTIVES**

1.Why is it necessary to maintain good relations with our neighbours?

2.How can we maintain good relations with our neighbours?

3.What are the rights of a neighbour?

MY NOTES

**ACTIVITY**

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

# 18 NEIGHBOURS

**DID YOU KNOW?**

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

MY NOTES

## RIGHTS OF NEIGHBOURS

Imām Zayn al-ʿĀbidīn (A) explains the rights of neighbours in his duʿāʾ for his neighbours and friends. In this duʿāʾ, which can be found in Saḥīfah al-Sajjādiyyah, he prays to Allāh (SWT) to give him the ability to:

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

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

Rasūl Allāh (S) has said:

**"Neighbours are of 3 kinds:**
**1. One who has got one right over you**
**2. One who has got two rights over you**
**3. One who has got three rights over you**
**The neighbour who has 3 rights over you is the one who is a Muslim and a relative. The neighbour who has 2 rights over you is the one who is either a Muslim or relative. The neighbour who has 1 right over you is the one who is neither a Muslim nor a relative."**

Rasūl Allāh (S) also said:

**"That person is not from me who sleeps contentedly while his neighbour sleeps hungry."**

**KEY POINTS**

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

2. Imām Zayn al-ʿĀbidīn (A) has taught us the rights of a neighbour in his duʿāʾ for neighbours in Saḥīfah al-Sajjādiyyah as well as in Risālat al-Ḥuqūq.

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

**IN SUMMARY**

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

# 19 VISITING THE SICK

## VISITING A SICK PERSON IS CALLED ʿIYĀDAH

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

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

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

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

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

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



**LEARNING OBJECTIVES**

1.What is the meaning of ʿiyādah?

2.Why is it necessary to visit people when they are not well?

3.How should we behave when we visit someone who is not well?

4.How can we help people who are not well?

MY NOTES

**ACTIVITY**

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

# 19 VISITING THE SICK

**DID YOU KNOW?**

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

## RASŪL ALLĀH (S) VISITS A LADY WHO IS ILL

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



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

**KEY POINTS**

1. ʿIyādah means visiting a sick person.

2. In many aḥādīth, we are told that ʿiyādah is a Muslim's right.

3. When we visit a sick person, angels accompany us and pray for us.

4. When visiting a sick person, we should try to cheer them up, and pray for his/her quick recovery. We should also thank Allāh (SWT) for the good health He has given us.

**IN SUMMARY**

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