

# *Steps to Perfection*

An Islamic Curriculum for Children



6

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# PREFACE

*“All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks.” -Nahjul Balagha, Sermon 1*

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (SWT), in the past few years, the Islamic educational field has experienced some great achievements. May Allah bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by School of Ahlul Bait (SAB) and SABA Academy to create a curriculum for Muslims living in the West, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula through the course of developing this curriculum and are grateful to them for their sharing their work.

As teachers, we are blessed to be able to inherit from the Prophets the honorable job of teaching. The Prophet's main mission was to teach and nurture the human being as Allah says in the Quran: “It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom” (62:2). Thus, as individuals who strive for our students, you have two main jobs: to teach our students and to nurture them through these teachings so that they can develop their souls and fulfill the purpose for which Allah has created us. While teaching is the most valued job in the eyes of Allah, it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices that will result in them becoming true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah, be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teachers' guide that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. InshaAllah, the teacher's guide will help you engage students and provide suggestions and ideas for projects to help students better digest the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Usool ad-Deen and Furoo ad-Deen. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually increase in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahlul Bayt (A).

We attempted to include general information we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: Aqaid, Fiqh, History, and Akhlaq. For grades 1-3, the Furoo ad-Deen are included in the Aqaid section, but from grades 4-6, it has been moved to the Fiqh section. This is in order for students to first understand the basics of the Furoo ad-Deen and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Usool ad-Deen and the Furoo ad-Deen, which are analyzed more extensively each year. It is our tenacious belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the history section has a greater emphasis on stories. By introducing the Ma'soomeen through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their heart. The history in Kindergarten focuses solely on the Ahlul Bayt (A). In first grade, the students learn about the first seven Ma'soomeen, and in second grade the last seven. Then, in third grade, they once again review all 14 Ma'soomeen. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Holy Prophet (S).

We attempted to make the Akhlaq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Quran. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use the curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our effort and gives us more strength.

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1

**TAWHEED**

# READING: PROVING THE EXISTENCE OF ALLAH

In 4th grade, we talked about the Fitrah, and how every human being is programmed to know Allah (SWT). As we are programmed to know Allah, we do not need to prove that Allah exists; we *just* need to *remind* ourselves of His existence. The central problem of humanity is two-fold; on the one hand it is in a constant state of distraction from things other than Allah, and on the other, it immerses itself in sin which corrupts the human Fitrah. Distractions and sin are two sides of the same coin and work together in ruining our Fitrah and thus taking us further away from Allah. The corruption of the Fitrah is why so many people come to disbelieve in Allah.

In 5th grade, we learned that the entirety of creation is evidence that somebody created this world and helps it function properly. You probably remember the story of the lady with the spinning wheel.

Just like the lady used her logic that a simple wheel could not spin unless someone spun it, so this world with its complexities must have someone running it.

Therefore, we know that:

1. The human being has a Fitrah
2. The design in this world is a sign that there must be a Designer (i.e. a Creator)

Let's take a deeper look at these two concepts.

## **A Deeper Look at the Fitrah: The Two Babies**

Imagine a conversation between two babies in their mother's womb.

One asked the other, "Do you believe in life after delivery?"

The other replied, "Why, of course. There has to be something after delivery. Maybe we are here to prepare ourselves for what we will become later."

"Nonsense" said the first. "There is no life after delivery. What kind of life would that be?" The second said, "I don't know, but there will be more light than here. Maybe we will walk with our legs and eat with mouths. Maybe we will have other senses that we can't understand now."

The first replied, "That is absurd. Walking is impossible. And eating with our mouths? Ridiculous! The umbilical cord supplies nutrition and everything we need. But the umbilical cord is so short. Life after delivery is logically impossible."

The second insisted, "Well, I think there is something, and maybe it's different than it is here. Maybe we won't need this physical cord anymore."

The first replied, "Nonsense. And, moreover, if there is life, then why has no one has ever come back from there? Delivery is the end of life, and after delivery, there is nothing but darkness and silence and oblivion. It takes us nowhere."

"Well, I don't know," said the second, "but certainly we will meet Mother and she will take care of us."

The first replied “Mother? You actually believe in Mother? That’s laughable. If Mother exists, then where is She now?”

The second said, “She is all around us. We are surrounded by her. We are of Her. It is in Her that we live. Without Her, this world would not and could not exist.”

To which the second replied, “Sometimes, when you’re in silence and you focus and you really listen, you can perceive Her presence, and you can hear Her loving voice, calling down from above.”

The first one said, “Well I don’t see Her, so it is only logical that She doesn’t exist.”

## **The Proof from Design**

One day, two friends were walking down the street when they stumbled across a book lying on the sidewalk. One of them, Ali, picked it up and thought, “Wow! This looks like an interesting book!” As he flipped through the pages, he saw that this was a book about cool animals in the universe and how they live. He turned the book over to see who the amazing author was, but couldn’t find the author’s name anywhere.

His friend said, “Well, maybe it doesn’t have an author. Maybe this book just came into existence by chance. Maybe a tree fell over and accidentally became paper, and the paper flew in the air, and some ink happened to spill and turn into things that looked like letters, which then, by chance, got stuck together and made words, which then, by chance, made sentences, which then, by chance, became a page, which then turned into a great book -- by chance.”

Ali looked at his friend’s face in shock and confusion, but it was completely serious. He burst into laughter and said, “You must be out of your mind!”

His friend could no longer contain his laughter and also started laughing and said, “I know! Those people who think this world was created without a Creator must *really* be out of their minds! I mean, look how many amazing things are in this world! They must have come from someone amazing. We’re so lucky for all these blessings from Allah.”

This story is an example of the Proof from Design. The proof from design is as follows:

1. There is design in the world
2. Every designed entity needs a Designer  
= Therefore, the world must have a Designer

A good example is the same way a designed object, such as a watch, cannot come into existence without an intelligent creator or designer. It is impossible for this world and all its intricate design to exist without a Designer (Creator), and that Creator is Allah (SWT).

In fact, the need the world has for Allah is incomparable to the need a watch has to its maker or designer. Once a watchmaker has made a watch, the watch functions independently. But the world and all that which is in it, is just as much in need of Allah right now as it was at the time of creation.

InshaAllah, in upcoming years, we will take a deeper look at this proof.



# LESSON 2: AS-SIFAAT ATH-THUBUTIYA

As-Sifaat ath-Thubutiya are the qualities (also called “attributes”) that are positive, that is, they are true of Allah. The opposite of this is as-Sifaat as-Salbiyya, which are the negative attributes of Allah, that is, they are not true for Allah. There are many as-Sifaat ath-Thubutiya and as-Sifaat as-Salbiyya but in this lesson as well as the next, we are going to learn only about eight of each type.

Eight of the as-Sifaat ath-Thubutiya are:

1. Al-Qadeem
2. Al-Qadeer
3. Al-‘Aleem
4. Al-Hayy
5. Al-Mureed
6. Al-Mudrik
7. Al-Mutakallim
8. As-Sadiq

1. Allah is al-Qadeem means ‘Allah is Eternal’. When we say Allah is eternal we mean He neither had a beginning or a birth and nor will He ever have an end. Allah created time and the world and therefore, one one sense, Allah is “outside” time. Therefore, it is meaningless to ask how Allah was before time or after time.

Allah says in the Quran:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things.

- Surah al-Hadid, 57:3

فَاطْرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

The Originator of the heavens and the earth, He made for you spouses from your own selves, and mates of the cattle, by which means He multiplies you. Nothing is like Him, and He is the All-hearing, the All-seeing.

- Surah ash-Shura, 42:11

2. Allah is al-Qadeer means “Allah is All-Powerful” or “Allah is Omnipotent.” Omnipotent is One who has power to do all things within the realm of possibility. When we say Allah is al-Qadeer it means Allah has no restriction on what He chooses to do. He has power and control over everyone and everything. Allah says in the Quran:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His command, when He intends [to do] something, is only to say to it: ‘Be!’ and it is.

- Surah Ya Sin, 36:82

3. Allah is al-‘Aleem means “Allah is All-Knowing” or “Allah is Omniscient.” Omniscient is One who knows everything and nothing remains hidden from Him. When we say Allah is al-‘Aleem it means nothing can ever remain a secret from Allah. Allah knows even our deepest thoughts and feelings. Allah says in the Quran:

الَّذِينَ تَرَى أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Have you not regarded that Allah knows whatever there is in the heavens and whatever there is in the earth? There is no secret talk among three, but He is their fourth [companion], nor among five but He is their sixth, nor less than that, nor more, but He is with them wherever they may be. Then He will inform them about what they have done on the Day of Resurrection. Indeed Allah has knowledge of all things.

- Surah al-Mujadilah, 58:7

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

He [even] knows the treachery of the eyes [when you look secretly], and what the chests hide [i.e. what you hide in your hearts].

- Surah Ghafir, 40:19

4. Allah is al-Hayy means “Allah is the Ever-Living”. When we say Allah is al-Hayy we mean the One who never dies. Allah created life and death so it is not possible for Him to be born or to die. In fact, Allah does not even sleep or remain absent for even a blink of an eye. Allah says in the Quran:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ ...

He, who created death and life...

- Surah al-Mulk, 67:2

... لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ...

...Neither drowsiness overcomes Him nor sleep...

- Surah al-Baqarah, 2:255

5. Allah is al-Mureed means “Allah does as He pleases.” However Allah being al-Mureed does not mean that Allah will do anything without wisdom or without a good reason. Even if something that Allah does makes no sense to us, there is still a very good reason for which Allah does everything because He is All-Wise and He loves His creation very much. When we say Allah is al-Mureed we mean to say that Allah is not forced to do anything by anyone or anything. It is impossible for anyone to force Allah to do anything. Allah says in the Quran:

... إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Indeed Allah does whatever He wishes.

- Surah al-Hajj, 22:18

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He is not questioned about what He does, but they will be questioned.

- Surah al-Anbiya, 21:23

6. Allah is al-Mudrik means ‘Allah is All-Aware’. When we say Allah is al-Mudrik, we mean Allah sees and hears everything though He has neither eyes nor ears. Allah is not a physical body. He created all physical bodies. But nothing escapes Allah. Allah is so powerful that He can see everything without needing eyes or light and He can hear everything – even what we are thinking – without needing ears or sound. Allah says in the Quran:

... عَالَمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي  
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ  
لَا فِي كِتَابٍ مُبِينٍ

The Knower of the Unseen, not [even] an atom's weight escapes Him in the heavens or in the earth; nor [is there] anything smaller than that or bigger, but it is in a manifest Book.

- Surah Saba, 34:3

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي  
الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ  
فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ  
مُبِينٍ

With Him are the treasures of the Unseen; no one knows them except Him. He knows whatever there is in land and sea. No leaf falls without His knowing it, nor is there a grain in the darkness of the earth, nor anything fresh or withered but it is in a manifest Book.

- Surah al-An'am, 6:59

miracles of Rasulullah (S) is that when he picked up pebbles from the ground, the pebbles would do tasbeeh of Allah (i.e. praise Allah) in his palm. Allah would allow the pebbles to speak. On the Day of Judgment, Allah will command our hands and legs and skin to speak and it will speak and say what we did. Allah says in the Quran:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ  
رِجْلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

Today We shall seal their mouths, and their hands shall speak to Us, and their feet shall bear witness concerning what they used to earn.

- Surah Ya Sin, 36:65

وَقَالُوا لَجُلُودِهِمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ  
الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ  
تُرْجَعُونَ

They will say to their skins, "Why did you bear witness against us?" They will say, "We were given speech by Allah, who gave speech to all things." He created you the first time, and to Him you are being brought back.

- Surah Fussilat, 41:21

7. Allah is al-Mutakallim meaning that "Allah is the Master of Speech." This means that Allah does not need a mouth or tongue or any means to speak or communicate with His Angels, prophets or any creation. When Allah wishes to communicate directly with anyone or anything, He can create speech in any object and it will speak what He wills and as He wills. For example, Allah spoke to Nabi Musa (A) through a burning tree and when Rasulullah (S) went for the Mi'raj, Allah spoke to him directly from behind a "Curtain of Light."

Similarly, Allah can make any inanimate object speak as well. For example, one of the

8. Allah is as-Sadiq means "Allah is always Truthful." When we say that Allah is as-Sadiq we mean that Allah never breaks His promise. Some Muslims say that because Allah can do as He pleases, He may even decide to put all the evil people in paradise on the Day of Judgment and all the good people in Hell. We the Shi'a of the Ahlul Bayt (A) say this is impossible because Allah has promised to put the good in Jannah and the evil in Jahannam and Allah never lies or breaks His promise. Allah says in the Quran:

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ

[This is] a promise of Allah: Allah does not break His promise, but most people do not know.

- Surah Rum, 30:6

... وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

...and who is more truthful in speech than Allah?

- Surah an-Nisa, 4:87

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ  
حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

But those who have faith and do good deeds, We will make them enter into gardens with streams running in them, to remain in them forever - a true promise of Allah, and who is truer in speech than Allah?

- Surah an-Nisa, 4:122

It is thus true that Allah can do what He wants, but because Allah is All-Good and truthful, He will never break His promise.

### **How Yusuf Learnt the as-Sifaat ath-Thubutiyya**

“What does “Allah is al-Qadeem” mean?” Yusuf asked his Mom. His mom told him that there was a time when Yusuf did not exist. He was not even born. Then he was born and that was the beginning of his life. Yusuf had now grown and will continue growing older until one day he will become an old man. And finally, like all human beings, Yusuf will one day die and go back to Allah, his Creator and that will be the end of Yusuf’s life on earth.

Allah is al-Qadeem, Yusuf’s mother explained, meaning that He was not born, will never change or grow old. Simply put, He will never die or cease to exist.

One night. Yusuf woke up from his sleep and he looked very scared. When his mom asked him what the matter was, he replied that he had a bad dream about a big monster. Yusuf wanted his superman toy in bed with him so that if the monster came back, superman could fight him since he is so strong.

Yusuf’s mom told him that he could keep his superman toy with him but superman is not real. If he wants someone really strong and powerful to help him, he should ask Allah, who is al-Qadeer. No one and nothing is more powerful than Allah who is al-Qadeer.

The next day, Yusuf’s mom wanted to check if Yusuf understood that Allah is al-‘Aalim in which He knows everything, even our secrets and what we whisper. Yusuf’s mom had taught Yusuf a poem:

He knows when you are good and when  
you are bad.

He knows if you are telling the truth and  
when you are lying.

He knows when you are happy and when  
you are sad.

He knows when you need help and He  
helps you.

He knows everything.

So now to test him, Yusuf’s mom gave him a big present and told him, “you can only open the present in a place where no one can see you.”

Yusuf thought this would be very easy. He took the present and ran upstairs, but his father was there. So Yusuf ran into the garden, but the birds were there. He

thought for a moment then he ran down into the basement and hid under the stairs as he looked around.

At last there was no one there. He was just about to open the present when suddenly he remembered what his mom had told him: Allah is al-‘Aleem. Yusuf went back to his mom without opening the present. His mom asked him, “why didn’t you open the present?” and he replied, “It’s no use. There is no place where Allah cannot see me, Allah knows everything, Allah is al-‘Aleem.” Yusuf’s mom was very pleased with his reply and gave him a big hug! She then said Yusuf could open the present, as that was his prize!

One day Yusuf and his parents decided to go on a holiday. Before they could go they had to arrange for someone to look after Yusuf’s pet fish and feed it otherwise it would die.

Yusuf’s mom explained to Yusuf that just as the fish needed someone to look after it, we need someone to look after us. She then asked Yusuf if he knew who was looking after them all. He replied “Allah!”

“That’s correct!” replied Yusuf’s mom. “How come Allah is al-Hayy and He never dies?” asked Yusuf. “Well,” replied his mom, “without Allah, everything in the world and the whole universe would die. Everything and everyone needs Allah all the time. So Allah can’t die. Dying means going back to Allah. If Allah died, who would He go back to? And who would everyone go back to after they died? Allah created life and death but He is not like anything or anyone that is born or dies. He is al-Hayy, the Ever-Living.”

Now when they came back from their holiday, Yusuf really wanted a cat. So he prayed to Allah but he did not get one. He

was very sad because he thought Allah was not listening to him.

The next day Yusuf went to his friend’s house, he was very happy to see a cat there so he started playing with it and wished Allah would listen to him and let him have a cat. Suddenly he started feeling sick.

The reason was because he was allergic to cats. That was perhaps the reason why Allah did not answer his prayer.

Now Yusuf understood that Allah is al-Mureed, He can do whatever He wants but He always does what is good for us only.

One day, Aamina, Yusuf’s sister asked her mom if she could go outside and play. Her mom said she could but only after she cleaned her room.

So Aamina went up to clean her room. When she got there she shut the door so that no one could hear what she was doing and started saying to herself that no one would know if she just threw all her things in the cupboard.

She suddenly stopped because she remembered that although her mom could not hear and see what she was doing, Allah is al-Mudrik and He could hear and see her.

Aamina was sorry and asked Allah for forgiveness and cleaned her room properly. Aamina went and gave her mom a big hug for teaching her that Allah is al-Mudrik and can see and hear everything.

Aamina’s mom told her, “you are never alone. Allah is always with you. He will always listen to you when you want to talk to Him and He knows when you are sad or want Him to help you.”

At bedtime, both Yusuf and Aamina asked their mom to tell them a story. Their mom told them a story about Rasulullah (S):

One day, the people of Makkah asked Rasulullah (S) to prove to them that he was really a messenger of Allah. So Rasulullah (S) picked up some pebbles from the ground. And all of a sudden, the pebbles began doing tasbeeh of Allah and saying, "Muhammad is the Messenger (Rasul) of Allah!"

The people were amazed to witness this miracle. Some of them accepted Rasulullah (S)'s message and others refused and said, "this is magic!" because they were arrogant and did not want to accept the miracle.

When Yusuf heard this story, he asked his mom, "how come the pebbles could talk when they are not alive?"

"Allah made them talk," replied Yusuf's mom. "This is because Allah is al-Mutakallim. He can create sound and speech in anything. When Allah commands anything to speak, it will always speak and say what Allah wants it to say."

One day, Yusuf and Aamina's mom wanted to teach her children never to tell lies and always keep their promises.

"Do you know why Allah is as-Sadiq and He never lies or breaks His promise and why the prophets (anbiya) of Allah and the Imams never lied?" asked mom.

"No, please tell us," replied the children.

"Well it's like the story of the boy and the wolf," replied their mom. And she began to tell them a story:

Once upon a time there lived a boy whose father had told him to look after the sheep on the hill. The boy was sitting watching the sheep and was very bored so he decided to play a trick.

He began to shout at the top of his voice, "Wolf! Wolf!" When his father and other people in town heard this, they ran up to the hill to help the boy.

When they got to the top they saw no wolf but just the boy sitting there laughing. They were very angry and told him that it was wrong to lie. The boy did not listen and did the same thing the next day.

On the third day a wolf really appeared! When the boy cried, "Wolf! Wolf! Help me!" but no one listened because they thought he was joking again. But the wolf was really there and it killed all the sheep and attacked the boy.

So when a person lies, people stop believing him or her.

Allah wants us to believe Him and trust Him. That is why Allah is as-Sadiq. Allah also wants us to become truthful so that other people would believe us. Rasulullah (S) started preaching Islam when he was 40 years old. But he had never lied since he was born and everyone called him as-Sadiq (the Truthful) and al-Amin (the Trustworthy). So it was easy to believe him when he began preaching the message of Islam.

# WORKSHEET 1.2

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## As-Sifaat ath-Thabutiya

Match each as-Sifaat ath-Thabutiya with its meaning.

- |                  |                             |
|------------------|-----------------------------|
| 1. Al-Qadeem     | A. The Ever-Living          |
| 2. Al-Qadeer     | B. The All-Powerful         |
| 3. Al-‘Aleem     | C. The Truthful             |
| 4. Al-Hayy       | D. The Master of Speech     |
| 5. Al-Mureed     | E. The All-Aware            |
| 6. Al-Mudrik     | F. The All-Knowing          |
| 7. Al-Mutakallim | G. The Eternal              |
| 8. As-Sadiq      | H. Allah does as He pleases |

Correct the following sentences:

1. When we say Allah is eternal, this means that he has a birthday, but will never die.

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2. Since Allah is Al-Mureed, if He wishes, He can put all the good people in hell and bad people in Heaven.

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3. Allah is Al-Mutakallim, so when He wants to speak, He uses his tongue.

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4. Allah is Al-Mudrik, so He sees things through His eyes and hears through His ears.

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5. Allah is Al-‘Aleem. He knows everything, except those secrets we keep in our hearts.

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# LESSON 3: AS-SIFAAT AS-SALBIYYA

As-Sifaat as-Salbiyya is the opposite of as-Sifaat ath-Thubutiya. These are the attributes (qualities) that Allah does not have and what we can never say about Allah.

Just like as-Sifaat ath-Thubutiya, we will learn about eight as-Sifaat as-Salbiyya:

1. Shareek
2. Murakkab
3. Makan
4. Hulool
5. Mahal al-Hawadith
6. Mar'ee
7. Ihtiyaa
8. As-Sifaat az-Zaa'idah

1. **SHAREEK** means Allah has no partner. By partner we mean another god who helps Him create or manage the world. Allah is One and Only One and Alone and there is no other God but Him. He does not have and does not need a partner, a spouse, a child, or anyone. He is the only Creator and everyone and everything else is His creation. All the Prophets and Messengers of Allah came to tell people not to worship anyone except Allah and not to make anyone a partner of Allah. To believe anyone is a partner of Allah is called "shirk" and it is a great sin. Allah says in the Quran:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ  
إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

When Luqman (a very wise man) said to his son, as he advised him: 'O my son! Do not ascribe any partners to Allah. Polytheism (shirk) is indeed a great injustice.'

- Surah Luqman, 31:13

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ  
يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Indeed Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah has indeed fabricated [a lie] in great sinfulness.

- Surah an-Nisa, 4:48

2. **MURAKKAB** means Allah is not made up of anything. Everything is made up of something except Allah. For example, we are made up of flesh and bones and blood, and so on. A car is made up of metal and plastic and rubber, and so on. A computer is made up of wires and metal and plastic. It is not possible for Allah to be a murakkab (a compound made up other things) because He created everything and already existed before anything else was even made. When we say murakkab is not possible for Allah we also mean that because Allah is not composed of anything, He cannot be divided in any way.

3. **MAKAAN** means Allah is not in any fixed place or location. Makan is not an attribute (sifah) of Allah because He has no physical body that can be at one fixed place. Allah does not reside in any place. He is everywhere. Even when we say the Ka'bah is the House of Allah we mean it is a special house that Allah has blessed and it is a place where Allah wants people to visit during Hajj and to face during Salaah. But Allah does not live in the Ka'bah. He is not up in the heavens or down below the earth. Allah is everywhere at the same time.

4. **HULOOL** means incarnation is not possible for Allah. Incarnation means when a god or spirit comes into a physical body. As such, it means that nothing can enter Allah nor does Allah enter anything or anybody. Some people believe in hulool and say that Allah came to the world in the form of a human being. This is impossible because hulool is one of the as-Sifaat as-Salbiyya and is not possible for Allah.

5. **MAHAL AL-HAWADITH** means Allah is not subject to change. Allah does not change. For example, Allah does not grow old or young. He does not become happy or sad, pleased or angry. When we say Allah is happy with someone, it only means that the person in question is receiving Allah's blessings and rewards. When we say Allah is angry with someone, it means Allah's punishment is on that person. But Allah is not like human beings who change in their moods. That is why on the Day of Judgment, Allah can be very pleased with the good and very angry with the evil at the same time. It only means Allah will reward the good and punish the evil at the same time. Otherwise nothing changes in Allah as such.

6. **MAR'EE** means Allah is not visible. He cannot be seen nor will He ever be seen, because He has no body. Allah can only be recognized by His signs and His creation.

7. **IHTIYAAJ** means Allah is not dependent or in need of anyone or anything. Allah does not depend on anybody nor does He need anything or anyone. Allah created everything out of love and for everything to benefit from

Him but it makes no difference to Him if something exists or not.

8. **AS-SIFAAT AZ-ZAAI'DAH** means Allah's as-Sifaat ath-Thubutiyya are not independent qualities or attributes but they are all one and the same as Who He is. For example when we say that Allah is al-'Aleem, that does not mean that His knowledge is separate from His Existence or that it can increase or decrease. There has never been a time when Allah had less knowledge. Another example would be al-Qadeer. It does not mean that Allah's power is another thing separate from His knowledge or Who He is. Allah is al-Qadeer means that He is Power itself. Every attribute is Who He is.

To understand this better, think of a person who is a philosopher, mathematician, and a scientist at the same time. This person has three jobs, but is still one person, not three. In the same way, Allah, who is the Wise, the Nurturer, and the All-Knowing is one God with all these attributes. These attributes are not separate or extra from His being.

# WORKSHEET 1.3

## As-Sifaat ath-Thabutiya and as-Sifaat as-Salbiyyah

1. The qualities that Allah has are known as as-Sifaat ath- \_\_\_\_\_.
2. The attributes Allah is free from are known as the as-Sifaat as- \_\_\_\_\_.
3. What attribute of Allah is shown in the following example?  
  
Allah made stones in our Holy Prophet's hand speak and bear witness that Muhammad (S) was His Prophet?
4. We have not always been around and will not continue to be forever, at least in this world. What attribute of Allah describes His quality of always having been and will continue to be?
5. Draw a line to match the meanings to the words and write a (+ ) next to the as-Sifaat ath-Thubutiyyah and a ( - ) next to the as-Sifaat as-Salbiyyah:

( ) Shareek	Quality of having a partner
( ) Qadeer	Possessing the power to create speech
( ) Qadim	Quality of having power over everything
( ) Makaan	Quality of being eternal
( ) Mudrik	Attribute of being confined to a place
( ) Mutakallim	Quality of being aware of everything

2

**ADAALAH**

# READING: ADAALAH

In previous grades, we defined justice as putting everything in its proper place. We also defined equality as treating everything the same. In Islam, we believe in Adaalah, justice, and not equality. We said Allah is al-‘Aleem, the Most Knowledgeable, al-Qadeer, the Most Powerful, He is our Rabb, Nurturer, and he is al-Hakeem, the Wise. These attributes make it evident that He is Just and will do everything that is in our best interest to reach perfection.

We also discussed that there is no reason for Him to be unjust, such as ignorance, greed, force, or amusement. Even after learning all of this, one question remains: why is there so much suffering in the world? In this lesson, we will look at some reasons for why suffering exists in the world.

## Why Suffering Exists in the World

The most common argument against the justice of Allah is the constant tragedies and suffering that occur in the world. If Allah is just, kind and loving, why does He let this happen and why doesn't He stop them from happening?

There are several reasons why suffering exists in this world and why even the good and innocent suffer:

1. Suffering caused by Cause and Effect. Our world runs within a system of cause and effect. For example, there may be good reasons why an earthquake or volcanic eruption takes place and even benefits to these occurrences. But our limited knowledge makes us look at only the harm they cause. We don't see the bigger picture and how one event is linked to many other events. Another example would be death. It is a great tragedy for us when our loved ones die. But death is

necessary for the world to continue and for others to come into existence and for humans to change and progress rapidly.

2. Suffering we cause ourselves. Allah has given us freewill and intelligence. But sometimes, knowingly or unknowingly, we make decisions that cause us harm. For example, we dress poorly and go out in the cold. Then we fall ill and suffer because of that decision. This is a suffering we caused ourselves. We may expect Allah not to make the weather cold but that is because we are not thinking of others and how the cold weather helps animals and other creatures of Allah, how it kills a lot of disease and prepares the earth and trees for Spring, how it affects the oceans and the mountains, and so on.

3. Suffering caused by others. Because of the freewill given to us by Allah so that He may test us in this world, sometimes some people hurt others out of greed, fear or simply because they are cruel. They may deny others their rights or even inflict harm on them. For example, out of greed for profit, they may destroy the environment, which in turn may cause a lot of disease and problems for others; or out of greed for wealth and control, they may prevent medical advancements or cheaper medication from becoming available people who are less fortunate. Of course Allah will punish the wrongdoers in the Hereafter but if He stops people from doing any wrong in this world then there would be no freewill and no test for anyone and it would never be known, who is good and who is bad, who helps the oppressed and who oppresses others, and so on. Allah says in the Quran:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ  
لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared in land and sea because of the doings of the people's hands, that He may make them taste something of what they have done, so that they may come back.

- Surah ar-Rum, 30:41

Imam Ali (A) also once said, "if you see a person starving, it is because some has taken his share (by not paying his khums or zakah or giving charity)." This means Allah has provided enough for everyone but some people take or withhold the rights of others.

4. Suffering builds character. When we win, we feel good but it doesn't make us better. When we suffer, especially with it is no fault of our own, it is an opportunity to become better, especially if we have done our best. We always claim to love Allah and have faith in Him. Suffering is a chance for us to show Allah that we really love Him and have faith in Him and that we can prove what we claim. The real nature of hypocrites becomes known during suffering and afflictions. They start blaming Allah and their words and actions show that they never actually had any faith in Allah. People who never suffer are weak and shallow. They are only happy when things are going well for them. Suffering teaches people to be patient, to struggle and to become wiser and learn humility. Instead of being selfish, they begin to help others who may also be suffering like themselves. Allah says in the Quran:

...فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

...maybe you dislike something while Allah places in it an abundant good.

- Surah an-Nisa, 4:19

5. Suffering brings us closer to Allah. When people enjoy a lot of ease and comfort, they forget Allah and become lazy and heedless. They begin to think they are independent of Allah and don't need Him. They may even become proud and arrogant. Allah says in the Quran:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ  
إِنَّهُ سَاءَ لَطِيفٌ خَلْقًا

Indeed man becomes rebellious when he considers himself without need. (96:6-7)

6. Suffering reminds a mo'min or mo'mina that the world is a place of trial. It makes them turn to Allah for help and brings them closer to Allah. Suffering does not drive the faithful away from Allah. It brings them closer to Him because as they give more importance to prayers and asking Allah for help in all things. In many hadiths we are told that Allah only tests those He loves and the more a person increases in faith, the greater his or her test in life will be. Imam Husain (A) once said, if three things were not there, people would not worship Allah: helplessness, sickness and death.

# WORKSHEET 2.1

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## Adalah

1. What is the definition of justice? Give an example of this definition.

2. How is it that we sometimes make ourselves suffer?

3. How do others cause suffering?

4. How does suffering help build our character?

5. How can suffering bring us closer to Allah?

3

**NABUWWAH**

# READING: NABUWWAH

Allah is One, and He is the only One worthy of our obedience and worship. In order for us to reach perfection, Allah has established leadership and guidance for His creation. He has commanded us to follow the Prophet (S), then the Imams (A) and even in the case when our Imam is hidden from us, He has put a system in place for us to continue the stream of divine guidance. In this lesson, we will focus on Prophethood and in subsequent lessons we will learn more other forms of leadership and guidance.

Two men were traveling together and became friends. When they reached their town, one of them invited the other to his house for dinner the next day. However, he did not give him the address or phone number. His friend wanted to go to his house for dinner, but how could he? He did not know how to get there.

When Allah created us, it was for the sole purpose of worshipping Him. If He had not sent down prophets (A) to guide us, how would we have known what to do to please Him? It was because He wanted us to find Him that He sent so many prophets (A) to teach and guide us.

## Who is a Nabi?

A Nabi is a bearer of news. According to Islamic terminology, a Nabi is one who is

sent by Allah to guide mankind to the right path. The word Nabi can come from the root word na-ba-a (نبا), which means to bring news. This is because a Nabi brings news from Allah. It can also be derived from the word Na-ba-wa (نبو), which means to be high. This is because a Nabi is high in the presence of Allah.

A Nabi must have the following qualifications:

1. He must be sent by Allah - There cannot be a self-appointed Nabi
2. 'Ismah – He must be sinless. This means protection against committing sins or making grave mistakes.
3. Mu'jiza – Every Prophet is granted the power of performing mu'jiza (miracles) in order to prove that his message is from Allah.

## Concept of 'ismah

'Ismah (infallibility) is the Islamic concept that those who are appointed by Allah to guide others must be sinless and must never disobey Allah.

All of our prophets were infallible. This does not mean that they were prevented from committing sins. Due to their deep knowledge and faith, they did not commit sins. For example, if you have knowledge that there is poison in a glass of water, even if you are

extremely thirsty, you will not drink that water because you know you will die.

The prophets saw the reality and ugliness of sins, and that knowledge prevented them from performing those sins.

Even the words and actions of prophets (that are called his hadith and sunnah) are very important in understanding Islam. As a result, prophets are always Ma'soom.

### **Meaning of 'ismah**

The word 'ismah means a protection or a covering. It is, therefore, a special grace (*lutf*) of Allah that is given to a person so that he or she is able to keep away from sins out of his or her own free will. A person who is given this gift of 'ismah is called a Ma'soom (female: Ma'sooma, plural: Ma'soomeen.)

A Ma'soom is not forced by Allah to keep away from sin. A Ma'soom keeps away from sin because of his or her deep understanding of how sin harms the soul of a person and also because a Ma'soom is aware and conscious of Allah's presence at all times. This is just like ordinary people who have the free will to hurt their bodies but they don't do it because they know how painful and harmful it will be. People commit sins because they don't realize how much they are harming their souls. If they knew that, they would not even think of committing a sin.

One can also think of 'ismah in this way:

If you have knowledge that there is poison in a glass of water, even if you are extremely thirsty, you will not drink that water because you will die.

The Prophets saw the reality and ugliness of sins, and that knowledge prevented them from performing those sins.

### **Necessity of 'ismah**

A Nabi, Rasul or Imam does not even sin by mistake. Allah blessed them with knowledge and they used this knowledge to protect themselves from sin.

### **Why Must the Prophets Be infallible?**

The prophets must be infallible because Allah sent them to guide people to the Straight Path (Siraat al-Mustaqim) and to become role models and examples to follow. He also asked people to listen to all their words and watch all their actions so that they may be guided by it. For example, Allah tells us about Rasulullah (S) in Surah al-Ahzaab, Verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ  
لَاخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“In the Messenger of Allah there is certainly for you a good example (to follow), for those who look forward to Allah and the Last Day, and remember Allah much.”

Now, if a Nabi or Imam makes mistakes or even commits sins even by accident, how would we know what to follow and what to ignore?

## Types of ‘Ismah

There are two types of infallibility (‘Ismah): general (‘ammah) and specific (khaassah).

**Al-‘Ismah al-‘Aammah:** This is a general kind of “sinlessness” that is accessible to everyone. For example, the angels are sinless in this sense. They don’t commit sins, but it is not out of choice because they have no desires. Similarly, newborns and very young children are also called “Ma‘soom” in this sense. Even if we protect ourselves from certain sins, we can be said to be “Ma‘soom” in a limited sense. For example, if you never steal or backbite, we could say you are “infallible” (Ma‘soom) when it comes to stealing and backbiting. There have always been some very pious individuals in Islam who did everything Wajib and kept away from all haraam matters. But they may have made mistakes when they were young and they learnt to become pious with time, knowledge and experience. Also, when such pious individuals keep away from sin, it is very good but if they didn’t, it would make no difference to us or the rest of mankind. Their ‘Ismah is only for their own sake.

**Al-‘Ismah al-Khaassah:** This is a special and specific kind of infallibility that in Islam is required of all prophets or Imams. This ‘Ismah is special because it affects everyone else as well. It can be further divided into two categories: the ‘Ismah of all the anbiya (pl. of nabi) and rusul (pl. of rasul) other than Rasulullah (S), the Last Messenger; and the ‘Ismah of Rasulullah (S) and the thirteen Ma‘soomeen (A) from his family (Ahlul Bayt) (A).

The other anbiya and rusul other than the fourteen Ma‘soomeen (A) of Islam, may sometimes make a choice that is not the best even though it is not a sin (i.e. tark al-awla). But the fourteen Ma‘soomeen (A) do not even commit tark al-awla. They are Allah’s most perfect creation about whom Allah says in the Quran:

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

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.

-Surah al-Ahzaab, Verse 33

# WORKSHEET 3.1

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## Nabuwwah

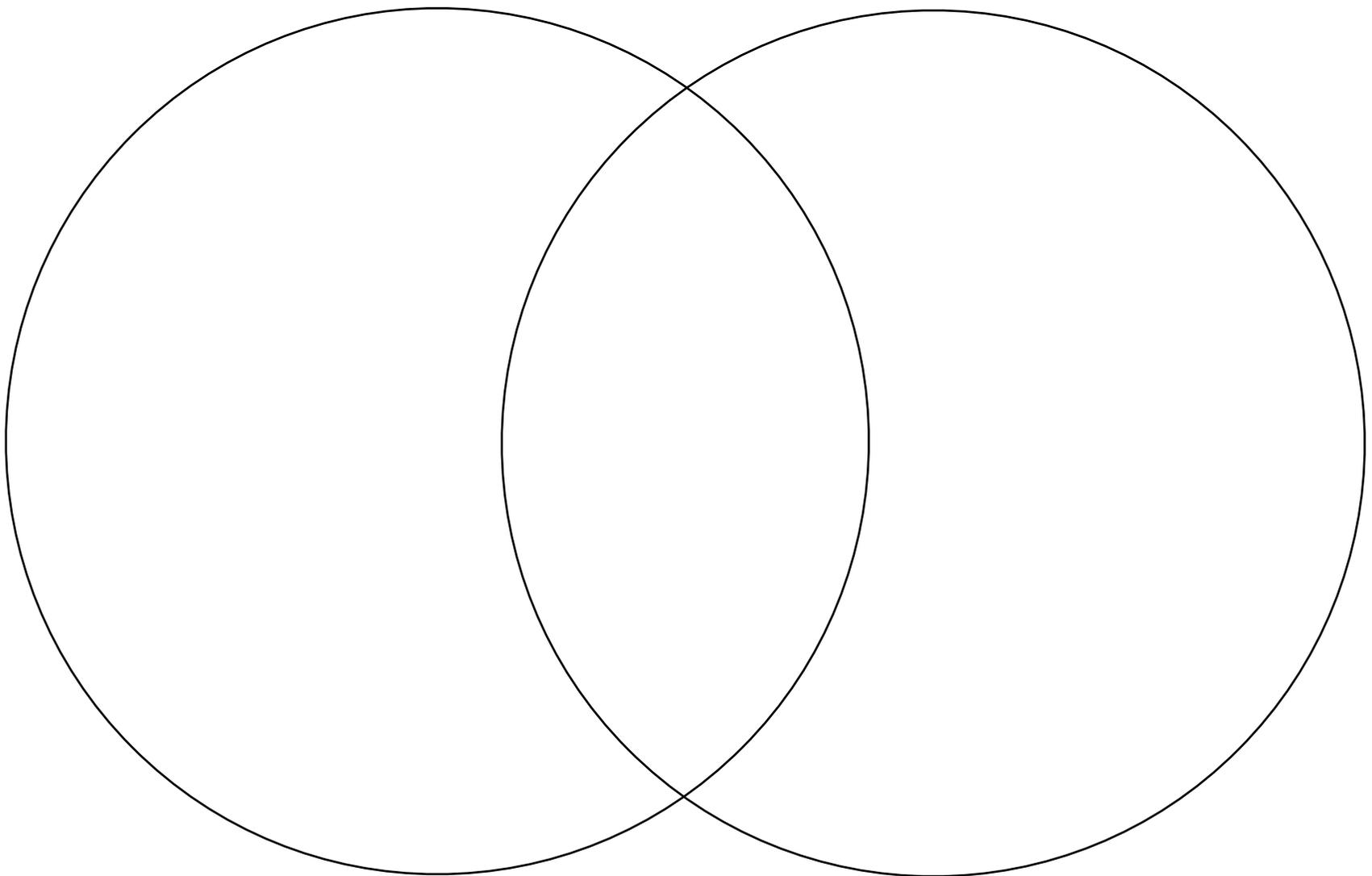
1. What is 'Ismah? Why must prophets have 'Ismah?

2. Were the Prophets forced not to commit sins? If not, then why did they not commit any?

3. In the venn diagram below, list the similarities and difference between al-'Ismah al-'Aammah and al-'Ismah al-Khaassah:

**AL-'ISMAH AL-'AAMMAH**

**AL-'ISMAH AL-'KHASSAH**



4

**IMAAMAH**

# LESSON 1: IMAAMAHA

## Why Do We Need Imams?

Many people question the need for an Imam. If a Nabi or Rasul has already brought all the laws of Allah, what then is the need for more spiritual leaders? Isn't the Quran, hadiths and practices (sunnah) of Rasulullah (S) enough?

To answer this, we need to think about the following:

1. The Need for a Religious Guide. Although human beings are given a natural conscience to understand right from wrong and then given a Book from Allah and the teachings of a Nabi, it is still possible for people to have different views about God and religion and to even fight about them, as we see today. If the Quran and hadiths are sufficient to remove all differences then why do we have so many sects in Islam today?

The only way to stop this disunity is to agree to follow one leader (Imam). It makes sense that the leader that everyone agrees to follow should be the most learned, the most just, the bravest and the most pious. Allah has been sending Anbiya and Rusul since He created human beings so it follows that He would not suddenly leave humans on their own to find guidance. Instead, as part of His grace (lutf), He would tell His last Nabi to inform people of his successor, namely the Imam and guide after him.

The grace (lutf) of Allah means through his kindness and mercy, people would not be left alone in a chaos of religious disagreement. An Imam is a lutf from Allah that He gave human beings so that they would know in every generation what the real interpretation of the Quran is.

2. The Need for a Guardian of Islam. After a Nabi passes away and the religion he taught begins to spread to other countries and cultures throughout successive generations, it is very easy for his original teachings and message to get distorted some how. A lot of culture, superstitions and innovations are added to the original teachings. In fact this is exactly how the teachings of previous anbiya before Rasulullah (S) changed and why Allah kept sending more prophets and messengers. Those who preach religion as scholars are sometimes unable to see what has changed from original Islam as their knowledge about Islam is limited. All this proves that there is a need for an Imam who has a direct connection to the Quran and the teachings of Rasulullah (S) through previous Imams. This Imam is also given special knowledge from Allah in order to understand the truth and to guide others to the original message.

Imam Ali (A) said in a sermon (Nahj al-Balagha Sermon 147) that the earth would never be without a proof of Allah whom is always in the shape of a person. Whether he is known or hidden (in ghaybah), he is present so that the Divine message is not lost forever. It is in fact impossible for the earth to exist without a representative of Allah even for a twinkling of an eye, from the day Allah put Nabi Adam (A) on the earth until the day life on earth comes to an end.

3. The Need for a Political and Social Leader. For human beings to reach perfection, they need to live in a just society

For Muslims this society or community is called the Muslim Ummah. An Ummah must be led by one who not only knows religion but also knows how to prevent social injustice and how to lead

people in political matters in accordance with the Will of Allah. Of course Muslims must deserve this by first recognizing such a just leader (Imam) and be willing to let him lead them.

4. The Need for a Proof of Allah at all Times. An Imam is a Proof (Hujjah) of Allah in this world. This means he serves as Allah's 'Proof' against those who go astray so that they cannot complain to Allah on the Day of Judgment that there was no one to guide them. It is, however, the duty of people to find who the Imam of their time is and not the other way around. The existence of a Proof (Hujjah) only means that no one can have an excuse because Allah has ensured that there is always a guide from Him in the world at all times. Even when such a Proof is in Ghaybah (i.e. not known by the public), his representatives guide people. Another way of guidance during the Ghaybah (or even during his presence) is the following: just like Shaytaan is able to whisper and misguide people, the light or *noor* of the Imam can guide people's hearts to Allah even though, like Shaytaan, we cannot see him. If Shaytaan can misguide so many people all over the earth, is the Imam any less powerful and capable than Shaytaan?

5. The Need for a Connector to Divine Grace. An Imam connects the society to Allah through Rasulullah (S). The existence of Rasulullah (S) and the Imams is like the existence of the heart that pumps blood throughout the body and keeps all the organs alive and healthy.

### **Qualities of an Imam**

We studied the qualities that an Imam must have in Book 5. We will now review this topic again but with some more detail.

1. 'Ismah: Being free from sin and error. An Imam, like a Nabi or Rasul, must be Ma'soom, that is, free from sins. The Imam is a guide for others and people look to him for guiding them to the right path. An Imam who commits sins is himself in need of guidance and cannot guide others. Allah says in the Quran:

... أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ  
فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Is He who guides to the truth worthier to be followed, or he who guides not unless he is guided? What is the matter with you? How do you judge?

(Surah Yunus, Verse 35)

When we say an Imam is Ma'soom we mean his conviction in Allah and his constant awareness of Allah is so great that he never even thinks of or considers committing a sin. Being a Ma'soom does not mean that one is not able to commit a sin or that Allah is forcing him or her not to. It is like the case of a sane person who would never consider drinking poison or harming himself physically. No one stops him but he knows how harmful it is. An Imam never sins because he knows and sees exactly how sin affects a person's soul and a person's life in the Hereafter. What prevents a Ma'soom from sin is his piety and awe before Allah. It is so strong in him that he becomes sinless. It is also necessary that a person appointed by Allah guide others and would not sin otherwise it would confuse people as they wouldn't know that what they are following is right or wrong.

If an Imam sins, then it would be Wajib on his followers to correct him and stop him. This means the Imam would have to follow and obey

the people and they would disrespect him and hold him in contempt. Allah condemns those who tell others to do good but don't do it themselves:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Do you command others to piety and forget yourselves, even though you recite the Book? Do you not think?

(Surah al-Baqarah, Verse 44)

2. A'alam: Most Knowledgeable Person of his Time. An Imam must know the Quran entirely. He must also know all the sciences of Islam and he should be able to answer any question. If a person cannot answer a question or he needs to ask someone else, then he cannot be the Imam because people would need another Imam to answer the questions he cannot. One of the proofs that Imam Ali (A) was the rightful successor of Rasulullah (S) is that people asked him questions that only he could answer.

3. Tafdil: Superior in All Good Qualities. The Imam must be the most excellent person of his time in all virtues like piety, bravery, justice, courage, generosity, etc. If there is anyone in his time who is superior to him in these qualities then it means he would be inferior to that person and the other person would be more deserving to be the Imam. A person who is inferior cannot lead a person who is superior to him.

4. Zuhd: Free from Love of the World. A person interested in worldly pleasures cannot be an Imam. Such a person is usually greedy and loves

to amass wealth and to gain power over others. A person with these qualities can mislead others and be unjust because of his love of the world which can then in all likelihood interfere with his mission. An Imam is free from such distractions. He cannot be tempted or influenced or even threatened by the world because the world has no value in his eyes. An Imam will never build palaces for himself. Instead his clothes, food, lifestyle will all be very simple and like that of the poorest of his followers.

5. Mu'jiza: Performance of miracle. An Imam should be able to perform miracles as proof that his Imaamah is from Allah through Rasulullah (S) and/or the previous Imam. This ensures that even if a person is very knowledgeable and claims to be sinless, he cannot claim to be the Imam without proving it through a miracle.

6. [Nass]: Appointment by Allah and His Messenger (S). An Imam cannot be chosen by the people or elected by a council or take over leadership by force. Allah must appoint him either by asking Rasulullah (S) to declare him as the Imam or the previous valid Imam appoints him as his successor. This is designation is called nass (plural: nusus.)

# WORKSHEET 4.1

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## Imaamah

1. In your own words, explain why we need an Imam.
2. What kind of political and social injustices are you seeing that wouldn't be happening if Imam Mahdi (A) was here?
3. Why do you think the Imam must be the most knowledgeable person?
4. Pick a famous world leader. Does this famous leader have the 6 qualities needed for an Imam? Which ones are missing?

# LESSON 2: THE LIVING IMAM

We have numerous hadiths from the Prophet (S) and our Imams (A) that point to the coming of our 12th Imam. There are also some traditions that are available from the books of our Sunni brothers and sisters.

## **Hadith about the 12th Imam (A) from Sunni Books**

There are six major collections of hadiths/traditions in the Sunni world. These six books are Sahih al-Bukhari, Sahih Muslim, Jami' al-Tirmidhi, Sunan Ibn Majah, Sunan Abu Dawud, and Sunan al-Nisa'i. Collectively they are known as the al-Sihah al-Sittah, or the "Six Authentic Books."

The following are only some of the traditions out of many about Imam Mahdi (A) in these books:

1. The Mahdi is going to come in the last days to establish a universal government.
2. The Mahdi is from the Ahlul Bayt of the Prophet (S).
3. The Mahdi is from the children of Fatimah (A), the daughter of the Prophet (S).
4. Mahdi is other than Jesus (the Messiah).
5. Prophet Isa (A) will be one of the followers of Imam Mahdi (A) and will pray behind him.



6. The Prophet (S) said: "Even if there is one day left on this earth, Allah will stretch that day so long until the Mahdi comes. He will then fill the earth with peace and justice."

The coming of Imam al-Mahdi (A) and the earth being filled with peace and justice is something both the Shi'as and Sunnis agree upon. This is the promise that Allah has mentioned in the Quran:

"And certainly We have already written in the book [Zaboor] after the [previous] mention that the earth shall be inherited by My righteous servants." (21:105)

## **The Reappearance (Duhoor) of Imam al-Mahdi (A)**

When Imam al-Mahdi (A) returns, he will first come to Makkah. He will pray 2 Rak'ahs near the Ka'bah and Maqaam Ibrahim (A) and then he will address the people. In his speech, he will address the whole world and the people of all religions based on the teachings of all the Prophets. Then, he will remind people of the hadith of Thaqalayn from Rasulullah (S) and the right of the Ahlul Bayt (A) and the injustices done to them.

Thereafter, Imam al-Mahdi (A) will outline his goal. It will be to establish Islam as the universal religion for all humankind and Tawheed as its central message. He will invite people to obedience to One God – Allah – and obedience to Rasulullah (S), the message of the Quran, and to him, the Imam of the Time. Imam al-Mahdi (A) will call for reviving whatever the Quran upholds and ending whatever the Quran condemns, such as falsehood, idol worship, atheism, polytheism, and innovations and practices that were later added to Islam.

### **The 313**

The first people to pledge allegiance (i.e. give bay'ah) will equal 313. They will be the most pious, learned, and courageous people on the earth at that time and will come from different parts of the world. Through a miracle, Allah will bring them all together to Makkah for this great even, the likes of which mankind has never seen. This number – 313 – is the same as the number of Muslims who fought beside Rasulullah (S) in the first battle of Islam, the Battle of Badr in 2 AH.

These 313 will give their pledge of allegiance to Imam al-Mahdi (A) while he stands between the Rukn and the Maqaam. The Rukn is the corner of the Ka'bah where the Hajar al-Aswad is lodged, and the Maqaam is the Maqaam of Ibrahim. In other words, near the door of the Ka'bah.

Thereafter, Imam al-Mahdi (A) will assign these 313 as his representatives in different parts of the world.

### **The Coming of Sufyani**

Sufyani will be an Umayyad and a descendant of the children of Abu Sufyan, like Mu'awiya and Yazid. According to the hadith of Rasulullah (S), he will kill many innocent people in Iraq, Egypt, Palestine, and other parts of the Middle East. Sufyani will also kill many women, children, and elderly, and he will finally set his capital in al-Sham (Syria) just like his forefathers had done.

When Sufyani finds out that Imam al-Mahdi (A) has appeared in Makkah, he will send an army to fight the Imam, but when they army of Sufyani will be between Medina and Makkah, the earth will open up, and most of them will be swallowed up and destroyed.

Imam al-Mahdi (A) will then move to Iraq and make Kufa his capital. From there, he will go towards Sham with a huge army and fight Sufyani until all of evil is destroyed and there is peace and justice on the earth.

### **The Return of Nabi Isa (A)**

When Imam al-Mahdi (A) enters Jerusalem, a very important miracle will take place: the descent of Prophet Isa (A) from the heavens. This is a prophecy that even the Christians

believe in (i.e., the return of Jesus) and it is recorded in many hadiths.

Nabi Isa (A) will refuse to lead the prayers and will insist that Imam al-Mahdi (A) should lead the Salaah, and he will pray behind Imam al-Mahdi (A). This will show and prove to the Christians and the whole world that the message of Rasulullah (S) was the final message and is to prevail over all other religions.

Since the majority of people in the world are Christians, when Nabi Isa (A) shows his support for Imam al-Mahdi (A) and he denies being the son of God (or God Himself), a large number of Christians will change their understanding of religion and will join Islam as a universal message of monotheism and will believe in Tawheed.

Then, with the majority of the world following Imam al-Mahdi (A), the spread of justice and peace will increase. A final evil will be Dajjal – a person who will try and cheat people into believing that he is god. The Christians call Dajjal ‘the Antichrist,’ and with Nabi Isa (A)’s help, he will also be defeated.

After many battles and wars, justice and peace will prevail. The whole planet will worship Allah, and human beings will learn to live on the earth without greed and fear, with love and devotion for Allah, and with selfless service to other creatures of Allah.

Imam al-Mahdi (A) will unveil a tremendous amount of knowledge to human beings where all forms of illnesses will be removed, the heavens and earth will give out all its blessings, and human beings will learn to travel to the far regions of outer space.

After his return, Imam al-Mahdi (A) will be known as and addressed by everyone as ‘Baqiyatullah’ (The remainder of Allah), meaning the last proof of Allah on the earth.

### **The Waiting (al-Intidhaar)**

Waiting for Imam al-Mahdi (A) to return is called Intidhaar. It is not only the Shi‘a or the Muslims who are waiting for someone to come and establish peace and justice on the earth. Most religions have a belief of some savior coming to save the world in the end of time.

We should never doubt the presence of Imam al-Mahdi (A). If Allah could raise Rasulullah (S) physically all the way to the heavens for Mi‘raj, and raise Nabi ‘Isa (A) and keep him alive in the heavens until he returns, it is very easy for Allah to keep someone alive on the earth for a long time. We have many examples of others, good and bad, that have lived a long time on the earth or are still alive since a time before Imam al-Mahdi’s (A) birth.

Nabi Nuh (A), for example, lived for 950 years according to the Quran, and according to some narrations, that was only before the flood, but he actually lived for 2500 years. Besides Nabi Isa (A), Nabi Khidr (A), Nabi Idrees (A) and Nabi Ilyas (A) are also alive. We also know that Shaytaan (Iblis) has been alive since before the creation of Nabi Adam (as). So, if Allah can allow so many others from His creation, good and evil, to remain alive for as long as He pleases, it is very easy for Him to keep Imam al-Mahdi (A) alive as His proof and representative on the earth for so long.

## **During Intidhaar**

During the time of Intidhaar, it is the duty of all the followers of the Ahlul Bayt (A) to work for the good of humanity and to be role models for others on how human beings should live after the establishment of peace and justice when the Imam returns.

Naturally, those whose values, habits, and character are most similar to the values that Imam al-Mahdi (A) will strive to establish are those who will “fit” into the new world most easily.

Obedying Allah and keeping away from haraam are the first duties we have towards showing our loyalty to Imam al-Mahdi (A). Thereafter, serving humanity and praying for the return of the Imam (A) are also part of our duties to the Imam.

Just as we are doing ‘Intidhaar’ (waiting) for the Imam, so is the Imam doing our Intidhaar,” We are waiting for him to return because we want to see justice and peace established on the earth and the removal of all our suffering. The Imam (A) is waiting for our readiness for his return and to see if we are pious and sincere, and not selfishly greedy for the pleasures of the world. The Imam (A) will only return when Allah wills it and that will happen when we are ready to follow the Imam (A) sincerely.

As Imam Ali (A) mentioned, a good practice, in order to remind us of our Imam and pray for his reappearance, is to read the Du‘as taught by Imam al-Mahdi (A) himself, such as Du‘a al-Iftitah.

We should also remember that since our Imam (A) is among us, he might encounter any mo‘min. In fact, he is believed to meet a mo‘min on 3 occasions:

1. At the time of Hajj
2. At times of trouble
3. At the funeral of a mo‘min who does not have a debt of khums

Let us pray that our akhlaq and Imaan are so strong that our Imam (A) may consider us as a mo‘min and meet us at one of the above three occasions; and when it is time for him to come, he will choose us as his companions.

**Imam Ali (A) has said:**

**"The best Du‘a is the Du‘a for the appearance of Imam Mahdi (A) (for example Du‘a Faraj)"**

**(Wasa‘il al-Shi‘a Vol.11 p.35 Bab 13)**

## The Living Imam

Answer the following questions in complete sentences.

1. What is a belief shared by both Shi'as and Sunnis?
2. When the Imam (A) first reappears, where will he come?
3. Where will the Imam (A) establish his capital?
4. Who will pray behind Imam al-Mahdi (A)? What will happen as a result?
5. Who are the two evil forces that the Imam (A) will defeat?
6. We are waiting for the Imam (A). What is the Imam (A) waiting for?
7. How should we prepare ourselves to be included in the Imam's army?

5

# QIYAAMAH

# READING: QIYAAMAH

After Tawheed, the most important belief in Islam and the most emphasized subject in the Quran is the belief in life after death. This is called the belief in Ma'ad or Qiyaamah, which literally means "The Resurrection." This will be the Day when all humans are raised to life again and their actions and intentions are judged and thereafter the good are rewarded with eternal bliss and paradise and the unjust are punished with Hellfire. Without belief in Ma'ad, life would have no purpose or meaning.

## Rasulullah (S) and his Ahlul Bayt (A)

Out of the trillions and trillions of Allah's creatures, no one will receive more honor on the Day of Judgment than Rasulullah (S) and his Ahlul Bayt (A). They will be given the highest ranks, and everyone will want to be near them. Rasulullah (S) will be near a fountain called Kawthar, and anyone who gets to drink from this fountain will never feel thirsty again and will enter Paradise. Imam Ali (A) will be given the right to decide who enters Paradise and Hell, and that is why he is called "Qaseem al-Jannati wan Nar" (The Distributor of Paradise and Hellfire). The daughter of Rasulullah (S) Sayyida Fatimah al-Zahra (A), for example, will be the first one to enter Paradise and she will only go in with her Shi'a following her. When it is announced on the Day of Judgment, "Where is the Beauty of All Worshippers (as-Sajjad)?" All the trillions of beings standing on the plains of Mahshar will see Imam as-Sajjad (A) being ushered forward and cutting through the ranks of people, and everyone will look at him with amazement and great love. In this manner, every individual of the Ahlul Bayt (A) will be honored and will help their sincere Shi'a and those who loved them to get to Jannah (Paradise).

## Book of Deeds

Every action a person commits in this life and every word he or she utters is recorded by angels in a Book of Deeds:

إِذْ يَتَلَفَّى الْمُتَلَفِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ . مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

When the twin recorders record [his deeds], seated on the right hand and on the left: he says no word but that there is a ready observer beside him.

- Surah Qaf, Verses 7-18

The two angels who record these deeds are called Kiraman Katibin. On the Day of Judgment, everyone will be given their Book of Deeds to look at. The good will be given their Book in their right hand from the front and they will be very happy to read it and they will know it means they are going to Jannah (Paradise) and the evil will be given the Book in their left hand from the back and they will be terrified because they will know it means they are heading to Hellfire. They will not want to read it but will be forced to.

It will be said to them:

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا . اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

We have attached every person's deeds to his neck, and We shall bring it out for him on the Day of Resurrection as a wide open book that he will encounter. "Read your book! Today your soul suffices as your own accounter."

-Surah Banu Israil, Verses 13-14

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا  
مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا  
عَمَلُوا حَاضِرًا وَلَا يَظْلُمُ رَبُّكَ أَحَدًا

The Book will be set up. Then you will see the guilty afraid of what is in it. They will say, 'Woe to us! What a book is this! It omits nothing, big or small, without covering it.' They will find present whatever they had done, and your Lord does not wrong anyone.

-Surah al-Kahf, Verse 49

Many other things will bear witness as well. The places where a person did something good or bad will bear witness. The days and nights will bear witness. The earth will bear witness, the Quran will bear witness who read it and who did not, the Masaajid will bear witness who prayed in them and who did not, and so on. In other words, in the Hereafter, everything will be alive and able to speak.

### The Weighing Scales of Deeds (al-Mizaaan)

Every person's actions – good or bad – will be weighed. How "heavy" a person's deeds are will depend not only on his or her actions but also on the person's understanding and the intention behind the actions.

For example, if a person prayed only because it was a habit and not really out of love for Allah, their intention was weak so their Salaah will be very light. And if a person is learned in religion and prayed 2 Rak'ahs, his or her Salaah might be "heavier" (i.e. have more spiritual merit) than a person who prayed 100 Rak'ahs, but was ignorant. The weight of each salawaat you recite for Rasulullah (S) and his Ahlul Bayt (A) will be very heavy. The more you recite it in this world, the happier you will be on the Day your deeds are weighed.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا  
وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا  
حَاسِبِينَ

### Testimony of Limbs

The evil will deny what is in their Books and will to lie and protest. They will argue and even swear that they never committed the sins recorded in their Book. Allah will then cause their limbs to speak. Their tongues will be made silent and instead, their hands and legs will speak:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا  
يَعْمَلُونَ

On the day when witness shall be given against them by their tongues, their hands, and their feet concerning what they used to do.

- Surah Nur, Verse 24

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ  
مَا كَانُوا يَكْسِبُونَ

Today We shall seal their mouths, and their hands shall speak to Us, and their feet shall bear witness concerning what they used to earn.

- Surah Yasin, Verse 65

We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed We shall produce it and We suffice as accounters.  
- Surah al-Anbiya, Verses 47

وَالْوَزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا  
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

The weighing [of deeds] on that Day is a truth. As for those whose deeds weigh heavy in the scales - it is they who are the successful. As for those whose deeds weigh light in the scales - it is they who have ruined their souls, because they used to wrong Our signs.  
- Surah al-A'raf, Verses 8-9

فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ  
مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ  
خَالِدُونَ

Then those whose deeds weigh heavy in the scales—it is they who are the successful. As for those whose deeds weigh light in the scales—they will be the ones who have ruined their souls, [and] they will remain in hell [forever].  
- Surah al-Mo'minoon, Verses 102-3

### The Bridge (as-Siraat)

Every person will then be told to try and get to Jannah by crossing over a bridge (Siraat). The Siraat is a very long bridge from Mahshar all the way to the gates of Jannah (Paradise), but it passes over Hellfire. Anyone who slips and falls off the Bridge (Siraat) falls straight down into Hellfire. Some narrations tell us that for

the faithless, the Siraat will be “thinner than hair, sharper than a sword’s blade, and hotter than fire.” But those who are pious will cross it like a flash of lightning. For some, it will be made very wide and spacious. Others will slip and crawl but make it to Jannah eventually after many, many years, while the evil will slip and fall down into Hell.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا. ثُمَّ  
نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

There is none of you but will come to it: a [matter that is a] decided certainty with your Lord. Then We will deliver those who are Godwary, and leave the wrongdoers in it, fallen on their knees.  
- Surah Maryam, Verses 71-72

In some narrations, we are told that the Siraat will have many stations. Each station will be a place for one of the duties of Islam. For example, when a person reaches the Station of Salaah, they will be questioned about it. If they used to take their Salaah lightly, they will be punished. Those who pass through all the Stations will pass thanks to the Mercy of Allah, the intercession (shafa'ah) of Rasulullah (S) and his Ahlul Bayt (A).

وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ

[But first] stop them! For they must be questioned.'

- Surah as-Saffat, 37:24

Rasulullah (S) said to Imam Ali (A), “O Ali! On the Day of Resurrection, I, you, and Jibrail shall sit on the Siraat, and none shall pass over the Siraat except one who is freed from Jahannam because of your love.”

That is why in some hadiths, Imam Ali (A) is called Siraat al-Mustaqim (the Straight Path). The Ma'soomeen (A) are called "Siraat" in this world because they are like a bridge that connects us to Allah. It is perfectly right to call them the Paths of Allah. Those who hold on to the Quran and the Ahlul Bayt (A) in this world will cross the Siraat safely on the Day of Judgment. Rasulullah (S) promised us before leaving this world in a hadith that is known as Hadith at-Thaqalayn:

"I leave behind two important things (thaqalayn): the Book of Allah and my family, my Ahlul Bayt. If you hold on to them, you will never go astray after me and these two will never separate until they return to me at the Fountain of Kawthar."

Imam Ali (A) said, "Know that you have to pass over the pathway (of Siraat) where steps waver, feet slip away and there are fearful dangers at every step."

## The Final Destination

As the Day of Judgment progresses, the good will separate from the evil and become different communities.

وَأَمْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

And "Get apart today, you guilty ones!"

- Surah Yasin, Verse 59

One of the signs that someone is heading to Jannah is that his or her face will be bright and happy while one of the signs of one who is destined for

Jahannam is that his or her face will be gloomy and unhappy:

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ. ضَاحِكَةٌ مُّسْتَبْشِرَةٌ. وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ. تَرْهَقُهَا قَتَرَةٌ. أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ

That day some faces will be bright, laughing and joyous. And some faces on that day will be covered with dust, overcast with gloom. It is they who are the faithless, the vicious.

- Surah 'Abasa, Verses 38-42

The faithful will keep running towards the direction of Jannah with their faith lighting the way for them while the faithless will keep stumbling and falling into Hellfire. They will try to hold on to the faithful but will not succeed:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشَرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ. يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَبْلِهِ الْعَذَابُ. ينادونهم ألم نكن معكم قالوا بلى ولكنكم فتننم أنفسكم وتربصنم وارتببنم وغربتكم الأمانى حتى جاء أمر الله وعرصكم بالله الغرور

You will see the faithful, men and women, with their light moving swiftly before them and on their right, [and greeted with the words:] "There is good news for you today! Gardens with streams running in them, to remain in them [forever]. That is the great success." The day the hypocrites, men and women, will say to the faithful, "Please wait for us, that we may take something from your light!" They will be told: "Go back and grope for light!" Then there will be set up between them a wall with a gate, with mercy on

its interior and punishment toward its exterior. They will call out to them, “Did we not use to be with you?” They will say, “Yes! But you gave yourselves into temptation, and you awaited and were doubtful, and [false] hopes deceived you until the command of Allah (i.e. death) arrived, and the Deceiver deceived you concerning Allah.”

- Surah al-Hadid, Verses 12-14

The faithful will finally make it to Jannah. They will be delighted to arrive there knowing that now they shall live there forever and never experience any fear or grief. The angels will welcome them:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ  
وَوَدِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ  
عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

The Gardens of Eden, which they will enter along with whoever is good from among their ancestors, their spouses, and their descendants, and the angels will call on them from every door: “Peace be to you, for your patience.” How excellent is the reward of the [ultimate] abode!

- Surah ar-Ra‘d, Verses 23-24

And they shall begin experiencing rewards and pleasures beyond their imagination:

فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا  
كَانُوا يَعْمَلُونَ

No one knows what has been kept hidden for them of comfort, as a reward for what they used to do.

- Surah as-Sajdah, Verse 17

Some Islamic scholars say the difference between this world and the Hereafter is like the difference between our previous “world” when we were in the wombs of our mother and this world. A fetus in the womb of its mother lives in a small, dark, cramped place. Even if you could talk to it, there is no way it could imagine light or the colour of the vast oceans and tall mountains; a flower or a fruit; what it means to see or walk ; or see the movements of the sun and the moon. In the same way, we can only imagine Paradise and Hell based on our limited language and experience in this world but the Hereafter is very, very different and beyond our imagination.

Those who end in Hell will be scared and unhappy to be there. The Angel in charge of Hell will ask them:

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَبْسُ الْمَصِيرُ. إِذَا  
أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ. تَكَادُ تَمَيِّزُ مِنْ  
الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ  
نَذِيرٌ. قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ  
مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ. وَقَالُوا لَوْ كُنَّا  
نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ. فَاعْتَرَفُوا  
ذُنُوبَهُمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ

For those who defy their Lord is the punishment of hell, and it is a bad destination. When they are thrown in it, they hear it blaring, as it seethes, almost exploding with rage. Whenever a group is thrown in it, its keepers will ask them, “Did there not come to you any warner?” They will say, “Yes, a warner did come to us, but we called it a lie and said, “Allah did not send down anything; you are only in great error.” And they will say, “Had we listened or applied reason, we would not have been among the inmates of the Blaze.” Thus they will admit their sin. So away with the inmates of the Blaze!

- Surah al-Mulk, Verses 6-11

And later on when the People of Hell will be asked how come they ended up there:

مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ. وَلَمْ نَكُ  
نُطْعِمِ الْمَسْكِينِ. وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ. وَكُنَّا نَكْذِبُ  
يَوْمَ الدِّينِ حَتَّى آتَانَا الْيَقِينَ

“What drew you into Hell?” They will answer, “We were not among those who prayed. Nor did we feed the poor. We used to gossip along with the gossipers, and we used to deny the Day of Judgment, until death came to us.”

- Surah al-Mudaththir, Verses 42-47

Sins stick to a person’s soul and make it dirty and rusty. Many people who end up in Hell will eventually be purified and cleansed. They will come out of Hell and be brought to Paradise. Only the very evil people will remain there forever out of their own choice because they will refuse to be purified.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نَكْذِبُ  
بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا  
نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

Only if you could see them standing in front of the fire and saying: "Oh, only if we could go back to the world, we would not deny the signs of our Lord and we would be among the believers."

But what they hid before [is now apparent.] And even if they were to go back, they would go back to what was forbidden [and repeat all of which they used to do before]; but verily they are liars.

Surah al-An‘am, Verses 27-28

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا  
فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ  
يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا  
بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ. قِيلَ ادْخُلُوا  
أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَنُورَى الْمُتَكَبِّرِينَ. وَسِيقَ  
الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا  
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ  
فَادْخُلُوهَا خَالِدِينَ. وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ  
وَآوَرَّتْنَا الْأَرْضِ نَتَّبِعُوا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ  
الْعَامِلِينَ

The faithless will be driven to hell in throngs. When they reach it, and its gates are opened, its keepers will say to them, “Did there not come to you [any] messengers from among yourselves, reciting to you the signs of your Lord and warning you of the meeting of this day of yours?”

They will say, “Yes, but the word of punishment became due against the faithless.” It will be said, “Enter the gates of hell to remain in it [forever].

Evil is the [ultimate] abode of the arrogant.”

Those who are wary of their Lord will be led to paradise in throngs. When they reach it, and its gates are opened, its keepers will say to them, “Peace be to you! You are welcome! Enter it to remain [forever].” They will say, “All praise

belongs to Allah, who has fulfilled His promise to us and made us heirs to the earth, that we may settle in paradise wherever we may wish!” How excellent is the reward of the workers [of righteousness]!

- Surah az-Zumar, Verses 71-74

# WORKSHEET 5.1

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## Qiyaamah

Answer the following questions in complete sentences using your own words.

1. On the Day of Judgment, who will be The Distributor of Paradise and Hellfire? Who will be the first person to enter Paradise?
2. What is the Book of Deeds? What is the significance of receiving your book in your right or left hand?
3. Give an example of three things that might testify against you on the Day of Judgment. What might they say?
4. What can you do to ensure that the right side of your Mizaan is heavy?
5. What is one thing that will help us cross the Siraat quickly? What is our path to Allah in this world?
6. Pick one verse of the Quran in this lesson that really stuck out to you. Write your thoughts about it.

## PART II: FIQH

# PART II: FIQH

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1

# RITUAL PURITY

# NAJAASAH

Many Muslims think that there must always be a scientific reason behind every law in Islam. Perhaps some laws in Islam may be justified through some recent worldly reason or science, but there are many rules that we are not aware of the benefits of or they may be purely spiritual in nature, and these spiritual reasons are plenty.

Allah created us so we can live our lives in obedience to Him, because through obedience of Him we can reach perfection and the highest levels of heaven. He is our Creator and He knows what is good and bad for us.

Remember, Islam means submission, which means that we submit our hearts to Allah. In the 21st century, the idea of “submission” may seem odd and strange, but Muslims do agree with this. Muslims believe submission is only to Allah, for He is our Creator. Why not submit our hearts to the Infinitely Compassionate and Merciful Allah who is All-Knowing and All-Wise? By submitting to Allah, we grow closer and strengthen our bond with Him.

The rules of Tahaarah and Najaasah are rules that not only directly affect the health of our souls, but they also test and strengthen our obedience to Allah, giving us an opportunity to grow ever closer to Him.

Acts of worship like prayer and fasting are spiritual acts. This means that it is not just the body that is involved, but more importantly, the soul. The body and soul always work together.

A spiritually impure thing is called **Najis**. Najis does not necessarily mean dirty, it means ritually impure. A ritual is a special act of worship you perform in order to please Allah like prayer or Wudhu. A ritually impure thing is what may void

your state of Wudhu, prayer or make what you are consuming impermissible. Sometimes things that we think are dirty (like dirt) are not necessarily Najis, in fact they may be things which take out Najaasah. Other things that we consider clean may be ritually impure (e.g. a clean dog, etc.)

There are 10 main things that are NAJIS in Islamic law. Some of them are:

- Urine
- Stool
- Blood
- Animal Carcass
- Dogs
- Pigs
- Kaafirs
- Alcohol

All the above things are called ‘**Ayn Najis**, or originally Najis. For example, sugar is originally sweet. Tea can only be called sweet if sugar is added to it. Tea, therefore, is not originally sweet, but is sweetened by adding sugar.

Similarly, blood is ‘Ayn Najis, and milk is originally Taahir, or pure. If a drop of blood falls into a glass of milk, the milk will become Najis because of the blood, which is ‘Ayn Najis.

## 1 & 2. URINE AND STOOL

The urine and stool of humans and some animals is Najis. The stool of animals like birds, on the other hand, is not Najis.

Urine and stool are some things that are both dirty and Najis at the same time. It is important to

put due care in cleaning oneself with water after one has released urine and/or stool. Areas that have been touched by urine must be cleaned with water. With stool, it is highly recommended that it also be cleaned with water, but often enough, it is difficult to acquire water to clean oneself in public bathrooms in the West. One practical tip is to carry a small bottle with oneself and fill it up with water at the sink.

### **3. BLOOD**

The blood that comes out with a gush (i.e. sprays out when there is a deep and sudden cut to the flesh) of all living things is Najis, regardless of whether their meat is halaal or haraam.

However, the remaining blood of animals whose meat is Halaal is Taahir if they have been slaughtered according to the standards of Islamic law. There are a number of conditions that need to be met in order for the meat to be considered halaal. One of the principle conditions is that the animal's throat must be slit and the blood must be drained out. This may sound horrible at first glance, but it is far less painful than how some non-Muslims slaughter their meat in the West. Non-Muslim ways of slaughtering animals often involves electrocution which is much more painful than a slit throat.

### **3. ANIMAL CARCASS**

All animals whose blood gushes out are Najis when they die without being slaughtered Islamically. If you find a dead cow in the streets, this animal will be Najis.

### **4. DOGS AND PIGS**

All dogs and pigs are Najis. Their hair, nails, teeth, bones and sweat are also Najis. It is not permissible to own dogs in Islam. The only exceptions are hunting dogs and dogs used for security purposes. This does not mean that dogs are bad, for Imam Ali (A) once praised the virtues of dogs, particularly how smart and friendly they can be. We are not to have them in our homes since their presence can make our homes Najis. Cats, however, are not Najis, and as such, we are allowed to have them in our homes. However, we must be careful not to let their hair on us, for we cannot pray with cat hair on us. Ayaatullah Sistani seems to be one of the few exceptions in which he says that cat hair does not make our Salaah Baatil. This does not mean that praying with cat hair is alright, for Ayaatullah Sistani still says that it is Makrooh.

### **5. KAAFIRS**

In Islamic law, a Kaafir (or more precisely, Kaafir Fiqhi) is a person who is not a Muslim. This is different from the Kaafir that the Quran speaks about, who is someone who knows the truth of Islam but decides to reject it; or rejects God and is ungrateful to Him because of his or her inner malice. The meaning of Kaafir in Islamic law is more general, but in the Quran its meaning is much more specific. Regardless, certain kinds of Kaafirs are Najis. This means that their hair, nails, teeth, bones and sweat are also Najis. We say certain kinds of Kaafirs are Najis, as some are considered Taahir. Most Marjas, like Ayaatullah Khamenei and Ayaatullah Sistani, believe that Ahlul Kitaab, who are Jews and Christians, are Taahir even though they are Kaafir Fiqhi. Nonetheless, regardless of the kind of Kaafir a person is, it is important that we still respect and show kindness to them as they are still beloved

creations of Allah. As Imam Ali (as) said, “There are two kinds of people in this world: they are either your brothers and sisters in Islam or your equals in humanity.” Even if the person is not a Muslim, never think that you are higher than them, they might convert one day, or due to their circumstances, they might be forgiven by Allah on the Day of Judgment whereas you may not!

## **6. ALCOHOL**

All kinds of alcoholic drinks are Najis. Most Marjas believe that industrial alcohol is Taahir. Industrial alcohol is the kind of alcohol that is used in rubbing alcohol, which is generally not fit for drinking.

# WORKSHEET 1.1

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## Najaasah

1. Noor goes over to her friend Wendy's house. Wendy and her family are Atheists. Wendy's mom cooks lunch for them. Can Noor eat this food? Why or why not?
2. Mahdi is eating delicious fried chicken that his mom made. When he cuts a piece, he notices some red blood. Is his chicken Najis? Why or why not?
3. Hasnain shakes his friend Matt's hand. His hand is a little bit wet. Matt and his family are Christians. Is his hand now Najis? Why or why not?
4. Zahra and her friends go out to a pizza place. They order a half vegetarian and half pepperoni pizza. Is the pizza taahir? Can she eat it? Why or why not?
5. When Sarah went over to her friend's house, her friend's dog licked her face and hijab. It is now time for Salaah. Can Sarah offer her Salaah? Why or why not?

# MUTAHHIRAAT

One day, a group of women came complaining to Prophet Muhammad (S) that whenever they walked to the Masjid, they had to walk by a sewer, which made their shoes Najis. The Prophet replied that was no problem, since the earth was a purifier. Once they stepped out of the sewer and walked on earth (with certain conditions), the earth and its dust would make their clothes Taahir again.

When our body is dirty, we use soap and shampoo to clean it. Acts of worship, which are spiritual in nature, are meetings we have with Allah. It is therefore necessary that we stay clean from ritually impure things. Ritual impurity is what we call najaasah. Just like soaps clean away physical impurities, the Mutahhiraat cleans away spiritual impurities.

The Mutahhiraat are things that can make Najis objects Taahir. The first 9 are:

- Water
- Earth
- Sun
- Islam
- Taba'iyah
- Ghaibatul Muslim
- Istahala
- Inqilaab
- Intiqaal

## 1. WATER

There are two kinds of water: Mutlaq and Mudhaf. Mutlaq water is pure water that has not changed in color, taste, or smell and can make a Najis thing Taahir. Examples of this are tap water, well water, and rain water.

Mudhaaf water, or mixed water, cannot make a Najis thing Taahir and becomes Najis when it comes in contact with najaasah. Examples are muddy water, tea, lemonade, etc.

An interesting fact to note is that still water that has not changed in color, taste, or smell is considered mutlaq. However, it can become Najis if it is less than kurr and comes into contact with najaasah.

### What is a kurr?

Kurr is 384 liters of water where the volume of water is 27"x 27"x 27," around 1.5 standard bathtub. Anything less than kurr is called qaleel.

## 2. EARTH

While you are walking, if the soles of your shoe or feet for example become Najis by coming into contact with something Najis from the earth, then it can be made Taahir by walking on some dry and clean earth until the najaasah comes off. For example, if anyone were to walk in the park, or on the dirt, or on sand for 15 steps after the najasah came off, their shoes would become Taahir.

## 3. SUN

This makes those things clean that cannot be moved, such as a wall, tree, earth, door, window, etc. When the najaasah on such things is

removed and the spot where the najaasah was was is dried up by the sun, it will become Taahir.

#### **4. ISLAM**

When a non-Muslim believes in the oneness of Allah and the Prophethood of Muhammad (S), then he/she becomes Taahir.

#### **5. TABA'YYAH**

This is when a Najis thing becomes Taahir as a result of another thing becoming Taahir.

Examples: When a Kaafir becomes a Muslim, his non-baaligh children also become Taahir. Another example is wine. When grape juice is boiled to a point where it becomes wine, the container it was boiled in becomes Najis. However, if the wine is boiled down even further where it turns into vinegar, which is Taahir, then the container becomes Taahir again.

#### **6. GHAIBATUL MUSLIM**

This is when a Muslim who is a strict follower of Shari'ah (Islamic law) gets his or her clothes Najis and goes out of your sight long enough for him or her to be able to have cleansed themselves. If s/he comes back with the same clothes again, you must believe s/he has cleaned those clothes.

#### **7. ISTAHAALA (Change in Substance)**

This is when a Najis thing changes to the extent that it is not considered to be the same substance or thing anymore. A change in substance is when people do not consider a particular object to be the same thing as its original state. When this happens, the object becomes Taahir. For example, if a dead pig falls

into a pool of mud and then the mud is then cooked and turned into brick, then the brick will be Taahir, as the pig will not be considered a pig anymore, but a brick instead. The change from pig into brick is a change in substance. As such, istihaala is a matter of social perception and not always a scientific process like those we find in chemical changes.

#### **8. INQILAAB**

This is similar to Istahala, where the outside shape and form partially changes. In other words, it does not change entirely to the point where you can say it is a completely different thing like you find in Istihaala. For example, Inqilaab occurs when wine turns into vinegar (due to evaporation of 2/3 of its contents), but vinegar (like red wine vinegar for example) is still not considered an entirely new substance, for vinegar is just wine with its alcohol having been cooked out after boiling.

#### **9. INTIQAAL**

It means to change place. When a najaasah is put into contact with a Taahir thing, the najaasah also becomes Taahir. For example, when a mosquito sucks the blood of a human being, after a gap of time, when the blood becomes the mosquito's blood, it becomes clean.

# WORKSHEET 1.2

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## Mutahhiraat

1. Laila is swimming in her swimming pool. She cuts her hand and it starts bleeding in the pool. Is the water in the pool Najis? Why or why not?
2. When Priya was in second grade, her parents decided to convert from Hinduism to Islam. As a result, she became Taahir. This is an example of which Mutahhiraat?
3. Ali and Hasan were playing outside in their neighborhood when their neighbor's dog came up to them and licked Ali's shirt. They both went home to eat dinner. After an hour, Ali went over to Hasan's house and was wearing the same shirt. It was time for Salaah. Should Hasan tell Ali that his shirt is Najis? Why or why not?
4. Jannah is drinking a glass of water when her tooth falls out. Blood falls into her water. Is the glass of water Najis? Why or why not?
5. Can Kadhim use water from his swimming pool to make his hand Taahir? Why or why not?

2

# TAYAMMUM

# TAYAMMUM

---

Wudhu is obligatory before Salaah. So what does one do if one is not able to do Wudhu? One can perform a ritual cleansing known as Tayammum

## **When to do Tayammum?**

Tayammum is a substitute for Wudhu or Ghusl. In today's lesson, you will learn about the circumstances in which you can do Tayammum. Tayammum can be done in the following seven situations:

1. When you cannot get enough water for Wudhu or Ghusl:

- If there is enough time for performing Salaah, then you should wait and pray after you find water. If you do not find water and the time of Salaah is running out, then you must pray with Tayammum.
- If you know that water is not available, then it is not Wajib to search for it.
- But if there is a possibility of finding water, then it is Wajib to search for it.

2. When water is available, but difficult to reach:

It does not make any difference whether this difficulty is physical or otherwise. Therefore, if reaching for water involves danger of life, reputation, or property, then one should do Tayammum.

3. When use of water is harmful to one's health or life:

If you fear that using water might make you sick or harm your health, then you should do Tayammum. However, if using warm water is harmless, then Tayammum is not allowed.

4. When water is available, but one is afraid that by using that water he/she will be involved in hardship because of thirst:

If you fear that you, your companions, or your pets are in danger of thirst, then you should do Tayammum instead of Wudhu or Ghusl.

5. When the time of Salaah is so short that if one starts doing Wudhu or Ghusl, their Salaah will become qadha whereas by doing Tayammum they will be able to say their Salaah in time:

In such a case, one should always do Tayammum. Remember that praying on time is very important.

6. When water is not enough to do Wudhu or Ghusl as well as purifying the najasah on one's body or cloth:

When the body or the only available clothes you have are Najis and you find that if you use the water for Wudhu or Ghusl, there will be no water to purify your body or clothes, then you should

first purify your body or clothes with the water that is available, and then do Tayammum instead of Wudhu or Ghusl.

#### 7. When use of water depends on haraam acts:

If using water involves anything haraam, then one should do Tayammum. For example, using water without the owner's permission would make it haraam to use, so you would have to do Tayammum.

### **The Conditions of Tayammum**

Tayammum is the substitute for Wudhu or Ghusl when a person finds himself in one of the seven situations discussed above. There are, however, five conditions which must be fulfilled in order to make the Tayammum correct:

#### 1. Niyah (intention):

If a person has to do only one Tayammum, then it is not necessary for that person to specify whether the Tayammum is a substitute for Wudhu or Ghusl. But if a person has to do more than one Tayammum, then that person has to specify in the niyyah for each Tayammum whether it is a substitute for Wudhu or for G h u s l .

For example, suppose two people are in a desert where there is no water, and the time for prayers is coming to an end.

If one person just has to do Tayammum as a substitute for Wudhu, then he or she

would make his or her niyyah without specifying what he or she is doing his or her Tayammum for. In other words, he or she does not have to say that he or she is doing Tayammum as a substitute for Wudhu.

Now suppose the other person has to do Tayammum as a substitute for Ghusl of mass al-mayyit (touching a dead body when it becomes cold) as well as a Tayammum for Wudhu. In this case, in his or her first Tayammum, he or she would specify in his or her niyyah that he or she is doing it as a substitute for Ghusl mass al-mayyit and in his or her second Tayammum; he or she would specify that he or she is doing it for Wudhu.

#### 2. Tarteeb (order):

All the acts of Tayammum must be done in the correct order: first striking the palms on the earth; then wiping the forehead, the back of the right hand, and the back of the left hand; and then striking the palms again and wiping the hands again.

For example, suppose a person creates their own way of doing Tayammum such that he or she strikes his or her palms on the earth, and then wipes the back of the hands, and then the forehead. In this case, his Tayammum will be void.

#### 3. Muwaalaat (continuity):

The acts of Tayammum must follow one another right away. There should not be a very long gap between one part and the next.

For example, suppose a person is doing Tayammum and before he or she is finished, he or she is interrupted by another person for quite a long time. In this case, the person cannot continue with his or her Tayammum; and has to start all over again.

#### 4. Taharah:

The parts of body on which Tayammum is done must be free from any Najis element (e.g., blood) and must also be exposed — there should be no cover on them.

For example, suppose a man has some blood on his forehead. Since blood is Najis and since Tayammum is done on the forehead, then if the person does Tayammum, his Tayammum will be void.

For example, suppose a man has a ring on his finger, or a woman has nail polish on her nail. Since Tayammum is done on the hands, then if that man or woman does Tayammum without removing the ring or nail polish, then their Tayammum will be void.

#### 5. Performing it yourself or with a helper:

Under normal circumstances, it is necessary to do Tayammum by yourself. But in case of a disability, someone else may help. In this case, the helper should take your hands and strike them on the earth and do the Tayammum. If this is not possible, then the helper should strike his

or her own hands on the earth and then wipe your forehead and both hands.

#### **Things on which Tayammum is Allowed (In Order of Preference)**

1. Earth
2. Dry mud
3. Stone
4. Dust that has settled (like on a carpet)

# REVIEW: HOW TO PERFORM TAYAMMUM

1. Strike palms of both hands together upon things on which Tayammum is correct. Just putting the hands upon earth etc. is not enough.

2. Pull both palms together from the beginning of the forehead down to the point of the nose. Both sides of the forehead joining the ears should be included.



3. Then pull the left palm upon the back of the right hand from the wrist bone up to the fingertips.



4. Then pull the right palm on the back of the left hand likewise.



## Mustahab Actions:

5. Strike the palms together upon earth etc. second time.

6. Pull the left palm on the back of the right hand, and do exactly the same as you did in step 3.

7. Pull the right palm on the back of the left hand, and do exactly the same as you did in step 4.



5. Suppose there is ten minutes left before the time Fajr Salaah gets qadha, and suppose it takes Maryam 5 minutes to offer the two Rak'ahs for the Salaah of Fajr. If it takes Maryam 2 minutes to do Wudhu and only 1 minute to do Tayammum, what should she do?
6. Suppose Haider goes on a camping trip where his shirt somehow gets Najis. Suppose he only has one shirt and only enough water to make the shirt Taahir. Should he use the water to make the shirt Taahir or should he use the water to perform Wudhu?
7. If there is enough time for Batul to do Wudhu and although she doesn't have any water on her, she finds a tap in someone's backyard, should she use the tap to do Wudhu even though she hasn't asked the owner's permission?

Fill in the blanks:

1. If searching for water to do Wudhu or Ghusl involves danger of \_\_\_\_\_,  
\_\_\_\_\_ or \_\_\_\_\_, then one should do Tayammum.
2. If there is a possibility of finding water, then it is \_\_\_\_\_ to search for it.

# WORKSHEET 2.2

---

## Conditions of Tayammum

1. Suppose Muhammad was in the desert where he saw a dead man. Accidentally Muhammad touched the cold body of the man before he was given Ghusl, which means that he had to do Ghusl mass al-mayyit. Now suppose Muhammad did not have any water on him and the time for Salaah was ending. Muhammad decides to do Tayammum. How many Tayammums does Muhammad have to do and what should he say in his niyyah for each Tayammum?
2. Suppose Haseena did Tayammum in such a way that after her niyyah, she struck her palms on the earth, then wiped her forehead, her right hand, and then her left hand, and then struck her palms on the earth again and wiped her hands again. In this case, is Haseena's Tayammum valid?
3. What should be done for a person who cannot do Tayammum by himself?
4. Explain what is meant by tarteeb in Tayammum.
5. Explain what is meant by muwaalaat in Tayammum.

6. Write down the steps of doing Tayammum below.

7. Suppose Ismat does Tayammum with earrings on. Is her Tayammum valid?

- a) Yes
- b) No
- c) Only if she makes sure she rubs her hands on her ears also
- d) None of the above

8. Suppose Sylvia was doing Tayammum and before she had finished, Batul interrupted her. They talked about school for around 10 minutes. In this case, can Sylvia continue her Tayammum or does she have to start all over again?

- a) Sylvia can continue her Tayammum
- b) She has to start all over again
- c) She has to do Wudhu now
- d) None of the above

9. We are allowed to do Tayammum on the sand

- a) True
- b) False

10. Here are some things on which Tayammum is allowed:

- a) Earth, sand, stone, dust that has settled
- b) Marble, plastic, diamonds, gold
- c) Snow, ice, wet sand, melted ice
- d) Both a) and c)
- e) Both b) and c)

3

**GHUSL**

# READING: GHUSL

**Ablution** means to wash oneself for a religious ritual. In Islam we have two ablutions: one major and one minor. The minor ablution is called Wudhu, which we covered previously. The major ablution is called **Ghusl**. Ghusl literally means to “wash.” It is called the major ablution because the washing is much more extensive than Wudhu. Wudhu requires us only to wash certain body parts, whereas Ghusl requires washing the entire body. There are two methods of doing this.

## **Niyah and Ghusl**

Although one may do Ghusl for a number of reasons, the way of doing Ghusl is the same for all of them. The only difference is that one should be specific in his or her Niyah as to what one is doing Ghusl for. For example, if one wants to do Ghusl after touching a dead body, then one must make the Niyah that he or she is doing the Ghusl of having touched a dead body. If you want or need to do more than one Ghusl, one Ghusl with multiple niyyahs is enough. For example, if you need to do Ghusl after touching a dead body and you would also like to perform Ghusl for Jumma, you can perform just one Ghusl but make a niyyah that it is for both purposes.

## **Method of Performing Ghusl**

There are two ways of performing Ghusl: **Ghusl Tarteebi** and **Ghusl Irtimaasi**.

Before beginning any kind of Ghusl, it is important that one rinses off any kind of najaasah and barrier on the body.

## **Ghusl Tarteebi**

The first and most popular form of Ghusl is called Ghusl tarteebi. Tarteeb in Arabic means to follow in stages. This means that - after doing the proper niyyah - the body should be washed in stages, first stage starting with the head and neck, second the right side of the body from below the neck, the third and last stage is to wash the left side from the neck below. It is good that while washing the right side of the body, some of the left side gets washed as well and vice versa. Make sure there are no barriers that will prevent water from getting through.

## **Ghusl Irtimaasi**

Ghusl Irtimaasi is done in one stage, namely the submerging of the entire body (hair included) under water. This can be done in water that is considered Taahir. It can be your bathtub, a pool, sea, lake, river, etc.

## **Mustahab Ghusls**

Just like Wudhu becomes Wajib for certain things, Ghusl also becomes Wajib for certain things. However, there are also some Ghusls that are simply mustahab, just like times when it is mustahab to do Wudhu. Some of these mustahab Ghusls are when you are visiting the graves of the Ma‘soomeen (ziyaarah).

## **Some Conditions for Ghusl to be Valid**

1) The water must be pure (mutlaq) and ritually pure (Taahir) and must be acquired from a permissible source, i.e. the water cannot be taken from someone’s private property without permission. Finally, the place of Ghusl must be permissible to do it in, you cannot do it on

someone's property without their consent and permission.

2) As mentioned before, one must make the niyyah for what kind of Ghusl one is to do. The Ghusl must not be harmful to you. For example, if you have a skin condition or you have serious cuts around your body that makes Ghusl dangerous (e.g. for infection etc.) or painful, then you cannot do Ghusl. In this instance, you are to do Tayammum instead.

# WORKSHEET 3.1

---

## Ghusl

1. Ablution means:

- a. to wash oneself for a religious ritual
- b. to clean your clothes
- c. to do Wudhu
- d. to do Ghusl

2. What are the two ways to perform Ghusl?

3. Tarteebi means:

- a. to submerge
- b. to follow in stages
- c. to wash oneself
- d. none of the above

4. What are the three stages in which you must wash yourself when doing Ghusl tarteebi?

5. List 2 conditions for doing Ghusl:

4

**SALAAH:  
THE KA'BAH IS OUR QIBLAH**

# READING: QIBLAH

The Ka'bah, located in the Holy city of Makkah, is the Qiblah of the Muslims.

## Facing the Qiblah

### When is it Wajib to face the Qiblah?

1. While praying the five Wajib daily prayers.
2. While praying the nafilah daily prayers. However, if you are praying naafilah while walking, riding, or sailing, then it is not Wajib to face the Qiblah.
3. While performing qadha of any non-rukun parts after Salaah (if we had accidentally forgotten them during Salaah).
4. While performing Sajdah as-Sahw (Sajdah done if we had forgotten certain parts of Salaah).

### What About Praying on a Plane?

1. If you can pray on the plane by facing the Qiblah, then pray your Salaah normally.
2. If you can pray on the plane but do not know the direction of the Qiblah, then:
  - Pray in a direction which you think (e.g., look on the screen or ask a flight attendant) is most probably the direction of the Qiblah.

- If you were not able to determine the Qiblah, then pray in any direction.

3. If you know the Qiblah but cannot face it, then:

If there is enough time to perform the Salaah after reaching your destination, then you must delay the Salaah until then. In this case, if you pray on the plane without facing the Qiblah, then your Salaah will be incorrect.

If there is not enough time till you reach your destination, then facing the Qiblah is not Wajib. You may pray in any direction you want.

## Ka'bah: The Symbol of Unity

We, as Muslims, believe that God does not have a body or a house. Then why does God want us to face the Ka'bah while praying to Him?

It is true that God does not have a body or a house, but by symbolically taking the Ka'bah as His "house" and commanding us to face it at the time of prayers, Allah wants to promote unity among the Muslims.

Whoever accepts Islam automatically becomes a member of the ummah (the Muslim nation). Allah says in the Quran,

“The believers are surely brothers, so make peace among your brothers”  
(Surah al-Hujaraat, Verse 10).

Islam wants Muslims to be united and belonging to one nation. It does not want us divided and fighting against one another. Allah says in the Quran,

“And hold fast, all of you together, to the cord of Allah, and do not become disunited”  
(Surah Aali-Imraan, Verse 103)

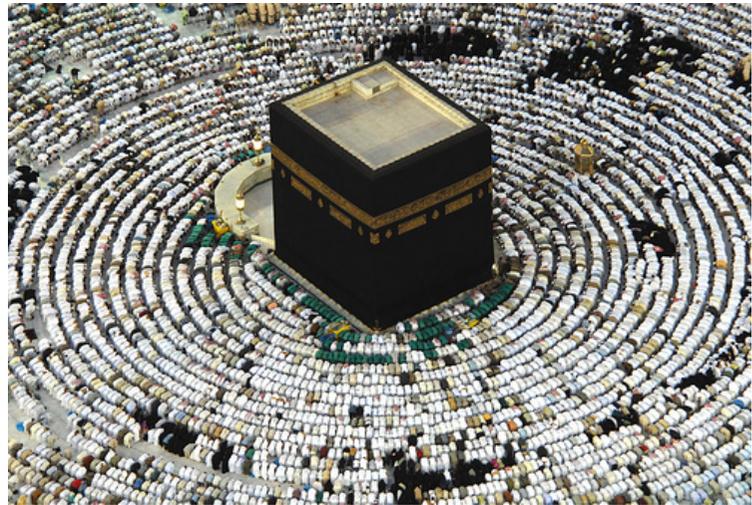
One way of promoting the sense of brotherhood/sisterhood and unity is by asking the Muslims to face the same direction in Salaah.

Just imagine if there were four Muslims in one room and at the time of prayer, each one faces a different direction — it would surely seem that they were disunited.

But if everyone faces the same direction, then there is the sense of equality and brotherhood/sisterhood — everyone feels that he or she is equally related to God like others who are praying alongside in the same direction. In this way, a king and a beggar stand equal when praying to Allah.

- The Ka‘bah is the soul of the Muslim ummah.
- It is a visual center or gravity for the Muslims.

- Muslims all over the world face the same Ka‘bah five times a day and confirm their brotherhood/sisterhood.



For a person watching the Muslim prayer from space, it must be a magnificent sight to see the believers all over the world bowing in the direction of the Ka‘bah.

Even during hajj, Muslims are told to go around the Ka‘bah in one single direction. This promotes the idea that Muslims should move in a united way and work with each other for the good of the Muslim ummah.

It tells us that not only do we have a duty towards Allah, but also that we have a duty to our brothers and sisters all over the world. We should help each other in such a way that the Muslim ummah will benefit from our work.

# WORKSHEET 4.1

---

## The Ka'bah is Our Qiblah

Circle either "T" for True or "F" for False:

- |   |   |   |
|---|---|---|
| 1. The Ka'bah is our Qiblah.  | T | F |
| 2. It is Wajib to face the Qiblah while performing Sajdah Shukr.  | T | F |
| 3. If you're on a plane and don't have an idea on where the Qiblah is, then you can pray in any direction you like. | T | F |
| 4. The Ka'bah is the real, physical house of Allah.   | T | F |

Circle the correct letter:

- You should face the Qiblah
  - While praying Shukr prayers
  - While praying the daily Wajib prayers
  - While performing Wudhu
- What does ummah mean?
  - The Muslim Nation
  - Mother
  - Islam
- What is the main thing that the Ka'bah symbolizes?
  - Freedom of Muslims
  - Unity of Muslims
  - Love of Muslims

Answer the following questions:

1. Suppose you are on a plane, and there isn't enough time to pray the Salaah when you reach your destination. Suppose also, that you know where the Qiblah is, but for some reason you cannot pray that way. In this situation, what should you do?
2. Why has Allah told the Muslims to face the same direction while praying?
3. When the Muslims go around the Ka'bah during Hajj in one single direction, what kind of message is it conveying? In other words, what is it telling us to do?
4. In your own words, explain what unity means and why unity is important for the Muslims.

5

**SALAAH**

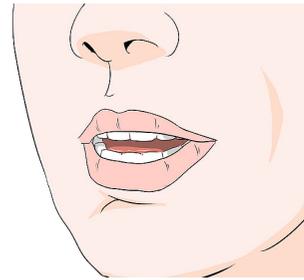
# REVISION OF STEPS AND MEANING OF SALAAH

1. Niyah: one must make a niyyah or intention for wajib actions. The niyyah is why they are doing something and for whom. The niyyah does not have to be out loud, but must remain with you throughout the Salaah.

Example: I am praying 2 Rak'ahs for  
Salaatul Fajr, Qurbatan ilallah.

قُرْبَةً إِلَى اللَّهِ

to obey Allah and to get close to Him



2. Takbiratul Ihraam

Allahu Akbar

اللَّهُ أَكْبَرُ

Allah is the Greatest



### 3. Qiyam

## Meaning of Surah al-Fatiha (Hamd)

Bismillaahir Rahmaanir Raheem

In the name of Allah, the Beneficent, the Merciful

Al hamdu lillaahi rabbil 'aalameen.

All praise is for Allah, the Lord of the worlds

Ar rahmaanir raheem

The Beneficent, the Merciful

Maaliki yawmid deen

Master of the Day of Judgment.

Iyyaka na'budu wa iyyaka nasta'een

You alone we worship, and You alone we ask for help

Ihdinas sirataal mustaqeem

Guide us on the right path

Siraatal ladheena an'amta 'alaihim

The path of those whom You have favored;

Ghairil maghdhoobi 'alaihim waladhaaleen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
الرَّحْمَنِ الرَّحِيمِ  
مَلِكِ يَوْمِ  
الدِّينِ  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ  
نَسْتَعِينُ  
أَهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ  
صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ  
غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ

## Meaning of Surah al-Ikhlās (Tawheed)

Bismillaahir Ramaanir Raheem

In the name of Allah, the Beneficent, the Merciful

Qul huwallahu ahad

Say: Allah is One, the Eternal

Allahus-samad

Allah is the Sustainer

Lam yalid walam yoolad

He neither gave birth, nor was He born

Walam yakun lahu kufuwan ahad

And none in the creation is equal to Him

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ  
اللَّهُ الصَّمَدُ  
لَمْ يَكِلِدْ وَلَمْ يُولَدْ  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4. Ruku'

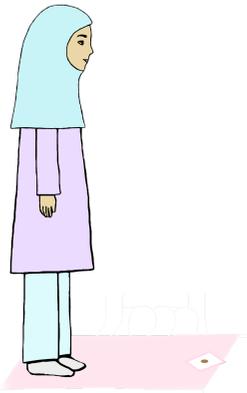


Subhaana rabbi yal 'adheemi wa bihamdih

سُبْحَانَ رَبِّيَ  
الْعَظِيمِ وَبِحَمْدِهِ

Glory be to my Lord, the  
Great, and praise be to Him

5. Stand back up, recite  
takbir, and recite:



Sami' Allaahu liman hamidah

سَمِعَ اللَّهُ  
لِمَنْ حَمَدَهُ

Allah hears and accepts the  
praise of one who praises

6. Sajdah

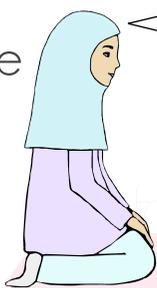


Subhaana rabbi yal-a'ala wa bihamdih

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Glory to my Lord,  
Most High and praise be to Him

7. Jalsah: Sit back  
up and recite



Astaghfirullaaha rabbi wa atoobu llayh

أَسْتَغْفِرُ اللَّهَ رَبِّي وَآتُوبُ إِلَيْهِ

I seek forgiveness from Allah, my Lord  
and I turn to Him in repentance

8. Recite takbir and do a sajdah one more time, (step 6).

9. Stand up again and as you get up recite:



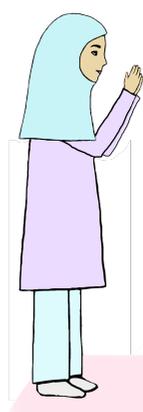
Bi haw lillaahi wa quwwatihi aqoomu wa aqu'd

بِحَوْلِ اللَّهِ وَقُوَّتِهِ  
أَقُومُ وَأَقْعُدُ

I stand and sit, with the  
help and strength of Allah.

10. In the 2nd rak'ah recite Surah al-Fatiha and another Surah, preferably Surah al-Ikhlās during qiyaam.

11. Qunoot: Recite takbir and raise your palms facing upward together for dua'.



Rabbana aatina fi dunya hasanah, wa fil  
akhirati hasanah, wa qina adaahban naar. Allah  
humma salli 'ala Muhammad wa aali Muhammad

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً  
وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ

Oh Lord, give us good in the world and good  
in the Hereafter, and protect us from the  
punishment of the fire. Oh Allah, send your  
blessings on Muhammad and his Ahlul Bayt  
(A). Allah.

## 12. Tashahhud



Ash hadu allaa ilaaha ilallaahu  
wahdahu laa shareekalah

Wa Ash hadu anna Muhammadan  
‘abduhu wa Rasooluh

Allahumma salli ‘ala Muhammad  
wa aali Muhammad

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

I testify that there is none worth  
worshipping except the Almighty Allah,  
Who is One and has no partner  
And I testify that Muhammad is His  
servant and Messenger.

Oh Allah! Send your blessings on  
Muhammad and his progeny.

13. After tashahhud, stand up for the 3rd raka'ah



Subhaanallaahi

Wal hamdu lillaahi

Wa laa ilaaha illallaahu

Wallaahu Akbar

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Glory be to Allah, And all praise is for Him, And there is no one God except Allah, And He is greater than everything and everyone.

14. In the last raka'ah recite tashahhud first then salaam

Asalaamu 'alayka ayyuhan nabiyyu wa rahmatullaahi  
wa barakaatuh

Asalaamu 'alayna wa 'ala 'ibaadillaahis saaliheen  
Asalaamu 'alaykum wa rahmatullaahi wa barkaatuh

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ



Prophet: Allah's peace, blessings and grace be upon you, Allah's peace be upon us, those offering prayers - and upon all the pious servants of Allah, Allah's peace, blessings and grace be on you believers.

15. Tasbeeh of Sayyida Fatimah Zahra (A):

الله أكبر

Allahu Akbar (34 times)

الحمد لله

Alhamdulillah (33 times)

سُبْحَانَ اللَّهِ

Subhaanallah (33 times)



# WORKSHEET 5.1

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## Revision of Steps and Meaning of Salaah

1. Describe the meaning of the following Arabic transliterations:

Assaalaamu ‘alayna wa ‘ala ‘ibaadil laahis saaliheen (salaam)

Alhamdulillah (tasbeeh)

Samee‘ Allaahu liman hamidah (standing after Ruku‘)

Subhaana rabbi yal-a‘alaa wa bihamdih (Sajdah)

Subhaana rabbi yal-‘adheemi wa bihamdih (Ruku‘)

2. Write down all the 15 steps of Salaah from beginning to end.

3. What is mustahab to recite when Salaah ends (after salaam) ?

4. Write or recite the translation of Surah al-Fatiha and al-Ikhlās to the teacher or a classmate.

# THE WAJIBAATS OF SALAAH

You already know how to pray. You also know that Salaah is made up of different parts. In today's lesson, you will learn all the Wajib acts of Salaah along with its rukn and ghayr rukn parts.

## The Wajib Acts of Salaah

There are 11 acts that are Wajib in Salaah:

1. Niyyah (intention): Before we learn the 10 actions we must remember that niyyah or your intention is a Wajib prerequisite to all Wajib actions. In your niyyah you must know why you are doing something and for whom.
2. Takbiratul Ihraam (the first Allahu Akbar)
3. Qiyaam (The Qiyaam immediately before Ruku')
4. Ruku' (bowing down)
5. Sajdatayn (two prostrations)
6. Qira'ah (recitation of Surah al-Hamd and other Surahs)
7. Dhikr (the recitations in Ruku' and Sajdah)
8. Tashahhud (the recitation while you sit after the two Sajdah in the second and last Rakah)
9. Salaam (Salutation)
10. Tarteeb (Correct order)
11. Muwaalaat (Continuity - one action after the other without a long delay)

## Rukn & Ghayr Rukn

The Salaah is like a building which is made up of many parts: some of these parts form the foundation of the building, while others are just built upon the foundation. If the foundation gives way, then the whole building will collapse.

In the same way, the Wajib acts of Salaah are divided into two groups: rukn and ghayr rukn. Rukn are those Wajib parts which form the foundation of Salaah. Ghayr rukn are those Wajib parts which do not form the foundation of Salaah.

## The Five Rukn Parts of Salaah

The first five of the 11 Wajib acts mentioned previously are rukn:

1. Niyyah.
2. Takbiratul Ihraam
3. Qiyaam
4. Ruku'
5. Sajdatayn (two sajdahs)

If anyone leaves out any rukn of Salaah — whether intentionally or by mistake — then his or her Salaah will become baatil (incorrect). Likewise, if anyone adds any of the rukn intentionally, then his Salaah is baatil.

## **Ghayr Rukn**

The other six Wajib parts of Salaah are ghayr rukn:

1. Qira'ah
2. Dhikr
3. Tashahhud
4. Salaam
5. Tarteeb
6. Muwaalaat

As mentioned earlier, ghayr rukn means it is not a foundation of Salaah. However that does not mean one can just skip it. In fact if anyone leaves out any ghayr rukn part intentionally, then his or her Salaah is baatil. But if a person leaves out any of the ghayr rukn by mistake, then his or her Salaah is correct.

# WORKSHEET 5.2

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## Wajibaat of Salaah

1. Name the eleven things that are Wajib in Salaah.
2. What is the difference between qira'ah and dhikr?
3. What are the rukn parts of Salaah?
4. If I leave a rukn part of Salaah out by mistake, is my Salaah correct?
5. If I leave a ghayr-rukn part of Salaah out by mistake, is my Salaah correct?

# TASHAHHUD, SALAAM, TARTEEB, MUWAALAAT

## Tashahhud

Tashahhud means bearing witness. It is the name for the recitation which begins with “ashadu” (I bear witness...). Tashahhud is a Wajib, but a ghayr rukn, part of Salaah.

### Tashahhud should be performed:

- Once in a two rak‘ah Salaah — after the second sajdah of the second rak‘ah.
- Twice in three and four rak‘ah Salaah — after the second sajdah in the second rak‘ah, and after the last sajdah in the last rak‘ah.

### Wajibaat of Tashahhud:

1. It should be performed while being seated.
2. It should be performed while being motionless.
3. It should be recited in Arabic.
4. Muwaalaat: There should be continuity in reciting the tashahhud.

### Mustahabaat of Tashahhud:

- It is mustahab to keep your hands on your thighs with your fingers closed together.
- It is mustahab for women to keep their thighs close together.
- It is mustahab to look at your lap while performing tashahhud.

### Dhikr of Tashahhud:

It is Wajib to recite tashahhud as follows:



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

It is Mustahab to recite the following before tashahhud:

“Alhamdulillah” or “Bismillaahi wa billaahi wal hamdu lillaahi wa khayrul asmaainillaah”

## Salaam

Salaam is the last Wajib part of Salaah. It is a ghayr rukn part. Salaam is performed after the tashahhud of the last rak‘ah.

### Wajibaat of Salaam:

1. It must be in Arabic
2. You must be seated while reciting it.
3. You must be motionless while reciting it.

By saying the salaam, you end your Salaah. And all the things which had become haraam after saying the takbiratul ihraam become halaal for you.

### Recitation in Salaam:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*Assalamu ‘Alayka Ayyuhan-Nabiyyu wa Rahmatullaahi wa Barakaatuh*

“O Prophet! May Allah’s peace, grace and blessings be upon you!”

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ

*As-Salaamu ‘alayna wa ‘ala ‘Ibaadillahi’s-  
saaliheen*

“Peace be upon us and the righteous  
servants of Allah!”

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*Assalaamu ‘alaykum wa rahmatullaahi wa  
barakaatuh*

“And may Allah’s peace, grace and  
blessings be upon you!”

### **It is only Wajib to:**

- Recite one of the last two Salaams written above ( #2 & #3)
- Say at least one takbir (“Allahu Akbar”)

### **It is Mustahab to:**

- Recite all three salaams (1 & 2 & 3)
- Say three takbirs (“Allahu Akbar”) after the salaam.

### **Tarteeb and Muwaalaat**

Among the Wajib things in Salaah are *t a r t e e b* and *m u w a a l a a t*. Tarteeb means correct order of things; and muwaalaat means continuity and flow in recitation and action.

### **Tarteeb:**

It is necessary that every part of the Salaah is performed in the correct order. If you change the order of a rukn part of Salaah — whether intentionally or by mistake — then your Salaah will become baatil (incorrect). If you change the order of a ghayr rukn part of Salaah intentionally, then again your Salaah will become baatil. However, if you change the order of a ghayr rukn part by mistake, then your Salaah will

still be correct. For example, since the takbiratul ihraam is rukn, if you intentionally or unintentionally say your takbiratul ihraam after you have already begun the Salaah (e.g. after your recitation of al-Fatiha), it will be void. However, the correct recitation of a Surah is not rukn (it is ghayr rukn) which means that if you unintentionally mix up the order of the ayahs during your qira‘ah, then your Salaah is still valid. But this does not count if you do so intentionally.

### **Muwaalaat:**

All actions of Salaah must follow one another without any unusual interval. If someone stops his or her Salaah and stands for so long that other people think that he or she is not praying, then that person’s Salaah will become baatil.

# WORKSHEET 5.3

## Tashahhud, Salaam, Tarteeb and Muwaalaat

1. What does Tashahhud mean?

- a. Correct order
- b. Continuity and flow in action
- c. Bearing witness
- d. Salaam

2. What does Muwaalaat mean?

- a. Reciting Du'a loudly
- b. Reciting Du'a while standing
- c. Reciting Du'a while sitting
- d. Continuity and flow in reciting the Tashahhud

3. Three things that are Wajib during Tashahhud are:

- a. Reciting in Arabic, sitting motionless, Muwaalaat
- b. Reciting in Arabic, standing motionless, Muwaalaat
- c. Reciting in Arabic, sitting motionless, salaam
- d. None of the above

4. What does Tarteeb mean?

- a. Making Wudhu
- b. Doing Sajdah
- c. The correct order of things.
- d. None of the above.

5. During Tashahhud one bears witness that there is only one Allah and Muhammad (S) is his prophet.

True

False

6. Tashahhud is a Wajib but a ghayr rukn part of Salaah.

True                  False

7. If Maryam keeps her hands on her thighs her tashahhud is correct.

True                  False

8. If Hussayn says his tashahhud in English, his tashahhud is correct.

True                  False

10. Salaam is performed after the tashahhud of the last rak'ah.

True                  False

11. It is mustahab to recite all three salaams followed by three takbirs (Allah Akbar).

True                  False

12. Is it Wajib to say "As salaamu 'alayna wa'ala 'ibaadil laahis saaliheen" and "As salaamu 'alaykum wa rahmatul laahi wa barakaatuh" together?

Yes                  No

13. Salaam is a \_\_\_\_\_ part of Salaah.

Rukn                  Ghayr Rukn

14. Among the Wajib things in Salaah are tarteeb and muwaalaat.

True                  False

15. If I change the order of the rukn parts of my Salaah by mistake, my Salaah is still correct.

True                  False

BONUS:

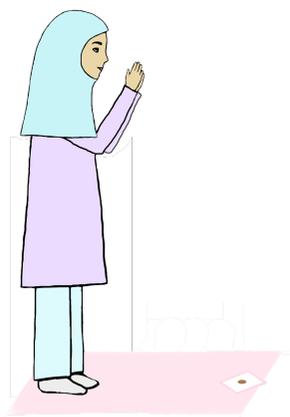
Write out the translation of what we say during tashahhud (only the Wajib part).

# QUNOOT AND TA'QIBAAT

## Qunoot

Qunoot means “humbly praying to Allah.” In Salaah, it refers to the act in which you raise your hands to pray to Allah just before going to the second ruku’.

Qunoot is mustahab to be recited aloud in all the Salaahs, whether Wajib or mustahab. It is especially recommended in the Salaah of Fajr, Maghrib, and ‘Isha.



## Rules of Qunoot:

- If you forget to do qunoot and remember it before reaching the final position of Ruku’, then you may get up and do qunoot before continuing your Salaah.
- If you remember it after reaching the final position of Ruku’, then you may do the qunoot after you get up from the Ruku’ and before going to the Sajdah.
- Qunoot can be said in your own words and in your own language.

## Ta’qibaat

Ta’qibaat means the tasbeeh and Du’a that we recite after the Salaah. It is highly recommended to glorify our Creator by reciting the tasbeeh of Sayyida Fatimah az-Zahra (A), which consists of the three short phrases as follows:

اللَّهُ أَكْبَرُ  
الْحَمْدُ لِلَّهِ  
سُبْحَانَ اللَّهِ



Allahu Akbar (34 times)

Alhamdulillah (33 times)

SubhaanAllah (33 times)

# WORKSHEET 5.4

## Qunoot and Ta'qibaat

Choose the correct answer:

1. Qunoot is a \_\_\_\_\_ part of Salaah.
  - a. Wajib
  - b. Mustahab
  
2. You perform qunoot
  - a. In the first rak'ah
  - b. In the fourth rak'ah
  - c. Just before salaam
  - d. Just before your second ruku'
  
3. If you forget to do qunoot and then remember it while you are in ruku',
  - a. You may do it after you get up from the ruku' and before going to the sajdah.
  - b. You may do it after tashahhud
  - c. You may do it in any other rak'ah
  - d. You may do it after salaam
  
4. Which of the following are mustahab when reciting qunoot?
  - a. Takbir, raising your hands for Du'a, reciting the Du'a silently
  - b. Takbir, keeping your hands on your side, reciting the Du'a loudly
  - c. Takbir, raising your hands for Du'a, reciting the Du'a loudly
  - d. Only a) and b).
  
5. What does qunoot mean?
  - a. Qunoot means saying SubhaanAllah
  - b. Qunoot means saying Allah Akbar
  - c. Qunoot means saying Alhamdulillah

- d. Qunoot means “humbly praying to Allah”
6. Qunoot is especially recommended in which following three Salaahs?
- a. Fajr, Maghrib, ‘Asr
  - b. Fajr, ‘Isha, ‘Asr
  - c. Fajr, Maghrib, ‘Isha
  - d. Dhuhhr, Maghrib, ‘Isha,
7. What does ta‘qibaat mean?
- a. Ta‘qibaat means the tasbeeh and qunoot
  - b. Ta‘qibaat means the tasbeeh and Du’a’s that we recite after the salaah
  - c. Ta‘qibaat means the tasbeeh and sajdah
  - d. None of the above.
8. Select one which consists of the three short phrases which we recite in the tasbeeh of Sayyida Fatimah az-Zahra (A).
- a. Allahu Akbar, Alhamdulillah, Jazakallah.
  - b. Allahu Akbar, Asalamu Alaikuam, SubhaanAllah.
  - c. Allahu Akbar, Alhamdulillah, SubhaanAllah.
  - d. Allahu Akbar, Alhamdulillah, Bismillah.
9. Allahu Akbar is recited 34 times the other two phrases are recited how many times each?
- a. 35 times each.
  - b. 32 times each.
  - c. 50 times each.
  - d. 33 times each.

# READING: CLOTHING FOR SALAAH

## The Clothes for Salaah

Dress is an important part of human dignity. It is always good to dress properly. It is even better to dress in a proper manner when you stand for prayers to Allah, our Creator and Nurturer. In today's lesson, you will learn some rules about the dress for prayer.

1. Najaasah in Salaah: You know that the clothes for Salaah must be Taahir, but there are four cases in which najaasah will not harm your Salaah:

a. The blood which comes out of a person's own wound will not affect a person's prayer.

For example, if a person falls down and scrapes his ankle, he can still pray Salaah with left over blood within the scrape after he has cleaned it. Of course the blood should be less than the size of a nickel

b. The blood from your own body that is on your clothes or body when you want to pray and its amount is less than the tip of the index finger, it will not affect your prayer. This exception does not apply if the blood belongs to someone else.

If there is no alternative but to offer prayers with a Najis body or dress, then it will not affect the prayers.

For example, if a person is wearing a Najis shirt and does not have enough

water to wash his shirt, then he can pray with his Najis shirt.

2. Things Carried During Salaah: The things which you do not wear but only carry on yourself (e.g., a watch, money, keys, a wallet) can be of two types:

a. Either it has been made from a dog or a pig or a haraam animal — in which case you cannot carry it on yourself during the Salaah.

b. Or it has been made from other than the above-mentioned things — in which case you are allowed to carry it on yourself during the Salaah. For example, if you have a key-chain made from the skin of a cow, then you are allowed to carry it during Salaah.

3. Leather Outfits: If you buy clothes made from a halaal animal (e.g., cow), and then doubt whether the animal was slaughtered according to Islamic laws or not, then there are two possibilities.

a. Either you bought it from a Muslim or a Muslim market — in which case you can assume that the animal was slaughtered according to Islamic laws and will therefore be considered Taahir.

b. Or you bought it from a non-Muslim — in which case you cannot use it during Salaah. So it is always better to buy the things made of leather from a Muslim or a Muslim store; otherwise, you will have to take it off during Salaah.

4. Gold & Silk: You already know that men are not allowed to wear anything made of gold (e.g., a ring or a chain) at any time — if they wear it during Salaah, then their Salaah will be *baatil* and not valid.

However, there is no harm in carrying an item made of gold in your pocket like gold coins or a gold pen. Similarly, there is no harm in using anything that is gold-coated like a wrist watch or cuff-links.

You also know that men are not allowed to wear anything made of pure silk (e.g., a tie) at any time — if they wear it during Salaah, then their Salaah will not be valid. However, men are allowed to use silk for other purposes like using them as bed-sheets.

These rules apply to pure silk, thus if an outfit is made up of silk and some other material to such an extent that it could not be called pure silk, then its use is allowed even during Salaah.

As far as women are concerned, they are

allowed to use gold or silk in any form in Salaah as well as outside Salaah.

5. Other Points of Concern:

a. If a person did not know that his/her body or clothes were *Najis*, and came to know after the Salaah, the Salaah is correct.

b. If s/he knew that his/her body or clothes were *Najis*, and forgot and prayed in that cloth, she/he would have to pray again, if there is still time, or pray *qadha* if there is no time.

c. When there is no other cloth except *ghasbi* (using without permission) or silk [for men], and one is obliged to wear in order to pray. The same rule applies if there is no cloth other than *ghasbi* or *Najis* he should pray wearing that same cloth and the Salaah will be correct.

# WORKSHEET 5.5

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## The Clothes for Prayer

Questions: Yes or no?

1. If Ja'far has some blood coming out of a wound and it is bigger than the tip of his index finger, then is Ja'far allowed to pray with it?
2. Suppose Maryam shakes the wet hand of a kaafir and she decides to wipe her hand with a handkerchief such that the handkerchief becomes Najis. She later washes her hand to make it Taahir. Is she allowed to pray with the handkerchief in her pocket?
3. If Husain has a belt made of leather from a cow which he bought in Canada, is he allowed to pray while wearing it?
4. If Husain then buys a leather jacket made from a halaal animal, which he buys in Canada, is he allowed to pray while wearing it?
5. If Sakina had a golden ring and she gave it to her father to keep for her, can her father pray with the golden ring in his pocket?
6. If Sajjad wears a golden chain around his neck, is he allowed to pray with it?

7. If Fatimah wears a silk dress, is she allowed to pray with it?
  
8. Aliyah loves to dress up in leather garments. Her favorite leather is Italian leather. Her uncle goes to Italy and buys her a really nice leather jacket designed by the famous fashion company. Aliyah decides to wear it on Eid- al- Fitr with her new dress. Her jacket is made in Italy of lamb leather. Can she pray her Eid prayers with the jacket?
  
9. Hasan buys a shirt from a flea market with his pocket money. It is 100% pure silk. It is his favorite color and he also likes the design. He, however, does not know that men are not allowed to wear silk in Islam. He wears the shirt to the Islamic Center one day and prays Salaah there with his shirt on. When the Imam sees him, he asks him if his shirt is made of silk. Hasan tells him that it is indeed a silk shirt and that he was lucky to have bought it for such a cheap price. The Imam informs him that men are not allowed to wear silk and Hasan feels guilty as he did not know that he could not wear silk. Is Hasan's Salaah valid?
  
10. Zain is having a ceremony at his house as he has completed reading and reciting the Holy Quran with his private tutor for the first time. Everyone from his Masjid attends the ceremony. Zain receives a gold chain with the Ayaatul -Kursi written on it from his grandmother. Can he wear it since it has a verse from the Quran written on it? Explain your answer

# READING: THE PLACE FOR SALAAH

Necessary Conditions to Be Observed for the Place of Salaah

- Salaah can only be offered in someone's place with their permission. (So it must be mubah and not Ghasbi)
- The place where you perform your sajdah must be Taahir. Where you stand or sit while performing Salaah can be Najis, as long as there is no possibility that this najaasah will affect your body or clothes.
- The place where you pray must not be unstable like a bed or a couch.
- There should be enough space to stand and perform ruku' and sajdah properly.
- If women and men are praying in the same room, then the women must stand behind the men. The minimum difference should be that her place of sajdah be at least in line with his thighs during Sajdah. It is better to have a curtain or wall in between.
- The place where the head is kept for Sajdah must not be 2.5 inches above or below the place where the knees and toes are put.

Some Other Points on the Place for Salaah

The most highly recommended place for Salaah is a Masjid. The Masjids that should be given highest priority are the following: Masjid al-Haraam; the next priority is Masjid an-Nabawi; then it is Masjid al-Kufa; and finally Masjid al-Aqsa. If Salaah can't be offered in any of these Masjids, then the main Masjid of the town where Friday

prayers are conducted (Masjid al-Jami') is recommended. If this is not possible one should offer Salaah in the town Masjid. It is makrooh, not recommended and less rewarding for a person who lives next to a Masjid to pray at home instead (unless he's physically not able to do so).

Women can pray wherever they can observe proper hijab and this includes their home.

Salaah at the harams of our Imams is mustahab, i.e. highly recommended. Salaah at the Haram of Ameerul mo'mineen Imam Ali (A) is said to be equivalent to 200,000 rak'ahs of Salaah.

Certain things should be considered in terms of a place for prayer. For example it is makrooh to pray:

- In a dirty place, a salty place (like some beaches), on roads, or on footpaths.
- Facing an open door.
- In a place where a fire is burning or in front of a fire or oil lamp.
- In front of a picture of an animal or human being.
- In front of an open book even if it is the Quran.
- In front of a grave or in a cemetery.
- In front of a person who is facing you.
- If one is praying where people are passing or there is someone in front of him/her, it is mustahab to place a

# WORKSHEET 5.6

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string, stick (even a tasbeeh) in front of them. .

## Place of Salaah

Fill in the blanks:

1. If you go to the Masjid (Masjid), you do not need anyone's permission to pray there  
TRUE FALSE
2. The place where you perform your sajdah must be \_\_\_\_\_.
3. If women and men are praying in the same room, then the women must stand \_\_\_\_\_ the men.
4. The most highly recommended place for Salaah is a \_\_\_\_\_.
5. It is makrooh to pray:
  - a. In front of a picture of an animal or human being
  - b. In front of an open book be it the Quran
  - c. In front of a grave or in a cemetery
  - d. In front of a person who is facing you
  - e. All of the above
6. The place where you pray must not be unstable, like on a bed or a couch.  
TRUE FALSE
7. Mention 4 major Masjids that we are highly recommended to try to pray in if we get the opportunity to at some time in our lifetime

8. If we cannot pray or get the opportunity to pray at the above Masjids we should continue to pray in the Jami' Masjid in our town, city or county.

TRUE

FALSE

9. The place where the head is kept for sajdah must not be 2.5 inches above or below the place where the knees and toes are put.

TRUE

FALSE

10. Zainab is on a camping trip with her 4th grade class in Vermont. All the kids are picking apples at an apple farm and she realizes she has forgotten to offer her Dhuhr prayers. She decides to leave her friends and walk to a quiet place where she can pray peacefully. She finds a barn not very far from the farm and decides to pray there. Since she does not know who the barn belongs to, she does not ask for permission to pray there. Is Zainab's Salaah valid or ok? Explain why or why not:

# READING: THE MUBTILAAH OF SALAAH

There are certain things that can make your Salaah baatil (invalid). These are called the mubtilaat of Salaah. If any of these things happen, you will have to do your prayers again.

## **There are 12 Mubtilaat of Salaah:**

1. All those things which make the Wudhu baatil (for example, sleeping, passing wind from the rear etc.).
2. Turning away from the direction of qiblah.
3. Anything which may give the impression that you are not praying (for example, clapping hands or jumping).
4. Speaking intentionally
5. Laughing
6. Crying intentionally for a worldly thing
7. Eating or drinking
8. Folding the arms intentionally, just as some other Muslims do during their Salaah.
9. Saying "Aameen" after Surah al-Fatiha
10. Anything that is wrong in one of the necessary conditions of Salaah; for example, you realize that your clothes are not Taahir.

11. Doubt in the first two rak'ahs of Dhuhr, 'Asr and 'Isha prayers, and also anywhere in Fajr or Maghrib prayers.
12. Adding or leaving out any Wajib rukn part of Salaah.

## **1. Anything that makes Wudhu Baatil:**

- If anything that makes the Wudhu baatil like sleeping), takes place anywhere during the Salaah, the Salaah will become baatil. It makes no difference whether it happened intentionally or by mistake.

## **2. Turning away from the Qiblah:**

- Turning away from the qiblah will make your Salaah baatil only if the deviation (movement away) was more than 45 degrees regardless of whether it happened intentionally, by mistake or by an external force like the wind or someone running into you.
- In case of more than 45 degrees deviation, it makes no difference whether the whole body turned or just the face turned away.
- In all cases of deviation which makes the Salaah baatil, one should proceed as follows:
- If it happened intentionally or by external force, then the Salaah is baatil under all circumstances;
- If it happened by mistake and you remember it after the time of Salaah had ended, then there is no qadha.
- If it happened by mistake and you remember it while there still is time for

repeating the Salaah, then you must repeat your Salaah.

### **3. Anything that cannot be called Salaah:**

If during prayers someone does something that is regarded by good Muslims as contrary to the performance of Salaah, then his Salaah is baatil (For example, clapping hands or knitting during the Salaah.) Such acts will invalidate the Salaah, whether it was done intentionally or by mistake.

Moving the arms or even indicating something to someone with your hands, if necessary, will not harm the Salaah.

### **4. Speaking Intentionally:**

The Salaah will become baatil by speaking intentionally. It makes no difference whether you were talking to someone or to yourself or whether it was an emergency or not. If it is an emergency, then you can speak and you will not get a sin, but your Salaah will still become baatil. You will also have to repeat your Salaah again. One exception is if someone says "Salaam Alaikum" to a person specifically during Salaah. Then it is ok to respond by saying the exact phrase back, "Salaam Alaikum", because it is Wajib to return a person's salaam. However, if the person who said salaam said it to a group of people in the room, and someone in the room responds to the salaam, it is not Wajib for the person praying to also respond.

Clearing one's throat, blowing air because of

fatigue, yawning or moaning will not make the Salaah baatil.

### **5. Laughing Intentionally:**

Laughing makes the Salaah baatil. If you feel like laughing but control yourself forcefully until your face turns red, your Salaah will not become baatil unless you laugh. Laughing does not include smiling; smiling will not harm your Salaah

### **6. Crying Intentionally:**

Crying for the sake of other than Allah makes your Salaah baatil. For example, if you begin crying in your Salaah because of a bad grade you received at school, then your Salaah is baatil. However, if you cry for the sake of Allah (e.g. out of fear of Him), then your Salaah is not only valid, but the crying becomes a Mustahab act.



5. Zahra's sister is not concentrating on her Salaah. She is crying because her mother refused to buy her one of her favorite card games. Her Salaah is valid because she is human and sometimes it is hard to control your emotions as a human.

a. True

b. False

8. Folding the arms intentionally just as some other Muslims do during their Salaah makes it baatil. The same goes for saying "Aameen" after Surah al-Fatiha, that is, it makes it baatil.

a. True

b. False

9. Ameen realizes that his clothes are Najis while praying Salaah, because he was playing out in the yard with the neighbor's dog. Since he had forgotten that his clothes were Najis before Salaah and already started praying, his prayers are valid.

a. True

b. False

10. Doubt in the first two rak'ahs of Dhuhr, 'Asr and 'Isha prayers, and also anywhere in Fajr or Maghrib prayers will make Salaah baatil.

a. True

b. False

# SHAKIYAAT AS-SALAAH

## **Doubts to Ignore and Those That Invalidate Prayers**

Sometimes we doubt how a certain part of the Salaah was prayed. We should try to take a moment to think and see if our doubt disappears and feel more confident vis-a-vis the doubt and shake it off during Salaah. But if the doubt, even after thinking about it, remains, then you should consider the following:

### **There are 23 cases of doubts (Shakiyaat) that may arise during Salaah:**

- 6 of them can be ignored
- 8 of them make Salaah baatil
- 9 of them can be corrected

### **You Should Ignore Doubts That Arise**

- After the Salaah has been finished.
- After the event has been performed, e.g. to have a doubt in sajdah as to whether you did ruku'.
- After the time has passed, e.g. to have doubt at the time of Maghrib as to whether you prayed 'Asr or not.
- More than once regarding the number of Rak'ahs you have prayed, i.e. you start doubting too much in many of your prayers.
- In congregational prayers, either on the part of one who leads the prayer

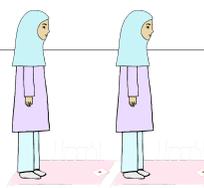
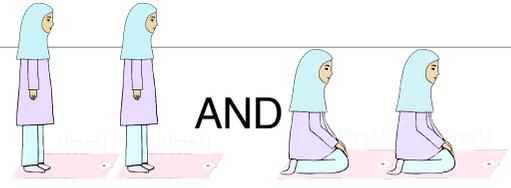
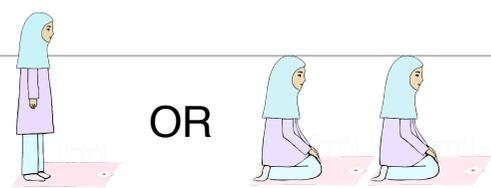
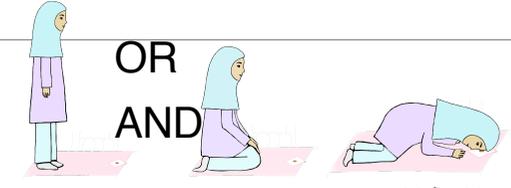
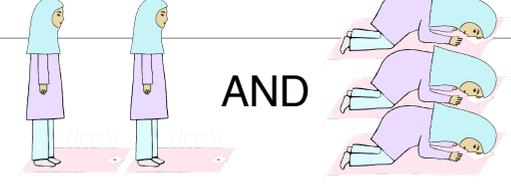
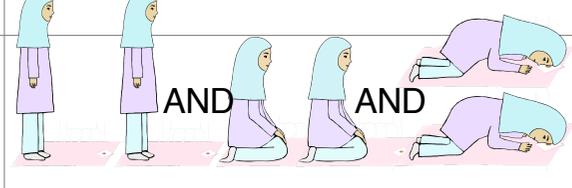
(the Imaam) or on the part of the follower (ma'moon). During a Mustahab prayer.

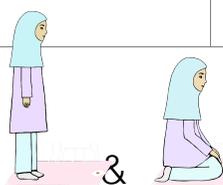
### **Your Salaah Is Baatil and Has To Be Offered Again If You Have A Doubt**

- In a 2 rak'ah Salaah like Fajr or if you are praying the shortened version (qasr) of Dhuhr, 'Asr or 'Isha.
- In a 3 rak'ah Salaah, i.e. Maghrib.
- In a 4 rak'ah Salaah, before the 2nd sajdah of the 2nd raka'ah, as to which rak'ah you are praying.
- In a 4 rak'ah Salaah, as to whether it is the:
  - 1st, 2nd or 3rd rak'ah
  - 2nd, 5th or higher rak'ah
  - 2nd, 6th or higher rak'ah
  - 3rd, 6th or higher rak'ah

## Doubts Regarding the Number of Rak'ahs

You Can Correct the Following Doubts Without Having To Pray Again If  
The doubt occurs in a 4 rak'ah Salaah

When?	Doubt Whether?	Decision?	Correction?
After 2nd sajdah of 2nd raka'ah	2nd or 3rd raka'ah	Take it as 3rd	
After 2nd sajdah of 2nd raka'ah	2nd or 4th raka'ah	Take it as 4th	
After 2nd sajdah of 2nd raka'ah	2nd, 3rd or 4th raka'ah	Take it as 4th	
After 2nd sajdah of 2nd raka'ah	4th or 5th raka'ah	Take it as 4th	
After 2nd sajdah of 2nd raka'ah	3rd or 4th raka'ah	Take it as 4th	
Qiyaam before ruku'	4th or 5th raka'ah	Sit down at once AND finish Salaah	
Qiyaam before ruku'	3rd or 5th raka'ah	Sit down at once AND finish Salaah	
Qiyaam before ruku'	3rd, 4th or 5th raka'ah	Sit down at once AND finish Salaah	
Qiyaam before ruku'	5th or 6th raka'ah	Sit down at once AND finish Salaah	



= Salaatul Ihtiyat (standing/sitting)



= Sajdah as-Sahw

# WORKSHEET 5.8

## Doubts to ignore and those that invalidate prayers

True or False: Circle either "T" for True or "F" for False.

1. Muslims should perform their prayers with intense care and full attention. T F
2. Shak means "doubt." T F
3. Yaqeen means "a little more than a doubt." T F
4. You should ignore doubts that arise after the Salaah is finished T F
5. If you get a doubt regarding the first or second rak'ah, T F  
you must take it as the second rak'ah and finish praying.

Multiple Choice:

1. Your Salaah is baatil if your doubt occurs in
  - a. A two rak'ah Salaah
  - b. A three rak'ah Salaah
  - c. Both a) and b)
  - d. A four rak'ah Salaah
2. If you have a doubt regarding your Maghrib Salaah after the time of Maghrib has passed then you should:
  - a. Ignore the doubt
  - b. Pray the Salaah over again
  - c. Pray the qadha for Maghrib
  - d. None of the above
3. If during Salaah al-Dhuhr, before your second sajdah you wonder whether you are on your 2nd raka'ah or your 3rd then your Salaah is
  - a. Wajib
  - b. Baatil
  - c. Still accepted
  - d. Mustahab

# WORKSHEET 5.9

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## Doubts regarding the Number of Raka'ah

Multiple Choice: Circle the letter of the best answer.

1. What should you do if you get a doubt regarding the second and third raka'ah of Maghrib and you cannot remove it?
  - a) Take it as the third raka'ah and finish your prayer. Then pray Salaatul Ihtiyat.
  - b) Take it as the second rak'ah and finish your prayer. Then do Sajdah as-Sahw.
  - c) You have to pray again.
  
2. What is the second step you should do when you get a doubt in prayer?
  - a) Ask yourself if it is a doubt regarding the second and third rak'ah of prayer.
  - b) Ask yourself if it is a doubt regarding a prayer of two or three rak'ahs.
  - c) Try to remove your doubt.

Short Answer Questions: Answer the following questions.

1. Whenever we have a doubt in the number of rak'ahs you have completed, what is the first thing we should try to do before anything else?
  
  
  
  
  
  
  
  
  
  
2. Suppose you are praying 'Asr prayers, and while performing the ruku', you wonder whether this is your second or third rak'ah. In this case, what should you do, if you cannot remove your doubt?



## Salaatul Ihtiyaat

### Salaatul Ihtiyaat is prayed either:

1 Rak'ah or 2 rak'ahs

When your doubt is such that should read Salaatul Ihtiyaat instead of repeating the whole prayer this is what you would do:

After finishing Salaah, without looking away from the qiblah or doing anything that makes Salaah baatil, you remain seated or stand up depending on what is required AND:

1. Make niyyah: Ex. "I am praying Salaatul Ihtiyaat 1 (or 2) rak'ah Wajib qurbatan ilallah."
2. Takbiratul Ihraam.
3. Recite only Surat al-Fatiha
4. Finish Salaah as usual (ruku', sajdah, tashahhud, salaam).

If you have to recite 2 rak'ahs, then you should:

1. Stand up for the 2nd rak'ah after sajdah.
2. Recite Surah al-Fatiha only
3. Finish Salaah as usual (ruku', sajdah, tashahhud, salaam).

### Salaatul Ihtiyaat:

- Does not have a 2nd Surah or qunoot
- Should be offered silently

### Sajdah as-Sahw becomes Wajib when:

- You talk by mistake in Salaah
- You recite salaam at the wrong place, by mistake
- You forget tashahhud
- In a 4 raka'ah Salaah you have a doubt after the 2nd sajdah as to whether it is the 4th or 5th raka'ah or 4th or 6th raka'ah.
- You added or left out by mistake something, which is not rukn.

# SAJDAH AS-SAHW

## How to Perform Sajdah as-Sahw:

After finishing Salaah:

1. First do qadha of the action you have missed, if that is why you are performing the sajdah as-sahw, ex. do a qadha tashahhud or sajdah. If you forget one sajdah or tashahhud but remember it before the ruku' of the next rak'ah, you should return and perform it. If, however, you remember after Salaah is completed, then you will have to offer 2 sajdah as-sahws as a recommended precaution.
2. Make Niyah: Ex. "I am doing Sadah as-Sahw for missing tashahhud (or salaam or sajdah or a ghayr rukn qiyaam, etc; as the case may be Wajib qurbatan ilallah".

Then go to Sajdah and say the following once:

بِسْمِ اللَّهِ وَاللَّهُ وَاللَّهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Bismillaahi wa billaahi assalaamu alaika ayyuhan-nabiyu wa rahmatullaahi wa barakaatuh

3. Then sit up into juloos (sitting position).
4. Then go to Sajdah again and repeat the recitation from the first sajdah.
5. Then rise from Sajdah
6. Recite tashahhud and salaam.

Please note: if you do not have the du'a above memorized, try to do so. In the case that you do not have it memorized or forget it

and need to perform sajdah as-sahw, any dhikr recited will be enough.

If after the prayer, but before the qadha of sajdah or tashahhud, any actions are done which invalidate Salaah, then it is necessary to do the qadha actions, sajdah as-sahw and then repeat the prayer.

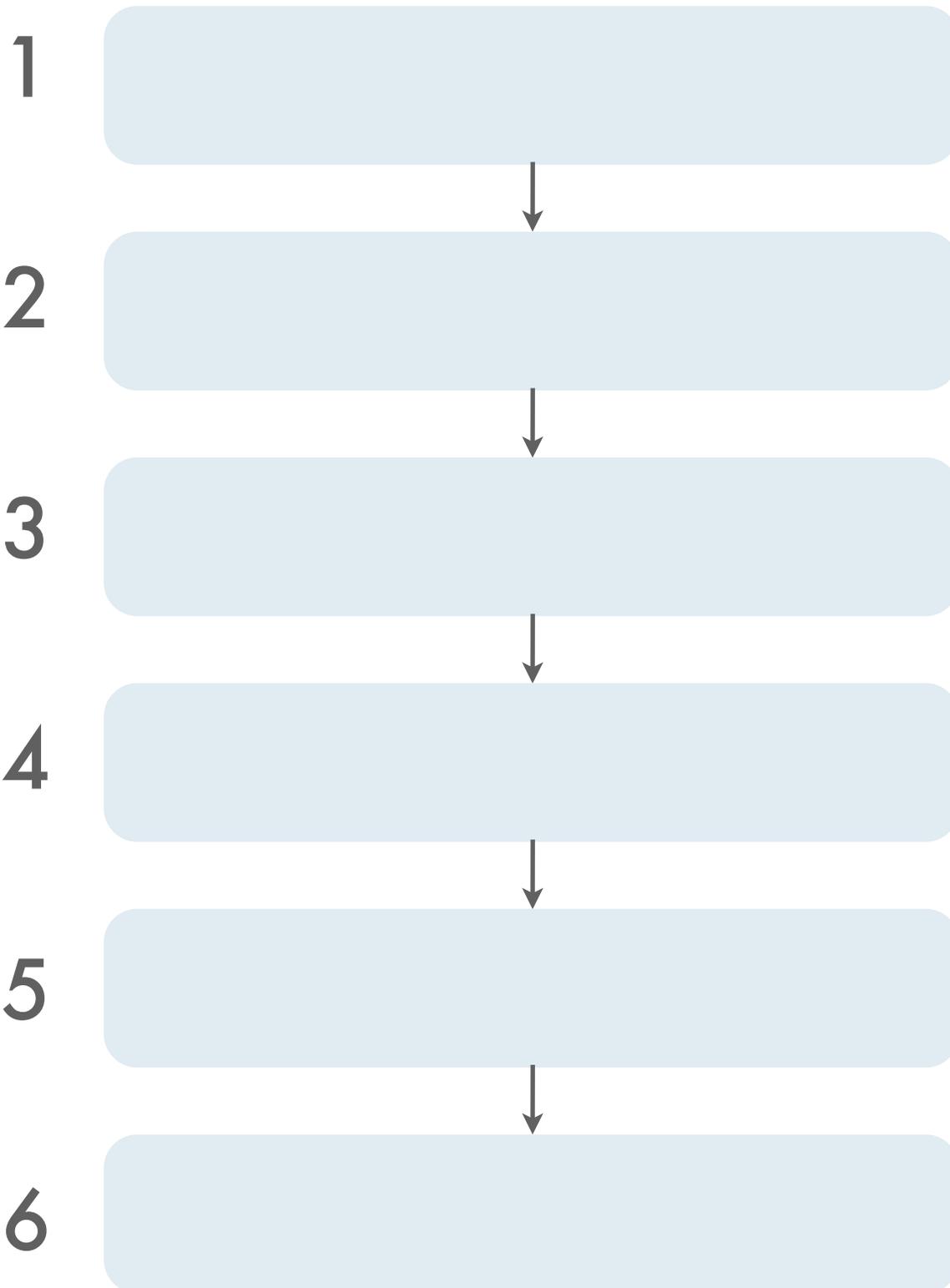
# WORKSHEET 5.10

## Sajdah as-Sahw

1. When is Sajdah as-Sahw wajib?

- a. You accidentally talk in your Salaah
- b. You leave out one of the ghayr rukn
- c. You forget tashahhud
- d. All of the above

2. In the chart below, write down the steps of performing Sajdah as-Sahw:



# READING: SALAATUL AYAAT

Imam al-Baqir (A) once said: “Earthquakes, solar and lunar eclipses, strong and dreadful winds, are among the signs of the Day of Resurrection. Whenever you witness them, think of the Day of Resurrection, seek refuge in mosques, and stand in prayer.”

**Salaatul Ayaat** or “Prayer of the Signs” is a prayer performed when an eclipse, earthquake or any other event that causes fear in people takes place. It is called “Prayer of the Signs” because events like earthquakes are “signs” of Allah’s power. We perform prayers in order to remind ourselves that Allah is the Master of this world and these breathtaking natural events. We are in a constant state of forgetfulness, but natural disasters have a mysterious way of reminding us of Allah. As a result, despite the terrifying nature of these disasters, we should find ways to be grateful for them as well for their potential as reminders of Allah.

Salaatul Ayaat is Wajib and if one misses it, one must make up for it whenever possible.

## **When to Perform Salaatul Ayaat**

Salaatul Ayaat is only Wajib for those who directly experience the event, not for others. For example, if it happens in one city but not another, the people in the city where the natural events did not happen are not obligated to perform the Salaah. Salaatul Ayaat is Wajib when the following natural events take place:

- 1) Earthquakes
- 2) Thunder and lighting (that instills fear in people)
- 3) Storms that have black and red winds
- 4) Solar Eclipse
- 5) Lunar Eclipse

## **How to Perform Salaatul Ayaat**

### **The Long Method**

Salaatul Ayaat consists of two Rak’ahs and in every Rak’ah, there are five Ruku’s.

- 1) One should perform it in the following manner: Right after the niyyah for the Salaah, one should say the takbir (Allahu Akbar) and recite surah al-Fatihah and another surah of one’s choosing and follow it with a ruku’. After this, one should stand and recite surah al-Fatiha and another surah and then perform another ruku’. This should be repeated five times and after standing back up from the fifth ruku’ one should perform two sajdahs. One should then follow it by performing the second rak’ah in the same way as the first rak’ah. One should then recite the tashahhud and end the Salaah with the salaams.
- 2) All the things that are Wajib for the five obligatory daily prayers are also Wajib for the Salaatul Ayaat. This includes respecting the rules of tahaarah as well as praying towards the qibla.

## The Short Method

After the niyyah and takbiratul ihraam, recite surah al-Fatiha. Then divide the second surah into five parts. Recite part 1 and then go into ruku'. Stand up, recite part 2 (without reciting Surah al-Fatiha again), and go back into ruku'. Then recite part 3 and go back into Ruku'.

Continue this until all five ruku's are completed. The second surah will thus be completed.

### Example of Dividing a Surah into Five Parts

Surah al-Qadr can be divided in the following manner:

1. Bismillaahir Rahmaanir Raheem. Innaa anzalnaahu fee laylatil qadr.
2. Wa maa adraaka maa laylatul qadr.
3. Laylatul qadri kharummin alfi shahr
4. Tanazzalul malaaiqatu warroohu feeha bi idhni rabbihim min kulli amr.
5. Salaamun hiya hatta matla'il fajr

## Qunoot:

It is recommended that Qunoot be recited before the second, fourth, sixth, eighth, and tenth ruku's of the two rak'ahs (in other words, before every even numbered ruku'). It is also enough to recite Qunoot just before the last Ruku' of the second rak'ah.

## Important Considerations

Even if many separate disasters take place at the same time, the Salaatul Ayaat must be offered for each of them. For example, if a solar eclipse and an earthquake take place, two prayers of Ayaat must be offered.

It is only Wajib to offer the Salaatul Ayaat when the event occurs in the town you live. Salaatul Ayaat would not be Wajib for those living in another city that could not feel it.

In the event of an eclipse, the Salaatul Ayaat must be offered during the time of the eclipse. If one does not pray until the eclipse is over, qadha Salaatul Ayaat must be offered.

There is no Adhaan and Iqaamah for the prayer of Ayaat.

If one doubts the number of ruku's performed before going into sajdah, one should perform an extra ruku' due to the doubt. If the doubt occurs after, or during sajdah, it should be ignored.

The prayer becomes baatil (invalid) if a ruku' is added or left out intentionally.

## How to pray Salaatul Ayaat

Number of Raka'ah: 2 (WAJIB)

Number of Ruku': 10 (WAJIB)

Number of Qunoot: 5 (MUSTAHAB)

Salaat al-Ayaat 1st Rakah				
<p>1. Niyah &amp; Takbiratul Ihraam</p> 	<p>2. Surah Al-Hamd and any other Surah</p> 	<p>3. Ruku' #1</p> 	<p>4. Rise from Ruku', Surah Al-Fatiha and another Surah and Qunoot #1</p> 	<p>5. Ruku' #2</p> 
<p>6. Rise from Ruku', Surah Al-Fatiha and another Surah</p> 	<p>7. Ruku' #3</p> 	<p>8. Rise from Ruku', Surah Al-Fatiha and another Surah and Qunoot #2</p> 	<p>9. Ruku' #4</p> 	<p>10. Rise from Ruku', Surah Al-Fatiha and another Surah</p> 
<p>11. Ruku' #5</p> 	<p>Rise from Ruku',</p> 	<p>13. Go to Sajdah</p> 	<p>14. Complete two Sajdahs as usual</p> 	<p>15. Rise for the second Raka'ah</p> 
<p>Recite the second <b>Rak'ah</b> in the same way as you did the first. *</p>				

**NOTE:** It is mustahab to recite qunoot before every 2nd Ruku'. For this purpose, count all ten Ruku's together. Thus, you will recite qunoot before the 2nd and 4th Ruku' (in the 1st Rak'ah); and before 6th, 8th, and 10th Ruku' (in the 2nd Raka'ah).

# WORKSHEET 5.11

## Salaatul Ayaat

True or False: Circle either "T" for True or "F" for False.

- |  |   |   |
|--|---|---|
| 1. Ayaat means 'sign'.   | T | F |
| 2. The prayer of Ayaat is Wajib when a house burns down.                               | T | F |
| 3. The prayer of Ayaat consists of five rak'ah with two ruku's in each.                | T | F |
| 4. For an eclipse, we should pray the Salaatul Ayaat at the end of it.                 | T | F |
| 5. The prayer of Ayaat is Wajib even if no one is injured during the natural disaster. | T | F |

Multiple Choice: Circle the letter of the best answer.

6. If an earthquake and a solar eclipse happened at the same time, what should I do?
- a) Pray two rak'ah of the Salaatul Ayaat.
  - b) Pray two Prayers of Ayaat.
  - c) Pray that it doesn't happen again.
7. Suppose a tornado happens in Texas. What should we do?
- a) We should pray the Salaatul Ayaat.
  - b) We should call someone in Texas to pray the Salaatul Ayaat for us.
  - c) We don't have to worry about it.

Short Answer Questions: Answer the following questions.

8. What does a natural disaster symbolize?



6

**SAWM**

# THE MONTH OF RAMADHAAN AND ITS SIGNIFICANCE

The month of Ramadhaan is a very special month for Muslims. It is a month of fasting and prayers, a month of worship and sacrifice, and a month of Mercy and purification. Fasting during the day and praying at night is not easy. But it helps strengthen our imaan. It gets us closer to Allah and away from evil thoughts and deeds. It is a month where we can get rid of all our sins and start afresh.

Ramadhaan is also important because it is the month in which the Holy Quran was revealed to guide us, and during this month, Muslims try to recite as much of it as possible.

“The month of Ramadhaan is that in which the Quran was sent down, a guidance for mankind, with clear signs of guidance and the criterion of right and wrong. So everyone of you who is present (at home) during that month should spend it in fasting . Allah desires ease for you, and He does not desire difficulty for you. And (He desires) that you complete the period, and glorify Allah for having guided you, and that you may give thanks.” (2:185)

## **Some Hadith on Ramadhaan**

- The Holy Prophet (S) has said, “Ramadhaan burns the sins and faults as fire burns wood.”

- Imam Muhammad al-Baqir (A) has said, “Whoever, during this month of Ramadhaan, fasts during the day, stands up in prayer for part of the night, controls his desires and emotions, controls his tongue, keeps his eyes down, and does not hurt the feelings of others, will become free of sins as the day he was born.”
- Imam Ja‘far as-Sadiq (A) has said, “The day of your fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongues, hands, and feet — must fast with you.”

## **A Sermon on Ramadhaan**

It has been narrated that once, just before Ramadhaan, the Holy Prophet (S) gathered his companions and talked to them about the approaching month of Ramadhaan. It is a beautiful sermon on the significance of Ramadhaan. Let us read some passages from the sermon:

“O people! This is the month that is the best of months in the eyes of Allah. Its days are the best among the days. Its nights are the best among the nights. Its hours are the best among the hours . . .

This is the month in which you have been invited by Him. You have been given the chance to receive honors from Allah, the Merciful . . .

In this month, if you fast as told, then every breath you take has the reward of tasbeeh, and your sleep has the reward of worship. Your good deeds are rewarded more than usual and your Du'as are accepted . . .

While fasting, remember the hunger and thirst of the Day of Judgment, give charity to the poor and needy, pay respects to your elders, have sympathy for your youngsters, and be kind to your relatives . . .

Guard your tongue against unworthy words, your eyes from sights that are not worth seeing, and your ears from sounds that should not be heard . . .

O people! Your back is breaking under the heavy load of your sins, so prostrate yourself before Him for long intervals and make it lighter . . .

Anyone who offers mustahab prayers in this month, Allah will save him from hell. Whoever, in this month, offers one Wajib prayer, for him the angels will write the rewards of seventy such prayers offered by him in another month . . .

The gates of paradise remain open in this month. Pray that they may not be closed on you. The gates of hell are

closed, pray to Allah that they may never be opened for you.”

### **Du'a of Imam Zainul 'Abideen (A) on Ramadhaan**

In the Sahifa as-Sajjadiyyah, the book of Du'as by the fourth Imam, there are two Du'as on Ramadhaan. One welcomes the month, and another bids it farewell. Accordingly, one is recited at the beginning of the month, and the other at the end. Let us take a look at some passages from the Du'a for welcoming Ramadhaan:

And praise belongs to God who established this month,

the month of Ramadhaan,  
the month of fasting,  
the month of submission,  
the month of purity,  
the month of putting to test,  
the month of standing in prayer,  
in which the Quran was sent down as a guidance to the people . . .

He gave this month superiority over all other months,

by the many sacred things and well-known perfections . . . to honor it . . .

Then He made one of its nights superior to the nights of a thousand months, and named it the Night of Decree . . .

O God,

erase our sins, along with the erasing of the crescent moon, and make us avoid the ill effects of our actions, with the passing of its days, until it leaves us behind, while within it You purify us of our sins and remove from us our evil deeds . . .

O God,

fill this month with our worship of You, decorate its times with our obedience toward You, help us during its daytime with its fast, and in its night with prayer and Du'a' toward You, humility toward You, and lowliness before You

# WORKSHEET 6.1

## The Month of Ramadhaan and its Significance

True or False: Circle either “T” for True or “F” for False.

1. In Ramadhaan, we can get rid of our sins and start afresh T    F
2. Fasting and praying helps us become stronger in our faith. T    F
3. The Sahifa as-Sajjadiyyah was revealed in the month of Ramadhaan T    F

Multiple Choice: Circle the letter of the best answer.

1. What general point is the first two hadith on Ramadhaan trying to say?
  - a. That we should try to be good in Ramadhaan.
  - b. That Ramadhaan is a month in which we can erase our sins.
  - c. That we should start a fire by burning wood.
2. What general point is the third hadith on Ramadhaan trying to say?
  - a. That we should not look, hear, speak, work, or walk during this month.
  - b. That we should fast by staying away from food and drinks.
  - c. That we should fast, not only by staying away from food and drinks, but also by generally staying away from any sins.
3. What is one thing the Holy Prophet (S) said about Ramadhaan in his famous sermon?
  - a. That in this month, the doors of heaven are open and the doors of hell are closed.
  - b. That in this month, the doors of hell are open, and the doors of heaven are closed.
  - c. That in this month, the Holy Prophet (S) was born.



# FASTING AND ITS BENEFITS

## **Fasting is an act of worship prescribed by Allah.**

Fasting is when we stay away from certain things such as food and drinks, as well as wrong deeds. The fast can be compared to a living thing in one sense — it has a body and a soul. To stay away from food and drinks is the fast of the body. To stay away from wrong deeds is its soul. If we are not trying hard to be better Muslims by fasting, our fast will be a body without a soul.

Imam Ja'far as-Sadiq (A) has said:

“Your day of fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongue, hands and feet — must fast with you.”

## **Here is how:**

- Eyes — Keep your eyes off unlawful things and use this special gift of God for good acts such as reading the Quran and Du'a.
- Ears — Keep away from hearing unlawful gossip, lies, and music.
- Tongue — do not tell lies or useless stories; do not spread rumors or gossip about other people; and use the power of speech in spreading the word of Allah.
- Hands — do not hurt others by your actions; instead try to help them as far as you can.

- Feet — do not go toward forbidden places; rather go toward the places where Allah is remembered.
- Above all, your heart and mind should be with you in fasting, because the fast, in its real sense, will not be complete unless your thoughts, your emotions, your actions, and all aspects of your life become pure and free from impurity.

Fasting takes place from dawn (before sunrise) to dusk (after sunset).

Generally, fasting is a mustahab act of worship. It is especially mustahab during the months of Rajab and Sha'baan. But during the month of Ramadhaan, fasting becomes Wajib.

Let us pray to Allah to bless us all during the holy month of Ramadhaan. May He accept our fasts, our prayers, and our good deeds. May He forgive us for our wrong doings and guide us in our lives.

There are many benefits of fasting. In this lesson we will look at seven of them.

1. **Fasting brings us closer to Allah.** When we sacrifice our food and drink, we will obviously find ourselves in hardship. And when we go through hardship for the sake of Allah, it will naturally bring us closer to Allah. As a result, when we break our fasts, Allah

will be very pleased with us, and our Du‘a at that time will be accepted.

2. **Fasting teaches us patience.** We all need food and water to survive. To deny ourselves food and water requires a lot of strength and patience. So when we fast for a whole month in Ramadhaan, we build up a lot of patience. As a result, the next time we are really hungry and we know food is not going to be available for the next few hours we will know how to be patient. Similarly the patience will trickle to other occasions where it is required.
3. **Fasting helps us know how it feels to be poor.** There are so many poor people in the world today who are suffering from hunger because they do not have enough money to buy food. By fasting ourselves, we will know how hard it is for these poor people. At least, we can break our fasts with a nice dinner — they cannot. As a result, fasting encourages us to help others who are less fortunate than us.
4. **Fasting brings about thankfulness to Allah.** Many times, we forget about all the blessings Allah has given us. We take everything for granted. For example, in a normal day, we go through breakfast, lunch, and dinner without a thought of where it came from. But by fasting, we learn the value of a thing as simple as a glass of
5. **Fasting brings about self-control.** We already mentioned how fasting will bring about patience to hunger. For example, if we are fasting we will not give in to our desire to eat no matter how hungry we are. But fasting will also bring about self-control in other things. For example, the next time we feel angry at someone, we will be able to control ourselves and act in a positive way. This self-control will help us stay away from other disliked deeds as well.
6. **Fasting breaks our pride.** No matter how much wealth we have, or how high our position in life is, every Muslim has to fast in the month of Ramadhaan. In this way, all the Muslims around the world are at an equal footing. Fasting may also make us realize we are fortunate that Allah made us among the people that can afford food; we could just as easily have been born in the poverty stricken areas of the world.
7. **Fasting is good for the health.** Let us think of our stomachs as a machine that works non-stop. We have three meals each day — breakfast, lunch, and dinner — and in between, we have snacks. Now if we fast, then at least our stomachs will get some rest. If done properly, fasting can lead to better health.

# WORKSHEET 6.2

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## Fasting and its Benefits

Circle either "T" for True or "F" for False.

- |  |   |   |
|--|---|---|
| 1. Fasting is an act of worship.                       | T | F |
| 2. To stay away from bad deeds is the soul of fasting. | T | F |
| 3. Fasting takes place from dusk to dawn.              | T | F |
| 4. Fasting is mustahab in Ramadhaan.                   | T | F |

Circle the best answer.

- How do we fast with our eyes?
  - We try to use our eyes to read the Quran and Du'as.
  - We try to sleep as much as possible.
  - We keep blinking to give our eyes some rest.
- How do we fast with our tongues?
  - We don't eat anything.
  - We don't tell lies, but rather we try to spread the word of Allah.
  - We don't stick out our tongues.
- How does fasting bring about thankfulness to Allah?
  - During our fasts, since we are so hungry, we realize the value of food, and so when we get it at the end of the day, we will thank Allah for it.

b) We thank our parents for making us dinner at the end of the day.

c) By fasting, we thank Allah for giving us all that He has.

Answer the following questions:

1. What are the seven benefits of fasting that we learned?

2. How does fasting help us know how it feels to be poor?

3. How is fasting good for the health?

# PEOPLE EXEMPTED FROM FASTING

## People Exempted From Fasting

There are of 2 categories of people upon whom fasting is not Wajib:

1. Those who will not fast and have no qadha to give;
2. Those will make qadha later, when the holy month of Ramadhaan is over.

1. Men and women who are not capable of fasting because of old age are completely exempt. They do not have to make qadha later.
2. Elderly people who find it very difficult to fast are also exempt; but they have to pay a redemption fee (Fidyah) of ONE MUDD (i.e. 1.65 lbs) of food or an equivalent amount of money in lieu of each fast, to the poor and needy. It is recommended that preference be given to wheat or barley.
3. A person, who, due to certain illness, is unable to sustain and endure thirst, is exempted. However, in view of the sanctity of the holy month, s/he should not drink water to quench the thirst fully. Such a person will pay fidyah in place of each fast, and will make qadha if the illness is later remedied.
4. A mother in the advanced stage of pregnancy will not fast if fasting is harmful to her or the baby. She will give fidyah in place of the fasts and will make qadha later.

5. A mother who is nursing her child is exempt if she fears that fasting might reduce the supply of milk for the child. She is to give fidyah in place of each fast she has missed unless she makes up for the fast before next year.

## Fasting When Traveling

1. Traveling means having reached outside the boundaries of the city, town or village, in a journey that is a total of 14 miles or more outside of the city limits (28 miles both ways). On a day one has the intention of traveling; one cannot break the fast while still at home or in the city. The fast will be broken once you cross the boundary of your hometown or pass the 14 miles.
2. At any place where you pray qasr, you will not fast. If you have traveled to a place where your stay will be less than 10 days, you will pray qasr for the 4 rak'ah salaahs and you cannot fast. You will make qadha later.
3. The people whose job is that of traveling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are traveling, and their prayer will not be qasr, either.

4. To travel for the sole purpose of not fasting is allowed, but it is better if you do not do that.
5. If you travel from the place where you live AFTER the time of DHUHR, you will have to complete that day's fast. However, if you travel BEFORE the time of DHUHR, you cannot fast once you leave the city limits.
6. If you reach the boundary of your hometown BEFORE the time of DHUHR, after a trip and you have not done anything that will break your fast, then you must fast on that day. However, if you reach the boundary of your hometown AFTER the time of DHUHR you will not fast and make qadha after Ramadhaan.
7. If a person makes a nadhr (vow) for a mustahab fast on a particular day and s/he finds that s/he has to travel on that day, then, because s/he had specified the day s/he was going to keep the mustahab fast, s/he can fast while journeying; the same applies to a person who makes a vow to keep a mustahab fast on a particular day regardless of whether s/he is going to travel on that day or not. However, if a person makes a vow to fast but does not specify the day then s/he cannot fast if s/he is going to travel.
8. A traveler can observe a Mustahab fast in Medina on three days if their main purpose is for praying for the fulfillment of their needs, and if they made a nadhr, it is better that those three days are Wednesday, Thursday, and Friday.
9. If a person does not know that a traveler cannot fast and finds out during the fast, his/her fast becomes baatil; however, if s/he does not find out about it until sunset, their fast is valid.

# WORKSHEET 6.3

## People Exempted From Fasting

1. Fidyah is:

- a) Money given to the poor for missed fasting
- b) An elderly person who cannot fast
- c) A certain amount of food given to the poor for missed fasting
- d) Money and food given to the poor for missed fasting

2. Fidyah is for: (circle all that apply)

- a) A pregnant woman
- b) A sick person
- c) Extremely advanced old age people
- d) A poor person who has no food for iftar

3. It is always OK to fast while traveling.

- a) True
- b) False

4. If traveling in Ramadhaan for less than 10 days,

- a) Pray qasr and keep fasting
- b) Do not pray qasr and keep fasting
- c) Pray qasr and do not fast
- d) Do not pray and do not fast

5. The people that will give qadha for missed fasts are: (circle all that apply)

- a) Sick person who does not get better
- b) Nursing mother
- c) Person who travels for work
- d) A person returning from a journey after Dhuhr

6. Maryam returns from a journey before Dhuhr. Should she fast?

- a) Yes
- b) No

7. Sarah is a pilot. She must fast in Ramadhaan if she is otherwise able to.
- a) True
  - b) False
8. Raza is traveling for less than 10 days but still fasts on the first day. After Maghrib he learns he was not supposed to fast. His fast is:
- a) Valid
  - b) Invalid (baatil)
9. Observing a sunnah fast in Medina is:
- a) Haraam
  - b) Baatil
  - c) Best done on Wednesday, Thursday or Friday
  - d) Best done on Sunday, Monday, Tuesday
10. Batool intended to keep a sunnah fast on Friday. She unexpectedly needed to leave her hometown on that day. She can:
- a) Still fast
  - b) Not fast

7

**HAJJ**

# HAJJ



All of us should think about going to Hajj but before we do so we need to be sure of a number of things. Let's review the conditions for Hajj. For Hajj to be Wajib on someone,

## She/he needs to:

- Be Baaligh - (reaches age of Islamic responsibility)
- Be 'Aqil - Being sane and of sound mind
- Have Istita'ah - (Capability). This means:
  - You should be able to afford the expense of your journey and stay during hajj.
  - You must be able to maintain those dependents that have remained at home.
  - When you return, you must have enough means to provide for yourself and your dependents.
  - The journey to and from hajj must not endanger your life, wealth, or family.
  - You must be healthy. If you cannot go due to an illness but all the other conditions of hajj are fulfilled then you can send someone on your behalf.

- You must have enough time to perform all the Wajib acts of hajj; if you cannot do so then you have to keep the money aside and go the following year.

## Before going for Hajj, it is good to:

- Make sure your money is halaal: you have no debts, especially Wajib debts like khums or zakaat.
- Your intention is purely for hajj (i.e. your niyyah is of qurbatan ilallaah)
- You have prepared a will and given away some sadaqah for your journey.

The Wajib Hajj is made of two parts:

### 1. Umrah at-Tamattu

Performed anytime between 1st Shawwaal and 8th Dhul Hijjah.

### 2. Hajj at-Tamattu

Performed from 9th to 13th Dhul Hijjah.

One may do the first part of Hajj (the Umrah part) several days before the second part then stay in Makkah till the 9th of Dhul Hijjah.

We will study the first part of Hajj in this grade and the second part in later grades.



## Umrah at-Tamattu

Before entering Makkah, one must become a Muhrim (i.e. being in a state of ihraam). Ihraam is worn at designated places known as Meeqaat (boundary).

The following are the five Wajibaats that have to be observed in Umrah at-Tamattu:

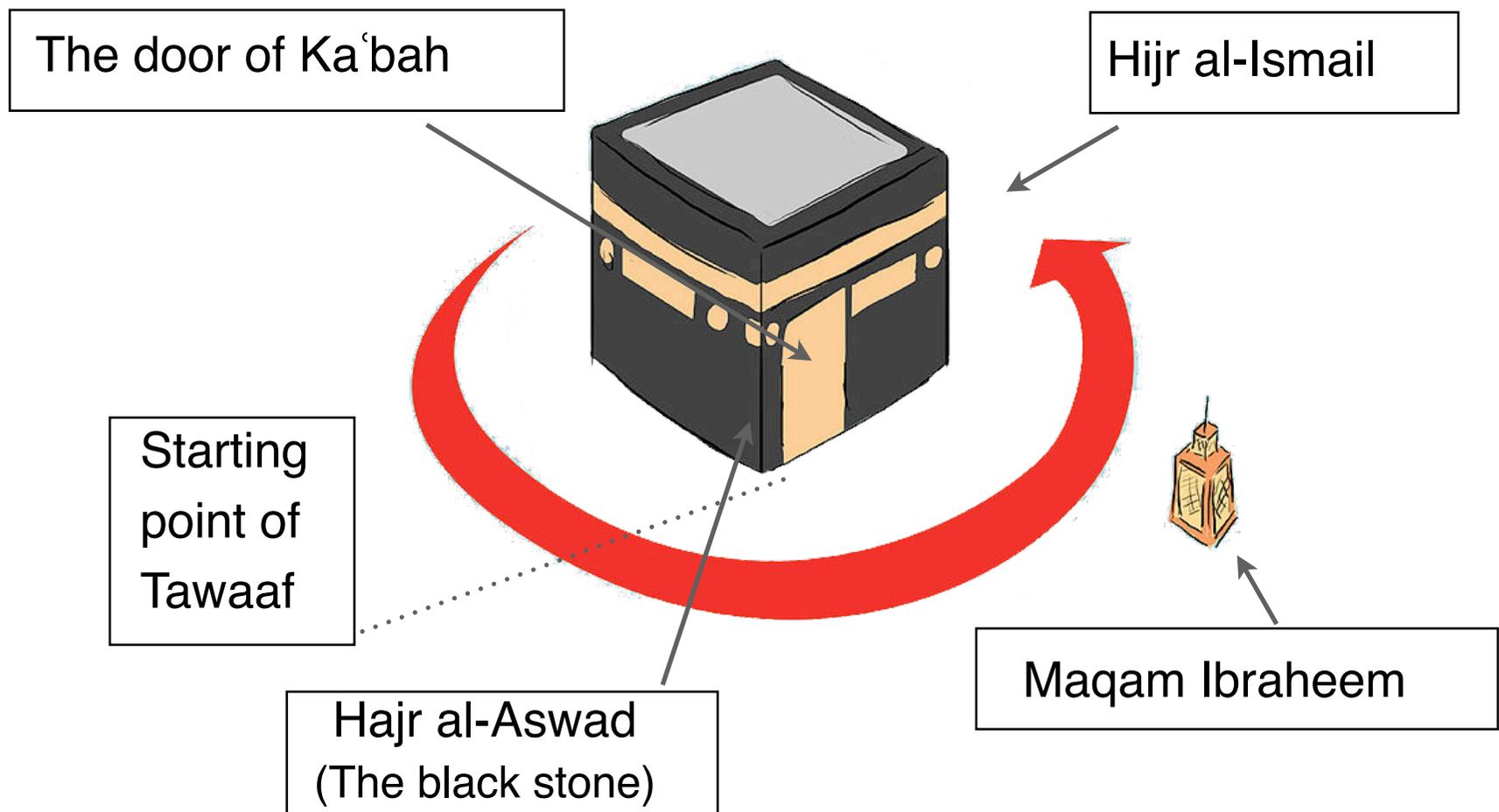
1. Niyyah, wearing Ihraam in Meeqaat and reciting Talbiyyah.
2. Tawaaf of Ka'bah.
3. Salaah of Tawaaf at Maqam Ibraheem or nearby.
4. Sa'ee-going seven times between the rocks of Safa and Marwah.
5. Taqseer - trimming a bit of your hair or nails.

In grade 5, we looked at making niyyah, wearing ihraam in Meeqaat, and reciting talbiyyah.

In this grade we will learn more about the next 4 Wajibaat of Umrah at-Tamattu.

## 1. Tawaaf of Ka'bah

After you have worn the ihraam, you can go to Makkah. You first must perform tawaaf of the Ka'bah. Tawaaf is Wajib. If you miss this, knowingly or otherwise, your Hajj is baatil.



## How to do Tawaaf

- The number of circuits or rounds in each tawaaf is seven. Each round begins from Hajr al-Aswad and ends there. A tawaaf of less or more than seven rounds is baatil.
- The starting point and the ending point for each circle during tawaaf is the Black Stone fixed to the wall of Ka'bah. This is known as Hajr al-Aswad. When you have made your niyyah, stand just parallel to the Hajr al-Aswad and start the tawaaf. Each round is completed when you return to the starting point.
- During all times when doing tawaaf, the Ka'bah must remain on your left. So if for any reason your left shoulder turns away from the Ka'bah, that particular sector of movement will not be included in tawaaf. You will have to return to the place where your left side should have moved away and continue from there.
- Now, since Ka'bah is in a cubical shape, it has four corners. As you reach the corners, you will make a gradual turn exercising care, as much as possible, that your shoulder remains parallel to Ka'bah.
- There is a small wall in arc shape adjoining Ka'bah on one side. This is Hijr Isma'eel (The grave of Prophet Isma'eel, his mother Sayyida Hajirah and other Prophets). While making tawaaf, this arc must be included in the

round. So do not pass between Ka'bah and Hijr al-Isma'eel during tawaaf.

- It is better if tawaaf is performed between Ka'bah and Maqam Ibraheem.

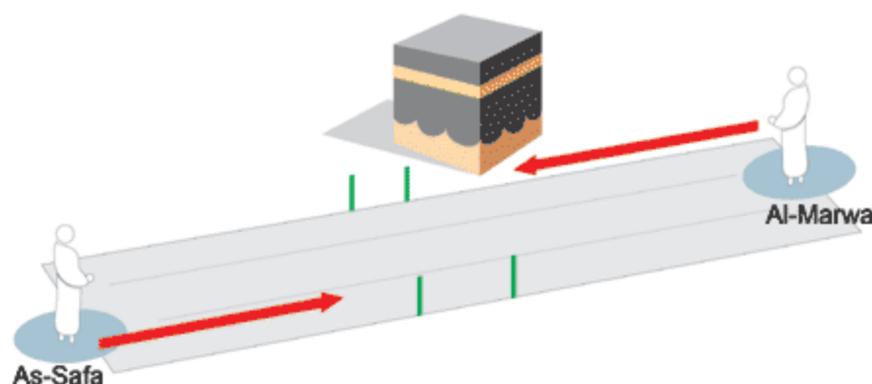
## What would you do when you are in doubt about the number of circles or loops around the Ka'bah?

- The rules are simple to remember: All doubts after the completion of tawaaf or after having moved from the place of tawaaf should be ignored.
- When you are certain of having completed the seven rounds, but are doubtful if you might have done more than seven rounds, such doubt should also be ignored.
- If you are doing tawaaf which is Wajib, all doubts *during* tawaaf would render it baatil.
- Muwaalaat is necessary in tawaaf. This means that all seven rounds must follow each other in sequence.
- Whilst you are doing tawaaf, you should engage yourself in reading Quran, du'a or dhikr.

## 2. Salaah of Tawaaf

- Two Rak'ah of Salaah is Wajib immediately after the completion of tawaaf.
- The Salaah is said behind Maqam Ibraheem, or at a place nearest to it.

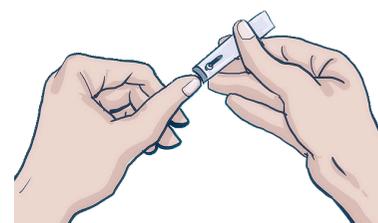
## 3. Sa'ee



- Sa'ee is Wajib and must be performed after the Salaah of Tawaaf.
- Sa'ee means to walk between the two rocks of Safa and Marwah.
- Each trip begins with Safa.
- As you walk from Safa ending at Marwah, this is counted as your first trip.
- Your return from Marwah to Safa will be your second trip.
- You will end your 7th trip at Marwah.
- In between Safa and Marwah, there is a green light in one area which is meant for harwala. When one reaches these, it is mustahab for men to trot (walk faster).

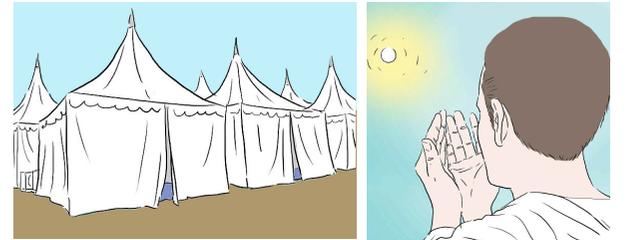
## 4. Taqseer

- It means cutting off some hair or nails.
- It is better to do it immediately, or at Marwah.
- After taqseer, you can change into your normal clothes.



# Hajj Dictionary

**'Arafah:** A long and wide open place where pilgrims go on the 9th of Dhul Hijjah. They stay there till sunset, worshipping Allah. The Mountain of Mercy (Jabl ar-Rahma) is in Arafah.



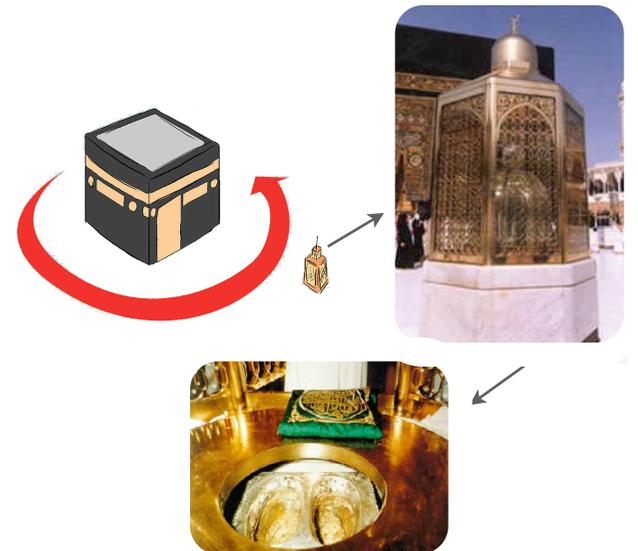
**Hajr al-Aswad:** The black stone in the Ka'bah which was brought from heaven.



**Ihraam:** Special state for pilgrims in which certain things become haraam. The clothes of pilgrims are two pieces of white unstitched material for men and white simple clothes for women.



**Maqam Ibrahim:** A stone near the Ka'bah with the footprint of Nabi Ibrahim on it. Pilgrims recite the Salaah of Tawaf behind it.



**Mina:** The pilgrims go to Mina on the 10th of Dhul Hijjah. Here, they will throw 7 pebbles at each of the three pillars symbolizing where Iblees tried to misguide Nabi Ibraheem, carry out the sacrifice and cut off part of their hair or nails as Taqseer/Halq.



**Meeqaat:** A place from where the pilgrims put on the Ihraam.



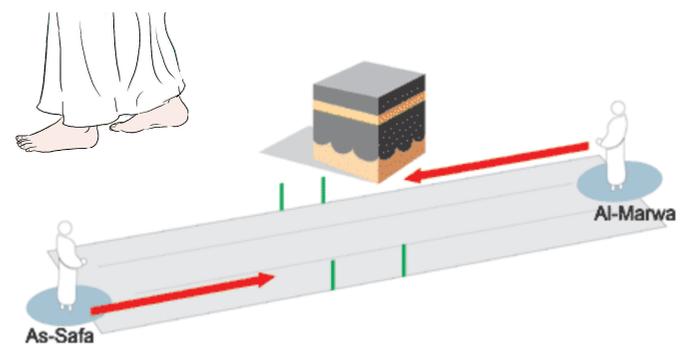
**Muzdalifah:** The pilgrims go to Muzdalifah at sunset on the 9th of Dhul Hijjah. They stay there for the night there, and collect pebbles for use in Medina.



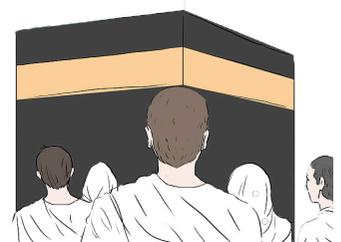
**Sacrifice:** On the 10th of Dhul Hijjah, pilgrims sacrifice an animal in the memory of the sacrifice of Nabi Ibraheem (A).



**Sa'ee:** Every pilgrim has to walk or run seven times between Safa and Marwah, the two hills near the Ka'bah.



لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ



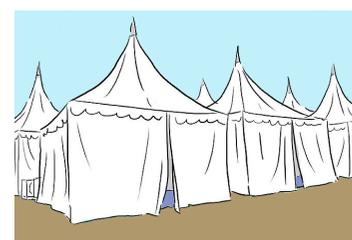
**Talbiyyah:** The pilgrims recite the Talbiyyah as part of the Ihraam.



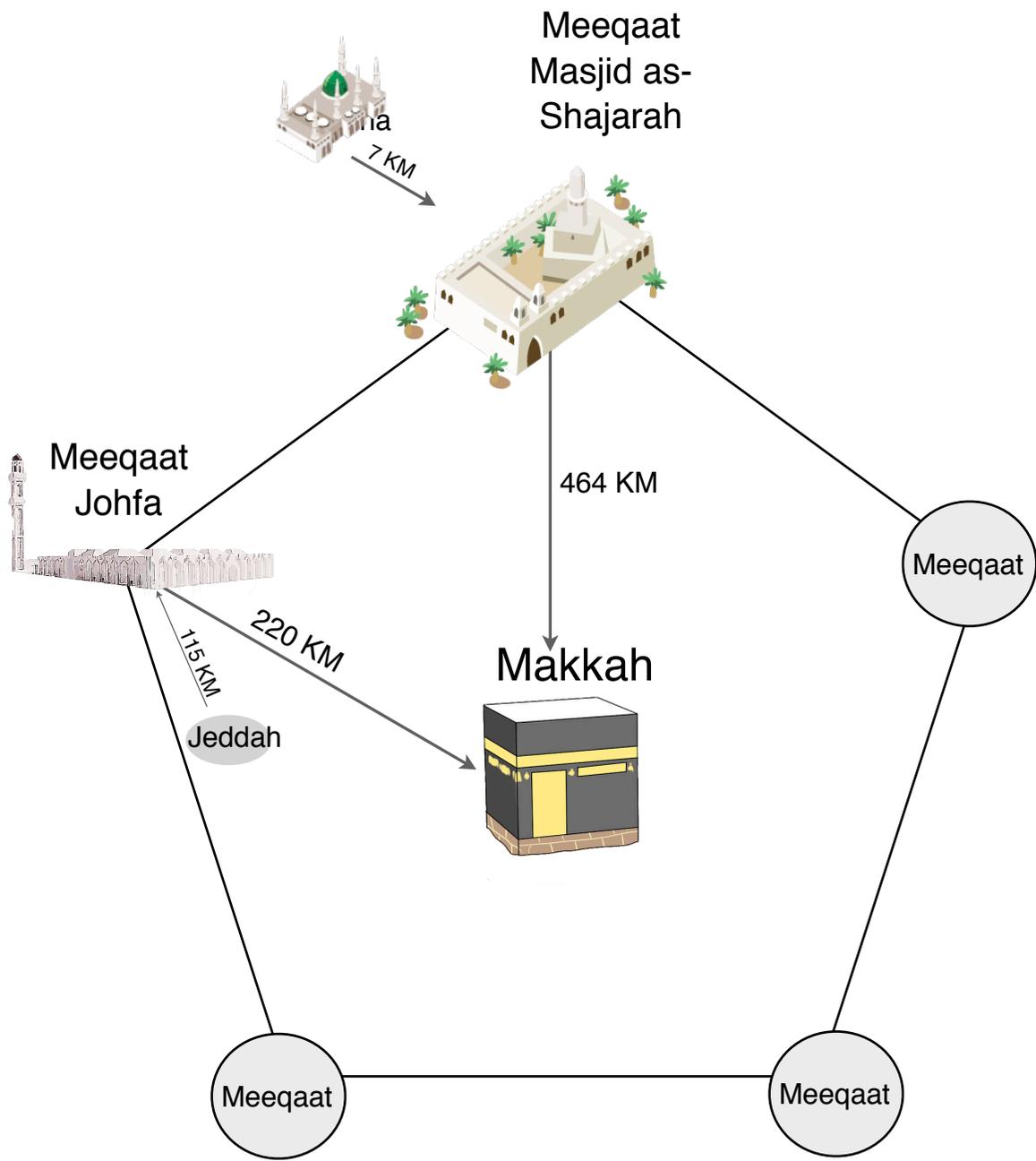
**Taqseer:** After finishing the rituals of Hajj, pilgrims cut off part of their hair or nails.



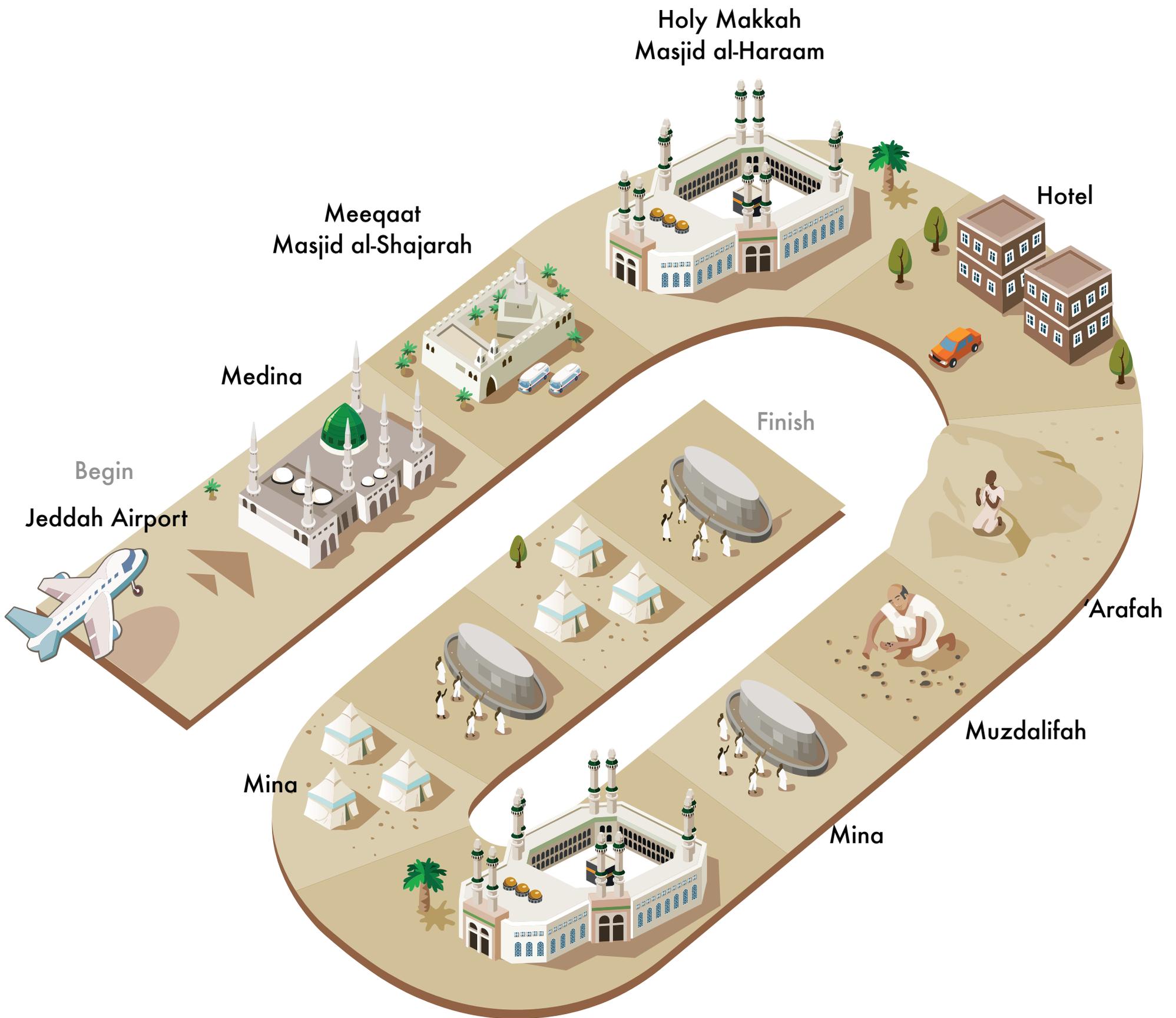
**Wuqoof:** The staying in Arafah is known as Wuqoof.



# Locations on Map



# Hajj Guide



## Hajj

1. These are the amaal during Hajj-e-Tamattu. Mark the 5 amaal that are also Wajib during Umrah at-Tamattu.

Rami of Jamarat	
Muzdalifah	
Mina	
'Arafah	
Sa'ee	
Taqseer	
Ihraam	
Tawaaf	
Qurbani	
Salaah of Tawaaf	
Tawaaf an-Nisa	
Salaah of Tawaaf an-Nisa	

2. Sa'ee means:

- Going seven times between the rocks of Safa and Marwah
- Trimming a bit of your hair or nails
- Hitting the stones at Jamarah (representing Shaytaan)

3. The starting point and the ending point for each circle during tawaaf is the

\_\_\_\_\_ fixed to the wall of Ka'bah. This is known as

\_\_\_\_\_.

5. The number of circuits or rounds in each tawaaf is

3            5            7

6. During tawaaf, you have to pass between Ka'bah the arc (Hijre Ismaeel).

TRUE            FALSE

7. At all the time during tawaaf, Ka'bah must remain to your \_\_\_\_\_.

8. How many rak'ahs of Salaah are Wajib immediately after completion of tawaaf?

9. Sa'ee begins from Safa.

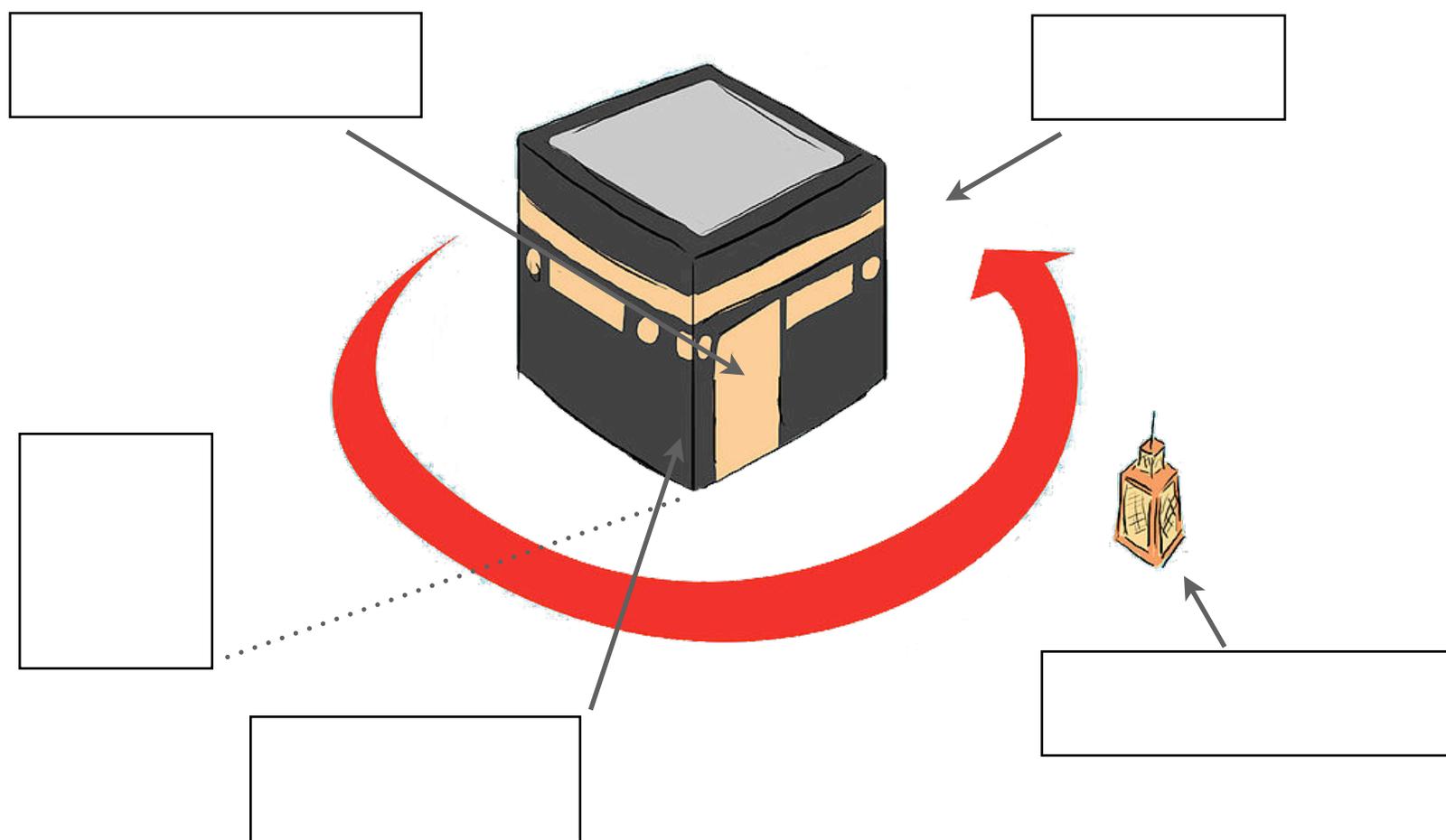
TRUE            FALSE

10. Taqseer means cutting off some \_\_\_\_\_ or

\_\_\_\_\_.

## Extra credit

Name the different parts of the Ka'bah.



1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

5. \_\_\_\_\_

8

# A CLOSER LOOK AT THE REST OF THE FUROO AD-DEEN

# LESSON 1: KHUMS

One of the markers of success for any religion are the financial resources available to it. A religion that has a lot of funds will easily be able to spread in the world. It can fund television channels, open hospitals and schools in poor countries and use them as means to attract people to its beliefs. A religion without financial resources cannot grow nor can it sustain itself for too long. For Islam to survive and to grow in this world of challenges, Muslims must not shy away from donating money. Donating money for the sake of Allah is not money lost for Allah promises that not only will He reward us in the afterlife for the money we spent for His sake, but He will also repay us in this world in ways we least expect. If you want to make money, try investing it with Allah whose money returns are guaranteed!

Khums is a critical part of the Islamic Ummah. Many schools, hospitals, orphans, Masjids and other crucial institutions in the Muslim world are funded by Khums money. One may have the best ideas on how to help Muslims around the world, but without money these ideas will only remain ideas; they will not materialize. It is for this reason that charity taxes like Khums are so important in Islam.

Khums is to be paid on the following:

1. Savings at the end of the year. After deducting the necessary expenditures on maintenance of his or her family, he or she must pay 20% on the remaining money that one has left over.
2. Mining income.
3. If lawful and unlawful wealth gets mixed up.
4. Anything extracted from the sea (e.g. pearls.)
5. War Goods. War goods are usually taken by a Muslim army during wartime.
6. If land is purchased by a **Dhimmi**. A Dhimmi is a non-Muslim who lives in a Muslim country and is under protection of the government. With this purchase, the Muslim has to pay Khums, namely 20% of the land's total value. For example, if the total value of the land was \$100, 000, the Muslim would have to pay \$20, 000.

Unlike Zakaat which is paid in livestock or tangible items like jewelry only, Khums can be given cash. Khums money has to be divided into two equal parts.

One half of the total Khums is given to needy from among the Sadaat. This is called the “portion of the Sadaat” or Sahm-e-Sadaat. Sadaat is the plural form of Sayyid, a person who comes from the family of the Prophet (s).

The other half of the total is given to Sahm-e-Imam who at this moment is the 12th Imam. During the Ghaibah of the Imam (A), this part of the Khums is given to the most learned and trustworthy Marja. We do taqleed of the most learned Marja. With his permission, we use this money to build Mosques, schools, hospitals, support orphanages and many other forms of charity. Many people depend on Khums money, either for survival or as a source of income for supporting religious institutions which so many people depend on for their religious activities. The Marjas and their network of followers manage the money and spend it where they deem appropriate.

Khums money is sometimes given directly to a Marja or his office. However, Khums money may also be given to a trusted Masjid so that it may be used for the needs of the community at hand. Under certain circumstances, Khums money can also be used directly by the individual who wants to donate it. For example, he or she may have Khums money in his or her hands and may spend it on building a Masjid for the community, or help build an Islamic school.



# LESSON 2: JIHAD

Allah says in the Holy Quran:

“O Prophet! Encourage the believers to go for Jihad. If there are twenty patient ones amongst you, you will overcome 200...” (8:65)

## **What is Jihad?**

Jihad means to struggle for the sake of Allah. Jihad, or struggling for the sake of Allah, can be done in two ways.

## **The Minor Jihad (al-Jihad al-Asghar)**

Al-Jihad al-Asghar is the most well-known form of Jihad due to its wide coverage in the media. Minor Jihad involves fighting against an aggressing group or unjust ruler. In this sense, one may think of the minor Jihad as a “fighting Jihad.” Like soccer or most team sports, this kind of warfare can either be defensive or offensive. Defensive is fighting back when your enemy attacks you first whereas offensive is when you attack your enemy first. Unlike defensive Jihad, most Marjas believe that no one is allowed to conduct an offensive Jihad unless the Prophet or Imams ask them to. You can think of the minor Jihad as a “political” Jihad. Politics refers to government matters and wars.

An interesting point regarding this “fighting Jihad” drawn out of the Prophet Muhammad’s (S) life. A quick glance at it will demonstrate that the Prophet never started an offensive Jihad. All of his wars were defensive in nature, and the Quran stands as proof for this since all the verses about wars

and fighting are about self-defense only. As a consequence, it may very well be the case that offensive Jihad was never allowed in Islam in the first place.

## **The Major Jihad (al-Jihad al-Akbar)**

Al-Jihad al-Akbar is a personal Jihad that involves a spiritual struggle inside our hearts and minds. It is called the major Jihad as it is the most difficult to do. It is difficult because it involves an on-going struggle against bad desires from the day a person matures to the day he or she dies. These bad desires can refer to many things including jealousy, backbiting, watching Haraam things on TV or even the desire to be lazy and not help people. Additionally, there are other kinds of desires that are not bad in and of themselves, but only become “bad” because they are not fulfilled properly. For example, meat is permissible to eat but one must be careful in only eating meat that is Halaal and not eat meat that is Haraam. In this sense, the major Jihad is a deeply “personal” and “spiritual” Jihad and hence why no one’s permission is needed. This Jihad must be fought in the hearts and minds of every Muslim.

This Jihad is a struggle between two opposite forces: the heart/mind and bad desires. In this struggle between your heart/mind and your bad desires, it is your heart and mind that must win. If your bad desires win and control your life, then you have lost the personal and spiritual struggle and as

such, you cannot maintain a level of imaan or faith that is acceptable to Allah.

In Islam, our good desires are derived from our Fitrah which refers to our spiritual nature. The Fitrah has been given to us since the day Allah created us. Our bad desires come out of our Tabiyyah, which refers to our animal nature. Our animal nature is the source of our desires which, if left uncontrolled, will not only ruin the people around us, but also ruin our souls. Whichever side wins depends on which side we feed the most. If we feed our Fitrah with the food it wants like Quran, befriending believers, praying on time, then our Fitrah will win and as a result, we will win the Major Jihad. But if we feed our Tabiyyah more by feeding it with bad deeds like gossiping, using foul language, judging people etc. then our Tabiyyah will win and we will lose the Major Jihad and lose our connection with Allah.

Islam does not say that you must not fulfill your desires; most human desires are lawful. All that Islam wants from you is to be careful in so far as HOW YOU FULFILL YOUR DESIRES. There are always two ways of fulfilling your desires: lawful and unlawful.

For example, food is one of the desires of human beings. Islam does not say that you cannot fulfill this desire but you have to be careful in how you fulfill your desire for food: is it mubah? Is it Taahir? Is it halaal?

Most people love money and want to be rich. Islam does not prohibit the acquisition of money but it does teach us to be careful when acquiring wealth (i.e. becoming rich.) It is therefore your responsibility to ask the right questions: Is your job halaal? Is your money halaal? Gray areas do exist so make sure to ask someone that can guide you when you are in doubt.

# WORKSHEET 8.2

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## Jihad

1. Jihad is not just a fight; it is actually a struggle to maintain your \_\_\_\_\_.
  - a. Fighting position
  - b. Wealth
  - c. Self-control
  - d. Anger
  
2. Jihad is a struggle between two opposite forces: \_\_\_\_\_ versus \_\_\_\_\_.
  - a. India; Pakistan
  - b. East; West
  - c. Islam; others
  - d. Mind; desires
  
3. What is the greater jihad?
  - a. the battle between two countries fighting for freedom
  - b. the struggle between ones souls and ones desires
  - c. fighting your parents so you can go to your friend's house
  - d. the struggle between two different desires
  
4. Describe a way you have done jihad (something you did just because you felt it was the right thing to do).
  
  
  
  
  
  
  
  
  
  
5. Why do you think the battle between the soul and desires is called the Greater Jihad? What makes it greater than the Minor Jihad? Explain in your own words.

# LESSON 3: AMR BIL MA‘ROOF/NAHY ‘ANIL MUNKAR

The fifth Imam, Imam Muhammad al-Baqir (A) once said, “Doing Amr bil Ma‘roof and Nahy ‘Anil Munkar is of the most important obligations because upon it depends the performance of all other obligations. If Amr bil Ma‘roof and Nahy ‘Anil Munkar are done, the earth will become a safe place, enemies will be defeated, and all other matters will be done appropriately.”

Anarchy is a state of disorder due to the absence of an authority who can enforce rules and punishments. Without authority and an enforcement of rules and punishments, humans become free to do whatever they want. Sometimes this may be good, but often enough people abuse this freedom and commit evil acts like murder and theft. In order to keep a society functioning and keep it from falling apart, it is necessary that there be some kind of authority along with some rules that can be enforced. It is also necessary that there be some kinds of punishments in order to deter people from committing crimes. Part of established authority is that there needs to be security cameras, police officers and good citizens that can report or stop crimes from happening.

Every country has a set of rules and morals that people must follow. If you pass the red light on a street, you have done something illegal and you may receive a ticket if you are stopped by a police officer. Tickets are not given in order to hurt you, they are there to discourage you from disobeying the rules as the rules are there to make life safe for everyone.

Similarly, bullying is not allowed in school. If you see someone getting bullied, it is your duty to report it to a teacher or the school office. This is a form of Nahy ‘Anil Munkar. If someone is

destroying school property, it is our duty to stop the person from committing this crime.

Amr bil Ma‘roof means Enjoining the Good and Nahy ‘Anil Munkar means Forbidding Evil.

Allah has taught us through His prophets and common sense (‘aql) in terms of what is good and bad. Not only do we have to practice performing the good and staying away from the bad ourselves, we must also help others towards the right path, after all, we are a community of brothers and sisters in Islam. For example, Allah has revealed that we should perform our Salaah everyday, so part of your duties is to remind others to do this good act as well. This is part of Amr bil Ma‘roof or “Enjoining what is Good.” Enjoining means to instruct or urge someone to do something. It is not the same as the word “enjoy” which means something else entirely!

Ma‘roof is all that is good. What is good comes from Allah as He is the absolute Doer of Good (al-Barr) which is one of His Divine Names. The word Ma‘roof comes from the word ‘Urf in Arabic which means “custom.” This means that there are things in our cultures that we consider good and it would therefore be a good idea to enjoin people to do them as long as they don’t contradict the ethical principals and laws of Islam. For example, if a man extends his hand in order to shake the hand of another man, it would be good if the person reciprocates and extends his hand as well. Shaking hands can be considered a cultural practice and not something strictly religious yet encouraging it would still be considered Amr bil Ma‘roof if you do it for the sake of Allah. Allah loves all that is good!

Nahy ‘Anil Munkar is to forbid others from doing what Allah considers evil. For example, if you see someone stealing from the Masjid, it is your duty to stop them from doing so either through words or in action.

### **Conditions for Amr bil Ma‘roof and Nahy ‘Anil Munkar**

There are different conditions that must be in place before one should do Amr bil Ma‘roof and Nahy ‘Anil Munkar. The person must:

- 1) Be aware of what is good and bad in Islam
- 2) Must believe that there is a possibility that the Amr bil Ma‘roof and Nahy ‘Anil Munkar will have some kind of benefit. If he or she is 100% sure that the other person will not listen, then under some circumstances it is no longer Wajib to do Amr bil Ma‘roof and Nahy ‘Anil Munkar. This is usually applicable to smaller personal issues and not larger social and political ones.
- 3) The person undertaking Amr bil Ma‘roof and Nahy ‘Anil Munkar must be confident that no harm will come to him, either to his or her body, personal life and finances nor will it be the cause of suffering for someone else.
- 4) If the issue at hand is so problematic that it is putting a community at serious risk, then it becomes a Wajib duty to tackle the problem even if one knows that it might not lead to anything. When matters become so large (e.g. when they are political problems) then the condition of the possibility of Nahy ‘Anil Munkar working is dropped and the person or persons in charge of the Nahy ‘Anil Munkar must do it regardless of its consequences.

### **Method of Doing ‘Amr bil Ma‘roof and Nahy ‘Anil Munkar**

Amr bil Ma‘roof and Nahy ‘Anil Munkar can be done in three ways:

- 1) Talking to the person and politely asking the person to either perform a particular action or refrain from an evil deed.
- 2) By being a good example. Sometimes talking to people does not work but being a good role model does. People often do not do what you say, they do what you do!
- 3) The final stage, especially in matters regarding Nahy ‘Anil Munkar, one should report the matter to the resident ‘Aalim or imam of the Masjid. From that point on the imam will consult with the appropriate Marja‘’s office and if need be, take appropriate action.
- 4) If the matter requires immediate attention and there is no time to take up the issue with a scholar, and one knows with certainty that the issue at hand is clearly a problem, then one may take an active role beyond just speaking politely. For example, if you see one of your brothers or sisters in Islam being assaulted in the street, it becomes your duty to do Nahy ‘Anil Munkar and physically stop the aggressor. Of course, this will only be considered Nahy ‘Anil Munkar if you do it for the sake of Allah.

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient”. (Surah Aal Imran 3:110)

# WORKSHEET 8.3

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## Amr bil Ma'roof and Nahy 'Anil Munkar

Answer the following questions in complete sentences.

1. Why should you do Amr bil Ma'roof and Nahy 'Anil Munkar?
2. What three conditions must be in place for you to do Amr bil Ma'roof and Nahy 'Anil Munkar?
3. You found out that whenever your friend goes to the grocery store with her mom, she steals a candy bar and puts it in her backpack. What should you do?
4. If someone is doing something wrong and you want to do Nahy 'Anil Munkar, but you know that he will hurt you if you tell him anything, should you still say something?
5. For the previous example, what can you do instead if you cannot say anything to the person?

# LESSON 4: TAWALLI

On a beautiful day, a man came to the prophet Muhammad (s) with a sad look on his face. The Prophet asked him, “What is wrong?” The man replied, “We come to you during the day and night, we look at you and sit with you. Tomorrow, you will be raised with the other prophets of Allah, and we will not be able to see you anymore.” The Prophet (S) did not say anything, but later angel Jibraeel came down and revealed to him the following verse: “Those who obey Allah and His messenger shall be among those whom Allah has bestowed His blessings: the prophets, and those who never deviated from the truth, and those who [with their lives] bore witness to the truth, and the righteous ones; and how good a company are these!” (4:69)

This verse means that the only way to show one’s true love for the Prophet (s) and his Ahlul Bayt is to obey Allah.

“Say if you love Allah, follow me, Allah will love you and forgive your sins. For Allah is All-Forgiving and All-Merciful” (3:31)

Tawalli is the 9th pillar of Islamic practice or Furoo ad-Deen. It means to love and follow the teachings of the Ahlul Bayt (A). Loving and following the teachings of the prophet and his Ahlul Bayt is none other than loving and obeying Allah.

In the Holy Quran, Tawalli has been translated as a “direction towards which Muslims are to look for guidance.”

The Holy Quran says:

“And everyone has direction to which he turns, therefore hasten to do good work.” (2:148)

The Ahlul Bayt (A) are a beacon of the true path. They are a model and example of human ethics and conduct (akhlaq), guidance, and good work. They have set examples for us, and given us a direction to follow so we don’t fall away from the right path.

Love of the Prophet and his Ahlul Bayt is mandatory for all Muslims. Prophet Muhammad (S) said that he was leaving behind two things for guidance: the Quran and his Ahlul Bayt. This means that we must love whom Allah loves. Loving what Allah loves helps us grow closer to Him. As such, without loving the Ahlul Bayt (A) our closeness to and relationship with Allah will be limited.

A good way to think about the importance of Tawalli is the following. When we think about the Mercy of Allah, His Kindness, or any other attribute of Allah, it is quite difficult to grasp. What do we mean by Allah’s Mercy? Allah is so infinitely High that it is difficult to grasp His attributes with our minds. The prophets of Allah on this earth embody some of the attributes of Allah to a certain (but not absolute) degree. What this means is that since the prophets have perfect knowledge, they know what Allah’s attributes (e.g. His Mercy) are and are thus able to exemplify them in human form for us. For example, Allah is All-Merciful, but the prophet Muhammad and his Ahlul Bayt are also a mercy to this world and by observing the Messenger’s mercy (as well as that of his Ahlul Bayt), we get an idea of Allah’s Mercy may be like as the Prophet embodies the Mercy of Allah on this earth. In this sense, the prophets are there to demonstrate for us the greatness of Allah’s attributes. By associating ourselves with and loving Allah’s prophets, what we are doing in

reality is associating ourselves with and loving Allah for Allah is so beyond our minds that the only realistic way of knowing Him is through the perfection of His prophets. This is why Tawalli is so crucial in Islam for it is the only door through which we can truly get a proper idea and “feel” of what Allah’s greatness is and what His attributes are really like.

### **Questions to think about:**

What is this “love” that we are commanded to show to the Ahlul Bayt (A)?

Secondly, in what ways can one express love for the Ahlul Bayt (A) and remain aloof (standing apart) from their enemies?

It is reported in Al Kafi (Vol 2, Page 74, Hadith Number 3) that Imam Muhammad al-Baqir (A) was addressing Jabir and said:

“Oh Jabir, do you think that it is enough for anyone just to claim by his tongue that he loves the Ahlul Bayt? Does he, by such a claim, become one of our Shi‘a? Jabir, I swear by the Almighty that until a person fears Allah and obeys him, he cannot claim to be of our Shi‘a. He must have humility, be just, fulfill his obligations of Salaah and fasting, show affection and sympathy and obedience to his parents, assist and be kind to his neighbors, the poor, those in debt, as well as to show sympathy and affection to orphans. He must always be truthful. He should read and study the Quran, There must never be any malice in his heart. Without these qualities he cannot qualify to claim that he loves us and cannot claim to be among our Shi‘a”

It is easy to say something but it is even harder to act upon it. Actions speak louder than words.

Our actions should serve as testaments to the fact that we are the followers of the Ahlul Bayt (A). By doing this and exemplifying their behavior, we partake in the greatness of Allah who is the originator of all that is good.

Imam Muhammad Baqir (A) further added:

“Oh Jabir, it is not enough for any person only to say by word of mouth that he loves Imam Ali and the Ahlul Bayt. He must follow the “Seerah” (way of life) of the Holy Prophet (S) and his Ahlul Bayt (A) and act according to the recommended acts (mustahabaat) established by them. If he does not, then his claim of love for the Ahlul Bayt cannot benefit him.”

The Imam then emphasized that without “taa‘ah” (obedience and submission) nobody can achieve closeness to Allah and mentioned:

“We do not like them to claim our friendship if they do not fulfill all the conditions. A sinful person is our enemy. Without good deeds and abstinence from sins, any claim of friendship to us is of no avail.”

Our knowledge and emotions are often two sides of the same coin. We often adopt the beliefs of those whom we love and admire and reject the beliefs of those whom we dislike. This is why conversion to a religion is not just an intellectual process but a deeply emotional one. Many people converted to Islam because of the greatness of the Quran, but many other people converted to Islam thanks to the kindness and compassion of the Prophet Muhammad (S). As the Quran says, *if he had been harsh few people would have converted!* What is important to note here is that by loving the Prophet and Ahlul Bait we will be more willing to practice Islam sincerely

and by practicing Islam seriously and sincerely we show our true devotion to Allah.

### **Quick Pointers on how to do Tawalli**

1. Study the biography of the Prophet Muhammad (s) and his Ahlul Bayt (A) and learn ways to imitate them in your daily life.
2. Make sure to study the ahkaam or rulings of Islam so you can better obey Allah's commandments as taught by the Ahlul Bayt (A)
3. Participate in Muharram programs to further acquaint yourself with the akhlaq of the Ahlul Bayt (A).
4. If possible, go on Ziyaarah and visit the graves of the Ahlul Bayt (A) thereby showing your devotion to them and asking them to intercede on your behalf in this world and in the next.
5. Do Salawaat constantly and ask Allah to instill love for the Prophet (S) and his Ahlul Bayt (A) in your hearts.

# WORKSHEET 8.4

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1. In order to properly practice Tawalli, one must:

- a. Love the prophet (S) and his Ahlul Bayt (A).
- b. Follow the commands of Allah.
- c. Have proper Akhlaq (Good Manners)
- d. All of the above

2. Circle either "T" for True or "F" for False.

Loving the Ahlul Bayt (S) is enough for us to be counted among their Shi'a      T      F

3. In your own words, write down examples on what you can do in your daily life and what areas you can improve upon in order to be counted among the Shi'a of the Ahlul Bayt.

4. Give two ways on how doing Ziyaarah of the Ma'soomeen could be counted as Tawalli.

# LESSON 5: TABARRI

Once you have learnt what Tawalli is, Tabarri is quite easy to grasp since it is simply the opposite of Tawalli. We earlier defined Tawalli as the 9th pillar of Islamic practice or Furoo ad-Deen. It means to love and follow the teachings of the Ahlul Bayt (A). The loving and following teachings of the Prophet and his Ahlul Bayt is none other than loving and obeying Allah. Tabarri is the practice of disassociating oneself from those who oppose Allah and/or express hostility in any way towards the Prophet Muhammad (S) and his Ahlul Bayt (A).

The Quran states:

بِرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ

This is a [declaration] of disassociation (baraa'ah, i.e. tabarri) from Allah and His messenger towards the polytheists (who hate and fight the Prophet) whom you made a treaty with.

Surah al-Tawbah, verse 1

Many people make the mistake of thinking that if they say by word of mouth is the same as action. Say for example that you have a friend that is a bad influence on you. When you hang out with this friend, you do not do your homework, you don't do your Salaah, you disrespect your parents, you don't take school seriously, you act rudely with your siblings and are quick to see faults in everyone except for yourself. These are qualities that you may not have had before but

ever since you started hanging out with this new friend of yours, your attitude has completely changed. Now you realize this and by word of mouth you say that this friend of yours is a bad influence. But do you think that just by stating this it is enough? Can you really become better by just saying this friend is a bad influence if you still keep hanging out with him or her? The answer is a clear no. As the saying goes, you can't just talk the talk, you must walk the walk! Acknowledging that this new friend of yours is a bad influence is only the first step, you must go the extra step and disassociate yourself from him or her.

The same applies for religious matters. There is a famous hadith from the Prophet which states:

“A person imitates the religion and behavior of his friend, so be careful in who you take as a friend.”

The friends and associations we choose for ourselves, as well as those whom we select as role models and those whom we choose to love deeply affect our behavior. If we chose someone who is hostile towards Allah and/or His Prophet/Ahlul Bayt, we might not perhaps come to hate Allah or the Ahlul Bayt, but surely our love for Him and His chosen representatives on this earth will diminish.

The Quran says

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
اللَّهُ غَفُورٌ رَحِيمٌ

Say [O Prophet!] If you love Allah, you should follow me and Allah will love you and forgive you for your sins. Allah is Forgiving and Merciful

Surah Aal Imraan, verse 31

Once cannot evoke the love of Allah in our loves if we associate with people who dislike Him and/or the Prophet (S) and the Ahlul Bayt (A). It is therefore for this reason that Tabarri becomes Wajib as it is a means to saving our Imaan and relationship with Allah.

### **Quick Pointers on how to do Tabarri**

1. It is not enough to talk the talk, you must walk the walk. If you know someone who is against Allah, His Prophet and the Ahlul Bayt, you must not only acknowledge that they may be a bad influence on you, but you must take steps in disassociating yourself from him or her.
2. If there are people in history who were hostile towards the Ahlul Bayt (A), then you must reject them as a religious role model.
3. If the person you meet is hostile towards the Ahlul Bayt (A) but you feel that it is out of ignorance, it is best that you leave the person's guidance to someone who has wisdom and is knowledgeable in Islam. Often enough we try to take up the task for ourselves but due to our lack of experience, wisdom and knowledge we often make things worse by either giving incorrect information, or not knowing when to say what at the

appropriate time or by losing our cool and putting the person off.



9

# IJTIHAAD & TAQLEED

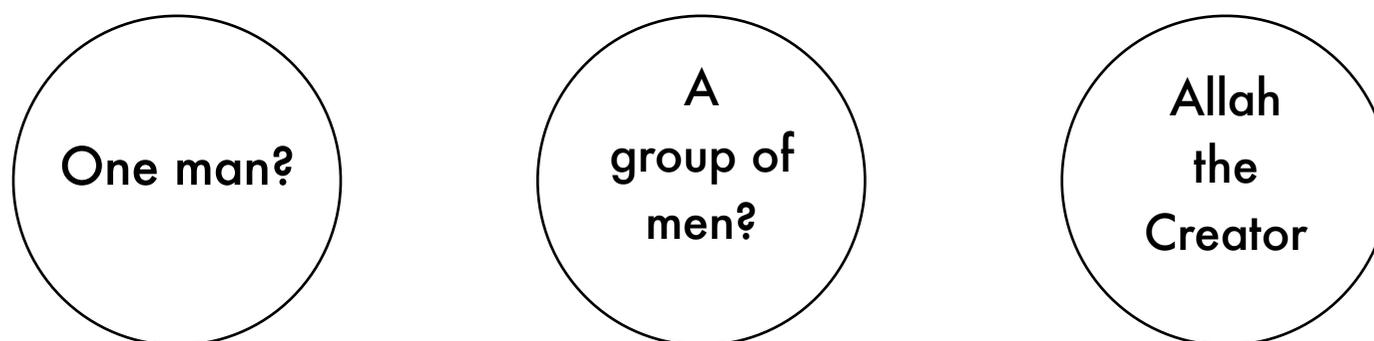
# IJTIHAAD & TAQLEED - PART I

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Islam is a complete way of life and has laws for every aspect of life. Laws are necessary for a human being because one has to live with others and needs to consider the rights of others. When people live in a society, there must be rules that everyone has to follow.

If there were no laws, people would be free to act as they pleased. Most would think only of themselves. If everyone acted like this, human rights would be trampled, and there would be no order and justice in society and the world would be a very difficult place to live in.

But if laws are necessary, who should make them?



If people were left to make their own laws, they might make laws according to their own desires. For example, if a fast driver was making a law, then he would make sure that there was no speed limits on the roads; and if a wealthy man was making a law, then he would make sure that rich people did not have to pay tax.

However, when the Creator makes laws,

- He makes them for the good of all human beings.
- He does not favor anyone because He loves us all equally.

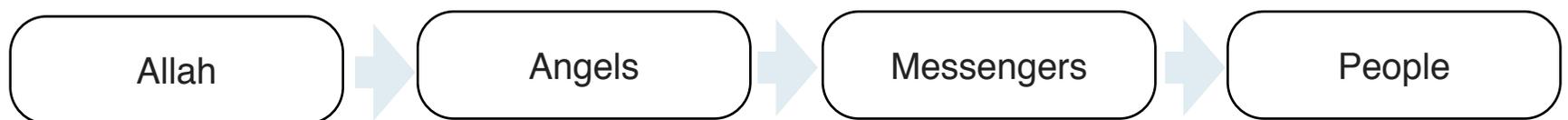
There is also another reason why the Creator should make the laws.

Think of a person who has invented something like a computer. When s/he sells his computer, s/he also writes an instruction booklet for the users. He or she writes the instructions, because s/he knows exactly how the computer works and how to use it. If we follow his or her instructions, the computer will work nicely. If we don't follow the instructions, we may damage the computer.

In the same way, since Allah is our Creator, He knows what is good for us, what will harm us, and what will help us achieve real success.

This is why Allah is the only one who can write the laws for us.

He has sent an instruction booklet for life in this world. If we follow His instructions properly, we will achieve true success. If we don't, we may ruin ourselves.



Allah conveyed His laws to mankind through His Messengers. These Messengers had the duty of conveying Allah's laws to mankind.

According to Islam, the laws were sent through Angel Jibrael to the Holy Prophet (S). The verses revealed to our Prophet (S) were compiled in a book called the Holy Quran. So, the Quran is the main source of laws.

### **The Holy Prophet (S)**

When the Holy Prophet (S) was alive, he explained the rules of the Quran. The Quran is a guide, but a silent one. The Prophet (S) is a talking guide who accompanies the book. What he said and did was in order to show us how to follow the laws of Allah. What he did and said are known as ahadith (plural of hadith). The ahadith are the second source of laws.

### **The Imams (A)**

After the death of the Holy Prophet (S), the Divine Imams (A) became the chosen and divine guides for mankind.

They continued teaching and guiding people the way the Prophet (S) had. The duty of every Imam (A) was to convey the laws revealed to the Prophet (S), and help people understand and follow them. What the Imams (A) said and did to guide the people are also known as ahadith. The Imam of our time is the twelfth Imam, Imam Mahdi (A).

## Ijtihad & Taqleed

Circle either “T” for True or “F” for False.

- |   |   |   |
|---|---|---|
| 1. Islam is a complete way of life and has laws for all of its aspects.   | T | F |
| 2. If we don't follow our Creator's instructions, we will ruin ourselves. | T | F |
| 3. Allah sends His laws through His messengers .                          | T | F |
| 4. The Quran is the second source of laws.                                | T | F |

Circle the letter of the best answer.

5. Why shouldn't people make the laws?
- a. Because people are too busy to make laws.
  - b. Because people will think only about themselves when making laws.
  - c. Because angels make the laws for them.
6. What are ahadith?
- a. A collection of what the Prophet (S) and the Imams (A) said and did
  - b. A weird Arabic word
  - c. The main source of laws

Short Answer Questions: Answer the following questions.

7. What are the two sources of laws?
8. What would happen if there were no laws?

9 Why should Allah be the one who makes our laws?

10. What is the role of the Prophet and the Imams regarding laws?

Today our twelfth Imam is in ghaybah (occultation), but people still need a guide. They need somebody to help explain the Laws of Allah — somebody who knows a lot about the Quran and hadiths. This person is known as a **Mujtahid**.

A **Mujtahid** is an expert in **ijtihaad** (forming laws by studying the Quran and ahadith). A Mujtahid is also the representative of the twelfth Imam. Apart from the Quran and ahadith, the Mujtahid makes use of **'aql** (intelligence or common sense) and **ijma** (agreement with other Mujtahids) in order to derive laws.

Because we cannot all be experts in Fiqh (Islamic Laws) and practice ijtihaad, we need to follow those who can. When somebody practices ijtihaad and becomes a Mujtahid, we do his **taqleed**. To do someone's taqleed means to follow the rules a Mujtahid compiles. These rules are known as **fatwas** and are collected in a book called the **Risalah**.

However, Muslims are not allowed to follow others (even a Mujtahid) when it comes to the Usool ad-Deen, the fundamental beliefs of Islam. For example, our belief in only one God should not be based on a fatwa of a Mujtahid. The five main roots of religion must be understood and accepted by us on our own without imitating someone else. We should be convinced individually on the truth of these beliefs.

Once we believe in Allah and His prophets, we need to act as Allah has commanded. These actions are the Furoo ad-Deen, the branches of religion. We do not have to understand these on our own, because once we have faith in Allah we will accept that the laws He has sent down are for our own good. After all, who else but our Creator would know what is best for us and guide us towards heaven?! Therefore, when the Mujtahids present these laws to us, we will follow them.

**The Fundamentals of Religion (Usool ad-Deen):  
We must understand on our own**

**The Branches of Religion (Furoo ad-Deen):  
We must follow from a Mujtahid**

Following an expert is not something unusual.

For example, when we go to our doctor, we trust that the doctor is an expert in medicine and knows the treatment for our illness. If he or she asks us to do anything we will do it assuming they know what is best. As such, even if our doctor gives us medicine that may taste really bad, we will still take it because the doctor knows better than us about medicine.

In the same way, a Mujtahid is an expert in the field of religious laws. He has studied

the religion for years. We follow his laws not because we cannot think for ourselves, but because we cannot all be experts in such a big field. Thus, when a Shi'a Muslim becomes baaligh, he or she must make the niyyah (intention) of doing taqleed of a particular Mujtahid.

Ijtihad is a very important practice of Islam. Both the Quran and the ahadith mention the importance of experts in religion to guide others.

### **From the Quran:**

Allah says in the Quran:

“And why should not a part from every section of them (the Believers) go forth to become learned in the Religion, and to warn their people when they return to them, so that they may beware?” (9:122)

### **From the Ahadith:**

Imam Ja'far as-Sadiq (A) has said:

“If there is anyone among the fuqaha (experts in fiqh) who is in control over his own self, protects his religion, suppresses his evil desires and is obedient to the commands of his Master, then the people should follow him”.

Imam Mahdi (A) has said:

“For any new circumstances that you are worried about, you should turn (for guidance) to the narrators of our hadith, for they are my proof over you just as I am Allah's proof.”

## Ijtihad & Taqleed

Circle either "T" for True or "F" for False.

- |   |   |   |
|---|---|---|
| 1. Imam 'Ali (A) is the Imam of our time.                 | T | F |
| 2. We cannot all be experts in fiqh.                      | T | F |
| 3. We must do taqleed of a Mujtahid on the Usool Ad-Deen. | T | F |
| 4. A Mujtahid is the representative of the 12th Imam.     | T | F |

Place the matching letter in the spaces on the left.

- |  |             |
|--|-------------|
| 5. _____ Forming laws by studying the Quran and ahadith. | A. Taqleed  |
| 6. _____ Intelligence                                    | B. Risalah  |
| 7. _____ To follow a Mujtahid.                           | C. Mujtahid |
| 8. _____ The disappearance of the 12th Imam.             | D. Fatwa    |
| 9. _____ The rules given by a Mujtahid.                  | E. Ghaybah  |
| 10. _____ An expert in forming Islamic Laws.             | F. 'Aql     |
| 11. _____ A book of Islamic rules.                       | G. Ijtihad  |

### Short Answer Questions

12. Why do people need a guide - Why don't they just interpret the Quran themselves?



## Who Can Be a Mujtahid?

The knowledge of a Mujtahid is tremendous. Before he can be accepted as a Mujtahid, he has to go through many courses of scientific knowledge. Since the responsibility of a Mujtahid is very great, it is obvious that not everyone can be a Mujtahid. Therefore, before a person can be a Mujtahid, he must have the following qualities/qualifications:

1. He must be sane (sensible).
2. He must be baaligh.
3. He must be a Shi'a Ithna'asheri. The Mujtahid must believe in the twelve Imams (A) as the rightful successors of the Holy Prophet (S). We cannot follow a learned person from any other sect.
4. He must be male.
5. He must be alive. Doing taqleed (following) of a deceased Mujtahid is not allowed. Referring to Mujtahids who have died cannot solve the problems of our time. A Mujtahid living in our time will be able to understand our problems and guide us accordingly.
6. He must be 'aadil. This means he must be just, have a pious character and does not commit any major sins. Having knowledge alone is not enough. The Mujtahid must also be a devoted follower of the faith.
7. He should be a legitimate child (born of married people).

Apart from the above qualities, the Mujtahid whose taqleed we do must also be **a'lam**.

This means that from all the Mujtahids, he must be the most knowledgeable. There are many Mujtahids at a time, so it is better to follow the one who is more knowledgeable than others.

## How to Decide Which Mujtahid to Follow

We should do taqleed of a Mujtahid who is the most knowledgeable, but how do we know who is the most learned from all the Mujtahids currently alive? There are three basic ways of finding out which Mujtahid is a'lam:

1. When an educated person is aware of all the Mujtahids and how knowledgeable they are, he or she can choose the one with the most expertise.
2. When two learned and just people say that a particular Mujtahid is a'lam. The only condition for this is that two other learned and just people do not contradict the first two.
3. When a group of learned and just people certify that a Mujtahid is a'lam and we are satisfied with their statement.

## A Few Mujtahids

It might be useful to know the names of a few Mujtahids in our time. Some of them are:

1. Ayaatullah Sayyid Ali Khamene'i
2. Ayaatullah Sayyid Ali Sistaani
3. Ayaatullah Naser Makarem Shirazi

# WORKSHEET 9.3

## Ijtihad & Taqleed

Circle either "T" for True or "F" for False.

1. One quality of a Mujtahid is that he must be a baaligh. T      F
2. A Mujtahid can be of any sect, whether Shi'a or Sunni. T      F
3. Mujtahid has a lot of knowledge. T      F
4. When two learned and 'aadil people say that we can do taqleed of a certain Mujtahid and two other learned and 'aadil people say that we cannot do taqleed of that Mujtahid, then it is okay if we follow the first two people's advice. T      F

Circle the letter of the best answer.

5. What does 'alam mean (for a Mujtahid)?
  - a. It means a person who is pious
  - b. It means a person who is learned
  - c. It means a Mujtahid who is the most learned
6. What is one way we can know if it is appropriate to do taqleed of a certain Mujtahid?
  - a. If at least two learned and pious people say we can
  - b. If the Mujtahid himself says we can
  - c. If the US government says we can



10

# HALAAL & HARAAM FOOD & DRINK

# READING: HALAAL & HARAAM FOOD

Allah says in the Holy Quran:

“O People, eat from the land what is permitted and good and do not follow in the footsteps of Shaytaan, for he is an open enemy to you.” (Al-Baqarah, Verse 168)

Since food and drink are essential for the survival of humanity, Allah has given clear guidelines on what can and cannot be consumed.

In addition to this, we have also been instructed in eating manners/behavior through which a Muslim may remember the bounties of Allah and observe the rules of the Shar'iah; Islamic law.

Furthermore, Allah has made the habit of eating an important factor in establishing social unity. He has encouraged the sharing of food with others and stressed the merits of giving food to the poor and needy. This becomes obligatory when certain sins are committed, for which the kaffara or penalty is to feed poor Muslims. Thus we can see that this subject covers a wide and important area of Islamic Shar'iah.

**Foods can be primarily divided into two sections:**

## I. Plants, fruits, vegetables and grains:

All these can be eaten as long as they are not harmful to human beings. This means that they must not contain

poisonous or narcotic substances.

**II. Living Creatures: These can be divided into three groups:**

1. Those that live in the sea.
2. Those that live on the land.
3. Birds.

## 1. Sea Creatures

In order for the fish to be halaal:

- It must be removed alive from the water.
- It does not matter who has done the fishing or what method was used to catch the fish.

Halaal	We are allowed to eat any fish as long as it has scales.
Haram	All other sea creatures such as whales, sharks, turtles, lobsters and crabs.
Exception	Prawns and shrimps can be eaten.

## 2. Land Creatures

This term covers all animals that live on the face of the earth. Allah has permitted the eating of some and forbidden others. The first five verses of Surah al-Maidah (Surah no. 5) give a summary of the commands regarding what is permitted to eat

### 3. Birds

Halaal	<ul style="list-style-type: none"> <li>• Domestic animals: Camels, cows, goats and sheep: They all possess a hoof or cloven hoof.</li> <li>• Wild animals (not kept in enclosures) : Mountain sheep, wild cows and asses, gazelles and deer are permitted.</li> <li>• Locusts are permissible</li> </ul>
Makrooh	Horse, donkey or mule.
Haraam	<ul style="list-style-type: none"> <li>• Animals that possess Canine teeth (pointed) or fangs. Examples of such animals that are sometimes eaten by man are dogs, rabbits, elephants and monkeys.</li> <li>• There are specific verses in the Holy Quran forbidding the eating of a pig.</li> <li>• It is not permitted to eat reptiles such as snakes and tortoises. Insects such as fleas and lice are also forbidden.</li> </ul>

Halaal	<ul style="list-style-type: none"> <li>• The body is covered with feathers.</li> <li>• Those whose flapping of wings while flying is more than gliding.</li> </ul> <p>If a particular bird's flight is not known, then before eating one must check for the presence of one of the following:</p> <ul style="list-style-type: none"> <li>▸ A crop (a bag-like swelling of a bird's food passage. In the crop, food is prepared for digestion)</li> <li>▸ A gizzard (a second stomach, where the food from the first stomach is ground up)</li> <li>▸ A spur – (a fork-like extension on the bird's foot which performs the function of a talon).</li> </ul> <p>Thus chickens, turkeys, pigeons and all small birds are permissible to eat. Even ostriches and peacocks are allowed.</p>
Haraam	<ul style="list-style-type: none"> <li>• Birds who prey (possessing talons – claws).</li> <li>• Every bird which, when in flight glides more than it flaps its wings and has talons cannot be eaten.</li> </ul> <p>Birds who prey like eagles, hawks and vultures are haraam to eat. Crows, rooks and ravens should not be eaten either.</p> <p>Other animals which fly but are not classified as birds such as bats, bees and other flying insects are also haraam.</p>

Note that in cases where one is in danger of dying through starvation, anything, including forbidden things, can be consumed to save life. However, this must be done as a last resort and only the absolute minimum must be eaten.

### **Slaughtering according to Shari'ah**

All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been correctly slaughtered. The laws for hunting differ slightly and can be obtained from the Risalahs (books of Islamic law) of various jurists.

The correct method of slaughtering involves the simultaneous cutting of the gullet, windpipe, carotid artery and jugular vein of the animal with a sharp knife. The conditions for the slaughtering are as follows:

1. Muslim: The one who carries out the slaughtering must be a Muslim.
2. Iron: If possible, the instrument used to slaughter should be made of iron.
3. Qiblah: The creature to be slaughtered must be made to face the Holy Ka'bah.
4. Bismillah & Allahu Akbar: The person performing the slaughter must mention the name of Allah as he slaughters the animal.
5. Normal Bleeding: There must be a normal emission of blood from the animal after the slaughter.
6. Alive Animal: The animal must show some sign of movement after being slaughtered, especially if there was some doubt whether the animal was alive before being slaughtered.

### **Guidelines to eating at restaurants**

- When eating out it is important to establish who owns the restaurant. If it is owned by a Muslim who apparently is mindful of the religion then no further investigation is necessary and all food served is halaal.
- If a Muslim who appears to be unmindful of the religious laws owns it, for instance he serves or allows alcohol on the premises, then he must be questioned about the source of his meat, the handlers of the food and its contents. You can eat there only if you are certain that it is halaal.
- According to Ayaatullah Sistani and Ayaatullah Khamenei, Christians and Jews are Taahir, so their followers can eat food prepared by them.
- If a restaurant is owned by a non-Muslim or ownership is unknown, then the meat cannot be eaten, unless one becomes convinced that it is halaal and the food has been cooked by a Muslim, Christian or Jew.
- As regards to vegetable products, the method of preparation has to be checked. For instance, when buying french fries, one has to ask the owner whether the oil used for frying is vegetable oil and whether meat

products are fried in the same oil.  
Note: this is because we live in a society where restaurants tend to mix vegetables and meat products while cooking.

- Products that are advertised as suitable for vegetarians or fish based products like cod burgers are halaal, unless one is sure that the contents include animal products or that they have been handled by people other than Muslims or Ahlul Kitaab i.e. Christians and Jews.

5. To blow on food or drink to cool it.
6. To throw a fruit before one has fully eaten it.
7. To scrape off meat from a bone in such a manner that nothing remains on it.
8. To peel those fruits which are normally eaten with their skin.

### **Eating Manners (acts that are encouraged when taking a meal):**

1. Washing of the hands before eating.
2. Washing hands and drying with a dry towel after eating.
3. To recite the name of Allah (Bismillah) before eating.
4. The host should begin eating first and end last.
5. To eat with the right hand.
6. To take small bits of food and chew thoroughly.
7. To collect and eat the bits of food scattered on the tablecloth.
8. To take salt before and after the meal.

### **Acts that are discouraged when taking a meal:**

1. To eat when not hungry.
2. To over-eat.
3. To gaze at others while eating.
4. To eat food while it is very hot.

# WORKSHEET 10.1

## Halaal and Haraam Food

1. Foods can be primarily divided into the following two sections:
  - a. Plants and vegetables
  - b. Fruits and vegetables
  - c. Plants/grains and living creatures
  - d. Desserts and Meat
  
2. In order for the fish to be halaal, it must be
  - a. Removed alive from the water
  - b. It does not matter who has done the fishing
  - c. It does not matter what method was used to catch the fish
  - d. All of the above
  
3. Domestic animals, wild animals (not kept in enclosures) and locusts are \_\_\_\_\_ while animals with canines are \_\_\_\_\_.
  - a. Halaal, Haraam
  - b. Haraam, Makrooh
  - c. Makrooh, Haraam
  - d. Haraam, Halaal
  
4. The following animals are makrooh to eat:
  - a. Donkey or Horse
  - b. Reptiles
  - c. Pig
  - d. All of the above
  
5. Birds that may be halaal to eat are:
  - a. Those whose flapping of wings while flying, is more than gliding
  - b. Birds of prey that have claws, such as eagles
  - c. Animals that fly but are not classified as birds
  - d. All of the above
  
6. If a particular bird's flight is not known but it has a crop (a bag-like swelling of its food passage) then one can consider it halaal.
  - a. True
  - b. False
  - c. Only if it also has a spur
  - d. None of the above

7. A bird can be considered halaal if it has either a fork-like extension on the bird's foot which performs the function of a talon, a crop, or a
- Gizzard (second stomach)
  - Claw
  - Beak
  - A large tail
8. When in danger of dying through starvation, anything, including forbidden things, can be consumed to save life.
- If you make sure you eat only the minimum required amount
  - If you make sure to read the kalimah over the forbidden food
  - If you make sure you are eating this only as a last resort
  - Both a and c
  - Both b and c
9. All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been:
- Washed and cleaned
  - Raised on farms
  - Tested for chemical contamination
  - Correctly slaughtered
10. The person performing the slaughter must
- Mention the name of Allah as he slaughters the animal
  - Be a Muslim
  - Make the animal face the qiblah
  - All of the above

Put an E next to the act that is encouraged and a D next to the act that is discouraged by Islam:

- To collect and eat the bits of food scattered on the tablecloth. \_\_\_\_\_
- To eat when not hungry. \_\_\_\_\_
- To throw a fruit before one has fully eaten it. \_\_\_\_\_
- To peel those fruits which are normally eaten with their skin. \_\_\_\_\_

# READING: ALCOHOL

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## Islam's Position on Alcohol

Allah says in the Holy Quran,

“They ask you about wine and gambling. Say: in both these there is great sin and also (some) profit for men, but their sin is greater than their profit” (2:219)

“The Shaytaan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer.” (5:90)

Imam Ali ar-Ridha (A) has said:

“Allah has prohibited liquor on account of resulting from it and because it renders reason and intellect of no effect and destroys ‘Haya’ – modesty and sense of shame.”

The following saying is by Imam Ja'far as-Sadiq (A) and has also been repeated by other Imams (A):

“Do not associate with drunkards because when calamity befalls upon them, it will also engulf their associations (friends).”

In modern society, alcohol is the most dangerous legal drug. Under its influence, man is not only danger to himself, but to those around him also.

While it is universally accepted that excess in alcohol is harmful, it is thought that in

moderate amounts it can be beneficial. Islam totally forbids the consumption of alcohol in any amount. It also forbids Muslims from any involvement in its production, distribution or sale.

The greatest gift of Allah to humans is their ability to reason. This distinguishes us from all other creatures. Without our ability to reason, we become no different from the animals. It is because alcohol destroys this faculty of reason that it is haraam.

“One who sits at a dining place at which others drink liquor is cursed (by Allah).”

# WORKSHEET 10.2

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## Alcohol

Answer the following questions:

1. According to Surah al-Maidah, what good acts does alcohol prevent a person from doing?
2. According to Imam ar-Ridha (A) what does alcohol destroy in a person?
3. What is the greatest gift of Allah to humans that is affected by the use of alcohol?
4. Masood and his friend go to a restaurant that advertises halaal food. When he sits down to enjoy the delicious looking steak and fries he notices the cook taking his break. His friend recognizes the cook as an acquaintance from India who is Hindu. Is the food that Masood ordered halaal? Explain your answer.
5. Zahra eats at a restaurant that serves halaal food. However, the owner is Christian. Should she ask the owner if the meat is halaal?
6. Suppose in the above situation Zahra does ask and the owner who is known to be a very honest man says that it is halaal. Is it all right for her to eat the meat?

11

**HIJAB**

# READING: HIJAB

---

“O Prophet! Tell your wives and daughters and believing women to draw their veils (cloaks) close unto themselves. This is better so that they may be recognized (as modest women) and therefore not be bothered and Allah is much-forgiving and merciful.” (Surah Al-Ahzaab: 59)

How we dress says a lot about our character. How we dress affects how we carry ourselves during our daily lives.

The way you dress deeply affects your mood and perception of yourself. It is not just a piece of clothing you wear. It says something about your personality and it also affects your state of mind. Our dress codes, in short, are part of who we are.

Modesty is often defined as a regard for decency in, among other things, speech, dress, behavior, manners and eating. Modesty is central to the moral universe of mankind. One must act decently during a family dinner and not make inappropriate gestures and sounds.

Similarly, every culture in this world has a particular notion as to what modesty in dress should be like. For example, how modesty is understood in Zimbabwe might be different than how modesty is understood in Sri Lanka. Another example is shyness. In some cultures, shyness is considered a virtue whereas in other cultures it is considered a sign of weakness.

Modesty in dress is also a concern for all people across the world even if they disagree as to what this modesty should be like! Even within particular cultures, there are times and places to dress a certain way and times and places to dress another. For example, in the United States,

many malls prohibit people from walking inside its stores without shoes.

In Islam, Allah has revealed what He expects modesty for men and women to be like. Both men and women are asked to dress decently and we are expected to respect and follow the commands of Allah as He is our Creator and knows what is best affects our souls.

As it was mentioned earlier, our dress codes are not just an expression of our personality, but the way we dress deeply affect our moods and behavior. They affect our personality, the way we see the world and how we carry ourselves in it. Allah, being our Creator, is very well aware of this and has thus prescribed a particular way of dress for us in order to shape the way we think and the way we carry ourselves in the world; both for men and women.

Just like in any other culture in the world, dress codes for men and women differ. You don't often see men dressed up as women and women dressed up as men when you go to school or the shopping center. You will rarely see men wear dresses or walk in high heels.

Islam is no different in so far as it creates different dress codes for men and women. One particular feature that stands out for women in Islam is what is popularly known as Hijab. Hijab is Allah's way of taking care of His faithful servants and a tool He gives them in order to instill a particular kind of being.

Hijab comes from the word root word H-J-B in Arabic, which means to cover up, or to veil. Hijab is commonly understood as a a headscarf, but this is not entirely correct. The word Hijab refers to the covering of all body parts that need

covering according to Islamic law. The actual word for a headscarf in Islam is known as “Khimaar”. The root word of Khimaar is KH-M-R which also means to cover. This explains why the word for wine in Arabic is known as Khamr, something that covers up your mind and doesn't let you think!

The Holy Quran says:

...women should place their scarfs (Khumur) over their bosoms...” (Surah al-Nur, Verse 30)

Pre-Islamic women use to cover their heads, but they would leave their necks and upper chests exposed. Islam did not believe this to be modest enough and asked women to wear larger scarfs that were big enough to cover their necks and upper chest.

Based on this verse, Prophet Muhammad (S) and his Ahlul Bayt (A) taught us women should cover their hair and bodies, including their feet in front of non-Mahram people. The only body parts that can be shown are one's hands and face. In Islam, this becomes obligatory for a woman when she becomes a Baalighah. Similarly, males need to be serious when observing their own modesty when they become Baaligh although unlike women, they do not need to cover their hair as Islam believes that men's hair does not illicit as much attraction as women's hair do. You will often see men who are bald or who have shaved hair. Often enough this is not seen as a big problem and may even be considered suitable for many men. Yet for a woman to be bald, or have all of her hair shaved off can often be a great source of pain, or unfortunately, ridicule. For this and many other reasons, men's hair is not as important as women's hair. Islam

believes that women's hair is a sacred area that should be kept modest.

Before we go into the details of Hijab, let us begin by defining who Mahram and non-Mahram people are.

### **Mahram and Non-Mahram**

Mahram people are those whom are related to you in which observing Hijab with is not obligatory. Remember that not all family members are considered Mahram. Cousins for example are not considered Mahram. The following is a list of who is Mahram to you:

1. One's father's father, grandfather, and all direct ancestors from the father's side.
2. One's mother's father, grandfather, and all direct ancestors from the mother's side.
3. One's brother and his children and their children and so on.
4. Children of one's sisters and their children and their children's children and so on.
5. One's uncle from the father's side and his father's uncle, and so on.
6. One's mother's uncle, his mother's uncle, and so on.
7. One's husband and father-in-law.
8. One's father-in-law's and mother-in-law's father, grandfather, and so on.
9. One's husband's sons and their descendants
10. One's sons and all their children and children's children and so on.

11. One's daughter's children, and their children's children and so on.

12. One's sons-in-law and their sons-in-law, and so on.

The above list are people who are Mahram to you through blood ties. Mahram comes from the word haraam which means to be prohibited. In other words, you can never marry the above Mahram people according to Islamic law. A cousin is someone you can marry in Islam which means that they are not Mahram and you must wear Hijab in front of them. It does not matter if you have known them ever since you were little nor does it matter if you consider them to be like a brother or sister, you still have to wear Hijab in front of them.

In matters concerning Hijab, there are always conditions and exceptions that may slightly change some rulings. For example, if a non-Mahram man has become so old that he has begun to lose some of his senses, then it is not Wajib anymore to wear the veil in front of him. Similarly, if a woman has become very old, then Hijab is not Wajib for her to wear in front of non-Mahrams. However, it is still Mustahab to keep the Hijab on.

### **What parts are to be covered in front of a non-Mahram?**

Imam al-Sadiq (A) was once asked what parts a woman does not need to cover when wearing Hijab. He answered "the face and two hands."

There is no specification in Islam as to what kind of Hijab one should wear. One is free to wear an abaya,, loose fitting dress, chador, etc. As long as it is loose enough and covers all the required

areas, it is fine in Islam. Looseness of dress is a point that cannot be emphasized enough.

Many people believe that by covering all the required areas, they have fulfilled the Islamic requirements of Hijab, but this is far from the truth. Women are not only required to cover all the necessary areas of the body, but the clothes cannot be tight either. They must be loose enough where the shape of the body is not shown. Furthermore, the fabric of the clothes must be thick enough so that the skin's color cannot be seen.

### **Hijab during Salaah**

Hijab is also required during Salaah. All the rules pertaining to Hijab during the presence of non-Mahrams also applies in Salaah. The only exception are the feet. If there are no non-Mahrams around, then the feet can be uncovered. However, if there are non-Mahrams around, then the feet must be covered as well during Salaah.

This might sound a bit odd! Why should I observe full Hijab when I am alone in my home and praying to Allah? Allah is the one who created me, why should I cover myself in front of Him?

Remember that Salaah is supposed to be an embodiment of your morals and values. This means that during Salaah, you practice your manners by speaking to Allah respectfully. This helps you embody the value of respect in you. You are also supposed to be clean during Salaah and this helps you embody cleanliness in you. Similarly, you are to be modest in front of Allah during Salaah so that you may embody the value of Islamic modesty within you. Your Salaah

is a central point that helps guide and shape your daily life. For you to be respectful with others, you need to be respectful in your Salaah. For you to be modest in dress with others, you need to be modest in dress during your Salaah.

## **Social Hijab**

Hijab is not just a way of dressing, it is a way of life. The “social Hijab” is a term Muslims often use for modesty in character and behavior. This means that dressing properly is only part of the story of being an ideal Muslim and that good behavior is the other part of the story. For example, it is wrong to talk in an improper manner with a non-Mahram person whether it is in person, in a chatroom or through texting. In the same manner, our laughing, walking, and other mannerisms should be properly observed, especially in front of non-Mahrams.

Knowing what the red lines are in terms of proper behavior with non-Mahram people is part of what we call the social Hijab, i.e. our social modesty.

There is a popular argument against Hijab circulating among some people today. The argument goes like this: it is better to be true to oneself and not be a hypocrite. In other words, there are some Muslims who act like hypocrites; they wear the Hijab but they do many inappropriate things so it is better not to be a hypocrite and just take the Hijab off!

But this argument is flawed. Just because a cup is half full doesn't mean you should throw out whatever water is left. If someone is wearing Hijab but not acting appropriately, this person has fulfilled 50% of their duty but has another 50% left which is his or her behavior. Why should this person throw away the 50% he or she already has and go back to 0%?? Some might have good behavior, but no Hijab, they also have

50% only and have another 50% to go. Isn't 100% better than 50%? Isn't 50% better than 0%?

Some might also make the following argument against Hijab: some girls don't wear Hijab but they behave very well whereas there are some who wear Hijab but act worse than some of those who don't wear it, so Hijab really doesn't matter, what matters is a person's behavior and inner purity!

We already answered part of this objection with the 50% duty argument. But here is another way to look at the matter:

Imagine a box factory that makes 10 boxes a day. Let us call this factory **A**. Now imagine another factory, which has a wider capacity to make boxes, makes a 100 boxes a day. Let us call this factory **B**. Now imagine that we install a new system in factory A. Thanks to this new system, factory A is now doubling its output to 20 boxes a day. Now, do you think it is fair to say that this new system is “no good” because factory B is still making more boxes? Absolutely not! If the new system was not there, factory A would still be making 10 boxes a day. Furthermore, if the new system was installed on factory B, then it would be making 200 boxes a day.

The point of this story is this: some people wear Hijab, but do not behave appropriately. This does not mean that Hijab is bad. In fact, the opposite is most likely to be true. If you were to take away Hijab from these people, they might be worse than what they already are. Similarly, if the “Hijabless” well behaving people were to start wearing Hijab, they would become even better than what they already are!

# WORKSHEET 11.1

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## Hijab

Answer the following questions:

1. Describe the three stages of Hijab.
2. What does Non-Mahram mean?
3. Give two examples of proper social hijab.
4. If you see a person who wears Hijab, but has bad social hijab, should that person take off their hijab and not be a “hypocrite?” Explain why or why not.
5. Describe the details of how to observe hijab i.e. how you should be dressed.

Circle the correct answer:

6. If it is in style to wear skintight clothes that reveal your figure,
  - a. Everyone should wear tight clothes
  - b. If you wear these you should make sure you do so in WOMEN-ONLY gatherings
  - c. You should wear them everywhere so you don't stand out as being out of fashion
  - d. You should never ever wear them
  
7. People that dress indecently are doing everything BUT the following:
  - a. Displeasing Allah
  - b. Submitting to the will of Allah
  - c. Encouraging evils of society
  - d. Causing our Imams to be sad
  
8. People who dress decently and cover themselves well,
  - a. Look respectful
  - b. Are submitting to the will of Allah
  - c. Please our Imams
  - d. All of the above
  
9. When a girl (nine and above) wears hijab, she
  - a. Is conveying that she's a Muslim
  - b. Is following the rules of Islam
  - c. Is showing she has the confidence to do what she believes in
  - d. All of the above

# PART III: HISTORY

# PART III: HISTORY

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1

**BEFORE HIJRAH, HIJRAH AND  
1ST YEAR AFTER HIJRAH (AH)**

## Important Events in Prophet Muhammad's (S) Life Before Hijrah

YEAR	AGE	EVENT
569 A.D.		Father Abdullah dies before birth
570 A.D.		Birth of Prophet Muhammad (S)
576 A.D.	6 years	Mother Amina dies
578 A.D.	8 years	Grandfather Abdul Muttalib dies
595 A.D.	25 years	Marriage to Lady Khadijah (A)
610 A.D.	40 years	Be'that -1st Revelation
615 A.D.	45 years	Birth of Sayyida Fatimah (A)
622 A.D.	52 years	Mi'raj
622 A.D.	52 years	Pledges of Aqabah; Hijrah to Medina

# LESSON 1: THE PLEDGES OF 'AQABAH

During the Hajj season, tribes from all over Arabia came to Makkah to perform their pilgrimage. Although their worship was not anything like the Hajj that Islam has taught us, they regarded the Holy Ka'bah as an important building. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Medina, known as Yathrib in those days, also used to come to Makkah every year. The two main tribes in Medina were the Aws and the Khazraj. They were great enemies and were constantly fighting against each other.

In the eleventh year after the beginning of the Holy Prophet's (S) mission, he met 6 people from the tribe of Khazraj in Makkah during the Hajj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Medina that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Tawrat, which had been revealed to Prophet Musa (A). The people of Khazraj believed that this was the same Prophet, so they became Muslims.

On their return to Medina, they made efforts to teach people about Islam, and soon, many people wanted to know more about this new religion.

In the following year, 12 people came to Makkah to meet the Holy Prophet (S). The meeting took place at 'Aqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge not to associate anyone with Allah, steal, bury their daughters alive, or slander one another and to perform good deeds instead.



The Holy Prophet (S) promised them that if they acted according to the pledge, Allah would reward them with Paradise. This agreement is called the "First Pledge of 'Aqabah." The 12 people returned to Medina, their hearts filled with faith. They wrote back to the Holy Prophet (S) asking him to send someone to Medina who could teach them more about Islam.

The Holy Prophet (S) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

The **missionaries** did their work so well that there was a great change in thinking in Medina. People eagerly waited for the Hajj season so that they could meet the Holy Prophet (S) and personally declare their readiness to help Islam.

The next year, a Hajj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Medina for Makkah. It included 73 Muslims, two of whom were women. The rest of the people wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet (S) on the 13th of Dhul Hijjah at 'Aqabah.

During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy Quran. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of **allegiance (Bay'ah)** at the hands of the Holy Prophet (S). This event is known as "the Second Pledge of 'Aqabah."

The Holy Prophet (S) then promised the people that he would soon come to Medina himself. Once the ceremony was over, the people left for their homes.



**CRITICAL THINKING:** A point to note is that so many people of Medina had accepted Islam after only a few years of being introduced to the religion, whereas after 13 years of preaching, only a few Makkans had become Muslims. Why do you think this is the case?

There are two possible causes for this:

1. The people of Medina had heard about an Arabian Prophet from the neighboring Jewish tribes. The Jews claimed that when that Prophet would appear, he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet (S) when he claimed to have been appointed by Allah.
2. The people of Aws and Khazraj were tired of the endless **quarrels** between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority that would bring peace to their region.

Time was now ripe for the Holy Prophet (S) to leave his home in Makkah. Life in that city was becoming more and more difficult for the Muslims, who faced endless **persecution** at the hands of the Quraish.

#### VOCABULARY:

- **Missionary:** a person sent on a religious mission
- **Allegiance (Bay'ah):** loyalty or commitment to a cause
- **Quarrel:** an angry argument or disagreement
- **Persecution:** hostility and ill-treatment, especially because of one's religious beliefs.

## Important Events in Prophet Muhammad's (S) Life Before Hijrah

Use the words in the box to fill in the blanks:

1. During the \_\_\_\_\_ season, tribes from all over Arabia came to Makkah to perform their pilgrimage.
2. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of \_\_\_\_\_ to them.
3. The people of Medina (the city was called \_\_\_\_\_ in those days), also used to come to Makkah every year.
4. The two main tribes in Medina were the \_\_\_\_\_ and the \_\_\_\_\_. They were great enemies of each other. They looked forward to the arrival of an authority that would bring peace to their region.
5. They had heard from the \_\_\_\_\_ of Medina, that one day there would be a Prophet who would come from \_\_\_\_\_. The Jews knew this because it was written in their Holy Book, the \_\_\_\_\_, which had been revealed to Prophet \_\_\_\_\_ (A).
6. 12 people from the tribe of \_\_\_\_\_ came to Makkah to meet the Holy Prophet (S). The meeting took place at \_\_\_\_\_ and resulted in the first Islamic agreement called the "First Pledge of 'Aqabah".
7. The Holy Prophet (S) sent two \_\_\_\_\_ to Medina who could teach them more about Islam.

8. The next year a Hajj caravan consisting of 500 people met the Holy Prophet (S) on the 13th of Dhul Hijjah at ‘Aqabah. During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy \_\_\_\_\_. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of \_\_\_\_\_ (Bay ‘ah).
9. The Holy Prophet (S) then promised the people that he would soon come to \_\_\_\_\_ himself.
10. So many people of Medina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few \_\_\_\_\_ had become Muslims.



# LESSON 2: THE HIJRAH TO MEDINA

When the Quraish realized that the Muslims now had the support of the people of Medina, they were very angry. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them.

The companions of the Holy Prophet (S) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. The Prophet (S) asked them to give him a little time to make a decision. After a few days, he advised all the Muslims to migrate to Medina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Makkah one by one, giving excuses for their departure. Because they were afraid of the Quraish's reaction, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.

The Quraish suddenly realized that the Muslims were all leaving Makkah. They managed to **detain** a few, but by that time the majority of them had already escaped and they were on their way to Medina. In Makkah there only remained the Holy Prophet (S) and his family, Imam Ali (A), and a few old and ill Muslims. Final arrangements were being made for these last few Muslims to also leave.

The Quraish were **enraged** at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-un-Nadwa, where all the important decisions were made, the Quraish decided that the only action that would stop the spread of

Islam would be to murder of the Holy Prophet (S). This idea was popular and the only problem was the revenge that the Bani Hashim, the family of the Holy Prophet (S), would take on the killer. Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person. This plan was approved and 40 young men were selected to carry out the cowardly deed.



On the same night that the Quraish planned to kill the Holy Prophet (S), he was commanded by Allah to leave Makkah for Medina. The angel Jibraeel (A) informed the Holy Prophet (S) of the Quraish's wicked intentions.

The Holy Prophet (S) said to Imam Ali (A), "Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."

He then instructed Imam Ali (A) to return the amanah, or items, that certain people of Makkah had left him then follow him to Medina. Imam Ali (A) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet (S).

He used to say in later years that despite the deadly danger, he slept peacefully the whole night.

As night approached, forty men of the Quraish encircled the house of the Holy Prophet (S). They decided to wait till morning before carrying out their assignment.

When half the night was over, the Holy Prophet (S) left his house to begin his journey. As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse:

And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see. (36:9)

As The Holy Prophet (S) continued on his way, the men were not able to see him, so he was able to escape without raising their suspicions. In the morning, the men burst into his house and headed for the bed, making a great noise as each tried to be first to strike a blow.

On hearing the commotion, Imam Ali (A) calmly raised his head from the pillow and pulled the green sheet aside. The sight of Imam Ali (A) stopped the would-be killers in their tracks.



"Where is Muhammad?" they demanded. Imam Ali (A) replied, "Did you hand him to me, so that I

may deliver him back to you? Anyway, he is not in the house at present."

The Quraish were frustrated at their failure but they left Imam Ali (A) unharmed because they had no quarrel with him. They left the house, regretting their decision to wait till the morning.

The sacrifice of Imam Ali (A), when he took the place of the Holy Prophet (S) on the night of migration, pleased Allah so much that He revealed the following verse:

And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants.

Baqarah, 2: 207

Meanwhile the Holy Prophet (S) was undergoing further adventures on his journey to Medina, knowing that he was safe from the enemy because he had the protection of Allah. In the Holy Quran, Allah says:

Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans - but Allah too made a plan, and Allah is the best planner.

(8:30)

Before he left the city, Prophet Muhammad (S) met Abu Bakr on the way and took him along with him. The Holy Prophet (S) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the cave of Thaur, which was to the south of Makkah on the way to Medina.

When the Quraish found out that the Holy Prophet (S) had left Makkah, they sent men to block all routes leading to Medina. They also hired some men who could trace the location of

travelers by their footprints. It was declared that whoever gave correct information about the hiding-place of the Holy Prophet (S) would be rewarded with 100 camels!

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the cave of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in a nest at the entrance.



The men knew that the spider and pigeons would not have made their homes if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle, Allah protected His beloved messenger!

The Holy Prophet (S) remained in the cave for three days and nights.

On one of these nights, Imam Ali (A) came to visit him. The Holy Prophet (S) told him to arrange for camels for Abu Bakr and himself. He also directed him to announce in Makkah the

following day that if anybody had left something in trust with the Holy Prophet (S), or had loaned him anything, he should claim it from Imam Ali (A).

He further instructed Imam Ali (A) to make arrangements for the Fawaatim (The three Fatimahs: Fatimah az-Zahra (A), Fatimah binte Asad, and Fatimah binte Zubayr), as well as any other members of Bani Hashim who wished to leave Makkah. Imam Ali (A) was to escort these people personally to Medina.

On the fourth day, Imam Ali (A) sent three camels to the cave along with a reliable guide named 'Urayqit. The Holy Prophet (S) and Abu Bakr then left with the guide for Medina, traveling along the coastal route so as to avoid the Quraish riders.

It is from this night that Muslims mark the beginning of the Islamic Era or the Hijrah calendar. This is because the migration marked the beginning of a central location for Muslims in Medina and the setting up of the first Muslim state.



The journey to Medina was a distance of some 400 kilometers, and they traveled mostly at night and rested during daytime. Despite their care, a man spotted them and went immediately to the Quraish to report what he had seen.

In order to claim the reward alone for their capture, a man called Saraqah convinced the Quraish that the man had seen some other people and that it would be a waste of time to follow them. He then went to his house, armed himself, and rode a swift horse to the spot where the Holy Prophet (S) had been last seen.

Saraqah was a strong man, so Abu Bakr became very worried when he saw him coming near. However, the Holy Prophet (S) told him the same thing he had said to him when they had nearly been discovered in the cave of Thaur:

“Do not be afraid, Allah is with us.” (9:40)

In the meantime, the Holy Prophet (S) prayed to Allah to be protected from the mischief of Saraqah. Suddenly, the man was thrown violently from his horse. He realized at once that it was not an accident, but rather a warning due to his bad intentions.

He therefore turned to the Holy Prophet (S) and asked for his forgiveness and offered to help him in any way he could. The Holy Prophet (S) told him to return to Makkah and stop people from pursuing them. Saraqah then returned to Makkah, telling whomever he met on the way that there was no trace of the Holy Prophet (S) on that route.

On the 12th of Rabiul Awwal, the Holy Prophet (S) arrived at Quba, just outside Medina. Here,

he awaited the arrival of Imam Ali (A), and until then, he laid the foundation of a Masjid for the Bani Awf. This was the first Masjid of Islam.

Meanwhile, in Makkah, Imam Ali (A) declared to the people that whoever had left any belongings in trust with the Holy Prophet (S) should come and claim them. He stayed in Makkah for three days until everything had been returned to its rightful owner. Then, he gathered the women of the Holy Prophet's (S) household and any Muslims who still remained in Makkah and prepared to leave. The group left for Medina at night.

Even though Imam Ali (A) left secretly, the spies of the Quraish came to know about the migration of this last group of Muslims and pursued them. They caught up with Imam Ali (A) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Makkah, and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish, and finally, Imam Ali (A) realized that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said, "Whoever wishes that his body be cut into pieces and his blood to be shed should step forward".



Seeing the look in the eyes of Imam Ali (A), the Quraish became frightened, so they changed their attitude and let them go.

Imam Ali (A) managed to guide his group into Quba three days after the arrival of the Holy Prophet (S). His feet were swollen and bleeding, a sight which brought tears to the eyes of the Holy Prophet (S).

One day after the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Medina. Both the **Muhaajirs** (the Muslims who had migrated from Makkah) and the **Ansaar** (the Muslims of Medina) lined the streets of Medina eagerly awaiting the first appearance of the Holy Prophet (S). When his camel came down at a place called Thaniyatul Wida and set its foot on the land of Medina, he came into view of the waiting people. They greeted him warmly and began singing in joy:

"The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".

#### VOCABULARY:

- **Detain:** to keep someone back by force
- **Enraged:** very angry; furious
- **Muhaajirs:** the Muslims who migrated from Makkah to Medina
- **Ansaar:** The Muslims of Medina

## Hijrah to Medina

Fill in the blanks:

1. The Holy Prophet (S) advised all the Muslims to migrate to \_\_\_\_\_ secretly.
2. The Muslims left Makkah one by one, giving excuses for their departure because they were afraid \_\_\_\_\_ of the reaction of the \_\_\_\_\_.
3. Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each \_\_\_\_\_. That way, the Bani \_\_\_\_\_ would find it impossible to lay the blame on any one person.
4. While Imam \_\_\_\_\_(A) lay on his bed, the Holy Prophet (S) began his journey out of Makkah. Before he had left the city, he met \_\_\_\_\_ on the way and took him along with him.
5. One of the best \_\_\_\_\_ of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the \_\_\_\_\_ of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by \_\_\_\_\_ and some wild pigeons had laid eggs in a nest at the entrance.
6. One of the best \_\_\_\_\_ of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the \_\_\_\_\_ of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a \_\_\_\_\_ and some wild pigeons had laid eggs in a nest at the entrance.
7. The Holy Prophet (S) remained in the cave for \_\_\_\_\_ days and nights.

8. It is from this night that Muslims mark the beginning of the Islamic Era or the \_\_\_\_\_ calendar. This is because the migration marked the beginning of centralization of Muslims in \_\_\_\_\_ and the setting up of the first \_\_\_\_\_ state.
9. On the 12th of Rabiul Awwal the Holy Prophet (S) arrived at \_\_\_\_\_, just outside Medina. Here he awaited the arrival of his cousin Imam Ali (A). Here, he laid the foundation of a Masjid for the Bani Awf. This was the \_\_\_\_\_ Masjid of Islam.
10. One day after the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Medina. Both the \_\_\_\_\_ (the Muslims who had migrated from Makkah) and the \_\_\_\_\_ (the Muslims of Medina) lined the streets of Medina eagerly awaiting the first appearance of the Holy Prophet (S).

### **Short Answer Questions:**

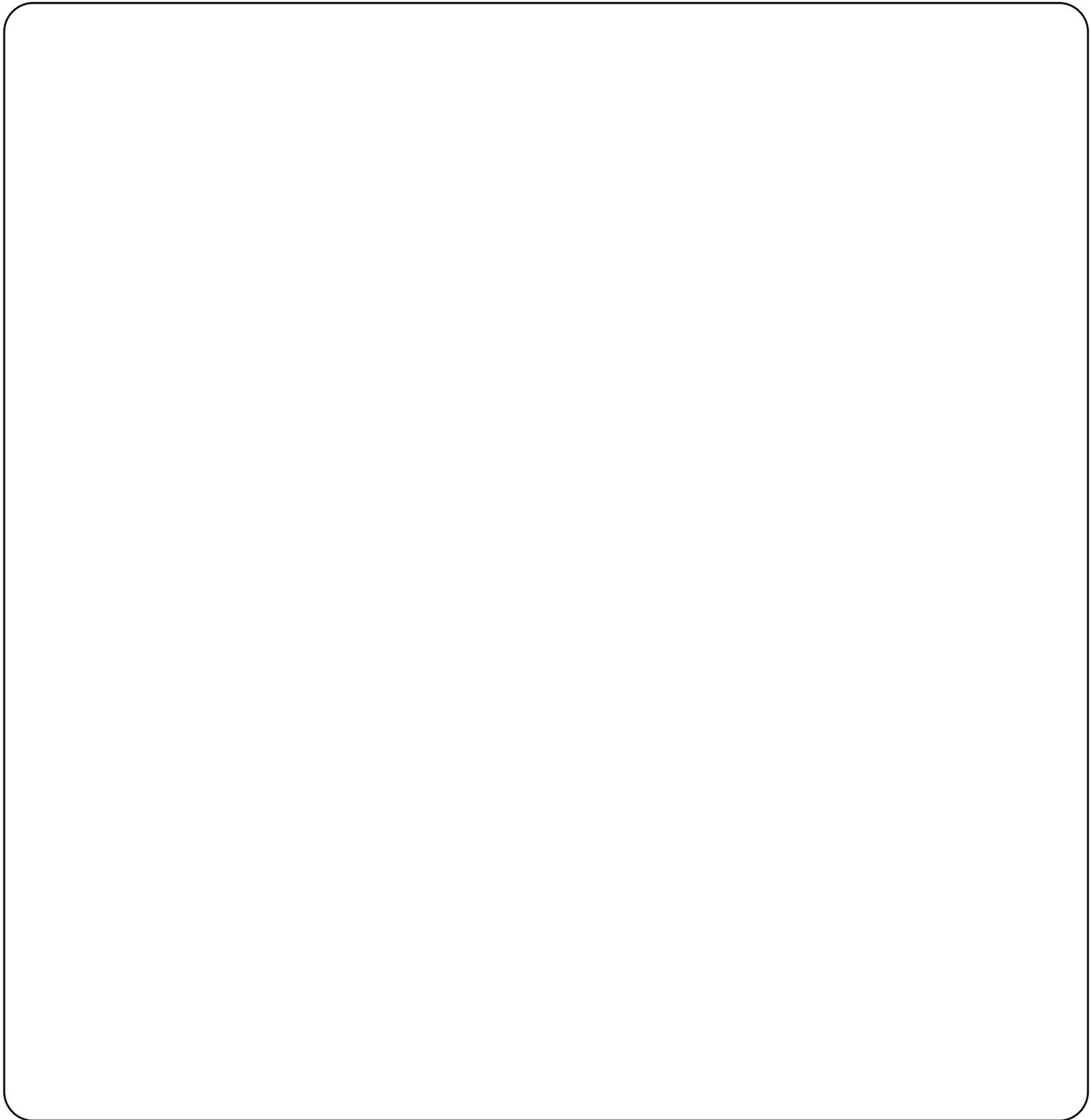
1. When the Quraish realized that the Muslims were all leaving Makkah, what did they decide was the only action that would stop the spread of Islam?
2. What did the Holy Prophet (S) ask Imam Ali (A) to do and why?
3. How did the Holy Prophet (S) manage to get past the men who were waiting for him?
4. What does this verse refer to: “And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants.” Baqarah, 2: 207
5. What three instructions did the Holy Prophet (S) give Imam Ali (A) when he came to see him? What occasion marks the beginning of the Islamic era or the Hijrah calendar?

6. Who was Saraqah and what happened when Saraqah approached the Holy Prophet (S)?

7. Why did Imam Ali (A) wait another 3 days before leaving Makkah to join the Holy Prophet (S)?

# WORKSHEET 1.3: ART EXTENSION

Draw what the opening to the Cave of Thaur looked like when the Prophet (S) was inside. Then explain why the Quraish didn't think the Prophet (S) was inside.



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# AFTER HIJRAH

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## Timeline of Important Events in the Years After Hijrah (AH)

### First year AH

- Building of Masjid an-Nabawi
- Establishment of Brotherhood between Muhaajiroon and Ansaar

### Second year AH

- Marriage of Imam Ali (A) & Sayyida Fatimah (A)
- Change of Qiblah from Jerusalem to Ka'bah
- Battle of Badr

### Third year AH

- Birth of Imam Hasan (A)
- Battle of Uhud

### Fourth year AH

- Birth of Imam Husain (A)
- Tragedy of Bi'r Ma'unah
- Prohibition of alcohol

### Fifth year AH

- Prophet's (S) marriage to Zainab binte Jahash
- Battle of Ahzaab/Khandaq

### Sixth year AH

- Battle of Banu Mustaliq
- Treaty of Hudaibiyyah
- Pledge of Ridhwaan

### Seventh year AH

- The Prophet (S) writes letter of invitation to neighboring states
- Battle of Khyber
- Story of Fadak
- The lapsed 'Umrah

### Eighth year AH

- Battle against Romans at Mu'ta
- Death of Ja'far bin Abu Talib
- Conquest of Makkah
- Battle of Hunayn
- Battle of Taa'if

### Ninth year AH

- Battle of Tabook
- Plot to kill the Holy Prophet (S)
- Story of Masjid Dhiraar
- Prophet (S) mourns for his son Ibrahim
- Mubaahala with Christians of Najraan

### Tenth year AH

- Imam Ali (A) sent to Yemen
- Appointment of Imam Ali (A) as successor to the Prophet at Ghadeer al-Khum

# LESSON 3: IMPORTANT EVENTS IN THE FIRST YEAR

## Building of Masjid an-Nabawi

The arrival of the Holy Prophet (S) in Medina was a cause for great celebration among the Muslims. As his camel entered Medina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet (S) be his guest and stay at his house.

The Holy Prophet (S) took care of this delicate problem by saying, "Let the camel walk. I shall stop wherever it kneels down."

Everybody waited eagerly to see where the camel would finally stop.

The camel stopped and bent its knees in a large piece of land, which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that of Abu Ayyub Ansaari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (S) to her house.

Next, the competition for which person would be able to cook food for the Holy Prophet (S) began, but the Holy Prophet (S) cut short all the arguments by changing the subject and asking, "Where are my belongings?"

When he was told that Abu Ayyub's mother had taken them, he went towards that house. Abu Ayyub was delighted to have the honor of being the host of the Holy Prophet (S), who stayed with him for about seven months, until his house next to the Masjid was ready.

The Holy Prophet (S) wished to build a Masjid over the plot where his camel had stopped. The orphans, whom the property belonged to, wanted to give the land as a present to him, but he kindly refused the offer, and asked to buy it instead. He paid the price of the plot, which was 10 gold dinars.

After the purchase, the ground was cleared of the trees and a Masjid, which 162 feet wide by 180 feet long (about half the size of a football field), was built over it with clay and mud. The roof was made with palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (S) and his family, and on the other side, rooms were provided for about 70 of the poorer people of Medina who had no house of their own. These rooms were called **Suffa**.

The construction work was shared equally between everyone. The Holy Prophet (S) also shared in the work, although Ammar bin Yasir, an early convert and faithful companion, **seldom** allowed him to do anything and used to do the Holy Prophet's (S) share himself. Ammar was the first person to begin work on the foundation of the Masjid.

Although the Masjid was very simple in structure, it was a very special Masjid. It became the center of Muslim activity in Medina. The daily and Friday prayers were held there. From this Masjid, the Holy Prophet (S) taught people about the religion of Allah and thousands became Muslims.

The Masjid was called Masjidun Nabawi, the Masjid of the Prophet, and still stands in Medina today, although it is much larger.

Before the migration of the Holy Prophet (S), Medina was called Yathrib, but after his arrival, it became known as Medinatun Nabi (The City of the Prophet) or Medina for short.

The Muslim Hijrah Calendar began from that year. Today, it is over 1400 years since those early days of the arrival of the Holy Prophet (S) in Medina. May Allah give us the strength to remain firm on the path of religion as taught by our Holy Prophet Muhammad Mustafa - peace be upon him and his family.



#### VOCABULARY:

- **Suffa:** Rooms built on the side of Masjid an-Nabawi for the poor people of Medina
- **Seldom:** not often; rarely

## Important Events in the First Year AH

Answer the following questions:

1. Upon arrival in Medina how did the Prophet (S) decide where to stay?
2. On whose land did the Prophet's (S) camel stop?
3. What did the Prophet (S) want to do on this piece of land? Did he purchase the land?

Fill in the blanks:

4. The Masjid in Medina was called Masjid an \_\_\_\_\_ and still stands in Medina today.
5. Before the migration of the Holy Prophet (S), Medina was called \_\_\_\_\_, but after his arrival, it became known as Medinatun Nabi or \_\_\_\_\_ for short.

2

**2ND-5TH YEARS AH**

# LESSON 1: SECOND YEAR AH

## Marriage of Sayyida Fatimah (A) and Imam Ali (A)

In the 2nd year AH, one notable event that took place was the marriage of Imam Ali (A) and Sayyida Fatimah (A) binte Muhammad (S). It was literally a marriage made in heaven. As we all listen in ahadith, Allah chose Imam Ali (A) for His Messenger's daughter.



## The Change of Qiblah

When Allah first ordered the Holy Prophet (S) and all Muslims to offer the daily Salaah, they were required to pray facing Baytul Muqqaddas (Jerusalem). This was the practice in Makkah and continued in Medina until the seventeenth month after Hijrah.

In Medina, the Jews also said their prayers facing Baytul Muqqaddas. They did not like the fact that the Muslims had the same Qiblah as they did, and tried to use this fact to **discredit** Islam and the Holy Prophet (S). They said to the Muslims, "Muhammad claims to have a religion whose laws **supersede** all other previous laws, yet he does not have an independent Qiblah, and offers his prayers facing the Qiblah of the Jews."

After the Holy Prophet (S) heard this, he used to go outside at night and wait for Allah's

revelation about this matter. The following verse was revealed at this time:

Many a time We have seen you turn your face towards heaven. We will make you turn towards a Qiblah that will please you." (2:144)

The fact that the Qiblah was the same as that of the Jews was also because it was a test of for the people. The true faith of the followers would be tested by seeing if any of them refused or delayed to turn towards the new Qiblah as chosen by Allah. This is confirmed in the Holy Quran in the following verse:

"We decreed your former Qiblah only so that We may know the Prophet's true followers and those who were to deny him. It was indeed a hard test, but not for those whom Allah guided" (2:143)

One day, while the Holy Prophet (S) and the Muslims were praying together, the command came from Allah to change the Qiblah from Baytul Muqqaddas to the Holy Ka'bah in Makkah. After the Holy Prophet (S) had already completed two Raka'ah of the noon prayer, Angel Jibrael (A) communicated to him the command of Allah.

He held the hand of the Holy Prophet (S) and turned him towards the Holy Ka'bah in Masjid ul Haraam in Makkah. The Holy Prophet (S) at once changed his direction in the middle of Salaah. Imam Ali (A) followed this change immediately. The other Muslims were

confused by this action, and only a few followed the example of the Prophet (S) and Imam Ali (A).

The Masjid where this happened is known as "Masjid ul Qiblatain" which means "The Masjid with the two Qiblahs." This Masjid still exists in Medina today and the old and new Qiblahs can still be seen today.

The Holy Prophet (S) turned towards the new Qiblah without hesitation. It was one of the Holy Prophet's (S) miracles that he turned exactly to face the Holy Ka'bah without the use of any scientific instrument or calculation.



## The Battle of Badr

The Quraish were very angry when they heard of Prophet Muhammad's (S) success in spreading Islam in Medina. As a result, they started fighting battles with the Muslims. Some of these battles were the Battles of Badr, Uhud, and Khandaq.

The first battle of Islam was fought at Badr (80 miles from Medina) against the **Kuffar** (non-believers) of Makkah.

Two years after Hijrah, the Prophet (S) came to know that a large trade caravan was going

from Makkah to Syria under the leadership of Abu Sufyaan, who was a Kaafir, a non-believer.

The Quraish had taken away the property of all the Muslims who had migrated from Makkah, and therefore, the Holy Prophet (S) decided to take the property of the Makkans in return, since most of it belonged to them anyways.

Although the Muslims followed Abu Sufyaan, they were not able to reach him. However, they knew when the caravan would return because the Quraish always used to return from Syria to Makkah in the early autumn.

The Holy Prophet (S) left Medina and went towards the valley of Badr, where he awaited the return of the caravan.

Abu Sufyaan realized that the Muslims would wait for him at Badr, since there was a well there, which was a common stopping place on the route to Makkah, so he sent an urgent message to Makkah for help. The Makkans immediately sent out a large army under the command of Abu Jahl to fight the Muslims at Badr. The Holy Prophet (S) was informed of the Makkan army and asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Medina, one true Muslim stood up and declared, "O Prophet of Allah, we are with you and we shall fight."

Meanwhile, Abu Sufyaan decided to take a longer route back home to avoid Badr. Once

he was safely in Makkah, he sent a message to Abu Jahl to return, but Abu Jahl was too arrogant to go back and wanted to crush the Muslims with his large army.

The two armies clashed on 17th of Ramadhaan 2 AH. The Muslim army consisted of 313 soldiers, having between them only 2 horses and 70 camels. On the other hand, the Makkan army had 900 soldiers, 100 horses, and 700 camels. They were much better equipped than the Muslims.

According to Arab custom, there was single combat before the battle began. Single combat was when one soldier from each side would fight against each other one-on-one. For this, the Holy Prophet (S) sent 'Ubaydah, Hamzah, and Imam Ali (A), who killed enemy soldiers with great ease. The Quraish were disturbed to see the skill of the Muslim warriors and began to attack together.

The Holy Prophet (S) held back his small army and ordered them to fire arrows at the enemy. This organized attack broke up the ranks of the Makkans, and the Holy Prophet (S) then ordered a general attack. The Muslims began to fight with confidence, and the valley of Badr rang with the sounds of battle. Then, Imam Ali (A) tore into the heart of the Makkan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Makkans, who began to flee. Before long, the battle was over and the Muslims had

achieved a great victory. They had lost 14 men, while 70 Makkans had been killed.

The Muslims took 70 prisoners. The citizens of Medina treated the prisoners with much kindness and some became Muslims. "Blessings on the men of Medina," said one of these prisoners in later days, "they made us ride, while they themselves walked; they gave us wheat and bread to eat when there was little of it, eating only dates". The rich prisoners paid ransom and were set free. Others were asked to teach 10 children each to read and write while the Holy Prophet (S) released the rest, and allowed them to return to Makkah.

The victory at Badr strengthened the faith of the Muslims and further spread the name of Islam.

#### VOCABULARY:

- **Discredit:** to harm the good reputation of someone or something
- **Supersede:** to take the place of a person or thing previously in use
- **Kuffar:** Unbelievers; enemies of Islam

# WORKSHEET 2.1

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2nd Year AH

Fill in the blanks:

1. A notable event of this year is the marriage of \_\_\_\_\_ (A) and \_\_\_\_\_ (A).
2. The original Qiblah was in \_\_\_\_\_ .
3. The new Qiblah is the Holy Ka'bah in \_\_\_\_\_.
4. The true \_\_\_\_\_ of the followers would be tested by seeing if any of them refused to turn towards the new Qiblah as chosen by Allah.
5. One day, while the Holy Prophet (S) and the Muslims were praying (which prayer?) \_\_\_\_\_ together, the command came to our Holy Prophet to change the Qiblah.
6. Imam \_\_\_\_\_ (A) followed this change immediately.
7. The Masjid where this happened is known as "Masjid ul-Qiblatain" which means " The Masjid with the \_\_\_\_\_ Qiblahs."
8. Before this event, the \_\_\_\_\_ of Medina also used to face the Qiblah in Jerusalem.
9. This change in Qiblah occurred in the seventeenth month after \_\_\_\_\_.
10. The first battle of Islam was known as the battle of \_\_\_\_\_
11. It was fought against the \_\_\_\_\_ of Makkah who were under the command of \_\_\_\_\_
12. There were \_\_\_\_\_ (number) Muslims against \_\_\_\_\_ non-believers, yet the Muslims won this battle.

# LESSON 2: THIRD YEAR AH

## Birth of Imam Hasan (A)

In the third year AH, Prophet Muhammad (S) was blessed with the birth of his grandson Imam Hasan (A). Prophet Muhammad (S) was overjoyed. He offered two Raka'ah of Salaah of shukr, made Du'a, and recited the Adhaan and Iqamah in Imam Hasan's (A) ear. According to our Prophet (S), this Imam would become one of the leaders of the youth of paradise.



## The Battle of Uhud

The Makkans were determined to take revenge for their defeat at Badr. Abu Sufyaan wanted to keep the anger of the people high and he **forbade** any **mourning** within Makkah

until they had fully **avenged** their dead companions.

The final straw was when the Holy Prophet (S) blocked the trade routes of the Quraish to Iraq. The chiefs of the Makkans decided that they now had enough reasons to march against the Muslims. The Quraish traders would regain access for their caravans if the Muslims were defeated, so they agreed to pay all the expenses of the proposed war.

Abu Sufyaan was aware of the bravery of the Muslims, and he knew that he would have to outnumber them if he wanted to win. He therefore enlisted men from different tribes, promising them weapons and full supplies for the journey.

A large number of slaves also joined the Quraish army, tempted by promises of freedom. Amongst them was Wahshi, an Ethiopian slave. He possessed great skill in the use of the throwing spear and had been promised his freedom if he killed the Holy Prophet (S), Imam Ali (A), or Hamzah, the Prophet's uncle.

The next year, after the Battle of Badr, Abu Sufyaan managed to prepare a large army consisting of 700 armor-clad men, 3,000 camel soldiers, a cavalry of 200 men, and a group of foot soldiers. This army marched towards Medina and camped at the foot of the hills of Uhud.

The Holy Prophet (S) had already received news of the Quraish's plans from his uncle Abbas, who lived in Makkah. After consultation with the Muslims, he decided to meet the enemy outside the city limits of Medina.

The Holy Prophet (S) began to set up his army. 50 archers were posted at a pass between the hills of Uhud to guard the army from any attack from the rear. They had strict orders not to leave their post, regardless of the outcome of the battle.

On the side of the Makkans, Abu Sufyaan had divided his army into 3 parts. The armored men were placed in the middle. Preparations were now complete, and the small band of Muslims stood against the large army of unbelievers, ready to sacrifice their lives for the sake of defending Islam.

Talha bin Abi Talha, a great warrior from the army of Abu Sufyaan, began the Battle of Uhud. He entered the battlefield and challenged the Muslims to individual combat. Imam Ali (A) accepted the challenge, and very soon, Talha's dead body lay on the ground. His two brothers took the standard, but arrows from the Muslims cut them both down.

Thereafter, nine people of the Makkani army took the flag, one after the other, but every one of them was defeated by Imam Ali (A). After them, an Ethiopian soldier by the name of Sawaab came to the field. He had a

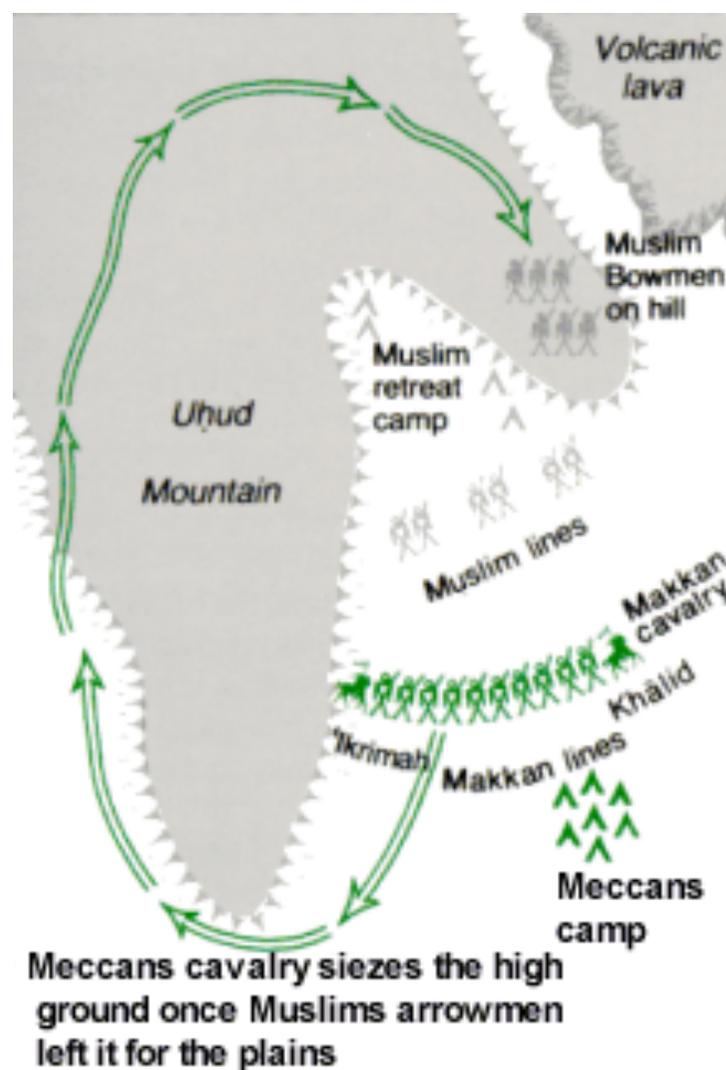
frightening figure, and upon seeing him, none of the Muslims dared to come forward. Imam Ali (A) killed this man with a single blow.

Watching his men being so easily killed, Abu Sufyaan ordered a general attack. The two armies met, and the air was filled with the sound of weapons.

At this time, the Ethiopian slave Wahshi crept up behind Hamzah unnoticed. With a swift and accurate throw, the accursed man managed to pierce the abdomen of Hamzah and kill him with a spear.

The Muslims continued to attack the enemy successfully, and the Makkans began to lose heart. After losing a lot of men, they decided that they had enough and fled the battlefield.

It was at this point that the Muslims made a terrible mistake. Instead of following the Holy Prophet's (S) orders and staying at their



posts, they lay down their own weapons and started gathering the booty (weapons, etc. left behind by the enemies).

One of the Makkan commanders, Khalid bin Waleed, was fleeing when he saw the opportunity to attack the Muslims from behind. He gathered his men and launched a furious attack from the rear.

The Muslims were taken so much by surprise that they did not know what to do. In the confusion, their ranks became disorganized. The retreating Makkan forces started another attack from the front. So, the Makkans were now able to attack them from behind and the front, sandwiching the Muslims in between.

Then, in addition to this, some Makkans raised a cry that the Holy Prophet (S) had been killed. This threw the Muslims into total shock and further chaos.

Then a Muslim saw the Holy Prophet (S) and shouted at the top of his voice that he was still alive. The spirit of the Muslims **revived**, but the Holy Prophet (S) now became the chief target of the Makkan forces. The Makkans attacked him, and one of their swords broke his two upper teeth. He fell into a pit where Imam Ali (A) found him and protected him

against the rest of the continuous furious attack of the Makkans.

Imam Ali (A) fought so hard in this battle that his sword broke, and the Holy Prophet (S) then gave him own sword, "Dhulfiqaar." In appreciation of this bravery, the voice of the Angel Jibrael (A) was heard from above saying,

لا فتى إلا علي ولا سيف إلا ذو الفقار

"There is no warrior except Ali; there is no sword except Dhulfiqaar."

The Makkans satisfied their desire for revenge by committing horrible crimes upon the slain and the injured, cutting off their ears and noses and mutilating their bodies. The brave Hamzah was amongst the martyrs. His liver was torn out and chewed by Hind, the wife of Abu Sufyaan.

In this battle, 70 Muslims were martyred and 70 wounded. Imam Ali (A) was also heavily wounded. The Makkans lost 22 warriors, 12 of them at the hands of Imam Ali (A).

This tragic defeat was a test for the Muslims, and as a result, they emerged more eager and determined to defend their faith and the cause of Islam



#### VOCABULARY:

- **Forbid:** to refuse to allow something
- **Mourning:** the expression of deep sorrow for someone who has died
- **Avenge:** to inflict harm in return for an injury or wrong done to oneself or another
- **Revived:** restored to life or consciousness

1. A large number of slaves also joined the Quraish army tempted by promises of freedom.  
Amongst them was \_\_\_\_\_, an Ethiopian slave.
2. The Makkans were determined to take revenge for their defeat at \_\_\_\_\_.
3. \_\_\_\_\_ managed to prepare a large army to fight the Muslims.
4. The Prophet's (S) uncle, \_\_\_\_\_, informed the Prophet (S) of the plans of the Quraish.
5. Muslims were fighting well and Makkans became discouraged and began to \_\_\_\_\_.
6. The Muslims disobeyed the Prophet's order and started to collect \_\_\_\_\_.
7. \_\_\_\_\_ saw the opportunity to attack the Muslims from the rear because the front line of the Muslim fighters had left their posts.
8. \_\_\_\_\_ broke his sword, so the Prophet (S) gave him his.
9. The \_\_\_\_\_ (S) was hurt in this battle and Imam Ali protected him from further injury.
10. \_\_\_\_\_, the uncle of the Prophet (S), was martyred in this battle.

# LESSON 3: FOURTH YEAR AH

## Birth of Imam Husain (A)

The third year of migration, with all its bitter events, came to an end and the fourth year started. One of the most joyous events of this year for Prophet Muhammad (S) was the birth of his grandson Imam Husain (A). Prophet Muhammad (S) was overjoyed at this event. He recited Adhaan in the baby's ear and offered a 2 Raka'ah Salaah of shukr.



## Tragedy of Bi'r Ma'unah

That same year, Abu Bara'a, the chief of the tribe of Bani 'Amir came to Medina, and the Prophet (S) invited him to embrace Islam. Even though he did not agree, he said to the Prophet (S), "If you send a strong missionary force to the people of Najd, they might embrace Islam, as they are much **inclined** to it." The Prophet (S) replied, "I am afraid of the **deceit** and enmity of the people of Najd. I fear that the tragedy of Raje'e, which resulted in many missionaries being killed, may be repeated." Abu Bara'a said, "Your force will

be under my protection, and I guarantee that I will protect them from any harm."

Forty well-educated Muslims left for Najd and **encamped** by the side of Bi'r (well) Ma'unah. The Prophet (S) wrote a letter to one of the chiefs of Najd named Amir, inviting him to Islam. Not only did Amir not read the letter, but he also put its bearer to death. He then sought assistance from nearby tribes and had his men encircle the missionary encampment to start an attack. It is important to note that Abu Bara'a and his tribe respected the Muslims and were not part of this attack. Abu Bara'a had been true to his word, but 'Amir had **solicited** the help of the other tribes.

The Muslim missionaries were not only senior and **proficient**, but they were also brave warriors. They therefore thought it a shame to surrender, and put up a tough fight. However, since they were outnumbered, they were all martyred, except one. The only survivor was Ka'b bin Zaid, who reached Medina with a wounded body and informed them about what had happened. This tragic event and that of Raje'e were due mainly to the Muslims' tragic defeat at Uhud. The defeat had encouraged the nearby tribes to join hands and plot against the Muslims.

### **Food for Thought:**

The two events of Raje'e and Ma'unah are examples of instances where Muslims attempted to spread Islam peacefully. Their intention was only to educate different tribes about Islam. In both instances, though, initially unarmed people were ganged up upon and attacked, even though they did not pose a threat. Both the events ended up in tragedy, but some people still accuse Islam of being spread by the sword.

### **Prohibition of Alcoholic Drinks**

Another notable event of 4 AH was the **prohibition** of alcohol. Wine and intoxicating drinks in general are one of the most harmful objects for human society. A person's success depends upon his wisdom. The biggest difference between humans and other living beings is that the human has the power of intellect, and alcohol is considered to be the greatest enemy of wisdom and intellect. Perhaps this is why all the Prophets have prohibited the use of alcoholic drinks. In fact, alcohol has been prohibited in all the revealed religions.

In the Arabian Peninsula, drinking alcohol **prevailed** like a contagious disease.

To really change this habit needed quite a long and thought out process. Hence, the four verses revealed to outlaw alcohol are all different.

The Arab society and their conditions in general did not permit the Prophet (S) to

declare it unlawful without taking certain steps beforehand. To wage a decisive war against alcohol, he had to prepare the **temperament** of the society. The Prophet (S) started with general advice about alcohol and continued until he was successful in declaring its use to be unlawful. A careful study of the four verses revealed about alcohol tells us about the method adopted by the Prophet (S) to spread the laws of Islam.

#### ***First:***

The basic condition for campaigning against an evil practice is to first awaken the thinking of the society and point out the disadvantages and harmful effects of the practice.

Hence, in the first instance, the Holy Quran told society that preparation of wine with dates and grapes was harmful. This awakened the thoughts of the people by bringing their attention to the subject:

“(We provide you) fruits of the date palm and vine from which you derive strong drink and wholesome food.” (16:67)

This verse prepared people's temperaments so that the Prophet (S) might make his tone stronger and declare through other verses that the harms of alcohol outweigh the benefits.

#### ***Second:***

“They question you about strong drink and game of chance. Say: in both is great sin, and

some benefit for men; but the sin of them is greater than their usefulness.” (2:219)

Showing people that something is more evil than good is enough to make intelligent people stay away from it. However, many people do not avoid an evil practice unless it becomes totally forbidden.

### **Third:**

In general, though, people did become ready to accept that wine should be prohibited at least in some special circumstances. Therefore, it was declared openly that Muslims were not allowed to offer prayers while intoxicated:

“Believers, do not pray when you are drunk, till you know what you say.” (4:46)

As a result, a group of people permanently gave up drinking, using the argument that if something was harmful for prayers, it deserved to be eliminated completely.

### **Fourth:**

However, some others did not **forsake** this habit, so much so that a person from amongst the Ansaar arranged a feast, and even though he was aware of the above verse, he served wine as well. The guests, after having drunk wine, began to argue and hurt one another, causing chaos.

These unpleasant incidents had by made it such that if wine had become totally banned,

all Muslims would have accepted this ban wholeheartedly. Finally, this verse was revealed:

“Wine, gambling, idols, and Azlam (a sort of lottery) are filthy acts of Satan, and all of you should refrain from them.” (5:90)

As a result of this clear order, those people who had been drinking wine until that time also began to refrain from it.

#### VOCABULARY:

- **Inclined:** have a tendency to do something
- **Deceit:** the action of deceiving someone by hiding the truth.
- **Prohibition:** the action of forbidding something, especially by law
- **Encamped:** to settle in or establish a camp
- **Solicit:** to ask for or try to obtain something from someone
- **Proficient:** skilled in doing or using something
- **Prevail:** to be widespread in a particular area at a particular time
- **Temperament:** a person or animal's nature, especially as it permanently affects their behavior
- **Forsake:** abandon

# WORKSHEET 2.3

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## 4th Year AH

1. In the tragedy of Raje'e, a number of missionary forces had been \_\_\_\_\_.
2. \_\_\_\_\_ did not become a Muslim, but respected the religion and promised to help if a missionary force was sent to the people of Najd.
3. \_\_\_\_\_ well educated Muslims left for Najd and encamped by Bi'r (the well of) \_\_\_\_\_.
4. The Prophet (S) was attempting to spread the word of Islam in a \_\_\_\_\_ manner.
5. One chiefs of \_\_\_\_\_ invited to Islam by the Prophet (S) sought assistance from nearby tribes and had his men encircle the missionary encampment to start an attack.
4. When they were attacked by \_\_\_\_\_'s men, the missionaries decided to \_\_\_\_\_ back.
5. Muslim missionaries were outnumbered so they were all martyred, except one. The survivor was \_\_\_\_\_.
6. \_\_\_\_\_ was NOT part of this attack on Muslims.

Answer the following questions in complete sentences:

1. According to Islam, why is alcohol so undesirable?
2. Describe the four steps in which alcohol was made haraam.

# LESSON 4: FIFTH YEAR AH

## **Battle of Ahzaab (Khandaq)**

When the Jews of Bani Qaynqaa were expelled from Medina because of their trouble making, their sister tribe, the Bani Nuzayr, were very angry. They became deadly enemies of Islam and waited for an opportunity to harm the Muslims. Once, the Holy Prophet (S) and some of his companions went to the fort of Bani Nuzayr. While he waited outside the fort, the Jews sent one of their men to climb out from inside and kill him by throwing a huge rock on his head. The Holy Prophet (S) came to know of this evil scheme just in time and immediately left the place. Since the Bani Nuzayr had broken the treaty to not cause harm, the Holy Prophet (S) gave them ten days to leave Medina. After some resistance, they left Medina, demolishing their houses so that the Muslims could not occupy them. They were allowed to take away all the possessions that they could carry, except for weapons of war. Some of them went to Syria, and others settled with the Jews of Khyber.

On settling down at Khyber, the Banu Nuzayr became determined to take revenge on the Muslims. They contacted the Quraish in Makkah. 20 leaders from the Jews and 50 from Quraish signed an agreement in the Holy Ka'bah that so long as they lived, they would fight the Holy Prophet (S). Then, the Jews and Quraish sent their agents to contact allies from different tribes for help. In this way, they

gathered 10,000 soldiers. They then marched to Medina under the command of Abu Sufyaan.

When the news of these preparations reached Medina, the Holy Prophet (S) consulted his companions. Salman Farsi advised to dig a deep and wide ditch on the unprotected side of Medina. This plan was accepted, and the Muslims were divided into groups of 10, and each group was assigned to dig 10 yards.

The Holy Prophet (S) himself also participated in this task. The ditch or moat (**Khandaq**) was completed in time, just three days before the enemy forces reached Medina. They camped a few miles outside Medina. The Muslims could only gather 3,000 men to oppose this huge army. The enemy was astonished to see the moat because it was a new war technique for the Arabs. They tried day and night to cross over the moat, but each time the Muslim soldiers **repelled** them. The enemy began to shower arrows and stones at the Muslims in their frustration.

Finally, some of the Quraish's warriors, including the famous Amr bin Abdiwad, succeeded in crossing the moat at a point where it was not very wide. Amr was one of the best warriors in all of Arabia. In battle, he was considered equal to 1,000 warriors. He began to challenge the Muslims to fight, but his reputation made them hesitate. The Holy Prophet (S) urged the Muslims to fight Amr three times. Each time, only Imam Ali (A) stood

up. Finally, the Holy Prophet (S) allowed him to go, giving him his own sword and tying a special turban on his head. As Imam Ali (A) went to the battlefield, the Holy Prophet (S) exclaimed, "Today, all of Kufr (falsehood) is fighting against all of Haqq (Truth)!" A fierce battle followed.

For a time, so much dust covered both warriors that nobody knew what was happening. Amr sent a murderous blow to the head of Imam Ali (A). Although Imam Ali (A) blocked it with his shield, Amr's sword broke through and inflicted a serious cut on his head. Imam Ali (A) then struck a blow to Amr's feet that brought Amr down. Suddenly, the shout of "Allahu Akbar" was heard from Imam Ali (A) as he beheaded Amr. The killing of Amr shocked the other warriors who had crossed the moat, and they fled.

The severe winter weather was causing the enemy's horses to die, and their food was almost finished. Also, a fierce storm had uprooted their tents, sending their belongings flying on all sides and causing terror amongst their soldiers. So, the Makkans and Jews fled away from the battlefield. This battle is known as Ahzaab (Battle of the Tribes) or Khandaq (Battle of the Moat), and the Muslims emerged victorious despite their fewer numbers. The Holy Quran says:

"O you who believe! Remember the blessing of Allah unto you when the tribes came to you. We sent upon them a strong wind and an army that

you did not see. And Allah sees all that you do." (33:9)

The battle was brought to an end because of three factors:

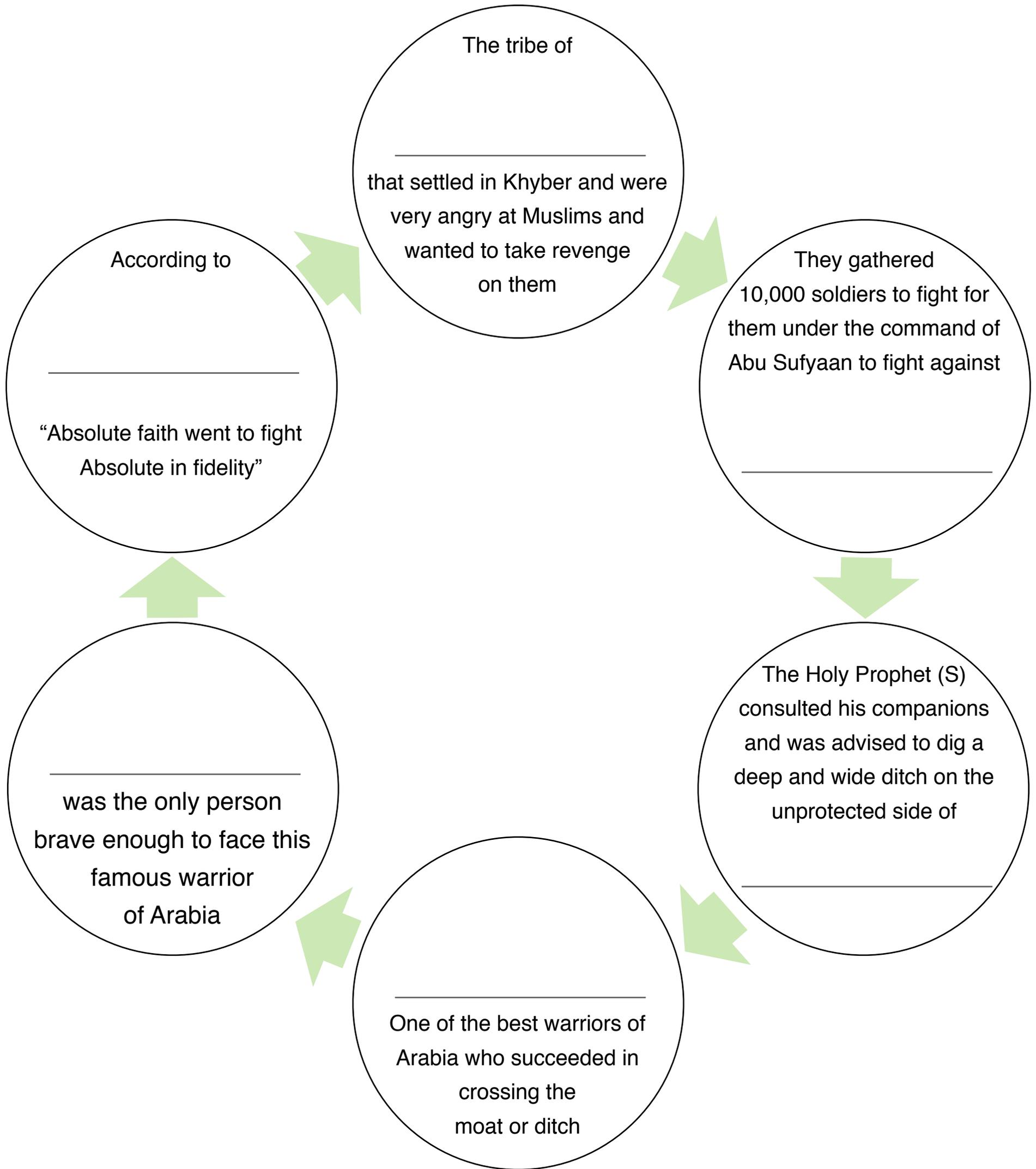
- The enemy was **demoralized** by the death of Amr ibn Abdiwad.
- Severe winter caused the enemies' horses to die and food to run out
- The Holy Prophet (S) signed an agreement of peace with some of the tribes who had gathered to fight the Muslims.

#### VOCABULARY:

- **Khandaq:** ditch or moat
- **Repel:** drive or force away
- **Demoralized:** having lost confidence or hope

# WORKSHEET 2.4

Complete the diagram by filling in the blanks and numbering them in order of occurrence:



# WORKSHEET 2.5: ART EXTENSION

5th Year AH

Illustrate what you think the Battle of Ahzaab (Khandaq) looked like if you were watching it, using descriptions from the reading. Then, in your own words, describe what this battle was fought and what the outcome was.



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3

**6TH-8TH YEARS AH**

# LESSON 1: SIXTH YEAR AH

In the sixth year of migration, the military power of the Muslims was much stronger, so much so that their special units could freely approach places **adjoining** Makkah and then return. However, this military strength had not been acquired to conquer the territories of the tribes or to **seize** their properties; it was primarily to defend themselves.

If the polytheists had not deprived the Muslims of their freedom, the Prophet would not have purchased even one sword or sent even one soldier to fight. However, since the Muslims and their missionary parties were continuously threatened by the enemies, the Prophet was naturally and morally obliged to strengthen the defensive power of Islam.

The real causes of these battles, which took place up to the sixth year of migration and in fact up to the last moment of the Prophet's life, were as follows:

1. To give replies to the cowardly attacks by the idolaters (like the Battles of Badr, Uhud, and Khandaq).
2. To punish the tyrants who had killed the Muslims or their missionary parties in the deserts or far-off places, or those who had violated their pacts with the Muslims (such as the battles fought against the three Jewish tribes).
3. To cut down the enthusiasm that was brewing up amongst the tribes who

wished to gather forces to attack Medina. Most of the battles took place for this reason.

## **Battle of Bani Mustaliq**

The Bani Mustaliq were a branch of the tribe of Khuza'ah, who were the neighbors of the Quraish. Reports were received in Medina that the chief of the tribe intended to **besiege** Medina. As on other occasions, the Prophet (A) decided to check this information and, therefore, marched towards the tribe of Bani Mustaliq along with his companions and met them by the Well of Marise'e. Fighting started between the two parties. The bravery of the Muslims frightened the Arab tribes and made the enemies disperse after a brief battle, in which ten of their men and one Muslim (by mistake) were killed. Consequently, a large war booty fell to the share of the army of Islam.

## **The Pledge of Ridhwaan**

In 5 AH, the Holy Prophet (S) had received the commandment of Allah to make Hajj Tamattu Wajib on all Muslims. In the following year (the 6th AH), he dreamt that he was actually performing the Hajj along with his companions. He therefore decided to perform Hajj that very year.

The Holy Prophet (S) announced to the Muslims that he intended to go for pilgrimage to Makkah in the month of Dhulqa'ada of 6 AH

About 1,400 Muslims prepared to accompany the Holy Prophet (S) to Makkah.

The Holy Prophet (S) ordered Muslims not to carry any arms other than swords. Along the journey, the Holy Prophet (S) and his companions put on their Ihraam and chose 70 camels for sacrifice during the Hajj.

After traveling through rough country, they reached a place where there was a well by the name of Hudaibiyyah, 10 miles away from Makkah.

Here, the Holy Prophet (S) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraish that he wished to enter Makkah for Hajj. He also let them know that he had come in peace and wished to settle matters by discussions.

The Holy Prophet (S) sent Uthman bin Affan, who was the nephew of Abu Sufyaan, the chief of the Makkans, to act as representative of the Muslims and go to Makkah.

Because he was related to Abu Sufyaan, Uthman was warmly received in Makkah. The Quraish told him that he was free to do the Hajj himself, but they would not allow the rest of the Muslims to enter the city. Uthman refused to perform the Hajj alone, so he was detained in Makkah.

When Uthman did not return, the Muslims feared that he had been killed. The Holy Prophet (S) said that there was a possibility of battle breaking out, so he took a **solemn** oath

of allegiance from the Muslims that they would support him even in the face of death. This famous allegiance was taken under an acacia tree and is known as the Pledge of Ridhwaan. The event has been mentioned in the Holy Quran as follows:

“Indeed Allah was well pleased with the believers when they pledged their allegiance to you under the tree. He knew what was in their hearts, so He sent down peace on them and rewarded them with an immediate victory.” (48:18)

Soon afterward, Uthman returned from Makkah, safe and unharmed. With him was a man named Suhail who was sent by the Quraish with instructions to settle the dispute peacefully. As a result of the discussions between Suhail and the Holy Prophet (S), a peace treaty was signed between the Muslims and the Quraish. This was known as the treaty of Hudaibiyyah.



## Treaty of Hudaibiyah

The conditions of the treaty were:

1. The Muslims should return to Medina that year without performing Hajj.
2. They could return the next year, but their stay would not exceed 3 days.
3. The Muslims should not bring any arms with them except sheathed swords.
4. There would be no war between the Quraish and the Muslims for 10 years.
5. Any idolater or Makkan Muslim visiting Medina without permission of his tribe would be sent back to Makkah, but a Muslim of Medina going to Makkah without permission would not be allowed to return.
6. Any tribe of Arabia would be free to join any of the parties to the treaty and this treaty would also bind the allies.

Although some of these terms seemed to be against the interests of the Muslims, it proved not to be the case. The treaty actually brought welcome peace to Arabia after a long period of unrest. In the 2 years after this treaty, more people accepted Islam than in the whole 19 years since the beginning of the Holy Prophet's (S) mission.

In the following year, the Prophet (S) and 2,000 Muslims went to Makkah to perform

Umrah. After 3 days, the Muslims left according to the agreement of the Treaty.



### VOCABULARY:

- **Adjoining:** next to or joined with
- **Seize:** take hold of suddenly and forcibly
- **Besiege:** surround (a place) with armed forces in order to capture it or force its surrender
- **Solemn:** characterized by deep sincerity

# WORKSHEET 3.1

6th Year AH

1. Name 3 causes for the battles that took place in Islam?
2. Which battle took place in the 6th AH?
3. What was the status of the army of Islam at this point?
4. Why did this battle take place?
5. How many years after Hijrah did the Prophet (S) decide to perform Hajj and go to Makkah?

Fill in the blanks or choose the correct answer:

6. The Muslims stopped and pitched their tents 10 miles from Makkah near by a well. This place was known as \_\_\_\_\_.
7. The Holy Prophet (S) sent Uthman bin Affan, a \_\_\_\_\_ of Abu Sufyaan to go to Makkah as a representative of the Muslims.
8. With a possibility of a battle breaking out, The Prophet (S) took an oath from the Muslims. This famous oath is known as: The \_\_\_\_\_ of \_\_\_\_\_.
9. In this allegiance to the Prophet (S), the Muslims said that they would:
  - a. Support him in the face of death
  - b. Perform Hajj this year with him

10.. A peace treaty was signed between the Quraish and the Muslims.

TRUE

FALSE

11. Did the Muslims go to Makkah to perform Hajj that year?

YES

NO

12. According to the treaty, any idolater or Makkan Muslim visiting Medina without permission of his tribe would be \_\_\_\_\_ sent back to Makkah, but would a Muslim of Medina going to Makkah without permission be allowed to return?

YES

NO

13 This peace treaty said that there would be no war between the Muslims for a period of

10 years

2 years

14. This treaty brought peace to Arabia after a long period of unrest and battles. In the 2 years after this treaty, more \_\_\_\_\_ people accepted Islam than \_\_\_\_\_ since the beginning of the Holy Prophet's (S) mission.

a. In the whole 19 years

b. In the whole life of Prophet Muhammad (S)

c. In the whole lifetime of any Prophet

15. In the following year, the Prophet (S) and 2000 Muslims went to Makkah to perform \_\_\_\_\_.

a. Hajj

b. A miracle

c. 'Umrah

# LESSON 2: SEVENTH YEAR AH

## Invitation of States to Islam

The Peace Pact of Hudaibiyyah relieved the Prophet (S) of worries from the southern part of Makkah. He seized the opportunity and started **correspondence** with the rulers of the time, the chiefs of the tribes and the religious leaders of the Christians, presenting his religion to the nations of that period. By this time, the religion had gone a step forward from a merely simple belief and had become a universal faith. It could now bring the entire humanity under the banner of **monotheism** (belief in one God) and sublime social and ethical teachings.

At the time, there were four powerful states around Arabia: Iran; Byzantine, known as Rome among the Arabs; Egypt, which had been part of the Byzantine Empire, but was now independent; and Abyssinia, which lay to the south of Egypt and whose influence extended to other populated areas in Africa.

The Holy Prophet (S) sent a letter inviting Khusro Parvez, the emperor of Iran to Islam. Khusro flew into a rage, tore the letter to pieces, and rudely turned the messenger out of his court.

Hercules, the Kaiser of Rome, received the Messenger (S) with honor and was impressed with the contents of the letter inviting him to Islam. However, he was afraid that if he openly declared himself as a Muslim, the

influential Christian priests would remove him from power. Nevertheless, he wrote a letter to the Prophet (S) expressing his faith and devotion to him and sent him several presents.

The ruler of Egypt read the Prophet's (S) letter and thought over the contents for a long time, but was not prepared to give up his position as the head of the Coptic Church. He wrote a letter of regret to the Prophet (S).

Negus, king of Abyssinia, received the messenger of the Holy Prophet (S) with great respect and kissed the letters before reading them. On reading the invitation to Islam, he immediately recited the Kalimah and became a Muslim. He also obeyed the request of the Prophet (S) regarding the return of the Muslims who had migrated there and sent his own son with them.

These were the first steps that the Prophet (S) took after a nineteen-year conflict with the stubborn Quraish. If the internal enemies had not kept him busy in bloody battles, he would have invited the distant nations to Islam much earlier. However, the cowardly attacks of the Arabs had forced him to spend a major part of his time defending Islam.

Currently, the texts of 185 letters that the Prophet (S) wrote to the princes, kings, chiefs of the tribes, and distinguished spiritual and political personalities are available to us.

Historians have preserved them in their records. All these letters show that the method of invitation adopted by the Prophet (S) was that of logic, and not that of war and the sword, as is commonly thought.

## **Battle of Khyber**

Another notable event of this year was the battle of Khyber. To the north of Medina was a fertile land known as the Valley of Khyber. 20,000 Jews who were skilled in farming and warfare populated the area. They had built seven strong forts in Khyber to protect themselves from any attack.

When the Jewish tribes of Bani Qaynqaa and Bani Nuzayr were expelled from Medina because of their plots against Islam, some of them settled at Khyber. Here, they continued in their old ways, encouraging and helping the Arab tribes to harm the State of Islam.

Even after the Jews had lost against the Muslims in the Battle of Ahzaab, they remained a source of danger to the Muslims. To remove this source of danger, the Holy Prophet (S) decided to advance his army to attack the forts. The siege of the forts began.

As the siege continued, the Muslims began to run out of food and were forced to eat the meat of horses, which is Makrooh, but not Haraam, to eat.

At this difficult time, one shepherd who tended the sheep of the Jews approached the Holy Prophet and became a Muslim.

When he asked what he should do with the sheep that were in his care, the Holy Prophet (S) clearly told him in front of hundreds of hungry soldiers, "In my religion, violating one's trust is one of the greatest crimes. Take the sheep to the gate of the fort and hand them over to their owners".

Through his action, the Holy Prophet (S) showed clearly that he was not in Khyber to conquer land and wealth, but his aim was to remove the threat to Islam from the Jews. In spite of the needs of his men, he would not allow the unlawful use of the enemy's property.

As days went by, Muslims captured one fort after another. They then turned their attention to the forts that were very heavily guarded. They could not gain victory over these even after trying for ten days.

Finally, the Holy Prophet (S) made a famous announcement. He declared:

"Tomorrow I shall give the **standard** to a person who loves Allah and the Prophet, and who is loved by Allah and the Prophet, and Allah will accomplish the conquest of this fort at his hands. He is a man who has never turned his back to the enemy and does not run away from the battlefield".

All the soldiers were curious to learn who that person would be, and the next morning they gathered around the Holy Prophet (S) to see who would be chosen to lead the soldiers. The Holy Prophet (S) asked, "Where is Ali?"

He was informed that Imam Ali (A) was suffering from an eye infection so severe that he was unable to see. The Holy Prophet (S) ordered that Imam Ali (A) be brought to him. When Imam Ali (A) came, the Holy Prophet (S) rubbed his eyes and prayed for his recovery. The eyes of Imam Ali (A) were instantly cured, and he never had trouble with them again.

The Holy Prophet (S) then ordered Imam Ali (A) to advance against the enemy. He told him to ask the chiefs of the forts to accept Islam. If they refused, he was to ask them to surrender and live freely under Muslim protection and pay tax to the Muslim state. If this offer was also refused, then he should fight.

Imam Ali (A) approached the forts wearing a strong coat of armor and carrying his twin-tongued sword, Dhulfiqaar.



The Jews sent out one of their best warriors, Harith the brother of Marhab, to fight the Muslims. The soldiers of Islam were struck with fear when they saw the powerful Harith advance toward them. However, Imam Ali (A) met his challenge and after a brief fight, Harith lay dead on the ground.

The death of his brother enraged Marhab. He came out of the fort fully armed and in a deadly mood. He was dressed in a heavy coat of armor and wore on his head a cap made of stone that he had covered with a helmet. As he challenged the Muslims, he recited his war poem stating,

"The walls of Khyber testify that I am Marhab. I am the best of warriors and those who face me in the battlefield are colored with their own blood."

Imam Ali (A) stepped forward and recited his own poem, stating,

"I am the person whose mother named him Haider, a wild lion. In battle, I get rid of my enemies quickly."

The words of Imam Ali (A) were carefully chosen. He knew that Marhab had been recently having bad dreams about being ripped apart by a lion, and his words therefore caught Marhab by surprise and disturbed him. Still, Marhab advanced with a terrible fury, determined to use all his skill to avenge his dead brother.

The blows of the two warriors struck awe in the hearts of the onlookers. Suddenly, Marhab plunged his three-pronged lance towards Imam Ali, who avoided the thrust and struck a powerful blow to the head of Marhab. The sword of Imam Ali (A) broke through the helmet, stone cap, and head of Marhab and finally stopped at his teeth.

A silence fell as the Jews unbelievably watched their champion fall dead. As Imam Ali (A) shouted "Allahu Akbar" in victory, several experienced Jewish soldiers surrounded Imam Ali (A). However, they could not match his skill and they, too, soon lay dead.

During the fight, someone struck a blow at Imam Ali (A), breaking his shield. He turned to the gate of the fort and wrenched it off its hinges and used it as a shield. When he finally threw it away, even 10 Muslims could not lift it. Imam Ali (A) later commented that he had lifted the gate by the strength granted to him by Allah due to his firm faith in the Day of Judgment.

As a result of the bravery of Imam Ali (A), the fort was taken, and soon, all forts were within the hands of the Muslims. Muslims lost 20 men in this battle, while the Jews lost 93 men. After the victory, the Holy Prophet (S) restored all the land of the Jews to them with the orders that half of the profit from their agricultural activity should be given over to the Muslims in return for protection.



### **The Story of Fadak**

The Jewish village of Fadak was a fertile territory 180 kilometers north of Medina. The chief of the village preferred peace, and in return for the protection of the Muslims, he agreed to give half of the produce of the region to the Holy Prophet (S).

According to the rules of Islam, lands conquered through war and military power are the property of all the Muslims, and their **administration** lies with the ruler of the Muslims. However, those lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Holy Prophet (S), and after him, to the Holy Imam (A) of the time. They have the right to distribute such

properties as they see fit. This is evident from the following verse:

“Whatever God has bestowed on His Prophet from the people of the towns is for God and the Prophet and his relatives and the orphans and the needy and the wayfarer, so that it may not circulate among the rich ones of you.”  
(59:7)

The land of Fadak thus came into the possession of the Holy Prophet (S), and he gifted Fadak to his dear daughter Sayyida Fatimah (A).

However, after the Holy Prophet (S) passed away, Abu Bakr took Fadak away from Sayyida Fatimah (A). Sayyida Fatimah (A) decided to fight for her right by legal means.

Even then, Abu Bakr would not agree and he quoted a fake tradition saying,

"The Holy Prophet has said, `We, the group of Prophets do not inherit, nor are we inherited from, and what we leave is for alms.'"

This was a **blatant** lie and no one except Abu Bakr claimed to have heard it.

Sayyida Fatimah (A) then gave an **eloquent** lecture in which she first explained about the Oneness of Allah and the nature of the mission of her father. She then proved that Abu Bakr was lying by quoting the following verse:

“And Sulayman inherited from Dawood.” (27:16)

Although Abu Bakr was ashamed of his conduct and decided to return Fadak to her, Omar al-Khattab felt that Fadak was still not proven as hers. So, Sayyida Fatimah (A) could not get it back.

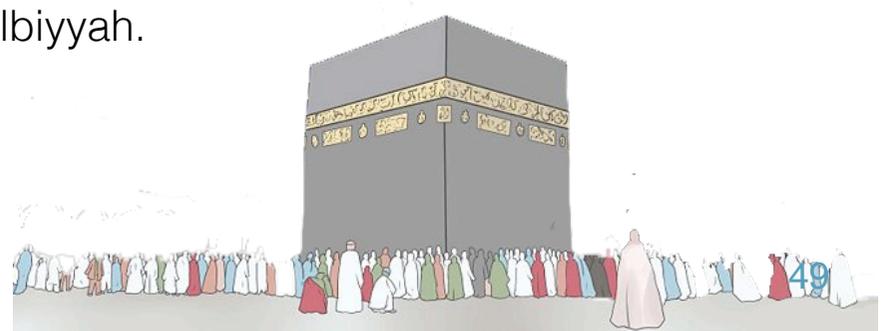
After this, Fadak remained in the hands of successive rulers until the time of the Umayyad Caliph Omar bin Abdul Aziz, who returned it to Imam Muhammad al-Baqir (A). However, the next Caliph took it away and it remained with the Bani Ummayah Caliphs until their rule ended. During the rule of the Bani Abbas, it was returned briefly, but then taken away forever.

### **The Lapsed Umrah**

One of the conditions of the Peace Treaty of Hdaybiyyah was that the Muslims would be permitted to visit Makkah the following year to perform Umrah. They would be allowed to stay there for three days to carry out their religious duties.

After a year had passed, the Holy Prophet (S) declared that the Muslims should prepare for the Umrah. Everyone was over joyed, especially the Muhaajirs, who had not seen their relatives and hometown in seven years. 2,000 Muslims prepared to make the journey.

The Holy Prophet (S) put on his Ihraam in the Masjid and the others followed him. Then, the Muslims proceeded to Makkah reciting the Talbiyyah.



They took with them 80 camels for sacrifice. The sight of this caravan, which possessed so much majesty and dignity, made many idolaters inclined towards Islam. As a result, many became Muslims.

One of the conditions of the treaty was that, when entering Makkah, the Muslims should be unarmed, except for a single traveler's sword. The Holy Prophet (S) knew that this made them vulnerable to attack from the Quraish, whom he did not trust. Therefore, he sent 200 well-armed men in a valley near Makkah and told them to wait there for his arrival.

When the Quraish learned of this action of the Holy Prophet (S), they realized that it was useless to plan any surprise attacks on the Muslims. They therefore opened the gates of Makkah and left the city for the nearby mountains and hills. From here, they could observe all the activities of the Muslims during their three days' stay.

The Holy Prophet (S) entered Makkah with the Muslims and the sound of "Labbayk" echoed throughout the city, filling the Makkans with awe. He performed Tawaaf of the Holy Ka'bah while mounted on his camel.

At this stage, he ordered that the Muslims join him in saying:

"There is no god but Allah. He is One and Matchless. He has acted according to his promise (He had promised that the Muslims

would visit the Holy Ka'bah soon). He helped His servant. He raised the army of One God to the highest rank and condemned the armies of the idol worshippers to loneliness."

On that day, all the centers of pilgrimage and the places where ceremonies of Umrah are performed, including Masjid ul Haraam, the Holy Ka'bah, and the hills of Safa and Marwah were under the control of the Muslims.

Seeing the Muslims perform their sacred rites at these places made a great impact on the leaders of the Quraish, and now they finally believed that this mighty religion and its leader could never be stopped.

The time for noon prayers arrived. The Holy Prophet (S) ordered Bilal to recite the Adhaan. Bilal with the command of the holy Prophet climbed onto the roof of the Holy Ka'bah, and loudly announced the call to prayer. Afterwards, the Holy Prophet (S) led the Muslims in performing Sa'ee between the hills of Safa and Marwah. Some people had spread the rumor that the Muslims had become weak due to the poor climate in Medina. To show them that they were wrong, the Holy Prophet (S) did "Harwala" during part of the Sa'ee, and the Muslims followed him. **Harwala** is a type of quick walking, just short of running.

Then, the Muslims sacrificed their camels, came out of the state of Ihraam, and then did

**taqsir**, or had their hair cut. The Prophet (S) then asked 200 Muslims to replace the soldiers at the valley so that they could come and perform their Umrah, too.

After the ‘Umrah came to an end. The Muhaajirs went to their homes to meet their relatives. They also invited some Ansaar to return some of the hospitality that the Ansaar had shown them on their arrival in Medina.

The short visit of the Muslims and the glory of Islam had made a deep impression on the citizens of Makkah. Many of them were left with a desire to learn more about the religion, and the conduct of the Muslims had won a greater victory than any war.

The Holy Quran says:

Allah made the dream of His messenger come true for a genuine purpose. If Allah wills, you (believers) will enter the Sacred Masjid in security with your heads shaved, nails cut, and without any fears in your heart.

(48: 27)

#### VOCABULARY:

- **Correspondence:** communication by exchanging letters with someone
- **Monotheism:** the belief that there is only one God
- **Administration:** the process of running a business, organization, government, etc.
- **Blatant:** very obvious
- **Eloquent:** fluent and persuasive in speech
- **Standard:** war flag
- **Harwala:** a type of quick walking, jus short of running
- **Taqsir:** The cutting of the hair done after completing Umrah

# WORKSHEET 3.2

## Seventh Year AH

1. In the 7th AH, the states surrounding Arabia were:
  - a. Iran and Byzantine
  - b. France
  - c. Egypt and Abyssinia
  - d. Both a and c
2. The person that was rude and tore the invitation letter from Prophet Muhammad (S) was:
  - a. Khusro Parvez
  - b. Hercules
  - c. Negus
  - d. Saad
3. The Prophet's (S) strategy of spreading the religion of Islam to the whole world was one of \_\_\_\_\_ and not of \_\_\_\_\_ alone.
  - a. Friendship; enemies
  - b. Logic; war
  - c. Anger; peace
  - d. Revenge; anger
4. To the north of Medina was a land where some of the Jews who had been expelled from Medina had settled. This was known as the
  - a. The Khyber Pass
  - b. Fort of Khyber
  - c. Valley of Khyber
  - d. Valley of Abu Talib
5. Here, the Jews continued to encourage and help the Arabs to harm the \_\_\_\_\_. So, they were an imminent threat to Muslims.
  - a. Wildlife
  - b. People of Medina
  - c. Enemies of Islam
  - d. State of Islam

6. The Jews had built 7 forts to protect themselves. The Muslims attacked these one by one. The last ones, that were heavily guarded were the most difficult to conquer. That was when Prophet Muhammad (S) announced he would give the \_\_\_\_\_ to a person who is loved by \_\_\_\_\_ and the Prophet (S).
- Standard; Allah
  - Award; everyone
  - Prize; the army
  - Trophy; Arabs
7. That person was \_\_\_\_\_ whose eye was miraculously cured by the \_\_\_\_\_.
- Salman Farsi; Imam Ali (A)
  - Imam Husain(A); Imam Ali (A)
  - Imam Ali (A); Prophet Muhammad (AS )
  - Marhab; Harith
8. The Holy Prophet (S) asked Imam Ali (A) to first \_\_\_\_\_. Then, if they refused, he was to \_\_\_\_\_. Then, if this offer was also refused, he should \_\_\_\_\_.
- Ask the chiefs of the forts to accept Islam
  - Ask them to surrender & live under Muslim protection by paying tax
  - Fight
    - a, b, then c
    - b, a, then c
    - c, a, then b
    - Prophet Muhammad (S) did not ask Imam Ali (AS ) to do any of these.
9. Marhab and Harith were both defeated and killed by:
- Prophet Muhammad (S)
  - Imam Ali (A)
  - Imam Hassan (A)
  - Abul Fadhlil Abbas (A)

10. The Holy Prophet (S) gave Fadak to his daughter Sayyida Fatimah (A)
- As a gift, after a revelation from the Quran to do so.
  - As a loan, since Fatimah (S) asked for one.
  - As a reward
  - None of the above
11. The person that stole Fadak away from Sayyida Fatimah (A) after the Prophet (S) passed away was
- Yazeed
  - Muawiyah
  - Omar
  - Abu Bakr
12. “We, the Prophets, do not inherit” was
- A fake tradition quoted by the person who stole Fadak.
  - An important tradition to remember
  - A tradition that nobody else had heard of
  - Both a) and c)
13. The famous Quranic quote of Sayyida Fatimah (S) in response to the fake tradition was “And \_\_\_\_\_ inherited \_\_\_\_\_.”
- Dawood; Sulayman
  - Sulayman; Dawood
  - Muhammad; Ali
  - Ali; Hassan
14. According to the rules of Islam lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Holy Prophet (S) and after him, to the Holy Imam (A) of the time.
- True
  - False

15. The Prophet waited \_\_\_\_\_ after the signing of the Peace Treaty of Hdaybiyyah before going to Makkah to perform Hajj.
- Two years
  - One month
  - 6 months
  - One year
16. The Prophet (S) sent 200 well armed men to a valley near Makkah to
- Fight against all Non- Muslims
  - Protect the pilgrims against an attack from the Quraish
  - Protect the people of that valley
  - None of the above
17. Harwala refers to
- Hajj
  - Umrah
  - A type of quick walking
  - Holy Places
18. What happened to the gate of Khyber and how was this possible?

# WORKSHEET 3.3

From the information in your textbook, fill out this informational chart on 4 major battle fought in the early years of Islam:

Name of Battle	Badr	Uhud	Ahzaab/ Khandaq	Khyber
Reason for Battle				
Outcome of Battle				
Special Events (Death, victories)				
Reason why the battle is named how it is				

# LESSON 3: EIGHTH YEAR AH

## The Battle of Mu'ta

By 8 AH, there was security in most of Arabia, and the call of Islam had extended to many parts. The Jews in the north and the Quraish in the south had been **subdued** by the victories of the Muslims in battle and they did not pose a threat any longer.

The Holy Prophet (S) sent **envoys** to neighboring countries and invited their rulers to embrace Islam. Some of these envoys were well received, while others were mistreated and even killed. One such envoy, Harith bin Umayr Azdi, was sent with a letter to the ruler of Syria. Before he could reach his destination, he was captured at Mu'ta by Shurahbil, the governor of Syria in the border towns. Disregarding the universal law about the safety of envoys, Shurahbil killed Harith. In a separate incident, 15 missionaries sent to the Syrians were also killed.

When the Holy Prophet (S) received the sad news, he was deeply grieved and decided to punish Shurahbil and those who **obstructed** the spread of Islam. He gave orders for Jihad, and 3,000 men assembled a military station of Medina. He instructed the army to march towards Mu'ta and first invite the people to become Muslims. If they accepted Islam, the murder of the envoy would not be avenged, but if they resisted, the Muslims should fight against them in the Name of Allah.

Ja'far bin Abu Talib was appointed as the commander of the army, and the Holy Prophet (S) said that if Ja'far was killed, then Zaid bin Harith would lead them, and if he were killed,

then Abdullah bin Rawaahid would assume command. If he, too, was killed, then the Muslim army should select their commander from amongst themselves. Before **dispatching** the expedition, the Holy Prophet (S) instructed them to observe the following rules:

1. Not to interfere with the monks and nuns who were worshipping in their monasteries.
2. Not to hurt or harm any women, children or old people.
3. Not to cut down trees or destroy buildings.

**CRITICAL THINKING:** What do these instructions of the Prophet (S) say about Islam?

These instructions were an example of the Holy Prophet's (S) vision and the efforts he was making to bring about changes and reforms in all walks of life, in a period in Arabia when no one paid close attention to the morality of their actions, particularly in war. He was teaching people to respect innocent lives and property.

Upon hearing that the Muslim army was coming, Hercules of Rome and the Syrian Ruler sent their best troops to the borders, and Shurahbil gathered an army of 100,000 soldiers.

In addition to being hopelessly outnumbered, the Muslims were also facing a professional army. Due to their constant wars with Iran, the Romans had become experts in war strategy and tactics. They were also equipped with better weapons

and transport. Also, the Romans had the advantage that they were fighting at home while the Muslims were in a foreign land.

Despite being in a weaker position, the Muslim forces fought courageously. Ja'far divided his men into 3 divisions, and the armies met near Mu'ta. The battle began with single combats but soon turned into a full-scale war. The Muslims fought courageously, but soon, the differences in number proved too great. Ja'far was surrounded and lost one arm, and then the other. Eventually, he was killed with a blow to the head, and after him Zaid and then Abdullah were also martyred.

The Holy Prophet (S) was much grieved at the loss of Muslim lives and especially that of his cousin Ja'far. He saw in his dream that Ja'far had been given two wings, like Angels in heaven and since then Ja'far is known as Tayyaar - the one who flies.

Two years after the death of the Holy Prophet (S), a powerful Muslim army did return to Syria and conquer the Romans in the battle of Yermuk, bringing a large part of Syria under Islam.

### **The Conquest of Makkah**

Another notable event of 8 AH was the conquest of Makkah. In 6 AH, the chiefs of the Quraish of Makkah and the Holy Prophet (S) had signed the treaty of Hudaibiyyah. An important part of this treaty said that there would be no fighting between the two parties or their allies.

In the years following the treaty, there was general peace, and the Muslims went freely to Makkah to perform their pilgrimage in the

presence of thousands of idol worshippers, who were the enemies of Islam.

There was one exception to this though; the Quraish had encouraged a tribe to launch an unexpected attack on another tribe (the Bani Khuza'ah), who were allies of the Muslims and under their protection.

The Bani Khuza'ah, who were caught by surprise, could not offer much resistance and were killed in their beds and in prayers.

When this news reached the Holy Prophet (S), he promised to avenge the innocent blood of the Bani Khuza'ah.

The Holy Prophet (S) decided to use this opportunity to bring Makkah under the control of Islam once and for all. He planned to move swiftly and secretly to Makkah with a huge army. He hoped that when the Makkans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Holy Prophet (S) gathered the Muslim army on the 10th of Ramadhaan, 8 AH and marched towards Makkah with about 10,000 men.

The Muslim army finally stopped to camp a few miles from Makkah. The Makkans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Makkah light up with hundreds of fires from the Muslim camp.

Abu Sufyaan and some other chiefs of the Quraish came out of Makkah to investigate. He was met by Abbas, the Prophet's uncle, who

protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent.

When the Holy Prophet (S) saw him, he said, "Has the time not come for you to accept that there is no god but Allah?" However, Abu Sufyaan was not very willing to give up his belief in idols. Seeing him hesitate, Abbas warned him that if he waited for much longer, his life would not be safe. Abu Sufyaan realized the danger he was in and accepted Islam, although in his heart, the hatred for the Holy Prophet (S) burned as strong as ever. He went back and told the Makkans what he had seen and added that it would be impossible to attack an army so large and well equipped.

The Holy Prophet (S) entered the city of Makkah with great dignity, riding on his camel al-Qaswa. Nobody stood to oppose him.

Each unit of the Muslim army entered the city through different gates. Soon, the entire city of Makkah surrendered to the Muslims. The Holy Prophet (S) won the hearts of the Makkans by saying that he would take no revenge for their past actions, and that they were all free.

As the Holy Prophet (S) performed tawaaf, he knocked down the three idols at the door of the Ka'bah and recited the following verse from the Holy Quran:

“Say, ‘Truth has come and falsehood has been banished; and falsehood is certainly a vanishing thing.’ (17:81)

The Holy Prophet (S) then entered the Holy Ka'bah to clear it of the idols that were in there.

He broke many idols himself. Some of them were placed too high for him to reach, so he asked Imam Ali (A) to stand on his shoulders and pull the idols down. Thus, the last traces of idol worship were removed from the Holy Ka'bah and Masjid ul-Haraam.

By now, the time for Dhuhr prayers had set in. The Holy Prophet (S) asked Bilal to recite the Adhaan. All the Muslims offered their prayers led by the Holy Prophet (S), who then delivered a speech in which he told the message of Islam. The entire population of Makkah then offered their allegiance to the Holy Prophet (S).

Allah had kept the promise he had made to his beloved Prophet (S) when He said in the Holy Quran:

“(O Muhammad,) Allah, Who has commanded you to follow the guidance of the Quran, will certainly return you victoriously to your place of birth.” (28:85)

### **Battle of Hunayn**

The Prophet's (S) usual practice was that whenever he conquered a region, he personally looked after its political problems and the religious matters of its inhabitants. When he left that place, he appointed suitable people on different posts there.

At the time of the Battle of Hunayn, the Prophet (S) had a huge army. Such an army was hardly found anywhere, and this numerical strength of theirs became the cause of their initial defeat. They had started to pride themselves on the

large number of their soldiers, and thus began to ignore military tactics and principles of war.

After the conquest of Makkah, some of the tribes living around Makkah decided to join forces and fight the Holy Prophet (S). The commander of the enemy army decided to make up for their small number and weak morale of his soldiers by launching a surprise attack to create confusion among the Muslim army and to disrupt the discipline of their units.

He encamped at the end of the pass that led to the region of Hunayn. He then ordered all his soldiers to hide themselves behind the rocks and gaps of the mountains and at elevated places around the pass, to attack the Muslims with arrows and stones, as soon as they arrived in this deep and lengthy pass.

The army of Islam rested at night at the mouth of the pass, and the day had not yet dawned fully when the enemy tribe arrived in the passage of Hunayn. When a major part of the Muslim army was still in the pass, arrows were showered upon them and a group of the enemy attacked them under the protection of the archers.

This sudden attack terrified the Muslims so much that they began to flee despite the command of the Holy Prophet (S) to stay and created, more than the enemy itself, disorder and disruption among them.

The Prophet (S) said loudly, "O supporters of Allah and His Prophet! I am the servant of Allah and His Prophet." He then turned his mule towards the battlefield occupied by the enemy,

that were killing Muslims. A group of self-sacrificing people like Imam Ali (A), the Commander of the Faithful, Abbas, Fadl bin Abbas, Usamah, and Abi Sufiyan bin Harith, who proceeded along with him.

A famous warrior by the name of Abu Jundal came out to fight from the enemy side against Imam Ali (A) and soon lay dead. Imam Ali (A) then actively attacked the army and struck terror into their hearts. By the time he stopped fighting, 40 enemy soldiers had been killed by him.

Meanwhile, the Prophet (S) had asked his uncle Abbas to call back those who had fled. Abbas called out:, "O Ansaar, who helped the Prophet! O you who took the oath of allegiance to the Prophet under the tree of Paradise! Where are you going? The Prophet is here!"

Imam Ali's (A) success and the words of Abbas reached the ears of the Muslims and stimulated their religious **fervor**. All of them responded immediately by saying, Labbayk! Labbayk (here am I! here am I!) and returned towards the Prophet (S).

With regret and remorse for having fled, they reorganized their rows. In line with the orders of the Prophet (S) and also to make up for their shameful actions, the Muslims launched a general attack forcing the enemies to retreat or flee.

In this battle, the casualties of the Muslims were large. The Muslims, however, eventually won, and the enemies fled leaving behind 6,000 captives, 24,000 camels, 40,000 sheep, and

4,000 waqih of silver (one waqih is approximately 213 g). The Prophet (S) ordered that all the men and the entire property should be taken to Ji'ranah. He also appointed some men to keep a watch and ordered that the entire booty should remain there as it was until he returned from Taa'if.

### **Battle of Taa'if**

Taa'if is one of the fertile country towns of Hijaz. It is situated in the southeast of Makkah.

This town was inhabited by the tribe of Saqif who were one of the powerful and popular tribes of the Arabs. The Arabs of the Saqif tribe were amongst those people who fought against the Muslims in the Battle of Hunayn. After their defeat, they took refuge in their own town, which possessed strong and elevated forts.

In order to complete the victory, the Prophet (S) ordered the fugitives of the Battle of Hunayn to be caught. The Prophet (S) himself proceeded to Taa'if along with the remaining army, and on his way, destroyed the Fort of Taa'if, so that there was no place for the enemies to safely hide.

The Fort of Taa'if was situated at a great height and had very strong walls, and its towers fully controlled the outside area. The army of Islam proceeded to besiege the fort, but before they could completely encircle it, the enemy showered them with arrows and killed some of them on the spot.

The Prophet (S) ordered the army to retreat and to transfer its encampment to a point beyond the reach of the enemy arrows. One of the Prophet's

(S) military planners, Salman Al-Farsi, suggested stoning the enemy fort with catapults. The Muslim officers created a catapult and stoned the towers and the interior of the fort for about twenty days. However, the enemies, too, continued to shoot arrows and thereby inflicted injuries on the soldiers of Islam.

The Prophet (S) used all physical and moral military devices in this battle, but the conquest of the fort needed further activities and patience, whereas the conditions prevailing at the time, the prolongation of war, and the resources of the army of Islam, did not permit any further stay in Taa'if.

Firstly, during the period of this siege, thirteen people had been killed. Furthermore, other people had also been killed due to the deceitful enemy attack at Hunayn. Consequently, there appeared a lack of discipline and morale in the Muslim army.

Secondly, the month of Shawwaal was ending, and the month of Dhul Qa'dah (during which warfare was forbidden amongst the Arabs, and Islam later confirmed this tradition as well) was approaching. In order to safeguard this tradition, it was necessary that the siege should be raised as early as possible so that the Arab tribe of Saqif would not be able to charge the Prophet (S) with the violation of the good tradition.

Moreover, the Hajj season was near, and the supervision of Hajj ceremonies was the responsibility of the Muslims. A very large number of people came to Makkah from all parts of Arabia to participate in the Hajj ceremonies,

and it was the best occasion to propagate Islam and acquaint people with its realities. It was necessary for the Prophet (S) to take full advantage of this opportunity, which had become available to him for the first time, and to think of much more important matters as compared to the conquest of an outlying fort.

Keeping all these matters in view, the Prophet (S) raised the siege of Taa'if and proceeded, along with his soldiers, to Ji'ranah. He distributed the booty of the Battle of Hunayn. While the Holy Prophet (S) was still in Ji'ranah, the Bani Hawaazan, who had surrendered to the Muslims, approached him. They requested the release of their relatives. The Holy Prophet (S) released all the prisoners in his possession as well as those of other members of the Bani Hashim. All Muslims then did the same, and as such, about 6,000 prisoners were released.

#### VOCABULARY:

- **Subdue:** bring under control
- **Envoy:** a messenger or representative, especially one on a diplomatic mission
- **Obstruct:** block or get in the way of
- **Dispatch:** send off to a destination or for a purpose
- **Fervor:** intense passion

Circle the correct choice:

1. The Battle of Mu'ta took place because
  - a. Harith bin Umayr Azdi wanted to fight
  - b. Ja'far bin Abu Talib did not like Shurahbil
  - c. The Holy Prophet (S) decided to punish Shurahbil
  - d. All of the above
  
2. The instructions that the Holy Prophet (S) gave to his army that showed the Prophet's (S) vision was to:
  - a. Not to interfere with the religious figures who were worshipping in their monasteries.
  - b. Not to attack women, children, or the elderly
  - c. Not to destroy buildings or cut down trees
  - d. All of the above.
  
3. In the battle of Hunayn, the Muslims were nearly defeated because:
  - a. They started to flee
  - b. They were extremely poor fighters
  - c. The enemy had a much larger army
  - d. None of the above
  
4. The enemy used the strategy of:
  - a. Using expert fighters
  - b. Using an army larger in number than the Muslim army
  - c. A surprise attack on the army of Islam
  - d. Blocking all the routes

5. The person that saved the day for the Muslims by being successful in the battlefield, thus building the confidence of the Muslims was:
  - a. Hamzah
  - b. Imam Ali (A)
  - c. Bilal
  - d. Abi Sufiyan bin Harith
  
6. The person that called out to the fleeing Muslims to come back was:
  - a. Abbas Fadhlil bin Abbas
  - b. Usamah
  - c. Abi Sufyan bin Harith
  - d. Prophet Muhammad's uncle Abbas
  
7. The Fort of Malik was destroyed because:
  - a. The Prophet (S) didn't want to leave a safe hiding place for the enemy
  - b. Muslims enjoyed destroying forts
  - c. It was obstructing the way
  - d. It had a huge enemy army hiding inside
  
8. It was difficult to conquer the fort of Taa'if because:
  - a. The towers were too high
  - b. The towers fully controlled the outside area
  - c. The Muslim army was too small
  - d. The enemy had more weapons

9. According to the passage, traditionally warfare was forbidden in the month of \_\_\_\_\_ and the Prophet (S) wanted to honor this tradition.

- a. Jamaadiul Awwal
- b. Jamaadi u Thaani
- c. Shawwaal
- d. Dhulqa'ada

10. Some reasons why the prolonging of war at Taa'if was not possible were:

- a. Hajj season was approaching
- b. The Muslim army had already lost a number of men
- c. Dhul Qa'dah was over
- d. Both a and b

Fill in the blanks:

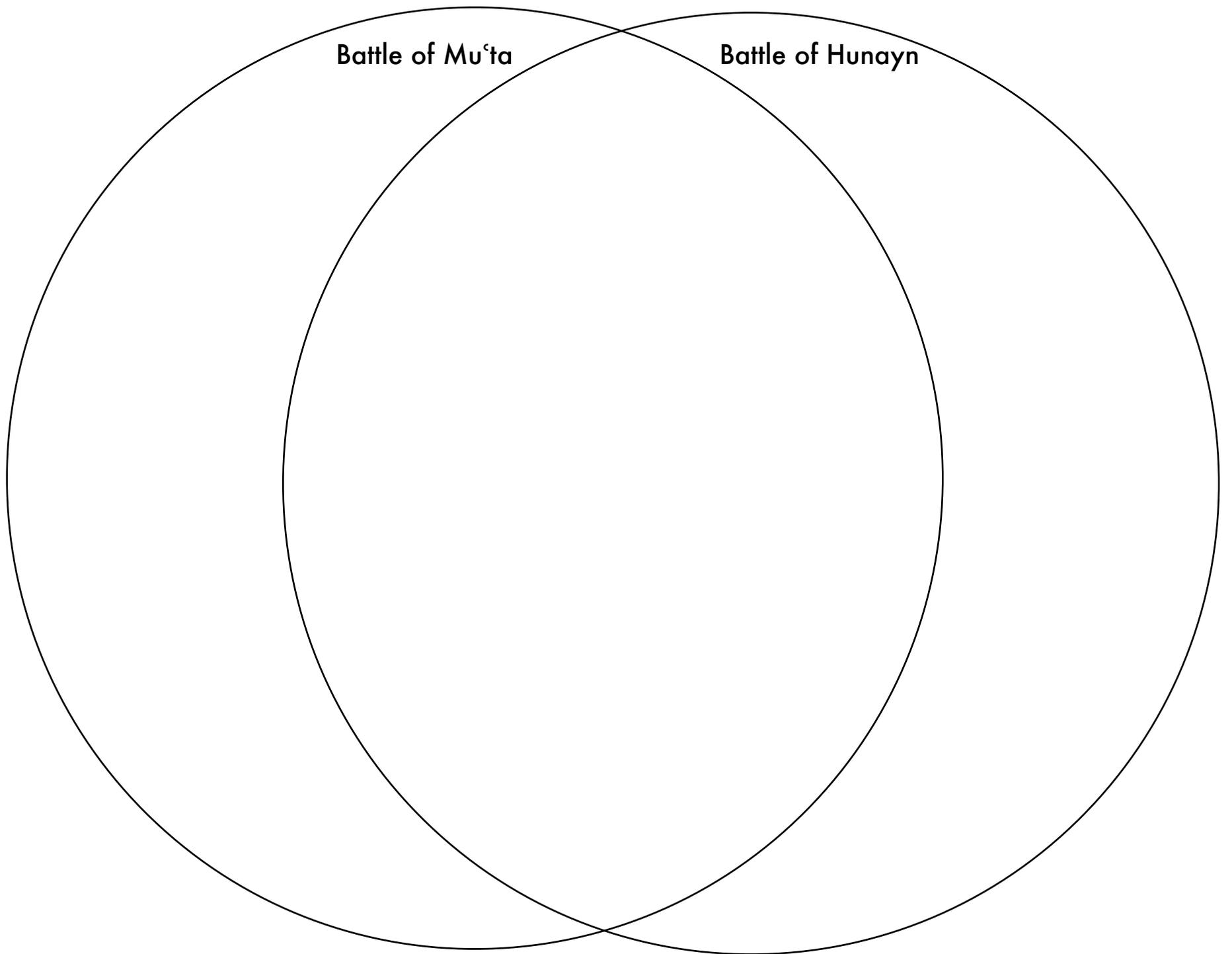
1. In 6 AH, the treaty of Hudaibiyyah had been signed by the chiefs of the \_\_\_\_\_ of Makkah and the Holy Prophet (S).
2. An important part of this treaty said that there would be no fighting between the two parties or their \_\_\_\_\_.
3. The Quraish however, encouraged a tribe to launch an unexpected attack on another tribe (the Bani Khuza'ah), who were allies of the \_\_\_\_\_ and under their protection.
4. The Holy Prophet (S) decided to use this opportunity to bring \_\_\_\_\_ under the control of Islam once and for all.
5. According to this plan, the Holy Prophet (S) gathered together the Muslim army on the 10th of Ramadhaan in the year  

8 AH	10 AH	12 AH
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6. \_\_\_\_\_ went to investigate the presence of the Muslims outside Makkah.  
Abbas protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent.
7. The Holy Prophet (S) then entered the city of \_\_\_\_\_
8. After performing tawaaf of the Ka'bah, he broke the \_\_\_\_\_ in there with the help of Imam Ali (A).
9. The Holy Prophet (S) asked \_\_\_\_\_ to recite the Adhaan.
10. (O Muhammad,) Allah Who has commanded you to follow the guidance of the Quran will certainly return you victoriously to your place of \_\_\_\_\_.  
(28:85)

# WORKSHEET 3.5

8th Year AH

Compare/Contrast the Battle of Mu'ta and the Battle of Hunayn by completing the Venn Diagram. Things that are similar about both battles should go in the overlapped part of the two circles, whereas things unique to each battle should go in its respective circle.



4

**9TH-10TH YEARS AH**

# LESSON 1: NINTH YEAR AH

## **Battle of Tabook**

On the road leading from Hijr to Damascus in the border area of Syria, there was a strong fort called Tabook. In those times, Syria was one of the colonies of the Eastern Roman Empire. Its capital was Constantinople. The people living near the border were the followers of Christianity.

The rapid expansion of Islam in the Arabian Peninsula and the brilliant conquests by the Muslims in Hijaz were being noticed in areas beyond Hijaz and were making their enemies tremble and think of ways to end this tide.

Due to the fall of the Makkan government, the adoption of Islam by the prominent chiefs of Hijaz, and the bravery and sacrifices of the Muslim warriors, the Roman Emperor felt his empire to be in grave danger. He was afraid of the increase in Muslim military and political power. So, he decided to launch a surprise attack on the Muslims with the help of a well-equipped army.

News about the encampment of the Roman soldiers at the Syrian border reached the Prophet (S). He found no alternative except to reply to the aggressors with a big army and to protect the religion, which was about to spread throughout the world.

## **Inviting Warriors and Procuring Expenses of War**

The Prophet (S) was aware of the capability and experience of the enemy and was sure that victory in this battle depended on a big army.

Therefore, he sent men to Makkah, as well as to the areas adjoining Medina, to invite Muslims to fight in the path of Allah and also to ask righteous Muslims to provide for the expenses of war by making payment of Zakaat.

Soon after the Prophet's (S) proclamation, 30,000 people declared their readiness to participate in the battle and gathered in the camping ground of Medina (Thaniyya tul Wida')FH. Zakaat was collected to provide for the expenses of the war.

Imam Ali (A) was the Prophet's (S) standard-bearer (leader in battles) in all Islamic battles, except in the Battle of Tabook. He stayed in Medina and did not participate in jihad under the orders of the Prophet (S) himself, who knew that some people from amongst the Quraish were searching for an opportunity to overthrow the newly established Islamic government in his absence.

## **Army of Islam Arrives in the Area of Tabook**

When the Muslim army arrived in the area of Tabook, there was no trace of the Roman army. Apparently, the commanders of the Roman army became aware of the numerical strength of the Muslim soldiers and their bravery and **unparalleled** self-sacrifices, so they called back their armies. By doing so, they tried to deny that they had gathered forces against the Muslims. They wanted to give the impression that they had never thought of launching an attack and that any such report was mere gossip.

At this point, the Prophet (S) assembled his **esteemed** officers, and acting on the Islamic

practice of consultation, asked for their advice as to whether they should advance into the territory of the enemy or return to Medina.

It was decided that the army of Islam, which had suffered many hardships while performing the journey to Tabook, should return to Medina to renew its strength. Furthermore, by performing this journey, the Muslims had already achieved their major aim, which was to scatter the Roman army (The Romans did not think of launching an attack for a very long time after, and during that period, the security of Arabia from the northern side was ensured).

The members of the council also added, "If you have been ordered by the Almighty Allah to advance, you should give orders, and we will also follow you." The Prophet (S) said, "No order from Allah has been received, and if any such order had been received from Him, I would not have consulted you. Therefore, based on everyone's advice, I have decided to return to Medina from this very point".

The rulers who inhabited the frontier areas of Syria and Hijaz were all Christians, and it was possible that the Roman army might utilize these local powers one day and attack Hijaz with their assistance. Therefore, before returning, the Prophet (S) formed non-aggression treaties with them so that he might establish better security for Muslims. Tabook was the last Islamic campaign in which the Prophet (S) took part. After that, he did not participate in any battle.

**CRITICAL THINKING:** Why did the Prophet (S) seek advice from others? Why didn't he just ask Allah directly? What lesson can we learn from this?

## **The Hypocrites Plot against the Holy Prophet (S)**

On the route back to Medina, twelve hypocrites decided to scare the camel of the Prophet (S) from the top of a **defile**, a steep-sided, narrow passage, situated between Medina and Syria, in order to make him fall into the valley. The Prophet (S) went above the defile while Huzayfah was driving his camel, and 'Ammar was holding its bridle. When he turned back his head, he saw in the moonlit night that some mounted people were pursuing him. To avoid recognition, they had covered their faces and were talking in very low voices. The Prophet (S) became angry and challenged them. He also ordered Huzayfah to turn away their camels with his stick.

The call of the Prophet (S) scared them, and they realized that he had become aware of their plot. They, therefore, immediately went back the way they had come and joined other soldiers.

Huzayfah recognized these men from the their camels' features and said to the Prophet (S), "I can tell you who they are so that you may punish them." However, the Prophet (S) kindly instructed him not to **divulge** their secret because it was possible that they might repent. He also added, "If I punish them, the non-Muslims will say that now that Muhammad has achieved power, he has made a victim of his own companions."

## **The Event of Masjidul Dhirar**

In the Arabian Peninsula, Medina and Najran were considered to be two extensive areas, and some Arabs belonging to the tribes of Aws and Khazraj had accepted Judaism and Christianity.

Abu 'Amir, father of Hanzalah, the well-known martyr of the Battle of Uhud, had also become

very much inclined towards Christianity and had become a monk. When Islam dawned in Medina and many of the religious minorities converted to Islam, Abu 'Amir was upset and began cooperating earnestly with the hypocrites of the Aws and Khazraj.

The Prophet (S) became aware of his activities and wanted to arrest him, but he ran away from Medina to Makkah and then to Taa'if, and after the fall of Taa'if, to Syria. From there, he began helping the spying network of the hypocrites.

In one of his letters, Abu 'Amir wrote to his friends:

"Construct a Masjid in the village of Quba' opposite the Masjid of the Muslims. Assemble there at the time of prayers and on the **pretext** of offering prayers, discuss plans against Islam and the Muslims."

Abu 'Amir knew that the Prophet (S) would not permit the hypocrites to build a center for themselves under any circumstances, unless they created a meeting place for themselves under the **guise** of a Masjid.

When the Prophet (S) was heading towards Tabook, the representatives of the hypocrites came to him and requested permission to construct a Masjid in their own area because during dark or rainy nights, their old men and sick people had difficulty making the long distance from their houses to Masjidul Quba. The Prophet (S) did not give them any reply, and postponed his final decision until after his return from the intended journeys.

The hypocrites selected a place in the absence of the Prophet (S) and completed the construction of their "Masjid" as quickly as possible, giving it the name of a Masjid. On the day the Prophet (S) returned to Medina, they requested him to perform the opening ceremony by offering a few Raka'ahs of prayers there. In the meantime, Angel Jibraeel came and informed the Prophet (S) about their plans and called the building Masjidul Dhirar, as it had been constructed to create differences amongst the Muslims. The Prophet (S) ordered Masjidul Dhirar to be **razed** to the ground, its beams to be burned, and for it to be used as a dumping ground. Just like that, Masjidul Dhirar was destroyed.

The destruction of Masjidul Dhirar was a serious blow to the hypocrites, and thereafter, their group broke up. Abdullah bin Ubayy, their sole supporter, also died two months after the Battle of Tabook.

### **The Prophet Mourns for His Son**

Another notable event in 9 AH was the death of Ibrahim, the son of the Holy Prophet (S).

In 6 AH, a slave from Egypt called Marya acquired the honor of becoming the Prophet's (S) wife and gave birth to his son Ibrahim, whom he loved very much. However, to his great sorrow, Ibrahim passed away after eighteen months. The Prophet (S) had gone out of the house on some business when he came to know about the critical condition of his child. He returned home, took the child from his mother's

lap, and comforted him by reciting beautiful poetry until he passed.

The Prophet (S) kissed his son and said goodbye with a very sad face and a heavy heart, but at the same time, with full submission to the Will of Allah.

The Prophet (S) used to say, "Be gentle to your children and treat them kindly." Furthermore, kindness and love for children was one of his most pleasing attributes.

The mourning of the Prophet (S) and his expression of feelings of grief was a sign of his kind nature. He also did not say anything against the pleasure of Allah, which was a sign of his faith and submission to the Divine Will.

### **Mubaahala with the People of Najran**

Another important event in 9 AH was the Mubaahala. The Holy Prophet (S) had sent letters to the heads of different countries inviting them to Islam. One letter was addressed to Bishop Harith of Najran. The people of Najran were Christians. As a result of the letter sent by the Holy Prophet (S), a group of religious scholars from Najran arrived in Medina. They started a discussion and continued to argue with Prophet Muhammad (S) about their belief in Jesus being the son of God.

Then, the following verse of the Holy Quran was revealed:

“And whoever argues with you in this matter after what has come to you of knowledge, then say, ‘Come, let us call our sons and your sons and

our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) to invoke the curse of Allah upon the liars.”

(3:61)

The Holy Prophet (S) produced this verse before the Christians and declared the challenge of "Mubaahala," which means to curse or pray against one another. The Christians accepted the challenge.

The two parties agreed that the contest would take place the next day in the open desert outside the city of Medina.

The Christian leader knew that Mubaahala was a question of life and death for both sides, including their family members. He told his people that if the Holy Prophet (S) had the slightest doubt in the message of Islam, he would not have given the challenge of Mubaahala to the Christians. If he had the slightest fear of the curse affecting him and his family, he would not consider coming out with them to face the Christians. Hence, he advised his men:

“Tomorrow if Muhammad comes out of his house with only his family members, then you should never agree to Mubaahala. But if he brings his companions, then you do no need to fear at all.”

The next day, in obedience to the verse of Mubaahala sent by Allah, the Holy Prophet (S) brought:

- His sons: Imams Hasan and Husain (A)
- His women: Sayyida Fatimah (A) and
- His self: Imam Ali (A)

The Christians, upon seeing the beautiful and shining faces of the Ahlul Bayt (A) in front of them, became spellbound. Their hearts trembled and they began to shake. Their leader asked someone, "Who are these people who have come with Muhammad?"

The man told him the names and their relationship with the Holy Prophet (S). The leader could hold his patience no longer and cried out,



"By God, I am seeing such faces that if they were to pray to God to move the mountain, God Almighty would move the mountain for them. Oh people of Najran, if you go forwards with this contest against Muhammad, then I warn you that

all of you will be destroyed, and not a single soul will remain on this earth. I feel it is better to surrender to them."

When the Christians backed away from Mubaahala, the Holy Prophet (S) gave them two choices;

- Either to accept Islam or
- Agree to come to terms.

The Christians would not agree to accept Islam, and therefore, a treaty was signed whereby they agreed to pay the Islamic Government certain goods each year.

#### VOCABULARY:

- **Unparalleled:** having no equal; exceptional
- **Esteemed:** respected and admired
- **Defile:** a narrow pass between mountains
- **Divulge:** make known (private or secretive information)
- **Pretext:** a fake reason given to justify an action
- **Guise:** an outer appearance used to hide something
- **Raze:** completely destroy

## 9th Year AH

Answer the following sentences in complete sentences, using your own words.

1. Why did the Prophet (S) decide to take his army to battle in Tabook?
2. Why was a big army needed? How did the Prophet (S) get it?
3. Why did Imam Ali (A) stay behind?
4. What happened when the Islamic army reached its destination?
5. Prophet Muhammad (S) was visibly grieved at the loss of his son but did not complain because...
6. Who were the people who came with Prophet Muhammad (S) to Mubaahala?
7. What did the leader of the Christians say when he saw the people that came with the Prophet (S) for Mubaahala?
8. Did the Mubaahala take place?

Fill in the blanks:

1. In accordance with \_\_\_\_\_, the Prophet (S) decided to return to Medina.
2. The Prophet's (S) wise action to ensure \_\_\_\_\_ for Muslims was to sign nonaggression pacts with many neighboring areas.
3. The hypocrites created a plot to make the Prophet (S) fall in the valley on the route between \_\_\_\_\_ and \_\_\_\_\_.
4. \_\_\_\_\_ was constructed while the Prophet (S) was in Tabook.
5. The Prophet (S) ordered this Masjid to be \_\_\_\_\_ because it was a meeting place made to create \_\_\_\_\_ between Muslims.

destroyed  
security

Masjidul Dhirar  
Medina

Syria  
his army's advice

differences

Multiple Choice:

6. \_\_\_\_\_ was the only child he had left.
  - a. Fatimah (A)
  - b. Ibrahim
  - c. Khadijah
  - d. Marya
7. What does the word Mubaahala mean?
  - a. Curse or pray against one another
  - b. Challenge between two men
  - c. Eid for the non- believers
  - d. The person who is right wins in the end

# LESSON 2: TENTH YEAR AH

## Imam Ali (A) sent to Yemen

During Hajj season of the ninth year AH, at Mina, Imam Ali (A) read a stern **proclamation** on behalf of the Prophet (S), which states that Allah and His Prophet (S) were disgusted with the idolaters and they should decide within a period of four months either to embrace Islam and give up idol-worship or to get ready for total war. This official declaration had a very deep and quick effect. The tribes of different regions of Arabia sent their representatives to the headquarters of Islam (Medina). Before four months could pass, the entire region of Hijaz came under the banner of Islam, including Bahrain and Yemen.

The Prophet (S) sent Imam Ali (A) to Yemen so that Islam might spread there under his continuous teachings, logical arguments, strength, unparalleled bravery, and moral heroism.

He called Imam Ali (A) and said to him, "O Ali! I am sending you to Yemen so that you may invite its inhabitants to Islam and inform them about the Command of Allah, as well as about which things are lawful and unlawful. At the time of your return to Medina, you should collect Zakaat from the people of Najran, as well as the taxes they are liable to pay, and deposit them in the public treasury.

Addressing all Muslims, the Prophet (S) said to Imam Ali (A), "O Ali! Do not quarrel with anyone and try to guide the people to the right path with logic and good behavior. By Allah, If Allah guides someone to the right path through you, it is much better than that on which the sun shines."

Again, to teach all the listeners, the Prophet (S) made four recommendations to Imam Ali (A):

1. Make prayer and glorification of Allah your profession, because prayer is usually accepted.
2. Be thankful to Allah in all circumstances, because thankfulness increases blessings.
3. If you conclude an agreement with an individual or a group of people, honor it.
4. Do not cheat others, because the deceit of the evil-doers returns to themselves."

The Prophet (S) also wrote a letter to the people of Yemen inviting them to Islam, gave it to Imam Ali (A), and directed him to read it to them.

During his stay in Yemen, Imam Ali (A) passed many judgments, most of which are recorded in the books of history. Bara' bin 'Azib was Imam Ali's attendant in Yemen. He says that when Imam Ali (A) reached the border of Yemen, he arranged the ranks of the Muslim soldiers who were already stationed there under the command of Khalid bin Waleed and offered the morning prayers in congregation. Then, he invited the tribe of Hamdan, which was one of the biggest tribes of Yemen, to hear the message of the Prophet (S). First, he praised Allah. Then, he read out the Prophet's (S) message to them. The **grandeur** of the meeting, the sweetness of the narration, and the greatness of the words of the Prophet (S) impressed the people of the Hamdan tribe so much that they embraced Islam within a day. Imam Ali (A) informed the Prophet (S) about these developments. The Prophet (S) was greatly pleased to learn the good news. He thanked Allah and said, "May the tribe of Hamdan be blessed".

Due to the conversion of the Hamdan tribe to Islam, other people of Yemen started embracing Islam gradually.

## The Event of Ghadeer

In the tenth year AH, the Holy Prophet (S) completed Hajj with a large group of Muslims. When the Hajj ceremonies were over, the Holy Prophet (S) departed from Makkah for Medina on the 14th of Dhul Hijjah. On the way back, Angel Jibraeel (A) revealed the following verse to him:

“O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message (at all). Allah will protect you from the people.” (5:67)

In obedience to this very important command, the Holy Prophet (S) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilal, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place that was known as Ghadeer Khum (The pond of Khum). It was noon time and very hot. The Holy Prophet (S) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is mentioned below:

“I have been commanded by Allah to tell you that I will soon be taken away from amongst you. O People! I am leaving behind two valuable **legacies**, the Book of Allah and my progeny, the Ahlul Bayt (A). They shall never separate from one another until they reach me in Heaven at the fountain of Kawthar.”

Then, the Holy Prophet (S) bent down and lifted up Imam Ali (A) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, “Whomever I am Master (Mawla) of, this Ali is also his Master.”

After announcing this thrice, he got down from the

pulpit. At this time, Angel Jibraeel (A) descended with the following verse:

“On this day, I have perfected your religion for you and completed My favor to you, and have chosen



for you the religion Islam.” (5:3)

The Holy Prophet (S) thanked Allah for his favors and then asked Imam Ali (A) to sit in a tent so that people could shake hands with him and give him allegiance.

The detailed events of this day are recorded in most Islamic history books, by both Shi’a and non-Shi’a historians. Although there can be no doubt that Imam Ali (A) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Holy Prophet (S).

The day of Ghadeer is one of the most important days in our history, and the Shi’a throughout the world joyfully celebrate Eid al-Ghadir on the 18th of Dhul Hijjah every year.

### VOCABULARY:

- **Proclamation:** a public or official announcement
- **Grandeur:** splendor and impressiveness
- **Legacy:** a thing handed down by someone

# WORKSHEET 4.2

## 9th Year AH

1. What had a deep effect on the areas of the entire Hijaz, during the Hajj season of the 9th AH?
  - a. Imam Ali's (A) proclamation to accept Islam in the next four months or get ready for a war
  - b. The Prophet's (S) decision to send Imam Ali (A) to Yemen
  - c. The wars won by the army of Islam
  - d. None of the above
  
2. Why did The Prophet (S) send Imam Ali (A) to Yemen?
  - a. To spread Islam with his wisdom and bravery
  - b. To see if the people of Yemen were nice
  - c. To find out more about the people of Yemen
  - d. For a vacation
  
3. Why did the Prophet (S) give Imam Ali (A) recommendations when Imam Ali probably already knew these?
  - a. He wanted to remind Imam Ali (A) just in case he forgot
  - b. Imam Ali (A) already knew everything but Prophet Muhammad (S) wanted to educate everyone else present
  - c. Both A and B
  - d. None of the above
  
4. What did Imam Ali (A) do when he reached the borders of Yemen?
  - a. He arranged the ranks of soldiers who were already there and together they offered congregational prayers
  - b. He invited the greatest tribe of Yemen, the Hamdan tribe to listen to the Prophet's (S) message
  - c. First A then B
  - d. First B then A
  
5. What impressed the people so much that they became Muslims?
  - a. The sweetness of the narration
  - b. The grandeur of the meeting
  - c. The greatness of the words
  - d. All of the above

“Man Kuntu Mawla, fa Hadha Aliyyun Mawlah.”



6. Who said this?
7. Who commanded him to say this?
8. Who brought down this message?
9. The Holy Prophet (S) was returning to \_\_\_\_\_ (name of city).
10. What important event were they returning from?
11. Where did they all meet for this important message?
12. The meaning of the above message is -"Of whomsoever I am his Master (Mawla), then \_\_\_\_\_ is also his Master."
13. What time of the day was it when this message was spoken?
14. This event is celebrated in the form of an Eid on the 18th of the month of \_\_\_\_\_.
15. Name the Eid.

# DEATH OF THE PROPHET (S)

The Holy Prophet (S) returned from the Farewell Hajj at the end of the month of Dhul Hijjah 10 AH. After the month of Muharram, he fell ill at the beginning of Safar 11 AH.

When his fever took a turn for the worse, he knew that he did not have much time left. He requested the companions around him to bring some paper and a pen so that he could **dictate** a will for the guidance of the people.

Omar, who at once realized that his plans would not succeed if the Holy Prophet (S) left a written document, protested by saying that the Holy Prophet (S) was **hallucinating** due to the fever and did not know what he was saying. He stated that the Holy Quran was enough for them and that there was no need for a will. Other companions disagreed, and there was a loud commotion as they argued. As the voices grew louder, the Holy Prophet (S) felt disturbed and indicated that all of them should leave. It is important for us to realize that this one action by Omar caused an **eternal** division between the Muslims and conflicts between sects over the centuries.

As the life of the Holy Prophet (S) slipped away, his dear family was around him all the time. Sayyida Fatimah (A) could not bear the thought of losing her beloved father, and tears fell continuously from her eyes. The Holy Prophet (S) gently asked her not to weep and then whispered something in her ear that made her smile. When Ayesha later asked about this, Sayyida Fatimah (A) said that her father had told

her not to worry because she would be the first after him to leave the world and join him.

The Holy Prophet (S) said his farewell to his companions and kept on reminding them to follow the Holy Quran and not to abandon the Ahlul Bayt (A), who would guide them on the right path. He then called his grandsons and hugged them warmly. He kissed Imam Hasan (A) on the mouth and Imam Husain (A) on the neck (when asked the reason for this, he said one would be given poison while the other would be beheaded at the neck).

As the conditions of the Prophet (S) worsened, the whole of Medina was **immersed** in grief, sorrowful at the thought of losing the beloved Prophet of Allah, who had taught them everything about the true path to salvation.

## **The Death and Burial of the Holy Prophet (S)**

During the last moments of his life, the Holy Prophet (S) opened his eyes and asked for his brother, Imam Ali (A), to be called.

When Imam Ali (A) arrived, the Holy Prophet (S) raised his cloak and took him under its cover. He then placed his head on the chest of Imam Ali (A) and talked to him for a long time.

In the last moments of his life, a knock was heard on the door. Sayyida Fatimah (A) told the caller to come later, because her father was very ill. However, the caller was insistent and kept on knocking. Sayyida Fatimah (A) told him again to come later. When the third knock came, tears welled up in Sayyida Fatimah's (A) eyes, but her

father said to her, "O Fatimah, let him in. For it is none other than the Angel of Death. It is only in respect of your presence that he is asking for permission to enter; otherwise, he waits for nobody when he comes to take away the soul."

Soon afterwards, the signs of death began to appear on his face. The last sentence he spoke was, "No. With the Divine Companion." It appears that at the time of his last breath, the angel Jibrael (A) gave him a choice to recover from his illness and remain in this world or to allow the Angel of Death to remove his soul so that he may proceed with him (the Divine Companion) to the next world.

It was Monday, the 28th of Safar 11 AH, when the Holy Prophet (S) passed away. He was 63 years old.

The sound of mourning rose from the house of the Holy Prophet (S). Soon afterwards, the news of his death spread throughout Medina, plunging everyone into sorrow. Imam Ali (A) bathed the sacred body of the Holy Prophet (S) and put a **kafan** on him. He was the first person to offer the funeral prayers for the Holy Prophet (S). Thereafter, the companions came in groups and offered prayers. This continued until noon of Tuesday. It was then decided to bury the Holy Prophet (S) in the same house where he had passed away.

The great personality that had changed the future of humanity with his efforts and sacrifice was no more. The Holy Prophet (S) had made a great contribution to the welfare of humanity at large. He had spread the message of Allah, practicing the religion himself and then asking others to follow him.

He had established the rights of people at a time when basic rights were being violated; he had spread justice when tyranny was the norm; he introduced equality at a time when discrimination was **rampant**; and he gave freedom to people when they were surrounded by injustice. He had faithfully carried out the great mission entrusted to him by Allah. May Allah send His blessings on the Holy Prophet Muhammad Mustafa (S) and his Progeny.

### VOCABULARY:

- **Dictate:** say or read aloud
- **Hallucinate:** imagine things that are not actually happening
- **Eternal:** lasting or existing forever
- **Immersed:** involve oneself deeply in something
- **Kafan:** a burial shroud used to cover a dead body
- **Rampant:** spreading quickly

## Death of the Prophet (S)

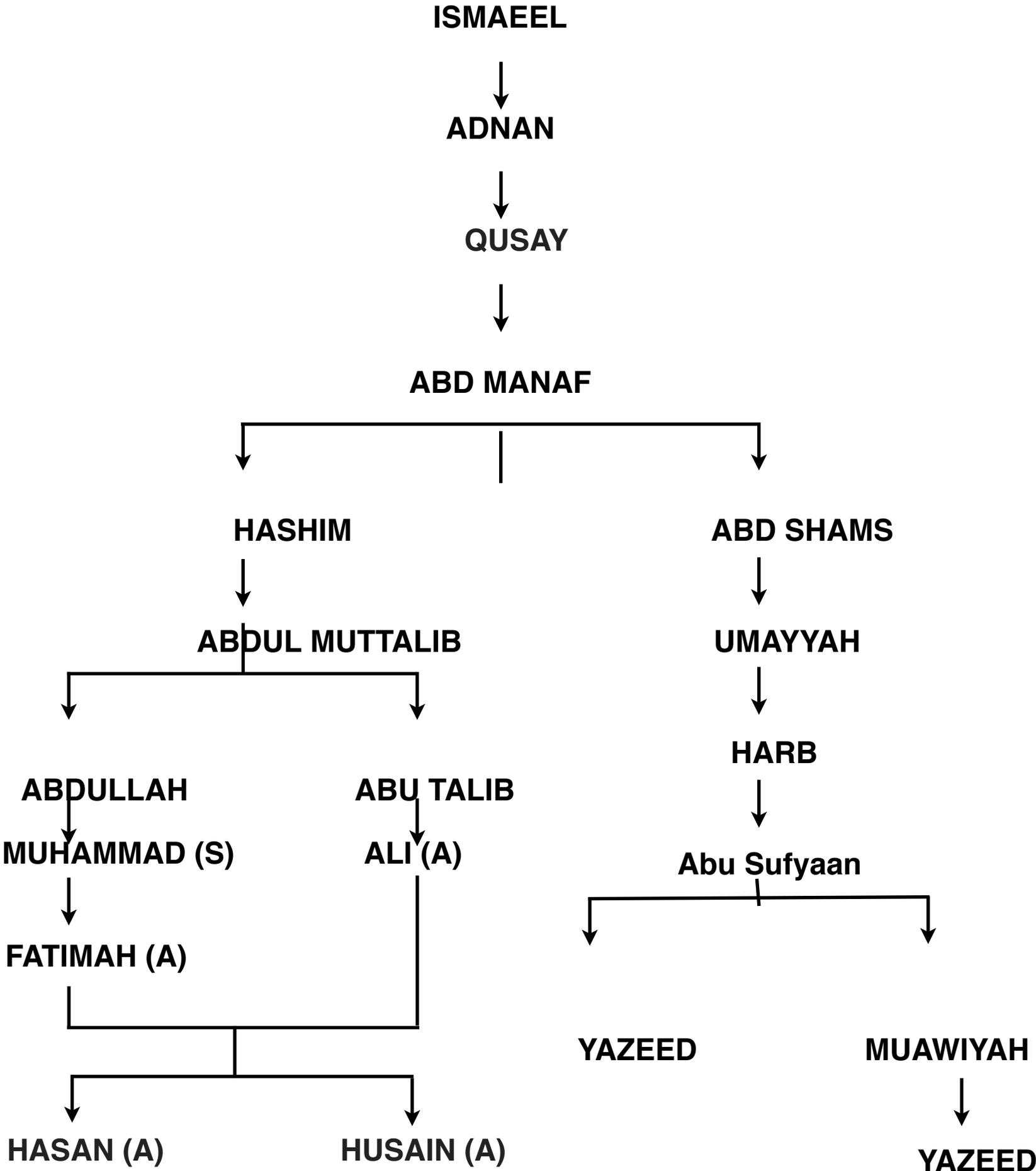
1. Why did the Prophet (S) ask for a pen/paper and why wasn't it given to him?
2. What made Sayyida Fatimah (A) smile when her father spoke to her?
3. What 2 things did the Prophet (S) ask the people not to leave after his death?
4. Who did Prophet Muhammad (S) ask for and what did he do when that person came?
5. Why did the Angel of Death knock 3 times before entering?

1. The Prophet (S) passed away on the \_\_\_\_\_ (date) of \_\_\_\_\_ (month) in the \_\_\_\_\_ year of Hijrah.
2. \_\_\_\_\_ bathed the Prophet (S) and was the first one to offer his funeral prayers.
3. Prophet Muhammad (S) was buried in the same house that he had \_\_\_\_\_ away in.
4. Throughout his life, the Prophet (S) had established the \_\_\_\_\_ of people; he introduced \_\_\_\_\_ when discrimination was rampant.
5. He gave \_\_\_\_\_ to the people suppressed by injustice; and he spread \_\_\_\_\_ when tyranny was the norm.

5

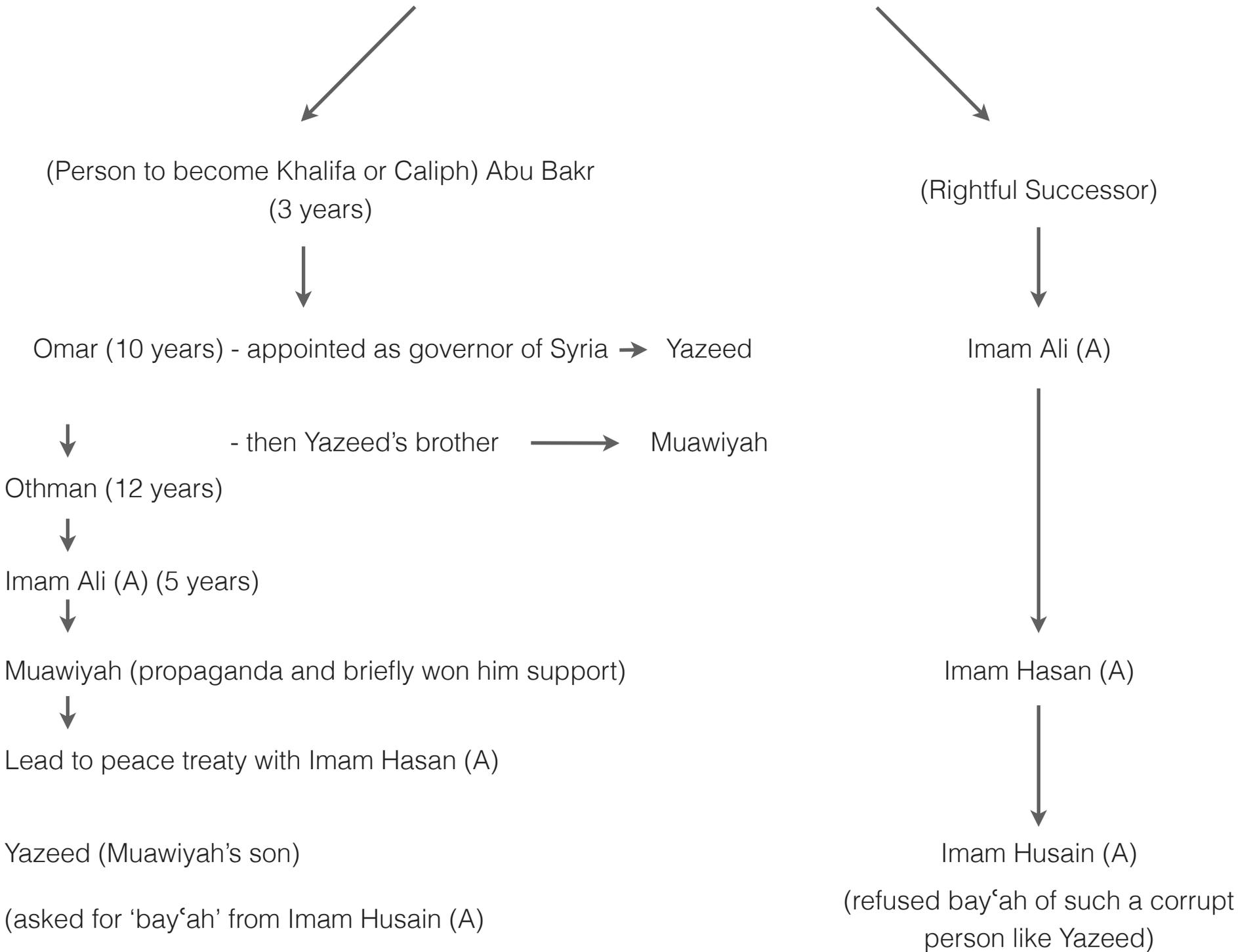
# **AFTER THE PROPHET'S (S) DEATH**

# PROPHET MUHAMMAD'S (S) FAMILY TREE



# DEATH OF PROPHET MUHAMMAD (S)

## Death of Prophet Muhammad (S)



# ISLAM BEFORE KARBALA

## **Islam and Prophet Muhammad (S)**

- The Prophet (S) was a Hashimi. He started preaching Islam publicly at age 40.
- Imam Ali (A) was the strongest supporter of the Prophet (S) in his life and onwards.
- The Prophet's (S) major opponent was Abu Sufyaan.
- The Prophet (S) had a major influence on Imam Husain (A), who was 7 years old at the time of the Prophet's death in 11 AH.

## **Islam during the time of Imam Ali (A)**

- After Abu Bakr's rule, Imam Husain (A) was 10 years old.
- Omar became 2nd Khalifa
- Omar appointed Muawiyah as governor..
- When Muawiyah became governor of Syria, Imam Husain (A) was 20 years old.
- Imam Ali (A) was offered Caliphate with conditions after Omar's death. He refused.
- Othman was next Khalifa.
- Othman and Muawiyah caused a lot of problems.
- Othman's downfall. He asked for Imam Ali's (A) help. (Imam Husain (A) 32 years old)
- Imam Ali (A) offered Caliphate after Othman's death. He takes office in 35 AH with conditions – rule in an Islamic way and all the governors have to swear loyalty.
- Muawiyah does not swear loyalty - starts the propaganda again.
- Imam Ali (A) dies in 40 AH.

- Imam Ali's (A) influence on Husain (A) 7 to 37 years old) as he:
  - ▶ Refuses " bay'ah " to accept Caliphate
  - ▶ Exhibits bravery in battles
  - ▶ Dealing with friends and enemies
  - ▶ Carries out responsibilities for Islam

### **Islam during the time of Imam Hasan (A)**

- Imam Hasan (A) is the next Khalifa.
- Muawiyah & Ziyad continue to cause problems:
  - Propaganda
  - Spies and informers
  - Rule by terror
  - Invades Iraq and surrounding areas
  - Introduces dancing and court jesters
  - Introduces taxation for his income
- Peace treaty between Imam Hasan (A) and Muawiyah. Imam feels that is the wise thing to do.
- Peace treaty content:
  - Muawiyah to rule according to Islamic rule and Prophet's (S) guidance
  - Muawiyah gets no right to nominate his successor
  - All people of Islamic territories are to be protected
  - Lives, honor, properties of all Shi'as are to be safeguarded
  - Muawiyah not to harm, terrorize, or make any attempt to kill any of the Prophet's (S) family
- Treaty not kept by Muawiyah.
- Imam Hasan (A) poisoned to death in 50 AH; Imam Husain (A) 47 years old.

## Before Karbala

- Muawiyah wishes to nominate Yazeed, his son for Khalifa.
- All people including Muawiyah's supporters against this; Yazeed known to be wicked, cruel, drunk, immoral.
- Muawiyah kills off all oppositions and nominates Yazeed to be next Khalifa, thus breaks the treaty made with Imam Hasan (A).
- Muawiyah dies in 60 AH- Imam Husain (A) 57 years old
- Yazeed now in power, his conduct is terrible.
- Yazeed wants to be the political and religious leader and from Syria asks for "Bay 'ah" (allegiance) from Imam Husain (A) in Medina.
- Husain (A) refuses; does not wish to cause bloodshed in Medina; takes family and goes to Makkah.
- In Kufa, people write to the Imam to come to Kufa and be their leader.
- From Makkah, Imam sends Muslim Bin Aqeel to Kufa.
- Muslim arrives in Kufa and writes to the Imam that he there is a lot of support for him.
- Yazeed's spies in Kufa report on Muslim's mission,
- Yazeed sends Ubaydallah Ibne Ziyad to Kufa to kill Muslim and his supporters.
- Ubaydallah becomes Governor of Kufa and terrorizes anyone supporting Imam Husain (A)
- Muslim Bin Aqeel martyred on 9 Dhul Hijjah 60 AH.

## Islam Before Karbala

1. The major opponent of Our Hashimi Prophet (S) at his time was:
  - a. Ziyad
  - b. Shimr
  - c. Abu Sufyaan
  - d. Saddam Husain
  
2. The rightful successor of Prophet Mohammad (S) was:
  - a. Imam Husain (A)
  - b. Imam Ali (A)
  - c. Omar
  - d. Abu Bakr
  
3. The three people after Prophet Muhammad (S) who became ) Khalifa against the will of our Prophet (S) were:
  - a. Muawiyah, Ziyad, Yazeed
  - b. Shimr, Hurmula, Yazeed
  - c. Abu Bakr, Omar, Othman
  - d. Ubaydallah, Yazeed, Ziyad
  
4. The 2 people Omar appointed as governor of Syria were:
  - a. Yazeed then his brother Muawiyah
  - b. Abu Bakr then Othman
  - c. Ubaydallah then Abu Bakr
  - d. None of the above
  
5. The conditions under which Imam Ali (A) agreed to become Khalifa were:
  - a. He wanted to rule in the Islamic way
  - b. He wanted to rule over only one country
  - c. He wanted all governors to swear loyalty
  - d. Both a and c

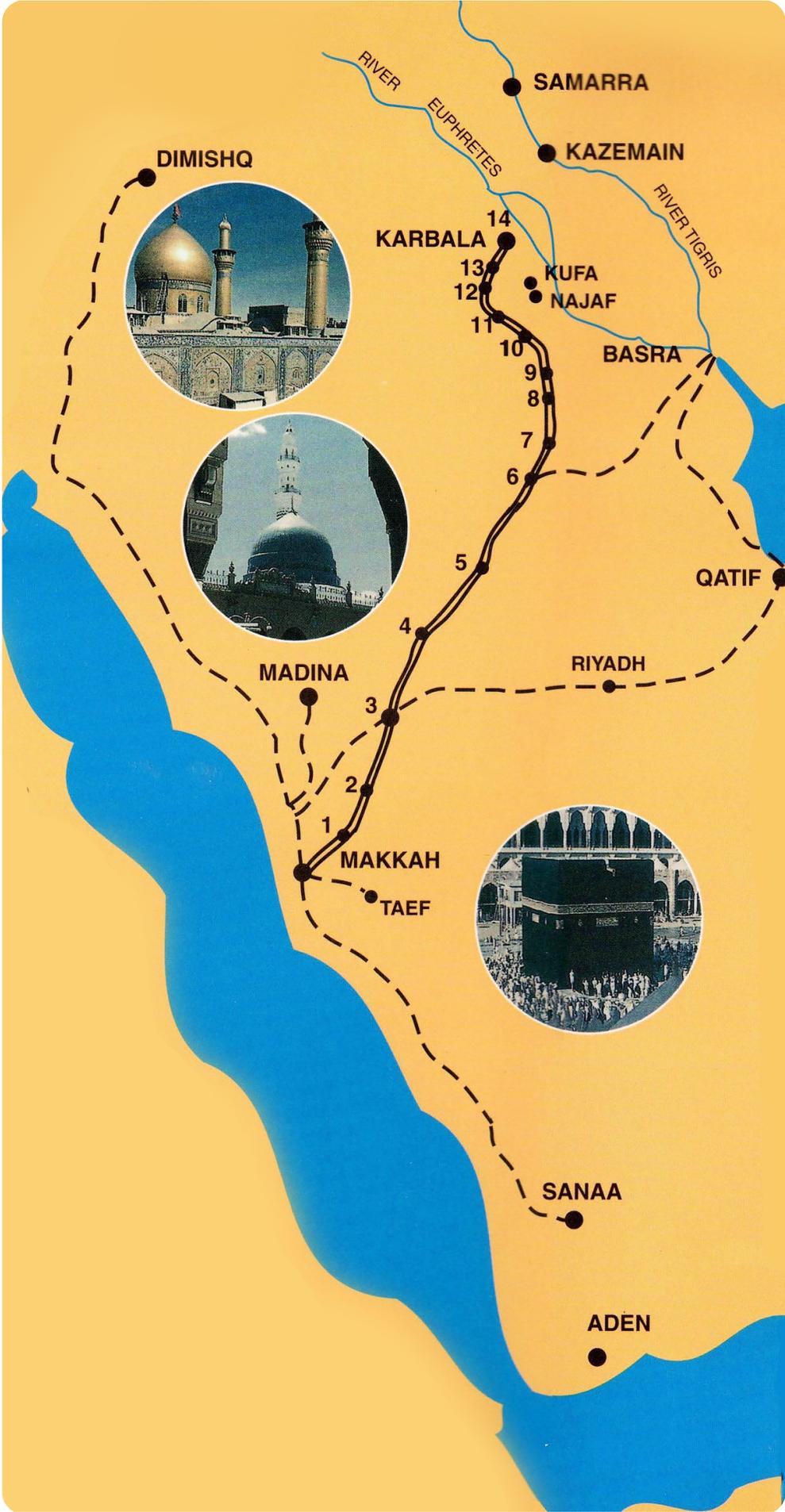
Short Answer Questions:

1. Why do you think Imam Ali (A) had refused Caliphate after Omar's death?
2. How long was Imam Ali (A) Khalifa? Who was the next Khalifa?
3. What were the problems caused by Muawiyah and Ziyad?
4. Why do you think Imam Hasan (A) decided to have a Peace Treaty? What was included in the Treaty?
5. Muawiyah broke the Treaty and had Imam Hasan (A) poisoned. Imam Husain (A) respected the Treaty of his brother until the contract ended. When did Imam Husain (A) stand up against the Ummayyads? What do you think would have happened if he had not?

# MAP OF THE MIDDLE EAST



# ROUTE OF IMAM HUSAIN (A)



## 2 – 9 Muharram 61 AH

Muharram Date	Event
<b>2ND</b>	Imam Husain arrives at Karbala Camp positioned by Hurr at Alqama
<b>3RD</b>	Umar Ibne Saad arrives with army unit
	More army units arrive
<b>7TH</b>	Ubaydallah ordered to cut off water supply
	Shimr Ziljawshan arrives
<b>9TH</b>	Assault starts; postponed Imam talks to his group Both sides prepare for the next day

## Imam's Group: Why So Few?

- 1) Persecution of followers at Kufa and nearby places
- 2) Sudden arrival at Karbala
- 3) Road blocks to Karbala
- 4) Imam's followers free to leave

## Talks At Karbala

- 1) Imam – Qurra – Amar Ibne Saad
- 2) Imam – Amar Ibne Saad
- 3) 9 Muharram: Imam to his group
- 4) 10 Muharram: Imam to Yazeed's army Kufian's to Yazeed's army



# ASHURA DAY

## FRIDAY 10 MUHARRAM 61 AH

DAWN	Fajr prayers led by Imam
EARLY MORNING	<p>Imam's speech to Yazeed's army</p> <p>Kufian's speech to Yazeed's army</p> <p>Hurr and others change sides</p> <p>Umar-Ibne- Saad shoots first arrow</p> <p>Battle begins</p> <p>Shaheed's 1 to 12</p>
LATE MORNING	<p>First general attack</p> <p>Shaheed's 13 to 62</p> <p>Imam's camp attacked</p> <p>Shaheed's 63 and 64</p>
NOON- AFTERNOON	<p>Prayer's time, battle not suspended</p> <p>Imam shielded during prayers</p> <p>Shaheed's 65 to 92</p> <p>Imam's family Shaheed's: 93 to 110</p> <p>Imam Husain (A) becomes shaheed</p>
EARLY EVENING	<p>Heads cut off from bodies</p> <p>Imam's camp looted, set on fire</p>

# SHAHEEDS ON THE DAY OF ASHURA



Name	Origin	Description
1. Abdullah Umayr Kalbi	Kufa	
2. Hurr Yazeed Riyahi	Kufa	Commander of Yazeed's Army
3. Muslim Awsaja Asadi	Kufa	Worked with Muslim Aqeel, expert, horseman
4. Buryar Hadayrr Hamdani	Kufa	Quran teacher
5. Muhnij Sahm	Medina	Imam's household
6. Omar Khalid	Kufa	Joined Imam at Udhayb-ul-Hujarat
7. Saad Omar Khalid	Kufa	Joined Imam at Udhayb-ul-Hujarat
8. Mujammi Abdullah	Kufa	Joined Imam at Udhayb-ul-Hujarat
9. Aidh Mujammi Abdullah	Kufa	Joined Imam at Udhayb-ul-Hujarat
10. Jabir Harith Salmani	Kufa	Joined Imam at Udhayb-ul-Hujarat
11. Jundub Hujr Hindi	Kufa	Was at Siffeen,
12. Yazeed Ziyad Kindi	Kufa	Expert archer, joined Imam at Sharaf
13. Harith Banham	Medina	
14. Shabib Abdullah Nashali	Medina	Was at Siffeen, Jamal, Nahrawan
15. Qarib Abdullah	Medina	
16. N'Asr Nayzar	Medina	
17. Janada Kab Ansaari	Medina	
18. Abd Rahman Abd Raab	Makkah	
19. Jabir Hajjad Tayami	Kufa	
20. Jabbla Ali Shaybani	Kufa	
21. Zarghama Malik Taghlabi	Kufa	
22. Harith Imru Qays	Kufa	Yazeed's Army - changed sides
23. Juwayn Malik Qays	Kufa	Yazeed's Army - changed sides
24. Halas Amr Azdi	Kufa	Yazeed's Army - changed sides
25. Numan Amr Azdi	Kufa	Yazeed's Army - changed sides
26. Zuhayr Salim Amr Azdi	Kufa	Yazeed's Army - changed sides
27. Hubab Amir Kab	Kufa	Yazeed's Army - changed sides
28. Masud Hajjad Taymi	Kufa	Yazeed's Army - changed sides
29. Abd Rahman Masud	Kufa	Yazeed's Army - changed sides
30. Abdulullah Bishr Kathami	Kufa	Yazeed's Army - changed sides
31. Amr Zabia Qays	Kufa	Yazeed's Army - changed sides
32. Qasim Habib Abi Bishr	Kufa	Yazeed's Army - changed sides
33. Abdullah Yazeed Nubyat	Basra	Joined Imam at Makkah



Name	Origin	Description
34. Ubaydallah Yazeed Nubyat	Basra	Joined Imam at Makkah
35. Adham Umayya	Basra	Joined Imam at Makkah
36. <b>sayf</b> Malik Abdi	Basra	Joined Imam at Makkah
37. Amir Muslim Abdi B'Asri	Basra	Joined Imam at Makkah
38. Salim	Basra	Joined Imam at Makkah
39. Salim	Makkah	Imam's household
40. Abd Muhaajir Juhani	Kufa	
41. Uqba Salat Juhani	Kufa	
42. Mujammi Ziyad Amr Juhani	Kufa	
43. Qasit Zuhayr Harith	Kufa	
44. Musqit Zujayr Harith	Kufa	
45. Kardus Zuhayr Harith	Kufa	
46. Umayya Saas Zayd Tai		Was at Siffeen
47. Zahir Amr Kindi	Makkah	Was at Khyber
48. Suwar Abi Umayr Nahm		
49. Shabib Abdullah	Kufa	Was at Jamal, Siffeen, Nahrawan
50. Abd Rahman Abdullah	Kufa	
51. Ammar Abi Salama		Was at Jamal, Siffeen, Nahrawan
52. Ammar Hassan Tai	Makkah	
53. Kinanana Atiq Taghlabi	Kufa	Noted for His Bravery
54. Muslim Qasir Azdi	Kufa	Was at Jamal, crippled
55. Naim Ajlan Ansaari	Kufa	
56. Habsha Qays Nahmi	Kufa	
57. Hajjaj Ziyad Taymi	Basra	
58. Habab Harith		
59. Hanzala Omar Shaybani		
60. Zuhayr Busr Khathami		
61. Imran Kab Ashjai		
62. Mani Ziyad		
63. Bakr Hayy Taymi	Kufa	Yazeed's Army, changed sides
64. Amr Janada Kab	Kufa	10 years old
65. Habeeb Madhahir	Kufa	Commander of Imam's unit
66. Abu Thumana Saidi	Kufa	Expert Horseman



Name	Origin	Description
67. Saeed Abdullah Hanafi	Kufa	Shielding Imam in prayers
68. Zuhayr Qayn	Kufa	Commander of Imam's unit, Shielding Imam in prayers, joined Imam at Zarud
69. Salman Muzarib Qays	Kufa	Cousin of Zuhayr Qayn
70. Amr Quraza Kab Ansaari		
71. Nafi Hilal Jamali		Was at Jamal, Siffeen, Nahrawan
72. Shawdhab Abdullah	Kufa	Joined Imam at Makkah
73. Abis Abi Shabib	Kufa	Muslim bin Aqeel's messenger to Imam
74. Abdullah Urwa		
75. Abd Rahman Urwa		
76. Hanzala Asad Shaybani	Kufa	
77. Saif Harith Sari		
78. Malik Abd Sari		
79. John _____	Medina	Abyssinian, from Imam's household
80	Medina	Turkish, from Imam's household
81. Anas Harith Asadi	Medina	
82. Hajjad M'Asruq Jufi	Kufa	Joined Imam at Makkah
83. Ziyad Arib Hamdani		Noted for his bravery
84. Salim Amr Abdullah	Kufa	
85. Saad Harith	Medina	
86. Omar Jundab Hadrami	Kufa	
87. Qanab Amr Nomari	Basra	
88. Yazeed Thubayt Abdi	Basra	Joined Imam at Makkah
89. Yazeed Mughfil		Was at Siffeen
90. Rafi Abdullah		
91. Bishr Amr Hadrami	Kufa	
92. Suwayd Abi Mata		
93. Ali Akbar Husain		Imam Husain's (A) son
94. Abdullah Muslim Aqeel		Imam's cousin; Aqeel's Family
95. Mohamed Muslim Aqeel		Imam's cousin; Aqeel's family
96. Ja'far Aqeel		Imam's cousin; Aqeel's family
97. Abd Rahman Aqeel		Imam's cousin; Aqeel's family
98. Abdullah Aqeel		Imam's cousin; Aqeel's family
99. Mohamed Said Aqeel		Imam's cousin; Aqeel's family
100. Awn Abdullah Ja'far		Imam's Nephew, Al-Zainab's (A) son
101. Muhammad Abdullah Ja'far		Imam's Nephew, Al-Zainab's (A) son



Name	Origin	Description
104. Abdullah Hasan		Imam's nephew, Imam Hasan's (A) son
105. Othman Ali		Imam's (A) step brother, son of Fatimah Hizam (Umm-ul- Baneen)
106. Ja'far Ali		Imam's (A) step brother, son of Fatimah Hizam (Umm-ul- Baneen)
107. Abdullah Ali		Imam's (A) step brother, son of Fatimah Hizam (Umm-ul- Baneen)
108. Abbas Ali (A)		Imam's (A) step brother, son of Fatimah Hizam (Umm-ul- Baneen), Flag Bearer
109. Muhammad Ali		Imam's (A) step brother
110. Ali Asghar Husain (A)		Imam's (A) six month old son
111. Imam Husain Ali (A)		

Write an essay that explains the events leading up to the battle at Karbala and the role of Imam Husain (A) and his family and the significance of the sacrifice made by them and what it means for Islam.

## PART IV: AKHLAQ

# PART IV: AKHLAQ

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# CHAPTER 1: GAINING KNOWLEDGE

Knowledge (**al-ʿIlm علم** in Arabic) means getting information. Wisdom (**al-Hikmah الحكمة**) is putting that knowledge into practice. Finally, **al-Maʿarifah (المعرفة)** is seeing the results of the knowledge you put into action.

For any community to survive and go forward in this world, the people of that community have to gain knowledge.

To gain knowledge is not only to memorize facts, but to understand and act upon what you have learned, and then teach it to others so they may benefit from it as well.

## **Knowledge Better Than Praying?**

The above incident does not mean that prayer is not important, as the Holy Prophet (S) was pleased with both groups. The group that was praying was doing Mustahab, not Wajib, prayers.

Once, when the Holy Prophet (S) entered the Masjid there were two groups of people sitting there. One of the groups was busy praying while the other group were discussing religious topics.

The Holy Prophet (S) was very pleased and said that both the groups were doing something good but he preferred the group that was busy discussing. With that, he went and joined the group that was discussing and learning.

## **Why Should We Gain Islamic Knowledge?**

All knowledge is very important, but because this world is a bridge to the next world, we must focus on gaining knowledge that will help us be

successful in the next world. Thus, even academic knowledge can be a means for us to achieve our goals in the next world.

If your Islamic knowledge increases, you will become closer to Allah because you will better understand what you are doing and why. For example, if you tell a child to cover his head and duck under a table, he will be confused. However, if you tell him why he is doing this, that is, to protect himself during an earthquake, he will do it more carefully and diligently.

We are told that if two people are offering the same prayer, yet one of them has knowledge and understanding of the prayer and the other does not, then the one with understanding will get more thawaab.

## **“I Didn’t Know:” Not a Valid Excuse**

On the day of Qiyaamah if you are questioned about why you did wrong things, you will not be able to say, “Oh I didn’t know!” Alhamdulillah, now, more than ever, we have access to many resources where we can further our knowledge, especially about Islam. We have many English speakers, whose lectures we can listen to on YouTube. There are many Islamic websites, like Al-Islam.org, where we can learn about Islam. For many people, especially people who come from Muslim families, there is no excuse not to know. It is our duty to find out what we do not know.

Knowledge is something everyone can gain, young and old alike. Education opens your mind, builds your character, teaches you tolerance, and helps you become a good human being, which is what Islam insists on it.

# WORKSHEET 1.1

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## Gaining Knowledge

1. What are the three levels of knowledge? Give an example.

2. List some specific examples of where you can seek knowledge

PLACES	PEOPLE	RESOURCES

3. What is the purpose of gaining knowledge?

# CHAPTER 2: GENEROSITY (الكرامة)

The literal meaning of generosity (called **al-Karamah** الكرامة in Arabic) is willingness to give something that you have to another.

There are two forms of generosity:

Giving away  
extra to  
people

Giving away  
that which  
you, yourself,  
need

In the Holy Quran, Allah says:

"As for him who gives away and guards himself against evil and believes in the best, We will smoothen for him the path to bliss." (92:5-7)

Prophet Muhammad (S) has said:

"A generous person is a friend of Allah, and a miser (cheap person) is an enemy of Allah."

## Generosity in Different Forms

One day, a group of kids were busy playing. All of a sudden, they saw Imam Hasan (A), so they invited him to sit down and eat with them. He joined them, and then afterwards, he invited them to his house. He gave them food, clothes, and gifts. After this, he said "The generosity of these kids was much more than mine. They gave me everything they had, while I only gave them a little bit of what I own."

We can be generous in many different ways. Of course, we can give our money, but we can also be generous by lending our time, knowledge or help.

Here are only some ways for a sixth grader to be generous:

- By giving their allowance to a needy person or cause
- By helping a blind person cross the road
- By helping a fellow student by tutoring them in a subject they need help in
- By volunteering for tasks they can do at Islamic Centers.

## CAN YOU THINK OF ANY MORE?

## Miserliness (To Be Stingy)

Miserliness (**al-Bukhl** البخل in Arabic) means to be stingy or cheap. This means giving very little of what you have to someone who needs it.

Just like you can be generous with more than just money, you can be stingy in other areas also. For example, if your mother asks

you to help her for five minutes, and you set your stop-watch so that you help her for exactly five minutes and then go away, then that is also being stingy - stingy with your time.

There should never be any miserliness in the home. If your brother/sister wants to use something of yours, you should give it freely, and not count how much of it was used or how long it was used for.

### **Balance Between Generosity and Miserliness**

The key to being a successful Muslim, and one of the main Islamic principles, is to have a balance in life. Thus, we must also be balanced in our generosity. This means that we should not give away everything we have and leave nothing for ourselves nor does it mean that we should keep everything and not share. It means finding the right balance between the two where we give a lot but not to the point where we lead ourselves to ruin.

## Generosity

1. What does it mean to be generous and miserly? Use your own words.

GENEROSITY	MISERLINESS

2. Give an example of how you can be generous or stingy in each of the following areas:

AREA	GENEROUS	STINGY
MONEY		
TIME		
KNOWLEDGE		
SKILLS		

# CHAPTER 3: WASTING (إِسْرَاف)

**Al-Israaf** (إِسْرَاف) means wasting. It can mean one of the following:

- using more than we need
- not using something properly
- buying something that we cannot afford

In Islam, we place great importance on stopping wastage.

Israaf is not limited to fruit and food. It applies to all the blessings of Allah.

One day, a man was performing Wudhu when the Holy Prophet (S) passed by him. The man was wasting water, so the Holy Prophet (S) said, "Don't waste the water." The man asked, "O Prophet of God! Is there israaf even in matters like Wudhu?" The Prophet (S) replied, "Of course, Israaf is possible in all matters."

So as you can see, israaf can be done in many different areas in our lives: food, money, clothes, resources, and even time.

Allah explains to us in the Holy Quran:

"O you who believe! Do not make unlawful the good things that God has made lawful for you, but do not commit excess, for God does not love those given to excess." (5:90)

Islam teaches us to have respect for all things that Allah has blessed us with, and what is more worthy of respect than the sustenance (food) that He has provided?

## Using More Than We Need

This means that we should respect food by not abusing it. We should not play with food, even for fun. We should never abuse it in any way, and should NEVER throw it away unless it is spoilt. If we throw food away without reason, then we are throwing away a gift from Allah. This is a sign of ungratefulness.

When putting food on our plates, we should put only as much as we think we will be able to finish. If we are still hungry after finishing, we can take some more. However, many times you see people who are hungry put a heap of food on their plates, eat half of it, and throw the rest away!

We should be aware that there are many people in the world who do not have enough to eat, and don't even know where their next meal will come from. What right do we have when we take food for granted so as to be able to throw it away, as if it were garbage?

**AKHLAQ TIP:** Avoid putting yourself in positions where you will commit israaf, like going shopping without a list or going to the grocery store while you are fasting and buying more than you need.

## Not Using Things Properly

Sometimes, israaf can look different than what we expect. For example, we should

use pencils to write good things; we should not mistreat them and break them. Similarly, we should not abuse our bodies by eating more than we need.

**CRITICAL THINKING:** What are some common items that people use incorrectly?

### **Buying Stuff We Cannot Afford**

This world has many “toys” that will tempt us, and we find ourselves wanting more and more toys as we get older. Another form of israaf is when we go ahead and buy something that we cannot afford.

**AKHLAQ TIP:** Buy and use only what you need, and try to give the extra money to less fortunate people or invest in good causes, such as building schools or hospitals.

Remember, on the Day of Judgment, Allah will ask "How did you spend the wealth I provided you?" We must be careful and have a good answer for Allah on that day. We should not fall into the trap of buying things for reasons such as showing off to others, buying something just because your friend has it, or buying simply for the sake of buying.

**AKHLAQ TIP:** If we think of Allah whenever we spend the money He has given us, and think whether He would approve of our purchase, then we will never commit israaf.

Allah says in the Holy Quran:

"Eat and drink, but do not waste by excess, for God does not love the wasters." (7:31)

A lot of people waste their good deeds by performing bad ones. For example, those who help others financially give up their reward by reminding them of their help or by showing off. Doing a good deed is easy, but taking it to the hereafter is difficult.

# WORKSHEET 3.1

## Wasting (إسراف)

1. What are the three forms of israaf? Give an example of each.



2. Think of an area in your life where you sometimes commit israaf; how can you prevent yourself from doing so?

3. Your parents gave you \$20 for helping them mow the lawn on the weekend. You go to the store and see the new video game that has come out, which is \$15. You have \$5 left. What could you do with these \$5?

## CHAPTER 4: GREED (الحرص OR الطمع)

The literal meaning of greed (called **at-Tama'** الطمع or **al-Hirs** الحرس in Arabic) is the desire and want of anything beyond your need. Here is an example to better help you understand what this means.

They are giving out cookies at the Masjid. There are only 25 cookies, but 50 kids. You want to take 3 cookies (this is your greed), but you know that you should only take 1/2 a cookie so that everyone can have some.

**BRAINSTORM:** Greed exists in many areas, such as money. Can you think of any more?

### The Greedy Sons

There once lived a righteous man who had a large orchard full of fruits. Every year, when he would harvest any of his fruit, he would donate some of the fruits to the poor and needy. He would always display these good actions in front of his children. As years passed, the good man became sick and decided to tell his children that they would also need to continue giving fruit to the poor after he died.

Unfortunately, many of his children did not share his goodness, and were very greedy. Soon after the man passed away,

his children needed to harvest the newly grown fruit. Yet, what they had decided to do was to harvest the fruit every morning before the poor and the hungry people would even notice that any fruit had grown.

However, there was one brother who was virtuous and righteous like his father and advised his brothers: "Do not forget Allah, and be afraid of your actions. Allah (SWT) is aware of all your actions and choices."

No matter how much good advice the brother gave his brothers, though, they would not listen. So, every morning, they would remove the fruits from their trees before the poor and hungry would see them. One morning, as they were walking towards their farm, they saw that the entire farm had caught on fire. All of the fruit was burned!

When the righteous brother saw this, he said to his brothers, "Woe to you, if you hadn't forgotten Allah, this would not have happened!" All of his brothers understood their mistake and asked Allah (SWT) for forgiveness.

✓**CHECKPOINT:** What is the main lesson we can learn from this story?

## The Cure for Greed

The cure to greed is to always try to be satisfied with what Allah has given you. This is called contentment (ar-Rida الرضا).

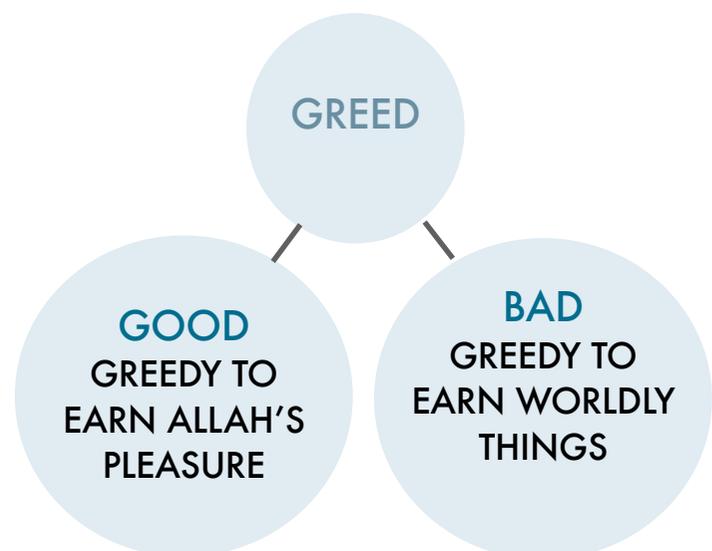
A good way to control greed is by asking yourself whether you NEED more or if what you have is enough. For example, you already have two nerf guns, but you go to the store and see the brand new one. Do you actually need it or are you just being greedy?

One of the best ways to help you break your attachment to material things and stop greed from growing is to share what you have with others.

### Good Greed vs. Bad Greed

According to Islamic teachings, greed is not inherently bad. Only greed for worldly and material things is bad because our goal is not for this world; it is for the hereafter. Greed for the hereafter is good and will make us work harder.

For example, Hollywood stars work hard to buy big houses and fancy cars that they do not need because they are only living for this world and are not striving for the hereafter. However, as Muslims, we live for the next world.



Islam emphasizes that our spiritual and higher goal is to achieve the pleasure of Allah. So, if a person is greedy about getting more reward for the hereafter (thawaab) and pleasing Allah by their actions, then such greed is not only good but praised in Islam. You can also turn materialistic greed into good spiritual greed.

For example, a person can be greedy about earning more money to spend in the way of Allah like helping a needy person or building a Masjid.

Another occasion where being greedy is good is when you are greedy for knowledge, since seeking knowledge is greatly encouraged in Islam.

### Examples of Good Greed

#### Greed in Time

We can be greedy about our time by trying to make the most of what little time



## Greed

1. What does greed mean?

2. What is the difference between good greed and bad greed?

3. Give two specific examples of good greed and two specific examples of bad greed.

Good Greed	Bad Greed

4. Give one example of how you are sometimes greedy and how you can turn that worldly greed into a good type of greed.

# CHAPTER 5: ARROGANCE (تكبر)

## What is Arrogance?

Arrogance (**at-Takabur** التكبر in Arabic) is when a person sees himself more worthy and perfect than others, regardless of whether or not he has that perfection. In Islam, self-centered boasting or arrogance is considered to be the greatest of spiritual diseases.

Pride is when you think highly of yourself, but you are not comparing yourself to others. It is not always a bad thing to be proud because it gives you the courage to do great things, but it is very easy for pride to turn into arrogance, so we must be careful.

Allah says in the Holy Quran:

“Do not turn your face away from people in arrogance, and do not walk with pride on the earth. Truly, Allah does not love any self-centered boaster.” (31:18)

When Allah created Prophet Adam (A), He told all the creatures to bow down before him. Iblees refused, saying that “I am better than him.” This was the first example of pride, and it was because of this that Iblees is called Shaytaan, one who is removed from Allah's Pleasure.

## Areas of Arrogance

We may be arrogant about our wealth, health, strength, friends, talents, work, accomplishments, color, race, and the list goes on. It is even possible to be arrogant in Godly actions, such as our knowledge, good deeds, or prayers. So, it is very important to remind ourselves that we are doing these things to get closer to Allah, and we can only do these things because of help from Allah in order to prevent ourselves from becoming arrogant.

### The Rich Arrogant Man

Many of the Holy Prophet's (S) companions were poor, but the Holy Prophet (S) loved them equally. He would visit them occasionally and was like an elder brother to them. The Holy Prophet (S) was very friendly and warm with them and would eat with them. He cared for them and helped them out whenever possible. The Prophet (S) helped them with money as well as food. The poor were comfortable approaching the Holy Prophet (S). The wealthy people in town were not happy at his friendship with them, however.

Once, one of the Prophet's (S) poor companions came to see him while he had a rich man sitting by his side. The rich man seemed to be disturbed. He pulled his robe back and moved away so that the poor man would not get [his expensive clothes]

dirty. It seemed as though he was disgusted by the poor man. The Holy Prophet (S) was extremely saddened by the rich man's behavior. The Prophet (S) had told the Muslims several times to not be disrespectful to the less fortunate, since all Muslims were brothers and that no one should be demeaned on the basis of their financial status.



The Holy Prophet (S) said to the rich man, "Why did you do that? Did you fear his poverty would be transferred to you or your wealth may pass over to him?"

The rich man suddenly understood what a huge mistake he had made. He was regretful and wanted to compensate for this terrible wrongdoing. He said, "O Prophet of God! Due to my mistake, I would like to give half of all my wealth to this Muslim brother."

The Prophet (S) turned to the poor man and said, "Are you ready to accept half his wealth?"

The poor man refused. When the Holy Prophet (S) asked why, he replied that he did not want to become arrogant like the rich man.

The poor man was not ready to accept the rich man's offer. He did not want wealth to make him proud, for he knew how the pride of the rich hurts the poor and the soul.

### **The Effects of Arrogance on Our Akhlaq**

1. Arrogance or excessive pride makes a person think that everyone else is lower than him and that he is better than everyone else. When this happens, if anyone gives him advice, he does not listen to them because he thinks that they don't know as much as he does. Also, if anyone needs his help, he may not help that person, because he may think that he is too superior to give help to an inferior person.
2. Arrogance prevents a person from correcting any of his mistakes. He thinks that he is too good to make mistakes. He also thinks that others are too inferior to give him any advice. So, in the end, he will continue making mistakes.
3. Most importantly, arrogance can make a person forget Allah. An arrogant person will forget that Allah was the One who gave him everything in the first place. A person who is always proud of himself attributes all his success to his own self and not to Allah.

### **Consequences of Arrogance**

1. People will start hating us if we are arrogant. In Nahjul Balagha, Imam Ali

- (A) says, “Don’t be proud, or the number of people who hate you will increase.” This is true, as no one likes a person who boasts a lot.
2. Allah will stop sending His blessings on us if we are arrogant. In the Quran, Allah says, “I shall turn away from My signs those who act with arrogance on the earth” (7:146).
  3. We will not be able to enter paradise. Prophet Muhammad (S) says, “One who has even a particle of arrogance in his heart, shall not enter paradise”.

### **The Cure for Arrogance**

Fortunately, there are cures to solve this problem, but it is up to us to make sure that we follow them. As long as we take the first step, Allah will help us the rest of the way.

1. The first thing we should do is realize that many things that we are proud of will not last forever. Our wealth will be given away after we die. Our property can be destroyed in a flood or a storm. Our precious things can get stolen any day. All these things are temporary, and once we realize that, we will understand that we can’t really be proud of ourselves just because we have them.
2. The second thing is to realize that we are very insignificant. One bite from a little mosquito, and we feel pain. We have to realize that our health and

- strength will get worse as we get older, and one day we, too, will cease to exist.
3. We should think about others. We should realize that everything we have is from Allah, and so we have a duty to share it with others. One way we can do this is by giving money to the poor. However, we should be careful not to be proud of this action either.
  4. The most important thing we can do is remember Allah. We should try following everything He wants us to. That way, we will realize that He is the greatest of all, and we are His creatures. We should be humble in everything we do as Allah says in the Quran, “The servants of Allah are those who walk with humility on the earth” (25:63).

Takabbur enters our hearts very secretly; it tries to hide from us, and takes our thoughts over quietly, that is why Prophet Muhammad (S) has told us:

"Pride enters the heart like a black ant crawling over a black rock at night."

This is why we should try our best to prevent it from entering in the first place.

### **Ways to Prevent Arrogance**

The first thing that you should do when you achieve something good is to thank Allah. Just by saying ‘Alhamdulillah,’ you will stop your nafs from praising yourself.

By thanking Allah, we are including Him in all aspects of our lives, sharing our joy and happiness with Him, and recognizing that it is through His bounty that we have achieved success.

We all achieve good things in our lives. This does not mean that we should not be happy. We should feel happy, laugh, and enjoy, but we should try to be as humble and modest as possible. We should also remember that it was Allah who helped us, and so, we should thank Him.

**PERSPECTIVE:** If you really want to see how small you are in this world, go look on Google maps!

## Arrogance

1. What does it mean to be arrogant?
2. Can you think of any famous people in history who were arrogant? What happened to them?
3. How can you prevent yourself from becoming arrogant?
4. If you realize that you are arrogant, how can you fix this problem?

# CHAPTER 6: COMPLAINING (الشكوي)

"A man who truly deserves kindness has the following characteristics: when trouble comes his way, he bears it patiently; and when he receives it he is thankful."

Complaining (**ash-Shakwa** الشكوى in Arabic) is the opposite of being content and patient. It is a bad habit, and one that drives away Allah's Mercy.

## The Price of Your Organs

One day, a man was complaining to a great scholar. The scholar said, "Would you like to have 10,000 dinars instead of your eyes?"

The man said, "Of course not! I wouldn't trade my two eyes for anything in this world."

The scholar then asked, "Would you trade your intelligence for 10,000 dinars?"

The man again said, "Never!"

He asked, "What about your ears, hands, or feet?"

The man replied, "Never!"

The scholar then concluded, "Allah has placed hundreds and thousands of dirhams with you, and you still complain? In fact, you wouldn't be willing to trade your life for the

lives of others who are in much worse conditions than you. You live a life much better than many people around you. You have not learned the simple act of how to thank Allah, and yet you still ask for more."

## Trials and Their Philosophy

Complaining mainly happens when things do not go our way. In reality, though, when we complain when something goes wrong in our life, it is a sign that our faith is weak. Allah has placed trials in our lives for certain reasons. They help us in the following ways.

1. Problems in our life help us develop the "muscle" of patience.
2. Trials and problems also help us realize the blessings of Allah. Once they are over, you appreciate Allah's blessings much more. This is a promise from Allah. He says in the Holy Quran:

"Verily, with every difficulty there is relief." (94:6)

3. Problems also increase our tawakkul (reliance on Allah).

You see, when a problem occurs, it will be there no matter what. The key is how we deal with it. This will determine how

easy or difficult this problem will be for us. If we are patient, dealing with it will be much easier.

If we are going through a difficulty, instead of complaining and only asking others to help us, we should ask Allah for His help.

When Prophet Yusuf (A) was thrown in the well by his brothers, his father, Prophet Yaqub (A) was struck with grief. He did not just sit there and complain, though. He took his grief and his complaint directly to the only One who could help him: Allah.

“He (Yaqub) said: ‘I only complain of my distraction and anguish to God, and I know from God that which you know not.’ (12:86)

### **Whining and Nagging**

Whining and nagging are two results of complaining. Whining is when we find faults in everything and keep complaining. This does not let us, or others, appreciate the blessings we have and makes dealing with the difficulty worse. For example, there are people who are always complaining that it is too cold in the winter and too hot in the summer. They will always find some reason to complain or criticize.

Be careful! If this becomes a habit, you will not be able to enjoy many things in life.

### **Nagging**

Nagging means to continue bothering someone to do something (or stop doing something.) Be careful; this habit will make people stay away from you and not befriend you.

If you nag someone, then it means that you keep on reminding them of some complaint you have every few minutes. People do not like that. If you have something to say, then say it once. People will be more likely to listen and remember what you said. If you keep on pestering them and reminding them over and over, then they will become irritated.

Complaining and nagging can make the people around you miserable. It also will not get you anywhere. If you are constantly complaining, you are taking away your own chance to be happy, since you are always thinking of your misfortunes. Therefore, constant complaining can only create an unhappy and unhealthy atmosphere.

1. What is the difference between complaining and nagging?

2. What are two ways that trials can help us?

3. What should we do when faced with a problem?

4. Who should we ask for help when we need it?

## CHAPTER 7: CHEATING (الخدعه)

Cheating (Called **al-Khud'a** or **al-Khuda'ah** الخدعه in Arabic) means to gain something by trickery.

There are many different types of cheating. A few examples are:

- To copy someone during an exam.
- To hide the defect of a thing you are selling to another person.
- To collect money for a charity and then spend it on yourself.

### **The Ends Do Not Justify the Means**

Some people believe that "the end justifies the means." They think that no matter what you do, even if you cheat, it is okay as long as the end result is positive.

So, even if I have to copy off the student next to me, it will help me get a good grade, which will help me get into a good college, and then I can become a doctor and help other people. So, If I cheat, the end result will be good. Right? Let's find out from this story of Imam Sadiq (A).

Everyone was gathered around the man, trying to kiss his hands and make Du'a for him. As he began to walk away, he waved, and they all started reciting Takbeer. One woman cried out, "He is so kind!" Another man said, "What a pious man!" They all admired him because of all the worship he did. Soon, everyone returned to their houses. Some of the Shi'as went to Imam Sadiq (A)'s house and told them all about this great man. The Imam nodded quietly; it seemed like others has also told him about this pious man.

A few days later, as Imam Sadiq (A) was getting ready to go out, he also wanted to get to know this man that everyone was speaking about, so he went towards him. He

covered his face so that no one would recognize him and stood in the crowd, noticing that all many people had gathered around. All of a sudden, he saw something strange. It seemed like this man wasn't as kind as people had said and actually seemed arrogant. After a few minutes, the man left and went down one of the streets. The Imam followed him to see where he was going. He followed him to an empty bakery and watched as the man looked around and then quickly took two pieces of bread and hid them under his abah. The Imam was shocked, but quickly thought to himself, "Maybe he had already paid the baker from before...but if that was true, why did he take it so secretly?" Then, the man headed to a fruit store. When the owner was not looking, the man quickly snuck two pomegranates under his abah. Now, the Imam was bewildered and very upset. Then, the man went to an old, sick man and gave him the bread and pomegranates. The old man happily took the food and prayed for the man. Satisfied, the man left. The Imam quickly approached the man and said, "I saw something very strange from you today." The man said, "You must be Ja'far, the son of Muhammad." The Imam said, "Yes, this is true." The man said, "You are the grandson of Rasulullah and from the Ahlul Bayt. It's very sad that you are this ignorant." The Imam asked, "What do you mean I am ignorant?" The man replied, "Don't you know that Allah says in the Quran that anyone who does a good deed will get 10 times the reward (6:160)? He also says whoever does one bad deed will only get one punishment. I stole 2 pieces of bread and 2 pomegranates. That equals to 4 bad deeds. However, when I gave those things to a sick person, I got 40 good deeds.  $40-4=36$ , so I received 36 good deeds." The man laughed at the Imam's "ignorance." The Imam (A) sighed and sadly said, "May Allah guide you. You are the ignorant one who thinks this is how you calculate. Have you not read the ayah that says Allah only accepts deeds from those who have taqwa (5:27)? You stole 4 items, which is 4 sins. Then, you took people's possessions and gave them to someone else, so that's 4 more sins. So, in reality, you have 8 sins and 0 rewards."

The man stood there shocked. His mouth hung wide open and tears gathered in his eyes. The Imam left him to reflect on what he had done.

Just like the ends do NOT justify the means, it is also not okay to cheat people who are not Muslims. We live in a country in where we are surrounded by non-Muslims who have different values than us, but this does not make it okay to cheat them. In fact, if we do anything that gives a bad impression of Muslims or Islam, that act becomes haraam. All people have rights, and to cheat them out of their rights is forbidden. It does not matter who they are or what they believe in.

### **How to Control the Temptation of Cheating**

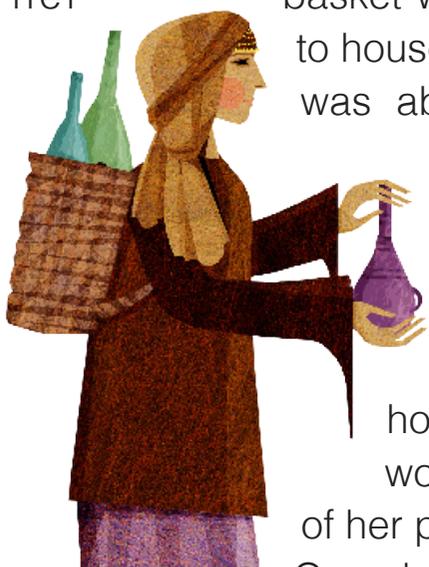
Remember, Allah (SWT) is Al-Baseer, the All-Seeing, and He is always watching us. Even if I cheat and no one finds out, I might “win” in this world, but remember that there is a Day of Judgment, and on that Day of Judgment, I will have to answer for my actions. I may be able to trick the whole world, but I will never be able to trick Allah (SWT).

### **Cheating at Work**

Many people cheat in their jobs. However, we have learned from the Ahlul Bayt that this is not okay.

There was a perfume seller named Zainab who lived in Medina. Every morning, she would pack her basket with perfume and go house to house selling her perfumes. She was able to make good money through this job, which she used to help her husband with the expenses. Everybody in town knew her, and every house that she set foot in would carry the sweet smell of her perfumes.

One day, Zainab headed towards the Prophet's (S) house. When she entered the house, he was not home. The rest of his family welcomed her and were interested in her new products. Zainab picked a variety of perfumes from her basket and showed them to the family.



The room quickly filled with the sweet aroma, like a flower garden in bloom. The family smelled each scent and then inquired its price.

The Prophet (S) loved perfume and always used it. He encouraged others to do the same. His family had also learned from him and always smelled good. People enjoy the company of those who are clean and perfumed and avoid those who are unclean and smelly.

A few minutes later, the Prophet (S) returned home. From the sweet smell of perfume, it was clear that Zainab the perfume seller was there. The Prophet (S) entered the house and saw everyone gathered around Zainab. He kindly told her, “When you come to our house, the house smells good.”

She was pleased and replied, “But you make these rooms sweeter with your presence, O Messenger of Allah.”

The Prophet (S) glanced at Zainab’s perfumes and then gave her this advice, “When you sell perfume, be honest in your business transactions. Do not be dishonest and cheat others; honesty is closer to piety and makes your income blessed.” Zainab understood what he meant. There were many people in the perfume business who tricked others by selling perfume that was mixed with water and other liquids. Zainab silently nodded. When she was done, she packed her basket and left the Messenger of Allah’s (S) house. As she stepped out of the Prophet's (S) house, she felt that she had profited a lot from this trip; she had sold perfume and learnt an important lesson, too, about how cheating others is never acceptable.

Remember, as we get older and work in a business, for example, if we have to work a certain amount of hours, we must be honest. We must sell things at their fair prices, and if we promise to work a certain number of hours, we should uphold that.



# CHAPTER 8: HUSN AD-DHAN/ SU‘UDHAN

People are of two types: those who always think the worst of others, and those who try and think the best about others.

## Husn ad-Dhan

حسن الظن

To have a good opinion about other people, assume the best, and make excuses if you see suspicious behavior from them.

## Su‘ ad-Dhan

سوء الظن

To have a negative opinion about other people, assume the worst, and be suspicious of their actions.

For example, if a person stands up and gives a few thousand dollars to charity, one can think in two ways:

Husn ad-Dhan	Su‘ ad-Dhan
He is a sincere brother who is setting an example for other people to follow.	That person has pride and is just showing off all his money.

Who are we to assume the first opinion? Allah is the only Judge, as He sees everything and is aware of everything. We have no right to be suspicious of other people, whether they are Muslim or not.

Allah says in the Quran:

“Avoid suspicion as much (as possible), for suspicion in some cases is a sin.” (49:12)

## Practical Application

A teacher tells a student in class, “Please come see me after school.” In the chart below, write down how someone would react if they were doing Husn ad-Dhan and how they would react if they were doing Su‘ ad-Dhan.

Husn ad-Dhan	Su‘ ad-Dhan

## Effects of Su' ad-Dhan

1. You lessen the value and reputation of someone in your eyes.
2. It may lead to you humiliating someone. If you tell other people about your suspicion, then you've created Fitna, spread rumors, and ruined this person's reputation in other people's eyes.
3. Even if it is true, you have spread another person's fault, rather than cover their faults, which is what a good Muslim should do and what Allah does for us.

Like we say in Du'a Kumail:

كَمْ مِنْ تِنَاءٍ جَمِيلٍ لَسْتُ أَهْلًا لَهُ نَشَرْتُهُ

“...And how much beautiful praise, for which I am unworthy, You have spread”

## Solutions

1. We should make excuses for other people and give them the benefit of the doubt.
2. If we are unable to control our thoughts, we should at least try not to spread our negative thoughts.
3. We can talk to the person and try to help them correct their faults privately.

Imam as-Sajjad (A) has said:

You should think better of a person younger than you, as he has had less time to do bad deeds.

You should think better of a person older than you, as he has had more time to do good deeds.

You should think better of a person the same age as you because you do not know what he has done, but you know exactly what good and bad you have done.

## Husn ad-Dhan/Su' ad-Dhan

1. In your own words, explain the difference between Husn ad-Dhan and Su' ad-Dhan (Use your own words)

2. How can you avoid doing Su' ad-Dhan?

3. You and your friend go to the grocery store. You buy some snacks, but your friend does not because he does not have any money. You pay for your things and then leave. When you exit the store, your friend pulls out a bag of chips from his bag and starts eating them. In the table below, write down how you would react if you were doing Husn ad-Dhan and Su' ad-Dhan.

Husn ad-Dhan	Su' ad-Dhan

4. According to our ahadith, if we see someone doing something wrong, we should make 70 excuses for that person.

Imagine that you see Alia putting Zahra's favorite pen into her backpack. Make 20 excuses for Alia:

1. Maybe Zahra lent Alia the pen for the day.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

17.

18.

19.

20.

Coming up with 20 excuses was hard enough, so we should always try to Su'udhan.

# CHAPTER 9: RESPECT FOR PARENTS

Our parents have raised us. They have lived for us and given us love and attention. They have taught us the difference between right and wrong. This is one of the reasons why we should always be respectful towards them. In fact, this is one of the quickest ways to get to Heaven. Allah has said:

"I swear by My Honor that anyone who does not obey his parents, even if he comes with the deeds of the prophets in front of Me, I will never accept him."

He also tells us in the Holy Quran:

"Your Lord has commanded that you worship none but Him, and that you be kind to your parents. Whether one of them or both of them become old in your life, do not say a word of contempt (not even "ugh") to them or repel them, but address them in terms of honor." (17:23)

There is also a prayer for parents in the Holy Quran (17:24):

رَبِّ اَرْحَمَهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Rabbirham huma kamaa rabbayani sagheera

My Lord, have mercy on them (our parents), as they looked after me when I was little.

## **The Rights of our Parents**

In Imam as-Sajjad (A)'s book, Risalatul Huqooq, he talks about the rights of different people/objects over us. In this book, he mentions the rights of our mother and father.

## **Rights of the Mother**

A man once went to the Prophet (S) and asked him if there was any act worthy of Allah's mercy. The Prophet (S) asked him whether his parents were still alive, to which he replied yes. The Prophet (S) replied that the best deed worthy of Allah's grace was to be kind to parents since this was preferred over all acts.

The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, or if she was in the sun as long as you were in the shade. She gave up sleep for your sake, and protected you from heat and cold, all in order that you might belong to her. You will not be able to truly thank her unless Allah helps you and gives you success.

## **Rights of the Father**

The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see any quality in yourself that pleases you, know that your father is the root of its blessing upon you. So, praise God and thank Him in that measure. And there is no strength except through God.

## **An Excerpt from Imam as-Sajjad's (A) Du'a for Parents**

*Make me fear my parents just like I would fear a severe ruler  
and love them like a merciful mother.*

*Let my obedience to my parents and pleasing them be sweeter to my eyes than sleep is to  
the sleepy,*

*cooler to my heart than drinking water is to the thirsty,  
until I prefer their wishes over mine and  
put their happiness over mine.*

*Let me over value their kindness to me, even in small things, and under value my kindness  
to them, even in great things.*

*O Lord, let me lower my voice before them.*

*Let my speech please them.*

*Soften my behavior towards them.*

*Let my heart be kind to them.*

*Make me kind and gentle to them both*

*O Lord, reward them for bringing me up.*

*Reward them for loving me.*

*Guard them as they guarded me in my infancy.*

*O Lord, forgive all their sins, raise their rank, and add to their good deeds in exchange for  
any pain or displeasure I have caused them or any duty that I did not fulfill towards them*

*Do not let me be amongst those who wronged their fathers and mothers on the day when  
"every soul shall be given what it has earned and they shall not be treated with injustice."*

## Respect for Parents

1. What is the right of your mother over you?
2. At the end of the right of the mother, Imam as-Sajjad (A) mentions that you could never pay her back unless Allah gives you success. Why do you think this is the case?
3. What does it mean that your father is your “root?”
4. What does Imam as-Sajjad (A)’s Du‘a for parents teach us about how our attitude should be towards our parents?
5. Make a list of 4 things you can do to please your parents.

# CHAPTER 10: FRIENDSHIP

## What is Friendship?

Friendship is a close connection we form with another person. Friends very much influence each other, both in action and in thoughts.

**FOOD FOR THOUGHT: What is the difference between a friend and an acquaintance?**

Friends affect us so much that a person can be known by the friends he or she keeps. The Holy Prophet (S) has said that if you want to know about a person, look at who he/she hangs out with. Our choice in friends reveals a lot about ourselves because we naturally choose friends whose characteristics are similar to ours.

## Is Friendship Necessary?

Human beings are naturally social creatures. Friends are a source of comfort and joy to us, and Islam encourages us to make good friends. Friends are also there to help us in times of need because to function completely as a society, we need each other's help. Just like the human body has different parts and works better when the parts work together, we also need to work

together to live better lives. A true friend is a very valuable prize.

The status of a friend is a unique status. In the Quran, Allah says:

اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

“And God took Ibrahim for a friend.” (4:125)

This is why the title of the Prophet Ibrahim is known as “Khalilullah,” which means “Friend of Allah”.

## Whom Should We Befriend?

It is obvious that a friendship that is made for the purpose of becoming closer to Allah and becoming a better Muslim is better than having a friend who simply entertains you.

When we make friends with a Mo'min (believer) by virtue of his or her imaan, this friendship is *'Ibadah* (an act of worship) and helps us live a better Islamic lifestyle.

Imam Ali (A) says to “Make friends who share your faith because they will be valuable in this world and the hereafter.” This is because they will help you in your religious life and help you establish a strong relationship with Allah.

Not only will a Mo'min friend help you lead a more Islamic life, but they will also help you avoid sins. According to the Holy Quran:

“And believers, men and women, are protecting friends of one another.”  
(At-Tawbah, 9:71).

On the other hand, a bad friend who has no faith may cause you regret on the Day of Judgment. Allah says in the Quran:

“...it will be a very hard day for the disbeliever. On that day, the unjust shall bite his hands saying, ‘I wish that I had not taken so and so as my friend.’” (25:27-28).

The point is that friends have a lot of influence over us, so we should make sure that we have good ones.

### **What Qualities Should We Look for in a Friend?**

It is important that we choose our friends carefully, for their characteristics are going to affect us. Some of the qualities we should look for when choosing a friend are:

**Knowledge:** When you are friends with a knowledgeable person, whether it be knowledge of this world or of religion, you are bound to gain from that friendship and increase in your own knowledge.

**Wisdom:** Islam encourages us to make friends with wise people. These people will help us and advise us in the right way. Wise people have a lot of experience that will benefit us. Allah likes wisdom so much that He calls our Holy Prophet “the Teacher of Wisdom” (62:2).

Luqman, the wise, who was not a Prophet, is mentioned in the Quran just because of his wisdom.

**Reliability:** Always befriend someone you know you can trust to always be there when you need them.

**Good Akhlaq:** A friend with good akhlaq is someone who shows respect for adults, love and affection for those who are younger, obedience to parents, obedience to leaders, sincerity in actions, and dislike of evil and discourages their friends from it.

## Stay Away from Friends Who Are...

<b>Liars</b>	This person's lies may be used against ourselves.
<b>Hypocrites</b>	Someone who is two-faced and never practices what he preaches. This friend will say one thing to you and act in the opposite way. This friend only does what benefits him and will easily leave you when things are in his favor.
<b>Cheap</b>	This person will not spend money or share any of his/her stuff, but will not hesitate to take stuff from you.
<b>Foolish</b>	This person will try to benefit us, but will end up harming us on account of his or her foolishness. This is why we read in ahadith that "an intelligent enemy is better than a foolish friend."

Two travelers were on the road when a robber suddenly appeared. One man ran for a tree and climbed up and hid in the branches.

The other was not as fast, so he threw himself on the ground pretending to be dead. The robber came to the man on the floor, whispered something in his ear and went away.

When the robber had gone, the man in the tree climbed down and asked his friend what the robber had whispered in his ear. He replied that the robber had told him to find a better friend who would not leave him at the first sign of danger.

## Friendship

1. Why is it so important that we pick good friends?
2. Think of a friend who has influenced you positively. What are some of his/her best qualities?
3. Think of yourself as a friend. What positive qualities do you have? What traits do you have that you could improve?
4. Describe what you think a good friend looks like.
5. What is the benefit in having friends who are mo'min?

# CHAPTER 11: BROTHERHOOD AND SISTERHOOD

Allah says in the Holy Quran:

“The believers are surely brothers; so make peace among your brothers.” (49:10)

The above Ayah tells us that all Muslims are brothers and sisters amongst each other and that they should all care for one another.

Islam is like a safe haven where Muslim brothers and sisters feel safe with each other. If they feel any danger at all, it would never be from amongst themselves, but rather from the outside world. Even the way we greet each other shows this concept. When we say “Salaamun Alaikum,” we are saying that while you are in my presence, you will be in peace and safety with me, and even when you leave, I will not do anything to hurt you (like backbite).

There is a beautiful hadith from the Holy Prophet (S) that defines a Muslim as someone from whose hands (physical hurt) and tongue (emotional hurt) other Muslims remain safe.

Brotherhood and sisterhood are so important in Islam that one of the first things the Prophet did when he migrated to Medina was pair one Makkani with one

Medinite, so that they could be brothers/sisters and help each other.

Islam says that the whole Muslim Ummah is like one body; if one part hurts, then the whole body hurts.

Once, there was a group of people in a boat who were arguing that there was no need for brotherhood (unity) and that each person could do as they pleased without it being the concern of anyone else. The person who was arguing that there was a need for brotherhood went to one corner of the boat and started making a hole in the bottom of it. The rest of the people who had been insisting that there was no need for brotherhood or sisterhood asked the man if he was crazy, because if he continued, they would all drown. The man replied that they should not worry about what he was doing as they, themselves, had said that every person could do what he liked without worrying about anyone else. The people then realized what he was trying to say. To live happily with each other, you have to care about others and have a form of unity through some sort of brotherhood and

Remember that each and every Muslim has a right over you as a brother/sister, and we are all united through Islam.

## Brotherhood

Draw on the boat what the man did to prove that in every community there is a need for brotherhood and unity and explain below the point he was trying to make.



Use the pictures below to complete the hadith of the Holy Prophet (S):



A Muslim is he from whose \_\_\_\_\_

Answer the questions using complete sentences.

1. How does the Islamic greeting show brotherhood/sisterhood?
2. How can a Muslim hurt a fellow Muslim with his tongue?
3. When did Prophet Muhammad (S) introduce the concept of brotherhood/sisterhood?
4. The concept of brotherhood/sisterhood in Islam shows that members of the Muslim community should treat each other like one big family. Give 2 specific examples of how you should treat another fellow Muslim:

# CHAPTER 12: NAFS (النفس)

The human body is made out of two parts: the soul and body. A good example to help us understand this is to imagine a car. The body of the car is like the human body, and the engine, which runs the car and is the main part of the car, is the soul.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

“So when I have made him complete and breathed into him of My spirit, fall down making Sajdah to him.” (15:49)

Both parts of our body need care and looking after, each in its special way.

Body	Soul (النفس)
Keeping it warm	Feeding it knowledge
Showering/Staying clean	Creating Ma'arifah and deeper understanding
Clothing	Having good akhlaq

Even though the nafs cannot be seen, it can be felt. When we help someone, we feel happy, but it is not the body that feels happy. It is not the arms, the legs, or the head that feels happy; rather, it is the nafs.

Just like we go to the doctor if the body gets sick, the nafs also has doctors, which are our beloved Fourteen Ma'soomeen.

## Three Levels of Nafs

1. **An-Nafs al-Amarra** (النفس الأمارة): This is the nafs in its lowest form where it leads towards evil. When a person reaches this stage, he is lower than the animals in the eyes of Allah. Some of the qualities he has in this stage are being selfish and committing haraam actions.
2. **An-Nafs al-Lawaama** (النفس اللوامة): In this stage, we may be tempted to do wrong, but our nafs acts like a conscience and tries to stop us from doing the bad action. If we do the wrong action, it helps us repent.
3. **An-Nafs al-Mutma'innah** (النفس المطمئنة): In this stage, the nafs is very healthy and not only stays away from evil, but also maintains goodness and goes towards perfection. At this stage, the nafs reaches TOTAL CONTENTMENT with Allah, which means that the relationship of the nafs is so secure with Allah that nothing can rattle it. A perfect example of Nafs al-Mutma'innah can be seen on the day of Ashura. Even when all of the enemies had surrounded Imam Husain (A), in his final moments, he put down his head in Sajdah and said, "Oh soul that is content! Come back to your Lord, well pleased (yourself) and well pleasing to Him."

Imam Ali (A) has said:

"The nafs is like a wild horse, and you are riding upon him, if you move your attention for one second, he will throw you off."

# WORKSHEET 12.1

## The Nafs

In the chart below, list the three levels of the Nafs and what they mean in your own words. Then, give an example of each.

LEVEL	DEFINITION	EXAMPLE

# CHAPTER 13: OBEDIENCE (الطاعة)

## **Obedience to Allah**

Anyone in this world who has a goal has to work hard to attain it. For example, if I want to join a basketball team, I have to train hard, work hard, eat healthy, and stay away from those things that will prevent me from reaching my goals. If I am lazy and do not practice, I will not make the team.

In Islam, our goal is to reach perfection. In order to reach perfection and join the “Heavenly Team,” we have to follow certain rules.

These rules have been given to us by Allah through his Prophet. Rules by themselves have no effect unless I consciously follow these rules. Following these rules is called obedience (at-Ta‘a الطاعة in Arabic).

Through our obedience, day by day, we climb the ladder of perfection. Only Allah is worthy of being obeyed and worshipped, after all, He is Al-Khaaliq, the One who created us, and Ar-Rabb, the One who takes care of us.

Imam ‘Ali (A) once said,

“The worshippers of Allah are of three types:

### **Worship of Slaves:**

Those who worship Allah because they fear Allah’s

### **Worship of Traders:**

Those who worship Allah because they want Allah’s reward

### **Worship of Free People:**

Those who worship Allah because they love Allah

## **Disobedience of Allah**

Like we said earlier, when we obey Allah, we move up the ladder of perfection, but when we disobey Allah by committing sins, we move down the ladder. These sins will only prevent us from making it onto the “Heavenly Team.” Even the Quran has told us this:

“Whoever does good, it is for his own self, and whoever does evil, it is against the self.” (41:46)

There is a major difference between rules that human beings make and rules that Allah makes. When a human being makes a law, like a speed limit, there is a possibility that it might not be in the best interest of everyone. It might be too slow or too fast, and thus, this law can change. This is mostly because human beings do not have perfect knowledge and can make mistakes.

On the other hand, the laws that we have from Allah are from His infinite knowledge and wisdom. They can never have mistakes and are always in our best interests. Therefore, obeying these laws will benefit ourselves and mankind, and if we do not, we will be at a loss.

If we do not obey Allah’s laws, we will see many negative effects in our lives and society.

As we obey the laws and climb up the ladder of perfection, we will be rewarded in this life and in the next, and if we disobey them, we will be punished in this life and in the next.

Allah loves us and wants the best for us, so we must try our hardest to obey His rules, and remember that when we make a mistake, the door of forgiveness is always open for us to repent and return to Him.

## Obedience

1. What does obedience mean?

2. What are the three levels of worship that Imam ‘Ali (A) talked about? Define them in your own words and give an example of each.

TYPE OF WORSHIP	DEFINITION	EXAMPLE

3. What is the primary difference between rules that Allah makes versus people? Why is it more important to follow Allah's rules?

# WORKSHEET 14.2

---

True or False: Circle either “T” for True or “F” for False.

1. Obedience is a form of worship of Allah.  
T            F
2. The best form of worship is worshipping Allah for fear of Fire.  
T            F
3. Sins occur when we disobey a rule of Allah.  
T            F
4. Sins harm Allah, and that is why He has told us not to commit sins.  
T            F
5. The rules sent by Allah are for the benefit of Allah.  
T            F

Multiple Choice: Circle the correct letter.

1. The worship of the Traders is the worship of those who worship for reward from Heaven. Why is their form of worship, called the worship of the “Traders”?
  - a) Because they like trading
  - b) Because they are trading their good deeds for Heaven
  - c) Because they were born into a trading family
2. The worship of the Free People is the worship of those who worship because they love Allah. Why is this form of worship, called the worship of the “Free People”?
  - a) Because they are free in making decisions and are not controlled by fear of Hell or greed for Heaven
  - b) Because they get things done for free
  - c) Because they will get into Heaven for free

# CHAPTER 14: SINS AND THEIR EFFECTS

There are two types of sins: the greater sins and the smaller sins. Even though the punishment for the greater sins is worse, we must remember that both are equally bad because when we sin, we are undermining the authority of Allah, who created us and gave us everything we have.

Also, remember that just because it is a small sin, we should not think that we can easily commit them because when they pile up on top of each other, they become a huge mountain.

Once, in the time of Imam Ja'far as-Sadiq (A), two men came and said that they wanted to ask Allah for forgiveness for their sins.

The first man said that he had done 2 very big sins, while the second man said that he had only done lots of small sins.

Imam Ja'far as-Sadiq (A) told the men that they should bring him stones, one for each sin they had committed, but the man who had committed the two big sins had to bring two enormous rocks, while the other had to bring pebbles.

After a while, the two men returned to the Imam (A). The man who had done the big sins was very tired from carrying the large rocks, whereas the other one was fine.

Imam (A) then told them both to put the stones back in the exact place they had found them.

The man who had done the big sins found it very tiring and difficult, but finally managed to put the two rocks in their place.

The man who had done the small sins had picked up so many pebbles from everywhere that he had no idea where the exact place of each one was and so could not put them back.

✓ **CHECKPOINT:** What is the moral of the story?

Prophet Muhammad (S) has said:

Do not look at how small the sin is, but rather look at *who* you have the audacity to disobey and rebel against.

(Bihar ul-Anwar, Vol. 74, P. 170)

## Effects of Sins

Sins have effects in this life and in the next. Some of the effects of sins are:

1. **Displeasure of Allah.** A sin is very serious. It is not as if you are disobeying just anyone, but you are disobeying the Creator who gave you your existence. If we continue to disobey Him, we will have great shame when we return to Him after our death.

1. **Hardening of the heart.** When a person always commits sins and does not ask for forgiveness, his heart slowly hardens, and he may reach a stage where he does not feel any shame in disobeying Allah. Imam as-Sadiq (A) says, “Everyone is born with a pure heart. When he commits a sin, a black spot is formed on his heart. If he seeks forgiveness, the spot is erased. But if he does not seek forgiveness, and continues to sin, the black spot becomes bigger and bigger, finally covering the whole heart.”

2. **Erasing of good deeds.** When a person does many good deeds but also commits many sins, the good deeds can be wiped out because of the sins.

There was a Muslim lady who would perform many Mustahab actions. She used to fast during the day and pray into the wee hours of the night. However, unfortunately, she had very bad akhlaq and a sharp tongue that she would use to bother and hurt everyone around her. One day, someone praised this lady to the Holy Prophet (S) and mentioned how she does so many Mustahab actions but has bad akhlaq. The Prophet (S) replied, “There is no goodness in her worship. Because of her bad akhlaq, she will be punished with the people of the fire.”

So, as you can see, if we want our good deeds to be accepted, we must stay away from sins. According to the Holy Prophet (S), when a person does a good deed, he gets a reward for it. Sometimes the reward is there in Janna waiting for him. However, when he commits a sin, it is as if he sends a fire to destroy all his rewards in Heaven. Many of our good deeds may be erased without our realizing it, just because we did not stay away from sins.

### **Some Common Sins**

Let’s review some of the many sins that we may commit every day. Some of them are:

1. **Lying** Lying is a major sin. Imam Ali (A) says, “Speak the truth, because Allah is with the Truthful. Keep away from falsehood because it destroys the faith. A truthful person is on the path of success and salvation, while a liar is on the brink of disgrace and disaster.”

2. **Backbiting** To talk about others behind their backs has become very common in society. Many people cannot prevent themselves from backbiting when they sit with others, but backbiting is also a major sin, and Allah forbids it because it ruins good relationships among our brothers and sisters. Allah says in the Quran (Surah Al-Hujurat, Verse 12), “Do not spy nor let some of you backbite others. Does one of you like to eat the dead flesh of your brother?”

3. **Disobedience to Parents.** Parents do a lot for their children. They bring them up from the time the child is born, and look after the child until he or she becomes strong and independent. All this is done with great love and affection. Most parents wish only good for their children. So, when parents treat their children with such care, it is not right for children to be disobedient to their parents.

independent. All this is done with great love and affection. Most parents wish only good for their children. So, when parents treat their children with such care, it is not right for children to be disobedient to their parents.

Allah says in the Quran :

“Your Lord has ordered that you should worship only Him, and be good to your parents. If either or both of them reach old age with you, do not say ‘ugh to them, nor speak badly to them. Speak to them in a nice manner” (Surah Bani Isra’eel, Verse 23), “

We know that sins have bad effects on us. We should try to always keep them in mind and stay away from them. We should never forget that Allah is always watching us, and that He cares for us and wants the best for us. If we keep thinking about Allah throughout the day, surely we will commit less and less sins. So, from now on, let us try to keep away from sins, especially the three sins we learnt today.

## Sins and Their Effects

True or False: Circle either "T" for True or "F" for False.

1. We shouldn't sin because our teachers are always watching us.

T          F

2. We shouldn't sin because Allah loves us so much.

T          F

3. Allah is watchful over all things.

T          F

4. If everyone is committing a small sin (such as being disrespectful to a speaker in the Masjid by chatting while he is talking) then it is all right to do the same.

T          F

Short Answer Questions: Answer the following questions in complete sentences

1. Name two effects of sins

2. How can we stop ourselves from committing sins?

# CHAPTER 15: TAQWA (التقوى)

## Definition of Taqwa

At-Taqwa (التقوى) is the pure state and strength of the human soul that protects us from what pulls us towards sins.

Imam Ali (A) in Sermon 112 says:

“The Taqwa of Allah protects the friends of Allah and keeps them from crossing the lines of haraam.”

This safeguarding or protection is possible in two ways:

1. Keeping ourselves at a safe distance from the environment of sin (just like the effort to stay healthy and hence away from the atmosphere of illness and germs.)
2. Strengthening our heart and will power to create a spiritual or moral strength that gives us spiritual and moral protection. This way, when we happen to be in an environment that tempts us to sin, this strength will act like a vaccination that will protect us from the disease of sins.

Even though keeping ourselves away from sins is the best option, it is not always possible, so ideally, we want to develop this second type of Taqwa.

Imagine a person is wearing a silk outfit, as smooth as cream and delicate as

feathers. As they walk, they reach a desert land full of thorns, spikes, and cacti. This person is very scared to walk through this land, but this is the only path to the other side. The thought of walking through this and their delicate silk outfit getting caught on one of these thorns makes this person very afraid of taking this journey. So, they do what everyone else would do. They carefully pick up their dress and move it close to them as they walk through the desert. Every once in a while, a thorn would get caught on the dress, but they gently remove it so that it does not unravel. Some of the great scholars and ulema have described something similar to this state as taqwa. A person with taqwa is careful as they walk through the world of sins. Every once in a while, a sin will tempt them, but very carefully and quickly, they turn back to Allah, asking for forgiveness, and continue their path to Jannah with even more care.

In the Holy Quran, Allah compares taqwa to clothes:

“But the clothing of righteousness - that is best” (7:26)

Just like clothes protect the human body from dirt, cold, and heat, taqwa is the clothing of the soul, which protects it from the diseases of the soul.

## Benefits of Taqwa

### 1. Insight (Basira بصيرة)

Allah says in the Holy Quran:

“O you who have believed, if you are careful of your duty to Allah, He will grant you a Furqan [the ability to tell what is right and wrong].” (8:29)

“And whoever is careful of his duty to Allah, He will make for him a way out And will provide sustenance for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him.” (65:2-3)

There are times when our path to perfection will become difficult and confusing. However, if a person can tell what is good or bad, right or wrong, friend or foe, and useful or harmful, the confusion goes away.

The confusion usually stems from our deep attachment to things in this world. This intense love and attachment becomes so strong that our knowledge of being able to determine what is good or bad becomes foggy, and without thinking, we lean towards that which we love. In reality, though, we should lean towards that which is right.

We understand from the Holy Quran that only the light of Taqwa can remove this

confusion, so that we can easily recognize the real situation and see everything very clearly.

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

“And be God-wary, and Allah will teach you.” (2:282)

### 2. Perfection and Wisdom (Hikmah الحكمة)

As we see the path more clearly through our basira and act upon the truth, we develop a quality called wisdom (hikmah حكمة).

Wisdom is putting into action what we know. For us to be successful Muslims, we need both basira and hikmah. If I enjoy being a couch potato and watching TV for hours, but I know that this is wrong, my love for these TV shows distracts me and prevents me from being productive. When I develop Taqwa, though, my knowledge and distinction of what is right and wrong becomes so strong that it outweighs my love for watching TV. This is the first step.

The second step is when my wisdom helps me to put this knowledge into action. Sometimes, I know that I should not be watching these shows that have a negative effect on my soul, but I have no motivation to be productive. Hikmah will allow me to get off the couch and be

## Taqwa

1. Define Taqwa in your own words.
2. How can we develop Taqwa?
3. What are the two benefits of Taqwa? Be specific.
4. Give an example of how basira and hikmah can prevent you from committing a sin. Be specific.



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