CLASS 10
Student Manual
بسم الله الرحمن الرحيم
HUSAINI ISLAMIC CENTRE ADDRESS

Wood Lane
Stanmore, HA7 4LQ

TIMINGS
10:00am – 1:30pm
Nurturing a community of students that exhibits the features of Ahlul-Bayt (AS)
## TABLE OF CONTENTS

1. Welcome Message ........................................................................................................... PG VI
2. Academic Year Calendar ................................................................................................ PG VII
3. Staff Roles & Responsibilities ....................................................................................... PG VIII
4. Madressa Procedures ....................................................................................................... PG IX
5. My Teachers & Timetable ............................................................................................... PG X
6. Personal Akhlaq ............................................................................................................... PG XI
7. Classroom Akhlaq ........................................................................................................... PG XII
8. Akhlaq Around the Madressa ....................................................................................... PG XIII
9. Managing Behaviour ...................................................................................................... PG XIV
10. Useful Resources .......................................................................................................... PG XV
11. Before you start your Lesson ....................................................................................... PG XVI
12. Homework ..................................................................................................................... PG XVII
13. Leaving Early Record Form ........................................................................................ PG XXIII
14. Key Features of This Book ........................................................................................ PG XXV
15. Arabic Transliteration ................................................................................................ PG XXVI
16. Madressa Syllabus ....................................................................................................... PG 1
Dear Students....

I would like to warmly welcome you all to the 2016 academic year.

I hope that during the course of this year, each of you will increase in your knowledge and understanding of our wonderful religion, and also enjoy your time both inside and outside the classroom with your teachers and friends.

Your new Student Manual is a tool primarily for you, but also beneficial to your parents and teachers. I hope you will take great initiative in utilising your new Manual in a similar way which you would also do at school.

The Madressa is committed to ensuring that you succeed and achieve the very best during your time with us. Your teachers and all the Madressa staff are here to ensure that each and every one of you has the opportunity to fulfil your potential and realise the enormous talent that each one of you possesses.

The Madressa thrives on the participation of our students, and progresses when individuals within the Madressa obtain outstanding results and great achievements.

The ultimate responsibility to achieve this success rests with each of you. You will each determine your own path and development through your engagement and participation in class, your research and academic pursuit outside of class, and through your willingness to learn and gain knowledge from your teachers, friends and most importantly, your parents.

I pray that the year ahead is both spiritually fulfilling and intellectually fruitful for all and remember to keep us all in your prayers.

Sajjad Govani
Principal

Shia Ithna’asheri Madressa,
London, United Kingdom—January 2016
<table>
<thead>
<tr>
<th>DATE</th>
<th>WEEK #</th>
<th>EVENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>03-Jan-16</td>
<td>Closed</td>
<td>Christmas Holidays</td>
</tr>
<tr>
<td>10-Jan-16</td>
<td>N/A</td>
<td>Staff Inset Day</td>
</tr>
<tr>
<td>17-Jan-16</td>
<td>T1</td>
<td>Term 1 Begins</td>
</tr>
<tr>
<td>24-Jan-16</td>
<td>T2</td>
<td></td>
</tr>
<tr>
<td>31-Jan-16</td>
<td>T3</td>
<td></td>
</tr>
<tr>
<td>07-Feb-16</td>
<td>T4</td>
<td></td>
</tr>
<tr>
<td>14-Feb-16</td>
<td>T5</td>
<td></td>
</tr>
<tr>
<td>21-Feb-16</td>
<td>T6</td>
<td></td>
</tr>
<tr>
<td>28-Feb-16</td>
<td>T7</td>
<td></td>
</tr>
<tr>
<td>06-Mar-16</td>
<td>T8</td>
<td></td>
</tr>
<tr>
<td>13-Mar-16</td>
<td>Closed</td>
<td>Shahadat Bibi Fatema (as)</td>
</tr>
<tr>
<td>20-Mar-16</td>
<td>T9</td>
<td></td>
</tr>
<tr>
<td>27-Mar-16</td>
<td>Closed</td>
<td>BST Begins</td>
</tr>
<tr>
<td>03-Apr-16</td>
<td>Closed</td>
<td>Easter Holidays</td>
</tr>
<tr>
<td>10-Apr-16</td>
<td>Closed</td>
<td>Staff Inset Day</td>
</tr>
<tr>
<td>17-Apr-16</td>
<td>T10</td>
<td>Term 2 Begins</td>
</tr>
<tr>
<td>24-Apr-16</td>
<td>T11</td>
<td></td>
</tr>
<tr>
<td>01-May-16</td>
<td>T12</td>
<td></td>
</tr>
<tr>
<td>08-May-16</td>
<td>T13</td>
<td></td>
</tr>
<tr>
<td>15-May-16</td>
<td>T14</td>
<td></td>
</tr>
<tr>
<td>22-May-16</td>
<td>T15</td>
<td></td>
</tr>
<tr>
<td>29-May-16</td>
<td>Closed</td>
<td>Bank Holiday (30th May)</td>
</tr>
<tr>
<td>05-Jun-16</td>
<td>T16</td>
<td></td>
</tr>
<tr>
<td>12-Jun-16</td>
<td>Closed</td>
<td>Mahe Ramadhan</td>
</tr>
<tr>
<td>19-Jun-16</td>
<td>Closed</td>
<td>Mahe Ramadhan</td>
</tr>
<tr>
<td>26-Jun-16</td>
<td>Closed</td>
<td>Mahe Ramadhan</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATE</th>
<th>WEEK #</th>
<th>EVENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>03-Jul-16</td>
<td>Closed</td>
<td>Mahe Ramadhan</td>
</tr>
<tr>
<td>10-Jul-16</td>
<td>Closed</td>
<td></td>
</tr>
<tr>
<td>17-Jul-16</td>
<td>Closed</td>
<td>Summer Holidays</td>
</tr>
<tr>
<td>24-Jul-16</td>
<td>Closed</td>
<td>Summer Holidays</td>
</tr>
<tr>
<td>31-Jul-16</td>
<td>Closed</td>
<td>Summer Holidays</td>
</tr>
<tr>
<td>07-Aug-16</td>
<td>Closed</td>
<td>Summer Holidays</td>
</tr>
<tr>
<td>14-Aug-16</td>
<td>Closed</td>
<td>Summer Holidays</td>
</tr>
<tr>
<td>21-Aug-16</td>
<td>Closed</td>
<td>Summer Holidays</td>
</tr>
<tr>
<td>28-Aug-16</td>
<td>Closed</td>
<td>Summer Holidays</td>
</tr>
<tr>
<td>04-Sep-16</td>
<td>Closed</td>
<td>Staff Inset Day</td>
</tr>
<tr>
<td>11-Sep-16</td>
<td>T17</td>
<td>Term 3 Begins</td>
</tr>
<tr>
<td>18-Sep-16</td>
<td>T18</td>
<td></td>
</tr>
<tr>
<td>25-Sep-16</td>
<td>T19</td>
<td></td>
</tr>
<tr>
<td>02-Oct-16</td>
<td>T20</td>
<td></td>
</tr>
<tr>
<td>09-Oct-16</td>
<td>Closed</td>
<td>Muharram 1438</td>
</tr>
<tr>
<td>16-Oct-16</td>
<td>T21</td>
<td></td>
</tr>
<tr>
<td>23-Oct-16</td>
<td>T22</td>
<td></td>
</tr>
<tr>
<td>30-Oct-16</td>
<td>T23</td>
<td>BST Ends</td>
</tr>
<tr>
<td>06-Nov-16</td>
<td>T24</td>
<td></td>
</tr>
<tr>
<td>13-Nov-16</td>
<td>Closed</td>
<td>Ashra-e-Zainabiyya</td>
</tr>
<tr>
<td>20-Nov-16</td>
<td>Closed</td>
<td>Ashra-e-Zainabiyya</td>
</tr>
<tr>
<td>27-Nov-16</td>
<td>T25</td>
<td></td>
</tr>
<tr>
<td>04-Dec-16</td>
<td>T26</td>
<td></td>
</tr>
<tr>
<td>11-Dec-16</td>
<td>T27</td>
<td></td>
</tr>
<tr>
<td>18-Dec-16</td>
<td>T28</td>
<td></td>
</tr>
<tr>
<td>25-Dec-16</td>
<td>Closed</td>
<td>Christmas Holidays</td>
</tr>
</tbody>
</table>
If you need to call home, or need first aid assistance, or you just need to talk to someone, speak to your teacher, or come to the Madressa office in the annexe building on the ground floor and we will be happy to help!

**ADMINISTRATION TEAM**

**PRINCIPAL**  
Sajjad Govani  
**VICE-PRINCIPAL**  
Hasnain Merali  
**SECRETARY**  
Maisam Jaffer  
**ADMINISTRATOR**  
Fatima Hirji  
**TREASURER**  
Aqeel Merchant  
**EDUCATION MANAGER**  
Mohamed Zamin Alidina  
1-4  
Shenaz Dhalla  
5-10 GENTS  
Fazalabbas Fazal  
5-10 LADIES  
Fatim Panjwani  
5-10 ASSISTANT LADIES  
Nishaat Bhimani

**HEADS OF DEPARTMENT (CLASSES 1-4)**

- **CLASSES 1-2**  
  Farahnaaz Ebrahim  
- **ASSISTANT 1-2**  
  Shama Govani  
- **QUR’AN**  
  Atia Kazmi  
- **LEARNING SUPPORT**  
  Azra Hassanali  
- **CLASSES 3-4**  
  Naznin Gulamhusein  
- **ASSISTANT 3-4**  
  Maasuma Jagani  
- **ASSISTANT QUR’AN**  
  Naushina Kermali

**HEADS OF DEPARTMENT (CLASSES 5-10)**

- **GENTS**  
  Shiraz Jiwa  
  Aamir Jiwa  
  Raza Kirmani  
  Murtaza Kanani  
  Shams Kermalli  
- **LADIES**  
  Farzana Kirmani  
  Sayeda Alidina  
  Fatim Ladak & Zeeshan Merchant  
  Zeenat Datoo  
  Ruby Sowah

**HIGHER EDUCATION (CLASSES 11-12)**

Mukhtar Karim

**CHILD PROTECTION OFFICERS (DESIGNATED)**

For serious and confidential concerns as well as queries relating to safeguarding, please contact the below:

- **MADRESSA**  
  Mumtaz Jivraj  
  Shenaz Dhalla  
- **HUJJAT**  
  Farzana Karawalli  
  Aquila Rajwani

FOR QUERIES, PLEASE CONTACT ADMIN@MADRESSA.NET
MADRESSA PROCEDURES

WHAT TO DO IN CASE YOU ARE LATE:
If you will be more than 10 minutes late in the morning, your parent / guardian must call the Madressa office on 020 8420 7929.

WHAT TO DO IF YOU ARE GOING TO BE ABSENT:
If you are going to be absent, the Madressa office must be informed in writing via email (admin@madressa.net) or our website (www.madressa.net).

WHAT TO DO IF YOU ARE LEAVING MADRESSA EARLY:
You must have a written and signed note from your parent / guardian on the ‘Leaving Early Record Form’ (see later). This note will need to be shown to the class teacher who will then allow you to leave early.

WHAT TO DO IF YOU FEEL UNWELL DURING MADRESSA:
Girls: Ask your teacher’s permission to be excused and proceed to the ladies administration area at the bottom of the central stair case and speak to a member of staff who will be able to assist further.
Boys: Ask your teacher’s permission to be excused and proceed to the Madressa office in the annexe building and speak to a member of staff who will be able to assist further.

WHAT TO DO IF YOU ARE UNABLE TO SIT AN ASSESSMENT OR COMPLETE AN ASSIGNMENT:
As soon as you are aware that you may not be able to sit a test or complete an assignment, your parent / guardian must inform the Madressa office immediately via email (admin@madressa.net) or provide a written note to the class teacher.

WHAT TO DO IN CASE OF AN EMERGENCY AND THE FIRE ALARM IS HEARD:
- Follow your teacher’s instructions and respond when called
- Leave all personal belongings (including shoes) and exit your classroom quietly and quickly in an orderly fashion
- Meeting Points:
  - Classes 5+ Girls: Ladies Car Park
  - Classes 5+ Boys: Main Car Park
MY TEACHERS

Use this page to write your teacher details in case you need to contact them.

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>MY TEACHER IS</th>
</tr>
</thead>
<tbody>
<tr>
<td>AKHLAQ</td>
<td></td>
</tr>
<tr>
<td>Contact Number / Email:</td>
<td></td>
</tr>
<tr>
<td>FIQH / AQA’ID</td>
<td></td>
</tr>
<tr>
<td>Contact Number / Email:</td>
<td></td>
</tr>
<tr>
<td>TARIKH</td>
<td></td>
</tr>
<tr>
<td>Contact Number / Email:</td>
<td></td>
</tr>
<tr>
<td>QUR’AN</td>
<td></td>
</tr>
<tr>
<td>Contact Number / Email:</td>
<td></td>
</tr>
</tbody>
</table>

MY TIMETABLE

<table>
<thead>
<tr>
<th>BOYS</th>
<th>STANMORE: CLASSES 5-10</th>
</tr>
</thead>
<tbody>
<tr>
<td>W</td>
<td>QURA’N</td>
</tr>
<tr>
<td>S</td>
<td>QURA’N</td>
</tr>
<tr>
<td></td>
<td>BREAK</td>
</tr>
<tr>
<td></td>
<td>MORALS, ETHICS &amp; HISTORY</td>
</tr>
<tr>
<td></td>
<td>SALAAT</td>
</tr>
<tr>
<td></td>
<td>BELIEFS &amp; ACTIONS</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GIRLS</th>
<th>STANMORE: CLASSES 5-10</th>
</tr>
</thead>
<tbody>
<tr>
<td>W</td>
<td>QURA’N</td>
</tr>
<tr>
<td>S</td>
<td>QURA’N</td>
</tr>
<tr>
<td></td>
<td>BREAK</td>
</tr>
<tr>
<td></td>
<td>MORALS, ETHICS &amp; HISTORY</td>
</tr>
<tr>
<td></td>
<td>SALAAT</td>
</tr>
<tr>
<td></td>
<td>BELIEFS &amp; ACTIONS</td>
</tr>
</tbody>
</table>

W = Winter timetable (January—March & November—December)
“Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.” [4:85]

At the Madressa we expect all our students to have the best Akhlaq! Remember you are always responsible for your own Akhlaq!

In accordance with the above, students are expected to display the following Akhlaq in all classes and all situations:

- Always be your best and do your best
- Treat all others and their property with courtesy & respect
- Listen to your teacher and to your classroom colleagues when they are speaking
- Follow all the instructions given by your teacher
- Make sure you bring all appropriate materials to class
- Be on time for all lessons and activities

The above etiquettes are aimed to establish a fair and equal classroom environment where everyone can participate without any fears.
“Treat others similar to the way you would like for them to treat you”
[Imam Hasan (as): Bihar al-Anwar]

- Each week you are expected to bring: your manual; pens; pencils; rulers and erasers
- An Islamic dress code should be observed by all [see below]
- Food, drink, chewing gum etc are only to be consumed during break time.
- Classrooms must be left as clean as they were at the beginning of the day
- Valuable items (mobile phones, iPods etc) are to be kept switched off and stored at the bottom of your bag. All items are brought in at your own risk.

Confiscated items can only be collected by parents/guardians from the Madressa office.

The Madressa fully expects all its students to ensure that these rules are observed at all times and in all situations.

What is the Islamic dress code for the Madressa?

Girls: Loose abaya, head scarf covering the neck part with no make up or nail varnish and minimal or discrete jewellery.

Boys: No shorts, jewellery (i.e. Earrings) or hats (aside from Muslim prayer hats) / hoods.
“There is no personal merit more useful than good manners”
[Imam Ali (as): Bihar al-Anwar]

UNACCEPTABLE AKHLAQ IS AS FOLLOWS:
- Running in corridors or between classrooms
- Stealing
- Shouting
- Swearing
- Bullying [see below]
- Smoking
- Possessing an offensive weapon
- Damaging property
- Selling goods
- Possessing, distributing or using illegal drugs

WHAT IS BULLYING?
Bullying is UNACCEPTABLE

Bullying is ANY ACTION that which HURTS or THREATENS another person physically, mentally or emotionally

Bullying is being UNFRIENDLY, EXCLUDING PEOPLE or TEASING

Bullying is PUSHING, HITTING, NAME CALLING or SPREADING RUMOURS

Bullying is MISUSING THE INTERNET, EMAILS, SMS, MEDIA MESSAGING, SOCIAL MEDIA or any other electronic interface

WHAT TO DO IF YOU ARE OR YOU KNOW SOMEONE WHO IS BEING BULLIED:
You must always speak to an adult – either a teacher, parent or member of the Madressa administration, who will be willing to help.

Know that any bullying incident is treated in the strictest of confidence and will be dealt with both quickly and appropriately.
Pilot Behaviour Policy Management for 2016

In order to reward good akhlaq and manage negative behaviour effectively, the following system has been proposed on a Madressa wide basis for staff to utilise and provide feedback:

**Good Akhlaq:**
Positive akhlaq will earn **green cards** for actions such as:
- Demonstrating helpful behaviour – helping peers, carrying bags, helping with furniture, sharing etc
- Actively participating in lesson – putting hands up, answering questions correctly
- Demonstrating supportive behaviour towards peers, e.g. encouraging participation
- Exceptional piece of work
- 100% attendance and punctuality
- Taking an initiative: e.g. clearing up rubbish that doesn’t belong to them

**Negative Behaviour:**
Negative behaviour will result in either a yellow or red card issued by a teacher. When a teacher has given a clear instruction for a student to stop an unacceptable behaviour twice, and the student continues their inappropriate behaviour, a **yellow card** may be issued:
- Talking while others are talking (teacher or students) during lesson
- Not paying attention in class
- Chewing gum
- Being disrespectful to others (teacher or student)/ calling out/ answering back Late to class/ lesson
- Throwing objects around
- Leaving mess at the end of a lesson
- Misusing Madressa property (e.g. writing on tables)
- Inappropriate clothing - nail varnish or shorts above the knee for boys
- Insolent behaviour/attitude

**Red cards** can be issued for any of the following:
- Repeat of any yellow card offence.
- Bullying
- Swearing
- Fighting
- Unauthorised use of phone in class - Teachers to confiscate phones and hand to the Madressa office. Confiscated phones can only be given to parents of student.
- Intentionally missing a lesson or salaat (Bunking)
- Inappropriate language towards any member of Madressa

**Procedure:** (The first 3 points below are in relation to offences in one day)
- **1st offence:** Yellow Card—Mark on sheet behind register
- **2nd offence:** Red Card—Mark on sheet behind register & Admin will inform parents through the parent portal
- **3rd offence:** Student sent to office and parents will be called in the same day if possible
- **2 red cards in one term:** Possible suspension for the remainder of the term
S I Madressa | www.madressa.net
Have you visited your Madressa website? It is still being update but will soon contain lots of great videos including movies about Prophet Sulayman (as), Prophet Yusuf (as) and Bibi Maryam (as). Make sure you visit www.madressa.net! Did you know that on the Madressa website, in the Creative Resources section there are lots of games and puzzles for you to play and enjoy at home with your parents, brothers & sisters, other relatives or friends. Make sure you check these, it’s great fun for the holidays!

Quran Explorer | www.quranexplorer.com
Isn’t the Holy Qur’an wonderfully peaceful to listen to? Well you can enjoy listening to the Qur’an online along with the English translation by going to the following website www.quranexplorer.com. There are also many different reciters to choose from like Mishari Rashid Al-Afasy, Abdul Basit, Saad al-Ghamdhi and many many others!

The Official Website of Syed Ali al-Sistani | www.sistani.org
Our Marja’, Syed Ali al-Sistani (may Allah [swt] prolong his life) has his own website which contains both Islamic Laws (book of Fiqh rules) and a Question and Answer section. Visit his website at www.sistani.org.

Al-Islam AhlulBayt Digital Islamic Library Project | www.al-islam.org
Have you ever thought that you just don’t know enough about your religion? Well there is a massive resource bank which holds lots of information about Islam and also contains audio / video lectures. Visit www.al-islam.org and learn about Islam to your hearts content

Who is Hussain? | www.whoishussain.org
Do you really know Imam Hussain [A]? Do you know why Imam (as) took a stand about Yazid (LA)? Why are we still crying for Imam Hussain (as) today more than 1400 years after his martyrdom and why is it so important that we remember him every single year? Well, you can find the answer to all these questions and more here at www.whoishussain.org
“He who travels in the search of knowledge, to him God shows the way of Paradise.”
Holy Prophet Muhammad (SAW)

Remember that it is every Muslim’s duty to gain knowledge and learn as much as you can!

Knowledge is what we learn and then apply in our life every day. You can learn new things at home from your parents, at the Mosque, in Madressa, at school, and many other places.

We will concentrate on learning in Madressa. There are some important things you must do when you are intending on learning something:

1. Say Bismillahir Rahmaanir Raheem before you start your lesson
   بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ
   In the name of Allah, the Most Kind, the Most Merciful

2. Sit up straight in your chair and prepared for the lesson
3. Don’t talk while the teacher is talking
4. Listen to the teacher and your classmates carefully

Always remember to start with the following Du’a:

پِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful

ربِّ زِدْنِي عِلْمًا وَرُزْقًا فَاهْمًا

O Lord, Increase my Knowledge, And Increase my Understanding
This is a space for you to write down your homework that is given by your class teacher. It is important that you make a note of all the details which your teacher provides so that you can complete the work at home in your own time.

If you have any queries when you are completing your homework, please contact either your teacher or you can email the Madressa (admin@madressa.net) and we can forward your email to your class teacher.

| SUBJECT: _______________________________ |
| DATE: RECEIVED: Sunday _____ - ____ - _________ (DD - MM - YYYY) |
| DATE: DUE: Sunday _____ - ____ - _________ (DD - MM - YYYY) |
| DETAILS: | | | |
| | | | |
| | | | |
| | | | |
| | | | |

| SUBJECT: _______________________________ |
| DATE: RECEIVED: Sunday _____ - ____ - _________ (DD - MM - YYYY) |
| DATE: DUE: Sunday _____ - ____ - _________ (DD - MM - YYYY) |
| DETAILS: | | | |
| | | | |
| | | | |
| | | | |
| | | | |

| SUBJECT: _______________________________ |
| DATE: RECEIVED: Sunday _____ - ____ - _________ (DD - MM - YYYY) |
| DATE: DUE: Sunday _____ - ____ - _________ (DD - MM - YYYY) |
| DETAILS: | | | |
| | | | |
| | | | |
| | | | |
| | | | |

INTRODUCTION
This is a space for you to write down your homework that is given by your class teacher. It is important that you make a note of all the details which your teacher provides so that you can complete the work at home in your own time.

If you have any queries when you are completing your homework, please contact either your teacher or you can email the Madressa (admin@madressa.net) and we can forward your email to your class teacher.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
This is a space for you to write down your homework that is given by your class teacher. It is important that you make a note of all the details which your teacher provides so that you can complete the work at home in your own time.

If you have any queries when you are completing your homework, please contact either your teacher or you can email the Madressa (admin@madressa.net) and we can forward your email to your class teacher.

<table>
<thead>
<tr>
<th>SUBJECT: _______________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUBJECT: _______________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUBJECT: _______________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________</td>
</tr>
</tbody>
</table>
This is a space for you to write down your homework that is given by your class teacher. It is important that you make a note of all the details which your teacher provides so that you can complete the work at home in your own time.

If you have any queries when you are completing your homework, please contact either your teacher or you can email the Madressa (admin@madressa.net) and we can forward your email to your class teacher.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
<tr>
<td></td>
<td>____________________________________________________________________________________________</td>
<td></td>
</tr>
</tbody>
</table>
This is a space for you to write down your homework that is given by your class teacher. It is important that you make a note of all the details which your teacher provides so that you can complete the work at home in your own time.

If you have any queries when you are completing your homework, please contact either your teacher or you can email the Madressa (admin@madressa.net) and we can forward your email to your class teacher.

<table>
<thead>
<tr>
<th>SUBJECT:</th>
<th>_________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DATE: RECEIVED: <strong>Sunday _____ - _____ - ________</strong> (DD-MM-YYYY)</td>
<td>DATE: DUE: <strong>Sunday _____ - _____ - ________</strong> (DD-MM-YYYY)</td>
</tr>
<tr>
<td>DETAILS:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUBJECT:</th>
<th>_________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DATE: RECEIVED: <strong>Sunday _____ - _____ - ________</strong> (DD-MM-YYYY)</td>
<td>DATE: DUE: <strong>Sunday _____ - _____ - ________</strong> (DD-MM-YYYY)</td>
</tr>
<tr>
<td>DETAILS:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUBJECT:</th>
<th>_________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DATE: RECEIVED: <strong>Sunday _____ - _____ - ________</strong> (DD-MM-YYYY)</td>
<td>DATE: DUE: <strong>Sunday _____ - _____ - ________</strong> (DD-MM-YYYY)</td>
</tr>
<tr>
<td>DETAILS:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
This is a space for you to write down your homework that is given by your class teacher. It is important that you make a note of all the details which your teacher provides so that you can complete the work at home in your own time.

If you have any queries when you are completing your homework, please contact either your teacher or you can email the Madressa (admin@madressa.net) and we can forward your email to your class teacher.

<table>
<thead>
<tr>
<th>SUBJECT: _______________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUBJECT: _______________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUBJECT: _______________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>DETAILS:</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
<tr>
<td>____________________________________________________________________________________________</td>
</tr>
</tbody>
</table>
LEAVING EARLY RECORD FORM

This is a space for your parents to write down if you will be leaving Madressa early (i.e. before 1.30pm). The note must be signed and dated by your parents and then when you want to leave you must show this note to:
Both your class teacher and a member of the Madressa staff either in the Ladies Administration area or in the Madressa office in the Annexe.

DATE: Sunday _____ - _____ - ________ ( DD - MM - YYYY )
MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT: ______ : ______ AM / PM ( CIRCLE RELEVANT)
REASON: __________________________________________________________
___________________________________________________________
___________________________________________________________
PARENT SIGNATURE: ____________________________________________
STAFF MEMBER SIGNATURE ______________________________________

DATE: Sunday _____ - _____ - ________ ( DD - MM - YYYY )
MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT: ______ : ______ AM / PM ( CIRCLE RELEVANT)
REASON: __________________________________________________________
___________________________________________________________
___________________________________________________________
PARENT SIGNATURE: ____________________________________________
STAFF MEMBER SIGNATURE ______________________________________

DATE: Sunday _____ - _____ - ________ ( DD - MM - YYYY )
MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT: ______ : ______ AM / PM ( CIRCLE RELEVANT)
REASON: __________________________________________________________
___________________________________________________________
___________________________________________________________
PARENT SIGNATURE: ____________________________________________
STAFF MEMBER SIGNATURE ______________________________________

DATE: Sunday _____ - _____ - ________ ( DD - MM - YYYY )
MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT: ______ : ______ AM / PM ( CIRCLE RELEVANT)
REASON: __________________________________________________________
___________________________________________________________
___________________________________________________________
PARENT SIGNATURE: ____________________________________________
STAFF MEMBER SIGNATURE ______________________________________
This is a space for your parents to write down if you will be leaving Madressa early (i.e. before 1.30pm). The note must be signed and dated by your parents and then when you want to leave you must show this note to: Both your class teacher and a member of the Madressa staff either in the Ladies Administration area or in the Madressa office in the Annexe.

<table>
<thead>
<tr>
<th>DATE:</th>
<th>Sunday ____ - _____ - _______ [DD - MM - YYYY]</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT:</td>
<td>______ : ______ AM / PM [CIRCLE RELEVANT]</td>
</tr>
<tr>
<td>REASON:</td>
<td></td>
</tr>
<tr>
<td>PARENT SIGNATURE:</td>
<td></td>
</tr>
<tr>
<td>STAFF MEMBER SIGNATURE</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATE:</th>
<th>Sunday ____ - _____ - _______ [DD - MM - YYYY]</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT:</td>
<td>______ : ______ AM / PM [CIRCLE RELEVANT]</td>
</tr>
<tr>
<td>REASON:</td>
<td></td>
</tr>
<tr>
<td>PARENT SIGNATURE:</td>
<td></td>
</tr>
<tr>
<td>STAFF MEMBER SIGNATURE</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATE:</th>
<th>Sunday ____ - _____ - _______ [DD - MM - YYYY]</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT:</td>
<td>______ : ______ AM / PM [CIRCLE RELEVANT]</td>
</tr>
<tr>
<td>REASON:</td>
<td></td>
</tr>
<tr>
<td>PARENT SIGNATURE:</td>
<td></td>
</tr>
<tr>
<td>STAFF MEMBER SIGNATURE</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATE:</th>
<th>Sunday ____ - _____ - _______ [DD - MM - YYYY]</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT:</td>
<td>______ : ______ AM / PM [CIRCLE RELEVANT]</td>
</tr>
<tr>
<td>REASON:</td>
<td></td>
</tr>
<tr>
<td>PARENT SIGNATURE:</td>
<td></td>
</tr>
<tr>
<td>STAFF MEMBER SIGNATURE</td>
<td></td>
</tr>
</tbody>
</table>
The Madressa Syllabus has been divided by four key subjects, each colour coded for ease of reference:

‘AQÄ’ID
FIQH
AKHLÄQ
TÄRÄKH

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

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

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

Qur’anic Verse
Hadith

You will find these boxes laid out similarly to as they are here. Learning Objectives and Activity will always appear on the first page of the lesson whereas the ‘Did You Know?’, ‘Key Points’ and ‘In Summary’ boxes will always appear on the last page of the lesson.

This box contains interesting facts related to the lesson.

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

This box contains questions which enable the student work out how much of the lesson they have understood, and what areas need revision.
### Letters of the Alphabet

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
<th>Alone</th>
<th>Romanization</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>ﺎ ﺎ ﺎ</td>
<td>ا</td>
<td>ا</td>
<td>omit (see Note 1)</td>
</tr>
<tr>
<td>ﺏ</td>
<td>ﺐ ﺒ ﺑ</td>
<td>ﺏ</td>
<td>ﺏ</td>
<td>b</td>
</tr>
<tr>
<td>ﺖ</td>
<td>ﺖ ﺖ</td>
<td>ﺖ</td>
<td>ﺖ</td>
<td>t</td>
</tr>
<tr>
<td>ﺜ</td>
<td>ﺜ ﺜ</td>
<td>ﺜ</td>
<td>ﺜ</td>
<td>th</td>
</tr>
<tr>
<td>ﺝ</td>
<td>ﺝ ﺝ</td>
<td>ﺝ</td>
<td>ﺝ</td>
<td>j</td>
</tr>
<tr>
<td>ﺛ</td>
<td>ﺛ ﺛ</td>
<td>ﺛ</td>
<td>ﺛ</td>
<td>ḥ</td>
</tr>
<tr>
<td>ﺜ</td>
<td>ﺜ ﺜ</td>
<td>ﺜ</td>
<td>ﺜ</td>
<td>kh</td>
</tr>
<tr>
<td>ﺩ</td>
<td>ﺩ ﺩ</td>
<td>ﺩ</td>
<td>ﺩ</td>
<td>d</td>
</tr>
<tr>
<td>ﺔ</td>
<td>ﺔ ﺔ</td>
<td>ﺔ</td>
<td>ﺔ</td>
<td>dh</td>
</tr>
<tr>
<td>ﺮ</td>
<td>ﺮ ﺮ</td>
<td>ﺮ</td>
<td>ﺮ</td>
<td>r</td>
</tr>
<tr>
<td>ﺖ</td>
<td>ﺖ ﺖ</td>
<td>ﺖ</td>
<td>ﺖ</td>
<td>z</td>
</tr>
<tr>
<td>ﺱ</td>
<td>ﺱ ﺱ</td>
<td>ﺱ</td>
<td>ﺱ</td>
<td>s</td>
</tr>
<tr>
<td>ﺹ</td>
<td>ﺹ ﺹ</td>
<td>ﺹ</td>
<td>ﺹ</td>
<td>sh</td>
</tr>
<tr>
<td>ﺥ</td>
<td>ﺥ ﺥ</td>
<td>ﺥ</td>
<td>ﺥ</td>
<td>ṣ</td>
</tr>
<tr>
<td>ﺧ</td>
<td>ﺧ ﺧ</td>
<td>ﺧ</td>
<td>ﺧ</td>
<td>d</td>
</tr>
<tr>
<td>ﺥ</td>
<td>ﺥ ﺥ</td>
<td>ﺥ</td>
<td>ﺥ</td>
<td>ŏ</td>
</tr>
<tr>
<td>ﺦ</td>
<td>ﺦ ﺦ</td>
<td>ﺦ</td>
<td>ﺦ</td>
<td>z</td>
</tr>
<tr>
<td>ﺍ</td>
<td>ﺍ ﺍ</td>
<td>ﺍ</td>
<td>ﺍ</td>
<td>' (ayn)</td>
</tr>
<tr>
<td>ﺓ</td>
<td>ﺓ ﺓ</td>
<td>ﺓ</td>
<td>ﺓ</td>
<td>gh</td>
</tr>
<tr>
<td>ﺔ</td>
<td>ﺔ ﺔ</td>
<td>ﺔ</td>
<td>ﺔ</td>
<td>f (see Note 2)</td>
</tr>
<tr>
<td>ﺔ</td>
<td>ﺔ ﺔ</td>
<td>ﺔ</td>
<td>ﺔ</td>
<td>q (see Note 2)</td>
</tr>
<tr>
<td>ﺕ</td>
<td>ﺕ ﺕ</td>
<td>ﺕ</td>
<td>ﺕ</td>
<td>k</td>
</tr>
<tr>
<td>ﺕ</td>
<td>ﺕ ﺕ</td>
<td>ﺕ</td>
<td>ﺕ</td>
<td>l</td>
</tr>
<tr>
<td>ﺕ</td>
<td>ﺕ ﺕ</td>
<td>ﺕ</td>
<td>ﺕ</td>
<td>m</td>
</tr>
<tr>
<td>ﺕ</td>
<td>ﺕ ﺕ</td>
<td>ﺕ</td>
<td>ﺕ</td>
<td>n</td>
</tr>
<tr>
<td>ﺕ</td>
<td>ﺕ ﺕ</td>
<td>ﺕ</td>
<td>ﺕ</td>
<td>h (see Note 3)</td>
</tr>
<tr>
<td>ﺓ</td>
<td>ﺓ ﺓ</td>
<td>ﺓ</td>
<td>ﺓ</td>
<td>w</td>
</tr>
<tr>
<td>ﺓ</td>
<td>ﺓ ﺓ</td>
<td>ﺓ</td>
<td>ﺓ</td>
<td>y</td>
</tr>
</tbody>
</table>

### Vowels and Diphthongs

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺓ</td>
<td>a</td>
<td>ą (see Rule 5)</td>
<td>ā</td>
<td>ּ</td>
<td>ּ</td>
</tr>
<tr>
<td>ּ</td>
<td>u</td>
<td>ּ (see Rule 6(a))</td>
<td>ּ (ay)</td>
<td>aw</td>
<td>ּ</td>
</tr>
<tr>
<td>ּ</td>
<td>i</td>
<td>ּ</td>
<td>ּ</td>
<td>ay</td>
<td>ּ</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS

**TĀRĪKH (MORALS, ETHICS, AND HISTORY)**

| 1. | QĪṢĀṢ AL-ANBIYĀʾ - NABĪ ṬUṬ (A) | AKHLAQ LINK: CONTROLLING DESIRES | PG 50 |
| 2. | QĪṢĀṢ AL-ANBIYĀʾ - NABĪ MŪṢĀ (A) | AKHLAQ LINK: SĀBR—PATIENCE | PG 58 |
| 3. | RASŪL ALLĀH (S) - PART 1 | AKHLAQ LINK: THE MUSLIM UMMAH | PG 60 |
| 4. | RASŪL ALLĀH (S) - PART 2 | AKHLAQ LINK: ISLAM AND CULTURE | PG 65 |
| 5. | THE AʾIMMAH: IMĀM ʿALĪ (A) (PART 1) | AKHLAQ LINK: ENVY | PG 69 |
| 6. | THE AʾIMMAH: IMĀM ʿALĪ (A) (PART 2) | AKHLAQ LINK: ʿUJB AND RIYĀʾ | PG 74 |
| 7. | TĀRĪKH IN THE QURʾĀN | AKHLAQ LINK: THE QURʾĀN | PG 79 |
| 8. | THE ʿUMAYYADS | AKHLAQ LINK: SINVING & ITS EFFECTS | PG 83 |
| 9. | THE ʿABBĀSIDS | AKHLAQ LINK: ḤUQŪQ AL-NĀṢ | PG 87 |
| 10. | POST ʿABBĀSID ERA - PART 1 | | PG 100 |
| 11. | POST ʿABBĀSID ERA - PART 2 | | |
| 12. | POST ʿABBĀSID ERA - PART 3 | | |
| 13. | THE RETURN OF IMĀM AL-MAHDI (A) FROM GHAYBAH | | |
| 14. | GENDER INTERACTION | | |
| 15. | MARRIAGE IN ISLAM | | |

**FIQH (ISLAMIC LAWS)**

| 1. | MUSTAḤAB PRAYERS | | PG 30 |
| 2. | KHUMS | | PG 32 |
| 3. | ZAKĀT | | PG 34 |
| 4. | AHKĀM AL-MAYYIT (PART 1) | | PG 36 |
| 5. | AHKĀM AL-MAYYIT (PART 2) | | PG 38 |
| 6. | AHKĀM AL-MAYYIT (PART 3) | | PG 40 |
| 7. | INTOXICANTS | | PG 43 |
| 8. | HĀJJ | | PG 46 |

**ʿAQĀʾID (BELIEFS)**

| 1. | FORMAL ARGUMENTS FOR THE EXISTENCE OF GOD | | PG 4 |
| 2. | RELIGION & THE CHALLENGE OF ATHEISM | | PG 8 |
| 3. | THE NATURE OF RECOMPENSE & RETRIBUTION | | PG 13 |
| 4. | JAHANNAM: THE ABODE OF THE WRETCHED | | PG 17 |
| 5. | JANNĀH: THE ULTIMATE SUCCESS | | PG 23 |
What is ‘Aqā’id?

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

The Uṣūl al-Dīn comprise of 5 basic principles:

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

This Chapter Consists Of:

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

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

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

Why Study ‘Aqā’id?

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

Dear Lord,

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

Through the development of science and technology, scientists have been able to gather a lot of evidence and information about the beginning of the universe. They have used their findings to develop a theory known as the Big Bang Theory.

This theory explains that about 13.7 billions years ago, all the matter that makes up the universe today was concentrated into a single tiny point of unimaginable density. Following a huge explosion - or a 'big bang' - all the matter in this single entity began to expand into the huge universe we have today and it is still continuously expanding exponentially.

The Qur’ānic description of the start of the universe is in harmony with the Big Bang Theory. Allāh (SWT) says that everything in creation was once a single entity and was “torn apart” by Allāh (SWT):

Did the unbelievers not realise that the heavens and the earth used to be joined together and that We ripped them apart, and that We made every living thing from water? Will they not believe? [21:30]

THE COSMOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD

The Argument from an Uncaused Cause

The basic structure of the argument:

1. Everything has a cause
2. Every cause itself has a cause
3. But you cannot have an infinite number of causes
4. Therefore, there must be an uncaused cause which causes everything to happen without being itself caused by anything
5. Such an uncaused cause is what people understand as God
The argument in detail:
Scientists are not able to explain what caused the Big Bang, because it was only after the Big Bang took place that time and all the laws of science came about. Hence, it is not possible to scientifically understand or explain what took place before the explosion.

We are only able to speak philosophically, i.e. present rational arguments for the possible cause of the Big Bang. It is not possible for any physical entity to come into being without a cause. In fact, the validity of science itself is reliant on the acceptance of the law of cause and effect. If you see smoke, you know that there must be something that caused the smoke to appear.

Similarly, if you see a building, you know that there must have been a builder who created the building. The builder himself is the effect of his parents, who are the cause of his existence. The parents too are the effects of their parents. If you keep going back in this chain of cause and effect, there must have been a first cause that itself did not require a cause. Otherwise, the cause and effect chain would continue for infinity and nothing would have come about in the first place! Due to the fact that we exist and the universe exists, we know for sure that the chain is not infinite.

That First Cause (also referred to as the Uncaused Cause) is Allāh (SWT). We know from science that both time and space came into existence after the Big Bang. Therefore, whatever caused the Big Bang must not be bound by these, i.e. must be outside of space and time. This is another reason why it is illogical to ask what "caused" or created Allāh (SWT). He is not bound by time such that something can be there "before" Him in order to create Him!

The above argument proposed for the existence of God is called the Cosmological Argument. Below is another version of the Cosmological Argument.

THE ARGUMENT FROM POSSIBILITY AND NECESSITY

The basic structure of the argument:
1. Individual things come into existence and then cease to exit
2. Therefore, at one time none of them were in existence
3. But, something comes into existence only as a result of something else that already exists
4. Therefore, there must be a being whose existence is necessary - that is God.

The argument in detail:
Think about a sweetened cup of tea. Sugar is something that can be described as "sweet" and sweetened tea can also be referred to as something "sweet". However, there is an important difference between the sweetness of sugar and the sweetness of the sweetened tea. If we remove the sweetness from the tea, it will still be called tea. Bitter tea is still just as much tea as sweetened tea.

DID YOU KNOW?
Sir Fred Hoyle, a renowned mathematician, remarks in his book that the chance that higher life forms might have emerged by “chance” is comparable with the chance that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein.
The same cannot be said of sugar. Sugar minus its sweetness is not sugar. This is because sweetness is a necessary attribute of sugar and hence the two cannot be separated, while sweetness is not a necessary attribute of tea. The sweetness of tea, is dependent upon sugar being added to the tea.

A similar example can be used to understand the relationship between different beings and existence. If the relationship between a particular being and existence is necessary, then that being must necessarily exist. We can call such a being a "necessary being". Just as the relation between sweetness and sugar in a necessary one, so too the relation between a necessary being and existence is a necessary relation. It is impossible for there to ever be a time when the necessary being does not exist.

In the same way, if the relationship between a particular being and existence is not necessary, we can call such a being a "dependant being". Just as the relation between tea and sweetness is dependant rather than necessary, so too the relation between a dependant being and existence: a dependant being may or may not exist.

Human beings and all other beings in this universe are examples of dependant beings. At one point in time we did not exist. Currently, we are living in this world and we exist. The fact that we currently exist proves that a Being external to us gave us existence. This Being must be a necessary being, from which all other causes and effects - the whole chain of contingent beings - comes from. That necessary being is Allāh (SWT) upon Whom we are totally dependent for our existence at each moment in our lives.
**ACTIVITY**

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

**WORD BANK:**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bigbang</td>
<td>Cause</td>
<td>Uncaused</td>
<td>Cosmological</td>
</tr>
<tr>
<td>Dependent</td>
<td>Effect</td>
<td>Necessary</td>
<td>Possibility</td>
</tr>
<tr>
<td>Existence</td>
<td>Time</td>
<td>Space</td>
<td>Creator</td>
</tr>
</tbody>
</table>
THE THEORY OF EVOLUTION

We know today that the Earth is roughly 4.54 billion years old. Scientists also estimate that living creatures existed on this planet at least 3.5 billion years ago. However, when life first started on Earth, human beings did not exist to record exactly how life began.

Charles Darwin was an English naturalist who studied variation in plants and animals during a five-year voyage around the world in the 19th century. He explained his findings in 1859 in a book called "On the Origins of Species", where he famously formulated the theory of evolution.

This theory states that all different species on earth originated from a common ancestry and over the course of more than 3 billion years, evolved from simple single cell life forms to the great variety of species that we have present in the world today, including human beings.

In other words, the theory proposes that fishes, lions, parrots, mosquitoes and all other living beings, including humans are all inter-related and share a common ancestor billions of years ago.

MICRO-EVOLUTION VS MACRO-EVOLUTION

The theory of evolution can be divided into two parts - micro-evolution and macro-evolution.

Micro-evolution is evolution on a small scale - within a single species. The theory of evolution states that evolution happens by natural selection:

- individuals in a species show a wide range of variation
- this variation is because of differences in their genes
- individuals with characteristics most suited to the environment are most likely to survive and reproduce
- the genes that allow these individuals to be successful are passed to their offspring
- Individuals that are poorly adapted to their environment are less likely to survive and reproduce. Given enough time, a species will gradually evolve.

The results of natural selection within a particular species has been witnessed. Similarly, through artificial selection, human beings have also been able to produce new varieties of characteristics within a particular species.
For example, the following different varieties of dogs have been produced through artificial selection:

Micro-evolution is a very natural process and is explainable and verifiable through science. There is no problem in accepting this idea. However, many atheists have tried to use micro-evolution as a way to "prove" macro-evolution. This is the idea that over millions of years, the combined effect of natural selection, environmental changes and mutations, can sometimes produce changes in organisms that are so great that totally new species are produced. Macro-evolution is thus proposed as the process by which all the different species have come into existence, from simple single cell beings to complex creatures like human beings.

The problem lies in the fact that macro-evolution is just a theory, which has no concrete evidence to prove it and it also contains numerous shortcomings. Most importantly, there is no fossil evidence for the theory of evolution. Darwin himself admitted that for his theory to be acceptable, there would need to have been countless creatures which were half-fish half-amphibian or half-amphibian half-bird and so on, whom he referred to as "transitional forms". This is why he dedicated a special chapter in his book to ask such problematic questions.

"Why if species have descended from other species by fine gradations, do we not everywhere see innumerable transitional forms? But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?"

(Charles Darwin, The Origins of Species, 1st ed. p. 172)

Darwin proposed that such transitional forms would be discovered when the fossil record is inspected more carefully. It has been now been over 150 years since his book was published and despite a lot of effort to unearth evidence throughout the world, we are yet to see any evidence of any transitional forms! A famous British evolutionist, Derek Ager, thus admits:
"The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find - over and over again - not gradual evolution, but the sudden explosion of one group at the expense of another."

(Derek Ager Proceedings of the British Geological Association, vol. 87, p. 133)

"If numerous species belonging to the same genera or families, have really started into life all at once, the fact would be fatal to the theory of descent with slow modification through natural selection."

(Charles Darwin, The Origin of Species, 1st ed. p. 302)

ISLAM’S POSITION ON EVOLUTION

The current scientific understanding of evolution is very minimal, especially macro -evolution, because such evolution is proposed to take place over millions of years and hence, it cannot be replicated in a laboratory, nor is there any evidence of any transitional creatures available. However, just as we cannot categorically accept this theory due to the lack of evidence available, we cannot categorically reject it either.

Evolution, as a theory, aims to describe the process through which life - after it originated in this world - evolved from its very basic forms, to the great variety that we have today. It does not explain to us how life itself began, it just provides us with a theory of how life, after it came on earth, diversified and evolved over time. Evolution is not a substitute for God.

To use an example, Isaac Newton’s laws of motion may explain why and how a snooker ball moves across a snooker table. However, for the ball to actually start moving, a person is still required to hit the ball in the first place. The laws of motion are not substitutes for the player! In the same way, evolution, if proven
true, might explain the process through which life evolved in this world; however, God is still required to set this process into motion.

Over time, atheists have been working hard to use Darwin's theory to "prove" that God does not exist and to show that we do not need to believe in God in order to explain how all living beings in the world came about. Those people, including countless scientists, who do believe in the existence of God, have been labelled as "Creationists" and are made to appear as choosing "religious beliefs" over "science". This has unfortunately been part of a widespread propaganda mission by staunch atheists to present religion as being incompatible with science. This cannot be any further from the truth. Unfortunately, such wrong ideas have now crept into the material being taught in our schools and universities.

Theoretically, Islam does not have any problems accepting that all animal life on this planet originated from a common ancestry through evolution, as this would simply be an explanation of the process through which God created the countless creatures we have today.

However, according to the mainstream interpretation of Qur’anic verses discussing the creation of Prophet Ādam (A), Muslims generally reject the idea that human beings are also the products of evolution and that human beings evolved from apes. We believe that the first human being was a special creation of Allāh (SWT), who was individually created and placed on this planet, i.e. not through the process of evolution.
PLACE THE TILES IN THE RIGHT ORDER TO REVEAL A MESSAGE

ACTIVITY

LESSON 2 - RELIGION & THE CHALLENGE OF ATHEISM

‘AQĀ’ID
We are often under the impression that if we are good in this world, Allāh (SWT) will repay us in the Hereafter in the form of rewards, just like the way our parents reward us for getting good results at school by buying us gifts. Likewise, if we are bad in this world, Allāh (SWT) will punish us for our disobedience in Hell. This too is understood in a similar way to a judge passing a sentence for a criminal for committing a certain crime. In other words, although there is a relationship between our actions and the recompense, the two are not one and the same.

However, when we closely examine the Qurʾānic verses and ahādīth of the Maṣūmīn (A) regarding the nature of reward and punishment in the Hereafter, we realise that the truth is much deeper. In reality, not only is there a relationship between our actions and the recompense, the two are in fact one and the same.

As human beings act in this world, they are also creating a reality for themselves in the Hereafter. We can therefore think of the Hereafter as a parallel world that exists even now but in a different plane of existence. The inner forms of our actions in this world are the outer, physical realities in the Hereafter.

A good way to understand this reality is with the example of a book. A book has two covers with hundreds of pages in between. When the book is closed, we can see and read the information on the covers, but cannot see the information contained within the book. When the book is opened, we can see the writing on an inner page, but cannot see the information on the covers.

Now think of the actions in this life as information contained in the covers of our book. When we commit these actions, we cannot see the reality of these deeds which are contained inside the book. In the Hereafter, our book will be opened and we will be shown the reality of our deeds. We will enjoy and rejoice over the beautiful realities of our good deeds, but we will be tormented by the ugly realities of our bad deeds.

In the Qurʾān, Allāh (SWT) says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُتَّلَكِينَ مَيْتًا فِيهِ وَيَنقُولُونَ يَا وَلِيَّنَا مَا لَّا أَخْسَاهُ وَالْكِتَابُ لَا يُغَادِرُ صَغِيرًا وَلَّا كَبِيرًا إِلَّا أَحْصَاهَا وَلَّا يَظْلِمُ رَبُّكَ أَحَدًا حَاضِرًا وَلَا يَطْلُمُ رَبُّكَ أَحَدًا حَاضِرًا

The Book will be set up. Then you will see the guilty apprehensive of what is in it. They will say, ‘Woe to us! What a book is this! It omits nothing, big or small, without enumerating it.’ They will find present whatever they had done, and your Lord does not wrong anyone. [18:49]
Similarly, in another verse, He says:

\[
\text{يَوْمَ يُغَشَّاهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تََْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا}
\[
\text{kَنْتُمْ تَعْمَلُونَ}
\]

On the Day when the punishment envelopes them, from above them and from under their feet, and He will say, "Taste what you used to do!" [29:55]

In other words, human beings do not get "paid" for their good deeds or sins in the next world - they actually create their own Paradise or Hell. This concept of our actions transforming into a physical form is called "The Embodiment of Deeds" (Tajassum al-Aʿmāl). The good that we create for ourselves in the next world can be multiplied and strengthened through persistence in good work here and the evil realities that we have created for ourselves in the next world can be neutralised or dissolved through repentance (istighfār and tawbah).

In yet another verse, Allāh (SWT) says:

\[
\text{وَأَن لَّيْسَ لِلِْْنسَانِ إِلََّ مَا سَعَىَٰ ، وَأَنَّ سَعْيَهُ سَوْفَ يُرَى}
\]

And that nothing belongs to man except what he strives for, and as for what he strove for, soon shall he see it. [53:39-40]

The verse above does not say that mankind shall see the reward of what they strove for. Rather, it says that they will see their actions themselves.

In fact, the Qurʾān informs us that if we had reached the level of certainty (yaqīn) in our faith, we too could see Hell whilst in this world:

\[
\text{كَلََّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ}
\]

Nay! if you had known with a certain knowledge, You should most certainly have seen the Hell; [102:5-7]

Regarding the person that backbites someone else, the Qurʾān says that that person is in fact eating the flesh of his dead brother. This is not a metaphor, but the actual reality of backbiting. If we realised this, we would never backbite anyone else again, because of how disgusting its reality is!

\[
\text{يَآ أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِ  إِنَّ بَعْضَ الظَّنِ  إِثْم}
\]

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat
The flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allāh, surely Allāh is Oft-returning (to mercy), Merciful. [49:12]

The following hadīth from the Holy Prophet (S) is also very useful in understanding the reality of recompense and retribution:

When I ascended to the heavens (for Mi‘rāj), I entered Paradise and saw in it an open plain and I saw angels constructing (mansions with) bricks of gold and bricks of silver; and sometimes they would stop. I asked them, “Why have you stopped (constructing)?” They replied, “(We wait) until our payment comes to us.” I asked, “And what is your payment?” They said, “The words of the faithful: glory be to Allāh (subhān Allāh), and praise be to Allāh (wa al-ḥamdu lillāh), and there is no god by Allāh (wa lā ilāha illallāh), and Allāh is the greatest (wa Allāhu Akbar). When he recites, we build. When he is quiet, we stop.”

The following narration is another example of this reality and proof that one who is virtuous is actually in Paradise-like gardens this very moment, even if he appears to be suffering and in a pitiful condition and one who is evil is burning in a Hell-like fire, even if he appears to be living in a palace and enjoying the pleasures and comforts of this world:

When the ‘Abbāsid caliph al-Mutawakkil felt threatened by our 10th Holy Imām (A), he sent his commander to arrest the Imām and bring him to Sāmarra by force. When the Imām (A) arrived in Sāmarra, al-Mutawakkil first had him stay at a rundown place called the Inn of Sa‘ālik.

Ṣāliḥ b. Sa‘īd reports:
I visited Imām al-Hādi (A) on the day he arrived in Sāmarra. I said to him, "May I be sacrificed for you! In every matter, they are only concerned to extinguish your light and to diminish you such that they have put you to stay in this hideous inn – the Inn of Sa‘ālik."
"Here you are Ibn Sa‘īd" said the Imām (A), and he indicated with his hand. Suddenly I was amid pleasant gardens and flowing rivers and gardens in which were perfumed plants and beautiful maidens like veiled pearls. My sight became confused and I was very amazed. The Imām (A) said to me, "This is where we are. This belongs to us, Ibn Sa‘īd. We are not in the Inn of Sa‘ālik!"

IN SUMMARY
1. What is the true relationship between our deeds and the reward and punishment in the Hereafter?
2. Can you explain two verses of the Qur’ān which point to this reality?
3. Why is it the case that our Paradise and Hell are being created this very moment?

DID YOU KNOW?
The Holy Prophet (S) said: "Three things follow a dead person (as he/she is on his/her way to be buried): his family, his wealth and his actions. Two go back and one stays: his family and wealth go back and his actions stay (with him)."

KEY POINTS
1. It is not the case that Allāh (SWT) will reward us for our good deeds like our parents reward us for doing something good.
2. It is also not the case that Allāh (SWT) will punish us for our bad deeds like a judge punishes a criminal by passing a sentence on him in court.
3. Rather, the reward and punishment are the deeper realities of our actions in this world which will be manifested to us in the Hereafter.
4. We cannot see the deeper reality of our action because of the veils on our eyes. The Qur’ān states that if we had reached the level of certainty, we would be able to see the Hellfire today.
GUESS THE PHRASE!

There is an alphabet bank under each table. The letters in the bank can be used multiple times.


Alphabet bank [L,Ā,E,O,N,F,D,M,T,J,S,U,A,L,H]
1) To start off with, it is important to remember that just like all created things around us in this world are manifestations of the different Names of Allāh (SWT), all events and places in the Hereafter too are manifestations of His Divine Names, except that the manifestations in the Hereafter are much stronger. After the long journey of numerous checkpoints that takes place on the Day of Judgment, our final home is either Paradise (Jannah) or Hell (Jahannam).

2) Hell is a place of ultimate disgrace and punishment, where Allāh (SWT)’s wrath is continuously manifested upon its inmates. Allāh (SWT) created human beings for Paradise, not Hell. He placed us in this world so that we may acquire Paradise through our good deeds. Yet, some of us use this time to amass evil deeds. Even the smallest amount of evil cannot enter into Paradise, because Paradise is a place where only goodness exists.

The purpose of Hell is to purify human beings of their evil deeds through the severe punishment that they face there. In reality, as was explained in the last lesson, the punishment that they face in Hell is the wretched reality of the evil deeds they committed in this world. Once they are purified of their evil deeds, they can then finally join the people of Paradise to live in it forever.

From this perspective, even the punishment of Hell, has an aspect of Divine Mercy, as it allows people to be purified of their sins. Allāh (SWT) says in the Qurʾān:

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ، يَطُوفُونَ بَيْنَهَا وَبَيْنَ حََِْيٍ آنٍ ، فَبِأَيِ آلََءِ رَبِ كُمَا تُكَذِّبُانَ

This is the Hell which the guilty used to deny; they shall go round between it and between hot, boiling water. So, which of your Lord's bounties do you deny? [55:43-45]

3) However, some people have become so evil in this world, such that it is impossible to purify them from their evil deeds. No amount of punishment in Hell can separate them from their evil. Evil has become part and parcel of their core reality. The Qurʾān describes such people as deaf, dumb and blind, not being able to return to the straight path again:

Discuss why someone even with a speck of evil in their hearts cannot enter Jannah without first being purified of his/her evil.
Their hearts are sealed by Allāh (SWT) once and for all:

Allāh has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them. [2:7]  

Such evil people will be made to live in Hell for eternity:

Surely Allāh has cursed the unbelievers and has prepared for them a burning fire, in which they will remain forever and they shall not find any protector or helper. [33:64-5]  

4) When we speak about the different events of the Hereafter, including Paradise and Hell, it is important to keep in mind that it is impossible for us to truly understand what will happen there and how life will be. This is because the Hereafter is a much grander world governed by totally different laws. Just like it is impossible to explain to a baby in the womb of its mother the nature of this world, it is impossible for us to truly grasp the reality of life in the Hereafter. In fact, the jump between this world and the Hereafter is much greater than the jump for the baby from the womb to this world. Having said that, Allāh (SWT) has described Hell in many verses for us so that we can have some basic sort of understanding of that dreaded reality.
A GLIMPSE OF JAHANNAM

1) The Qur’an describes Hell as a living creature that shows emotions such as rage. It seeks out sinners and envelops them:

إِذَا أُلْقُوا فِيهَا سََِعُوا لَََا شَهِيقًا وَهِيَ تَفُورُ ، تَكَادُ تَََي َّزُ مِنَ الْغَيْظِ

When they will be cast into it, they will hear it roar as it boils, as though it will burst with rage. Every time a multitude is cast into it, its keepers will ask them: “Did no warner come to you?” [67:7-8]

يَوْمَ نُفْوُدُ جَهَنَّمُ هَلِ امْتَلََْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ
On that Day We shall ask Hell: “Are you full?” And it will reply: “Are there any more?” [50:30]

2) In a hadith, Imām ʿAlī (A) mentions that Hell has seven different gates leading to different areas of Hell. The punishment in each of these areas will be different in terms of harshness and pain. One of these is called The Crusher (al-Hutamah). It will crush everyone who is thrown inside it and grind them to powder. Then they will be made whole again, just to be crushed again and again. Unlike fire in this world, which can only burn our bodies, the Hellfire also penetrates into our souls and burns it:

كَلَا ّلَيُنبَذَنَّ فِِ الَُْطَمَةِ ، وَمَا أَدْرَاكَ مَا الَُْطَمَةُ ، نََرُ اللَِّّ الْمُوقَدَةُ
No indeed! He will be thrust into the Crusher! What will explain to you what the Crusher is? It is kindled fire of Allāh, which reaches to the hearts. [104:4-7]

3) Allāh (SWT) has created angels specifically to torture the inmates of Hell and to stop them from being able to escape from the pits of Hell. These angels are referred to as the Zabāniyah:

باً أَيُّهَا الَّذُينَ آمَنُوا فَوُلُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَفُوَّدُوهُ النَّاسُ وَالْحَجَارَةَ

O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allāh in what He commands them, and do as they are commanded. [66:6]
4) The people of Hell always continuously suffer from the pangs of hunger and thirst. They will be given boiling hot water, which will make them even more thirsty. As food, they will only have bitter fruits from the tree of Zaqqūm. This tree grows in the bottom of Hell and its fruits will look like the heads of devils. After drinking and eating, they will be taken back to face their punishments.

No! If he does not stop, We shall drag him by his forehead - his lying, sinful forehead. Let him summon his comrades, We shall summon the guards of Hell! [96:15-8]

And you who have gone astray and denied the truth, will eat from the bitter tree of Zaqqūm, filling your bellies with it, and drink scalding water, lapping it like thirsty camels.[56: 51-6]

... Is this the better welcome, or the tree of Zaqqūm, which we have made a test for the evildoers? This tree grows in the heart of the blazing Fire, and its fruits are like devils’ heads. They will fill their bellies eating from it, then drink scalding water on top of it; then return to the blazing Fire. [37:62-8]

5) Despite all these terrible punishments of Hell and others which haven't been mentioned in this lesson, the worst punishment the inmates of Hell will face will be the feeling of being extremely far from the presence and Mercy of Allāh (SWT).

No indeed! On that Day they will be screened off from their Lord [83:15]
But those who sell out God's covenant and their own oats for a small price will have no share in the life to come. God will neither speak to them nor look at them on the Day of Resurrection - He will not cleanse them [of their sins] - agonizing torment awaits them. [3:77]

6) Due to this, the inmates of Hell will be constantly overcome with tremendous regret at how they lived their lives:

And the day when the unjust one shall bite his hands saying: Oh! would that I had taken a way with the Messenger! [25:27]

May Allāh (SWT) protect us all from such an outcome...

**DID YOU KNOW?**

Angel Jibrā’īl (A) said to the Holy Prophet (S): "If only one garment from among the garments of the people of the Fire was to be hung between the sky and the earth, the people of this world would die of its smell."

**KEY POINTS**

1. Just like in this world, all the events and places in the Hereafter are the manifestation of the Divine Names of Allāh (SWT).

2. Hell is where the wrath of Allāh (SWT) is manifested most severely.

3. However, even Hell has elements of Divine Mercy because the punishments therein serve as purifying agents, such that eventually most people will leave Hell and enter Paradise.

4. Some people will remain in Hell for eternity. These are those who have committed so many evil deeds that evil has become part and parcel of their reality. No amount of punishment can remove their evil from them.

**IN SUMMARY**

1. How can Hell be viewed in one way as Divine Mercy?

2. How many gates are there leading to different areas in Hell?

3. What is al-Ḥutamah?

4. Describe the tree of Zaqqūm.

5. What is the worse punishment of the inmates of Hell?
ACROSS

2. The punishment faced in Hell is due to the ________ of our evil deeds that we committed in this world.
4. One of the gates of Hell is called al-___________.
5. The purpose of Hell is to ________ human beings of their evil deeds.
7. Hell in the Qur’ān is described as a __________creature that shows emotions such as rage
9. The ________ of the evil-doers are sealed.
12. It is ________ for us to truly understand what will take place in the Hereafter.

DOWN

1. The food of Hell will be the bitter fruits from the tree of ____________.
3. Angels created specifically to torture the inmates of Hell are called _____________.
6. The inmates of Hell will be constantly overcome with tremendous _____________.
8. The worst punishment the inmates of Hell is the feeling of being extremely far from Allāh (SWT)’s ________.
10. The manifestation of the Divine Names of Allāh (SWT) are much ________ in the Hereafter.
11. Hell is a place of ultimate ________ and punishment.
13. ____________ is a place where only goodness exists.
LEARNING OBJECTIVES

1. To understand the nature of Paradise
2. To become familiar with the Qur’ānic verses dealing with the description of Paradise

Reflect upon the following hadīth. What do you understand from it? How is the hadīth relevant to you in your daily life?

Imām al-Bāqir (A): "Paradise is surrounded by trials and patience. So whoever endures trials in the world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires [of the world] will enter the Fire."

1) The Holy Qurʾān refers to the final dwelling place of the righteous people in the Hereafter as Jannah. This Arabic word originates from the root word Jana-na, which refers to something that is hidden from sight. Paradise is referred to as Jannah, because of its description as a garden hidden from sight due to being covered with trees. Another possible reason for its name is because this promised garden is hidden from our sights in this world.

Apart from human beings and angels, the third type of intelligent beings described by Allāh (SWT) in the Qurʾān are the Jinn. The name Jinn originates from the same root as Jannah. They are known as such because they too hidden from human sight.

2) The Qurʾān provides us with multiple detailed accounts of the nature of Paradise and the type of life its inhabitants will enjoy. It is the abode of everlasting peace and bliss. There is no pain nor suffering in Jannah. No worries, no old age and its inhabitants will never feel any sort of tiredness or boredom. In fact, the Qurʾān is clear that no matter how much we try, we can never even get close to understanding what is awaiting the believers in Paradise:

فَلََ تَعْلَمُ نَفْسِي مَا أَخْفَى لَّنِ مِنْ فُؤْدَةِ أَعْمَيْنِ جَزَاءً بَِِا كَانُوا يَعْمَلُونَ

No one knows what delights of the eyes are kept hidden for them as a reward for their deeds. [32:17]

3) As discussed in the last two lessons, the reward and punishment of Paradise and Hell are the manifestations of the reality of our deeds in this world. When we perform good deeds or sin in this world, we only see the apparent forms of our deeds. However, the true beauty or ugliness of our deeds will be shown to us in the Hereafter. Paradise and Hell exist today. We are creating our Paradise or Hell with every action that we perform!

4) Human beings were created to eventually live in Jannah. Anything other than Jannah is below the worth of the human being, the best of Allāh (SWT)’s creation. He granted human beings the special gift of free will, so that they can perform good deed in this world and create their Jannah.
Imām ʿAlī (A): "Verily there is no price for your soul except for Paradise, so do not sell it for anything else."

However, just like when raw material is used in a factory to manufacture precious items and in the end we are also left with some waste product, the same too goes for human beings who choose to use their free will to perform evil deeds. The only fitting place for this waste product is Jahannam.

Imām al-Ṣādiq (A) said: "The people of the Fire will be kept permanently in the Fire because their intentions in the world were such that if they were to live forever therein, they would disobey Allāh forever. And verily the people of Paradise will be made to remain in Paradise permanently because their intentions in this world were such that if they were to live forever therein, they would obey Allāh forever. So it is due to these intentions that these and those have their permanent residence."

Then the Imām recited the word of Allāh, the Exalted: "Say, 'Everyone acts according to his character" and said that it means according to their intention.

5) The path to Paradise is through Hell. All of us will pass through Hell:

وَإِن مِ نكُمْ إِلََّ وَارِدُهَا
ۖ كَانَ عَلَىَٰ رَبِ كَ حَتْمًا مَّقْضِيًّا

There is not one of you but shall pass by Hell. This is a decree which your Lord will fulfill. [19:71]

The most righteous people described in sūrat al-Wāqiʿah as "The Foremost of the Foremost" (al-sābiqūn al-sābiqūn), will be kept far from the Hellfire and will quickly pass through to Paradise.

As for the rest, they will need to become cleansed from all traces of evil in them before being fit to enter Paradise. This will either take place through direct Divine Forgiveness and Mercy or through purification via temporary punishment in Hell.

وَنَزَعْنَا مَا فِِ صُدُورِهِم مِ نْ غِلٍ
... And we shall strip all rancour from within their hearts... [7:43]

Imām al-Bāqir (A): "Some people will burn in the Fire, until they are burned to ashes [and become pure] - then they will be taken out through intercession."

Only the most evil of people, who cannot be purified from their evil no matter how much they are punished, will remain in Hell for eternity.
THE DESCRIPTION OF JANNAH

1) *Jannah* is described in the Qur’an as a beautiful garden where rivers will flow:

مَّثَلُ الْجَانَّةِ الْجَبَلِيَّةِ وَعِيدُ الْمُتَّقُونَ ُّ غَرِي مِّنْ عَيْنَاٰهَا الْبَيْدَاءُ أَحْمَلُهَا

And such will be the Paradise promised to the God-fearing: rivers will flow beneath it, its fruits will be eternal, and so will be its blissful shade. That is the ultimate destiny of the God-fearing while Fire is the destiny of the unbelievers. [13:35]

2) The inhabitants of *Jannah* will live in huge palaces made of gold, silver, pearls and rubies, where they will be reclining on their thrones and socialising with other people in *Jannah*:

عَلَىَٰ سُرُرٍ مَّوْضُونَةٍ ، مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ

On thrones decorated, Reclining on them, facing one another. [56:15-6]

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنَهَا مِنْ إِسْتَبْرَقِّ۴ وَجَنَّةَ الْجَانَّاتِ دَانٍ

Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach [55:54]

3) In Paradise, people will be reunited with their righteous family members and will be married to the most beautiful heavenly spouses created especially for them, called the *Ḥūr al-ʿĪn*. Angels will be there to serve and greet the believers:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ آبََئِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّةِهِمْ۴ وَالْمَلََئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّنْ كُلِّ بَابٍ ، سَلََمم عَلَيْكُم بَِِا صَب َرْتُْ

The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate: "Peace be upon you. You merit this reward for your steadfastness. How excellent is the ultimate abode!" [13:23-4]
4) There will be various different types of rivers flowing in Paradise. The food and drink will resemble those in this world, but the taste will be far greater than what is available in this world. Eating and drinking from these will also carry immense spiritual pleasure and benefit:

A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder. [47:15]

5) Anything and everything the people of Paradise desire would be made instantly available for them:

They shall have fruits therein, and they shall have whatever they desire. [36:57]

6) Each day the people of Paradise will be shown new manifestations of the Beauty and Majesty of Allāh (SWT) and each day they will continue to get closer to Him. Despite all of the physical pleasures that they will enjoy in Paradise, the greatest happiness for them will come from attaining the Pleasure of Allāh (SWT) (rizwān Allāh), knowing that their efforts in this life paid off and that He is happy with them:

Allāh has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is the pleasure of Allāh; that is the grand achievement. [9:72]
UNSCRAMBLE EACH OF THE CLUE WORDS
Copy the letters in the numbered cells to the matching cells at the bottom.
What is Fiqh?

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

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

This Chapter Consists Of:

- **Ṭahārah and Najāsah**
  This part explains the meanings of the words *ṭāhir* and *najis*, and explains the concept of *ṭahārah* and *najāsah* in Islam.

- **Furūʿ al-Dīn**
  This part introduces the 10 Branches of Religion, and gives an insight into some of these branches (most relevant to this age group).

- **Ṣalāh**
  In this part, we look at the first of the 10 *Furūʿ al-Dīn* in depth. *Ṣalāh* is the most important act of daily worship, and the pillar of faith. It is a pre-requisite to all our other actions being accepted. For this reason, a large part of the Fiqh section is dedicated to learning *ṣalāh* and the rulings pertaining to it.

- **Taqlīd**
  This section looks at the concept of *taqlīd* and *ijtihād*. *Ijtihād* is the science of deriving Islamic law from its sources, most commonly the Holy Qurʿān and the *aḥādīth* of Rasūl Allāh (S) and the *Aʾimmah* (A). *Taqlīd* refers to following a *mujtahid* in Islamic Law.

- **Bulūgh**
  This part looks at the period in our lives when we become *bālígh(ah)*. It explains the changes we experience in our bodies as well as our religious obligations upon reaching bulūgh.

Why Study Fiqh?

The study of *Fiqh* is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our *ʿibādāt* (worship) correctly.

*Dear Lord,*

*Guide us in understanding the laws and rulings you have placed within the fold of Islam, so that we may perfect our worship and reach nearer to You, with understanding.*
THE IMPORTANCE OF PERFORMING MUSTAHAB PRAYERS

Allāh (SWT) says in the Qurʾān that He created us so that we may worship Him. Prayer is the most important form of worship and helps us get closer to Allāh (SWT). Rasūl Allāh (S) has said that salāh is the miʿrāj of a muʾmin. Therefore, if we want to get closer to Allāh (SWT), we must perform salāh - not because we have to - but because we want to out of love for Him.

When we do something wājib, we don't have a choice. We have to do it because we are afraid of punishment in the Hereafter. On the other hand, when we do something mustahab, it is out of choice. Allāh (SWT) loves us even more for that act of sincerity, which is why the reward for mustahab acts is greater than the reward for wājib actions.

Every Muslim must pray 5 times a day. These wājib prayers include fajr, zuhr, 'asr, maghrib and 'ishā', making a total of 17 rakaʿāt every day.

In addition to these, there are 34 more rakaʿāt that are not wājib but highly recommended to pray every day. These are called the nawāfil prayers (singular is nāfilah prayer).

Imām al-Ḥasan al-ʿAskarī (A) has said that the signs of a muʾmin are five:
1. praying 51 rakaʿāt a day (17 wājib and 34 nawāfil)
2. going for ziyārah of Imām al-Husayn (A) on the day of Arbaʿīn
3. wearing a ring on the right hand (e.g., 'aqīq ring)
4. a mark of sajdah on the forehead
5. reciting Bismillāh loudly in salāh (for the two sūrahs during qiyām).

The 34 rakaʿāt of nawāfil prayers should be performed as follows:
- 2 rakaʿāt nāfilah before praying fajr salāh
- 8 rakaʿāt nāfilah before praying zuhr salāh
- 8 rakaʿāt nāfilah before praying 'asr salāh
- 4 rakaʿāt nāfilah after praying maghrib salāh
- 1 rakaʿāt nāfilah prayed as 2 rakaʿāt sitting down after 'ishāʾ salāh, and
- 11 rakaʿāt nāfilah anytime between midnight and fajr salāh. This set of prayers is also known as salāt al-layl.

Note that the nāfilah of maghrib and 'ishā' is prayed after the wājib salāh and not before.

A mustahab salāh cannot be more than 2 rakaʿāt, so when we have to pray 8 rakaʿāt or 4 rakaʿāt nāfilah, we have to pray it in units of two (just like salāt al-fajr).

If we are unable to perform all the 34 rakaʿāt of nawāfil prayers, we should try to perform as many as we can.
ṢALĀT AL-LAYL

The 11 rakaʿāt midnight nāfilah salāḥ is called ṣalāt al-layl or ṣalāt al-tahajjud. It is the most important nāfilah salāḥ and is not attached to any wājib salāḥ. It can be prayed any time between midnight and fajr, but it is recommended to pray it just before fajr time. Allāh (SWT) says in the Qurʾān:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نََفِيلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّمُودًا

And during a part of the night, pray taḥajjud, as a nāfilah (extra) for yourself. It may be that your Lord will raise you to a position of great glory. [17:79]

Q: How do we perform ṣalāt al-layl?

1. According to the ḥadīth of Imām al-ʿAskarī (A), what are the 5 signs of a muʿmin?
2. Why is it more rewarding to perform a mustaḥab action compared to a wājib act?
3. What are the nawāfil prayers? When do we perform them?
4. What is ṣalāt al-layl? When is it performed?

IN SUMMARY

1. Performing mustaḥab salāḥ is highly rewarding because we perform them out of love for Allāh (SWT) rather than out of compulsion.
2. In addition to the 17 rakaʿāt which are wājib, there are a total of 34 nawāfil prayers which are highly recommended.
3. The most important of these nawāfil prayers is ṣalāt al-layl.
LEARNING OBJECTIVES

1. Introduction and basic rulings regarding khums
2. How to calculate khums on savings
3. How to purify wealth that has been mixed with ḥarām earnings
4. The recipients of khums

WHAT IS KHUMS?

Just like ṣalāh and ṣawm, khums and zakāt are also acts of worship (ʿibādah) that are wājib on all Muslims. They are not merely taxes on one’s wealth. We cannot hope to gain spiritual perfection and the pleasure of Allāh (SWT) unless we spend our wealth for others. Allāh (SWT) says in the Qurʾān:

লَنْ تَنَالَوا الْبَِِّ حَتََّ تُنْفِقُوا مَِِّا تَُِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللََّّ بِهِ عَلِيمم

You will never become truly righteous until you spend from what you love most. And whatever you spend of anything, indeed Allāh knows it. [3:92]

By paying zakāt and khums, we show our concern for the poor and needy. These taxes also keep us away from selfishness and greed, and purify our wealth.

The main differences between khums and zakāt include the items on which they are applicable and their recipients. Khums is the right of Rasūl Allāh (S) and his family. It plays a very important role in maintaining the Islamic society, in tablígh work (the propagation of Islam) and the independence of the ‘ulamāʾ from the influence of governments. It has been mentioned in many abādith that one who does not pay it has stolen a share belonging to Rasūl Allāh (S)’s family. Allāh (SWT) says in the Qurʾān:

وَاعْلَمُوا أَنَََّا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ للَِِّّ خَُُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبََ

Know that whatever thing you may come by, a fifth (khums) of it is for Allāh and the Messenger, for the relatives and the orphans, for the needy and the traveller...

[8:41]

The khums we pay is divided into two equal parts. One part is the share of our living Imām and is called Sahm al-Imām. The other is the share of the poor Sādāt (the descendants of Rasūl Allāh (S)) and is called Sahm al-Sādāt.

During the ghaybah of the Imām, we give the Sahm al-Imām to our Marja’, who uses it for religious and humanitarian causes. If we know of a worthy cause such as the building of an Islamic centre, helping an orphanage, tablígh work or a humanitarian cause, we can ask our Marja’ for permission to give our share of Sahm al-Imām to that project.

Sometimes charitable organizations and Islamic institutions ask the Marja’ for permission to collect khums for their projects. The Marja’ will give them a written permission, called an ijāzah, to collect khums. You can then choose to give them your annual khums directly.

MY NOTES

KHUMS

WHAT IS KHUMS?

Just like ṣalāh and ṣawm, khums and zakāt are also acts of worship (ʿibādah) that are wājib on all Muslims. They are not merely taxes on one’s wealth. We cannot hope to gain spiritual perfection and the pleasure of Allāh (SWT) unless we spend our wealth for others. Allāh (SWT) says in the Qurʾān:

লَنْ تَنَالَوا الْبَِِّ حَتََّ تُنْفِقُوا مَِِّا تَُِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللََّّ بِهِ عَلِيمم

You will never become truly righteous until you spend from what you love most. And whatever you spend of anything, indeed Allāh knows it. [3:92]

By paying zakāt and khums, we show our concern for the poor and needy. These taxes also keep us away from selfishness and greed, and purify our wealth.

The main differences between khums and zakāt include the items on which they are applicable and their recipients. Khums is the right of Rasūl Allāh (S) and his family. It plays a very important role in maintaining the Islamic society, in tablígh work (the propagation of Islam) and the independence of the ‘ulamāʾ from the influence of governments. It has been mentioned in many abādith that one who does not pay it has stolen a share belonging to Rasūl Allāh (S)’s family. Allāh (SWT) says in the Qurʾān:

وَاعْلَمُوا أَنَََّا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ للَِِّّ خَُُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبََ

Know that whatever thing you may come by, a fifth (khums) of it is for Allāh and the Messenger, for the relatives and the orphans, for the needy and the traveller...

[8:41]

The khums we pay is divided into two equal parts. One part is the share of our living Imām and is called Sahm al-Imām. The other is the share of the poor Sādāt (the descendants of Rasūl Allāh (S)) and is called Sahm al-Sādāt.

During the ghaybah of the Imām, we give the Sahm al-Imām to our Marja’, who uses it for religious and humanitarian causes. If we know of a worthy cause such as the building of an Islamic centre, helping an orphanage, tablígh work or a humanitarian cause, we can ask our Marja’ for permission to give our share of Sahm al-Imām to that project.

Sometimes charitable organizations and Islamic institutions ask the Marja’ for permission to collect khums for their projects. The Marja’ will give them a written permission, called an ijāzah, to collect khums. You can then choose to give them your annual khums directly.
The *Sahm al-Sādāt* can also be given to the *Marja’* who distributes it to the poor *Sādāt*. A poor *Sayyid* is one who lacks the means for one year’s respectable living (in accordance to his/her social status). *Khums* is given to *Sādāt* who are Shī‘ah *Ithnā ʿAsharī* and who pray and don’t sin openly.

**HOW IS KHUMS CALCULATED?**

*Khums* is a one-fifth (20%) tax that all *bāligh* Muslims are required to pay. It is applicable on several items but the most common ones are one’s annual savings and when *halāl* wealth or property has become mixed up with *harām* wealth.

*Khums* applies to all earnings including profit from business, salaries and wages. Calculating *khums* can be very confusing if we don’t have a fixed *khums* date. The first step is to select a fixed date of our choice when we will calculate our *khums* every year.

We should then calculate our total income and subtract from this total income all our expenses for that year. Whatever remains is our savings as we did not use it during the year. We should then pay 20% of our savings as *khums*. The remaining 80% is ours to keep and no further *khums* will be applicable on it in subsequent years.

Even if a person has an ongoing debt like a mortgage, they still need to pay *khums* on their savings. They can however reduce how much *khums* they pay by paying more towards their mortgage and settling any other ongoing loans and debts before the *khums* becomes due.

If a person has earned wealth unlawfully (e.g. by gambling) and it is mixed with his lawful wealth and he/she has no idea how much is lawful and how much is unlawful, this wealth can be purified by paying *khums* once on the whole amount. Therefore it can be assumed that the remaining 80% is *halāl*. Of course this doesn’t change the fact that the person has committed a sin by acquiring the wealth unlawfully and is obligated to repent and undo the *harām* act if possible e.g. return wealth to the rightful owner if stolen or taken unlawfully.

**IN SUMMARY**

1. What is *khums*? Why should we pay *khums*?
2. How is *khums* calculated?
3. What are the two parts of *khums*? Who are the recipients of each of these parts?
4. What is an *ijāzah* for *khums*?

**DID YOU KNOW?**

There is no *khums* on the following items among others:
- *Mahir* (dowry), that is *waḥib* for a husband to give to his wife at the time of marriage
- The earning or property of a child who is not *bāligh*
- Inheritance

**KEY POINTS**

1. *Khums* is one of the *Furūʿ* al-*Dīn* and an act of *ʿibādah*.
2. *Khums* has two parts: *sahm al-Imām* (share of the Imām of our time) and *sahm al-Sādāt* (share of the poor and needy descendants of *Rasūl Allāh* (S)).
3. We should give our *khums* to our *marja’* who will then utilise it in the right way for Islamic and humanitarian causes.
4. We can also give our *khums* to those who have an *ijāzah*, to collect *khums*. 
LEARNING OBJECTIVES

1. Introduction and basic rulings regarding zakāt
2. How to calculate zakāt
3. The recipients of zakāt

WHAT IS ZAKĀT?

Zakāt and khums are not merely Islamic taxes. They are acts of ‘ibādah and are part of Furūʿ al-Dīn (the Branches of Religion) that are wājib on all Muslims. The literal meaning of the word zakāt is ‘something which purifies’. Zakāt purifies our wealth by making those less fortunate share in a portion of it. Through zakāt and khums, we can achieve a relatively just and fair distribution of wealth in society. In an Islamic society all must live together as one family and share their wealth. Every member of society should have the means to live decently. If one group lacks it, it is the duty of the others to support them.

Allāh (SWT) says in the Qurʾān:

وَأَقِيمُوا الصَّلََةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لَْنفُسِكُمْ مِنْ خَيرٍْ تََِدُوهُ عِنْدَ اللَِّّ إِنَّ اللََّّ بَِِا ت َعْمَالُونَ بَصِيرم

And maintain the prayer (ṣalāh) and give the zakāt. The good that you send ahead for your souls, you shall find it (waiting for you) with Allāh. Indeed Allāh sees best what you do. [2:110]

In this verse, Allāh (SWT) is telling us that we should not think even for a moment that we are losing the wealth that we give away in the form of khums and zakāt. In fact, it is an investment we are making for our ākhirah (life in the Hereafter) because when we die and go to the next life, we will see our good deeds there and enjoy their rewards. Zakāt al-Māl is an annual tax that must be paid on certain items such as specific agricultural produce and livestock, and on gold and silver currency. It is wājib on nine items. If a person has any of these items beyond a certain quantity for over a year, then they must give zakāt on those items.

The nine items on which zakāt is wājib are:

- Wheat
- Barley
- Grapes/raisins
- Dates
- Gold coins
- Silver coins
- Camels
- Cattle
- Sheep & goats

The amount of zakāt to be paid varies depending on the item, quantity and type of crop or livestock. The amount of zakāt to be paid on gold and silver coins is 2.5%. If zakāt has been paid once on a quantity, it does not have to be paid again every year.
WHO ARE THE RECIPIENTS OF ZAKĀT?

The following āyah of Qurʾān tells us whom to give zakāt:

إِنَََّّا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَي ْهَا وَالْمُؤَلَّفَةِ ق ُلُوب ُهُمْ وَفِِ الر ِقَابِ وَالْغَارِمِينَ وَفِِ سَبِيلِ اللَِّّ وَاِبْنِ السَّبِيلِ فَرِيضَةً مِنْ اللَِّّ وَاللَُّّ عَلِيمم حَكِيمم

Ṣadaqāt (zakāt) are only for the poor and needy, those employed to collect zakāt, those whose hearts are to be reconciled, for the freeing of slaves, those in debt, in the way of Allāh, and for the traveller. This is an obligation from Allāh, and Allāh is All-knowing, All-wise. [9:60]

Zakāt can therefore be distributed to any of the following eight groups:

1. Fuqarā’: The needy - those who are unable to meet their annual expenditure.
2. Masākīn: The poor - Those who live even below the level of the needy.
3. Amīlīn: The salary of those who are employed to collect zakāt.
4. Muʿallafat al-Qulub: Those non-Muslims whom Rasūl Allāh (S) or the Imām or his representative think advisable to help from zakāt so as to gain their sympathy and support for Islam and Muslims.
5. Riqāb: To free the slaves. Islam greatly emphasises the freeing of slaves so that slavery can be abolished.
6. Ghārimīn: Those in debt to help pay off their debts if they are having difficulty repaying them.
7. Fī Sabīl Allāh: To help in religious matters and anything that is done in the way of Allāh e.g. building a masjid, school, improving roads etc.
8. Ibn al-Sabīl: A traveller who has run out of money and does not have the means to return home.

In all the cases above, the recipient of zakāt must be a Shi‘ah Ithnā ʿĀsharī Muslim who is not a reputed sinner and who is not a dependant of the person paying the zakāt. The zakāt of a non-sayyid should not be given to a sayyid unless he/she is in dire need and the khums (sahm al-sādāt) given to him/her is not sufficient. The zakāt of a sayyid can be given to help a non-sayyid. When the Imām is present, zakāt should be given to him. During the ghaybah of the Imām, if a person cannot find anyone deserving to receive the zakāt, it may be given to the Marja’ or his agents (wukalā’) who will then give it to those who deserve it.

IN SUMMARY

1. What is the literal meaning of zakāt?
2. When we pay zakāt, we don’t lose that money. How is this possible?
3. What are the nine things on which zakāt is wājib?
4. Who are the 8 groups of people who are eligible to receive zakāt?
5. How much zakāt should be paid on gold and silver currency?

DID YOU KNOW?

Besides Zakāt al-Māl, there is also a specific Zakāt that is paid every year on the day of ‘Īd al-Fiṭr. It is given at the end of the month of Ramadān to help the poor. This zakāt is also wājib on every bāligh, sane Muslim and is called zakāt al-fiṭr or simply fitrah.

KEY POINTS

1. Zakāt is an Islamic tax which is wājib on certain items. The literal meaning of Zakāt is to purify. Zakāt purifies our wealth and ensures a more equal distribution of wealth in society.
2. Zakāt al-māl is wājib on 9 items including wheat, barley, dates, grapes or raisins, cattle, sheep or goats, camels, gold and silver coins.
3. The recipients of Zakāt have been mentioned in the Qurʾān.
LEARNING OBJECTIVES

1. What should we do at the time of death?
2. What is sakarāt al-mawt?
3. An introduction to Islamic funeral rites.

ISLAMIC FUNERAL RITES

Death is a certainty that no one can escape from. We have known right from a young age that we are here on this earth only for a short period of time. One day we will die so that we can go to the next world, which is our eternal home. Therefore, one who has prepared for the Hereafter will not fear death but in fact look forward to it.

Allāh (SWT) says in the Qurʾān:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَََّّا تَوَفْوُنَ أُحْمَرْكَمْ تَوْمُ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنْ النَّارِ وَأُدْخِلَ الْنَّارَ فَقَدْ فَازَ وَمَا الََْيَاةُ الدُّن ْيَا إِلََّ مَتَاعُ الْغُرُورِ

Every soul shall taste death, and you will indeed be paid your full reward on the day of resurrection. Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but a delusion. [3:185]

Imām Muhammad al-Bāqir (A) has said that the soul of a deceased muʾmin is asked during ghusl al-mayyit, “Would it please you to be returned to the body?” Its reply will be, “What am I to do with more suffering, loss and grief?!”

This means the next world is far more beautiful and comforting for a muʾmin compared to the life of this world. The time when a person is about to die is called the time of ihtidār in Arabic, and the pangs and anguish they may feel are referred to as sakarāt al-mawt (the pangs of death).

Before death, Muslims should:

• Ensure they have prepared a will. They should inform their heirs where to find the will and it should be read before the funeral rites and burial as it may have specific instructions that need to be taken into account.

• Ask for forgiveness from all around and especially from those who they know may be upset with them. They should also ask Allāh (SWT) for forgiveness of sins and for the intercession of Rasūl Allāh (S) and his Ahl al-Bayt. Recite the kalimah, istighfār, ṣalawāt and any āyāt of the Qurʾān they know, as much as possible.

• If they have their own kafan, they should inform those around where to find it.

• A dying man should inform his eldest son or nearest of kin about any missed ṣalāh and fasts and if ḥajj was wājib but not done as well as any outstanding khums and zakāt. He should ask for all this to be settled as soon as possible and before inheritance is distributed. A woman can also ask her next of kin to fulfil any missed wājibāt and in particular if she has any debts that need to be settled.

It is wājib to place a dying person such that his/her feet facing towards qiblah. The mayyit should also be kept with its feet facing qiblah until ghusl al-mayyit has been performed. After the ghusl, the body should be placed in such a way that the right shoulder of the deceased is pointing towards qiblah.
WHAT SHOULD THOSE AROUND A DYING PERSON DO?

If a person is struggling and facing difficulties and pain in the moment of death, it is recommended to place his/her body where he/she used to perform ṣalāh and to recite for them Duʿāʾ al-ʿAdīlah. Help the dying person to recite the shahādatayn and if they cannot, then it is recommended to pronounce the shahādatayn over the dying person as follows:


نتشهد أن لا إله إلا الله و نشهد أن محمداً عربياً و رسوله

We bear witness that there is no god but Allāh. And we bear witness that Muḥammad is his servant and His Messenger.

There are several recommended adʿiyā’ that a dying person can recite or those near him/her can recite. It is also recommended that as much Qurʾān as possible should be recited for the dying person’s comfort, especially sūrat Yāsīn, sūrat al-STALL, sūrat al-Ahzāb, ʾāyah 254 of sūrah al-Baqarah and ʾāyah 54 of sūrat al-Aʿrāf. If possible, these should be recited near the head of the person.

It is makrūh to:

• leave a dying person all alone
• sit near the dying person in the state of janābah or ḥayd (for women)
• place hands or any object (especially heavy objects) on the stomach or body of the dying person
• talk too much or cry too much in the presence of the dying person

As soon as a person passes away:

• Close their eyes and lips and straighten their arms and legs
• Remove any jewellery on the body that may be difficult to remove later when the body becomes cold
• Cover the whole body with a cloth
• If it is during the night, do not leave the body in darkness
• Inform people of the demise, especially the immediate relatives and local residents who can attend the funeral

It is strongly recommended that the last funeral rites including ghūsl, takfīn and burial should not be delayed unless there is an unavoidable reason causing the delay.

IN SUMMARY

1. What does the Qurʾān say about death?
2. What are the things that a dying person should do?
3. What is ihtīdar and sakarāt al-mawt?
4. What should those around a dying person do? What makrūh actions should they keep away from?
**LEARNING OBJECTIVES**

1. An introduction to Islamic funeral rites
2. How to perform ghusl for a mayyit
3. An explanation on takfīn and ḥunūṭ.

**ISLAMIC FUNERAL RITES**

The ghusl, kafan (takfīn), and burial (tadfīn) of a Muslim is an obligation on every bālígh sane Muslim. However, it is a communal duty (wājib al-kifāʾī). This means that if it is carried out by one or a group of people in the community, the rest are free of its obligation, but if it is carried out by none, all are held responsible.

All of the above mentioned rites should, as a matter of precaution, be performed with the permission of the guardian (wālī) of the deceased. The wālī of a wife is her husband, and of the father is the eldest son. In all cases the wālī is the nearest adult male relative who inherits the most according to Islamic law. If the dead person has appointed someone to arrange his/her last rites, that person is to be considered the wālī in these matters.

**Q: How is ghusl al-mayyit performed?**

The person who gives ghusl to a mayyit must be a Shi‘ah Ithnā-‘Asharī Muslim, aware of the rules regarding ghusl al-mayyit, āqil (of sound mind), bālígh and of the same gender as the dead person (or a spouse).

Ghusl al-mayyit must be done with the niyyah of qurbat al ilāh. It is ḥarām to charge a fee for performing the ghusl for a corpse. If someone undertakes it for the sake of money, it will be bāṭil. However one can charge for providing the facilities or materials necessary for performing the ghusl (i.e. the place, water, kafan etc.)

It is wājib to wash the mayyit three times in the following sequence:

1. With water mixed with sidr leaves (the leaves of a berry or lotus tree).
2. With water mixed with camphor.
3. With pure (muṭlaq) water.

The manner of ghusl al-mayyit is exactly as any ghusl (like ghusl for janābah) using the sequential method (al-ghusl al-tartībī). If a person dies in the state of janābah or ḥayḍ, it is not necessary to give them ghusl for that. The ghusl al-mayyit will suffice.

It is mustaḥab that:

- At least two persons should be engaged for giving ghusl. One should pour water on the dead body, while the other should change its sides.
- The soles of the feet of the dead body should face Qiblah.
- Ghusl should be given in a covered place and not under the open sky.
- The main person giving ghusl should be on the right side of the body, and before each of the three ghusls, they should wash their own arms up to the elbows.
- All involved in washing the body should recite supplications and ask for the forgiveness of the dead person throughout the ghusls.
- When the ghusls are over, the dead body should be dried with a towel before starting the takfīn (putting on the kafan).
**HUNÛT AND TAKFÎN**

 Hunûṭ means rubbing camphor on the seven parts of body that touch the ground during sajdah. Hunûṭ is wâjib and should be performed after ghusl al-mayyit.

It is also mustahab to place two pieces of fresh, green twigs in the grave with the dead body. These two twigs are called the jaridatayn and are usually placed on either side of the arms of the deceased or on either side of the grave or coffin.

Takfin is done after the ghusl is over, the body is dried and hunûṭ has been done. It is mustahab that the kafan should be white cotton cloth. The wâjib parts of the kafan are 3 pieces of cloth which should all be large enough to enable them to wrap generously around the body:

1. A cloth for the waist covering the body from the navel (just below waist line) down to the knees.
2. A shirt cloth covering the mayyit from the shoulders to the thighs.
3. A cloth wide enough to wrap around the whole body, and long enough to be tied at the head and the feet of the mayyit.

These three pieces of the kafan are wâjib, although there are some other recommended pieces. Those who are involved in giving ghusl, takfin and tadjfin should learn all the detailed rules regarding these processes.

It is recommended that a person should purchase his or her own shroud while alive, or should mention in his or her will the source of his or her shroud. Otherwise it may be provided out of the original wealth of the deceased.

**IN SUMMARY**

1. Islamic funeral rites are wâjib al-kifâ‘î. What does this mean?
2. What are the three types of water required for ghusl al-mayyit?
3. What are the mustahab acts whilst performing ghusl al-mayyit?
4. What is hunûṭ?
5. What are the three wâjib pieces of cloth for kafan?

**DID YOU KNOW?**

A dead body is najis before ghusl al-mayyit is performed. Therefore, a person who touches a mayyit before or during ghusl should perform ghusl mass al-mayyit (ghusl for touching a najis dead body).

**KEY POINTS**

1. The ghusl, takfin, and tadjfin of a Muslim is wâjib al-kifâ‘î on every bâligh sane Muslim.
2. Islamic funeral rites should be performed with the permission of the walî of the deceased.
3. Ghusl al-mayyit involves washing the mayyit three times: first with water mixed with berry leaves, then with water mixed with camphor and lastly pure water.
4. After ghusl, hunûṭ should be performed, followed by takfin.
LEARNING OBJECTIVES

1. How to perform ṣalāt al-mayyit
2. An explanation on tafīn.

MY NOTES

AḤKĀM AL-MAYYIT (PART 3)

ṢALĀT AL-MAYYIT

Ṣalāt al-mayyit is wājib for all adult deceased Muslims and for children who are six years of age or older as long as at least one of their parents is Muslim. If the deceased child was not six years old but knew what ṣalāh was, then, as ihtiyāt wājib, ṣalāt al-mayyit should also be performed.

The ṣalāh for the dead person should be performed after ghusl al-mayyit, the ḥunūṭ, and the shrouding (takfīn). Even though this ṣalāh is wājib al-kifāʾī, it is highly recommended and there is great spiritual reward for as many Muslims as possible to join in the ṣalāh.

Ṣalāt al-mayyit is different from other prayers. It is not necessary to perform wudūʾ before this ṣalāh, or for the clothes or body to be clean (ṭāhir), though it is recommended that those who perform this ṣalāh should be in a state of ritual purity (ṭahārah) and should have done wudūʾ. A woman is the state of ḥayḍ (menses) can pray ṣalāt al-mayyit but she should stand alone and not join the lines in the congregation.

It is wājib that the mayyit should be placed on its back in front of the people performing ṣalāt al-mayyit, with its right shoulder facing qiblah. It is recommended that those performing ṣalāt al-mayyit should stand barefoot. Before the ṣalāh, it is recommended that instead of the adhān, the people should be called to the prayer by calling out 'al-Ṣalāh' al-three times.

After making the niyyah of offering ṣalāt al-mayyit for the deceased, qurbatan ilāllāh, five takbīrs should be done, each followed by a certain duʿāʾ. It is recommended to raise one’s hands up to the ears during each takbīr. The Imām of the congregation should read the supplications aloud, and those in the congregation should repeat them quietly.

After 1st takbīr:

أشهد أن لا إله إلا الله و أشهد أن محمدا رسول الله

I bear witness there is no god but Allāh and Muḥammad is Allāh’s Messenger

After 2nd takbīr:

اللهُمَّ صل على محمَّد و آل محمَّد

O Allāh, bless Muḥammad (S) and the progeny of Muḥammad (S)

After 3rd takbīr:

اللهُمَّ اغفر لِلمَؤمنين والمُؤمِّنات

O Allāh, forgive all the faithful – men and women

ACTIVITY

List down the differences between ṣalāt al-mayyit and other ritual prayers.
After 4th takbīr:
if it is a man:

اَللَّ هُمَّ اغْفِرْ لََِذَا الْمَي ِت
O Allāh, forgive this dead body

if it is a woman:

اَللَّ هُمَّ اغْفِرْ لََِذِهِ الْمَي ِتَة
O Allāh, forgive this dead body

The 5th takbīr marks the end of the ṣalāt al-mayyit. The mayyit is now ready to be taken away for burial.

AN ISLAMIC BURIAL

There are many aḥādīth stressing the importance of attending funerals. It gives honour to the Muslim who has passed away, comforts the family and loved ones, reminds us of the next world, reminds us of our own mortality and how we too will one day we washed, shrouded, prayed over and buried by others. There is great thawāb in attending a funeral.

It is mustaḥab that when the coffin is taken to the grave, it should be placed on the ground several metres away from the grave, then brought a few metres nearer to the grave, and for a second time placed on the ground, then brought nearer and placed by the side of the grave.

The mayyit should be lowered into the grave gently whilst reciting this mustaḥab duʿāʾ: “O Allāh, hollow out the earth on his/her two sides, raise up his/her actions, and cause him/her to encounter the pleasures of Paradise from You.”
Imām Ali (A) once accompanying a funeral when he heard someone laughing. He got angry and said, “Is it that death is only for others? Is it that we will never die? Is it that those whom we see departing on their journey of death will come back to us? We lay them down in their graves and then enjoy their estate!”

1. Ṣalāt al-mayyit is different from other salawāt. It consists of five takbīrs, with a duʿāʾ between every two takbīrs.

2. Wuḍūʾ or ṭahārah is not required for ṣalāt al-mayyit although it is preferable.

3. Instead of reciting the adhān, people should be called to perform the salāh by calling out al-ṣalāh three times.

4. A mayyit should be placed on its right side in the grave, with its face facing qiblah and its head on a pillow of sand.

5. The talqīn should then be recited in Arabic whilst holding the shoulders of the mayyit.

6. After the grave is covered with soil, those present should put their fingers into the soil and recite the tanzīl.

The mayyit should be laid into the grave on its right side so that the face is towards the qiblah and its back is not on ground, but on the side wall of the grave. The right cheek should be on the ground and the head placed on a pillow made of earth.

The person placing the mayyit in the grave should place his hands on the shoulders of the mayyit and then recite the talqīn. The shoulders of the mayyit should be firmly shaken each time the name of the deceased is mentioned in the talqīn. The person reciting it should try and recite it close to the ear of the mayyit. The talqīn is recited in Arabic and can be found in the risālah of the marja’.

After the recital of the talqīn, the people present, except the near relatives of the deceased, should push soil into the grave. They should push the soil in with the back of their hands (palm facing down), and say:

إِنَّ لِلَّهِ وَإِنَّ إِلَيْهِ رَاجِعُونَ

We are from Allāh, and to Him we shall return [2:156]

Then some water should be poured on the grave and those present should thrust their fingers in the soil (such that it leaves finger marks) and recite sūrat al-Fātihah and sūrat al-Ikhlāṣ once, followed by sūrat al-Qadr seven times. This is called tanzīl. They should seek Allāh (SWT)’s forgiveness for the deceased.

**DID YOU KNOW?**

Imām Ali (A) once accompanying a funeral when he heard someone laughing. He got angry and said, “Is it that death is only for others? Is it that we will never die? Is it that those whom we see departing on their journey of death will come back to us? We lay them down in their graves and then enjoy their estate!”

**KEY POINTS**

1. Ṣalāt al-mayyit is different from other salawāt. It consists of five takbīrs, with a duʿāʾ between every two takbīrs.

2. Wuḍūʾ or ṭahārah is not required for ṣalāt al-mayyit although it is preferable.

3. Instead of reciting the adhān, people should be called to perform the salāh by calling out al-ṣalāh three times.

4. A mayyit should be placed on its right side in the grave, with its face facing qiblah and its head on a pillow of sand.

5. The talqīn should then be recited in Arabic whilst holding the shoulders of the mayyit.

6. After the grave is covered with soil, those present should put their fingers into the soil and recite the tanzīl.

**IN SUMMARY**

1. How is ṣalāt al-mayyit different from other ritual prayers?
2. What are the benefits of attending a funeral?
3. How should a mayyit be placed in the grave?
4. What is talqīn?
5. What is tanzīl?
CONSUMPTION OF ALCOHOL AND DRUGS IS FORBIDDEN IN ISLAM

Islam forbids us from using any substance that causes us to lose control of our minds. This is not only humiliating and degrading, but also detrimental to society as it leads to domestic violence, family break-ups, depression, addiction, crime, accidents and fatality among other things.

Allāh (SWT) forbids alcohol in the Qurʾān:

{\textit{يَسْأَلُونَكَ عَنْ الْحَمْرَةِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ}}

{\textit{وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا}}

\textit{They ask you concerning wine and gambling. Say, ‘There is a great sin in both of them, and some profit for people, but their sinfulness outweighs their profit...’} [2:219]

{\textit{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ الْحَمْرَةِ وَالْمَيْسِرُ وَالْكَابِثُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ}}

\textit{O you who have faith! Indeed wine, gambling, idols and the divining arrows (a form of gambling) are uncleanliness from Shayṭān’s work, so avoid them, so that you may be successful.} [5:90]

Although the word \textit{khamr} in these verses is commonly translated as wine, it refers to all forms of alcoholic drinks such as beer, spirits, wines and so on regardless of their quantity, purity or whether their effect is strong or weak, immediate or delayed.

Imām Ja’far al-Ṣādiq (A) was once asked if it was permissible to take alcohol in small quantities that wouldn’t cause intoxication. He said: “Absolutely not. Anything that intoxicates in large quantities is \textit{harām} even in small quantities.”

The effects of intoxicants are far-reaching. They not only harm the consumer but also those around him/her. For example, driving can...
cause the death of innocent people. Similarly, children whose mothers take alcohol in pregnancy are born with its harmful effects.

Imām Ja’far al-Ṣādiq (A) explained why alcohol is condemned in Islam. He said: “Alcohol is the root of all evil and sin. A person who drinks alcohol loses his sanity. At the time he is drunk, he does not know Allāh (SWT), does not fear committing any sin, does not respect anyone's rights and does not stop from committing evil openly. The spirit of piety and faith departs from him and only the impure and vicious spirit, which is far off from the mercy of Allāh (SWT) remains in his body. Allāh, His angels, His prophets and the true believers curse such a man, and his daily prayers are not accepted for forty days.”

The use of recreational drugs is also ḥarām in Islam, because they too are intoxicants and have similar effects to alcohol.

**BASIC RULINGS REGARDING INTOXICANTS**

Alcohol is najis al-ʿayn and makes other things najis. Anything that comes into contact with alcohol (that is for drinking and not for industrial use) becomes najis and must be made ṭāhir using water. Industrial alcohol that is used to make things like perfume is not considered najis.

Food containing even small amounts of alcohol is najis and cannot be consumed, even if the alcohol has “evaporated” in the cooking process. This is because even though the effects of alcohol may no longer be there in the food, it has become najis and cannot be eaten. It is also not permissible to consume alcohol for medicinal purposes.

If we buy anything with alcohol or someone gives us a gift with alcohol (e.g. chocolates or cake with rum), we cannot even give it to a non-Muslim and must throw it away.

Sitting at a table where alcohol is served is not permissible. When we go out with non-Muslim friends from college or work, it is important that we do...
not sit with them if they are drinking alcohol. We should avoid any restaurant that has a bar, sells alcohol or even permits people to bring their own alcohol.

It is not permissible to grow crops for alcohol production, produce it, buy or sell it. In fact, all aspects of alcohol trade from the time crops, such as grapes and barley, are grown on the farm to the consumption of the alcoholic drink by the end user is forbidden in Islam. This includes distributing, advertising and profiting from companies that deal in alcohol production.

Islam forbids all types of intoxicants, including drugs. By ‘drugs’ we do not mean medicines, but recreational drugs that are taken to alter a person’s state of mind. They are usually addictive and alter mood and behaviour (just like alcohol). Examples of such drugs include opium, heroin, cocaine and marijuana.

Sometimes pain-killers are taken in larger quantities or stronger doses to give the same effect as narcotics. Such usages is also considered *ḥarām*.

---

**IN SUMMARY**

1. What does the Qur’ān say about alcohol consumption?
2. Is it permissible to use alcoholic drinks in small quantities which do not cause addiction?
3. What are the ten groups of people that *Rasūl Allāh* (S) has cursed due to their involvement in alcohol?

---

**KEY POINTS**

1. Consuming alcohol as well as dealing in any stage of its production, distribution, sale and consumption is *ḥarām* in Islam.
2. Alcohol is the root of many evils and leads a person to sin.
3. Alcohol abuse destroys lives and leads to family breakdown. The habit is also addictive and difficult to give up.
4. We should not sit at a table where alcohol is served.

---

**DID YOU KNOW?**

*Rasūl Allāh* (S) cursed ten groups of people who have anything to do with alcohol:

1. Those who cultivate a crop with intention of producing alcohol from it
2. Those who crush the fruit to make wine
3. Those who transport it
4. Those who take delivery of it from the supplier
5. Those who sell it
6. Those who buy it
7. Those who serve it
8. Those who drink it
9. Those who sit at a table where alcohol is drunk
10. Those who use the income earned from alcohol.
LEARNING OBJECTIVES

1. What is Ḥijjat al-Islām?
2. What are the conditions for Ḥajj to become wājib?
3. What are the main acts of 'Umrah al-Tamattu' and Ḥajj al-Tamattu'?

MY NOTES

ΗΙΙΙJΑΤ ΑL-ΙΣLΑΜ

Ḥajj is one of the wājib acts of worship ('ibādāt) in Islam. It refers to the annual pilgrimage to Makkah that is performed every year in the month of Dhū’l-Hijjah, the last month in the Islamic calendar. Participation in Ḥajj is wājib on all Muslims at least once in their lifetimes, as long as they fulfil the following conditions:

- *bulūgh* (puberty)
- ‘aql (sanity)
- *istitāʿah* (affordability)

The conditions of *istitāʿah* are wealth (one should be able to afford it), health (one should be physically healthy to make the journey to Makkah and participate in Ḥajj) and transport (including availability of visas).

Those who wish to go for Ḥajj should:

* ensure they have no debts to pay. If they owe money to anyone they should pay it back first or ask their permission to pay it later.
* ensure the money for Ḥajj is clean and from ḥalāl earnings. This is by ensuring that any wājib taxes like khums and zakāt have been paid.
* prepare a will just in case they die before returning home; and ensure the executor(S) of their will who is not travelling with them knows where to find the will if they need to.
* it is recommended to give ṣadaqah before setting out on the journey.

The annual Ḥajj (ḥijjat al-Islām) is made up of two parts:

1. ‘Umrah al-Tamattu’ (that can be done anytime between 1st Shawwāl and 8th Dhū’l-Hijjah), and
2. Ḥajj al-Tamattu’ (that must be done from the 9th to 13th Dhū’l-Hijjah of the same year as the ‘Umrah al-Tamattu’).

Pilgrims have to start their Ḥajj at any one of five specific locations away from Makkah. These five places are called miqāt. At the miqāt, a pilgrim puts on a special dress called the iḥrām, makes the niyyah for Ḥajj and recites the talbiyyah as follows:

_Labbayk, Allāhumma labbayk. Lā sharika laka labbayk
At Your service (here I am) O Allāh, at Your service. There is no partner for You. At Your service._

The iḥrām for men is two pieces of unstitched cloth: One piece to cover from the waist to the knees and the other for the upper body. Men cannot cover their head or feet. For women, iḥrām is a simple long dress with hijāb. It is recommended for the iḥrām to be white, both for men and women. From the miqāt, pilgrims head to Makkah to perform ‘Umrah al-Tamattu’ which consists of tawāf (going round the Ka‘bah seven times), a two raka’āt ṣalāh after tawāf, saʿī (running between the hills of Ṣafā and Marwah) and taqṣīr (clipping hair or finger nails).
**HAJJ AL-TAMATTU’**

The wājib acts in Ḥajj al-Tamattu’ (the 2nd part of the annual Ḥajj) are:

1. Making the niyyah for Ḥajj at-Tamattu’ and wearing the īhram in Makkah before heading out to ‘Arafaḥ.
2. Wuqāf (stopping) at ‘Arafaḥ, an open plain outside Makkah, and staying there on the 9th of Dhū’l-Ḥijjah from zuhr until maghrib.
3. Spend the night at Mas’ar, a place between ‘Arafaḥ and Makkah (also called Muzdalifah).
4. Going to Minā after sunrise on the 10th of Dhū’l-Ḥijjah (‘Īd al-Adḥā). At Minā, a pilgrim has to do Ramī al-Jamarāt by throwing pebbles at the last Jamarah (The Jamarāt are three stone pillars or walls that symbolise Shayṭān), perform the sacrifice of an animal and shave the head (halaq) or clip some hair from the head (taqṣīr). Women are not allowed to shave their head, but for men it is highly recommended to do so.
5. Staying at Minā for the next two nights and throwing pebbles at all three Jamarāt.
6. Return to Makkah to perform tawāf of the Ka’bah seven times. This is called Tawāf al-Ḥaḍ. 
7. Offering a two rak’ah ṣalāh after tawāf near Maqām Ibrāhīm.
8. Performing Saʿī between the hills Ṣafā and Marwah.
9. Performing Tawāf al-Nisā (another tawāf around the Ka’bah).

This marks the end of Ḥajj al-Tamattu’ and a pilgrim can then remove his or her īhram. It is important to note that in the state of īhram, there is a list of about 25 things which are harām for the pilgrim. One should become familiarised with this list before going for Ḥajj or ‘Umrah. Before leaving Makkah, it is mustahab to do a final tawāf called Tawāf al-Widā’ followed by 2 raka’āt near Maqām Ibrāhīm. Whenever a person goes for ‘Umrah or Ḥajj, it is also highly recommended to go to Maḏīnah and visit Rasūl Allāh (S) and members of the Ahl al-Bayt (A) buried in Jannat al-Baqī near the Masjid al-Nabawī.

**IN SUMMARY**

1. What is Ḥijjat al-Īslām? What are the conditions for it to become wājib?
2. What are the miqāt? What three things must a pilgrim do at one of the miqāt?
3. What acts does ‘Umrah al-Tamattu’ consist of?
4. What is Ramī al-Jamarāt?
5. What are the three places outside Makkah where the pilgrim has to go during Ḥajj al-Tamattu’?

**DID YOU KNOW?**

It is highly recommended to go to Makkah for ‘Umrah in other months besides Ḥajj in Dhū’l-Ḥijjah. When performing ‘Umrah, it is wājib to enter Makkah in īhram and perform ‘Umrah al-Tamattu’ which consists of tawāf, a two raka’āt ṣalāh after tawāf, saʿī and taqṣīr. Ḥajj al-Tamattu’ is only done in Dhū’l-Ḥijjah, so for ‘Umrah pilgrims do not go to ‘Arafaḥ, Muzdalifah (Mas’ar) or Minā.

**KEY POINTS**

1. The annual pilgrimage to Makkah in the month of Dhū’l-Ḥijjah is called Ḥijjat al-Īslām.
2. It is wājib on all sane and bāligh Muslims to perform Ḥajj at least once in their lifetime if they have the istitā’ah (affordability, health and possibility of travelling to Makkah).
3. Ḥijjat al-Īslām consist of two parts: ‘Umrah al-Tamattu’ and Ḥajj al-Tamattu’.
4. Pilgrims must first go to one of the miqāt to put on the īhram, make niyyah for Ḥajj and recite the talbiyyah.
What is Morals and Ethics - *Akhlāq*?

*Akhlāq* is the plural of the Arabic word *khulq*, which means “disposition” (i.e. characteristics of a person and how one behaves with others). It can also be referred to as a person’s nature or personality. Islam places a lot of emphasis on refining one’s *akhlāq* by purifying the soul. We can do this by always performing all *wājib* actions and keeping away from everything that is *harām*.

What is History - *Tārīkh*?

*Tārīkh* is an Arabic word meaning history. In this chapter, we will specifically look at the history of Islam. This dates back to the very beginning of creation. Our journey into Islamic history will take us through the creation of the universe, the creation of *Nabī* Ādam (A) (the first man), the *anbiyāʾ* of Allāh (SWT), the *sīrah* of the Holy Prophet (S), the lives of the *Maʿṣūmīn* (A), and Islam today.

Why Study Morals, Ethics, and History Together?

In numerous places in the Qur’ān, Allāh (SWT) narrates the stories of the past people, and asks us to ponder over them so that we may learn lessons from them. These lessons are a study of *Akhlāq*, teaching us good manners, morality and virtue. Through examples of those who lived before us, We are shown how to purify our soul so that we can become perfect human beings.

The Holy Prophet (S) had the most perfect *Akhlāq* and was sent as a role model for us. In the study of *Akhlāq* (A), we look at the teachings of the Qur’ān and the *sunnah* of the Holy Prophet (S) and the *Ahl al-Bayt* (A) on refining one’s character.

*Dear Lord,*

*Open our hearts and minds to reflect on history to understand who we are, where we come from, and where we are headed. Guide us in understanding of how our character and manners, morality, and virtue should reflect true Islam. Allow us to be purified through our character so we can become perfect human beings and You can be happy with us.*
**LEARNING OBJECTIVES**

1. Who was Nabī Lūṭ (A)?
2. What challenges did he face in his community?
3. How did Allāh (SWT) punish the people of Sodom?

**NABĪ LŪṬ (A) AND THE PEOPLE OF SODOM**

Nabī Lūṭ (A) was the cousin of Nabī Ibrāhīm (A). Their mothers were sisters and Nabī Lūṭ’s sister, Lady Sārah, was Nabī Ibrāhīm’s first wife. The two Prophets migrated together to Palestine, and Nabī Lūṭ (A) settled in the district of Sodom in Jordan.

The people of Sodom were unsociable and treated strangers disgracefully. Anybody who passed through their town would be robbed of all their possessions. They loved singing, merrymaking and gambling. However, by far the most sinful practice in their community was homosexuality, which was openly practised.

Allāh (SWT) sent Nabī Lūṭ (A) to guide the people of Sodom. He preached to them the message of Allāh (SWT) and begged them to give up their evil ways. However, after 30 years of preaching, only a handful of people had accepted his teachings. Allāh (SWT) says in the Qurʾān:

And Lūṭ, when he said to his people, ‘What! Do you commit an indecency none in the world ever committed before you?! Indeed you come to men with (sexual) desire instead of women! You are indeed transgressing beyond bounds. But the only answer of his people was that they said, ‘Expel them from your town! They are indeed men who want to be clean and pure!’ [7:80-82]

While Nabī Lūṭ (A) increased his efforts to guide the people, they wanted to banish him and his followers from the town. When he warned them to fear Allāh (SWT) for their indecent behaviour they laughed and said that they did not care. Finally, Allāh (SWT)’s punishment descended on them.
Allāh (SWT) sent angels in human form, including Jibrāʾīl, to the house of Nabī Lūṭ (A). On their way to the town of Sodom, they passed by the house of Nabī Ibrāhīm (A) to give him the good news that he and Lady Sārah were going to have a son called Isḥāq, who would be blessed with a son called Yaʿqūb.

The angels then went to Nabī Lūṭ’s house. When he saw that his guests were handsome youths, Nabī Lūṭ (A) became worried because he knew very well the habits of his people.

Nabī Lūṭ’s wife was an evil lady. She informed the people that there were handsome guests at her house, so they started coming to the house of Nabī Lūṭ (A) with evil intentions in their mind. Nabī Lūṭ (A) said to them, “O my people, here are my daughters. It is better for you to marry them rather than desire my male guests. Is there not a right-minded man among you?”

They replied, “You certainly know that we have no interest in your daughters, and indeed you know what we want.”

Jibrāʾīl then asked Nabī Lūṭ (A) to leave town that night with his family and the virtuous believers, but to leave his evil wife behind. As soon as Nabī Lūṭ (A) and his followers were safely out of town, rocks began falling from the sky on the town and the whole place was turned upside down. This is mentioned in various places in the Qurʾān. For example:

فاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

So We saved him (Lūṭ) and his family, except his wife; she was one of those who remained behind. Then We poured down upon them a rain (of stones). So look how was the end of the guilty! [7:83-84]

Every prophet and messenger of Allāh (SWT) has condemned and cursed those who practiced homosexuality. The Aʾimmah (A) have said that those who commit this indecency will be raised with the people of Sodom on the Day of Judgement.

1. How was Nabī Lūṭ (A) related to Nabī Ibrāhīm (A)?
2. What indecent acts did Nabī Lūṭ’s people commit?
3. What did the people of Sodom say to Nabī Lūṭ (A) when he warned them of Allāh (SWT)’s punishment?
4. Why was Nabī Lūṭ’s wife also punished by Allāh (SWT)?
5. How did Allāh (SWT) punish the people of Sodom?

**IN SUMMARY**

**DID YOU KNOW?**

The word “sodomy” (which has the same meaning as homosexuality) comes from the word “Sodom”, a district in Jordan where the people of Nabī Lūṭ (A) lived.

Allāh (SWT) refers to them as the people “whose town was turned upside down”. [9:70, 53:53, 69:9]

**KEY POINTS**

1. Nabī Lūṭ (A) was Nabī Ibrāhīm (A)’s cousin. Their mothers were sisters.
2. Allāh (SWT) sent Nabī Lūṭ (A) to the people of Sodom, who committed many evil deeds including robbing people who passed through their town and engaging in homosexuality.
3. Nabī Lūṭ (A) spent 30 years trying to guide them but they wouldn’t listen to him.
4. In the end, Allāh (SWT) sent angels to tell Nabī Lūṭ (A) to leave the town with his family and followers. He then punished the evil ones by showering stones on them and turning their town upside down.
LEARNING OBJECTIVES

1. Why is it necessary for us to control our base desires?
2. How do we control our desires?

In small groups, think of a few base desires that can lead you to sin, and identify ways in which you can overcome such desires.

WHY SHOULD WE CONTROL OUR VAIN DESIRES?

Although we enjoy free will, we need to exercise our free will in a responsible way by having some form of self control. We cannot simply follow our whims and desires and do whatever we want. We need to have self-control and self-discipline which leads to self-purification. If we purify our nafs (soul) we will no longer need to resist our temptations and control ourselves against lower desires and lusts, since a purified person desires nothing except what is good and moral for himself and others.

Desires in themselves are not bad provided they are channeled in healthy ways and controlled by one’s intellect and faith (īmān). This could be the desire for food, the desire to become powerful etc. When desires control a person, he/she stops having a purposeful life. A person addicted to and driven by worldly desires and physical pleasures ends up destroying himself/herself.

In one hadith we are told, “Hellfire is ringed with desires while Paradise is surrounded with unpleasant things.” This means that to get to Paradise, one must undergo many hardships. On the other hand, giving in to base desires and sinning, which may feel more enjoyable in this life, will lead one to hellfire.

Allāh (SWT) says in the Qurʾān:

َٰ فَأَمَّا مَنْ طَغَىَٰ وَآثَرَ الَّذِيْنَا الدُّنْيَا فَإِنَّ الْحَيَّةَ الدُّنْيَا فَإِنَّ الْحَيَّةَ الدُّنْيَا فَإِنَّ الْحَيَّةَ الدُّنْيَا فَإِنَّ الْحَيَّةَ الدُّنْيَا فَإِنَّ الْحَيَّةَ الدُّنْيَا Fَأَمَّا مَنْ طَغَىَٰ وَآثَرَ الَّذِيْنَا الدُّنْيَا فَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَأَمَّا مَنْ طَغَىَٰ وَآثَرَ الَّذِيْنَا الدُّنْيَا فَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَأَمَّا مَنْ طَغَىَٰ وَآثَرَ الَّذِيْنَا الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَأَمَّا مَنْ طَغَىَٰ وَآثَرَ الَّذِيْنَا الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَأَمَّا مَنْ طَغَىَٰ وَآثَرَ الَّذِيْنَا الدُّنْيَا Fَإِنَّ الْحَيَّةَ الدُّнْيَا Fَإِنَّ الْحَيَّةَ الدُّنْيَا Fَإِنَّ الْحَيَّةَFi

As for him who was rebellious and preferred the life of this world, his refuge will indeed be hell. And as for him who is awed to stand before his Lord and forbids the soul from following desire, his refuge will indeed be paradise. [79: 37-41]

Imām ʿAlī (A) has said, “Jihād against your desires is the price of Paradise.”

People who do not struggle against their nafs to overcome their base desires remain shackled by their desires and are slaves to their addictions even if they think they love Allāh (SWT). A person only becomes free by becoming a true slave of Allāh (SWT) and surrendering to nothing but Allāh (SWT). That is why Rasūl Allāh (S) said, “If you fight your vain desires, you will own (free) your selves.’ He also said, ‘It is with struggle (mujāhadah) that evil habits (addictions) are overcome.”
CONTROLLING VAIN DESIRES

Controlling our base desires is not an easy task, which is why Rasūl Allāh (S) referred to it as Jihād al-Akbar (the greater struggle). Allāh (SWT) says in the Qurʾān:

قَدْ أَفْلَحُ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

He will indeed be successful who purifies it (the soul) and he will indeed fail whoever pollutes and corrupts it. [91: 9-10]

One of the ways in which we can overcome our desires is to constantly remind ourselves of the temporary nature of this world and the permanence of the next world. It also helps to see ourselves as being on a journey and as we struggle with our soul, we get closer to Jannah.

Another way to do jihād al-akbar is to fast. Fasting is always difficult in the beginning because it forces us to overcome our bad habits (e.g. listening to music, watching indecent programs, overeating etc.). We often don’t even know how addicted we are to these habits until we are forced to give them up. Rasūl Allāh (S) has also advised, “Fight your selves with little food and drink, the angels will shade you and shayṭān will flee from you.”

Imām ‘Alī (A) has advised us to resist evil temptations by reciting the Qurʾān. Allāh (SWT) revealed the Qurʾān and sent Rasūl Allāh (S) and the Aʾimmah (A) to guide us towards perfection. The verses of the Qurʾān and teachings of the maṣūmin (A) are a great inspiration for us, and help us make the right choices in life.

Another reason why humans give in to desire is because they forget their mortality. Imām Ja’far al-Ṣādiq (A) has said, “The remembrance of death kills lusts.”

1. Why is it necessary to control one’s base desires?
2. State any two desires that can lead to sin, and explain how one can control these desires.
3. What are some of the ways in which we can overcome our desires and temptation to sin?
4. What is jihād al-akbar?
5. How does reciting Qurʾān help us overcome our base desires?

IN SUMMARY

1. It is necessary to control our base desires and not give in to temptations so that we do not forget Allāh (SWT) and fall into sin.
2. In order to keep away from desires, it is important to purify one’s soul through constant struggle against the temptation to sin. This is a difficult struggle and Rasūl Allāh (S) referred to it as jihād al-akbar.
3. Those who do not purify their soul remain shackled to their desires and cannot get closer to Allāh (SWT).
**LEARNING OBJECTIVES**

1. The story of Nabī Mūsā (A) and Khidr (A) in the Qurʾān
2. The lessons we can learn from this story

---

**MY NOTES**

---

**ACTIVITY**

In small groups, draw a storyboard showing Khidr (A)’s actions

---

**NABĪ MŪSĀ (A) MEETS KHIDR (A)**

Nabī Mūsā (A) was one of the most learned men of his time, but even his wisdom did not comprehend everything. Allāh (SWT) told him to go in search of a man named Khidr (A) who was more knowledgeable and Nabī Mūsā (A) could learn from him.

Nabī Mūsā (A) had to travel a very long distance to meet Khidr (A). Allāh (A) told him he would find Khidr (A) at a place where the two seas met. In order to identify the exact location, Allāh (SWT) told Nabī Mūsā (A) to take some fishes with him which, at some point, would miraculously find their way back into the sea (even though they were not alive). This would be the place where they would find Khidr (A). Nabī Mūsā (A) met Khidr (A) at this location and wanted to accompany him on his travels to learn from him, so he said to him, “May I follow you so that you may teach me some of the knowledge you have been taught?”

Khidr (A) said it would be difficult for Nabī Mūsā (A) because he would not be able to understand his actions. He said to Nabī Mūsā (A), “Indeed you can’t have patience with me! And how can you have patience about that which is beyond your understanding?”

However, Nabī Mūsā (A) insisted and said, “You will find me, God willing, to be patient, and I will not disobey you in any matter.”

Khidr (A) agreed to take Nabī Mūsā (A) along with him but on one condition. He said, “If you follow me, do not question me concerning anything until I myself explain it to you”. Nabī Mūsā (A) agreed to this, so they went on their journey together.
When they reached the sea, they had to get on a boat to continue travelling. When they boarded the boat, Khidr (A) made a hole in it. Nabī Mūsā (A) was surprised at this action and said, “Did you make a hole in it to drown its people? You have certainly done a dreadful thing!”

Khidr (A) replied, “Did I not say, indeed you cannot have patience with me?”

Nabī Mūsā (A) remembered the condition he had agreed to and said, “Do not take me to task for my forgetting, and do not be hard upon me.” So they continued travelling. When they met a boy, Khidr (A) killed him. Nabī Mūsā (A) said, “Did you slay an innocent soul, without him having killed anyone? You have certainly done an evil thing!”

Khidr (A) replied, “Did I not tell you, indeed you cannot have patience with me?”

Nabī Mūsā (A) said, “If I question you about anything after this, do not keep me in your company. You have already got sufficient excuse on my part.”

So they continued on their journey. When they came to a town, they asked its people for food, but the people refused to show them any hospitality. They then came across a wall which was crumbling so Khidr (A) repaired it. Nabī Mūsā (A) was surprised that Khidr (A) did a favour for people who did not even offer them food, and said, “Had you wished, you could have taken payment for it.”

Khidr (A) replied, “This is where you and I shall part. I will inform you about the interpretation of that over which you could not maintain patience.”
KHIDR (A) explains the wisdom behind his actions

Khidr (A) explained to Nabī Mūsā (A) that the king was taking away all the good boats by force for himself. Making a hole in the boat would make it defective, so the king would not take it away from its owners who could then repair the hole and use the boat again.

Khidr (A) said to Nabī Mūsā (A), *As for the boat, it belonged to some poor people who work on the sea. I wanted to make it defective, for behind them was a king seizing every boat by force.*

*As for the boy, his parents were faithful people, and We feared he would overwhelm them with rebellion and disbelief. So We desired that their Lord should give them in exchange a child better than him in respect of purity and closer in mercy.*

*As for the wall, it belonged to two boy orphans in the city. Under it there was a treasure belonging to them. Their father had been a righteous man. So your Lord desired that they should come of age and take out their treasure —as a mercy from your Lord. I did not do that out of my own accord. This is the interpretation of that over which you could not maintain patience.* [18: 79-82]
Notice the use of different pronouns by Khidr (A) for the three actions (underlined above). As for making a hole in the boat, Khidr (A) said that he did it. This is because it was a negative action, even though it was done with the right intention, and Khidr (A) did not want to attribute it to Allah (SWT).

With regards to killing the boy, he used the pronoun We, indicating that although he performed the action, it is only with the permission of Allah (SWT) that a life can be taken. Life and death are decreed by Allah (SWT).

As for repairing the wall, this was a good and positive act, so Khidr (A) attributed it to Allah (SWT), saying that it was an action that your Lord desired. This teaches us that whenever we perform a good act, especially if it is a favour to others, we should remember that we are only the means through whom Allah (SWT) helps others. If we understand this, we would never be proud of our good actions, and would not expect any praise or reward from people.

**IN SUMMARY**

1. Why did Allah (SWT) tell Nabī Mūsā (A) to go and meet Khidr (A)?
2. Who was Khidr (A)?
3. Why was Khidr (A) reluctant to allow Nabī Mūsā (A) to accompany him on his travels? On what condition did he agree to take Nabī Mūsā (A)?
4. What three things did Khidr (A) do which Nabī Mūsā (A) could not understand? What was the explanation behind these actions?

**DID YOU KNOW?**

Khidr (A) is still alive until today. He has not been mentioned by name in the Qur'an. Allah (SWT) refers to him as “one of Our servants whom We had granted a mercy from Ourselves, and taught him knowledge from Our own.” [18:65]

**KEY POINTS**

1. Nabī Mūsā (A) was one of the greatest Prophets of Allah (SWT) but didn't know everything. Allah (SWT) told him to meet and learn from Khidr (A) who possessed special knowledge from Allah (SWT).

2. Khidr (A) was reluctant to allow Nabī Mūsā (A) to accompany him because he would not be able to understand his actions. When Nabī Mūsā (A) insisted, he agreed on the condition that Nabī Mūsā (A) should not question his actions until he himself explained them.

3. Nabī Mūsā (A) could not control his urge to question Khidr (A) every time he saw him do something, so Khidr (A) could not allow him to continue travelling with him. However, before they parted, Khidr (A) explained to him the wisdom behind his actions.
LEARNING OBJECTIVES

1. What is ṣabr?
2. Why is ṣabr important?
3. How can we maintain ṣabr at all times?

MY NOTES

WHAT IS ṢABR?

Ṣabr is the Arabic word for patience. Imām Jaʿfar al-Ṣādiq (A) has said: “Patience is to faith (īmān) what the head is to the body. Just as without the head the body is lost and useless, without patience faith is lost and useless.”

There are of two types of situations when ṣabr is required:

1. Ṣabr over difficulties (what pains us), and
2. Ṣabr over temptation (what pleases us)

Ṣabr over temptation is greater in reward. This is because when we are in pain, we don’t have much of a choice except to bear our suffering patiently. On the other hand, when we are tempted with sinful desires, we have a choice of giving in and committing ḥarām, or remain patient and steadfast, and avoid falling into temptation. This requires a stronger willpower and great courage.

Sometimes when we don’t give in to peer pressure and refuse to do what our "friends" are doing, they may mock us and call us cowards. However, true courage is in remaining patient and obeying Allāh (SWT) at all times, even when it is very difficult to do so.

Imām ʿAlī (A) has said: “Patience is a form of courage.”

Ṣabr is a very important quality in humans. It helps us through difficult and challenging times, so that we may be able to reach our eventual goal. For example, a person who wants to be a doctor, lawyer or mujtahid has to undertake very lengthy and difficult training, sometimes studying or working for days without proper sleep. This requires a lot of patience and resilience.

Nabī ʿĪsā (A) said: “You will never reach what you love until you are patient over what you hate.”

Allāh (SWT) tests us in this world so that we may strengthen our faith and get closer to Him. Ṣabr helps us remain steadfast in faith and pass the test. Rasūl Allāh (S) said: “I am amazed at a believer complaining when sick. If he knew how much reward he gets in the illness, he would wish never to stop being sick until he meets his Lord, the Mighty and Glorious.”

Imām al-Bāqir (A) has said: “If a muʾmin knew what reward he gets for suffering hardships, he would wish he could be cut up into pieces with scissors.”

ACTIVITY

Recite verses 65: 2-3 and read their translation. What lessons can we learn from these verses?
HOW DO WE MAINTAIN ṢABR DURING TIMES OF DIFFICULTY?
The best way to maintain ṣabr during difficulty is to remember that Allāh (SWT) is with us and will give us the strength to bear the difficulty with patience, and will reward us in Qiyāmah for our patience. Allāh (SWT) says in the Qurʾān:

وَلَنَبْلُوْنَكُمْ يَسِيرًا مِنَ الْخَوْفِ وَالْجَوْفِ وَنَفْقُصُ الْأَمْوَالَ الْأَنْفُسِ
وَالْمَمَاتِ وَالصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ الْمَصِيَّةُ قَالُوا إِنَّ لَهُ الَّذِينَ
وَإِنَّ إِلَيْهِ رَاجِعُونَ أُوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُوْلَئِكَ هُمُ
المُهْتَدُونَ

We will surely test you with fear, hunger, loss of wealth, lives and fruits; and give good news to the patient ones — those who, when an affliction visits them, say, ‘Indeed we belong to Allāh, and to Him is our return.’ It is they who receive the blessings and mercy of their Lord, and it is they who are the guided ones. [2:155-157]

Allāh (SWT) said to Nabī Mūsā (A): “O Mūsā, during difficulties, make Me your shield and fort to resolve your issues” (i.e. turn to Me for help).

Therefore, our primary reaction to suffering must be to turn to Allāh (SWT) for help, and make the difficulty a means to get closer to Him.

Imām ‘Alī (A) said: “When in difficulty, say: ‘Iṣhāwa wa lā quwwata illā billāhi al-ʿaliyy al-ʿazīm’ and you will overcome it.”

We should pray to Allāh (SWT) even when we are not suffering. Imām ‘Alī (A) has said that the person who is not in hardship is not in any less need of praying to Allāh (SWT) for help and safety than the one who is suffering. This teaches us that we must ask Allāh (SWT) for His protection even when we are healthy and at ease.

IN SUMMARY

1. Why is ṣabr a very important quality?
2. Why does Allāh (SWT) test us?
3. How does the Qurʾān describe the patient ones?
4. How does patience help us reach our goals in life?
5. How do we maintain ṣabr during difficult times?
6. Why should we pray to Allāh (SWT) for help and protection even when we are not in any apparent difficulty?
LEARNING OBJECTIVES

1. What is the definition of a companion?
2. Were all the companions of Rasūl Allāh (S) praiseworthy?
3. Anecdotes of some prominent companions of Rasūl Allāh (S).

MY NOTES

COMPANIONS OF RASŪL ALLĀH (S)

The Arabic word ṣaḥābah means companions. The ṣaḥābah of Rasūl Allāh (S) are those Muslims who saw Rasūl Allāh (S) or heard directly from him. Therefore, all the hundreds of thousands of Muslims who lived during the time of Rasūl Allāh (S), saw him and heard his words are considered to be his ṣaḥābah. Those who did not see Rasūl Allāh (S) or hear his words directly from him but saw his ṣaḥābah and heard his aḥādīth directly from them are called tābiʿūn (singular: tābiʿ).

There were all types of people around Rasūl Allāh (S) during his lifetime. Some were very close to him, such as Imām ʿAlī (A) and companions like Abū Dharr, Salmān al-Fārsī and Miqdād. Others were his enemies, such as Abū Sufyān. Some of his companions were hypocrites and frequently doubted and disobeyed him. Therefore, not all his companions were honourable or great personalities even though they had the great honour of meeting Rasūl Allāh (S) and listening to his words.

SALMĀN AL-FĀRSĪ

Salmān al-Fārsī was one of the closest companions of Rasūl Allāh (S). He was from Isfahan in Persia (modern day Iran) and came from a rich family. The people of Persia were Zoroastrians and worshipped fire. The Zoroastrian priests had to take care of the fire in the temple day and night to ensure it would not go out.

Salmān was made in charge of the fire at the temple, and he started thinking about God. He realised that the fire could not be worthy of worship because it needed people to take care of it to ensure it wouldn’t go out. In his search for God, he met some Christian monks and was interested in their faith because of their belief in one God. He decided to travel to Shām to learn more about Christianity.

However, Salmān was not satisfied with his newfound faith. He had heard of a Prophet who was going to some to Arabia, so he decided to travel there in search of this new Prophet, which is when he met Rasūl Allāh (S) in Madīnah and accepted Islam.

Salmān was a very loyal companion of Rasūl Allāh (S). In the battle of Khandaq, it was his idea to dig the trench which saved the Muslims from the enemy. The Muslims were so pleased with Salmān that the Muhājirūn claimed he was one of them because he had migrated to Madīnah and become a Muslim, whereas the Ansār insisted he was one of them because he had not come from Makkah. Rasūl Allāh (S) loved Salmān so much that he said Salmān was from his own family. He told the Muslims to call him Salmān al-Muḥammadi instead of Salmān al-Fārsī.

ACTIVITY

List any five companions who were loyal to Rasūl Allāh (S) and mention some of their characteristics.
**ABŪ DHARR**

Abū Dharr was from the tribe of Ghifār. This tribe lived in Madīnah and worshipped idols. When Abū Dharr heard of a new Prophet in Makkah who was calling people to worship one God, he decided to travel to Makkah to go and meet him.

Abū Dharr met Rasūl Allāh (S) in Makkah and asked him about Islam. After listening to Rasūl Allāh (S), he was convinced that Islam was the right religion and became a Muslim. He then went back to his people in Madīnah to spread Rasūl Allāh’s message among his people.

One of Abū Dharr’s great qualities was that he never lied. He was always truthful. One day, Rasūl Allāh (S) said to his companions, ‘Who is one out of you who will meet me on the Day of Judgement in the same condition in which I leave him in the world?’ On hearing this everyone kept quiet except Abū Dharr who said that it was he. Rasūl Allāh (S) replied, ‘You are right. O my companions! Remember what I am telling you. There is no man between the earth and the sky more truthful than Abū Dharr’.

**MIQDĀD AL-ASWAD**

Miqdād was another great companion who was much loved by Rasūl Allāh (S). He was from the al-Kindī tribe. He was a staunch supporter of Rasūl Allāh (S) and had complete faith in Islam. He was very well versed in the Holy Qurʾān and taught it to others.

Rasūl Allāh (S) once said to his companions, ‘Allāh (SWT) has ordered me to love four people whom He loves as well. They are ‘Ālī, Abū Dharr, Salmān and Miqdād.’

All these companions mentioned by Rasūl Allāh (S) remained loyal to the Ahl al-Bayt even after his wafāt. Miqdād was deeply saddened and spoke out openly about the injustices carried out by the people against the Ahl al-Bayt of Rasūl Allāh (S).

---

**IN SUMMARY**

1. What is the definition of a ṣaḥābah of Rasūl Allāh (S)?
2. Who are the tābiʿūn?
3. Were all of Rasūl Allāh’s companions good people?
4. Who were some of the great companions of Rasūl Allāh (S)?
5. Why was Rasūl Allāh’s companion Salmān given the title of al-Fārsī? What title did Rasūl Allāh (S) give him?
OUR RELATIONSHIP WITH OTHER MUSLIMS

Unity is one of the primary goals of Muslim society (umma) and is an obligation upon all Muslims, both individually and collectively. Umma is an Arabic word meaning ‘nation’ or ‘community’.

It is commonly used to refer to the collective community of Muslims worldwide. In the Quran, the word umma typically refers to a single group that shares common religious beliefs.

Allāh (SWT) says in the Quran:

واَئِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً واحِدَةً وَأَنََ رَبُّكُمْ فَاتَّقُونِ

Verily this (your nation) is one nation, and I am your Lord, so uphold your duty to Me. [23:52]

Rasūl Allāh (S) always insisted on unity between Muslims. He referred to the Muslims as his umma. He used to say, “Whoever does not care about the affairs of the Muslims is not one of them’ and ‘Whoever hears a man calling ‘O Muslims!’ and does not respond is not a Muslim.”

One of Rasūl Allāh (S)’s greatest achievements was to unite hundreds of tribes throughout Arabia into a single powerful nation. These tribes were frequently at war with each other and ‘aṣabīyyah was high on their agenda. They would put their tribesmen above all else, even when they were wrong. Rasūl Allāh (S) managed to bring them all under the banner of Islam into one united umma.
Allāh (SWT) reminds the Muslims in the Qurʾān:

وَاعْتَصِمُوا بِبَِِبْلِ اللَِّّ جََِيعًا وَلََ ت َفَرَّقُوا   وَاذْكُرُوا نِعْمَتَ اللَِّّ عَلَيْكُمْ إِذْ

Hold fast, all together, to Allāh’s rope, and do not be divided. And remember Allāh’s blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing... [3:103]

Rasūl Allāh (S) used the example of the human body to describe the Muslim ummah. Even if one small part of our body is not healthy or in pain, the entire body will suffer. Similarly, if one group of Muslims is in trouble, all Muslims will feel the effects.

Therefore, when we see or hear of a group of Muslims suffering somewhere in the world, we should feel their pain, pray for them and more importantly, do whatever we can to help them.

**WHY IS THE MUSLIM UMMAH DISUNITED?**

One of the main reasons for disunity amongst the Muslims is as a result of differences in thought and belief. It is not uncommon to hear one group of Muslims cursing another group or calling them disbelievers.

This attitude is wrong and cannot achieve peace and unity amongst the Muslims.

At a time when Islam is under attack on many fronts, it is essential that Muslims remain united so that they can help, support and defend one another.
We see so many injustices carried out against Muslims all over the world, especially in the Middle East which is the birth place of Islam and occupied predominantly by Muslims.

Yet, as Muslims continue to suffer, many of them at the hands of their fellow Muslims, the ummah is occupied with infighting and mistrust of one another. There is nothing wrong in explaining to other Muslims that their beliefs are incorrect. However, there is a way to do this effectively without insulting and cursing one another. Islam does not allow us to insult other Muslims just because their beliefs are different from ours. Allāh tells us in the Qurʾān:

اَدْعُ إِلَيْ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحُسْنَىٰ وَجَادِلُوهُمْ بِأَحْسَنِ مَا ءَاتَيْتِكُمْ إِنِّي أُحْسَنُ مَّنْ يَحْسَنُ

Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best... [16:125]

If we follow this advice and are polite to each other, we will remain united and a more effective ummah.

Another reason for disunity amongst Muslims is discrimination based on nationality and race. Allāh (SWT) tells us in the Qurʾān that He has created us into different races and cultures so that we get to know each other and benefit from our diversity. We shouldn’t think therefore that any one race is better than another, such as Arabs being better than non-Arabs. The best in the eyes of Allāh (SWT) is the one who is the most God-conscious.

---

**DID YOU KNOW?**

Allāh (SWT) has made seven rights wājib upon a believer towards another believer: To respect him, love him in his heart, share with him in his property, consider backbiting against him unlawful, visit him in his illness, escort his coffin, and say nothing but good about him after his death.

---

**KEY POINTS**

1. The word ummah refers to the community of Muslims. Rasūl Allāh (S) regularly used this word to refer to his community.

2. In the Qurʾān, Allāh (SWT) tells the believers that they all belong to one united community, so they should remain united.

3. We can promote unity amongst Muslims by respecting each other and being helpful to one another.

---

**IN SUMMARY**

1. What does the word ummah mean?
2. Why has Allāh (SWT) created us into different tribes and nations?
3. Why is it important for Muslims to remain united?
4. How can we promote unity amongst Muslims?
5. Can a united global ummah become a reality in our age?
LEARNING OBJECTIVES

1. What was the role of Rasūl Allāh (S) in spreading Islam?
2. How did Islam spread during the lifetime of Rasūl Allāh (S)?
3. How did Islam spread after the wafāt of Rasūl Allāh (S)?
4. What is the difference between the spread of Islam and the expansion of the Muslim empire?

ACTIVITY

In small groups, discuss the reasons why Islam is the fastest growing religion in the world today.

THE SPREAD OF ISLAM AND EXPANSION OF THE MUSLIM EMPIRE

Allāh (SWT) says in the Qurʾān that there is no compulsion in religion. Rasūl Allāh (S) was sent by Allāh (SWT) as a warner and a guide for the people. His mission was not to force people to become Muslims.

لَأَ إِكْرَاهَ فِهِ الْدِّينِ قَدْ تَبَينَ الْرُّشْدُ مِنْ الْغَيّ

There is no compulsion in religion; guidance has become clear from error. [2:256]

فُذِكْرِ إِنَّا أَنْتَ مُذِكِّرٌ لَّنُشْتَ عَلَيْهِمْ مُسِيَطِرٌ

So admonish—for you (Rasūl Allāh) are only an admonisher [88:21]

During the first 13 years of Rasūl Allāh’s mission (the Makkān period), Muslims were a minority and were always oppressed by the Quraysh. They became Muslims out of love for Allāh (SWT), and not by force.

During the second phase of Rasūl Allāh’s mission (the 11 years in Madīnah after Hijrah):

* 1st to 6th year AH: The Muslims had to defend themselves against the aggression of the Quraysh and their allies. None of the battles fought were to convert people to Islam. They were all initiated by the enemies of Islam and the Muslims had to defend themselves.

* 7th to 11th year AH: Islam was propagated through delegations sent to rulers in different parts of Arabia. Many of these people embraced Islam by being attracted to the akhlāq and qualities of Rasūl Allāh (S).

After the wafāt of Rasūl Allāh (S), some of the caliphs started waging wars on neighbouring lands to expand their empire. The aim was not to convert people to Islam but to expand their Empire. The caliphs saw themselves as kings and acted as tyrants. Their aim was to dominate rather than convert. Anyone who converted to Islam did so voluntarily. In fact, the caliphs preferred that the people living on captured lands not convert to Islam! This is because those who did not become Muslims had to pay an annual tax (called jizyah) to the Muslim rulers. Therefore the less people converted, the more wealth they acquired!
HOW DID THE SPREAD OF ISLAM OCCUR?

Islam spread around the world mostly through the efforts of individual scholars and pious ascetics who travelled to different regions of the world to share the message of Islam.

Muslims ruled India for about 800 years, but there never was a Muslim majority in that country. The numbers themselves show that force was not part of the spread of Islam in that region. Similarly, no Muslim army ever landed in Malaysia or Indonesia. Yet even today, Indonesia is the largest Muslim country in the world. Islam spread there only through Muslim traders and missionaries.

The Ottoman empire was a multi-religious empire ruled by a Turkish caliph. It dominated vast regions of Christian land in Eastern Europe but never forced its citizens to convert to Islam. They were given the right to live according to their own religious traditions. Greece, was colonized by Muslim Turks for about 500 years, but there is not even a sizeable minority of Muslims among the Greeks today and there never was even in the past. In fact, according to some historians, when Greece became independent, many Greeks migrated into the Ottoman Empire because they found them to be better rulers than the Greek.

When Syria was conquered by Muslims, Christians had the choice of migrating to other Christian territories but chose to remain in Syria. This shows there was no compulsion on them to accept Islam. In fact, the conversion of countries like Syria, Egypt and Persia to Islam was gradual and spread over more than a century.

Muslims ruled over Spain for some several hundred years. If the sword had been used to spread Islam, the people of Spain would be Muslims.

When the Mongols dismantled the ʿAbbāsid Caliphate and occupied the Muslim lands, they held the swords over the heads of the Muslims. Their original aim had been to destroy Islam but they ended up converting to Islam themselves.

Today Islam faces an enemy in form of the biased media. Yet amazingly, in spite of all these hurdles, Islam is still the fastest growing religion in the world. Muslims also have a strong presence in Europe. This speaks volumes about how this religion has spread and is spreading even today.

DID YOU KNOW?

Islam does not also allow a Muslim to justify killing an innocent person in any way. For example, some Muslim extremists will kidnap and kill innocent civilians and say, “this is in revenge for what the non-Muslim armies or governments did to our fellow Muslims in such-and-such a land.” But this is not Islam. You cannot kill an innocent non-Muslim just because some other non-Muslims killed an innocent Muslim.

KEY POINTS

1) The spread of Islam from Arabia to the rest of the world has always taken place through peaceful means.

2) The reason why some people believe that Islam was spread by the sword (through force and compulsion) is because some tyrant Muslim caliphs waged wars to conquer lands. This was done out of greed, to expand their empires and not to spread Islam.

IN SUMMARY

1. How did Islam spread during the early years in Makkah?
2. Why did the early Muslims fight so many battles if Islam is a peaceful religion?
3. What is the difference between the spread of Islam and the expansion of the Muslim empire?
4. Why did some caliphs not encourage people to convert to Islam?
SEPARATING RELIGION FROM CULTURE

Islam is a universal religion and can be practiced by people of all cultures and background. However, Muslims must ensure that their culture does not contradict the laws of the sharīʿah. At the same time, care should be taken not to portray cultural beliefs are part of Islam. This is why it is necessary to distinguish culture from religion.

When a person adds, changes or removes something in Islam, he/she creates an innovation (bidʿah) in religion, which is ḥarām. This is usually done by people who think they love Islam, but are ignorant, so they introduce practices from their own culture into Islam.

Bidʿah is to make ḥalāl what Allāh has made ḥarām, or to consider makrūh what is not made makrūh by Allāh, or to make wājib what Allāh did not make wājib or to make mustaḥab what Allāh did not make mustaḥab.

However, not every new act is considered bidʿah. According to ʿAllāmah al-Majlisī, bidʿah only applies to religion and not general matters. For example, if people wear clothes that were not worn during the time of Rasūl Allāh (S) or eat foods that Rasūl Allāh (S) did not eat, that is not bidʿah. Bidʿah is to create or innovate in worship and Islam things that have no proof in the Qurʾān or reliable aḥādīth (of a maʿṣūm) and then to implement them as if they are a part of religion.

Even though bidʿah is to add or remove from matters that are wājib and ḥarām, it is also not desirable to add or reduce from what is mustaḥab or makrūh because we are adding to or removing from what was taught by a maʿṣūm. For example, adding phrases or sentences to supplications or aʿmāl which were not originally there, is not desirable because we are changing it from the way it was originally taught by a maʿṣūm.

Similarly, there may be rituals introduced by our own communities that are not in the sharīʿah. These may not be bidʿah or ḥarām, but we need to ensure that people know the origins of these practices. The Shīʿah faith is not intolerant and does not rush to brand everything as bidʿah, provided that people don’t forget with time and assume these things to be a part of religion.

ACTIVITY

Can you think of any cultural practices that we often perform as part of our religious acts?
THE NEED TO EDUCATE PEOPLE ABOUT RELIGION & CULTURE

To ensure a community is not misguided and does not introduce its own emotional and cultural practises into religion, those who are learned in the community must educate others of cultural practices that exist in the name of Islam, so that people are able to understand the difference and give up practices that are against the *shari’ah*.

Such cultural practices may be part of *ʿazādārī* of Imām al-Ḥusayn (A), in praise of the *Aʾimmah* (A), a part of marriage ceremonies and so on.

Therefore, those who are not well grounded in matters of the *shari’ah* should not take on the role of spiritually guiding a community.

Imām Jaʿfar al-Ṣādiq (A) has said, “Anyone who calls people to himself whilst amongst him/her there is one who is more knowledgeable than him/her, is a misguided innovator.”

Secondly, every Muslim is responsible to try and stop *bidʿah* in the community, just as *al-amr bīʾl-maʿrūf* and *al-naḥy ʿan al-munkar* are *wājib* on all who know better. Rasūl Allāh (S) has said: “When you see one who innovates (in religion), make his lie known to him.”

He also said, “One who smiles at the face of an innovator has helped in the destruction of his religion.”

Knowledge helps us identify what is real Islam from what is an innovation and therefore a person of knowledge is obliged to speak out against *bidʿah* even when everyone else keeps quiet.

Rasūl Allāh (S) said, “When innovations become manifest in my ummah, then let the learned (ʿālim) reveal his knowledge. Whoever (is learned and) does not do so, then on him is the curse of Allāh.”

1. What is the meaning of *bidʿah*?
2. What types of innovation are not allowed in Islam?
3. Why is it necessary to differentiate between religion and culture?
4. What sort of cultural practices are not permissible in Islam?
5. Whose responsibility is it to educate people about innovations that may have crept into religious practices in a community?
6. Can you think of any cultural practices that are commonly mistaken to be religious practices?

IN SUMMARY

Rasūl Allāh (S) has said: “The *zakāt* of knowledge to is to teach one who does not know.’
THE A’IMMAH - IMĀM ‘ALĪ (A) (PART 1)

THE CALIPHATE OF IMĀM ‘ALĪ (A)

After the murder of the third caliph ʿUthmān, there was great unrest in the city of Madīnah. The citizens of the city called for the immediate election of a caliph to end the danger of a civil war. Two men had ambitions to become caliph. They were Ṭalḥah and al-Zubayr, both brothers-in-law of ʿĀʾishah, the widow of Rasūl Allāh (S).

The people of Madīnah wanted Imām ‘Alī (A) to be their caliph. However, Imām ‘Alī (A) refused their offer at first. He was in a very difficult position. On one hand, he knew he was the most rightful to lead. On the other hand he also knew there were many in positions of governorship or eager for power and will not be able to withstand his justice. Many of the governors in power were corrupt and would not tolerate a just rule.

The people of Madīnah insisted that they would follow none but him and at last Imām ‘Alī (A) agreed. He declared he would only rule on the basis of the Qurʾān and sunnah of Rasūl Allāh (S) and the people agreed. The next day, the Muslims gathered in large numbers to pay allegiance to Imām ‘Alī (A) in al-Masjid al-Nabawī. Amongst the first ones to do so were Ṭalḥah and al-Zubayr.

A few days later, Ṭalḥah, al-Zubayr and a few others came to Imām ‘Alī (A) asking that the murder of ʿUthmān be avenged. Imām ‘Alī (A) knew full well that some of these same people had been responsible for the riots that led to ʿUthmān’s death, and now they just wanted to stir up trouble. However, he called for ʿUthmān’s wife, Nāʾila, and his secretary Marwān to ask them if they could identify the culprits. Marwān did not come and Nāʾila said that ʿUthmān was killed by two men who she did not recognise. Under the circumstances Imām ‘Alī (A) could do nothing more unless further evidence came to light.

The first thing that Imām ‘Alī (A) did was replace the worthless governors of ʿUthmān. Most of the governors took over their new posts but the governor to Kūfah was stopped from entering the city and the governor to Syria was stopped by Muʿāwiyyah's men. Both had to return to Madīnah. Imām ‘Alī (A) wrote letters to Abū Mūsā al-Ashʿarī in Kūfah and Muʿāwiyyah in Syria demanding that they give way to the
new governors. Abū Mūsā conceded and wrote back from Kūfah, stating that the Kūfans were at the service of the new Caliph, but Muʿāwiyah did not respond.

Meanwhile, Ṭalḥah and al-Zubayr came to Imām ʿAlī (A) asking to be appointed as governors. Imām ʿAlī (A) refused to appoint them, so they met with ʿĀʾishah and plotted to arouse the people against Imām ʿAlī (A). Thus, Imām ʿAlī (A) was faced with a double threat to the security of his government - from ʿĀʾishah, Ṭalḥah and al-Zubayr in Basra and from Muʿāwiyah in Damascus (Syria).

ʿĀʾishah, Ṭalḥah and al-Zubayr raised an army of 30,000 and marched to fight Imām ʿAlī (A). On the way, they stopped at a place called Ḥawʾab where ʿĀʾishah heard dogs barking all night. She asked what the place was called and when she was told ‘Ḥawʾab’, she began screaming and crying because she had heard Rasūl Allāh (S) curse one of his wives once and say, ‘Woe to the one to whom the dogs of Ḥawʾab bark!’

THE BATTLE OF JAMĀL

Imām ʿAlī (A) met ʿĀʾishah’s army of 30,000 with 20,000 of his own men who were mostly from Kūfah. This was the first time that Muslims would fight one another. It was therefore the first civil war in Islam. Before the battle Imām ʿAlī (A) tried very hard to reason with ʿĀʾishah, Ṭalḥah and al-Zubayr so as to prevent bloodshed but to no avail. Imām ʿAlī (A) reminded al-Zubayr that Rasūl Allāh (S) had prophesized to him that one day he would fight against Imām ʿAlī (A) but he would be wrong. This shook al-Zubayr to the core. He left the battlefield when the war started and fled to another town where someone recognised him and killed him. Ṭalḥah was also shot with an arrow.

ʿĀʾishah was mounted on a red camel called al-ʿAskar. She kept encouraging the men to fight. The Basra army rallied around her camel and hence the battle came to be known as the Battle of al-Jamāl (the Camel). With Ṭalḥah and al-Zubayr no more, the entire battle centred around ʿĀʾishah’s camel. Thousands of men died senselessly as she urged them to fight.

Finally, Imām ʿAlī (A) ordered his commander Mālik al-Ashtar to ‘kill the red camel’. As soon as the camel fell, the battle came to an end. ʿĀʾishah fell from the camel and Imām ʿAlī (A) ensured she was carried away to safety and later returned to Madīnah.
In total, 10,000 men on the side of ‘Ā’ishah and 5,000 men on the side of Imām ‘Alī (A) were martyred in the Battle of Jamāl due to ‘Ā’ishah’s hatred and jealousy for Imām ‘Alī (A) and Ṭalḥah and al-Zubayr’s greed for power.

After the Battle of Jamāl, Imām ‘Alī (A) decided to transfer the headquarters of the Islamic government from Madīnah to Kūfah. This was because the expansion of the Muslim empire made it difficult to manage it from Madīnah. Imām ‘Alī (A) also felt the need to be in Kūfah because he knew his next challenge would be Mu‘āwiyyah in Syria; and Kūfah (being in Iraq) was closer to Damascus (Syria).

The people of Kūfah welcomed Imām ‘Alī (A) and offered him to stay at the governor’s palace but he refused and instead chose a humble house for his residence.

DID YOU KNOW?


IN SUMMARY

- Why did Imām ‘Alī (A) first refuse to become caliph?
- Who were Ṭalḥah and al-Zubayr?
- Why did they plot with ‘Ā’ishah to fight Imām ‘Alī (A)?
- Why did ‘Ā’ishah cry when she heard the dogs barking at Haw’ab?
- What were the reasons for Imām ‘Alī (A) moving his headquarters to Kūfah?

KEY POINTS

1. After the death of ‘Uthmān, the caliphate was offered to Imām ‘Alī (A). Imām refused it at first because he knew that a lot of people would oppose him. However, when the people of Madīnah insisted, he accepted.
2. There were two main groups opposed to Imām ‘Alī (A). One of them was ‘Ā’ishah, who had joined up with Ṭalḥah and al-Zubayr to fight Imām ‘Alī (A). The other was Mu‘āwiyyah.
3. ‘Ā’ishah fought Imām in the Battle of Jamāl (camel) but lost.
**LEARNING OBJECTIVES**

1. Understand the definition of envy
2. Understand the difference between envy and jealousy

---

**WHAT IS ENVY?**

Envy is defined as the desire to have for oneself something possessed by someone else. We have to be careful not to be envious because it would mean that we are not satisfied with what Allāh (SWT) has given us.

Allāh (SWT) says in the Qurʾān:

وَلََ تَتَّمِّنُوا مَا فَضَّلَ اللَُّّ بِهِ بَعْضَكُمْ عَلَىَٰ بَعْضٍ

لِلرَّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْتُمْ وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

"And do not be envious of those things which Allāh has given as gifts more freely to some of you than to others; for men shall have of what they earn, and women will have of what they earn: But ask Allāh for his bounty. For Allāh has full knowledge over all things." [4:32]

**There are three kinds of people in this world:**

The first group of people do not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.

The second group of people are those who - when they see other people doing well - work harder to achieve success like their friends. This is a good attitude to have.

The third group of people are those who are never happy with what they have, and always want what others have. This is called envy, and can easily develop into jealousy.

---

**ACTIVITY**

Draw a picture showing a jealous person. What is this person thinking?
WHAT IS THE DIFFERENCE BETWEEN ENVY AND JEALOUSY?
Although jealousy and envy are often used together, there is a difference between the two.

Envy means to crave someone else's position, or want what others have. For example, when envious people see a rich person, they don’t feel happy with what they have and want to be rich like the rich person. Similarly, when they see a clever student, they are not happy with their own ability and talents, and want to be as clever as the other person.

Envy can easily develop into jealousy. A jealous person not only wants to have what others have, but also wishes that others don’t have it, or it is taken away from them. They cannot feel happy for others when they see them succeed.

There once was a man who had a farm. His neighbour also had a farm. One day the man saw his neighbour milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and delicious. The man did not like it and felt very angry that his neighbour should have such a good cow.

Then Shayṭān came to the man and asked him what the problem was. The man pointed to the cow and said "Look, what a wonderful cow my neighbour has." Shayṭān replied, "Is that all, I will give you ten cows like that."

The man answered "I don’t want even one cow like that, I just don’t want my neighbour to have it!"

This story shows the effect jealousy can have on us.

IN SUMMARY
1. What is envy?
2. How is it different from jealousy?
3. Why is envy not a good quality?
4. What does the Qur’ān say about those who are envious of others?

DID YOU KNOW?
One of the miracles of Nabī ʿĪsā (A) was walking on water. One day, he was travelling with a companion when they came across a river. Nabī ʿĪsā (A) recited the Name of Allāh (SWT) and started walking on the water. His companion also recited that Name of Allāh (SWT) and started walking on the water. He became envious of Nabī ʿĪsā (A) and thought to himself, ‘There is no difference between me and ʿĪsā (A). We can both take Allāh’s Name and walk on water’. As soon as he thought this, he fell into the water, and cried out to Nabī ʿĪsā (A) to save him.

KEY POINTS
1. Envy is not a good quality because it makes us dissatisfied with what Allāh (SWT) has given us, and makes us want what others have.
2. Envy can easily turn into jealousy, where we not only wish to have what others have got, but we also wish that they no longer have it.
3. We should feel happy when we see others succeed, and work harder so that we are successful too.
LEARNING OBJECTIVES

1. Why did the battle of Ṣiffīn take place?
2. What was the result of this battle?
3. Who were the Khawārij?

MY NOTES

THE BATTLE OF ṢIFFĪN

Mu’āwiya insisted fighting Imām ʿAlī (A) rather than surrender to him as the new caliph of the Muslims. During the caliphates of ʿUmar and ʿUthmān, Mu’āwiya had been governor of Syria and he did not want to give up his power. He had also brainwashed the Syrians against Imām ʿAlī (A) to such an extent that they were ready to fight the Imām.

Before engaging Mu’āwiya in battle, Imām ʿAlī (A) tried to settle matters peacefully but Mu’āwiya would not budge. Imām ʿAlī (A) then marched towards Syria to face Mu’āwiya at a place called Ṣiffīn. Mu’āwiya had an army of 120,000 men. Imām ʿAlī (A) had 90,000 men with him.

At first, Mu’āwiya stopped Imām ʿAlī’s men from gaining access to water from the river. Mu’āwiya used the argument that ʿUthmān was denied water in his palace and therefore his murderers should also be kept thirsty! This was very ironic because it was Imām ʿAlī (A) who had sent water for ʿUthmān when he was under siege. Imām ʿAlī’s men fought the Syrians and took over the river. Thereafter Imām ordered that the Syrians be given free access to water.

Imām ʿAlī (A) tried to minimise the loss of lives by challenging Mu’āwiya to single combat but Mu’āwiya was too scared to come forward. Rasūl Allāh’s companion ʿAmmār bin Yāsir was martyred in Ṣiffīn. Rasūl Allāh (S) had predicted ʿAmmār would be killed by a rebellious group. When ʿAmmār fell, the Syrians were shaken in faith because they realised they were the rebels that Rasūl Allāh (S) had prophesied. To overcome their fears, Mu’āwiya’s adviser ʿAmr ibn al-ʿĀṣ told the men that Imām ʿAlī (A) had brought ʿAmmār to battle and therefore he had killed him! When Imām ʿAlī (A) heard this, he remarked, ‘Subḥān Allāh! Then it means Rasūl Allāh (S) killed Ḥamzah when he brought him to Uḥud!’

At one point the battle was so fierce that the men fought each other even during the nights. Slowly but steadily, Imām ʿAlī’s men were winning the battle. At one point ʿAmr ibn al-ʿĀṣ ventured into the battlefield to show off. Imām ʿAlī (A) came forward too but with his face covered. As ʿAmr got closer, Imām ʿAlī (A) uncovered his face. ʿAmr was terrified. He tried fleeing but fell off his horse. As Imām ʿAlī (A) was about to strike him, he removed all his clothes. Imām ʿAlī (A) turned away and ʿAmr fled. Mu’āwiya forever teased ʿAmr as ‘the man who used his private parts’.
to save his life’ while ‘Amr mocked Mu‘āwiya as a coward who dared not accept the challenge of Imām ‘Alī (A) to single combat.

When Mu‘āwiya realised he was about to lose the battle, ‘Amr ibn al-ʿĀṣ came up with the plan to raise pages of the Qurʾān on spears and shout, ‘let the Qurʾān decide between us!’ The plot worked. Suddenly the weak-minded people on Imām ‘Alī’s side were confused. They came to Imām asking him to stop the battle. Imām ‘Alī (A) warned them this was a trick but the hypocrites led by al-Ash’āth ibn al-Qays would not listen. They threatened Imām ‘Alī (A) and insisted he declare a truce.

**THE TRUCE WITH MU‘ĀWIYAH AND THE RISE OF THE KHĀRIJITES**

After agreeing to a truce, both sides had to choose someone to represent them. Mu‘āwiya chose ‘Amr ibn al-ʿĀṣ to represent him. Imām ‘Alī (A) wanted Mālik al-Ashtar or ʿAbd Allāh ibn al-ʿAbbās to represent his army but the hypocrites insisted they wanted Abū Mūsā al-Ashʿarī. Abū Mūsā was a coward and confused man who pretended to be very pious but had refused to take any side in the battle. He was once the governor of Kūfah and now spent all his time at home in worship.

During the arbitration, ‘Amr ibn al-ʿĀṣ managed to trick Abū Mūsā into confessing that ʿUthmān was killed wrongfully and that Mu‘āwiya was his rightful heir. The damage was done. The Syrians rejoiced and pledged allegiance to Mu‘āwiya as their caliph and the people of Ḥijāz (Madinah and Makkah) as well as Iraq (Kūfah and Basra) turned away in anger.

With no conclusion to the Battle of Ṣiffīn, Mu‘āwiya had lost 45,000 men and 25,000 men were martyred on the side of Imām ‘Alī (A).

After the truce, a group of men separated themselves from the rest and began murmuring and complaining about the truce and why they had accepted the compromise. They acknowledged that they were wrong to have forced Imām ‘Alī (A) to stop the battle but now wanted Imām to also acknowledge he was wrong to have accepted their threats and they wanted him to ‘repent’ for his ‘sin’! They were even more angry with how ‘Amr ibn al-ʿĀṣ had
tricked Abū Mūsā al-Al-Ash‘arī and wanted Imām to ‘repent’ for allowing these two men to decide the fate of the Muslims.

Imām obviously did not accept their ridiculous requests and reminded them that it was not only they who stopped the battle when they were about to win but it was also they who insisted on having Abū Mūsā al-Al-Ash‘arī as their arbitrator. The group therefore broke away claiming that their ruler was neither Mu‘awiyah nor Imām ‘Alī (A), and that ‘no one has authority except Allāh (SWT) (lā ḥukma illā lillāh). This became their motto and their battle-cry.

This fanatic breakaway group came to be known as the Khārijites (Arabic: Khawārij) which means, “the outcasts”. They fought Imām ‘Alī (A) at the battle of Nahrwān and lost. However, some of them escaped and plotted to kill Imām ‘Alī (A). Ibn Muljim, the person who killed Imām ‘Alī (A) by striking him with a sword whilst Imām was in sajdah, was a Khawārij.
WHAT ARE ‘UJB AND RIYĀ’?
‘Ujb means vanity or self-admiration. It is closely related to takabbur, which means pride.

Q: What is the difference between ‘ujb and takabbur?
‘Ujb is the lowest level of takabbur. It refers to a state where a person feels that he/she is really great at something, whereas takabbur is when a person feels that only he/she is great at something and everyone else is not.

Islam teaches us to do good only for the sake of Allâh (SWT). Any good deed that is done to make ourselves look good and impress others is not accepted by Allâh (SWT). Doing good only for the sake of Allâh (SWT) is called ikhlâṣ, whilst doing good to show off in front of people is called riyā’.

People with riyā are like hypocrites (munĀfiq), because they pretend to do good for Allâh (SWT), but their real motive is only to show off and be praised by others.

According to a hadīth of Imām ‘Alī (A), people who have ‘ujb and riyā have the following qualities:

* They rush to do good when people are watching them.
* They are lazy to do good when they are alone.
* They do more of a good action if they are praised for it.
* They do less of a good action if no one praises them for it.

A man was once praying alone in the mosque. He then heard a noise behind him, so he started praying very slowly, prolonging his qiyām, ruku’ and sujūd so that the person who had just arrived would be impressed and think of him as a very religious person. When he finished his salāh and looked behind him to see who had arrived, there was only a cat there! He had recited a very long prayer for a cat instead of doing it sincerely for Allâh (SWT)!

Allâh (SWT) says in the Qur’ān:

الذين هم يراغون فوراً للمناسبين الذين هم عن صلاهم ساهون

Woe to them who pray – those who are forgetful in their prayers, those who show off... [107:4-6]
‘Ujbat is when one feels that he/she is really good at something. In other words, it is an exaggeration of one’s good deeds and achievements. Rasūl Allāh (S) said: A wise person takes the few good deeds of others as abundant in number and considers his numerous good deeds as few.

Q: If someone is truly good at something, why should they not feel proud about it?

There is nothing wrong in feeling proud about our achievements, provided we understand that our talents and great achievements are not purely a result of our own efforts. Rather, they are gifts and blessings from Allāh (SWT). Without His help, we would not be able to achieve anything.

Therefore, to overcome ‘ujbat and riyā’, the first thing we need to do is to realise that everything comes from Allāh (SWT). He is the only source of all perfection. Secondly, we should re-examine the true intentions behind our good actions. Were they really sincere, without any error and only for the sake of Allāh (SWT)?

When you offer ŝalāh, we should reflect over the meaning of al-hamdu lillāh (all praise is for Allāh (SWT)) and try to teach our heart that all the good qualities and talents we posses, and all the good actions we have done so far deserve no praise, as it is Allāh (SWT) who deserves the real praise for everything, because without His blessings we would not be able to do anything.

**KEY POINTS**

1. ‘Ujbat is a feeling of self admiration. It is when one feels they are really good at something purely as a result of their own efforts.

2. To overcome ‘u̇jbat, we must realise that whatever talents we have are gifts from Allāh (SWT), so true praise only belongs to Him.

3. Riyā’ means showing off. It is when a person does a good deed to show off to others and get praise from them rather than doing the action purely for Allāh (SWT).
THE WRITING AND COMPILATION OF THE QUR’ÄN

The Qur’ān was written down from the very beginning. There are numerous āyāt in the Qur’ān that refer to it as al-Kitāb (the Book). Al-Kitāb literally means “that which is written down”. In fact, there was a time when Rasūl Allāh (S) would repeat every āyah that Jibrā’il was revealing to him, even as the verses were being revealed, so that he would not miss any verse or part of it. Allāh (SWT) assured him not to worry about preserving the Qur’ān:

لا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعُهُ وَقُرْآنُهُ

Do not move your tongue with it to hasten it. Indeed it is up to Us to put it together and to recite it. [75:16-17]

In other words, Allāh (SWT) Himself guarantees that the Qur’ān would be collected, preserved and recited. In another āyah, Allāh (SWT) says:

لا يَأْتِيهِ الْبَاطِلُ مِنْ بَينِ يَدَيْهِ وَلَمِنْ خَلْفِهِ تَنزِيلٌ مِنْ حَكِيمٍ حََِيدٍ

Falsehood cannot approach it (the Qur’ān) from before it nor from behind it, a [gradually] sent down [revelation] from One All-wise, All-Praiseworthy. [41:42]

Some of the companions of Rasūl Allāh (S) were specially entrusted with the task of writing down the āyāt revealed to Rasūl Allāh (S). Some of the scribes of the Qur’ān were:

- Imām ʿAlī (A)
- Ubay ibn Kaʿb
- ʿAbd Allāh ibn Rawāhah
- Khālid ibn Saʿīd
- Zayd ibn Thābit

As soon as āyāt were revealed, Rasūl Allāh (S) would dictate them to these scribes. At the time of dictation, Rasūl Allāh (S) himself would fix the position of the āyāt and tell the scribes where to place them.

Rasūl Allāh (S) used to stress the importance and reward of memorising the Qur’ān, and hundreds of people did that during his lifetime. He also selected four individuals to teach the Qur’ān to others. These were:

- ʿAbd Allāh bin Masʿūd
- Salīm Mawlā Abī Ḥudhayfah
- Māʾādh bin Jabal
- Ubay bin Kaʿb

ACTIVITY

Read verse 15:9 of the Qur’ān. What is Allāh (SWT) telling us in this verse?
WHEN WAS THE QUR’ĀN COMPILED?

We know that the Qur’ān is complete and nothing is missing in it. Allāh (SWT) Himself has guaranteed the preservation of the Qur’ān:

إِنََّ نََْنُ ن َزَّلْنَا الذ ِكْرَ وَإِنََّ لَهُ لَََافِظُونَ

Indeed We have sent down the Reminder (Qurʾān), and indeed We will preserve it. [15:9]

There is a common misconception amongst Muslims that the Shīʿah have a different Qurʾān or that the Shīʿah believe the present Qurʾān is incomplete or that Imām ʿAlī (A) had written a more complete Qurʾān. These are not true. What the Shīʿah believe is that Imām ʿAlī (A) had written some notes on the margins of his copy of the Qurʾān to explain the verses according to the teachings of Rasūl Allāh (S). These notes were not a part of the Qurʾān’s original revelation. Some people are of the opinion that the Qurʾān was not compiled into the form of a book until the time of the third caliph, ʿUthmān. However, this is not true. The Qurʾān was compiled in full before the wafāt of Rasūl Allāh (S). Rasūl Allāh (S) himself said during his Farewell ḥajj sermon that Jibrāʾīl used to recite the entire Qurʾān to him every month of Ramaḍān but that year he had recited it twice, therefore he felt he was going to leave the world that year.

There are also aḥādīth from Rasūl Allāh (S) that indicate that the Qurʾān was in the form of a book before he passed away. For example, the ḥadīth al-thaqalayn states: “I am leaving behind two weighty things: the Book of Allāh and my family....” Obviously Rasūl Allāh (S) would not say this if there was no Qurʾān accessible to people. During the time of the caliph ʿUthmān, there were concerns that the original Qurʾān would be altered as there were different ‘versions’ of the Qurʾān. ʿUthmān therefore appointed a team to compile an official version of the Qurʾān, and ordered all other copies to be destroyed. These other copies were the same Qurʾān, but they had explanatory notes and details of when and where certain verses were revealed. In this official version, the arrangement of the suwar was altered and the order of the suwar today is not the same as the order in which Imām ʿAlī (A) had arranged his copy of the Qurʾān based on the instructions of Rasūl Allāh (S).

IN SUMMARY

1. When was the Qurʾān written down?
2. What are the names of some of the scribes of the Qurʾān?
3. How can we be sure that the Qurʾān we have today is complete and has not been changed?
4. How was Imām ʿAlī’s copy of the Qurʾān different from other copies?
5. What did Rasūl Allāh (S) say in ḥadīth al-Thaqalayn?

KEY POINTS

1. The Qurʾān was written down from the beginning of revelation. Rasūl Allāh (S) used to dictate verses that were revealed to him to the scribes of Qurʾān, who would then write it down.

2. The order of verses in each chapter was also done by Rasūl Allāh (S) as the verses were not revealed in order. They were revealed based on the relevance of the occasion.

3. During the time of ʿUthmān, there were concerns that the Qurʾān would be altered. He therefore appointed a team to compile an official version of the Qurʾān, and all other copies were destroyed.
**IMPORTANCE OF RECITING THE HOLY QUR’ĀN**

The Qur’ān is Allāh (SWT)’s final revelation. It was revealed to Rasūl Allāh (S), and has remained unchanged over the centuries. It contains guidance for all of mankind, especially those who believe in Allāh (SWT).

Reciting the Holy Qur’ān has numerous benefits. The most important reason for reciting Qur’ān on a regular basis is to get guidance from it. Allāh (SWT) talks to us through the Qur’ān, and teaches us how to live a good life, as well as prepare for the hereafter.

**What are the rights of the Qur’ān?**

- When it is recited, we must listen to it quietly.
- We should handle it with proper care, and keep it in a safe place.
- We should recite it regularly.
- We should follow its teachings.

_Rasūl Allāh (S) said:_

“The best of you is he who learns the Qur’ān and teaches it to others.”

---

**LEARNING OBJECTIVES**

1. Why is it important to recite the Holy Qur’ān regularly?
2. What is the _adab_ of reciting the Qur’ān?
3. What is the reward of reciting the Qur’ān?
4. What are the rights of the Qur’ān?

**ACTIVITY**

Open the Qur’ān and read the following verses:

- 16:98
- 47:24

What do these two verses teach us?
THE ETIQUETTE (ADAB) OF RECITING THE QU'RĀN

We should perform wudu' before touching the writings of the Qu'Rān. Allāh (SWT) says in the Qu'Rān:

لا يمسه إلا المطهرون

No one touches it (the Qu'Rān) except the pure ones. [56:79]

We should recite a du'a before reciting the Qu'Rān, asking Allāh (SWT) to allow us to understand the true meaning of what we are reciting and benefit from it.

We should start our recitation with:

أعوذ بله من الشيطن الرقيم

I seek protection from Allāh (SWT) from Shayṭān, the accursed.

Followed by:

بسم الله الرحمٰن الرحمٰن

In the name of Allāh, the Beneficent, the Merciful.

We should sit facing Qiblah if it is possible to do so.

The Qu'Rān should be recited with humility, slowly and with the correct makhārij (pronunciation). We should also try to understand what we are reciting by reading the translation, and pondering over the meanings. If we come across a wājib sajdah verse, we must perform sajdah straight away. When we end the recitation, we should say:

صدقت الله العليٰ العظيم

Allāh, the Sublime, the Great, is truthful in what He has said.

IN SUMMARY

1. The Qu'Rān is a very special and important book because it contains the words of Allāh (SWT).
2. Allāh (SWT) talks to us and guides us through the Qu'Rān.
3. There are many benefits of reciting the Qu'Rān regularly.
4. It is the right of the Qu'Rān that it is handled with respect, recited regularly, and its teachings are followed.

KEY POINTS

1. What is the meaning of the Arabic word hasad?
2. Why is it not good to be jealous of others?
3. What did Qābil do to his brother out of jealousy?
4. How can we overcome jealousy?
5. Why are some people jealous of others?
THE BEGINNING OF ‘UMAYYAD RULE

After the passing away of Rasūl Allāh (S), Abū Bakr, ʿUmar and ʿUthmān became caliphs one after the other. After ʿUthmān was murdered, the people asked Imām ʿAlī (A) to lead them. The Sunnī Muslims refer to the first four caliphs as ‘The Rightly-Guided Caliphs’ (al-Khulafāʾ al-Rāshidūn) because the caliphs after them were not regarded to be ‘rightly-guided’. Even though strictly speaking the first ʿUmayyad ruler was the 3rd Caliph ʿUthmān ibn ʿAffān (he gave his family members positions of power that led to the creation of the ‘Umayyad dynasty), historians generally mark the start of the ‘Umayyad dynasty after the martyrdom of Imām ʿAlī (A). The first three ʿUmayyads caliphs after Imām ʿAlī (A) were descendants of Abū Sufyān and the rest were from a different line of descent of the Banū ʿUmayyah called Marwānids (descendants of Marwān).

Muʿāwiyah ibn Abū Sufyān was the son of Abū Sufyān, the arch-enemy of Rasūl Allāh (S), and his mother was Hind, the woman who chewed the liver of Ḥamzah the uncle of Rasūl Allāh (S) after he was martyred at Uḥud.

Muʿāwiyah was appointed governor of Syria by the 2nd Caliph ʿUmar and when Imām ʿAlī (A) became Caliph, he immediately asked Muʿāwiyah to step down as governor but he refused. Instead, he fought Imām ʿAlī (A) at the Battle of Ṣiffīn. When Imām ʿAlī (A) was martyred in 40 AH, Muʿāwiyah bribed the commanders of Imām al-Ḥasan’s army and finally agreed to a peace treaty with Imām al-Ḥasan (A) that he quickly broke. In 50 AH, Muʿāwiyah had Imām al-Ḥasan (A) poisoned through his wife Jaʿdah and in Rajab 60 AH, Muʿāwiyah died after appointing his son Yazīd as his successor.

Yaḥyā loved drinking wine, playing with dogs and monkeys and gambling. He had absolutely no respect for religion and believed that the Qurʾān was forged by Rasūl Allāh (S) so that the Banū Hāshim could take power! Yaḥyā ruled for 3 years only. The first year he killed Imām al-Ḥusayn (A) in Karbala. The second year he ransacked Madīnah and his soldiers murdered over a thousand men, including companions of Rasūl Allāh (S) and over a thousand women were raped. The third year, he attacked Makkah, and attacked the Kaʿbah with catapults and burnt it down.

After Yaḥyā died, his son Muʿāwiyah II was not interested in ruling and condemned his father Yaḥyā. He died shortly afterwards and is believed to have been poisoned by his family members. His teacher was buried alive because the Umayyads believed he had influenced him. The ʿUmayyad rule was then taken over by Marwān ibn al-Hakam who was also an ʿUmayyad. He was a cousin and son-in-law of the 3rd caliph ʿUthmān. His rule was the beginning of the Marwānid dynasty, consisting of a line of 13 caliphs after him.
TĀRĪKH

THE MARWĀNID CALIPHS

Marwān was succeeded by his son ʿAbd al-Malik who is well known for his atrocities such as poisoning Imām ʿAlī Zayn al-ʿĀbidīn (A), attacking the Ka’bah and appointing the evil Hajjāj bin Yūsuf al-Thaqafī as one of his governors. Hajjāj bin Yūsuf is recorded as one of the cruellist men in history. He used to kill for fun and in particular enjoyed watching old people and children being tortured and killed. His favourite pastime was to ridicule and curse Imām ʿAlī (A), and to kill the Shīʿah. People would be afraid of even being ‘accused’ of being a Shīʿah. Wherever a Shīʿah was found, his limbs were immediately amputated and then he was killed or he would be thrown into prison and tortured. Amongst the famous Shīʿah that Hajjāj killed were Imām ʿAlī’s servant Qanbar, Kumayl ibn Ziyād, and Saʿīd ibn Jubayr.

The Caliph ʿAbd al-Mālik ibn Marwān chose Hajjāj as his governor specifically for Iraq and Hijāz (today’s Saudi Arabia) to ensure he would have no opposition from these regions while he ruled Syria, Yemen, Iran and other Muslim regions. When Hajjāj died in 714 CE, the Muslims rejoiced and offered thanks to Allāh (SWT) for the relief. During his lifetime, he had tortured and killed at least 120,000 Muslims, and there were another 80,000 men and women in his prisons.

After ʿAbd al-Mālik b. Marwān, his sons Walīd and Sulaymān ruled as caliphs, followed by their cousin ʿUmar ibn ʿAbd al-ʿAzīz. Unlike all other ʿUmayyad caliphs, ʿUmar ibn ʿAbd al-ʿAzīz was loved by people for his honesty and justice. He is often regarded by the Sunnīs as the ‘fifth rightly-guided caliph’. One of his virtues is that he stopped the cursing of Imām ʿAlī (A) after Jumʿah prayers and from the pulpit – a practice that was established by Muʿāwiyah ibn Abū Sufyān.

Another great deed of ʿUmar ibn ʿAbd al-ʿAzīz is that he returned the garden of Fadak to the descendants of Sayyidah Fāṭimah al-Zahrāʾ (A) because he believed it was taken from her unjustly. It is believed that the reason ʿUmar ibn ʿAbd al-ʿAzīz was so different from the other ʿUmayyad Caliphs is because his teacher loved Imām ʿAlī (A) and had guided him correctly when he was a child. This was just like the case of Muʿāwiyyah II (the son of Yazīd). This tells us the important role that teachers’ play and how they can influence a person.

IN SUMMARY

1. Explain how the seeds of the ʿUmayyad dynasty were sown during the time of the caliph ʿUthmān ibn ʿAffān.
2. What were the atrocities committed by Yazīd ibn Muʿāwiyyah in each of the three years of his rule?
3. Who was ʿAbd al-Mālik ibn Marwān? What were his qualities?
4. State any two positive things that ʿUmar ibn ʿAbd al-ʿAzīz accomplished during his reign as caliph.
LEARNING OBJECTIVES
1. Sins are divided into 2 categories: major and minor
2. Sinning causes hard heartedness
3. A person who sins openly is called a fāsiq

MY NOTES

MAJOR AND MINOR SINS

The ‘ulamā’ (Islamic scholars) have divided sins into two categories: major and minor. Major sins (dhunūb al-kabīrah) as those sins for which punishment is explicitly promised in the Qur’ān, whereas minor sins (dhunūb al-ṣaghīrah) are those whose punishment is mentioned in aḥādīth only.

Allāh (SWT) says in the Qur’ān:

إِنْ تََْتَنِبُوا كَبَائِرَ ما تُن ْهَوْنَ عَنْهُ نُكَف ِرْ عَنْكُمْ سَيَِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًَ كَرِيًْا

If you avoid the major sins that you are forbidden, We will absolve you of your misdeeds, and admit you to a noble abode. [4:31]

Persistence in a minor sin is a major sin. We must not think of how ‘small’ our sin is but rather think of how great the Lord is against whom we are sinning.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَن ْفُسَهُمْ ذَكَرُوا اللََّّ فَاسْتَغْفَرُوا لِذُنُوبِِِِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلََّ اللَُّّ وَلََْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they commit an indecency or wrong themselves, remember Allāh, and plead for forgiveness of their sins - and who forgives sins except Allāh? - and (they) do not persist in what they have committed while they know. [3:135]

Constant sinning causes hard-heartedness and takes one away from Allāh (SWT). Hard-heartedness is a state when a person may have a lot of knowledge but does not experience any love or feelings towards Allāh (SWT).

What are the symptoms of hard-heartedness?

 One no longer feels awe or love for Allāh (SWT)
 Cannot feel an emotional connection or cry when reciting duʿā’
 There is no feeling of pleasure in faith (īmān)
 There is no feeling of ‘sweetness’ in worshipping Allāh (SWT)

The above symptoms are an indication of hard-heartedness. We should therefore always pray to Allāh (SWT) to ‘soften’ our hearts.

Imām ʿAlī (A) has said, “Eyes do not dry, except due to the hardness of hearts and hearts do not harden, except due to the excessiveness of sins.”

ACTIVITY

List a few examples of major and minor sins.
**DID YOU KNOW?**

When people persist in sin, it makes them shameless. Thereafter, they sin openly and publicly without hiding their sinful habits.

A person who sins openly is called a fāsiq. Such a person cannot be trusted, and cannot be given a position of authority.

**SINNING CAUSES HARD-HEARTEDNESS**

**Q: What are the causes of hard-heartedness?**

Persistence in sin.
- Publicising one’s sins to others or sinning openly and publicly.
- Being obsessed with physical pleasures and desires (food, sports, computer games, etc.).
- Spending too much time sleeping, eating, chatting and joking
- Not worshipping Allāh (SWT), or worshipping without attentiveness.
- Forming addictive habits (even if they are not ḥarām) e.g. coffee, smoking, games, internet, meaningless hobbies etc.
- Associating with sinful or irreligious friends.
- Not attending the Masjid and reciting the Qurʾān regularly.
- Being miserly with one’s wealth and time and not volunteering unless there is some personal benefit in it.

**Q: How do we overcome hard-heartedness?**

- Pray ṣalāt al-layl often. This teaches us to struggle against the desire to sleep.
- Fast every Mondays and Thursdays. It is mustahab to fast on these days and it helps us overcome addiction to food, drink, smoking and also helps overcome lust.
- Practice muhāsabah (self-accounting) by reviewing your actions at the end of every day. This will help you identify your weaknesses and areas that need improvement.
- Increase your knowledge of Islam. Read passages from books like Nahj al-Balāghah and Sahīfah al-Sajjādiyyah for inspiration.
- Recite the Qurʾān everyday even if it is a few āyāt only. Read their translation and reflect on them.
- Watch your anger. When we first start resisting temptation and not giving in to desires, we get angry easily. If you feel angry, breathe deeply, lie down and recite ṣalawāt until it subsides.
- Help those in need. Feeding the poor, carrying out a humanitarian activity or giving charity with your own hands softens the heart.
- Plead with Allāh (SWT) for help in your struggle against the nafs.

**KEY POINTS**

1. Sins are divided into two categories: major and minor. Major sins are those whose punishment has been clearly mentioned in the Qurʾān, whereas the punishment for minor sins is not directly mentioned in the Qurʾān. It is mentioned in ahādīth of the Maʿṣūmīn (A).
2. Persistence in minor sins is a major sin.
3. Constant sinning causes hard-heartedness, which takes one away from Allāh (SWT).

**IN SUMMARY**

1. What is the difference between major and minor sins?
2. Why is it important to keep away even from minor sins?
3. Why are addictions harmful, even if they are not ḥarām?
4. What is hard-heartedness? What are its causes?
5. How do we overcome hard-heartedness?
THE FALL OF THE ‘UMAYYAD DYNASTY AND RISE OF THE ‘ABBĀSIDS

As the ‘Umayyads continued to show their hatred for the family of Rasūl Allāh (S) and lead sinful lives, the Muslims became more impatient and there was constant opposition against them. At the forefront of this opposition were the Banū ‘Abbās—the descendants of al-ʿAbbās, uncle of Rasūl Allāh (S). At first the Banū ʿAbbās led the Muslims to believe that they were fighting for the right of the Ahl al-Bayt (A). They made the slogan of their uprising, ‘al-ridā min āl Muḥammad’ (for the sake of the chosen one from family of Muḥammad) so they got a lot of support from the masses. However, after overthrowing the ‘Umayyads, they claimed they were closer to Rasūl Allāh (S) and held on to power for themselves. In due course they were even crueler to the Ahl al-Bayt than the ‘Umayyads.

Abū’l-ʿAbbās was the first ‘Abbāsid caliph. He ruled from Kūfah. Most of his reign was spent hunting down the ‘Umayyads and killing them. He killed so many people that he was known as al-Saffāḥ (‘The one who sheds blood’).

Manṣūr was the second ‘Abbāsid caliph and the brother of al-Saffāḥ. He moved the capital of the Abbāsids to Baghdād and was the first ‘Abbāsid caliph to start harassing and killing the Shi‘ah of Imām ‘Alī (A). Imām Ja’far al-Ṣādiq (A) was the Imām of the time during the reign of Manṣūr and even though he was focused on teaching Islamic sciences, Manṣūr felt threatened by him. He once remarked, “Although I have killed more than a thousand descendants of Fāṭimah (A) (the daughter of Rasūl Allāh), I have not yet killed their leader and chief.” He finally succeeded in poisoning Imām Ja’far al-Ṣādiq (A).

Hārūn al-Rashīd is probably the most famous ‘Abbāsid caliph. He is said to have promoted a lot of learning in the Muslim Empire by encouraging art and culture and building mosques, schools, hospitals, bridges, roads and canals. Some historians praise his era as the ‘golden age of Islam’. However, he was no different from his forefathers with regards to his treatment of the descendants of Imām ‘Alī (A) and Sayyidah Fāṭimah (A). He continued the policy of imprisoning, torturing and killing the Shi‘ah.

Hārūn once asked a descendant of Imām al-Ḥasan (A) to prove he was closer to Rasūl Allāh (S) than the ʿAbbāsid caliphs. The descendant of Imām al-Ḥasan (A) asked him, “If Rasūl Allāh (S) asked for your daughter’s hand in marriage, would you accept the proposal?” “Of

LEARNING OBJECTIVES

1. Who were the ‘Abbāsids?
2. How did they gain control of the caliphate?
3. What were the defining features of their rule?

MY NOTES

THE ʿABBĀSIDS

THE FALL OF THE ‘UMAYYAD DYNASTY AND RISE OF THE ‘ABBĀSIDS

As the ‘Umayyads continued to show their hatred for the family of Rasūl Allāh (S) and lead sinful lives, the Muslims became more impatient and there was constant opposition against them. At the forefront of this opposition were the Banū ‘Abbās—the descendants of al-ʿAbbās, uncle of Rasūl Allāh (S). At first the Banū ʿAbbās led the Muslims to believe that they were fighting for the right of the Ahl al-Bayt (A). They made the slogan of their uprising, ‘al-ridā min āl Muḥammad’ (for the sake of the chosen one from family of Muḥammad) so they got a lot of support from the masses. However, after overthrowing the ‘Umayyads, they claimed they were closer to Rasūl Allāh (S) and held on to power for themselves. In due course they were even crueler to the Ahl al-Bayt than the ‘Umayyads.

Abū’l-ʿAbbās was the first ‘Abbāsid caliph. He ruled from Kūfah. Most of his reign was spent hunting down the ‘Umayyads and killing them. He killed so many people that he was known as al-Saffāḥ (‘The one who sheds blood’).

Manṣūr was the second ‘Abbāsid caliph and the brother of al-Saffāḥ. He moved the capital of the Abbāsids to Baghdād and was the first ‘Abbāsid caliph to start harassing and killing the Shi‘ah of Imām ‘Alī (A). Imām Ja’far al-Ṣādiq (A) was the Imām of the time during the reign of Manṣūr and even though he was focused on teaching Islamic sciences, Manṣūr felt threatened by him. He once remarked, “Although I have killed more than a thousand descendants of Fāṭimah (A) (the daughter of Rasūl Allāh), I have not yet killed their leader and chief.” He finally succeeded in poisoning Imām Ja’far al-Ṣādiq (A).

Hārūn al-Rashīd is probably the most famous ‘Abbāsid caliph. He is said to have promoted a lot of learning in the Muslim Empire by encouraging art and culture and building mosques, schools, hospitals, bridges, roads and canals. Some historians praise his era as the ‘golden age of Islam’. However, he was no different from his forefathers with regards to his treatment of the descendants of Imām ‘Alī (A) and Sayyidah Fāṭimah (A). He continued the policy of imprisoning, torturing and killing the Shi‘ah.

Hārūn once asked a descendant of Imām al-Ḥasan (A) to prove he was closer to Rasūl Allāh (S) than the ʿAbbāsid caliphs. The descendant of Imām al-Ḥasan (A) asked him, “If Rasūl Allāh (S) asked for your daughter’s hand in marriage, would you accept the proposal?” “Of
course, it would be an honour,” replied Hārūn. “Well,” said the Sayyid, “he wouldn’t ask me for my daughter’s hand in marriage because she would be his mahrām! This answers your question: while I am a descendant of Rasūl Allāh (S), you are not.” Hārūn was very angry at having been defeated and left the gathering in a rage.

On another occasion, Hārūn came to Madīnah and stood before the grave of Rasūl Allāh (S) and exclaimed, ‘Peace be on you, O Cousin, O Messenger of Allāh!’ He did this to show off his relation to Rasūl Allāh (S) because his ancestor ‘Abbās ibn ‘Abd al-Muttalib and Rasūl Allāh’s father ‘Abd Allāh ibn ‘Abd al-Muṭṭalib were brothers. Just then Imām Mūsā al-Kāẓim (A) came in and said, ‘Peace be on you, O Grandfather, O Messenger of Allāh!’ This humiliated and enraged Hārūn. He was responsible for imprisoning and poisoning Imām al-Kāẓim (A).

THE FALL OF THE ‘ABBĀSIDS

It was during the rule of Mutawakkil that the ‘Abbāsid empire began to deteriorate, as corruption and evil behaviour became widespread. Mutawakkil did not love knowledge but loved the idea of magnificence and of being a king. He built the Great Mosque of Samarrā’, which was once the biggest mosque in the world. The ruins of its minaret – a vast spiralling cone - still stands today in Samarrā’.

Mutawakkil had an extreme hatred for the Shī‘ah. He banned people from going for the ziyārah of Imām al-Ḥusayn (A) in Karbala and even tried to remove all traces of Imām al-Ḥusayn’s grave by directing the flow of the river Furāt towards the graves of the martyrs of Karbala but it all failed.

During the rule of Mutawakkil, the Ahl al-Bayt (A) lived under house arrest and in extreme poverty. The Shī‘ah and descendants of Imām ʿAlī (A) became almost non-existent. There was so much fear that the Sādāt (descendants of Imām ʿAlī (A) and Sayyidah Fāṭimah (A)) as well as the Shī‘ah changed their names to hide their identities. Others fled to far off foreign lands where they lived in poverty and secrecy.

Mutawakkil was finally killed by his own son Muntaṣir while he was
1. The ʿAbbāsids rose to power by gathering support from the Muslims on the pretext that they were fighting for the right of the Ahl al-Bayt (A). However, once they were in power, they imprisoned and killed the Ahl al-Bayt (A), their families and their Shiʿah.

2. The ʿAbbāsids employed the Turks to fight for them. Over a period of time, these Turks became very powerful one of the main causes for the fall of the ʿAbbāsids.

During the years when the ʿAbbāsids were busy fighting the Umayyads, the Imāms al-Bāqir and al-Ṣādiq (A) used the opportunity to set up schools in Madīnah to teach Islamic sciences. A lot of the contributions that Muslim scientists and philosophers made later on were as a result of their teachings.
FULFILLING THE RIGHTS OF OTHERS

Huqūq is the plural of haqq, which means a person’s right to have or own something. Huqūq al-nās therefore means people’s rights over us. Allāh (SWT) has created us as social beings, and we have the obligation of fulfilling each other’s rights. People have rights over us just as we have rights over them.

Allāh (SWT) also has rights over us. For instance, it is His right that we worship and obey Him, and thank Him for His blessings and bounties. When we sin by not fulfilling Allāh (SWT)’s rights and then ask for forgiveness, Allāh (SWT) forgives us. However, if we do not fulfill the rights of others, Allāh (SWT) will not forgive us until the person we have wronged forgives us. This is why it is essential that we take great care in fulfilling our obligations towards others.

We must also remember that people have rights over us even when they are not present or have died, and whether they are Muslims or not. For example, when we backbite someone in his/her absence, we are taking away that person’s right to privacy, dignity and honour. We must therefore ask them for forgiveness and try to reverse the harm we have done to them by backbiting them if we expect Allāh (SWT) to forgive us.

Similarly, if we have taken someone’s property and that person is now dead, we must return the property to his/her heirs. If we are unable to find that person’s heirs, we must give it in charity on their behalf, and ask Allāh (SWT) to forgive that person’s sins so that we may be forgiven as well.

Imām Zayn al-‘Ābidīn (A) has written a masterpiece called Risālat al-Ḥuqūq (a treatise of rights) in which he has explained in great detail the rights of Allāh (SWT), leaders, relatives, teachers, neighbours, servants and many others over us.

In this risālah, Imām Zayn al-‘Ābidīn (A) mentions the ḥuqūq (rights) of others including acting with others with bounty and in fairness, honouring them as they honour us, and not letting them be the first to act with generosity towards us (i.e. we should initiate kindness towards others and not just reciprocate the kindness that has been shown to us first). Imām (A) also says that we should reciprocate the kindness that has been shown to us, and wish for others what we wish for ourselves. We should also restrain others from any act of disobedience they might attempt, and be a source of mercy and not punishment for them.
OUR NEIGHBOURS’ RIGHTS OVER US

Imām Zayn al-ʿĀbidīn (A) explains the rights of neighbours in his duʿāʾ for his neighbours and friends. In this duʿāʾ, which can be found in al-Ṣahīfah al-Sajjadiyyah, he prays to Allāh (SWT) to give him the ability to:

- Be gentle to his neighbours
- Remedy their shortcomings
- Visit them when they are sick
- Guide them
- Give them good advice when they ask for it
- Help them when they are away on a journey and when they return
- Hide their faults and secrets
- Sharing with them
- Helping them when they are in need even before they come to ask for it

The Imām also makes special mention of the rights of neighbours in his famous work titled Risālat al-Ḥuqūq.

Rasūl Allāh (S) has said that neighbours are of three kinds:
1. one who has got one right upon you
2. one who has got two rights upon you
3. one who has got three rights upon you

The neighbour having three rights upon you is the one who is a Muslim and a relative. The neighbour having two rights is the one who is either a Muslim or relative. The neighbour having one right is the one who is neither a Muslim nor a relative.

Rasūl Allāh (S) also said:

“That person is not from me who sleeps contentedly while his neighbour sleeps hungry.”

DID YOU KNOW?

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

IN SUMMARY

1. What are ḥuqūq al-nās?
2. Why is it very important for us to fulfil the rights of others?
3. What is Risālat al-Ḥuqūq?
4. According to Rasūl Allāh (S), what are the 3 types of neighbours?
5. What are some of the rights people have over us?
6. What are the rights of our neighbours?
1. Who ruled the Muslim lands after the fall of the ʿAbbāsid caliphate?
2. A brief explanation on the Crusades against the Muslims.
3. A brief explanation on the Mongol invasion.

**MUSLIM DYNASTIES AFTER THE FALL OF THE ʿABBĀSIDS**

As the ʿAbbāsid Dynasty grew, it became too large an empire to run and the cost of managing it was too great. Furthermore, the ʿAbbāsid rulers became mere puppets after the reign of Mutawakkil and the rivalry between the Arabs, Persians and Turks increased.

In the meantime, a group claiming descent from Imām ʿAlī (A) and Sayyidah Fāṭimah (A) known as the Fāṭimids established their own rule in North Africa covering what is today Morocco, Algeria, Tunisia, Libya and Egypt. They founded the city of Cairo and made it their base. The Fāṭimids were very tolerant of other groups and appointed people on merit rather than sect. Despite being Ismāʿīlī Shīʿahs themselves, many of their officials were Sunnī Muslims as well as Christians and Jews. The rest of the Muslim world (outside North Africa) was still under ʿAbbāsid rule.

In the 8th Century, the Christian Roman Empire (that extended from England to the borders of Spain), under orders from the Pope, decided to invade Muslim lands and take back Jerusalem. These attacks are known as the Crusades and lasted for several centuries.

Around the late 12th century, another Muslim dynasty rose in North Africa and the Eastern Arabian Peninsula called the Ayyūbid Dynasty. Its most famous ruler was Ṣalāḥ al-dīn ibn Ayyūb (known as 'Saladin' in the West). He is most famous amongst Muslims for his success in fighting back the Christian Crusaders. Although the Crusades could not take over the Muslim lands; they weakened the Muslim Empire and prevented it from spreading further into Europe beyond Spain.

Ṣalāḥ al-dīn also attacked the Fāṭimids and took Egypt from them because the Fāṭimids were Shīʿah. Ṣalāḥ al-dīn also had all Shīʿah libraries burnt and destroyed in Egypt including the famous library of Alexandria (north of Egypt) that housed almost 200,000 books on different sciences.

In the early 13th century, the Muslim Empire was attacked by the Mongols under the leadership of Genghis Khān. This marked a violent end to the ʿAbbāsid era. The Mongol Empire spread rapidly through Central Asia and Persia. They took over Isfahan (the capital of Persia), Baghdad (the capital of the ʿAbbāsids) and all other major cities including Damascus and Aleppo (in Syria).

**ACTIVITY**

In small groups, draw a timeline showing the various dynasties that ruled over Muslim lands from time of Rasūl Allāh (S) to date.
The Mongols were defeated by the Mamlūks – the Turkish slaves of the ʿAbbāsids who became powerful rulers and commanders and took over Egypt and Syria. The Mamlūks also fought the Crusaders. Meanwhile, the defeated Mongol rulers embraced Islam as they favoured it over other religions.

In the 15th and 16th centuries three major Muslim empires emerged:

- The Sunnī ʿUthmānid (Ottoman empire) in much of the Middle East and North Africa
- The Shīʿah Ṣafavid empire in Iran
- The Mughal empire in South Asia (today’s India, Pakistan, Bangladesh and Afghanistan).

By the end of the 19th century all these three empires had declined significantly. The last to stand was the Ottoman Empire which was official abolished in July 1923 and reduced to what is now the Republic of Turkey. With the end of the Ottoman rule the last Muslim empire collapsed. Foreign powers took over the Middle East and broke it up into little countries.

Egypt then became the voice of the Sunnī Muslims whereas Iran and Iraq being Shiʿah-majority countries (where most of the marājiʿ lived) represented the voice of the Shiʿah.

To a large degree the Shiʿah and Sunnī lived peacefully in recognition of each other. In 1935, the Wahhābīs who hold extreme views of Islam (based on the teachings of Ibn Taymiyyah) invaded Hijāz and renamed it the Kingdom of Saudi Arabia. They began propagating their teachings and replaced Egypt as the voice of Sunnī Muslims. They were able to do this using the massive wealth generated from crude oil. The Wahhābīs despise the Shiʿah and do not regard them as Muslims. The Shiʿah on the other hand have continued to promote Muslim unity throughout the world.

1. After the fall of ʿAbbāsids, the Fāṭimid empire collapsed. They were Shiʿah Iṣmāʿīlī Muslims and set up their base in Cairo.
2. The Fāṭimids were very tolerant of other faiths and appointed people on merit rather than sect. However, Ṣalāḥ al-dīn attacked them and took over Egypt.
3. Ṣalāḥ al-dīn also fought against the Christian Crusades ordered by the Pope against Muslims.

**IN SUMMARY**

1. What were the main reasons that led to the fall of the ʿAbbāsid dynasty?
2. Who were the Fāṭimids? Where was their base?
3. Who brought the fall of the Fāṭimid empire?
4. What were the Crusades against the Muslims?
5. What was the effect of the Mongol invasion on the ʿAbbāsid era?
1. An overview of the Mughal dynasty
2. The effects of Mughal rule on the Indian subcontinent.

**THE MUGHALS**

The Mughal Empire ruled most of India in the 16th and 17th centuries. This was long before the partition of India when Pakistan became an independent country.

The Mughals were descendants of the Mongols. They had converted to Islam and assimilated the culture of the Middle East, while keeping elements of their Far Eastern roots, especially their military skill. They ruled India, a country with a large Hindu majority, and brought about many changes to India:

- They established a centralised government that brought together many smaller kingdoms.
- They delegated authority and allowed Hindus to reach senior government or military positions.
- They introduced Persian art, culture and architecture (e.g. Taj Mahal).
- Persian language was mixed with Arabic and Hindi to create Urdu.
- There were periods of great religious tolerance.

Babur, first Mughal Emperor, was a descendent of Genghis Khan. Under his rule, Hinduism was tolerated and new Hindu temples were built. Trade with the rest of the Islamic world, especially Persia and through Persia to Europe, was also encouraged. The importance of slavery in the empire diminished and peace was made with the Hindu kingdoms of Southern India. Babur brought a broad-minded, confident Islam from central Asia and had great ideas about civilisation, architecture and administration.

Babur’s son Humāyūn succeeded him, but almost lost the empire due to his poor governance and hedonistic lifestyle. Humāyūn was succeeded by his son Akbar.

**ACTIVITY**

Draw a family tree listing the names of the Mughal emperors from Babur to Aurangzeb.
MUGHAL RULE IN INDIA

The Mughal emperor Akbar worked hard to win over the hearts and minds of the Hindu leaders. While this may well have been for political reasons, it was also a part of his philosophy. He believed that all religions should be tolerated, and that it was a ruler's duty to treat everyone equally, whatever their belief. Akbar's government included many Hindus in positions of responsibility. Non-Muslims were not forced to obey Islamic law, and Hindus were allowed to regulate themselves through their own law and institutions.

Akbar took his liberal beliefs a step too far when he introduced a new version of Islam, which was a mixture of Islamic, Hindu, Buddhist and Christian beliefs. He called new religion dīn-e-ilāhī. It was not popular at all and died out when he died. Akbar's son Jahāngīr re-established Islam as the state religion but continued the policy of religious tolerance. He also began building monuments and gardens by which the Mughals are chiefly remembered today, importing hundreds of Persian architects to build palaces and create magnificent gardens. Jahāngīr’s approach was typified by the development of Urdu as the official language of the empire. Urdu uses an Arabic script, but Persian vocabulary and Hindi grammatical structure.

The architectural achievements of the Mughals peaked during the reign of Jahāngīr's successor Shah Jahan. He commissioned the Taj Mahal, a building which marks the peak of the Mughal Empire. Its architecture symbolises stability, power and confidence. The money Shah Jahan spent on buildings and on various military projects emptied his treasury and he was forced to raise taxes, which aggravated the people of the empire.

Shāh Jahān's son Aurangzeb was the last great Mughal Emperor. He ruled for nearly 50 years. He came to the throne after imprisoning his father and having his older brother killed. He was a strong leader whose conquests expanded the Mughal Empire to its greatest size. Aurangzeb did not support the religious tolerance upheld by previous emperors. He imposed Shari'ah law even on non-Muslims, and heavily taxed the population to finance construction and the military. This made him unpopular and people rebelled against him. The Mughal Emperors that followed Aurangzeb effectively became British or French puppets. The last Mughal Emperor was deposed by the British in 1858.

**IN SUMMARY**

1. Who were the Mughals?
2. What policies did they adopt which made them popular?
3. Which of their policies made them unpopular?
4. What impact did the Mughal Empire have on India?
5. What were the main causes that led to the fall of the Mughal Empire?
LEARNING OBJECTIVES

1. When did Ottoman rule begin?
2. What were the causes that led to the fall of the Ottoman empire?

THE OTTOMAN EMPIRE

The Ottoman Empire was created by Turkish tribes in Anatolia. It was one of the most powerful states in the world during the 15th and 16th centuries, and spanned more than 600 years. At its height, the empire included most of south-eastern Europe (including modern day Hungary, Serbia, Bosnia, Romania, Greece, and Ukraine); large parts of the Middle East (Iraq, Syria, Palestine and most of the Arabian peninsula), and North Africa (from Egypt in the East to as far west as Algeria).

After the fall of Baghdad (capital of the ‘Abbāsids) by the Mongol invasion, the Seljuks declared an independent sultanate in east and central Asia. In 1301, ‘Uthmān overthrew the Seljuks and proclaimed himself the Sultan of Asia. This was the beginning of Ottoman rule. In fact, the term Ottoman is derived from his name (‘Uthmān). He was a Turk from Anatolia.

At first, Ottoman rule was insecure. To consolidate their empire they formed a powerful army and inflicted a series of defeats on the declining Christian Byzantine Empire and then quickly expanded westward.

Constantinople was the heart of the Byzantine Empire. It became the capital of the Ottoman Empire when it was conquered by the Ottoman sultan. The Ottoman empire had now replaced the Byzantine Empire as the major power in the Eastern Mediterranean. With Constantinople (now called Istanbul) as its capital city, the Ottoman Empire was a centre of interaction between the Eastern and Western worlds for six centuries. One of its most famous rulers was Sulaymān the Magnificent.

The Ottoman empire’s territories were not based on national, ethnic or religious boundaries, and were determined by the military and administrative power of the dynasty. The Ottomans attempted to bring as much territory as possible under their control.

The empire came to an end in 1922 when it was replaced by the Turkish Republic and various successor states in south-eastern Europe and the Middle East. With the end of Ottoman rule the last Muslim empire (or khilāfah according to Sunnī school of thought) collapsed.
THE SUCCESS OF THE OTTOMAN EMPIRE

There were many reasons that led to the success of the Ottoman empire. It was the largest Muslim empire and ruled for over 600 years. Some of the main reasons behind its success include the following:

• Religion was incorporated in the state structure, and the Sultan was regarded as the protector of Islam.
• It was united by Islamic ideology and law, and Islamic organisational and administrative structure.
• The administration was highly pragmatic, taking the best ideas from other cultures and making them their own.
• The Sultans encouraged loyalty from other faith groups, and created alliances across political and racial groups.
• The empire was highly centralised and power was always transferred to a single person, and not split between rival princes. Promotion to positions of power largely depended on merit.
• It had a state run education and judicial system.
• They had a very powerful military, including a strong slave-based army. They were experts in developing gunpowder as a military tool, and military ethos pervaded whole administration.

Q: How is this advice different from the approach taken by the ‘Abbāsid and ‘Umayyad caliphs?

IN SUMMARY

1. Who founded the Ottoman empire?
2. What strategy did the Ottomans use to defeat the Byzantine empire?
3. What policies did the Ottomans adopt to ensure their success?
4. What caused the fall of the Ottoman empire?

DID YOU KNOW?

When the Ottoman Sultan Mehmet conquered Constantinople which was under Christian Byzantine rule, he renamed it Istanbul (the city of Islam).

Istanbul (current capital city of Turkey) became not only a political and military capital, but also one of the great trade centres of the world because of its position at the junction of Europe, Africa, and Asia.

KEY POINTS

1. ‘Abbāsid rule came to an end with the Mongol invasion.
2. After the fall of the ‘Abbāsid empire, the Seljuks ruled over East and central Asia.
3. The Turkish leader ‘Uthmān overthrew the Seljuks and established the ‘Uthmānī (Ottoman) empire. This was the largest Muslim empire and its rule lasted 600 years.
4. The Ottoman empire was the last Muslim empire to rule over Muslim lands. It came to an end in 1922.
THE RETURN OF IMĀM AL-MAHDĪ (A) FROM GHAYBAH

LEARNING OBJECTIVES
1. An overview of the key facts pertaining to Imām al-Mahdī (A), the Imām of our time.
2. How should we prepare for his reappearance?

ACTIVITY
Prepare a personal development plan showing three things you can do to prepare for the reappearance of the Imām (A).

THE RETURN OF IMĀM AL-MAHDĪ (A) FROM GHAYBAH

Imām al-Mahdī (A) is our living Imām. His name is Muḥammad, but he is usually referred to by his titles. Some of these are:
- **Al-Mahdī** (the one guided by Allāh (SWT))
- **Al-Qā’im** (the one who will rise to establish justice)
- **Al-Ḥujjah** (the proof of Allāh (SWT))
- **Sāḥib al-‘Aṣr wa al-Zamān** (Master of the present age and time)
- **Al-Muntaẓar** (the Awaited Imām)
- **Baqīyat Allāh** (Allāh (SWT)’s remaining representative on earth)

When we refer to Imām al-Mahdī (A), we say ‘ajjal Allāh ta‘ālā farajahu al-sharīf’ which means ‘may Allāh (SWT) hasten his return’.

Imām al-Mahdī (A) is currently in ghaybah. The Shī‘ah believe that he lives amongst people but they don’t recognise him. He always helps and guides people without their knowing. The ‘return’ of the Imām from ghaybah is therefore the revealing of his true identity to people.

The first people to pledge allegiance (give bay’ah) will number 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, Allāh (SWT) will bring them all together to Makkah for this grand event in the history of humankind.

These 313 will give their pledge of allegiance to Imām al-Mahdī (A) while he stands between the Rukn (the corner of the Ka‘bah where the Ḥajar al-Aswad is lodged) and Maqām of Ibrāhīm.

Key Facts

| Birth date: | 15th Sha‘bān 128 AH in Sāmarrā’ |
| Father:     | Imām al-Ḥasan al-‘Askarī (A) |
| Mother:     | Sayyidah Narjis |
| al-Ghaybah al-Šughrāh: | 260 AH - 328 AH |
| al-Ghaybah al-kubrāh: | 328 AH to date |
PREPARING FOR THE REAPPEARANCE OF IMĀM AL-MAHDĪ (A)

Waiting for Imām al-Mahdī (A) to return is called Intiẓār. During this period, the most important thing is not losing faith in the existence of the Imām. We should never doubt in the presence of Imām al-Mahdī (A). If Allāh (SWT) could raise Rasūl Allāh (S) physically all the way to the heavens for miʿrāj, and raise Nabi ʿĪsā (A) and keep him alive until he returns, it is also very easy for Allāh (SWT) the Imām (A) alive on the earth for a long time.

During the time of Intiẓār, it is the duty of all the followers of the Imām (A) to work for the good of humanity and be good role models for others, showing them how people will live after the establishment of peace and justice when the Imām (A) returns. It is therefore necessary that we live our lives based on justice, honesty and fairness.

Naturally, those whose values and character are most similar to the values of the Imām (A) will easily be able to join the him on his return. Obeying Allāh (SWT) and keeping away from ḥarām are the first duties we have towards showing our loyalty to Imām al-Mahdī (A). Thereafter, serving humanity and praying for the return of the Imām (A) are also part of our duties to the Imām (A).

We should pray for the safety and reappearance of the Imām (A) by reciting the duʿāʾ: Allāhumma kun li-waliyyik al-faraj... after every ṣalāh. We should also say salām to our Imām (A) every day by reciting his ziyārah. We should also try to recite duʿāʾ al-ʿahad as often as we can. It is said that one who recites this duʿāʾ on 40 consecutive mornings after ṣalāt al-fajr, he/she will be one of the helpers of the Imām (A).

Other ways in which we can remember the Imām (A) of our time and build a strong connection with him, include giving sadaqah on his behalf, remembering him in our prayers especially salāt al-layl, congratulating him on happy occasions such as the wilādāt of the Maʿṣūmīn (A), and sharing in his grief on the wafāt of the Maʿṣūmīn (A). Just as we are doing ‘intiẓār’ (waiting) for the Imām (A), so is the Imām (A) doing ‘intiẓār’ for us. The Imām (A) will only return when Allāh (SWT) wills. Imām (A) is made aware of all our activities every week. He rejoices when he hears good things about his Shīʿah, but feels sad when he is told that the Shīʿah are committing evil or neglecting their religious and moral obligations.

IN SUMMARY

1. What are some of the titles of Imām al-Mahdī (A)?
2. What is intiẓār?
3. Where will the Imām (A) first reappear?
4. What can we do to prepare for the return of Imām al-Mahdī (A) from ghaybah?
5. How is it possible for the Imām (A) to have such a long life?
THE TITLES OF THE 12TH HOLY IMĀM (A)
The name of our living Imām (A) is Muḥammad ibn al-Ḥasan. However, out of respect for our Imām, we do not usually refer to him by his own name. Instead, we refer to him by his many titles. Some of these are:
1. al-Mahdi - The Guided One
2. al-Qāʾim - The One Who Will Rise Up
3. Ṣāḥib al-ʿAṣr wa al-Zamān - The Master of the Age and Time
4. al-Muntaẓar - The Awaited One
5. al-Ḥujjah - The Proof of Allāh (SWT)
6. Baqīyyat Allāh - The Remnant of Allāh (SWT)

WHY DID OUR IMĀM (A) GO INTO Ghaybah?
In order to understand some of the most important reasons for the ghaybah of our Imām (A), we need to recap what took place to the other Imāms (A) before him:

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

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

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

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

Imām al-Ḥusayn (A) could not allow this to happen and rose up to defend the religion of Islam. Along with his family and close companions, Imām al-Ḥusayn (A) was tragically massacred on the plains of Karbalāʾ.
After him, the Holy Imāms, one after another, strove to protect and teach the true message of Islam and purify their followers. However, each of the Imāms were harassed by the oppressive rulers of their times and eventually killed.

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

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

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

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

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

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

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

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

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

أَحْسَبَ النَّاسُ أَن يَتَّرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لََ يُفْتَنُونَ ، وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

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

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

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

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

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

**DID YOU KNOW?**

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

**KEY POINTS**

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

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

3. However, we cannot fully understand all the reasons for the ghaybah because it is from among the Divine mysteries. It is only when the Imām (A) will reappear that we will truly understand the Wisdom behind his ghaybah.
SUMMARISE THE HISTORICAL CONTEXT THAT LEAD TO THE GHAYBAH OF IMĀM AL-MAHDI (A)

The appointment of the first caliph instead of Imām ʿAlī (A)

The Divine Promise of the coming of Imām al-Mahdī (A) (A) leading to the threat to the life of the 11th Imām (A)
SHI’AH AND SUNNĪ BELIEF IN IMĀM AL-MAHDĪ (A)
Both Sunni and Shi’a Muslims believe in the coming of Imām al-Mahdī (A) to establish a universal government. Both sect also believe that he will be a descendant of Imām ‘Alī (A) and Sayyidah Fātimah (A) and that his name will be the same as the name of the Holy Prophet (S). The major difference between the two sects is that Shi’ahs believe that the Imām (A) is already born and will reappear one day, while the Sunnis believe that he is yet to be born.

IS IT POSSIBLE FOR IMĀM AL-MAHDĪ (A) TO LIVE SUCH A LONG LIFE?
Imām al-Mahdi (A) is now over 1180 years old. Some people question how it is possible for a human being to live this long. It is true that every human being is a mortal and has to die one day, including Imām al-Mahdī (A). However, there is no maximum time that a human being can live for. That is down to the will of Allāh (SWT). There are many examples in the Qur’ān and hadīth about people who have lived for a very long time, so it should not be a surprise for us that the Imām (A) is also able to be alive for so long.

According to the Qur’ān, Prophet Nūḥ (A) preached to his people for 950 years and according to some aḥādīth of the Ma’ṣūmīn (A), he lived for 2500 years!

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

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

And they said, ‘We have killed the Messiah, Ṣūṣa, son of Maryam, the Messenger of God.’ They did not kill him, nor did they crucify him, though in was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition they certainly did not kill him.m[4:157]
Other prophets that are still alive include Prophet Idrīs (A), Prophet Khidr (A) and Prophet Ilyās (A). Each of them are much older than our 12th Holy Imām (A)! In the beautiful words of a poet:

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

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

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

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

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

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

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

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

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

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

**IN SUMMARY**

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

1. What is the Islamic perspective on gender interaction?
2. What sort of relationships should we develop with others?
3. What sort of relationships should we keep away from?
4. What is zinā? Why is it such a great sin?

MY NOTES

GENDER INTERACTION

ZINĀ - A MAJOR SIN IN ISLAM

Islam views sins related to sexual behaviour as the result of a lack of chastity and modesty, or put simply, a lack of shame (ḥayāʾ). In the Western world, chastity is defined only as sexual abstinence before marriage, but the word “chaste” and “chastity” originally meant “pure” or “virtuous”. A Muslim should be chaste in speech, dress, interaction with others, as well as - of course - in their sexual behaviour.

Islam puts restraints on the intermingling of the sexes to prevent sexual promiscuity. It is not permissible for a man and woman to be together in private if there is a possibility of sexual temptation. It is forbidden to look at someone of the opposite sex with desire, unless, of course, one is married to him/her.

In English, fornication refers to sexual relations between an unmarried man and woman, whereas adultery is when a married person has sexual relations with someone other than his/her spouse. In Islam, both are ḥarām and major sins and referred to by one word – zinā. The Qurʾān forbids it strictly:

وَلََ تَقْرَبُوا الزُنََ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًَ

Do not go near zinā, it is indeed an indecency and an evil way. ([17:32]

Rasūl Allāh (S) has warned us: “Zinā has three punishments in this world and three in the Hereafter. In this world, people who commit zinā lose their respect, their life is shortened and they become poor. In the Hereafter, they will have a harsh trial (hisāb), Allāh will be wrathful with them and they will live in Hell forever.”

Zinā starts with looking at a non-ḥarām with lust. This is called zinā of the eyes. Then it is followed by thinking sinful thoughts (zinā of the mind), followed by speaking sinful things or going towards it. Allāh (SWT) tells us not to even go near zinā, let alone commit this sin. This means that we should keep away from even looking at or chatting to a non-ḥarām with lust, as it is the first step towards zinā.

Some of the many reasons why Islam forbids zinā is because it discourages people from getting married, brings many social evils into society, breaks families, denies children their rightful inheritance, causes the spread of sexually-transmitted infections (STIs), promotes prostitution and generally drives human beings to become immoral and live like animals.

ACTIVITY

Is it appropriate for Muslims to have very close friends of the opposite gender?
HOW DO WE REMAIN CHASTE?

Remaining chaste in today’s world is not easy because physical pleasure is greatly emphasised and sex is thrown at us everywhere – in newspapers, TV, computer games, the internet, advertising, magazines and so on. We live in a Godless society where religion has no value to people and no one sees a problem with having a girlfriend/boyfriend, dressing indecently, drinking alcohol, listening to music, swearing, partying and just making physical pleasure the goal of life.

We must remember that the desire for a companion and spouse is not evil or wrong. It is natural and Islam has provided marriage as the means to acquiring it. One of the ways of combating the indecency all around us is to be married. Another way to be chaste is to observe ḥijāb especially when interacting with the opposite gender. Ḥijāb for men is to lower their gaze, to dress modestly, to speak with God-consciousness and not flirt with the opposite gender. Ḥijāb for women is also to dress decently with loose clothing as per the sharīʿah, not interact excessively with the opposite gender, whether in person or online.

We can also maintain chastity by avoiding places where we know we will be tempted to commit ḥarām acts. However, being chaste does not mean isolating oneself from society. We can get involved in society whilst ensuring we remain chaste by keeping our thoughts clean and acquiring taqwā. Chastity starts with being pure in thought and heart. We should always be aware that Allāh (SWT) is watching us and always ask ourselves this question: If Imām al-Mahdī (A) was with me here today, would he be proud to call me his Shīʿah? What would my Imām think of me if he saw me doing this right now?

Sometimes people are chaste in their speech and dress, but behave indecently when chatting with friends on the phone or computer. This is because it is easier to “hide” behind the keyboard, webcam, text messages etc. However, we must never forget that Allāh (SWT) watches everything we do.

IN SUMMARY

1. What is ḥayā’? How does a person with ḥayā’ behave?
2. What is zinā? Why is it such a great sin?
3. What are the effects of zinā on a family?
4. What are the effects of zinā on society?
5. What can we do to keep away from sexual evils?

DID YOU KNOW?

Imām ʿAlī (A) has said, “Beware of sinning when you are alone because at that time, the Judge is also the only Witness!”

KEY POINTS

1. Islam puts great emphasis on social harmony. To maintain this harmony, it is necessary for everyone to remain chaste. Having ḥayā’ (shame) helps one keep away from sexual evils.
2. Zinā refers to adultery or fornication. This is when a person commits a sexual act with someone he/she is not married to.
3. Allāh (SWT) tells us not to even go near zinā, meaning that we should not do anything that may lead to zinā. This includes unnecessary chatting with someone non-mahram on the computer or phone.
MARRIAGE IS THE SUNNAH OF RASŪL ALLĀH (S)

Islam teaches us to channel all our natural desires, in a positive way and within the bounds of the sharīʿah. Islam is against the total suppression of the sexual urge and condemns celibacy and monasticism. Every Muslim should therefore marry early to channel sexual energy in a positive way. In fact, marriage becomes wājib if by not getting married a person is likely to engage in unlawful acts.

Rasūl Allāh (S) has said:

اَلنِ كَاحُ مِنْ سُنَّتَِّْ فَمَنْ رَغِبَ عَنْ سُنَّتَِّْ فَلَيْسَ مِنَِ ْ

Marriage is my sunnah (practice), one who leaves this sunnah is not one of my followers.

Just as some foods are permissible and others forbidden in Islam, some sexual activities are permissible and others forbidden. The only legitimate way of satisfying one’s sexual desires is with one’s spouse. All other forms of sexual activity including adultery, homosexuality, and masturbation are forbidden and are major sins.

Muslims should also not flirt when interacting with non-mahram people. It is forbidden to try to seduce someone, in whatever way (in person, via internet chat or email). Muslim men and women should be models of chastity and dignity. This does not mean, however, that Muslims should be confined to their homes and not interact in society. They should study, work and participate in all social and political activities, but without infringing any of the laws of the sharīʿah. In an Islamic marriage, a solemn contract is made between a man and a woman to become life-partners and to fulfil all the responsibilities and enjoy those rights that the sharīʿah has laid down for them. An ʿaqd of nikāḥ (marriage contract) is recited to formalise the marriage.

The mahr (also called ṣadāq) is the wājib wedding gift that the bridegroom gives the bride. It is a token of friendship, a mark of honour for the woman, and security for her. It becomes the property of the wife and she can use it as she pleases. Anything that has value can be given as mahr. There is no specified amount but it should not be so high as to be beyond the financial status of the husband. When you feel you are ready for marriage, discuss with your parents or an older relative you trust (who can speak to your parents on your behalf) about your need to get married sooner.

This is especially true if your parents expect you to first complete university, find a job, etc. Parents usually want their children to show a sense of responsibility before they get married. Learn to be responsible and mature so that you can take on the responsibility of your own family sooner.
WHAT QUALITIES SHOULD WE LOOK FOR IN A SPOUSE?

The most important quality that one should look for in a spouse is *taqwā* (God-consciousness). One who has *taqwā* will never violate the limits of religion and therefore will not be unjust to his or her spouse. If a woman receives a proposal from a man who is not wealthy but is God-conscious, prays the daily *ṣalāh*, comes from a respectable family and is not a reputed sinner, the proposal should not be rejected only because of his financial situation.

Some *ahādīth* relate that the cause of corruption and mischief in society is when women reject the proposal of decent men or demand high sums of dowry (*mahr*).

Allāh (SWT) says in the Qurʾān:

وَأَنْكِحُوا الَْْيََمَىَٰ مِنْكُمْ وَالصَّالَِِينَ مِنْ عِبَادِكُمْ وإِمَائِكُمْ إنْ يَكُونُوا فُقراءً يُغْنِهِمُ اللَُّّ مِنْ فَضْلِهِ ۗ وَاللَُّّ وَاسِعم عَلِيمم

Marry off those who are single among you and the upright... If they are poor, Allāh will enrich them out of His grace, and Allāh is all-bounteous, all-knowing. [24:32]

What sustains a marriage in the long-term is not physical looks or wealth, but piety, kindness of heart, patience, love and hard work. What often causes a marriage to break is selfishness, laziness, intolerance, impatience, sinful habits and disregard for Allāh (SWT) and religion, even when there is beauty and wealth.

A pious and religious spouse who is intelligent and not lazy will be a positive influence on one’s progeny; and the children from such a marriage will be productive and useful members of their society. As a rule of thumb, one should seek a life partner who is as close to his or her self in religious values and social status. There is also no harm is seeking someone who is closer in financial status, education, culture and even physical stature as such closeness and compatibility only helps the new marital relationship adjust and thrive more easily.

IN SUMMARY

1. Why does Islam place a lot of emphasis on marriage?
2. What has Rasūl Allāh (S) said about marriage?
3. Why should one not reject the marriage proposal of a good person purely based on his financial status?
4. What qualities should we look for when selecting a spouse?
The Shia Ithna’asheri Madressa is the Madressa (religious education centre) of the Khoja Shia Ithna’asheri Muslim Community of Stanmore, UK.

The S.I.Madressa was founded in 1985 and caters for the religious foundation of our community children.

The classes are held every Sunday for a duration of three hours, and the last 30 minutes are allocated to Salaat-ul-Jamaat for teachers, students & parents.

The S.I.Madressa has 4 main departments:
1. Akhlaq Morals & Ethics
2. Fiqh / Aqa’id Islamic Rules & Regulations
3. Tarikh Islamic History
4. Qur’an Recitation as well as Appreciation & Understanding

We also cater for students with learning difficulties and children with disabilities and special needs. These activities fall under the Learning Support and Special Needs departments.

Furthermore, the older students are accommodated for, with classes that prepare them for the outside world, equip them with qualities of leadership, and train them as future teachers.

The students are provided with an extensive and a comprehensive syllabus, which has also been adopted by many other Madaris and organisations across the globe. Furthermore, the S.I.Madressa has branched out onto the Internet, giving students and educators worldwide free access to the teaching material and manuals.

For further details and information about our activities, please visit www.madressa.net. Our notes are available for editing, sharing and improvement. If you would like to participate in improving the overall quality and content of these notes, please email admin@madressa.net.

These manuals were kindly donated for the Thawab of the Ruh of Marhum Akberali Pyarali Merali

PLEASE RECITE SURA-E-FATEHA