

Class 6 Fiqh

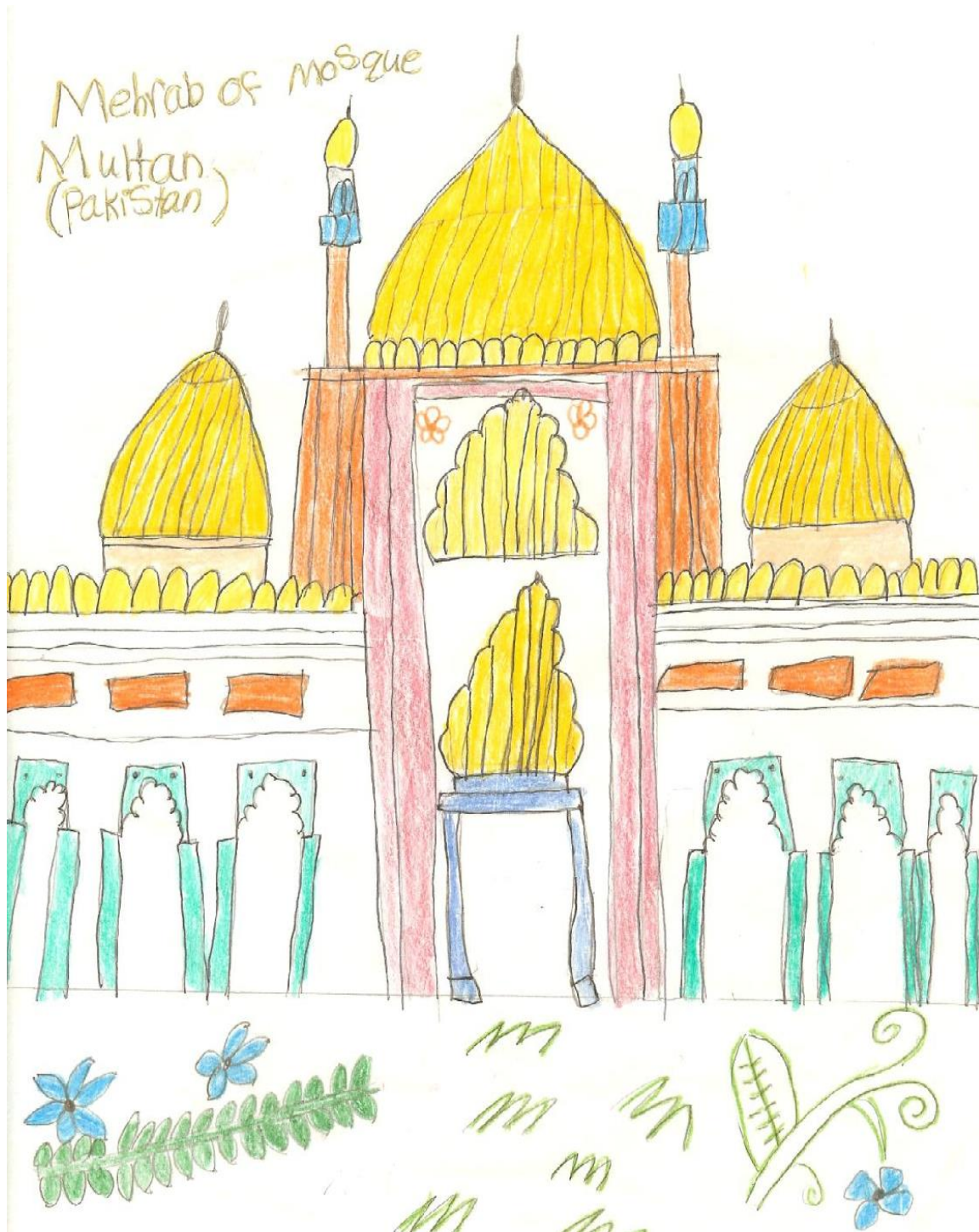


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Foreword

Education is a vital part of our life; in fact, without it one can never attain true perfection. There are many different methods of educating ourselves and our children. Reading books, going to education centres like schools, colleges, mosques etc. are a few from the long list of methods of learning. The present education system run in almost all parts of the world is through learning from a teacher. The job of a teacher is facilitated if he is provided with a syllabus.

Many Islamic courses have been compiled for children in English, considering their different needs. One cannot undermine the importance of the efforts of any writer in producing a course. However, needs change as time progresses. Also, different societies require courses which apply to their culture. Thus, even if a course is produced in English, but the person compiling it is living in a part of the world where the society is different from the one where the course is being taught, then this course may not be able to fulfil the needs.

Islam is a religion of nature; thus, children's feelings are natural. Although the literature that is intended for children may seem very basic and rudimentary, these foundational works are very important. Providing children with wholesome Islamic literature is one way of helping them to grow up as knowledgeable, steadfast, and faithful Muslims. Being educated in Islamic values and teachings at an early age is essential for a functioning Islamic society, especially when living in the West.

Most Muslims in English-speaking countries are not native speakers and speak another language as well; hence, they have not paid much attention to developing the English literature on Islam. However, in recent decades, a great deal of original and translation work has been the priority for many scholars and academics. Some organisations have succeeded in developing their own Madrasa courses which are very useful. The present syllabus is an edited version of the course produced by SABA Islamic Centre, California.

The present syllabus is a humble effort; there may be mistakes in it and there is certainly need of improvement. However, it will provide a strong foundation to the children who will learn it. It has four components: Beliefs, Fiqh (jurisprudence), Ethics and History. It is divided into seven classes to cater for children aged 6 to 12. We will be providing a list of books to be taught to older children and young adults on our website: www.majliseulama.org

I would like to mention the cooperation and sheer hard work of my colleagues in Majlis-e-Ulama who made this work possible, especially Mawlana Sayyed Ali Abbas Rezavi, who read the syllabus from the beginning to the end and made some changes to it. In the end, we pray for the pleasure of Allah (SWT) and the Ahlul Bayt (AS). May Allah hasten the reappearance of our Beloved Twelfth Imam (AF).

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SECTION I: Islamic Beliefs (Fiqh)

Chapter 1: The Attributes (Qualities) of Allah

We often divide Allah's qualities into two groups: those qualities that Allah **has**, and those qualities that Allah is **free** from.

1.1 Positive attributes (qualities) Sifaat e Subootiyyah

These eight positive attributes are those, which He has; by which we can call Him and remember Him.

1. **Qadeem**: It means that Allah is **eternal**. He has neither a beginning nor an end.
2. **Qadir**: It means that Allah has **power** over everything and over every affair.
3. **'Alim**: This means that Allah **knows** everything. Even unspoken desires and not intentions are not hidden from Him.
4. **Hayy**: It means that Allah **was always alive** and will remain alive forever.
5. **Mur'id**: Allah has His **own will** and He is not obliged in His work, and whatever He does, has a goal and wisdom.
6. **Mudrik**: It means Allah is **aware** of everything. He **sees** and **hears** everything.
7. **Mutakallim**: Allah is the Master of the word i.e., He can **create speech** in anything just as He did in a tree for prophet Musa (A.S.)
8. **As-Sadiq**: It means that Allah is **true** in His words and promises.

1.2 Negative attributes (As-Sifaat as-Salbiyyah)

The negative attributes of Allah are those, which **cannot** be found in Allah because they are below His dignity.

1. **Not Shareek**: This means 'partner'. Allah has neither a partner nor a colleague.
2. **Not Murakkab**: It means 'compound' or 'mixed'. Allah is neither made nor composed of any material. He cannot be divided even in imagination.

3. **No Makaan:** It means 'place'. Allah is not confined to any one place because He has no body and He is everywhere.
4. **Not Hulool:** This means 'entering'. Nothing enters into Allah nor does He enter into anything or anybody. Therefore, there is no concept of incarnation in any form.
5. **Not Mahal-al-Hawaadith:** It means 'subject to change'. Allah does not change. Example human beings are first young, and then they become old. Human beings are illiterate, and then they become learned. Also, changes occur in the emotions of a human being. He can be unhappy, worried, and then his state of mind can change and he becomes happy, etc.
6. **Not Maree:** This means 'visible'. Allah is not visible. He has not been seen, is not and never will be seen. He cannot be seen, because if He could be seen, He would be a body, he would be limited.
7. **Not Ehteyaaaj:** It means 'dependence' or 'need'. Allah is not deficient in any virtue and therefore He is needless. He is Perfection itself.
8. **Not Sifaat e Zaid:** This means 'added attributes'. The attributes of Allah cannot be separated from Him. When we say that Allah is al'lim, it does not mean that He has acquired knowledge. Allah is knowledge itself. For example, when a child is born, it cannot do what a grown-up can do, but as it grows, its powers continue to develop to a certain level and upon getting old, it starts to decrease. This happens because power or qualities is not part of the person, but something other than the person. This does not apply to Allah. He is POWER HIMSELF, ALL KNOWLEDGE HIMSELF, and ALL TRUTH HIMSELF, etc.

1.3 Worksheet: Sifaat e Subootiyyah and Sifaat e Salbiyyah

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

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

Chapter 2: Asma' ul Husnaa

The literal meaning of Asma' ul Husnaa is "The Beautiful Names" and refers to the names of Allah. In the Holy Qur'an, we read the following verses:

Allah: There is no god but He; His are the Greatest Names. (20:8)

Say: Call upon Allah or call upon the Beneficent God (al-Rahman); whichever you call upon, He has the Greatest Names." (Qur'an, 17:110) To Allah belong the Greatest Names; therefore, call on Him thereby, and leave alone those who violate the sanctity of His Names..." (Qur'an, 7:180)

In order to familiarize ourselves with Allah's Attributes, we have to consult the Holy Qur'an, ahadith, or even common sense. In his *Book of Unity (of Allah)*, Sheikh Muhammad ibn `Ali ibn Babawayh al-Qummi al-Saduq quotes Imam Ja'far al-Sadiq quoting his forefathers that the Messenger of Allah used to say, "*There are ninety-nine Attributes, one hundred minus one, of Allah; whoever counts them will enter Paradise.*" He is also quoted as saying, that whoever learns these Attributes by heart and comprehends their meanings (and acts upon them), will enter Paradise. Therefore, one should be familiar with the meanings and implications of these names, not just with their count.

The meaning of the name Allah is so specific that it is inconceivable that there could be any sharing of the Name. In view of this, the rest of the Names are described as being the Names of Allah and are defined in relation to Allah. One may say that the Patient, the Compeller, and the Sovereign are among the Names of Allah but one cannot say that Allah is one of the names of The Patient, The Compeller, The Sovereign.

The term Allah is the proper name for the Creator and Sustainer Whose Will holds supreme in the universe and who alone is worthy of the highest honor, the greatest respect and admiration and is the only object of worship. The title 'Allah' is complete and any other name will be a poor substitute. 'Allah' refers to *all* the attributes of perfection and beauty and represents One and Unique God. In the Qur'an, Allah has willed Himself to introduce us to the attributes that *collectively* describe Him.

His attributes describe His various powers and the entire creation manifests the Asma-ul Husnaa. Each object in the universe reflects some power of Allah; His joy or His anger, His love or His magnificence, flow through these objects. That is why, when we look at this world, we see beauty, grandeur, sublimity, strength, the power of joy and even of destruction.

Prophet Muhammad (s) once said, "Inspire yourselves with the qualities of Allah."

We should therefore learn, reflect upon, understand and recite the Beautiful Names and also call upon Allah by means of them....

Some of the Names of Allah have been covered in previous grades. In this grade we'll go over the rest. Once you've learned these names hopefully you'll remember to use them to address Allah in your dua'.

In the Name of Allah, the Compassionate, the Merciful		
ASMA' UL HUSNAA Allah! There is no god but He! To Him belong the Most Beautiful Names. (Qur'an 20:8)		
Name/Transliteration	Translation	Some selected relevant verses from the Qur'an
ALLÂH	Allâh	(1:1)(3:18)(5:109)(6:124)(7:180)(8:40)(16:91)(20:8)(57:5)(65:3)(74:56)(85:20)
AR-RAHMÂN	The Most Compassionate, The Beneficent The Gracious	(1:3)(17:110)(19:58)(21:112)(27:30)(36:52)(50:33)(55:1)(59:22)(78:38)
AR-RAHÎM	The Merciful	(2:163)(3:31)(4:100)(5:3)(5:98)(11:41)(12:53)(12:64)(26:9)(30:5)(36:58)
AL-MALÎK	The King	(20:114)(23:116)(59:23)(62:1)(114:2)
AL-QUDDÛS	The Most Holy	(59:23) (62:1)
AS-SALÂM	The All-Peaceful, The One who Bestows peace	(59:23)
AL-MU'MIN	The Granter of security	(59:23)
AL-MUHAYMIN	The Protector	(59:23)
AL-'AZÎZ	The Mighty	(3:6) (4:158) (9:40) (9:71) (48:7) (59:23) (61:1)
AL-JABBÂR	The Compeller	(59:23)
AL-MUTAKABBIR	Supreme in Greatness, The Majestic	(59:23)
AL-KHÂLIQ	The Creator	(6:102) (13:16) (39:62)(40:62)(59:24)
AL-BÂRI'	The Maker	(59:24)
AL-MUSAWWIR	The One who	(59:24)

	Bestows form, The Shaper	
AL-GAFFÂR	The Forgiver	(20:82)(38:66)(39:5)(40:42)(71:10)
AL-QAHHÂR	The One who Subdues	(13:16)(14:48)(38:65)(39:4)(40:16)
AL-WAHHÂB	The One who Bestows	(3:8)(38:9)(38:35)
AR-RAZZÂQ	The Provider	(51:58)
AL-FATTÂH	The Opener, The Judge	(34:26)
AL-'ALÎM	The All-Knowing	(2:158)(3:92)(4:35)(24:41)(33:40)(35:38)(57:6)
AL-QÂBID	The Withholder	(2:245)
AL-BÂSIT	The Expander/Extender	(2:245)
AL-KHÂFID	The One who Abases	
AR-RÂFI'	The Exalter	
AL-MU'IZZ	The One who Bestows honor	(3:26)
AL-MUDHILL	The One who has the power to Humiliate	(3:26)
AS-SAMÎ'	The All-Hearing	(2:127) (2:137) (2:256) (8:17) (49:1)
AL-BASÎR	The All-Seeing	(4:58) (17:1) (42:11) (42:27) (57:4) (67:19)
AL-HAKAM	The Judge	(22:69)
AL-'ADL	The Just, The Equitable	
AL-LATÎF	The Gentle, The Knower of subtleties	(6:103) (22:63) (31:16) (33:34) (67:14)
AL-KHABÎR	The All-Aware	(6:18) (17:30) (49:13) (59:18) (63:11)
AL-HALÎM	The Forbearing	(2:225) (2:235) (17:44) (22:59) (35:41)
AL-'AZÎM	The Incomparably Great	(2:255) (42:4) (56:96)
AL-GAFÛR	The Forgiving	(2:173) (8:69) (16:110) (41:32) (60:7)
ASH-SHAKÛR	The Appreciative	(35:30) (35:34) (42:23) (64:17)
AL-'ALIYY	The Most High	(2:255) (4:34) (31:30) (42:4) (42:51)
AL-KABÎR	The Most Great	(13:9) (22:62) (31:30) (34:23) (40:12)

AL-HAFÎZ	The Preserver	(11:57) (34:21) (42:6)
AL-MUGHÎTH	The Sustainer	
AL-HASÎB	The One who Reckons	(4:6) (4:86) (33:39)
AL-JALÎL	The Majestic, The Revered, The Sublime	
AL-KARÎM	The Generous	(27:40) (82:6)
AR-RAQÎB	The Watchful	(4:1) (5:117)
AL-MUJÎB	The Responsive	(11:61)
AL-WÂSI'	The All-Encompassing, The All-Embracing	(2:115) (2:261) (2:268) (3:73) (5:54)
AL-HAKÎM	The Wise	(2:129) (2:260) (31:27) (46:2) (57:1) (66:2)
AL-WADÛD	The Loving One	(11:90) (85:14)
AL-MAJÎD	The Most Glorious	(11:73)
AL-BÂ'ITH	The One who Resurrects	(22:7)page 35
ASH-SHAHÎD	The Witness	(4:79)(4:166)(22:17)(41:53)(48:28)
AL-HAQQ	The Truth	(6:62)(22:6)(23:116)(31:30)
AL-WAKÎL	The Ultimate Trustee, The Disposer of Affairs	(3:173) (4:171) (28:28) (33:3) (73:9)
AL-QAWIYY	The Most Strong	(22:40)(22:74)(42:19)(57:25)(58:21)
AL-MATÎN	The Firm One, The Authoritative	(51:58)
AL-WALIYY	The Protector	(3:68) (4:45) (7:196) (42:28) (45:19)
AL-HAMÎD	The All-Praised, The Praiseworthy	(14:1) (14:8) (31:12) (31:26) (41:42)
AL-MUHSÎ	The One who Reckons	
AL-MUBDI'	The Originator	(10:4)(10:34)(27:64)(29:19)(85:13)
AL-MU'ÎD	The Restorer to life	(10:4)(10:34)(27:64)(29:19)(85:13)
AL-MUHYÎ	The Giver of life	(3:156) (7:158) (15:23)(30:50)(57:2)
AL-MUMÎT	The Causer of death	(3:156) (7:158) (15:23) (57:2)

<u>AL-HAYY</u>	The Ever-Living	(2:255)(3:2)(20:111)(25:58)(40:65)
<u>AL-QAYYÛM</u>	The Self-Existing by Whom all subsist	(2:255) (3:2) (20:111)
<u>AL-WÂJID</u>	The Self-Sufficient, The All-Perceiving	
<u>AL-MÂJID</u>	The Glorified	
<u>AL-WÂHID</u>	The One	(2:163) (5:73) (9:31) (18:110) (37:4)
<u>AS-SAMAD</u>	The Eternally Besought	(112:2)
<u>AL-QÂDIR</u>	The Omnipotent, The Able	(6:65) (36:81) (46:33) (75:40) (86:8)
<u>AL-MUQTADIR</u>	The Powerful	(18:45) (54:42) (54:55)
<u>AL-MUQADDIM</u>	The Expediter	
<u>AL- MU'AKHKHIR</u>	The Delayer	(71:4)
<u>AL-AWWAL</u>	The First	(57:3)
<u>AL-ÂKHIR</u>	The Last	(57:3)
<u>AZ-ZÂHIR</u>	The Manifest	(57:3)
<u>AL-BÂTIN</u>	The Hidden	(57:3)
<u>AL-WÂLÎ</u>	The Governor, The Protector	
<u>AL-MUTA'ÂLÎ</u>	The Most Exalted	(13:9)
<u>AL-BARR</u>	The Benign, The Source of All-Goodness	(52:28)
<u>AT-TAWWÂB</u>	The Granter and Accepter of repentance	(2:37) (2:128) (4:64) (49:12) (110:3)
<u>AL- MUNTAQIM</u>	The Lord of Retribution, The Avenger	(32:22) (43:41) (44:16)
<u>AL-'AFUWW</u>	The Pardoner	(4:99) (4:149) (22:60)
<u>AR-RA'ÛF</u>	The Most Kind, The Clement	(3:30) (9:117) (57:9) (59:10)
<u>MÂLIK-UL-MULK</u>	Owner of the Kingdom	(3:26)
<u>DHUL JALÂL WAL IKRÂM</u>	Possessor of Majesty and Honor	(55:27) (55:78)
<u>AL-MUQSIT</u>	The Just, The Equitable	(3:18)

<u>AL-JÂME'</u>	<u>The Gatherer</u>	(3:9)
<u>AL-GHANIYY</u>	<u>The All-Sufficient</u>	(2:263) (3:97) (39:7) (47:38) (57:24)
<u>AL-MUGHNÎ</u>	The one who Enriches	(9:28)
AL-MÂNI'	The one who prevents harm	
AD-DÂRR	The Afflicter	
AN-NÂFI'	The One who causes Benefits	
<u>AN-NÛR</u>	<u>The Light</u>	(24:35)
<u>AL-HÂDÎ</u>	<u>The Guide</u>	(25:31)
<u>AL-BADÎ'</u>	<u>The Originator</u>	(2:117) (6:101)
<u>AL-BÂQÎ</u>	<u>The Everlasting</u>	(55:27)
<u>AL-WÂRITH</u>	<u>The Ultimate Inheritor</u>	(15:23)
AR-RASHÎD	The Guide	
AS-SABÛR	The Patient One	

Credits: Iqra Islamic Publications and Islam City

2.1 Worksheet: Asma' ul Husnaa

Answer the following questions:

- I. Why do you think there are so many names of Allah?
- II. Can we say that one of the names of Al- Kareem is Allah? Why or why not?
- III. Choose five names that you have learned in this class and give examples of how those qualities are manifested in the world around you.

Activity

- I. Select a passage from the Qur'an (for example Suratul Yaseen) and reflect on how the Perfect names that Allah (swt) chooses in a verse fit according to the meaning of the verse.
- II. Design an Asma' ul Husnaa booklet: Using any color of standard size construction paper, divide into 4 equal parts. Each part will be one page of your booklet. Make sure you have enough construction paper to make 99 pages. Write each of the above Asma' ul Husnaa in Roman English; under the Name, write down its meaning. When all your 99 pages are done make it into a booklet by stapling, taping or using whatever idea you have. You may also make a decorative cover for your booklet. Use your imagination! Your teacher may choose to give you extra credit or a prize for the best looking booklet. Ask to find out!

Chapter 3: Necessity of Nabuwwah and Imamah

“And your Lord inspires the bee ... “- Qur’an Suratun Nahl - 16. - 68

We see the bee who, inspired by Allah develops an order of a complicated society. Similarly for man to reach perfection Allah has sent Prophets to guide mankind.

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

When Allah created us, it was so that we should worship Him. If He had not sent down Prophets (A) to guide us, how would we have known what to do to please Him? It was because He wanted us to find Him that He sent so many Prophets (A) to teach and guide us.

3.1 Who is a Nabi?

A nabi is a bearer of news. According to Islamic terminology a nabi is one who is sent by Allah to guide mankind to the right path. The word nabi is derived from the word nabuwwah that means high. A nabi is therefore one who is high in the presence of Allah.

A Nabi must have the following qualifications:

1. He must be SENT BY ALLAH. Therefore cannot be a self made nabi.
2. ISMA - He must be sinless. This means protection against committing sins. Exercising Taqwa and knowledge safeguards this protection.
3. MU’JIZA - Every Prophet is granted the power of performing mu’jiza (miracles) in order to prove that his message is from Allah.

A mu’jiza is an act that cannot be performed by the aid of learning and practice.

Mu'jiza must relate to the mentality of the society to which the prophet is sent. e.g. The mu'jiza given to prophet Musa (A.S.) was magic because Egypt was at that time engrossed and expert in magic. Similarly Prophet Muhammad (S.A.W.) was raised amongst the Arabs who were literally experts and they were challenged at their own art.

One difference between mu'jiza of Prophet Muhammad (S.A.W.) and the other Prophets' miracles is that the Qur'an stands as a challenge for all times and places while other mu'jizas were temporary.

A **Rasool** is one who is sent by Allah.

3.2 Difference between a Nabi and a Rasool

A rasool is one who brought a new shar'iah (code of life) whilst those who did not bring a new shar'iah but followed the previous rasool were Anbiya (plural for nabi). So a rasool is a nabi that brings a new set of divine laws and a nabi is messenger that continues to follow the set of laws brought before him.

3.3 The duties of a Prophet

According to the Qur'an the duties of the Prophet are:

- a) Giving knowledge and awareness to people by reciting divine signs.

".. he recites to them His signs..." - Suratul Jumua' 62:2

- b) Cleansing away the 'satanic' qualities from human behavior.

"..And he purifies them..." - Suratul Jumua' 62:2

- c) Teaching the divine laws.

"..And he teaches them the book..." - Suratul Jumua' 62:2

- d) Answering the difficult rules and issues to the people.

e) Encouraging people to freedom of thought. “.. so
give My creatures the good news, those who listen to the Word and follow the best of it” - Suratuz Zumar 39:17,18

f) Establishing thought and reflection amongst people.
“And We sent down to you the remembrance for you to explain to the people what has been revealed to them so that they make use of thought” - Suratun Nahl 16:44

g) Teaching them wisdom.
“Teaching them the book (Quran) and wisdom...” - Suratul Jumua’ 62:2 h)

Bringing people out of the darkness of ignorance and selfishness to the light of knowledge and guidance.

“A book which We revealed to you for you to take mankind out from the darkness to the light with the permission of their Lord...” - Suratul Ibraheem 14:1

i) Bring social justice.
“For mankind to establish justice” - Suratul Hadeed 57:25

j) Giving good tidings and warnings.
***“So Allah raised Prophets as bearers of good news and as warners”
- Suratul Baqarah 2:213***

Allah sent 124,000 Prophets throughout the world. It is not possible to know the names of all these Prophets. Only a few of them are mentioned in the Qur'an as Allah says:

“And indeed We sent Prophets before you, of them there are those whose stories We have related to you and of them are those whose stories We have not related to you...” - Suratul Mumin 40:78

3.4 Imamah

***“And we made from among them leaders (Imam) who guided by our command, whilst they were steadfast and had firm faith in our signs. “
(Qur’an As-Sajdah 32:24)***

Imamah means leadership whereas an Imam is a person who leads.

In Islamic terminology an ‘Imam’ is one who has universal authority in all religious and secular affairs in succession to the Prophet (s)

(This should not be confused with the Imam who leads prayers for he does not have absolute command).

Khilafa means ‘successor’. In Islamic terminology it signifies the same meaning as ‘imamah’.

3.5 Necessity of Imamah

Imamah is necessary according to reason. When Allah orders mankind to do something for which mankind needs assistance/guidance the He has to provide it. This is the Grace of Allah.

‘Nabuwwah’ or prophet-hood built up religion to its completion. To protect the religion there was a necessity for those who would assume its guardianship.

The Prophet (s) had three choices:

1. Not to appoint a successor.
2. Describe the necessary qualifications of a successor.
3. Appoint a successor.

The Prophet (s) could not leave his ummah without appointing a successor. But since he left no conditions or qualifications for a successor, there was only one alternative and that was that

he had to have appointed a successor. Since he did nothing without Allah's command, the successor He appointed was by Allah's command.

The Prophet (s) was told in Ghadeer e Khum on the 18th Dhulhijjah 10 A.H.

“O Prophet! deliver what has been revealed to you from your Lord, and if you do not, then you have not delivered His message and Allah will protect you from the people ... “ Qur'an Suratul Maida - 5:67

The ayah signified the importance of the message without which the complete mission of the Prophet would not have been fulfilled.

What was this important message?

The message the Prophet (S) delivered was:

For whomsoever I am master, Ali is his Master too

The message was of imamah; the continuation of the availability of one with divine knowledge. One who was free from sin (has isma); one who was superior to all others and one who was appointed by Allah and none other.

Once the Prophet (S.A.W.) had delivered the message of the appointment of Imam Ali (a) as his khalifa, Jibraeel brought the revelation of the ayah saying:

“This day I have perfected your religion for you and completed My favors to you and have chosen for you ISLAM as your religion ... “ Suratul Ma'ida 5:3

3.6 Can any one else appoint the Imam?

The Ahlul Sunnah believe that the Imam/khalifa can be elected by the people just as Abraham Lincoln has said:

“Government is for the people, of the people and by the people.” Let us see what the Qur’an says:

***“And it is not for a believing man or a believing woman to have any choice in their affair when Allah and His messenger have decided a matter “
(Qur’an Suratul Ahzaab 33:36)***

3.7 Qualities of an Imam

An IMAM must possess seven qualities/conditions/requirements

1. Allah must appoint him.
2. He must be maasum (sinless).
3. There must be the presence of an Imam as long as there is mankind on earth.
4. He must have direct support from Allah.
5. He must know of all the actions of mankind.
6. He must know of all the needs of mankind.
7. There must be none better than him in any field for his time.

3.8 Worksheet: Necessity of Nabuwwah and Imamah

1. The difference between a nabi and a rasool is that a rasool is one who brought a new _____ i.e. code of life whilst a nabi follows the _____ of the previous rasool.

2. A Prophet had several duties. Five of them are:

☐

☐

☐

☐

☐

3. Every Prophet has the power of performing _____.

4. An Imam is needed in order to guide us and must possess the following qualities:

☐ He must be appointed by _____.

☐ He must be _____ (sinless).

☐ There must be the _____ of an Imam as long as mankind is on earth. ☐

He must have direct support from _____.

☐ He has to be aware of all the _____ and _____ of mankind.

☐ There must be none _____ than him in any field for his time.

5. In your own words explain why there's the need for a nabi? For an Imam?

Chapter 4: Ijtihad and Taqleed - Part I

Islam is a complete way of life and has laws for every aspect of life. Laws are necessary for a human being because he or she has to live with others and needs to consider the rights of others. When people live in a society, there must be rules that everyone has to follow.

If there were no laws people would be free to act as they pleased. Most would think only of themselves. If everyone acted like this, human rights would be trampled, and there would be no order and justice in society and the world would be a terrible place to live in.

But if laws are necessary, who should make them?



One man?

OR



A group of men?

OR

Allah
The
Creator

Should one man make laws for everybody? Or should a group of men make the laws collectively? Or should the Creator make them? If people were left to make their own laws, they would make laws according to their own desires. For example, if a fast-driver was making a law, then he would make sure that there was no speed limits on the roads; and if a wealthy man was making a law, then he would make sure that rich people did not have to pay tax. But when the Creator makes laws, He makes them for the good of all human beings. He does not favor anyone for He loves us all equally.

There is also another reason why the Creator should make the laws. Think of a person who has invented something like a computer. When he sells his computer, he also writes an instruction booklet for the users. He writes the instructions, because he knows exactly how the computer works and how to use it.

If we follow his instructions, the computer will work nicely



If we don't follow his instructions, we may damage the computer.



In the same way, since Allah is our Creator, He knows what makes us happy, what will harm us, and what will help us achieve real success. That is why; Allah is the one who writes the Laws for us. He has sent an instruction booklet for life in this world. If we follow His instructions properly, we will achieve true success. If we don't, we may ruin ourselves.

Allah sent His laws for human beings through the angels to His chosen people, His Messengers. These Messengers had the duty of conveying Allah's Laws to the people.



The Laws were compiled into books for the people to read and follow — they were instruction booklets for a successful life.

For us, the laws were sent through the Angel Jibraeel to the Holy Prophet Muhammad (s). Many times, Prophet Muhammad (s) received messages directly from Allah. The verses revealed to our Prophet were compiled in a book called the Holy Qur'an. So the Qur'an is the main source of Laws.

When the Holy Prophet (s) was alive, he explained the rules of the Qur'an. The Qur'an is a guide, but a silent one. The Prophet is a talking guide who accompanies the book. What he said and did, to show us how to follow the Laws of Allah, is known as *hadith*. The *ahadith* (plural) are the second source of laws.

After the death of the Holy Prophet (s), the Divine Imams (a) were the guides of the people. They continued teaching and guiding people the way the Prophet had. The duty of every Imam was to convey the laws revealed to the Prophet, and help people understand and follow them. What Imams said and did to guide the people are also known as *ahadith*.

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

4.1 Worksheet: Ijtihad and Taqleed - Part I

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

Islam is a complete way of life and has laws for every aspect of life.	T	F
If we don't follow our Creator's instructions, we will ruin ourselves.	T	F
Allah sends his laws through the messengers to the angels to us.	T	F
The Qur'an is the second source of laws.	T	F

Circle the letter of the best answer.

1. Why shouldn't people make the laws?
 - a. Because people are too busy to make laws.
 - b. Because people will think only about themselves when making laws.
 - c. Because angels make the laws for them.

2. What are *ahadith*?
 - a. A collection of what the Prophet (s) and the Imams (a) said and did.
 - b. A weird Arabic word.
 - c. The main source of laws.

Short Answer Questions: Answer the following questions.

3. What are the two sources of laws?

4. What happens if there were no laws?

5. Why should Allah be the one who makes our laws?

6. What is the role of the Prophet and the Imams?

Chapter 5: Ijtihad and Taqleed - Part II

In our last lesson, we learnt that the Holy Prophet (s) used to explain the laws of the Qur'an to the people. We also learnt that after the Prophet (s) died; the Holy Imams (a) became the guides of the people. For us, the Imam of our time is the twelfth Imam (s).

Now since the twelfth Imam is in *ghaybah* (disappearance), the people need a guide. They need somebody to help them follow the Laws of Allah — somebody who knows a lot about the Qur'an and the hadith. This person is known as a *mujtahid*. A *mujtahid* is an expert in *ijtihad* (forming laws by studying the Qur'an and the hadith). A *mujtahid* is also the representative of the twelfth Imam. Apart from the Qur'an and the hadith, the *mujtahid* makes use of *aql* (intelligence) and *ijma* (agreement with other *mujtahids*).

Because we cannot all be experts in *Fiqh* (Islamic Laws) and practice *ijtihad*, we need to follow those who can. So when somebody practices *ijtihad* and becomes a *mujtahid*, we do his *taqleed*. To do someone's *taqleed* means to follow the rules a *mujtahid* compiles. These rules are known as *fatwas* and are collected in a book called the *Risalah*.

However, Muslims are not allowed to follow others (even a *mujtahid*) when it comes to *usool-e-deen*, the beliefs of Islam. For example, our belief in only one God should not be based on a *fatwa* of a *Mujtahid*. The five main roots of religion must be understood and accepted by us on our own. We should be convinced individually on the truth of these beliefs.

Once we believe in Allah and His prophets, we need to act as Allah has commanded. These actions are the *furoo-e-deen*, the branches of religion. We do not have to understand these on our own, because once we have faith in Allah, we will accept that the Laws He has sent down are for our own good. Therefore, when the *mujtahids* present these laws to us, we will follow them.



The Roots of Religion (*Usool-e-Deen*) — we must understand on our own. The Branches of Religion (*Furoo-e-Deen*) — we must follow from a *Mujtahid*.



Following an expert is not something unusual. For example, when we go to our doctor, we trust that the doctor is an expert in medicine and knows what is good for the illness we have. If he or she asks us to do anything, we will do it without asking for an explanation. So, even if our doctor gives us medicine that may taste really bad, we will still take it because the doctor knows better than us about medicine.

In the same way, a mujtahid is an expert in the field of religious laws. He has studied the religion for years. We follow his laws not because we cannot think for ourselves, but because we cannot all be experts in such a big field. Thus when a Shia becomes baligh, he or she makes the niyyah (intention) of doing taqleed of a particular mujtahid.

Ijtihad is a very important practice of Islam. Both the Qur'an and the hadith mention the importance of experts in religion to guide others.

1. From the Qur'an:

In Surah al-Bara'at, also known as Surah at-Tawbah, Almighty Allah says, ***“And why should not a part from every section of them (the Believers) go forth to become learned in the Religion, and to warn their people when they return to them, so that they may beware?” (Chapter 9, Verse 122)***

2. From the hadith:

A hadith from our sixth Imam (a) says. *“If there is anyone among the Fuqaha who is in control over his own self, protects his religion, suppresses his evil desires and is obedient to the commands of his Master, then the people should follow him”*. A Hadith from our twelfth Imam (a) says, *“For any new circumstances that you are worried about, you should turn (for Guidance) to the narrators of our Hadith, for they are my proof over you just as I am Allah's proof.”*

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

5.1 Worksheet: Ijtihad and Taqleed - Part II

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

- | | | |
|---|---|---|
| 1. Imam 'Ali (a) is the Imam of our time. | T | F |
| 2. We cannot all be experts in fiqh. | T | F |
| 3. We must do taqleed of a mujtahid regarding usool-e-deen. | T | F |
| 4. A mujtahid is the representative of the 12 th Imam. | T | F |

Place the matching letter in the spaces on the left.

- | | |
|---|-------------|
| 5. ____ Forming laws by studying the Qur'an and hadith. | a) Ghaybah |
| 6. ____ Islamic Laws. | b) Taqleed |
| 7. ____ To follow a mujtahid. | c) Risalah |
| 8. ____ The disappearance of the 12 th Imam. | d) Fatwa |
| 9. ____ The rules given by a mujtahid. | e) Ijtihad |
| 10. ____ An expert in forming Islamic Laws. | f) Fiqh |
| 11. ____ A book of Islamic rules. | g) Mujtahid |

Answer the following questions.

12. Why do the people need a guide - Why don't they just interpret the Qur'an themselves?

13. Give an example of following an expert (different than the doctor example).

14. What advantage do Shias have over other sects of Islam who do not have ijihad? If you need a clue, read the hadith by the 12th Imam (a).

15. Write down the name of two present day mujtahids that you could do taqleed of.

Chapter 6: Ijtihad and Taqleed - Part III

6.1 Who Can Be a Mujtahid?

The knowledge of a mujtahid is tremendous. Before he can be accepted as a mujtahid, he has to go through many courses of scientific knowledge. Since the responsibility of a mujtahid is very great, it is obvious that not everyone can be a mujtahid. Therefore, before a person can be a mujtahid, he must have the following qualities/qualifications:

1. He must be sane (sensible).
2. He must be baligh.
3. He must be a Shia Ithna'asheri. The mujtahid must believe in the twelve Imams (a) as the rightful successors of the Holy Prophet (s). We cannot follow a learned person from any other sect.
4. He must be male.
5. He must be alive. Doing taqleed (following) of a deceased mujtahid is not allowed. Referring to mujtahids who have died cannot solve the problems of our time. A mujtahid living in our time will be able to understand our problems and guide us accordingly.
6. He must be adil. This means he must have a pious character and does not commit any major sins. Having knowledge alone is not enough. The mujtahid must also be a devoted follower of the faith.
7. He should be a legitimate child (born of married persons).

Apart from the above qualities, the mujtahid whose taqleed we do must also be a'lam. This means, from all the mujtahids he must be the most learned. There are many mujtahids at a time, so it is better to follow the one who has a greater degree of expertise than the others.

6.2 How to Decide Which Mujtahid to Follow

We should do taqleed of a mujtahid who is the most learned. But how do we know

who is the most learned from all the mujtahids who are alive? There are three basic ways of finding out, which mujtahid is a'lam:

1. When a person personally knows the various mujtahids and can judge who is the most learned.
2. When two learned and adil people say that a particular mujtahid is a'lam. The only condition for this is that two other learned and adil persons do not contradict the first two.
3. When a group of learned and adil people certify that a mujtahid is a'lam and we are satisfied with their statement.

6.3 A Few Mujtahids

It might be useful to know the names of a few mujtahids in our times. Some of them are:

1. Ayatollah Seyyed Ali Khamene'i
2. Ayatollah Seyyed Ali Seestaani
3. Ayatollah Sheikh Naser Makarem Shirazi

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

6.4 Worksheet: Ijtihad and Taqleed - Part III

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

- | | | |
|--|---|---|
| One quality of a mujtahid is that he must be a baligh. | T | F |
| A mujtahid can be of any sect, whether Shia or Sunni. | T | F |
| A mujtahid has a lot of knowledge. | T | F |
| When two learned and adil people say that we <i>can</i> do taqleed of a certain mujtahid, and two other learned and adil people say that we <i>cannot</i> do taqleed of that mujtahid, then it is okay if we follow the first two people’s advice. | T | F |
| Ayatollah Khu’i is one of the learned mujtahids that is alive today. | T | F |

Circle the correct letter:

What does a’lam mean?

- It means a person who is pious.
- It means a person who is learned.
- It means a mujtahid who is the most learned.

What is one way we can know if we can do taqleed of a certain mujtahid?

- If at least two learned and pious people say we can.
- If the mujtahid himself says we can.
- If the government of Canada says we can.

Answer the following questions:

Name the mujtahid that you do taqleed of. If you don’t already know, you can ask your parents.

Write down five of the seven qualities a person must have before he can be a mujtahid?

Group Work: Complete the following exercise in class.

Let us get an idea of what a mujtahid may do. Look up at least three verses from the Holy Qur'an on salaah (Prayer). In the space provided, write down where you found the three verses (write down the chapter number and the verse number for each verse), and then answer the following two questions: How easy is it to make laws from these verses alone? If you had some ahadith, would it make your job much easier?

Chapter 7: Ritual Purity: General Rules about Najaasat

7.1 What Is The Difference Between 'Ayn Najis And Najis Things?

When most of us think of blood, we think of it as “*najis*” (Islamically unclean). Similarly, when we think of urine, we also think of it as “*najis*”. Both these things are in our list of *najaasat*. But blood and urine are not the only things we think of as *najis*.

LIST OF NAJAASAT: (8 of the 9 items)

1. Blood
2. Urine
3. Stool
4. Dead Body
5. Dog
6. Pig
7. Intoxicating liquid
8. Kafir



For example, suppose on one Saturday afternoon, you decide to play soccer with some of your madrasah friends. While playing, a person from the other team trips you and you fall landing right on your elbow. Soon blood starts coming out. After forgiving the person that tripped you (being the nice Muslim that you are), you realize that some of the blood has gone onto your shirt. It is at that moment that you might think to yourself: “Oh man, my shirt is *najis*!” Similarly, suppose you are babysitting your little baby-nephew. Everything is going well . . . until the baby starts crying and a familiar smell starts spreading through the room. The baby’s diaper needs changing (and being the nice Muslim that you are, you decide to do it). In this case you may realize that diaper is *najis*. In each of these examples, you think of the shirt and the diaper as things that are “*najis*”.



But in the above examples does the word “*najis*” have the same meaning as when it’s used to describe blood. In other words, is the *najaasat* of blood that same as the *najaasat* of a shirt stained with blood. If the answer is “yes”, then why aren’t items “shirt” and “diaper” in the list of *najaasat*? Obviously the answer is “no”. There is a difference between the *najaasat* of blood and a shirt stained with blood. Likewise, there is a difference between the *najaasat* of urine and a diaper stained with urine.

The difference is this: The nine things in the list of *najaasat* (like the blood and the urine) are “*ayn najis*”; whereas the shirt and the diaper in the above examples are called “*muta*

najis”. ‘*Ayn najis* means “inherently (always) *najis*” — they are *najis* in themselves and therefore are always *najis*. All other things (like the shirt and the diaper) are originally *tahir* (Islamically pure), and they become *najis* by coming in contact with one of the ‘*ayn najis* things. Therefore, we just call them as *muta najis*.

7.2 How Does An ‘Ayn Najis Thing Make Something Najis?

An ‘*ayn najis* thing will make other things *muta najis* by physical contact if one of the two things is wet. This applies to most contacts with ‘*ayn najis* things. So if a person’s clothes come into contact with blood (when wet), then they become *muta najis*. If a Muslim shakes the hand of a kafir while the hand of one of them was wet, then the Muslim’s hand will become *muta najis*.

However, if a *tahir* thing comes into contact with an ‘*ayn najis* thing, while both are dry, then the *tahir* things will still be *tahir*. For example, if blood has dried on the skin and a shirt is placed on it, then the shirt will still be *tahir*. Similarly, if a Muslim shakes the hand of a kafir, while both hands are dry, then the Muslim’s hand will still be *tahir*.



7.3 What Should Our Attitude Be Towards Najaasat:

When Islam says that there are nine things which are ‘*ayn najis*, what does it really mean? Does it mean that we are totally forbidden from coming into contact with any of the ‘*ayn najis*’?

No, of course not! For example, if you are a doctor, then you are allowed to test the blood (which is ‘*ayn najis*) of your patients. Similarly, you are allowed to shake the hands of your kafir friend even if either of your hands are wet. There are only two basic areas in which Muslims are expected to protect themselves from ‘*ayn najis*: (1) In prayer and (2) In food/drink. At the time of prayer, you must make sure that your body, clothes, and place of prayers are *tahir*. Similarly, in food and drink, you must keep away from *najis* things. So, in both the examples above, you have to make your hands *tahir* before prayer or eating.

7.4 How Should We Judge Things?

Since Islam has said that there are ‘*ayn najis*’ things, do we start assuming that everything is *najis* unless we come to know that it is *tahir*? Or do we assume that everything is *tahir* unless we come to know that it is *najis*?

Out of hundreds of thousands of things in this world, Islam has just named nine things as ‘*ayn najis*’. Therefore, it will not be logical to say that Islam asks you to “assume that everything is *najis* unless you come to know otherwise”. Rather, according to Imam Ja’far asSadiq (a), Islam says: “Everything is *tahir* unless you come to know that it is *najis*; and everything is *halaal* for you unless you come to know that it is *haraam*.”

In general, what this hadith says is that if you don’t know whether something is *tahir* or *najis*, then you can consider it *tahir*.

GENERAL RULE:

- ☐ If you know something is *tahir*, then it is *tahir*
- ☐ If you know something is *najis*, then it is *najis*
- ☐ If you don’t know whether something is *tahir* or *najis*, then consider it as *tahir* (unless you come to know otherwise).

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

7.5 Worksheet: General Rules about Najaasat

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

- | | | |
|--|---|---|
| 1. A shirt with blood on it is ‘ <i>ayn najis</i> . | T | F |
| 2. Blood, urine, and dirt, and dogs are ALL ‘ <i>ayn najis</i> . | T | F |
| 3. We are totally forbidden from coming into contact with any of the ‘ <i>ayn najis</i> things. | T | F |
| 4. An ‘ <i>ayn najis</i> thing will make another thing <i>muta najis</i> by physical contact, if one of the two things is wet. | T | F |
| 5. We are not allowed to shake the hands of kafirs if their hands are wet. | T | F |

Multiple Choice: Circle the correct letter.

1. What does ‘*ayn najis* mean?
 - a) Something that becomes *najis* when it touches another *najis* things.
 - b) Something that becomes *najis* when it touches another wet *najis* thing.
 - c) Something that is *najis* in itself and therefore is always *najis*.

2. Which one is NOT ‘*ayn najis*?
 - a) Blood.
 - b) A shirt stained with blood.
 - c) A kafir.

3. What should we do if we don’t know whether something is *najis* or *tahir*?
 - a) We should consider it *tahir* and therefore are allowed to use it.
 - b) We should consider it *najis* and therefore are forbidden to use it.
 - c) We should consider it *tahir* but it is better if we stay away from it.

Chapter 8: Significance of Hijab

“Beauty of a Woman”

Author Unknown

The beauty of a woman
Is not in the clothes she wears,
The figure that she carries,
Or the way she combs her hair.

The beauty of a woman
Must be seen from in her eyes,
Because that is the doorway to her heart,
The place where love resides.

The beauty of a woman
Is not in a facial mole, But
true beauty in a woman
Is reflected in her soul.

It is the caring that she lovingly gives,
The passionate that she shows,
And the beauty of a woman
With passing years only grows!

“And let them not strike their feet so that what they hide of their ornaments may be known and turn to Allah all of you, O believers! so that you may be successful.” (Holy Qur’an 24:31)

8.1 Hijab as a way of life

Hijab comes from the Arabic root letters HJB which literally means to veil, cover or shelter. It is not only to cover one’s body with clothing but it is also to veil one’s eyes from unlawful glances and one’s mouth and ears from indecencies. Hijab in fact, is to behave in a respected way. Protecting oneself in a flaunting manner contradicts the concepts of hijab.

Modesty should be reflected in the way one carries oneself. The Holy Prophet Muhammad (peace be upon him) has stated:

“Modesty is the faith which entitles oneself to Heaven”



There are three stages in hijab:

- 1) To avoid a situation where Na-mahram are present (mixed gathering).
- 2) If a Na-mahram is present then not to look unnecessarily at them nor attract their attention to you (e.g. by talking or laughing loudly).
- 3) To cover yourself; your body and your hair.

Who is a Na-mahram?

All men are Na-mahram to any girl (nine or older) except:

- ☐ Her father and grandfather
- ☐ Her brother and nephews
- ☐ Her paternal uncles (father's brothers)
- ☐ Her maternal uncles (mother's brothers)
- ☐ Her husband, stepsons, and father-in-law
- ☐ Her male children and grand children

Hijab does not only mean to cover your hair but also your body. This means that it should not be possible to make out the shape of your body. It is wajib for every girl by the time she reaches the age of nine (in the Islamic calendar).

When a girl observes hijab she invites people *not* to look at her physical beauty but her inner self, her character, and her talents. The *person* she is should be more important than how beautiful she is. Physical attributes are only a superficial benchmark of a woman's beauty.

Some points on clothing and accessories

- ☐ Clothing should not outline nor define the woman's figure. It should not expose the skin. Sleeves should reach down to the wrist.
- ☐ None of the clothing should be transparent. Loud colors and prints are inappropriate when they attract undue attention to the woman
- ☐ Make-up is unacceptable around Na-mahram men as it enhances a woman's natural beauty thus attracts attention to her
- ☐ Excessive and clamorous jewelry is highly discouraged
- ☐ A woman should not walk in a way that brings attention to herself

8.2 Worksheet: Hijab

Answer the following questions:

1. Describe the three stages of Hijab.
2. What does Na-Mahram mean?
3. What does the passage on page 43 say a girl is conveying when she wears hijab?
4. Describe the details of how to observe hijab i.e. how you should be dressed.

Circle the correct answer:

5. If it is in style to wear skintight clothes that reveal your figure;
 - a. Everyone should wear tight clothes
 - b. If you wear these you should make sure you do so in WOMEN-ONLY gatherings
 - c. You should wear them everywhere so you don't stand out as being out of fashion
 - d. You should never ever wear them

6. People that dress indecently are doing everything BUT the following:
 - a. Displeasing Allah
 - b. Submitting to the will of Allah
 - c. Encouraging evils of society
 - d. Causing our Imams to be sad

7. People who dress decently and cover themselves well:
 - a. Look respectful
 - b. Are submitting to the will of Allah
 - c. Please our Imams
 - d. All of the above

8. When a girl (nine and above) wears hijab, she
 - a. Is conveying that she's a Muslim
 - b. Is following the rules of Islam
 - c. Is showing she has the confidence to do what she believes in
 - d. All of the above

Chapter 9: The Ka'ba Is Our Qiblah

9.1 Facing the Qiblah

When is it wajib to face the *qiblah*?

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



What About Praying on a Plane?

1. If you can pray on the plane by facing towards the *qiblah*, then say your salaah normally.
2. If you can pray on the plane but do not know the direction of the *qiblah*, then:
 - Pray in a direction, which you think is most probably the direction of the *qiblah*. If
 - you have no idea where the *qiblah* is, then pray in any direction you like.
3. If you know the *qiblah* but cannot face it, then:
 - If there is enough time to say the salaah after reaching your destination, then you must delay the salaah until then. In this case, if you pray on the plane without facing the *qiblah*, then your salaah will be incorrect.
 - If there is not enough time till you reach your destination, then facing the *qiblah* is not wajib. You may pray in any direction you can.

9.2 Ka'ba: The Symbol of Unity

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

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

Whoever, accepts Islam automatically becomes a member of the *ummah* (the Muslim nation). Allah says in the Qur'an, "**The believers are surely brothers, so make peace among your brothers . . .**" (*Surah al-Hujaraat, Chapter 49, Verse 10*). Islam wants the Muslims to be united and belonging to one nation. It does not want us divided and fighting against each other. Allah says in the Qur'an, "**And hold fast, all of you together, to the cord of Allah, and do not become disunited . . .**" (*Surah Aali-Imraan, Chapter 3, Verse 103*)

One way of promoting the sense of brotherhood/sisterhood and unity is by asking the Muslims to face the same direction in salaah. Just imagine if there were four Muslims in one room and at the time of prayer, each one faces a different direction — it would surely seem that they were disunited. But if everyone faces the same direction, then there is the sense of equality and brotherhood/sisterhood — everyone feels that he or she is equally related to God like others who are praying alongside in the same direction. In this way, a king and a beggar stand equal, when praying to Allah.

The Ka'ba is the soul of the Muslim *ummah*. It is a visual center or gravity for the Muslims. Muslims all over the world face the same Ka'ba five times a day and confirm their brotherhood/sisterhood. For a person watching the Muslim prayer from space, it indeed must be a magnificent sight to see the believers all over the world bowing in the direction of the Ka'ba.

Even during hajj, Muslims are told to go around the Ka'ba in one single direction. This promotes the idea that Muslims should move in a united way and work with each other for the good of the Muslim *ummah*. It tells us that not only do we have a duty towards Allah, but also, that we have a duty to our brothers and sisters all over the world. We should help each other in such a way that the Muslim *ummah* will benefit from our work.



Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

9.3 Worksheet: The Ka'ba is Our Qiblah

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

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

Circle the correct letter:

1. You should face the qiblah . . .
 - a. While praying Shukr prayers.
 - b. While praying the daily wajib prayers.
 - c. While performing wudhu.

2. What does *ummah* mean?
 - a. The Muslim Nation.
 - b. Mother.
 - c. Islam.

3. What is the main thing that the Ka'ba symbolizes?
 - a. Freedom of Muslims.
 - b. Unity of Muslims.
 - c. Love of Muslims.

Answer the following questions:

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

Chapter 10: Salaah: Prayer of Ayat

The word *Ayat* means 'sign'. When a natural disaster takes place, it is a sign of Allah. It is a sign that the control of the Universe lies with Allah and that all power belongs to Him. Whenever we see these signs, we must perform a prayer called the Prayer of *Ayat*. Even if the event is not fearsome, and does not injure or kill anyone, the Prayer of *Ayat* is still *wajib*. It is *wajib* for the following events:

1. Solar and Lunar eclipses (both partial and full eclipses).
2. Earthquake.
3. Hurricane, tornado, or any other similar event.

10.1 Prayer of Ayat - Method:

The Prayer of *Ayat* consists of two *raka'ah*, with five *ruku's* in each *rakah*. There are two ways of performing the Prayer of *Ayat*; the long method and the short method.

10.1.1 Long Method:

After the *niyyah* and *Takbiratul Ehram*, you recite the two *surahs* (like you normally would). Then you go into *ruku'* and then stand up. Now this is where the Prayer of *Ayat* differs from our normal prayers. Once you get up from *ruku*, you don't go to *sajdah*; instead you recite the two *surahs* again. Then again you go into *ruku'* (for a second time). And again you get up and say the two *surahs*. This action is repeated five times, until five *ruku's* are completed. After your fifth *ruku'*, you finish the first *rakah* like you normally would. Once you're back up for the second *rakah*, it is done in the same way as the first one. Finally, when you've finished the fifth *ruku'* again, you can complete your prayers in the normal way. So in total, you would have done ten *ruku's* altogether — five in the first *rakah* and five in the second.

10.1.2 Short Method:

After the *niyyah* and *Takbiratul Ehram*, recite *Surah al-Hamd*. Then divide the second *surah* into five parts (it does not necessarily have to be one complete verse for each part. Even a partial verse will do). So, recite part 1 and then go into *ruku'*. Stand up, recite part 2 (without reciting *Surah al-Hamd* again), and go back into *ruku'*. Then recite part 3 and go back into *ruku'*. Continue this until all five *ruku's* are completed. The second *surah* will thus be completed.

EXAMPLE OF DIVIDING A SURAH INTO FIVE PARTS

SURAH AL-IKHLAS CAN BE DIVIDED IN THE FOLLOWING MANNER:

1. BISMILLAHIR RAHMANIR RAHEEM.
2. QUL HUWALLAHU AHAD.
3. ALLAHUS SAMAD.
4. LAM YALID WA LAM YULAD.
5. WA LAM YAKULLAHU KUFUWAN AHAD.

10.1.3 Qunoot:

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

10.1.4 Important Considerations:

1. Even if many separate disasters take place at the same time, the Prayer of *Ayat* must be offered for each of them. For example, if a solar eclipse and an earthquake take place, two Prayers of *Ayat* must be offered.
2. It is only wajib to offer the Prayer of *Ayat* when the event occurs in the town you live. If an earthquake took place in Toronto, for example, Prayer of *Ayat* would not be *wajib* for those living in Vancouver.
3. In the event of an eclipse, the Prayer of *Ayat* must be offered when the eclipse begins, and should not be delayed till it is about to end. However, if one does not pray till the eclipse is over, qadha Prayer of *Ayat* must be offered.
4. There is no *Adhaan* and *Iqamah* for the prayer of *Ayat*.
5. If one doubts about the number of *ruku*'s performed before going into *sajdah*, one should perform an extra *ruku*' for the doubt. If the doubt occurs after, or during *sajdah*, it should be ignored.
6. The prayer becomes *batil* (invalid) if a *ruku*' is added or left out intentionally.











Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

10.2 How to pray Salaah-e-Ayat

Number of Rakahah - 2 (WAJIB)

Number of Ruku- 10 (WAJIB)

Number of Qunoot - 5 (SUNNAH)

Salaah e-Ayat 1 st Rakah					
1. NIYYAH & TAKBIRATUL EHRAM 	2. SURAH AL- HAMD & any other surah	3. RUKU' #1 	4. Rise from RUKUU, SURA AL- HAMD and one surah and QUNOOT #1 	5. RUKU' #2 	6. Rise from RUKU', SURA AL-HAMD and one surah
7. RUKUU # 3 	8. Rise from RUKU', SURA AL- HAMD and one surah and QUNOOT #2 	9. RUKU' #4 	10. Rise from RUKU', SURA AL-HAMD and one surah	11. RUKU' #5 	12. Rise from ruku, say: SAMI'ALLAHU LIMAN HAMIDAH 
13. Go to sajdah. 	14. Complete two sajdahs as usual	15. Rise for the second rakah	Recite the second rakah in the same way as you did the first. *		

NOTE: * It is SUNNAH to recite QUNOOT before every 2nd RUKU'. For this purpose, count all TEN RUKU' together. Thus you will recite QUNOOT before 2ND AND 4TH RUKU' (IN THE 1ST RAKAH); and before 6TH, 8TH AND 10TH RUKU' (IN THE 2ND RAKAH).

10.3 Worksheet: Prayer of Ayat

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

- | | | |
|--|---|---|
| 1. <i>Ayat</i> means ‘sign’. | T | F |
| 2. The prayer of <i>Ayat</i> is wajib when a house burns down. | T | F |
| 3. The prayer of <i>Ayat</i> consists of five <i>raka’ah</i> with two <i>ruku’s</i> in each. | T | F |
| 4. For an eclipse, we should pray the Prayer of <i>Ayat</i> at the end of it. | T | F |
| 5. The prayer of <i>Ayat</i> is wajib even if no one is injured during the natural disaster. | T | F |

Multiple Choice: Circle the letter of the best answer.

1. If an earthquake and a solar eclipse happened at the same time, what should I do?
 - a) Pray two *Rakahah* of the Prayer of *Ayat*.
 - b) Pray two Prayers of *Ayat*.
 - c) Pray that it doesn’t happen again.

2. Suppose a tornado happens in Texas. What should we do?
 - a) We should pray the Prayer of *Ayat*.
 - b) We should call someone in Texas to pray the Prayer of *Ayat* for us.
 - c) We don’t have to worry about it.

Short Answer Questions: Answer the following questions.

1. What does a natural disaster symbolize?

2. In the short method of the Prayer of *Ayat*, how many times do you recite *Surah al-Hamd* in the entire prayer?

3. Suppose we're praying the Prayer of *Ayat* and during sajdah, we begin to wonder how many ruku's we've performed. In this case, what should we do?

4. Choose any short surah from the Qur'an, and divide it into five parts (do NOT do Surah al-Ikhlās since it has already been done for you in the lesson).

Chapter 11: Shakiyaat-e-Salaah:

11.1 Doubts to Ignore and Those That Invalidate Prayers

Even though Muslims try to pray their salaah with the utmost care and concentration, sometimes we doubt about how a certain part of the salaah was prayed.

There is every chance that we made an error in our prayers. If anybody should have doubts about their salaah, they should think for a moment about their doubt and try to shake it off. If this fails, then they should act according to the rules set down.

11.1.1 There are 23 cases of doubts (Shakiyaat) that may arise during salaah:

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

11.1.2 You Should Ignore Doubts That Arise

- After the salaah has been finished.
- After the event has been performed. **E.g. To have a doubt in sajdah as to whether you did ruku**
- After the time has passed. **E.g. To have a doubt at the time of Maghrib, as to whether you prayed Asr.**
- More than once regarding the number of raka'ah you have prayed.
- Either on the part of one who leads the prayer (the IMAM) or on the part of the follower. **In this case if the question arises as to who should be treated as extra sure, the leader or the follower, the person in doubt should follow the one who is sure.**
- During a Mustahab prayer.

11.1.3 Your Salaah Is Batil and Has To Be Offered Again If You Have A Doubt

- In a **2 raka'ah salaah** like Fajr or if you are praying Qasr, then Dhuhr, Asr and Isha
- In a **3 raka'ah salaah**, i.e. Maghrib

- In a **4 raka'ah salaah**, **before** the **2nd sajdah**, as to whether it is the **2nd or 3rd rakah**
- In a **4 raka'ah salaah**, the number of **raka'ah already prayed**

- **IN A 4 RAKAHAH Salaah, AS TO WHETHER IT IS THE:**
 - 1st, 2nd or 3rd rakah
 - 2nd, 5th or higher rakah
 - 2nd, 6th or higher rakah
 - 3rd, 6th or higher rakah

11.2 Worksheet: Doubts to ignore and those that invalidate prayers

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

- | | | |
|---|---|---|
| 1. Muslims should perform their prayers with intense care and full attention. | T | F |
| 2. <i>Shak</i> means ‘doubt’. | T | F |
| 3. <i>Yakeen</i> means ‘a little more than a doubt’. | T | F |
| 4. You should ignore doubts that arise after the salaah is finished | T | F |
| 5. If you get a doubt regarding the first or second rakah, you must take it as the second rakah and finish praying. | T | F |




















Multiple Choice:

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

11.3 Doubts regarding the number of raka'ah

You Can Correct the Following Doubts Without Having To Pray Again If

- The doubt occurs in a 4 raka'ah salaah

WHEN?	DOUBT WHETHER?	DECISION?	CORRECTION?
After 2 nd sajdah of 2 nd rakah	2 nd or 3 rd rakah	Take it as 3 rd	
After 2 nd sajdah of 2 nd rakah	2 nd or 4 th rakah	Take it as 4 th	
After 2 nd sajdah of 2 nd rakah	2 nd , 3 rd or 4 th rakah	Take it as 4 th	 AND 
After 2 nd sajdah of 2 nd rakah	4 th or 5 th rakah	Take it as 4 th	 
After 2 nd sajdah of 2 nd rakah	3 rd or 4 th rakah	Take it as 4 th	 OR 
Qiyam before ruku	4 th or 5 th rakah	Sit down at once AND finish salaah	 OR  AND 
Qiyam before ruku	3 rd or 5 th rakah	Sit down at once AND finish salaah	 AND 
Qiyam before ruku	3 rd , 4 th or 5 th rakah	Sit down at once AND finish salaah	 &  & 
Qiyam before ruku	5 th or 6 th rakah	Sit down at once AND finish salaah	  



&



= Salaat-e-Ihtiyaat (standing/sitting)



= Sajdah-e-Sahw

11.4 Worksheet: Doubts regarding the Number of Rakahah

Multiple Choice: Circle the letter of the best answer.

1. What should you do if you get a doubt regarding the second and third rakah of Maghrib and you cannot remove it?
 - a) Take it as the third rakah and finish your prayer. Then pray Salaat-e-Ihtiyaat.
 - b) Take it as the second rakah and finish your prayer. Then do Sajdah e Sahw.
 - c) You have to pray again.

2. What is the second step you should do when you get a doubt in prayer?
 - a) Ask yourself if it is a doubt regarding the second and third rakah of prayer.
 - b) Ask yourself if it is a doubt regarding a prayer of two or three raka'ah.
 - c) Try to remove your doubt.

Short Answer Questions: Answer the following questions.

1. Whenever we have a doubt in the number of raka'ah we have completed, what is the first thing we should try to do before anything else?

2. Suppose you're praying 'Asr prayers, and while performing the ruku', you wonder whether this is your second or third rakah. In this case, what should you do, if you cannot remove your doubt?

3. Suppose you're praying Dhuhr prayers, and while performing the ruku', you wonder whether this was your third or fourth rakah. In this case, what should you do, if you cannot remove your doubt?

4. Suppose you're praying Isha prayer, and while performing ruku', you wonder whether this was your fourth or fifth rakah. In this case, what should you do, if you cannot remove your doubt?

Chapter 12: Shakiyaat-e-Salaah cont'd

12.1 Salaat-e-Ihtiyaat

When your doubt is such that you can read Salaat-e- Ihtiyaat instead of repeating the whole prayer this is what you would do: After finishing salaah without looking away from qiblah or doing anything that makes salaah batil, you remain seated or stand up depending on what is required AND:

- Do niyyah: "I am praying Salaat-e-Ihtiyaat 1 (or 2) rakahah wajib qurbatan il Allah."
 - Then do Takbiratul Ehram.
 - Recite only Suratul Fatiha
 - Finish salaah as usual
-
- If you have to recite 2 rakahah then you should stand up for the 2nd rakah after sajdah.
 - Recite Suratul Fatiha only
 - Finish salaah in the usual way.

Salaah-e-Ihtiyaat:

- Does not have a 2nd Surah or Qunoot
- Should be offered silently
- Its Niyyah should not be uttered

Salaat-e-Ihtiyaat is prayed either:

1 Rakah



or 2 Rakahah



or 2 Rakahah



12.2 Sajdah-e-Sahw

12.2.1 Sajdah-e-Sahw becomes Wajib, when

- You talk by mistake in salaah
- You recite salaam at the wrong place, by mistake
- You forget tashahud.
- In a 4 rakahah salaah you have a doubt after the 2nd sajdah as to whether it is the 4th or 5th rakah or 4th or 6th rakah.
- You added or left out by mistake any such thing, which is not rukn.

12.2.2 How to Perform Sajdah-e-Sahw

Soon after finishing Salaah:

- Do niyyah: "I am doing Sajdah-e-Sahw in lieu of tashahud (or salaam or sajdah or qiyam, etc; as the case may be wajib qurbatan ilallah".
- Then go to sajdah and say the following once.
 - **"BISMILLAH WA BILLAH ASSALAAMU ALAIKA AIYUHAN-NABIYYU WA RAHMATULLAH WA BARAKATUH".**
- Then rise from Sajdah and sit, but don't recite anything.
- Then go to Sajdah again and recite:
 - **"BISMILLAH WA BILLAH ASSALAAMU ALAIKA AIYUHAN-NABIYYU WA RAHMATULLAH WA BARAKATUH",** as you did in the first Sajdah,
- Then rise from sajdah
- Recite tashahud and salaam.

If after the prayer, but before the qadha of sajdah or tashahud, any actions are done which invalidate salaah, then it is necessary to do qadha and Sajdah-e-Sahw and then repeat the prayer.

If you have forgotten tashahud or one sajdah in the salaah, it is wajib to do qadha at once after salaah; then do Sajdah-e-Sahw.

If you forget one Sajdah or Tashahud but remember it before the Ruku of the next Rakah, you should return and perform it. If, however, you remember after Salaah is completed, then you will have to offer 2 Sajdah-e-Sahw as a recommended precaution.

Chapter 13: Revision of Steps and Meaning of Salaah

It is important to remember that if anyone leaves out any *rukn* of salaah, even by mistake then his salaah will become batil (incorrect). Likewise, if anyone adds any of the *rukn* intentionally, then his salaah is batil although adding niyyah, takbir, or qiyam **by mistake** will not invalidate the salaah.

(Rukn = The foundation parts: Takbiratul Eham, niyyah, qiyam, ruku, & the 2 sajdahs)

All recitation in salaah should be in Arabic. The steps and meaning:

1. Takbiratul Eham

اللَّهُ أَكْبَرُ

Allah is Greater than anything or anyone

2. Niyyah: I am praying 2 Raka'ah for Salaatul Fajr Qurbatan il-allah

قُرْبَةً إِلَى اللَّهِ

To obey Allah and to get closer to Him.

3. Qiyam: Surah Al Hamd, followed by any other short surah then takbir :

I commence with the Name of Allah, The Compassionate - The Merciful.

Praise be to Allah, The Lord of the worlds.

The Compassionate, the Merciful.

Lord of the Day of Judgement.

You alone we worship, and to You alone we pray for help.

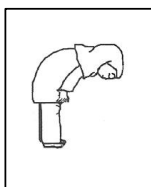
Guide us to the straight path.

The path of those whom You have favored. Not of those who have incurred Your wrath, nor of those who have gone astray.

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

4. Ruku

Subhana Rabbi yal 'Adhimi wa bihamdhi



Glory be to my Lord the Great
and praise be on him

سُبْحَانَ رَبِّيَ
الْعَظِيمِ وَبِحَمْدِهِ

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



Allah hears and accepts the
praise of one who praises

سَمِعَ اللَّهُ
لِمَنْ حَمِدَهُ


6. Recite takbir then kneel down for sajdah



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

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

7. Sit back up and recite


	<p>I seek forgiveness from Allah, my Lord, and I turn to Him in repentance.</p>	<p>أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ</p>
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8. Recite takbir and do a sajdah one more time

9. Stand up again and as you get up recite

<p><i>I stand and sit with the help and strength of Allah.</i></p>	<p>بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ</p>
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10. In 2nd rakah recite takbir, Surah Al-Hamd (p.64) and Al-Ikhlās (below) during qiyam

<p><i>I commence with the Name of Allah, The Compassionate - The Merciful.</i></p>	 <p>قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝</p>
<p><i>0 Prophet! Say: Allah is One - the Eternal Being.</i></p>	
<p><i>Allah is the Sustainer.</i></p>	
<p><i>He begot none, nor was He begotten.</i></p>	
<p><i>And none in the creation is equal to Him.</i></p>	

11. Recite takbir and raise your palms up together for dua' (qunoot)

Qunoot:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَّفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ.




- ☐ O' Lord give us
- ☐ Good in the world
- ☐ And good in the hereafter ☐

And protect us from the
punishment of the fire

12. Recite takbir then repeat ruku and both sajdahs as in previous rakah. After sajdahs sit back up, recite:

TASHAH-HUD (bearing witness)



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

- ☐ And I testify that there is none worth worshipping except the Almighty Allah, Who is One and has no partner
- ☐ And I testify that Muhammad is His servant and messenger.
- ☐ O Allah! Send Your blessings on Muhammad and his progeny

13. For a 3rd rakah after Tashah-hud, stand up (qiyam) and recite takbir, Surah Al Hamd or the following:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ



- ☐ Glory be to Allah,
- ☐ and all praise is for Him
- ☐ and there is no one God except Allah,
- ☐ and He is greater than any description.

14. Repeat ruku and sajdahs.

15. Stand to recite 4th & last rakah. Do ruku & sajdahs, then sit up to recite Tashah-hud & following salaam



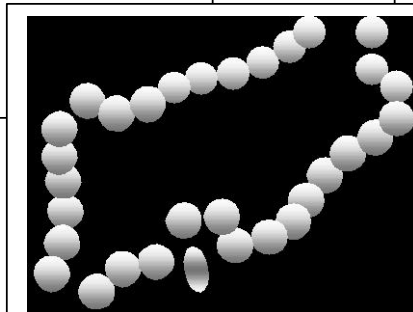
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

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

After salaam while seated, it is mustahab to recite 3 takbirs and tasbeeh of Al-Fatimah tuz Zahra (s):

- ☐ Allahu Akbar (34 times)
- ☐ Alhamdulillah (33 times)
- ☐ Subhanallah (33 times)

- ☐ Allah is the greatest
- ☐ All praise belongs to Allah
- ☐ Glory to Allah



اللَّهُ أَكْبَرُ

أَلْحَمْدُ لِلَّهِ،

سُبْحَانَ اللَّهِ

13.1 Worksheet: Revision of Steps and Meaning of Salaah

1. Describe the meaning of the following Arabic transliterations:

Assalamu 'alayna wa 'ala 'ibadil lahis salihin (salaam)

Alhamdu lillah (tasbeeh)

Sami' Allahu liman hamidah (standing after ruku)

Subhana Rabbi yal A'la wa bihamdhi (sajdah)

Subhana Rabbi yal Adhimi wa bihamdhi (ruku)

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

3. Name the rukn of salaah. Which if added by mistake will not invalidate your salaah ?

4. What is mustahab to recite when salaah ends (after salaam) ?

5. Write or recite the translation of Surah Al-Hamd and Al-Ikhlās to the teacher or a classmate.

SECTION II: Special Occasions

Chapter 14: The Month of Ramadhan and its Significance

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

Ramadhan is also important because it is the month in which the Holy Qur'an was revealed. It was sent to guide us, and during this month, Muslims try to recite as much of it as possible. So let us see what the Holy Qur'an and the ahadith have to say about this very special month.

14.1 The Holy Qur'an on Ramadhan

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

- Surah al-Baqarah, Chapter 2, verse 185

14.2 Some Ahadiths on Ramadhan

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

14.3 A Sermon on Ramadhan

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

“O people! The month of Allah has come with His mercies and blessings. This is the month that is the best of months in the eyes of Allah. Its days are the best among the days. Its nights are the best among the nights. Its hours are the best among the hours . . .

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

In this month, if you fast as ordained, then every breath you take has the reward of Tasbeeh, and your sleep has the reward of worship. Your good deeds are rewarded more than usual and your dua’s are accepted . . .

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

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

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

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

The gates of paradise remain open in this month. Pray that they may not be closed on you. The gates of hell are closed, pray to Allah that they may never be opened for you.”

- The Holy Prophet (s)

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

14.4 Dua' of Imam Zain ul-Abideen (a) on Ramadhan:

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

*And praise belongs to God who established this month,
the month of Ramadhan,
the month of fasting,
the month of submission,
the month of purity,
the month of putting to test,
the month of standing in prayer,
in which the Qur'an was sent down as a guidance to the people . . .*

*He gave this month superiority over all other months,
by the many sacred things and well-known perfections . . . to honor it . . .
Then He made one of its nights superior to the nights of a thousand months,
and named it the Night of Decree . . .*

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

*O God,
fill this month with our worship of You,
decorate its times with our obedience toward You,
help us during its daytime with its fast,
and in its night with prayer and dua' toward You,
humility toward You,
and lowliness before You . . .*

- Sahifa e-Sajjadiyyah, Dua' 44.

14.5 Worksheet: The Month of Ramadhan and its Significance

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

- | | | |
|--|---|---|
| In Ramadhan, we can get rid of our sins and start afresh | T | F |
| Fasting and praying helps us become stronger in our faith. | T | F |
| Ramadhan is also important, because the Sahifa e-Sajjadiyyah was revealed in this month. | T | F |

Multiple Choice: Circle the letter of the best answer.

1. What general point is the first two ahadith on Ramadhan trying to say?
That we should try to be good in Ramadhan.
That Ramadhan is a month in which we can erase our sins.
That we should start a fire by burning wood.

2. What general point is the third hadith on Ramadhan trying to say?
That we should not look, hear, speak, work, or walk during this month
That we should fast by staying away from food and drinks
That we should fast, not only by staying away from food and drinks, but also by generally staying away from any sins.

3. What is one thing the Holy Prophet (s) said about Ramadhan in his famous sermon?
That in this month, the doors of heaven are open and the doors of hell are closed
That in this month, the doors of hell are open, and the doors of heaven are closed
That in this month, the Holy Prophet (s) was born

Short Answer Questions: Answer the following questions.

1. Look at the sermon by the Holy Prophet (s) about the month of Ramadhan. Other than fasting and prayers, describe four things we should try to do during this month?
2. In your own words, why you think the month of Ramadhan is a special month? Try to think of your own reasons and don't worry about being wrong.

Chapter 15: Fasting and its Benefits

Fasting is an act of worship prescribed by Allah. To fast means to stay away from food and drinks, as well as wrong deeds. The fast is like a living thing — it has a body and a soul. To stay away from food and drinks is the body of the fast. To stay away from wrong deeds is its soul. If we are not trying hard to be better Muslims by fasting, our fast will be a body without a soul.

Imam Ja'far As-Sadiq (a) has said: “Your day of fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongue, hands and feet — must fast with you.” Here is how: Eyes — Keep your eyes off unlawful things and use this special gift of God for good acts such as reading the Qur'an and dua's. Ears — Keep away from hearing unlawful gossip, lies, and music. Tongue — do not tell lies or useless stories; do not spread rumors or gossip about other persons; and use the power of speech in spreading the word of Allah. Hands — do not hurt others by your actions; instead try to help them as far as you can. Feet — do not go toward forbidden places; rather go toward the places where Allah is remembered. Above all, your heart and mind must be with you in fasting, because the fast, in its real sense, will not be complete unless your thoughts, your emotions, your actions, and all aspects of your life become pure and free from impurity.

Fasting takes place from dawn (before sunrise) to dusk (after sunset). Generally, fasting is a mustahab act of worship. It is especially mustahab during the months of Rajab and Sha'ban. But during the month of Ramadhan, fasting becomes wajib. It is in this month, that Muslims all over the world keep their fasts.

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

1. **Fasting brings us closer to Allah.** When we sacrifice our food and drink, we will obviously find ourselves in hardship. And when we go through hardship for the sake of Allah, it will naturally bring us closer to Allah. As a result, when we break our fasts, Allah will be very pleased with us, and our dua's at that time will be accepted.

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

and in between, we have snacks. Now if we fast, then at least our stomachs will get some rest. Fasting is also good, because it gets rid of bad habits such as smoking. If practiced properly, fasting can lead to better health.

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

Sources: Grade Six Laws Notes from Al-Muntazir Madrassah and Islam for Children by A.V. Denffer.

15.1 Worksheet: Fasting and its Benefits

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

Fasting is an act of worship.	T	F
To stay away from bad deeds is the soul of fasting.	T	F
Fasting takes place from dusk to dawn.	T	F
Fasting is mustahab in Ramadhan.	T	F

Circle the best answer.

1. How do we fast with our eyes?

- a) We try to use our eyes to read the Qur'an and dua's.
- b) We try to sleep as much as possible.
- c) We keep blinking to give our eyes some rest.

2. How do we fast with our tongues?

- a) We don't eat anything.
- b) We don't tell lies, but rather we try to spread the word of Allah.
- c) We don't stick out our tongues.

3. How does fasting bring about thankfulness to Allah?

- a) During our fasts, since we are so hungry, we realize the value of food, and so when we get it at the end of the day, we will thank Allah for it.
- b) We thank our parents for making us dinner at the end of the day.
- c) By fasting, we thank Allah for giving us all that He has.

Answer the following questions:

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

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

3. How is fasting good for the health?

Chapter 16: Sawm - People Exempted From Fasting

They are of 2 categories:

- ❖ Those who will not fast and have no qadha to give;
- ❖ Those will give qadha later, when the holy month of Ramadhan is over.

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

16.1 Fasting When Traveling

1. Traveling means having reached outside the boundaries of the city, town or village, on your way to a journey that is a total of 28 miles or more. On a day one has the intention of traveling; one will not break the fast while still at home or in the city. The fast will be broken once you cross the boundary of your hometown.
2. At any place where you pray Qasr, you will not fast. If you have traveled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 rakahah, and you will not fast. You will give qadha later.

3. The people whose job is that of traveling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are traveling, and their prayer will not be Qasr, either.
4. To travel for the sole purpose of not fasting is allowed, but it is better if you do not do that.
5. If you travel from the place where you live AFTER the time of DHUHR, you will complete the fast. However, if you travel BEFORE the time of DHUHR, you will not fast.
6. The day you arrive back from your trip, if you reach the boundary of your hometown BEFORE the time of DHUHR, and you have not done anything that will break your fast, then you must fast on that day.
However, if you reach the boundary of your hometown AFTER the time of DHUHR you will not fast and give qadha after Ramadhan.
7. If a person makes a vow for a Sunnah fast on a particular day and s/he finds that s/he has to travel on that day, then, because s/he had specified the day s/he was going to keep the Sunnah fast, s/he can fast while journeying; the same applies to a person who makes a vow to keep a Sunnah fast on a particular day regardless of whether s/he is going to travel on that day or not. However, if a person makes a vow to fast but does not specify the day then s/he cannot fast if s/he is going to travel.
8. A traveler can observe a Sunnah fast in Medina on three days if their main purpose is for praying for the fulfillment of their needs, and it is better that those three days are Wednesday, Thursday and Friday.
9. If a person does not know that a traveler cannot fast and finds out during the fast, his/her fast becomes batil; however, if s/he does not find out about it until sunset, their fast is valid.

16.2 Worksheet: People Exempt from Fasting

1) Fidyah is:

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

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

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

3) It is always o.k. to fast while traveling.

- a) True
- b) False

4) If traveling in Ramadhan for less than 10 days,

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

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

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

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

- a) Yes
- b) No

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

Chapter 17: Hajj



You and every organ of your body are responsible for your deeds. While you are in this "house of correction" get ready for the "house of justice". Exercise death before you die-go to Hajj! Qur'an XVII: 36

All of us should think about going to Hajj but before we do so we need to be sure of a number of things. Let's review the conditions to be able to do Hajj. Hajj becomes wajib on an individual when s/he becomes:

- ☐ Baligh - (reaches age of puberty)
- ☐ Aqil - Being sane and sound of mind
- ☐ Istitaah - (Being capable). This means:
 - a. The ability to afford the expense of your journey for Hajj and the stay during Hajj.
 - b. The ability to maintain those dependents that have remained at home.
 - c. Upon return, enough means to maintain our self and our dependents.
 - d. The journey to Hajj and returning from it must not involve any danger to our life, our wealth, or our family.
 - e. One must be healthy. If we cannot go due to an illness but all the other conditions of Hajj are fulfilled then we can send someone on our behalf.
 - f. One must have enough time to perform all the wajib acts of Hajj; if we cannot do so then we have to keep the money aside and go in the following year.

BEFORE going to Hajj we must also make sure that:

- ☐ Our money is clean; i.e. we have no debts especially wajib debts like khums and zakaat.
- ☐ Our intention is purely for Hajj; i.e. our niyyah is of Qurbatan il-Allah.
- ☐ We have prepared a will and given away some sadaqah for our journey.

Wajib Hajj has two parts:	
1. Umrah-e-Tamattu	Performed anytime between 1st Shawwal and 8th Dhulhijjah.
2. Hajj-e-Tamattu	Performed from 9th to 13th Dhulhijjah.

One may do the first part of Hajj (the Umrah part) several days before the second part then stay in Mecca till the 9th of Dhulhijjah approaches. We will study the first part of Hajj in this grade and the second part in later grades.

17.1 Umrah-e-Tamattu

Before entering Mecca one *must* become a Muhrim i.e. being in a state of **Ihram**. Ihram is worn at designated places known as **Meeqat** (boundary).

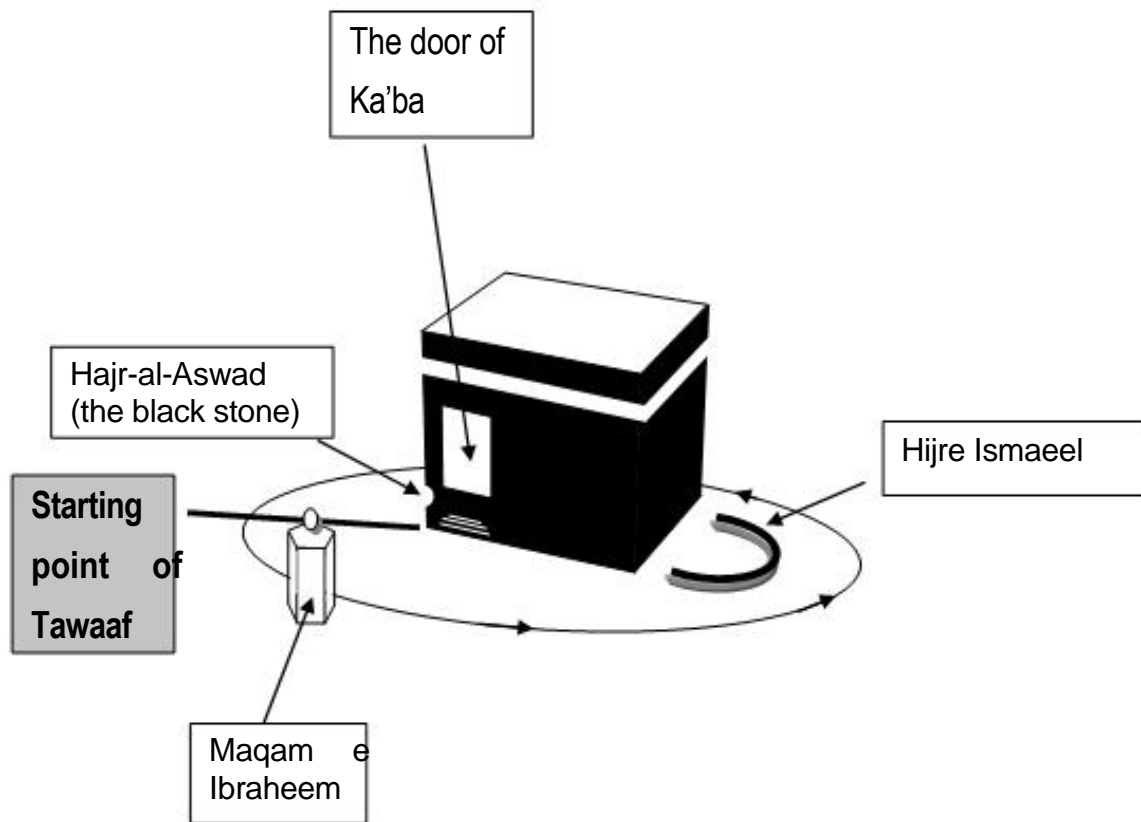
The following are the five Wajibats that have to be observed in Umrah-e-Tamattu:

- ☐ **Niyyah, wearing Ihram** in Meeqat and **reciting Talbiyyah**.
 - ☐ Tawaaf of Ka'ba.
 - ☐ Salaat-e-Tawaaf at Maqam e Ibraheem or nearby.
 - ☐ Sa'ee' - going seven times between the rocks of Safa and Marwah. ☐
- Taqseer - trimming a bit of your hair or nails.

In grade 5 we looked at making niyyah, wearing Ihram in Meeqat, and reciting Talbiyyah. In this grade we will learn more about the next 4 wajibat of Umrah-e-Tamattu.

17.2 Tawaaf of Ka'ba

After you have worn the Ihram, you can go to Mecca. You now have to go for tawaaf of the Ka'ba. **Tawaaf is wajib**. If you miss this, knowingly or otherwise, your Hajj is batil.



Wudhu is wajib for the tawaaf. When wudhu becomes batil during tawaaf then the following rules must be observed:

- ☐ If you have already completed **four** rounds, you will leave to do wudhu or ghusl, and return **to continue** further from where you have left.
- ☐ If you have not completed half the tawaaf, that is three and a half rounds, then your tawaaf is batil. You will do wudhu and return to perform **tawaaf all over again**.
- ☐ If you have completed just half of tawaaf, i.e. three and half, you will go for wudhu or Ghusl and return to complete the rest. But in this case, it is better to repeat the whole tawaaf.
- ☐ It is necessary for man to have been circumcised. Tawaaf by an uncircumcised man is batil. This includes younger boys as well.
- ☐ If an uncircumcised boy does tawaaf-un-Nisa, that tawaaf will be batil, and unless he performs tawaaf-un-Nisa after being circumcised, he will not be able to take a wife.

17.2.1 How to do Tawaaf

- The **starting point** and the **ending point** for each circle during tawaaf is the **Black Stone** fixed to the wall of Ka'ba. This is known as **Al-Hajr-al-Aswad**. When you have made your niyyah, stand just parallel to the Al-Hajr-al-Aswad and start the tawaaf. Each round is completed when you return to the starting point.
- At all the time during tawaaf, Ka'ba must remain to your **left**. So if for any reason your left shoulder turns away from Ka'ba, that particular sector of movement will not be included in tawaaf. You will have to return to the place where you were distracted and continue from there.
- Now, since Ka'ba is in a cubical shape, it has four corners. As you reach the corners, you will make a gradual turn exercising care, as much as possible, that your shoulder remains parallel to Ka'ba.
- There is a small wall in arc shape adjoining Ka'ba on one side. This is **Hijre Isma'eel (The graves of Prophet Isma'eel, his mother Syeda Hajirah and other Prophets)**. While making tawaaf, this arc must be included in the round. So do not pass between Ka'ba and Hijre Isma'eel during tawaaf.
- Tawaaf must be carried out between Ka'ba and Maqam e Ibraheem and not beyond.
- The number of circuits or rounds in each tawaaf is **seven**. Each round begins from Al-Hajr-al-Aswad and ends there. **A tawaaf of less or more than seven rounds is batil.**
- What would you do when you are in doubt about the number of circles or loops around the Ka'ba?
 - The rules are simple to remember: All doubts **after** the completion of tawaaf or after having moved from the place of tawaaf should be ignored.
 - When you are certain of having completed the seven rounds, but are doubtful if you might have done more than seven rounds, such doubt should also be ignored.
 - If you are doing tawaaf which is **wajib**, all doubts during tawaaf would render it batil.
 - When in doubt whether the round is third or fourth, for example, you will decide that it is third, complete the tawaaf and do it all over again.
 - Muwalat is necessary in tawaaf. This means that all seven rounds must follow each other in sequence.
 - Whilst you are doing tawaaf, you should engage yourself in reading dua', Qur'an or dhikr.

17.3 Salaah of Tawaaf

- ☐ Two raka'ah of salaah is wajib immediately after completion of tawaaf.
- ☐ The salaah is said behind Maqam e Ibraheem, or at a place nearest to it.

17.4 Sa'ee'

- ☐ Sa'ee is wajib and must be performed after Salaah of Tawaaf.
- ☐ Sa'ee' means to walk between the two rocks of Safa and Marwah. ☐

Each trip begins with Safa

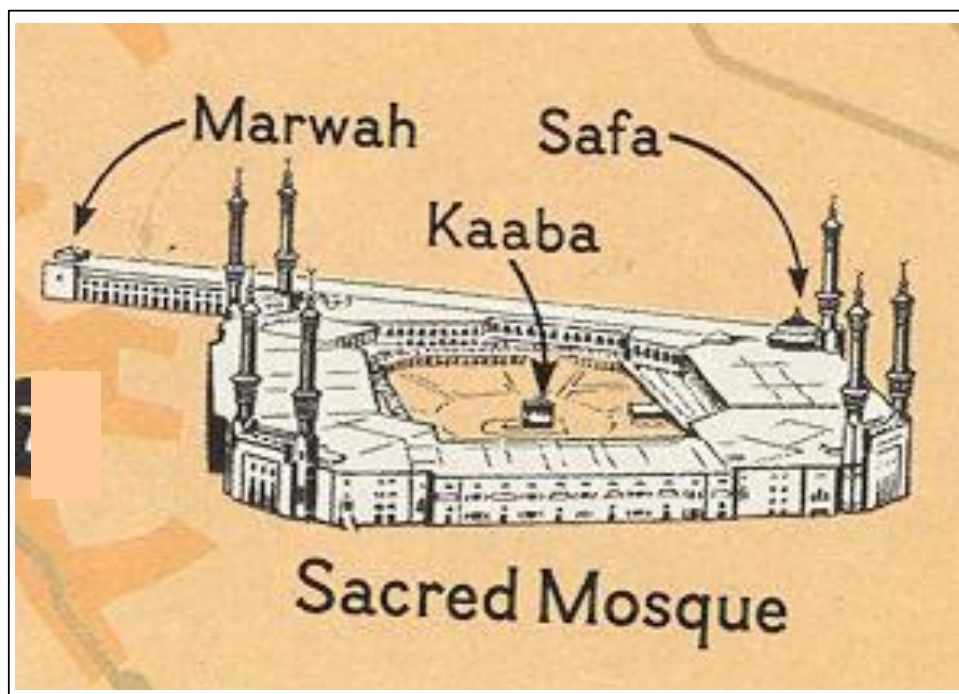
- ☐ As you walk from Safa ending at Marwah, this is counted as your first trip. ☐

Your return from Marwah to Safa will be your second trip.

- ☐ You will end your 7th trip at Marwah.
- ☐ In between Safa and Marwah, there are two pillars that are meant for Harwala. When one reaches these, one has to trot (walk faster). This is mustahab for men only.

17.5 Taqseer

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



17.6 A Hajj Dictionary

Arafah: A long and wide, open place where pilgrims go on the 9th of Dhulhijjah. They stay there till sunset, worshipping Allah. The mountain of mercy is in Arafah.

Hajr-al-Aswad: The black stone in the Ka'ba that was brought from heaven

Ihram: Special clothes of pilgrims. The Ihram is two pieces of white unstitched material for men and white simple clothes for women.

Maqam e Ibraheem: A Stone near the Ka'ba with the footprint of Nabi Ibraheem on it. Pilgrims recite the prayer after Tawaaf beside it.

Mina: The pilgrims go to Mina on the 10th of Dhulhijjah. Here they will throw 7 pebbles at each of the three pillars, carry out the sacrifice and cut off part of their hair or nails as Taqseer.

Meeqat: A place from where the pilgrim put on the Ihram.

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

Sacrifice: On the 10th of Dhulhijjah, pilgrims sacrifice an animal on the memory of the sacrifice of Nabi Ibraheem (a).

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

Talbiyyah: The pilgrims recite the Talbiyyah as part of the Ihram.

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

Wuqoof: The staying in Arafah is known as Wuqoof.

17.7 Worksheet: Hajj

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

Rami of Jamarat

Muzdalifah

Mina

Arafat

Sa'ee'

Taqseer

Ihram

Tawaaf

Qurbani

Salaah-e-Tawaaf

Tawaaf-un-Nisa

Salaah of Tawaaf-un-Nisa

2. Sa'ee' means:

Going seven times between the rocks of Safa and Marwah

Trimming a bit of your hair or nails

Hitting the stones at Jamarah (representing Shaitan)

3. The **starting point** and the **ending point** for each circle during tawaaf is the _____ fixed to the wall of Ka'ba. This is known as _____.

4. The tawaaf also includes going around Maqam e Ibraheem.

TRUE FALSE

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

3 5 7

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

TRUE FALSE

7. At all the time during tawaaf, Ka'ba must remain to your _____.

8. How many raka'ah of salaah are wajib immediately after completion of tawaaf?

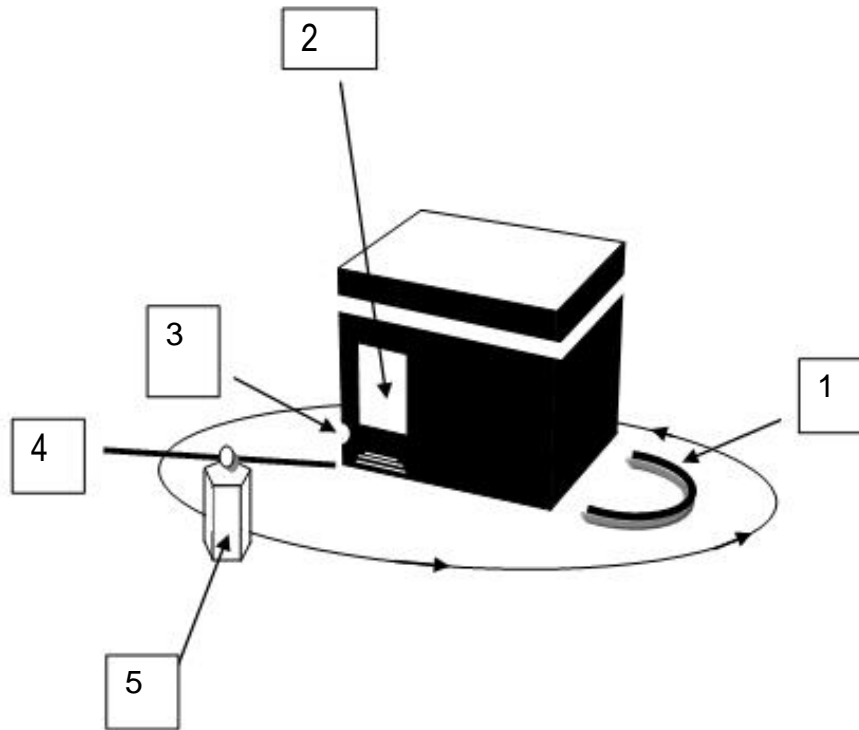
9. Sa'ee begins from Safa.

TRUE FALSE

10. Taqseer means cutting off some _____ or _____.

Extra credit

Name the different parts of the Ka'ba.



1. _____
2. _____
3. _____
4. _____
5. _____

Chapter 18: Philosophy of Jihad, Amr bil Ma'aroor, & Nahy 'anil munkar

18.1 Philosophy of the Furoo-e-Deen known as Jihad

Allah says in the Holy Qur'an: O Prophet! Encourage the believers to go for Jihad. If there are twenty patient ones amongst you, you will overcome 200... (8:65)

Jihad means fighting in the path of Allah if the Prophet (S) or the Imam (A) of the time asks you to do so. This is actually a **social** jihad which sometimes involves fighting a war against an unjust ruler and is known as AL-JIHAD AL-ASGHAR - the minor jihad

The word "Jihad" actually means to work hard or to strive for something. So is fighting a holy war the only way you can strive for something in the path of Allah? No it is not. This is where term AL-JIHAD AL-AKBAR- the major (or greater) jihad comes in. The greater jihad is a spirit of non-compromise with injustice. It is a struggle to defend and rescue 'eiman', 'deen', and 'aqeeda'. You do not need any one's permission for this Jihad. It is an on-going Jihad-from the day you mature to the day you die. In fact the smaller Jihad is never complete without this greater Jihad.

The fighters of the Jihad al-Akbar are people like you and me. This spiritual Jihad is fought in the hearts and minds of every Muslim. It is a struggle between two opposite forces:

SOUL & MIND

versus

DESIRES

In this struggle between your soul/mind and your desires, it is your soul that **must win**. If your desires win and control your life, then you have lost this spiritual struggle in the way of Allah; and you have to start fighting your desires again. According to Imam Musa Kadhim (a) a person who is a slave of his desires is one who is free of Allah. In response to his companion Hisham's question as to which one is more wajib Imam Musa Kadhim (a) said

"The one closer to you is more wajib.."

Our greatest models of Jihad al-Akbar (also known as Jihad bin Nafs) are our Imams. When we talk about Imam Ali's (a) bravery and heroism we must realize that his courage and bravery reaches its optimum not only when he raises the gate of Khyber but also when he completely takes over his nafs and his control of his nafs allows him to let go of Amr bin Abdiwad who spits at him.

Therefore a struggle against your desires and evil and injustice inside you is as compulsory as a struggle against your enemy.

Islam does not say that you must not fulfill your desires; many human desires are lawful. But Islam does want you to be careful *how* you fulfill your desires, **lawfully and unlawfully**.

For example, **earning money** is a lawful human desire. Islam does not forbid this desire. However it wants you to be careful in how you fulfill the desire. It wants you to pay attention to certain details such as is your money earned in a halaal way? Did you cheat anyone to earn your money? Were you fair? Is your money 'tahir' (i.e. did you pay khums on it when you had to)?

In conclusion, Jihad is not just a fight; it is actually a struggle to maintain your self-control. It is when you strive to do the right thing when wrong may be staring you in the face and tempting you. As such, Jihad enables a person to be ethical, fair, and self-controlled. It is therefore the struggle to be a good Muslim.

(source: contains excerpts from molana Aftab Haider's speech on jihad)

Discuss when you feel you had to struggle to make the right decision:



1. At Sunday School
2. During a majlis
3. When or if your friends were making fun of someone that is different
4. At a party
5. When wearing Hijab or fasting

18.2 Amr bil Ma'aroor

"Let there arise out of you a Nation who will invite to goodness and enjoin what is right and forbid what is evil:..."
(Ali Imran, 3:104)

It is the **7th Pillar** of Islam and it means **enjoining the good**. If a person does not fulfill the obligations laid down by Allah, it is obligatory on us to guide him to the right path provided we have some hope that he will follow the guidance we give him.

This is a very important branch of Islam. Everything that has been ordered by Allah has been called Ma'aroor, i.e. good, for example; salaah, fasting, khums, zakaat and establishment of the fundamentals of Islam. Examples of these also include those things that have been recommended by Islam; like, feeding and welcoming guests, teaching about Islam, good akhlaq and having a pleasant character.

It is **wajib** to enjoin a person to do good **the first** time and **sunnah** the **second time**. Amr

bil Ma'aroor becomes wajib under 4 conditions:

1. You know what is right and what is wrong.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You are satisfied that by doing amr-bil-ma'aroor and nahy 'anil munkar no personal or financial suffering will be caused to that person.

However, when **the basic faith** of the Muslims is in danger or a belief of Islam is being undermined (e.g. when a country tries to change its peoples belief or encourages drinking and gambling) then it is **wajib** upon us to enjoin good and advise against what is forbidden; even though by so doing the leaders of the country may come to harm.

Amr bil Ma'aroor and Nahy 'anil munkar are **wajib-e-kifaa**i. If one person does it, it is not wajib on the others. If no one does it all are equally accountable, regardless of their financial or social status.

18.2.1 Ways of doing Amr bil Ma'aruf:

1. **By tongue.** By **talking** to the person and persuading him politely
2. **By conduct.** If talking produces no result, a gradual withdrawal of friendship and companionship should be resorted to.
3. The next stage should be **to report** the matter to your mujtahid or his "wakil" who is authorized to decide matters concerning fiqh).

18.3 Nahy 'anil Munkar

"You are the best community that has been raised up for mankind; You enjoin what is right and forbid what is evil, and you believe in Allah....."
(Ale Imran, 3:110)

This is the **8th Pillar** of Islam. It means to forbid those things that are haraam. We should ask any man doing those things which have been prohibited by Allah, to refrain from doing them, provided of course that we have some hope that they will use that advice.

Munkar means everything that has been **forbidden** in Islam such as drinking, gambling, listening to music, eating pork, etc.

Like amr bil ma'aruf, it is **wajib** to practice nahy 'anil munkar **the first time** and **sunnah** the **second time**.

There are 4 stages for discouraging those things that are forbidden in Islam.

1. By your **mental** attitude.
2. By **facial expression** of disgust at the deeds of one who does what is forbidden.
3. By **words of advice** and warning or by angry words.
4. By use of **physical force** to stop the evil deed provided no harm comes to him physically - i.e. he should not get hurt.

Question:

What about the limitations of "enjoining the good and forbidding the evil." We are told we should help other Muslims by reminding them when they have done something wrong, and encourage them to do good. But how should one deal with Muslims who respond angrily and get defensive and ask not to interfere in their lives? Should we then stop in order to keep peace in the relationship, or should we continue to "enjoin and forbid" as issues come up? Some examples of these issues might be:

- ☐ Reminding a Muslim of her duty to wear hijab
- ☐ Reminding a friend who is about to cheat someone in a business deal that this is unIslamic

Answer: Islam safeguards an individual's right to privacy in the strongest possible terms. In Suratul Hujaraat [49] Ayah 12 Allah says:

"O you who believe! Avoid much suspicion, for indeed suspicion (in some cases) is a sin. And spy not . . ."

Amr bil Ma'aruf and nahy 'anil munkar may involve interfering in someone's private life. In Islam, if you do not interfere and as a result, another individual or a group of people's life suffers, then the rights of others take a priority over that person's private life.

The Holy Prophet [s] said: "To prevent a Muslim from doing an unlawful action is equivalent with Allah to the performance of seventy accepted Hajj."

Imam Ameer ul Mu'mineen Ali [a] said: "He who abandons forbidding what is wrong theoretically and practically (and is indifferent while seeing vices committed) is a moving corpse amongst the living."

The Holy Prophet (S) has said: The world is like a ship and mankind its passengers. The welfare of all depends upon the safe conduct of each. If anyone is found making a hole on the side of a ship, he must be stopped.

Those people who practice Amr bil Ma'aruf and Nahy 'anil munkar are amongst those who occupy an esteemed position in the Sight of Allah Who groups them amongst His triumphant servants.



18.4 Worksheet: Jihad, Amr bil Ma'arof, Nahy 'anil Munkar

Choose the correct answer:

1. Jihad is not just a fight; it is actually a struggle to maintain your _____.
 - a. Fighting position
 - b. Wealth
 - c. Self-control
 - d. Anger
2. Jihad is a struggle between two opposite forces: _____ versus _____.
 - a. India; Pakistan
 - b. East; West
 - c. Islam; others
 - d. Mind; desires
3. It is the _____ **pillar** of Islam and it means _____.
 - a. Tenth; behaving well with elders
 - b. Seventh; enjoining the good
 - c. Ninth; eating halaal food
 - d. None of the above
4. Amr bil Ma'arof becomes wajib under 4 conditions:
 - a. You know what is right and what is wrong.
 - b. You have some hope that the advice will be followed
 - c. The person whom you want to advise insists on doing wrong.
 - d. You are satisfied that by doing amr bil ma'arof and nahy 'anil munkar no personal or financial suffering will be caused to that person
 - e. All of the above
5. Nahy 'anil Munkar is the _____ **pillar** of Islam. It means to forbid those things that are _____.
 - a. Eighth; forbidden
 - b. Tenth; makruh

- c. Ninth; mubah
- d. Eleventh; sunnah

6. **Munkar** means everything that has been _____ in Islam; like, drinking, gambling, listening to music, eating pork, etc.

- a. Allowed
- b. Forbidden
- c. Sacrificed
- d. All of the above

7. Like Amr bil Ma'aruf, it is _____ to practice nahy 'anil munkar **the first time** and _____ **the second time**.

- a. Haraam; halaal
- b. Makruh; halaal
- c. Wajib; sunnah
- d. Sunnah; wajib

Answer these questions in sentences:

8. Describe a way you have done Jihad (something you did just because you felt it was the right thing to do)

9. Give two examples of ways you can practice amr bil ma'aruf.

10. Describe at least two ways to practice nahy 'anil munkar.

Chapter 19: Awareness of the Living Imam

We have numerous ahadith from the Prophet (s) and our Imams (a) that point to the coming of our 12th Imam. We have studied some in grade 5 and will look at 8 more in this grade but before we do so let us pay attention to some of the traditions that are also available from the Ahlus-Sunnah.

19.1 Ahadith about 12th Imam (a) from Ahlus-Sunnah Books

There are six authentic collections of traditions based on the Ahlus-Sunnah standards for verifying the authenticity of a tradition. These six books are: Sahih al-Bukhari, Sahih Muslim, Sahih al-Tirmidhi, Sunan Ibn Majah, Sunan Abu Dawud, and Sahih al-Nisa'i. The following are only some of the traditions out of many, about Imam Mahdi, in these books:

1. Mahdi is going to come in the last days to make a universal government,
2. Mahdi is from the Ahlul'Bait of Prophet,
3. Mahdi is from the children of Fatimah (S), the daughter of Prophet,
4. Mahdi is different than Jesus (the messiah),
5. Jesus will be one of the followers of Imam Mahdi (a) and prays behind him.
6. "The Prophet (S) said: "Even if the entire duration of the world's existence has already been exhausted and only one day is left before Doomsday (Day of Judgment), Allah will expand that day to such a length of time, as to accommodate the kingdom of a person out of my Ahlul'Bait who will be called by my name. He will then fill out the earth with peace and justice as it will have been full of injustice and tyranny before then."

The awareness of Imam Mahdi's (a) existence was therefore known as a religious truth among both Sunnis and Shias. Here are some of the traditions from Shia narrators:

19.2 Ahadith about 12th Imam (a) from Shia Books

Imam Zain ul Abideen (a) has said: *"Waiting for the appearance of Imam Mahdi is waiting with the heart and actions (not only lip service)."*

Bihar al-Anwar Vol.52, p.190-192

Imam Baqir (a) once narrated: *"A time will come when people will be preoccupied and busy with their lives, but among them will be some preparing for Imam Mahdi (a), those are like the pious companions of Holy Prophet (s)."*

Kanzul Omal by Allamah Ka'fami Vol.11 p.192 Hadith No.31186

Imam Ridha (a): *"A time will come when all creatures will suffer from injustice, even the creatures in the sea and sky, and will they will call out for a savior. This is one of the signs of the appearance of Imam Mahdi."*

Ithbatul Hidayah Vol.3 p.578

Imam Ridha (a): *"One of the signs of the appearance of Imam Mahdi is that a call will come from the heavens and all creatures will hear it, saying: 'The truth is with Ahlul Bait'"*

Muntakhab al-Athar p.163

Imam Ja'far as-Sadiq (a): *"The companions of Imam Mahdi (a) are the youth and a few of them, like salt on food, are old."*

Bihar al-Anwar Vol.52 p.333

Prophet Muhammad (s): *"Mahdi is from my progeny through Fatimah and he will be alive for such a long time that some will doubt him. This is from the command of Allah."*

Bihar al-Anwar Vol.52 p.93

Prophet Muhammad (s): *"Whoever says that they have seen Imam Mahdi or he has given me a command in the time of the greater occultation, he is a liar."*

Bihar al-Anwar Vol.52 p.111

Imam Ali (a) *"The best dua' is the dua' for the appearance of Imam Mahdi (a) (for example Dua' Faraj)"*

Wasail al-Shia Vol.11 p.35 Bab 13

It is important to remember these ahadith and what they are revealing to us: the existence of our present Imam in occultation (hiding) and the confirmation of his coming. As Imam Ali (a) once put it, "Imam Mahdi's (a) occultation will last so long that some will doubt his existence." If we keep these ahadith in our mind we will always be aware of our Living Imam and never doubt his presence.

A good practice, in order to remind us of our Imam, is to read the dua' taught by Imam Mahdi (a) himself, that we recite everyday in the month of Ramadhan, known as Dua' -e- Iftitah.

We should also remember that since our Imam is among us he might encounter any mu'min. In fact he is known to meet a mu'min on 3 occasions.

1. At the time of Hajj
2. At times of trouble
3. At the funeral of a mu'min who does not have the debt of khums on him/her

Let us pray that our characters are so well molded that our Imam may consider *us* mu'min and meet us at one of the above three occasions; and when it is time for him to come he will choose *us* as his companions.

Worksheet: Awareness of the Living Imam

Choose the correct answer:

1. Jesus will be one of the followers of Imam Mahdi and pray behind him ism also believed by the Ahlus Sunnah.
 - a) True
 - b) False
2. The two people that have suggested that people might start doubting Imam' Mahdi's (a) Existences are:
 - a) Prophet Muhammad (s)
 - b) Prophet Isa (s)
 - c) Imam Ali (a)
 - d) Both a) and c)
 - e) Both b) and c)
3. According to ahadith people will doubt him because:
 - a) There are no other people who have lived for 100's of years
 - b) He cannot be seen and has lived so long
 - c) Other religions don't have any Imams
4. Which Imam mentioned in the above chapter that: *"Waiting for the appearance of Imam Mahdi is waiting with the heart and actions (not only lip service)."*
 - a) Imam Khomeini
 - b) Imam Hussein
 - c) Imam Zain ul Abideen
 - d) None of the above

Answer the following questions:

5. Which book is the above hadith found in?

6. Explain what you think is meant by the hadith in question 4?
7. Name three books where you may find ahadith from our **Imams** regarding Imam Mahdi (a).
8. Which dua taught by Imam Mahdi (a) do we recite everyday in the month of Ramadhan?
9. Imam Mahdi (a) is known to meet a mu'min on 3 occasions. State the 3 occasions.
10. What if you are a Muslim who has not always paid his/her khums? Do you think you will Have the honor of meeting Imam Mahdi (a) in your grave?

Class 6 Akhlaq

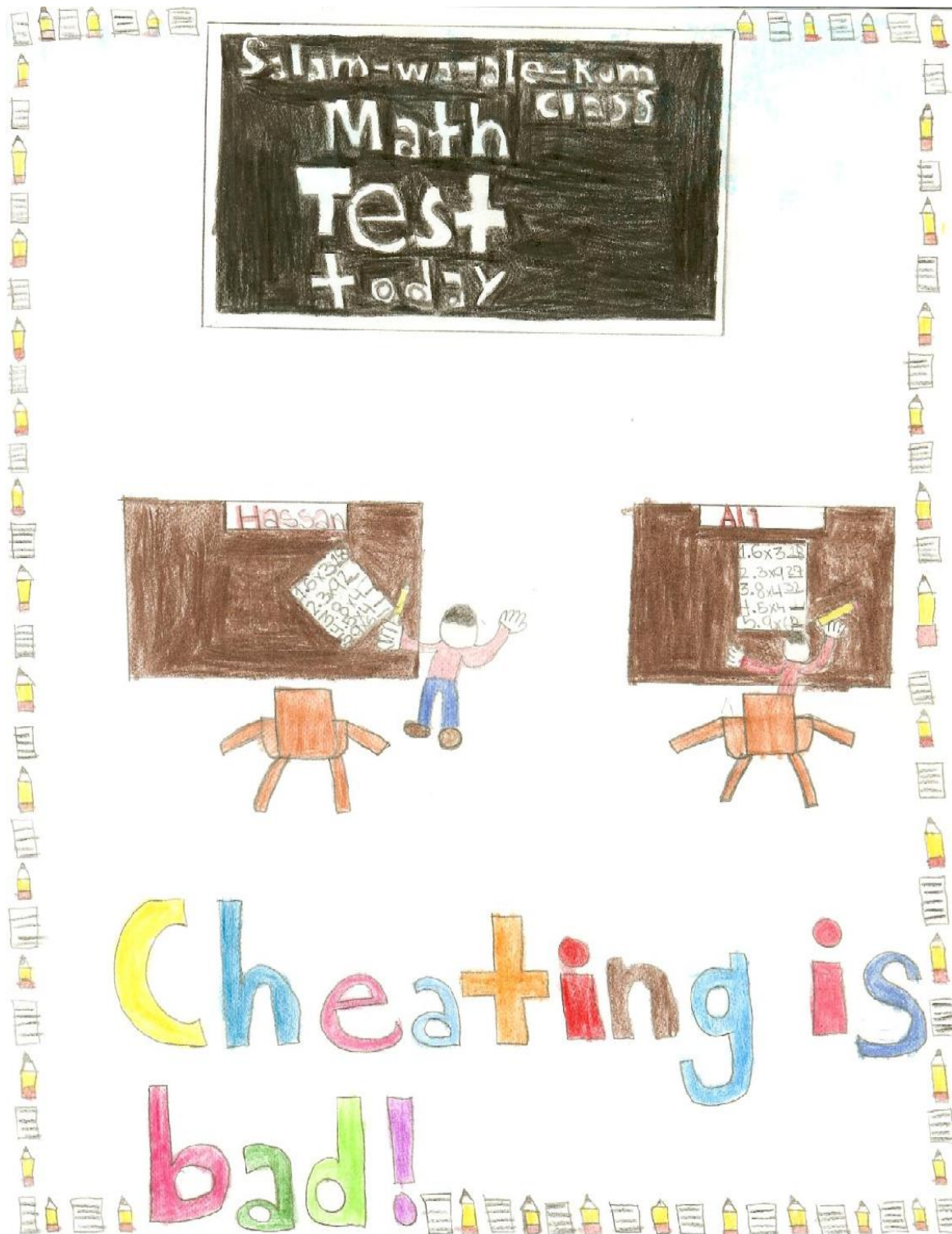


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Chapter 1: Merits of Good Akhlaq Extravagance

1.1 Merits of Good Akhlaq

In Islam there is a lot of emphasis placed on moral conduct i.e. akhlaq.

Why? Well because when Allah created the human being, He created it in two parts. One part was like an empty car shell, used to hold something, known as the BODY. The other part was like the engine, known as the SOUL/SELF.

Just as our body needs looking after to remain healthy, so does our soul/self. The way to look after this soul is to listen, to think, to respect, to help. When we help someone, we feel happy, but it is not the body that feels happy. It is not the arms, or the legs, or the head that feels happy, it is something else. That something else is our NAFS. The **akhlaq of Islam is food for the soul**, and if we feed it regularly, it will remain healthy.

This brings another question. Other religions also preach respect, so why don't we follow them?

All the religions which were sent down by Allah were brought with their own codes of conduct. Each religion expanded and added, until with the advent of Islam, all the rules had been perfected. The other religions have been altered by man in one way or another, and only Islam remains as pure as the night it was revealed. This means that by following the Akhlaq of Islam you are feeding your nafs with the best food.

Prophet Muhammad (S) has said:

"I have been sent to complete the nobility of character."

In completing the nobility of character we have to exercise self-control. So if you engage in haraam, you are lowering the standard of your NAFS, while if you refrain from haraam, you are strengthening the faith of your nafs.

The problem with the world today is that the body is being looked after very well, but the soul is being totally neglected. This leads to the disease of the soul, which we often do not realize, causes intensive and long term damage.

In this grade we will talk about various aspects of akhlaq. The first one will be asraaf known as extravagance in English. It may sound like extravagance has nothing to do with akhlaq, but

those that are extravagant are morally obligated to explain their behavior, since whatever they are wasting could be used by someone else in need. Extravagance also leads to show off and arrogance.

1.2 Extravagance

Extravagance means to use too much of something when it is not necessary. It means WASTAGE.

The Arabic word for this is pronounced as ASRAAF.

Allah explains to us in the Holy Qur'an, Surah 5, ayat 90:

"O you who believe! Make not unlawful the good things which God has made lawful for you, But commit not excess for God does not love those given to excess."

In Islam, we place great importance on stopping wastage.

Most children will remember that when they leave food on their plates, then they are told not to commit asraaf. However, asraaf does not apply only to food, although that is an important area.

Islam teaches us to have respect for all things that Allah has blessed us with, and what is more worthy of respect than the sustenance (food) that HE has provided?

This means that we should respect food, by not abusing it. We should not play with food, even for fun. We should never abuse it in any way, and should NEVER throw it away unless it is spoilt. If we throw food away without reason, then we are throwing away a gift from Allah. This shows how ungrateful we are.

When taking food in our plates we should put only as much as we think we will be able to finish. If we are still hungry after finishing, we can take some more. But many times you see people who are hungry, put a heap of food on their plates, eat half of it, and throw the rest away!!

We should be aware that there are many people in the world who do not have enough to eat, and don't even know where their next meal will come from. What right do we have we to take food for granted so as to be able to throw it away, as if it were garbage?

This extravagance is very often seen in day to day life. Even buying food to eat outside, when you know there is food waiting at home is a form of asraaf, unless you make sure the food you

have at home is stored properly and used later and not just thrown out.

Islam explains to us that to waste is not allowed. However let us make it clear that it is alright to buy expensive items if we possess the wealth. It is only that Allah has given us whatever wealth we possess and we should use it smartly.

The Holy Qur'an itself says in Surah 7 ayah 31.

"O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God does not love the wasters."

It is not wrong to buy valuable things if WE ARE GOING TO USE THEM. However, to spend money unnecessarily on something of no use, is not allowed. If we have extra money we can invest it for our children, or help less fortunate people, or even use the money for good causes such as building schools and hospitals.

Why are there people who spend extravagantly on purpose and commit asraaf?
Reasons for asraaf include,

- 1) For the sake of showing off to others.
- 2) Buying something just because your friend or neighbour has it.
- 3) Having no value for wealth, buying for the sake of buying.

All these reasons are abominable and show the person has lack of responsibility with his/her wealth. On the day of Judgement, Allah will ask "How did you spend the wealth I provided you?" The people who have committed asraaf will have no excuse, and will earn the displeasure of Allah.

If we think of Allah whenever we spend the money He has given us, and think whether He would approve of our purchase, then we will never commit asraaf.

1.3 Worksheet: Akhlaq and Arrogance

1. Allah created man in body and soul/self. The soul is often referred to as _____ in Islam.
2. The _____ preached in Islam is food for the soul.
3. Prophet Muhammad (s) has said he has been sent “to complete the _____ of _____.”
4. Akhlaq in Islam refers to one’s manners and moral _____.
5. _____ refers to extravagance or wastage.
6. Give three examples of asraaf that are most common in our society.
 - a.
 - b.
 - c.
7. Give two specific examples (preferably something different than above) of how *you* can stop doing asraaf.
 - a.
 - b.

Chapter 2: Generosity (Sakhawat)

The literal meaning of generosity (called sakhawat in Arabic) is willingness to give something that you have to another.

According to the teaching of our Imams, generosity is not only giving your extra to other people but giving away something that you need yourself to somebody who also needs it.

In Qur'an (Surah 92 Ayat 5-7) Allah says,

".... As for him who GIVES AWAY and guards himself against evil and believes in the best, We will smoothen for him the path unto bliss."

Prophet Muhammad (S) has said,

"A generous person is a friend of Allah, and a miser is an enemy of Allah."

To be generous you **do not** have to have money. You can be generous by spending your **time** helping people.

Children and young people often think that to donate something you should be an adult. This is not true. If a child donates something, it means more to Allah than if an adult donated the same thing. This is because the child is not earning and does not have much, and so is giving away something which is more precious to him/her, than it is to the adult.

The best example of generosity can be seen in the life of the Ahlul Bait (AS). One such instance is the event that is glorified in the Quran itself, in Surah Hal Ata (aka Surah Dahr or Surah Insaan) where Imam Ali (AS), Syeda Fatima (AS), Imam Hasan (AS), Imam Hussain (AS) and their follower Syeda Fidha (AS) gave the only food they had for iftar (after a whole day of fasting) for three consecutive days to the needy, the orphan, and the slave (prisoner of war). When these people thanked the Ahlul Bait for their generosity, the Ahlul Bait (as mentioned in Quran) said "we don't expect any reward or thanks from you, we have done it for the pleasure of Allah alone."

A sixth grader can be generous in different ways:

- By giving their pocket money to a needy person or cause
- By helping a blind person cross the road
- By helping a fellow student by tutoring them in a subject they need help in
- By volunteering for tasks they can do at Islamic Centers.
- By helping your parents.
- Smiling at a person when you greet them.
- Giving someone a glass of water

2.1 Miserliness / To Be Stingy

The Arabic word for miserliness is Bukhl. A simple meaning for miserliness is to be stingy. This means giving very little of what you have to someone who needs it.

Example: Imagine you were eating, and you had plenty of food. If a poor man came to the door and asked for something to eat, and you gave him a few spoons of rice, or half a slice of bread, then that is being miserly.

If your mother asks you to help her for five minutes, and you set your stop-watch so that you help her for exactly five minutes and then go away, then that is also being stingy.

There should **never** be any miserliness in the home. If your brother/sister wants to use something of yours, you should give it freely, and not count how much of it was used or how long it was used for.

Allah tells us in the Holy Qur'an:

"Make not your hand (tied like a miser's) to your neck, Nor stretch it forth to its utmost reach, so that you become blameworthy and destitute (have nothing left)."

So you should always be generous, but not so generous that you have nothing left!

The opposite of being stingy is being charitable. We have already talked about generosity; to be generous is to be charitable.

Allah explains to us about charity in the Holy Qur'an, Surah 2 ayah 261:

"The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grain in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing."

2.2 Worksheet: Generosity

1. What is the literal meaning of generosity?

2. What does Allah says about greed in the Quran?

3. In school or at home give an example where you were generous. Remember you can be generous both with your time or your money.

4. What did Prophet Muhammad (s) say about greed?

What is the meaning of miserliness?

Chapter 3: Greed (Tama')

The literal meaning of greed (called Tama' or Hirs in Arabic) is desiring anything beyond your need.

Eg: If I need one piece of bread and I desire for more than one for myself then I am acting greedy.

To be greedy means to always want more and more without ever stopping. There are many areas in which you can have greed. You can be greedy with food, clothes, power, or money.

You should always try to be satisfied with what Allah has given you. When you have a certain amount of something, ask yourself whether you NEED more, or are you being greedy. One of the best ways to stop greed is to share what you have with others who need it. Greed, on most occasions, is bad because it means that you are not satisfied with what you have.

However, according to Islamic teachings greed is not inherently bad. Greed is a natural desire that, when misused, becomes bad. Only greed for worldly and material things is restricted in Islam, because it would indicate that the goal of the person is this world and they have no connection for the life hereafter.

Eg; A person who is greedy to eat more than required; a person who's greedy for more clothes than s/he needs and spends extravagantly due to his greed, should be condemned.

Islam emphasizes the spiritual and higher goals of achieving divine pleasure. So, if a person is greedy about getting more reward for the hereafter (thawaab) and pleasing Allah by their action, then such greed is not only good but is appreciated in Islam.

Eg. A person can be greedy about earning more money to spend in the way of Allah like helping a needy person or making a mosque.

Another occasion where being greedy is good is when you are greedy for knowledge, since seeking knowledge is greatly encouraged in Islam.

The Holy Prophet (S) has said

"Two greedy persons are never satisfied; those greedy for acquiring knowledge and those greedy for accumulating wealth."

3.1 Worksheet: Greed

What does greed mean?

What is meant by greed in achieving Divine pleasure?

What is one of the best ways to stop oneself from the evil of greed?

What did the Holy Prophet (S) say about greed?

Write an example where you think you behaved as if you were a greedy person?

Chapter 4: Arrogance

4.1 What is arrogance?

It shall be said “enter the gates of hell to abide therein, so evil is the abode of the proud.” (Quran 39:72)

In Islam, self centered boasting or arrogance is considered to be very bad. In fact even pride in oneself is discouraged because it can lead to arrogance. Here are the words of Allah in the Qur'an regarding arrogance:

Do not turn your face away from people in arrogance and do not walk with pride on the earth. Truly, Allah does not love any self-centered boaster. Be moderate and keep your voice low. Truly, the most hateful of the voices is the braying of the donkey. (Qur'an 31 : 18 - 19)

Thus does Allah set a seal on the heat of every proud haughty one (Surah Momin V:35)

Arrogance is when we think of ourselves very highly. We feel that we are superior just because we may be good in one or more areas. We may be arrogant about our wealth, our health, our strength, our friends, our talents, our work, our accomplishments, our color, our race . . . and the list goes on. We can even be arrogant of good things such as our knowledge, our good deeds, and our prayers. But even arrogance of these things is not good. Here is an example of a person who boasted of his knowledge:

- *Hasnain was a 13 year old boy who always got A's in all his courses. He felt he was the best in his class. He could tell you how many people had landed on the moon, who were the first five presidents of the United States of America, how many countries there were in Europe, and how fast the fastest plane could go. He was good in Madrasa too. He could tell you all the animals mentioned in the Qur'an, all the known prophets whose name began with a "D", and the exact locations where each Imam died. Heck, he knew so much, he could even tell you how tall the average giraffe was. What bothered his friends was not that he knew so much, it was that he showed off too much. He would go around boasting to everyone about how much he knew. His friends soon started hating him. But he didn't care. He saw them as inferior anyway. He soon started avoiding them himself because he knew he was better than them. "Of course I'm better," he said, "who else knows how to count backwards from one million."*

The example above shows many bad effects of pride/arrogance:

1. Arrogance or excessive pride makes a person think that everyone else is lower than him and that he is better than everyone else. When this happens, if anyone gives him advice, he does not listen to them because he thinks that they don't know as much as he does. Also, if anyone needs his help, he may not help that person, because he may think that he is too superior to give help to an inferior person.
2. Arrogance prevents a person from correcting any of his mistakes. He thinks that he is too good to make mistakes. He also thinks that others are too inferior to give him any advice. So, in the end, he will continue making mistakes.
3. Arrogance can make a person forget about Allah. An arrogant person will forget that Allah was the One who gave him everything in the first place. A person who is always proud of himself attributes all his success to his own self and not to Allah.

4.2 Further consequences of arrogance:

1. People will start hating us if we are arrogant. In Nahjul Balagha, Imam Ali (a) says, "Don't be proud, otherwise the number of people who hate you will increase." This is of course true, as no one likes a person who boasts a lot.
2. Allah will stop sending his blessings on us if we are arrogant. In the Qur'an, Allah says: "I shall turn away from My signs those who act with arrogance on the earth . . ." (7 : 146).
3. We will not be able to enter paradise. Prophet Muhammad (s) says: "One who has even a particle of arrogance in his heart, shall not enter paradise".

4.3 What is the cure to prevent us from being arrogant?

Fortunately, there are cures to solve this problem, but it is up to us to make sure that we follow them. As long as we take the first step, Allah will help us the rest of the way.

1. The first thing we should do is realize that many things that we are proud of will not last forever. Our wealth will be given away after we die. Our property can be destroyed in a flood or a storm. Our precious things can get stolen any day. All these things are temporary things and once we realize that, we will understand that we can't really be proud of ourselves just because we have them.
2. The second thing to do is to realize that we ourselves are very insignificant. One bite from a little mosquito, and we feel pain. We have to realize that our health and strength will get worse as we get older and one day we too, will cease to exist.
3. Another thing we can do is think about others. We should realize that everything we have is from Allah, and so we have a duty to share it with others. One way we can do this, is by

giving money to the poor. However we should be careful not to be proud of this action either.

4. The most important thing we can do is remember Allah. We should try following everything He wants us to. That way, we will realize that He is the greatest of all, and we are his creatures. We should be humble in everything we do as Allah says in the Qur'an:

“The servants of Allah are those who walk with humility on the earth, and when the ignorant address them, they say: ‘Peace’ ”.

Takabbur enters our hearts very secretly, it tries to hide from us, and takes our thoughts over quietly, that is why Prophet Muhammad (S) has told us:

"Pride enters the heart like a black ant crawling over a black rock at night."

The first thing that you should do when you achieve something good is to thank Allah. Just by saying 'Alhamdulillah', you will stop your nafs from praising yourself. By thanking Allah, we are including Him in all aspect of our lives, and sharing our joy and happiness with Him, and recognizing that it is through His bounty that we have achieved success.

When Allah created Prophet Adam, he told all the creatures to bow down before Adam. Iblees refused, saying that I am BETTER than him. This was the first takabbur, the first pride, and it was because of this that Iblees is called Shaitan, one who is removed from Allah's Pleasure. The Quran says "He refused and he was proud and he was one of the disbelievers." (2:34)
From this we learn that pride is one of the traits of disbelievers.

We all achieve something good in our lives. It doesn't mean that we should not be happy. We should be happy, we should feel glad, we should laugh and enjoy, but we should try to be as humble and modest as possible. We should also remember that it was Allah who helped us, and so we should thank Him.

Let us conclude with a saying from Prophet Isa (a): "Just as a plant grows in soft ground, not where it is rocky and hard, so also wisdom grows in a heart which is humble and soft, not in the heart which is hard and proud. Don't you see that the man who keeps his head high bashes it against the roof, while one who holds his head low has the roof as his friend and shelter?"

4.4 Worksheet: Arrogance

1. What does arrogance mean?

2. What did Prophet Isa (A) say about arrogance?

3. How does being arrogant change a person?

4. Write briefly what are the four cures of arrogance?

5. What does Al hamdulillah mean?

Chapter 5: Complaining When In Distress

"That man best deserves a kindness who, when he is put off, bears it patiently; when he is refused, excuses it; and when he receives it, is THANKFUL."(hadith)

Complaining is the opposite of sabr. It is a bad habit, and is one which takes away mercy from Allah.

To complain when misfortune falls upon you, shows that we have little faith in Allah. This is because Allah is testing us to see whether we have patience and forbearance.

If we try to overcome the problem, and say **Alhamdulillah it was not worse**, then we will pass the test.

If we don't do anything about it and just complain to Allah, and say "Why me!" and "It's not fair!" then we have failed the test, because Allah tells us in Surah 94, ayah 6:

"Verily, with every difficulty there is relief."

This means that no matter what difficulties we have in this world, if we have patience and try our best to remove them, Allah will help us, and we will have relief.

Therefore, if we have patience, then the problem will sort itself out with the grace of Allah.

Many people have a habit of complaining. This is called whining. These are the people who when it is winter, complain that it is too cold, and when it becomes summer, they complain that it is too hot. They will always find some reason to complain or criticize.

The important thing to learn from this lesson is that if you are in a problem, you should put in the effort to get out of that problem. If you are sincere, then Allah will help you. It may take a long time, but in the long run, you will be successful if your heart and intentions are in the correct place.

5.1 Nagging

What is nagging? Nagging means to find fault in a person or scold, or complain without end.

It is a dreadful habit, and can lead to people being fed up with you and leaving you alone.

If you nag someone, then it means that you keep on reminding them of some complaint you have, every few minutes. People do not like that. If you have something to say, then say it once. People will listen and remember what you said. If you keep on pestering them and reminding them over and over then they will become irritated.

If you are in difficulty don't complain to others, don't ask them to help you, ask Allah for His help.

When Prophet Yusuf (A) was thrown in the well by his brothers, his father was struck with grief. He did not sit there and moan. He took his grief and his complaint directly to the only One who could help him, Allah.

(12:84) "And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy."

(12:85) "They said: "By God! (never) will you cease to remember Joseph until you reach the last extremity of illness, or until you die!"

(12:86) "He said: "I ONLY COMPLAIN of my distraction and anguish TO GOD and I know from God that which you know not..."

Complaining and nagging can make the people around you miserable. But it will also not get *you* anywhere. If you are constantly complaining, you are taking away your own chance to be happy, since you are always thinking of your misfortunes. Therefore constant complaining can only create an unhappy and gloomy atmosphere.

5.2 Worksheet: Complaining

1. What is the difference between complaining and nagging?
2. What is the opposite of complaining?
3. What should one do when faced with a problem, i.e. how should we deal with it?
4. Who should we ask for help when we need it?
5. Who did Prophet Yusuf (s) turn to in his troubles?

Extra Credit

Describe a time when you were complaining so much that you got on somebody's nerves. If you can't think of one then describe how someone could get on your nerves by constant complaining.

Chapter 6: Cheating

To cheat means to gain something by trickery.

Cheating is **HARAAM**.

There are many different ways of cheating, a few examples are:

- a) To hide the defect of a thing one sells to another person.
- b) To copy someone during an exam.
- c) To borrow money off a person and then never pay it back.
- d) To collect money for a charity, and then spend it on yourself.

In English there is a saying that some people believe in:

"The end justifies the means"

This means that no matter what you do, it doesn't matter as long as the end result is what you want.

In Islam this is **NOT** the case. If you have to cheat to do something good, it is better not to do the good deed.

Example:

I want to donate some money to the mosque. Now, if I go around telling people that I am in hardship and that I need money, and I donate the money which I am given to the mosque, will I get thawaab?

The answer is NO. Instead of getting thawaab, I will get gunah (sins) for cheating the people.

One thing about cheating is that no matter how many people you cheat, or how well you can cheat, you can **NEVER** cheat yourself or Allah. If you are cheating someone, your conscience (the positive aspect of the nafs) will realize immediately.

Some people say that it is OK to cheat people, as long as they are not Muslims.

That is absolutely incorrect. All people have rights, and to cheat them out of their rights is forbidden, it does not matter who they are or what they believe in.

THE REASON WHY CHEATING IS **HARAAM** IS BECAUSE :

- 1) YOU ARE GAINING SOMETHING AT SOMEONE ELSE'S EXPENSE.
- 2) YOU ARE GAINING SOMETHING WITHOUT WORKING FOR IT.

Islam is very strict on justice. If you are to get something good, it must be through your own deeds, and not through someone else's.

6.1 Embezzlement

This means to cheat someone by committing some type of fraud, or to divert money by deceit for one's own use.

This is a very common thing among large organizations, especially in the world today where very few people are guided with moral values. Even in such cases where the person committing the crime is aware of his actions, and his conscience is warning him of the act, he will silence himself, stub out his conscience by saying that it is allowed during business, because business is played by a different set of rules!

Embezzlement is haraam for many reasons, amongst which the unfair gain at someone else's loss is of primary importance.

We must always remember, no matter what action we do, Allah is a witness, watching over us. We should not commit any unlawful act for a variety of reasons, some include taqwa (to be ashamed of gaining Allah's displeasure), and fear of the day of Judgement (Allah is not cruel, HE will, if HE wishes, forgive those sins committed accidentally, or repented for, but due to His justice, how can we expect forgiveness for those sins we do on purpose against others?).

The Holy Prophet has stated that 4 types of sins which will bring different calamities are as follows:

- 1) When people break promises, Allah makes their enemies to reign them.
- 2) When people go against divine will poverty is widespread.
- 3) Immoral deeds openly lead to deadly diseases increasing.
- 4) When people short weigh and cheat there will be a decreased in livelihood.

6.2 Worksheet: Cheating

1. Cheating means to gain something by _____.
2. If I steal from the rich and give it to the poor then it is not counted as cheating.
 - a. True
 - b. False
3. Give a specific example of cheating and explain how it is wrong.
4. Why doesn't the "end justify the means?"
5. In your own words explain what is embezzlement and how does it compare to cheating.

Chapter 7: To Gain Knowledge

For any community to survive and go forward in this world, the people of that community have to have knowledge.

To gain knowledge is not only to learn like a parrot, but to understand and act upon what you have learnt. Then to teach it to others, so they may benefit from it as well.

The Holy Prophet (s) has said that every Muslim man and woman must gain knowledge.

Once when the Holy Prophet (s) entered the Mosque there were two groups of people sitting there. One of the groups was busy praying while the other group were discussing religious topics.



The Holy Prophet (s) was very pleased and said that both the groups were doing something good but he preferred the group that was busy discussing. With that, he went and joined that group.



The above incident does not mean that prayer is not important, as the Holy Prophet (s) was pleased with both groups. The group that was praying was doing sunnah prayers not wajib.

The knowledge that we have to gain should be religious and academic. It is possible to do both, as Allah has made us, He knows what we are capable of.

If your knowledge in religion increases you will become closer to Allah because you will understand a lot more of what you are doing and why.

We are told that if two people are offering the same prayer, one with understanding the meaning and the other without; then the one with understanding will get more thawaab.

On the day of Qiyamah if you are questioned about why you chose wrong over right in your life, you will not be able to plead ignorance and say, "Oh I didn't know"! There is no excuse to not know. It is our duty to find out what we do not know. There are many books one can read, and many scholars one can get information from. Knowledge is something everyone can gain, young and old alike. Islam encourages us to educate ourselves about all subjects, including Islam itself. Education opens your mind, builds your character, teaches you tolerance, and helps mould you into a noble human being, and that is why Islam insists on it.

7.1 Worksheet: 4.9: To Gain Knowledge

Write on the paper below why it is important to gain knowledge.



A large rectangular area with rounded corners, intended for writing. It features a decorative scroll-like corner on the top left and a similar scroll-like corner on the bottom left.

Chapter 8: To Form Good/Bad Opinion about People (Husndhan/Su'udhan)

People are of two types, those who always think ill of others, and those who try and think the best about others.

Husndhan means to have a good opinion about other people; not to assume the worst about them, not to suspect their actions. If you see a Muslim talking with a girl who is na-mahram, and you then assume that he has loose morals and is probably dating, then you have already dented his reputation in your eyes. If you tell others your opinion, you have committed fitnah and fasaad. You should give the benefit of the doubt. Even if such suspicions turn out to be true, who are you to spread other peoples' faults, when Allah has covered yours.

If a person assumes the worst of people's actions, then this is Su'udhan (slander), and is a very bad habit. It leads to fitnah and fasaad and other terrible deeds.

If for example, a person stands up and gives a few thousand dollars to a charity, one can think in two ways.

Either one can think that this person has pride is just showing off all his money, or one can think that this person is sincere, and is setting an example for others to follow. Who are we to assume the first opinion? Allah is the only judge as He sees everything and is aware of everything. We have no right to judge other people whether they are Muslims or not.

Qur'an (49:12) explains to us that we should avoid suspicion of others and can be a sin if it results in the spreading of rumors.

Avoid suspicion as much (as possible): for suspicion in some cases is a sin

Allah will show His Anger at those who accuse others falsely. In the time of Prophet Salih (A), he was accused falsely, and he asked Allah for help. The verses below explain what happened.

23:39: (The prophet) said: "O my Lord! help me: for that they accuse me of falsehood."

23:40: (God) said: "In but a little while, they are sure to be sorry!"

23:41: Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!

In conclusion, always give someone else the benefit of the doubt. Even if you know for sure that they have done something wrong, do not tell others. If Allah can keep our secrets, we should also try and keep the secrets of others. If you really want to do something, try and approach the person and persuade them that they are doing wrong. If you think that will fail, then talk to someone whom you think will be able to help. This is the concept of *Amr bil Ma'aruf* and *Nahy anils Munkar* (direct towards good, and persuade against evil).

Imam Zainul 'Abideen (a) said:

You should think more of a person younger than you as he has had less time to do bad deeds.



You should think more of a person older than you as he has had more time to do good deeds.



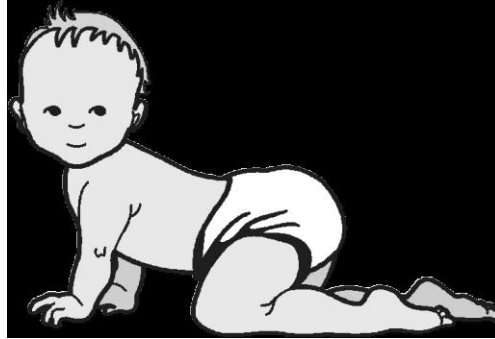
You should think more of a person the same age as you because you do not know what he has done but you know exactly what good and bad you have done.



8.1 Worksheet: To Form Opinions About Others

Write the saying of Imam Ali Zainul Abideen (a): You should think more of someone:

1. Younger than you because:



2. Older than you because:



3. Same age as you because:



4. If you feel your friend is doing something wrong should you assume that his sin is confirmed and go and tell other people? How can you really help this friend?

5. What is wrong with jumping to conclusions about people's behavior?

Chapter 9: Respect for Parents

Our parents have brought us up. They have lived for us. They gave us love and attention; they taught us the difference between right and wrong; they gave us food. If there was ever a time when there was only enough food for one person, they would give it to the child. Our mothers carried us for 9 months, day and night before we were born.

This is one of the reasons why Islam has said that

"Heaven lies under the feet of your mother"

So if you displease your mother, you will never enter heaven, i.e. the way to heaven is through the pleasure of your parents. This again is repeated when Allah says to one of the Prophets:

"I swear by My Honour that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."

Allah says in Qur'an Surah An-Nisa, Ayah 4:36

"Worship Allah and do not join any partners with Him; and do good to your parents."

He additionally tells us in Surah Bani Isra-il, Ayah 17:23.

"Your lord has commanded that you worship none but Him, and that you be kind to your parents. Whether one of them or both of them become old in your life, do not say a word of contempt (not even "UF") to them or repel them, but address them in terms of honour. And out of kindness, lower to them the wing of humility and say: "My Lord! Bestow upon them your mercy even as they cherished me in childhood.""

There is also a prayer for parents in the Holy Qur'an, Sura Bani Israil, verse 24:

Rabbirham huma kamaa rabbayani sagheera.

My Lord, look have mercy on them (our parents), as they looked after me when I was little.

Why have parents been mentioned in so many places in the Qur'an? It is because they play a very important role in the upbringing of the children. The Holy Prophet (S) has said:

"The parents are responsible with regard to the children in the same manner in which the children are responsible with regard to their parents."

Allah blesses those who assist their children in doing good things which they do themselves. Islam considers the training during our childhood to be very important because the soul of a child is ready to accept every impression.

Imam Ali (A) has said:

"Things taught to children become engraved on their minds like engravings on stone."

It is said in Tafseer that one should pray to Allah that He may grant heaven to their parents, and if one's parents are committing any act with which would displease Allah, then we should pray that Allah guides them and helps them to reform. Indeed, the first thing that Allah caused to be written on "Lauhe Mahfuz" was that *"I am Allah, and there is no god except Me. I am pleased with the man with whom his parents are pleased, and displeased with him whose parents are not pleased."*

Prophet Muhammad (S) has said:

"Anyone who hurts his parents hurts me, and anyone who hurts me hurts Allah, and whoever hurts Allah is cursed in Tawrat, Injeel, Zabur and Qur'an."

The Prophet (S) also once said to Imam Ali (A) that *"sitting in the company of parents for an hour is preferable to going for Jihad."* He further added, *"O Ali! If only a word is uttered with a view to pleasing the parents, Allah can be pleased."*

That is why it is said:

*"Looking at the face of your parents with respect is like looking at the **Ka'ba**, the reward is the same."*

A man once went to the Prophet (S) and asked him if there was any act worthy of Allah's mercy. The Prophet (S) asked him whether his parents were still alive, to which he replied yes. The

Prophet (S) replied that the best deed worthy of Allah's grace was to be kind to parents since this was preferred over all acts.

There are many ways to respect your parents, some of them are:

- 😊 Talk to them gently.
- 😞 Do not raise your voice above theirs. 😊
- Fulfil their needs.
- 😊 Thank them and pray for them.
- 😞 Do not sit when they are standing.
- 😞 Do not walk in front of them unless told to do so.
- 😞 Do not speak when they are speaking.
- 😞 Never correct them in front of others.
- 😞 Do not displease them or make them angry.
- 😞 Never insult, argue or shout at them.
- 😞 Do not hurt them, even if they are not Muslims.

When you wake up in the morning the first thing you should do is say "Salamun Alaykum" to your parents.

If your parents ask you to do something, you should try to put your fatigue or feelings aside and do what they are asking. Don't hesitate to please them.

Some people are not fortunate enough to have parents that are living. They can still perform acts of respect and kindness for their parents and gain thawaab by praying **salaat-e- waaledain**. People who remember their parents by this salaah and also by other acts of charity and worship reap the benefit of reciprocal dua from the marhumeen. May Allah grant us the tawfeeq to be among those who respect their parents as long as they live and actively remember them after they have passed away.

9.1 Worksheet: Respect for Parents

1. Write down one hadith that shows how important it is to respect your parents. Who is this hadith from?

2. Write down one Ayah from the Qur'an that describes the importance of parents. Tell which surah this Ayah is in.

3. Write down three ways you can show respect to your parents.

4. Give 2 specific examples of how *you* try to show respect for *your* parents.

5. In your own words describe why you think parents have to be given so much respect. Do you think our generation is practising this respect towards our parents?

Chapter 10: One of Imam Zainul Abideen's dua' for his parents

O Lord, bless Muhammad, Your servant and Your Apostle and the holy people of his house.

Distinguish them particularly with the best of Your Favour, Mercy, Blessings and Peace.

Distinguish, O Lord, my parents with excellence before You and grace from You, O Most Merciful!

O Lord, bless Muhammad and his descendants.

Acquaint me by inspiration with the knowledge of what is due towards them from me.

Collect for me the complete knowledge of all this.

Cause me to act according to what You did reveal to me by inspiration.

Give me grace to penetrate into such of this knowledge as You did teach me until I omit to perform nothing You has taught me. Do not let me limbs grow heavy (so as to prevent them) from the discharge of what You did reveal unto me.

O Lord, bless Muhammad and his descendants as You have exalted us with him.

Favour Muhammad and his descendants as You have given us claims upon Your creation because of him.

Make me fear my parents as I would fear a severe ruler and love them with the tenderness of an indulgent mother.

Let my obedience to my parents and beneficence to them be sweeter to my eyes than sleep is to the drowsy, cooler to my heart than drinking water is to the thirsty, until I give preference to their wishes over mine and priority to the satisfaction of their needs over mind.

Let me over value their kindness to me, even in small things and under value my kindness to them, even in great things.

O Lord, let me lower my voice for them. Let my speech be agreeable to them. Soften my conduct towards them.

Let my heart be kind to them.

Make me tender and lenient unto them both.

O Lord, reward them for bringing me up.

Recompense them for loving me.

Guard them as they guarded me in my infancy.

O Lord, whatever pain they may have received from me, whatever displeasure may have been caused to them by me or whatever duty owed to them that was left unperformed by me, let that be a pardon of their sins, an exaltation of their rank and an addition to their good deeds.

O You who does change evil deeds into multiplied good deeds!

O Lord, that speech in which they were unjust to me, or that action in which they were extravagant against me, or such of my claims as they failed to satisfy, or such debts as they failed to discharge, verily, I forgive it to them, and favour them therewith.

I turn towards You with a view to removing the penalty thereof from them.

For verily I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despise the care they took of me, O Lord!

Because their claim upon me is so great, their benevolence to me so magnificent and I am so highly obliged to them, that I cannot fairly meet it, nor repay them as they deserve.

O my God, how can I repay them for their tedious employment in bringing me up.

For their hard labour in guarding me.

For their self-denial to lavish comfort upon me!

Alas! Alas! (I cannot).

Their claim can never be satisfied by me, nor can I perceive what is due from me to them nor can I fully discharge the duty of serving them!

Therefore, bless Muhammad and his descendants. Help me, O best of all those whose assistance is solicited. Give me grace, O Greatest of Guides, towards whom people turn.

Do not let me be of those who wronged their fathers and mothers on the day wherein "every soul shall be paid what it has merited and they shall not be treated with injustice."

O Lord, bless Muhammad and his descendants.

Distinguish my parents, in particular, with the best distinctions which You have conferred upon the fathers and mothers of Your true believing servants, O Most Merciful.

O Lord, do not let me forget to remember them after my ritual prayers, at every time of my night and at every hour of my day.

O God, bless Muhammad and his descendants.

*Forgive me for the sake of my prayers for them.
Grant a sure pardon to them because of their goodness to me.
Be perfectly satisfied with them through my intercession for them.
Bring them by Your Mercy into places of safety.*

O God, if Your Pardon for them has preceded (my prayers), then make them intercessors for me.

If Your Pardon for me has preceded (Your forgiving them), then make me an intercessor for them so that we may be gathered together by Your Mercy in the place of Your Grace, the place of Your Pardon and Mercy.

For verily You are the one Whose Munificence is Great, Whose Kindness is Eternal. You are the most Merciful.

10.1 Worksheet: Du'a for Parents

1. What does the Dua' start with?
2. Mention any 6 specific acts towards parents that Imam Zainul Abideen (a) is praying for.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
3. Write down three ways Imam (a) has referred to Allah in his dua'.
 - a.
 - b.
 - c.

Extra Credit

Ask a parent to sign the box for each day you recite this dua'.

Day	Signature
Sunday	
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	
Saturday	

Chapter 11: Friendship in Islam

Abbas had his own group of friends, but he was especially happy to be friends with Khalil, since Khalil was one of the popular guys in school. But ever since Abbas started spending more time with Khalil, he also began to see the other side of Khalil. Khalil was a master at lying. All the excuses he gave his teachers — for being absent or for handing in his homework late or for sleeping in class— were all outright lies. The teachers bought the excuses, but Abbas knew that less than half of them were true. One thing that Abbas knew for sure was that Khalil would never lie to him. I mean they were friends, right? How can a friend lie to a friend? It's impossible . . . at least that's what Abbas thought. God, did he hope he was right!

11.1 What is friendship?

Friendship is a relationship we have with another person in a way which affects our life. A friend has a great effect on our thoughts and actions. In this way a friend differs from an acquaintance, for an acquaintance is someone we know but are not so close to. Acquaintances don't affect our life, but friends do.

Friends affect us so much that a person can be known by the friends he or she keeps. The Holy Prophet (s) has said: *"The conduct of everyone will be according to the belief and principles of his friend"*. We are known by the company we keep. Our choice of friends reveals a lot about ourselves, for we will naturally choose a person whose characteristics are similar to ours.

11.2 Is friendship necessary?

Because we live in a society where there are other people, we need the company of others in the form of friends or we will feel depressed and lonely. Friends are a source of comfort and joy to us and Islam encourages us to make good friends. But friends are not only kept for company. Friends are also there to help us in time of need. All of us require the help of others at one time or another. Money can buy a lot but it cannot buy the services which a friend would give out of affection. Thus a true friend is a very valuable prize.

A friend is so important that even the Almighty Creator calls one of His prophets as His friend. **“And God did take Ibrahim for a friend” (An-Nisa, 4:125).** This is why the title of the Prophet Ibrahim is *“Khalilullah”* which means “friend of Allah”.

11.3 Whom should we befriend?

The point which has been stressed by Islam is that friendship is most valuable when it is in the way of God. When we make friends with a *Mu'min* (believer) because of the fact that he or she is a believer, this friendship is *ibada* (act of worship) and carries a great deal of reward. Imam Ali (a) says: *“Procure friends for yourselves from amongst your own faith because they are a great prize in this world and the hereafter.”*

The advantages of a *Mu'min* friend are obvious. Not only will this friend help to strengthen and increase your faith, but he or she will also prevent you from going astray. And the Qur'an says, **“And believers, men and women, are protecting friends one of another.” (At-Tawbah, 9:71).**

On the other hand, a bad friend, who has no faith may cause you regret on the Day of Judgement. For Allah says in the Qur'an: **“. . . it will be a very hard day for the disbeliever. On that day, the unjust shall bite his hands saying: ‘I wish that I had not taken so and so as my friend.’ (25:27-28).** The point is that friends do have a lot of influence over us and we should make sure that we have good ones.

11.4 What are some qualities we should look for in a friend?

It is important that we choose our friends carefully, for their characteristics are going to affect us. Some of the qualities we should look for when choosing a friend are:

- a) **Knowledge:** When you are friends with a knowledgeable person, whether it be knowledge of this world or of religion, you are bound to gain from that friendship and increase in your own knowledge.
- b) **Wisdom:** Islam encourages us to make friends with wise understanding people. These people will help us and advise us in the right way. Most of the time the wise talk out of experience and this experience will surely benefit us a lot. Allah likes wisdom so much that

He calls our Holy Prophet '**the Teacher of Wisdom**' (Jumu'ah, 62:2); and He has included in the Holy Qur'an the advice of Luqman the Wise to his son (see Luqman, 21:13-19).

- c) **Reliability:** Always befriend someone who is reliable and someone you know you can trust. Boys and girls who are careful about their religious and worldly duties are worth to be taken as friends.
- d) **Good Behavior:** Those who have good moral behavior should be taken as friends. This includes respect for adults, love and affection for those who are younger, obedience to parents, obedience to leaders, sincerity in actions, and dislike of evil.

11.5 Whom should we never befriend?

- a) A Liar — sometimes this person's lies will be used against ourselves.
- b) A Hypocrite — this person never practices what he preaches. He may actually be planning something different than what is apparent. And sometimes it will be used against us as well.
- c) A Miser — this person will not spend any money and will stop us from generosity too.
- d) A Fool — this person will try to benefit us but will end up harming us on account of his foolishness. This is why we read in a *hadith* that "*an intelligent enemy is better than a foolish friend*".

Here is an example of a friend not worth having:

Two travelers were on the road when a robber suddenly appeared. One man ran for a tree and climbed up and hid in the branches. The other was not as fast so he threw himself on the ground pretending to be dead. The robber came to the man on the floor; whispered something in his ear and went away. When the robber had gone the man in the tree climbed down and asked his friend what the robber had whispered in his ear. His friend told him that the robber had told him to find a better friend who would not leave him at the first sign of danger.

(Source: Youth Discussion Handout by Sheikh H. Kassamali and Stanmore Madressa of London)

11.6 Worksheet: Friendship in Islam

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

- | | | |
|--|---|---|
| 1. Acquaintances greatly affect our life. | T | F |
| 2. A person can be known by the friends he or she keeps. | T | F |
| 3. " <i>Khalilullah</i> " means "Light of Allah". | T | F |
| 4. Friendship with a <i>Mu'min</i> is a form of <i>ibada</i> to Allah. | T | F |
| 5. We should befriend a knowledgeable person so that we can learn from his or her knowledge. | T | F |

Choose best answer:

1. How are acquaintances different from friends?
 - a) Acquaintances are people we care about, whereas friends are people we know.
 - b) Acquaintances don't really affect our lives, whereas friends do.
 - c) Acquaintances are people we hate, whereas friends are people we care about.
2. What will the disbelievers say to one another on the Day of Judgement?
 - a) "I wish I could go back and change all the bad things I had done."
 - b) "I wish that I had not taken so and so as my friend."
 - c) "I wish I had friends who could guide me on the straight path."
3. Why should we not befriend a fool?
 - a) They will think they are helping us, but in the process they may hurt us.
 - b) They do not know anything, and will not be able to teach us anything.
 - c) They will always lie to us and stop us from being generous.

Answer the following questions.

1. Give three reasons why friendship is necessary?

—

—

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2. Why should we befriend a Mu'min rather than a disbeliever?

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—

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3. What are two qualities that we should look for in a friend?

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—

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4. What are the four types of people that we learnt whom we should not befriend?

—

—

—

—

—

Chapter 12: Islamic Brotherhood and Unity

Allah says in the Holy Qur'an, Surah Al-Hujurat, verse 10:

“The believers are surely brothers; so make peace among your brothers...”
(49:10)

The above Ayah tells us that all Muslims are brothers to each others and that they should all care for each other.

The Holy Prophet (S) has said that a Muslim is he from whose hands and tongue other Muslims remain safe. This hadith tells us that if a Muslim hurts another Muslim in any way, physically with his hands, or emotionally with his tongue, by what he says, then that Muslim is not a Muslim.

The idea of brotherhood was introduced by the Holy Prophet (S) after the Hijrah, when the Meccans had to leave their homes and belongings to move to Medina. The Holy Prophet (S) made one Meccan a brother to one Medinite, so that they may help each other.

Islam considers the Holy Prophet (S) as the father of all the Muslims, connected and joined with each other through Islam.

The whole of the Muslim community is like one big family and what one person does in that family affects the rest of the people in the family.

Once there was a group of people in a boat who were arguing that there was no need for brotherhood (unity) and that each one could do as they pleased without it being the concern of anyone else. The person who was arguing that there was a need for brotherhood went to one corner of the boat and started making a hole in the bottom of the boat. The rest of the people who were had been insisting that there was no need for brotherhood asked the man if he had gone mad, because if he continued they would all drown. The man replied that they should not worry about what he was doing as they themselves had said that every person could do what he liked without worrying about anyone else. The people then realized what he was trying to say, to live happily with each other you had to care about others and have a form of unity through some sort of brotherhood.

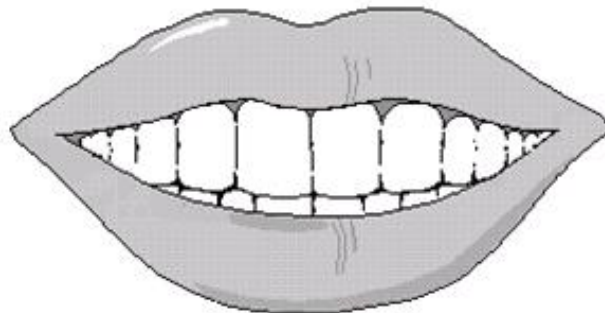
Remember each and every Muslim has a right over you as a brother, and we are all united together through Islam.

12.1 Worksheet: Islamic Brotherhood & Unity

Draw on the boat what the man did to prove that in every community there is a need for brotherhood and unity.



Use the pictures below to complete the hadith of the Holy Prophet (S) below:



A Muslim is he from whose _____

Answer the questions:

1. How can a Muslim hurt a fellow Muslim with his tongue?
2. When did Prophet Muhammad (s) introduce the concept of brotherhood?
3. The concept of brotherhood in Islam shows that members of the Muslim community should treat each other like one whole, big family. Give specific examples of how you should treat another fellow Muslim (about 3 examples)

Chapter 13: The Nafs

When Allah created the human being, He created it in two parts. One part was like an empty car shell, used to hold something, this is known as the BODY. The other part was like the engine, this is known as the SOUL.

Our body is such that it needs looking after. We have to feed it and keep it warm, otherwise we will become ill, and suffer.

The soul, known as the NAFS, also needs looking after; otherwise it will also become ill. The way to look after this soul is to listen, to think, to respect, to help. When we help someone, we feel happy, but it is not the body that feels happy. It is not the arms, the legs, or the head that feels happy, it is something else. That something else is our NAFS. The **Akhlaq of Islam is food for the soul**, and if we feed it regularly, it will remain healthy.

The greatest doctors of the nafs, who have given us rules and examples to follow, are the Fourteen Masomeen.

Now we shall examine this nafs and see what it is like. Allah tells us in Qur'an, that we are not capable of understanding the nafs and its creation. However we have been told of the different types of nafs.

13.1 Four Facets of Nafs:

In general, there are four main facets of the nafs, called

- a. **NAFS-E-AMMARA** : This is the nafs in its worst form, where it leads towards evil. When a person reaches this stage, he is lower than the animals in the eyes of Allah. At this stage, he is selfish, he looks at Haraam, and he does not care about anyone else. These are the symptoms of this illness, the same way a cough and runny nose is the symptom of a cold.
- b. **NAFS-E-LAWAAMA** : This is the stage where we are not evil, but we still do wrong. It is this nafs that is known as the conscience, because when we do something bad, this nafs tells us that we should not have done it, and that we should repent.
- c. **NAFS-E-Mulhama** : This is referred to as the inspired self and at this stage the nafs has advanced to a point at which Allah has inspired in it clear and direct consciousness of the paths that are before (im not sure about this word) it.
 - i) Fujur (evil path)
 - ii) Taqwa (path of righteousness)

- d. **NAFS-E-MUTMAINNA** : This is the stage which is the goal of this life, to reach the stage of TOTAL CONTENTMENT with Allah. To commit no sin knowingly and to take pleasure in doing good acts. It is this soul, which was called on the day of Ashura, when Imam Hussein (A) put, down his sword and heard the voice saying "Oh soul that is content! Come back to your Lord, well pleased (yourself) and well pleasing to Him."

Imam Ali (A) has said that:

*"The **nafs** is like a wild horse, and you are riding upon him, if you move your attention for one second, he will throw you off."*

"The restraining the soul (or self) from its appetite is the greatest holy war."

Here, he is referring to the Nafs-e-Ammara.

Our responsibility is to do Tazkiyat al nafs which means to refine and purify the self/soul. This can be done by good actions, repentance and prayers.

13.2 Worksheet: The Nafs

Look up the following words and write sentences with any 3 of them such that you can explain how they relate to the Nafs.

☐ Contentment:

☐ Conscience:

☐ Character:

☐ Nobility:

☐ Symptom:

☐ Refrain:

Make up sentences using three of the above words: underline your chosen word.

1.

2.

3.

Chapter 14: Sins and their Effects - Part I

14.1 Obedience to Allah:

Allah has sent down rules for human beings to follow. From the previous lesson, we have realized that rules are necessary and that rules are best made by Allah, the Creator. Thus we have to follow the rules that Allah makes for us. This is known as obedience to Allah, and is a form of worship.

Worship of Allah is not only done because we are afraid that He may punish us if we disobey Him. It is also not done because we would like to have the rewards He has promised us if we obey Him. We obey Allah because we have found Him worthy of worship. He is Great and Powerful, He has given us existence, and He has blessed us with many things. So we worship and obey Him after learning about all His qualities.

Imam 'Ali (a) once said, "The worshippers of Allah are of three types: 1) Those who worship out of fear of the fire, and that is the worship of the slaves; 2) Those who worship for reward, and that is the worship of the traders (i.e. they want to trade their good deeds for Heaven); 3) Those who worship because they have found Allah to be worthy of worship, and this is the worship of the free people (not tied by fear or greed)." We should try to be from the third group of worshippers, since that is the noblest form of worship. Even though the other two are better than not worshipping Allah.

WORSHIP OF SLAVES:
Those who worship Allah because
they fear Allah's punishment

WORSHIP OF TRADERS:
Those who worship Allah because
they want Allah's reward

WORSHIP OF FREE PEOPLE:
Those who worship Allah because
they love Allah
-BEST FORM OF WORSHIP -

14.2 Disobedience of Allah:

After accepting the rules of Allah, it is our duty to follow them. Every time we disobey a rule of Allah (that is, when we do something He has told us not to do, or when we don't do something He wants us to do), we are committing a sin. Sins do not harm Allah. It does not

matter to Him whether we follow His rules or not. Sins harm **us**, and by disobeying Allah we are hurting ourselves. In the Qur'an, Allah tells us:

“Whoever does good it is for his ownself, and whoever does evil, it is against the self.”
(Surah Ha Mim, Chapter 41, verse 46).

The rules that Allah has sent are for the benefit of mankind and by not following them, we will be in a loss. Even in this world, we know that rules are often set down for the benefit of everybody. A good parent sets rules for their children, so that their children are brought up in a proper way. School officials lay rules to make sure things run smoothly. These rules must be obeyed. If they aren't obeyed, then chaos occurs. Thus when children break rules at home or in the school, some disciplinary actions are taken. Constant disobedience shows that the children do not respect the parent or the school authorities. The young girl who loves and respects her mother would follow her rules at home, especially since she knows her mother wishes only good for her.

In a similar manner, when we love Allah and realize His greatness, we follow His rules. Love of Allah demands that we try our best to obey Him, and though unfortunately we may occasionally happen to sin, for we are not Maasum (sinless), it should not be a constant occurrence.

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

14.3 Worksheet: Sins and their Effects - Part I

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

- | | | |
|--|---|---|
| 1. Obedience is a form of worship of Allah. | T | F |
| 2. The best form of worship, is worshipping Allah for fear of Fire. | T | F |
| 3. Sins occur when we disobey a rule of Allah. | T | F |
| 4. Sins harm Allah, and that is why He has told us not to commit sins. | T | F |
| 5. The rules sent by Allah are for the benefit of Allah. | T | F |

Multiple Choice: Circle the correct letter.

1. The worship of the Traders is the worship of those who worship for reward from Heaven.
Why is their form of worship, called the worship of the “Traders”?
 - a) Because they like trading.
 - b) Because they are trading their good deeds for Heaven.
 - c) Because they were born into a trading family.

2. The worship of the Free People is the worship of those who worship because they love Allah. Why is this form of worship, called the worship of the “Free People”?
 - a) Because they are free in making decisions and are not controlled by fear of Hell or greed for Heaven.
 - b) Because they get things done for free.
 - c) Because they will get into Heaven for free.

3. What does Maasum mean?
 - a) Worship of traders.
 - b) Greedy people.
 - c) Those who don’t sin.

Short Answer Questions: Answer the following questions.

1. What are the three forms of worship that Imam 'Ali (a) has told us about?
2. Give an example of a rule in this world that is set down for the benefit of everybody.

Group Work: Complete the following exercise in class.

1. Though most of us have faith in Allah and believe in the Hereafter, many of us still commit sins. Why is that? Write down two reasons of why we sin and then write down how we could overcome them.

Chapter 15: Sins and their Effects - Part II

Story #1: Whenever the teacher was in the class, Raza was the nicest student ever. But as soon as the teacher had left the room, Raza would start to bother the other students. When it came to doing individual work, Raza would always copy the homework from another student. He would also make fun of the other students, and sometimes even push them around. Unfortunately, the teacher used to spend a lot of time outside of class. As a result, the poor students in Raza's class suffered a lot as well.

Story #2: Maryam had failed the grade six English test that she had taken on Thursday. It was her own fault — instead of studying for it, she decided to play with her friends. This got her worried because she knew it would show up on her report card. If this happened, she wouldn't be able to show her report card to anyone. So Maryam decided to go to her teacher to see if she could do a make-up test. At first the teacher disagreed because it wouldn't be fair on the other students. Finally the teacher made Maryam a deal. He told Maryam that if she got an 'A' in the next four tests, then he wouldn't count the test in which Maryam failed. Maryam knew it would be hard, but she agreed. Maryam ended up doing really well in the next four tests, and as a result, her report card was really good. Maryam knew that she would never again make the mistake that she did.

Story #3: Hussein was actually a very good friend to Yusuf. Hussein would always help Yusuf whenever Yusuf needed it. If Yusuf forgot his lunch, Hussein would share his. If Yusuf was sick, Hussein would always visit him. One day, Yusuf was walking in school when he found a wallet lying on the ground. When he opened it up, he realized it was his friend, Hussein's wallet. But there was \$20.00 in the wallet. Yusuf wanted to keep the money really badly because he wanted a new baseball bat. But then he began thinking about his friend, who had always helped him when he needed it. Because of the love he felt for his friend, the next day, Yusuf gave Hussein the wallet he had found — including the \$20.00 that was in it.

We all commit sins. But we can control ourselves by remembering that . . .

1. **Allah is watching us all the time.** In the first story, Raza used to commit sins when his teacher wasn't watching him. But no one can escape being seen by Allah. If we really thought about being watched by Allah as we sin, we would not even dare to commit that sin. We would feel ashamed of breaking His rules in front of Him. When we break a rule at home or in school, we try to never do it right in front of our parents or the principal. But unlike the parent or teacher, Allah is always watching us. How can we commit sins knowing this? Next time you are about to commit a sin remember that the Holy Qur'an says, "Allah is watchful over all things". (Surah al-Ahzab, chapter 33, verse 52).

2. **Everything is being recorded.** In the second story, Maryam wished she had done better on her test because she knew it was being recorded. We should remember that there are two angels sitting on our right and left shoulder recording our actions, too. Every word that we speak, and every action that we carry out is recorded. This is our record of deeds that will be given to us on the Day of Judgment. Before we sin, we must ask ourselves if we want that recorded. It will look really bad in our books and it will not be erased unless we ask for forgiveness. In school, we study hard and try to do well in order to get a good report card. When we do poorly in a test, we are afraid that it may show on our report, and we would be ashamed to show it to others. A good report is a source of pride and joy. In the same way, on the Day of Judgment, people with good record books will be proud of their reports.

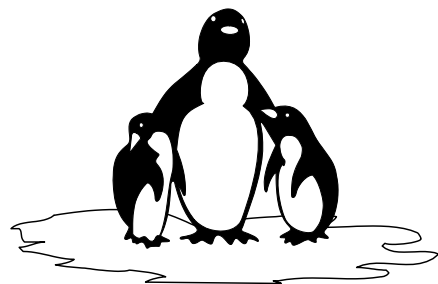


The Holy Qur'an says, ***"Then for him who is given his book in his right hand, he will say, 'Here, read my book. I am sure that I will be given my account'"*** (Surah al-Haqqah, chapter 69, verse 19-20). Imam 'Ali, in Dua' e Kumayl, says, *"My God, forgive in this night and in this hour, my every offense I have committed, every sin I have performed, every ugly thing I have hidden, and every foolishness I have done, which You have appointed the Noble Writers to record"*. Let us therefore not be amongst those who would be given the

record in their left hands and would say regretfully, ***“I wish my book had never been given to me” (Surah Al-Haqqah, chapter 69, verse 25).***

3. Allah loves us so much.

In the third story, Yusuf did not steal Hussein’s money because he knew that Hussein actually cared for him. In the same way, we should realize that Allah cares for us a lot as well. Once, the Holy Prophet (s) was walking with his companions when they saw a mother bird



gently feeding its young ones. The bird had taken great efforts to collect worms and was placing them in the beaks of her babies with great affections and care. The companions remarked on how much a mother’s love was for her young ones. At that time, the Prophet said, “Shall I tell you of a love which is seventy times greater than that of a mother? It is the love of Allah for His creatures!” Even though humans sin and disobey Allah, He still loves them and gives them many chances to turn to the right path. If we understood that He loves us so much, and loved Him in return, we would not even think of sinning.”

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

15.1 Worksheet: Sins and their Effects - Part II

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

- | | | |
|--|---|---|
| 1. We shouldn't sin because our teachers are always watching us. | T | F |
| 2. We shouldn't sin because Allah loves us so much. | T | F |
| 3. Allah is watchful over all things. | T | F |
| 4. The people who get their book of deeds in their left hand on the Day of Judgment would tell others to read the book. | T | F |
| 5. If everyone is committing a small sin (such as being disrespectful to a speaker in the Masjid by chatting while he is talking) then it is all right to do the same. | T | F |
| 6. We should always be willing to do things that please our friends. | T | F |

Multiple Choice: Circle the correct letter.

1. What will happen on the Day of Judgment to the people who get their book of deeds in their right hand?
 - a) They will wish they got it in their left hands.
 - b) They will wish they never got it.
 - c) They will be happy and will tell others to read their book.

2. After the companions of the Prophet (s) saw the great love the mother bird had for her baby birds, what did the Holy Prophet (s) say to them?
 - a) He told them that Allah loves us seventy times more.
 - b) He told them to reward the mother bird.
 - c) He told them that the mother bird loves her baby birds seventy times more than they love their children.

Short Answer Questions: Answer the following questions.

1. Name three reasons why we shouldn't sin.

2. Jawad's friends are known as the 'cool' guys in school. They are good in studies and sports. However they are very rude and use many swear words when conversing with their friends. Jawad uses the same language when he is around them and sometimes around his Muslim friends too, but he is very careful not to do so around his adults. Is he doing the right thing? What could he do to keep his friends, without compromising his values.

Chapter 16: Sins and their Effects - Part III

16.1 Effects of Sins:

Sins are harmful not only because they mean we are disobeying Allah's rules, but also because they affect us in many ways. We do not realize that sins have many after-effects that continue to harm us long after the sin itself has been committed. Some of the effects of sins are:

1. **Erasing of good deeds.** When a person does many good deeds but also commits many sins, the good deeds are wiped out because of the sins. If we want our good deeds to be accepted, we must stay away from sins. According to the Holy Prophet (s), when a person does a good deed, he gets a reward for it. Sometimes the reward is there in Janna waiting for him. But when he commits a sin, it is as if he sends a fire to destroy all his rewards in Heaven. Many of our good deeds may be erased without our realizing it, just because we did not stay away from sins.
2. **Hardening of the heart.** When a person always commits sins and does not ask for forgiveness, his heart slowly hardens and he may reach a stage where he does not feel any shame at disobeying Allah. The sixth Imam says, "Everyone is born with a pure heart. When he commits a sin, a black spot is formed on his heart. If he seeks forgiveness, the spot is erased. But if he does not seek forgiveness, and continues to sin, the black spot becomes bigger and bigger, finally covering the whole heart".
3. **Displeasure of Allah.** A sin is very serious. It is disobedience, not to the parent or the principal, but to the Creator Himself. If we continue to disobey Him, we will have great shame when we return to Him when we die. We will not benefit in any way if we return to Him when He is displeased with us.

16.2 Some Common Sins:

Let us turn now to some of the many sins that we commit everyday. Some of them are:

1. **Lying.** Lying is a major sin. But it is only cowards — those who have no faith — who will try to cheat others by lying. Courageous people will never lie. Imam ‘Ali (a) says, *“Speak the truth, because Allah is with the Truthful. Keep away from falsehood because it destroys the faith. A truthful person is on the path of success and salvation while a liar is on the brink of disgrace and disaster.”*
2. **Backbiting.** To talk about others behind their backs has become very common in society. Most people cannot prevent themselves from backbiting when they sit with others. But backbiting too is a major sin and Allah forbids it because it ruins good relationships among our brothers and sisters. Allah says in the Qur’an, ***“Do not spy nor let some of you backbite others. Does one of you like to eat the dead flesh of your brother?”*** (Surah Al-Hujurat, chapter 49, verse 12).
3. **Disobedience to Parents.** Parents do a lot for their children. They bring them up from the time the child is born, and look after the child until he or she becomes strong and independent. All this is done with great love and affection. Most parents wish only good for their children. So when parents treat their children with such care, it is not right for children to be disobedient to their parents. Allah says in the Qur’an, ***“Your Lord has ordered that you should worship only Him, and be good to your parents. If either or both of them reach old age with you, do not say “ah” to them, nor speak badly to them. Speak to them in a nice manner”*** (Chapter Bani Isra’il, chapter 17, verse 23).

We know the bad effects that sins have on us. Now we need to always remember them. We should never forget that Allah is always watching us, that He cares for us and wants the best for us. If we keep thinking about Allah throughout the day, surely we will commit less and less sins. So from now on, let us try to keep away from sins, especially the three sins we learnt today.

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

16.3 Worksheet: Sins and their Effects - Part III

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

- | | | |
|---|---|---|
| 1. Sins have many bad effects that continue to harm us even after the sin has been committed. | T | F |
| 2. One of the effects of sinning is that our heart is hardened. | T | F |
| 3. Lying is a minor sin. | T | F |

Multiple Choice: Circle the correct letter.

1. What does erasing of good deeds mean?
 - a) It means that a black spot is formed in our heart.
 - b) It means that our good deeds will be wiped out because of our sins.
 - c) It means that our bad deeds will increase.

2. What does Allah compare backbiting with?
 - a) He compares it to a very bad sin.
 - b) He compares it to disobeying our parents.
 - c) He compares it to eating the dead flesh of our brother.

Chapter 17: Taqwa (Self-restraint and Piety)

Abstinence, self-restraint and piety (Taqwa) are among those most important virtues about which we see many verses and narrations.

17.1 Definition of Taqwa

Taqwa is that pure state of the human heart that controls man's deeds and connects man with Allah

Taqwa means to protect the heart from whatever drags us toward a sin. It means to save ourselves from what our religion has called sin or deviation or unclean and to never indulge in it.

This safeguarding or protection is possible in two ways:

1. By keeping oneself at a safe distance from the environment of sin (just like the effort to stay healthy and hence away from the atmosphere of illness and germs)
2. By installing in our heart such power whereby we get spiritual and moral protection. So if we happen to be in an environment that supplies means for sinning and disobedience this power protects our soul from that 'disease', as if we have vaccinated ourselves.

Here we discuss that second kind of Piety, which is also understood from various verses of the Holy Qur'an:

17.2 Verses:

- 1. And make provision, for surely the provision is the guarding of oneself, and be careful of your duty to Me, O men of understanding.***
- 2. Yea, whoever fulfils his promise and guards against evil -then surely Allah loves those who guard against evil.***
- 3. O you who believe! be careful of your duty to Allah with the care which is due to Him, and do not die unless you are Muslims.***

Some of the great commentators, while explaining this Ayah have said: that the demand of Taqwa is the highest and loftiest grade of piety that includes refraining from all kinds of sin and disobedience and deviation from truth. Taqwa is therefore like a shield which requires polishing. When we do that which Allah wants and refrain from that which he dislikes, it strengthens our Taqwa

17.3 Narrations

Imam Sadiq (a) says: *Piety is that you obey Allah constantly and never disobey and never indulge in a sin, always remember Him and never forget Him and be thankful to Him for His bounties and never remain ungrateful to Him.*

Amirul Mu'mineen (a) has said: *Piety is the top of morals.*

It is mentioned in the will of the Holy Prophet (s) for Ali (a): *O Ali! The one who does not have three things has nothing: 1- Piety that prevents him from sinning, 2-Good behavior that results in nice relations with people and 3- Tolerance that removes the ignorance or the ignorant.*

We learn from the above and similar other narrations that Taqwa and abstinence are not just refraining from sin and disobedience but they are far beyond. They are the quality of the soul that prevents a person from doing wrong even when he has the chance to do so.

It is recorded that Imam Sadiq (a) has said: *Make taqwa your habit and protect your religion with abstinence.*

Similarly he has also said: *It is essential that you, without speaking, invite others to Islam through fear of God, and abstinence and endeavor and truthfulness in talk and trustworthiness and good behavior with neighbors and with everybody; that is, your attitude, O Shias, must be such that your opponents may incline toward your creed and be adoration for us and do not make us feel ashamed...*

Amirul Mu'mineen (a) says: *O servants of God! Fear of Allah takes the pious away from doing the prohibited and makes their hearts a place of precaution in such a way that they remain awake in nights talking with their Lord Creator and they fast during hot days.*

Amirul Mu'mineen (a) has also said: *Thanks for every bounty, is a refrain from what Allah has prohibited.* This means that if you stop yourself from what Allah has prohibited then that is a way to thank Allah for all He has given you.

17.4 Consequences of Taqwa

A. Clear-sightedness as a result of piety

O you who believe! If you are careful of your duty to Allah, He will grant you a distinction

A light that will make it possible for you to distinguish truth from untruth

...and whoever is careful of his duty to Allah, He will make for him an outlet, And give him sustenance from whence he thinks not...

...and whoever is careful of his duty to Allah, He will make easy for him his affair.

...and he careful of your duty to Allah, Allah teaches you...

When we try to attain success there are times when we get confused. It becomes easy for man to get rid of the confusion if he recognizes what is truth and what is falsehood, good and bad, friend and foe, useful and harmful, and of fortune and misfortune. Curtains for lust, greed, passion, selfishness and excessive love of any person, position, and status hinder our intelligence and that is what really confuses us. We understand from the Holy Qur'an that only the light of Taqwa can remove this darkness, so that we can easily recognize the real situation and see everything very clearly.

B. Perfection and wisdom as a result of piety

When man, in the light of Taqwa, gets more near to Allah by avoiding sin, he acquires a big booty of awareness and wisdom; he gets closer to perfection, and to the source of knowledge and wisdom. In the course of human history, we find men and women who were pious. In them we see such an extraordinary knowledge and wisdom that it is impossible to acquire through common avenues of education. They were able to recognize a number of calamities that were rooted in the folds of chaotic social conditions. They saw the heinous faces of enemies through thousands of deceptive veils. As a proof of this we give here some narrations:

1. A believer sees with the light of God!
2. Beware of the intelligence of a Faithful.
3. Be cautious of the guess and imagination of the faithful because the Lord Almighty makes their tongues tell only the Truth

17.5 Worksheet: Taqwa (Self-restraint and Piety)

Fill in the blanks

1. Taqwa means to _____ the heart from whatever drags us toward a sin.
2. One way to practice taqwa is by keeping oneself at a safe _____ from the environment of sin.
3. The other way is by installing in our heart such a _____ that prevents us from _____ sins even in an atmosphere of sin.
4. _____ as a result of piety refers to the ability to recognize the truth.
5. Perfection and wisdom as a result of piety refers to the intelligence gained because of being closer to _____.

Food For Thought:

Write down things you think might attract a sixth grader that is considered wrong in Islam? Developing piety to not want to do these things may be a long process for some of us, but what can you at least try to do?

Chapter 18: Repentance

The first step on the path of affinity to God is repentance (istighfar or tawbah). Repentance is a characteristic of the human being that sets it apart from animals. The human being possesses certain high aptitudes and distinctive qualities not found in animals. One of these is the ability to repent or ask Allah's forgiveness. It does not mean only uttering the phrase, "I seek forgiveness from God, the Most High and I repent to Him."

Repentance is far from just verbal. It is a psychological and spiritual state, a revolution of the mind. It is an internal revolution of the human being against the self. The rise of one group of human beings against another group is natural and quite common. But the rise of a person against the self is not so simple and obvious. Why does it happen? The reason is that, in spite of having one body, a human being is intellectually and spiritually a complex being. The human being is a mixture of animal ferocity and emotions, on the one hand, and of angelic qualities on the other. Sometimes the animal takes over as a ferocious beast, giving no choice to the angel within to act.

A sinful person is one who is dominated by the inner beast or devil, which overcomes the angel and its noble qualities. Repentance is the arising of the noble qualities, putting an end to the domination of our mean and wicked side and destroying all its force.

People often think that they are too young to start repenting for they see old people engaged in worship and penitence. But the truth is that the time for repentance is youth. A young branch can be straightened, but when it grows thicker it does not lend itself to a change of shape.

One advice of Imam Ali (a) is, *"Be not one of those who feel repentance to be necessary and yet they postpone it."*

Someone came to Ali (a) claiming strongly his intention to repent. The Imam realized that he was not serious and asked him, *"Do you know what repentance is? It is an act worthy of exalted being; it is a holy state of mind that makes you feel that God has bestowed His grace on you and that you are surrounded by angels. You lose your egoism and feel you are purified."*

In repentance there is no need to go to a clergyman or to another human being. Repent to your God as it is said in the Qur'an,

Say, " Oh my people who have been prodigal against yourselves, do not despair of God's Mercy," surely God forgives sins altogether."

(Qur'an 39:53)

The following sentence has been quoted in a sacred tradition,

The groan (of repentance) of sinners is dearer to Me than the glorified glorifications (of Me) so you should sigh and groan in these precious nights. Be your own judge and censor, confess all your sins and be sure that God will forgive you and purify your soul. Then you taste the sweetness of worship and sin and the pleasure obtained from them will seem to you so trifling that you will never feel inclined to commit them any more nor to lie or slander or accuse others.

Here are some interesting points mentioned by Imam Ali (a) on repentance;

The first part of repentance is regretting what has passed. It means looking at the dark deed and being so sorry and ashamed of it that it makes your heart burn.

The second part is a decisive resolution not to repeat the foul deed again. Repentance does not depend on the enormity of sin. Every kind of sin, whether big or small, lends itself to repentance provided the Penitent is serious in his or her intention.

One of the conditions for the acceptance of repentance is to return what belongs to others, whether it is something that is seized or a right that has been trampled on. It must either be returned itself or, at least, the rightful owner must be given satisfaction. God will not forget him and the same applies to a person who has been backbitten. He must be given satisfaction. He must accept the apology.

. The Qur'an in speaking of repentance mentions the following points:

God loves those who repent and He loves those who cleanse themselves.
[2:222]

And he who repents, after his evil doing and makes amends, God is Allcompassionate. [5:39]

This means that you must cleanse yourself not only physically but also spiritually. The Prophet was a fine example of both kinds of cleanliness.

The greatest joy of chaste people has always been to admit to God their shortcomings, their faults, their needs and their poverty, saying that they show nothing but negligence, while God grants nothing but favor and grace. The following prayer is quoted from Imam Hussein (a)

"My Master, when I glance at my sins I am overcome by fear but when I glance at Your Grace I am filled with hope."

At the mention of Imam Hussein, let us look at a real penitent of Kerbala whose repentance was accepted: Hurr ibn Yazid Riahi. He was a brave warrior of Kufa. When Ibn Ziyad sent a thousand men for the first time against Imam Hussein (a), Hurr was the man chosen as their leader. He was therefore a person who had oppressed and mistreated the Prophet's household. It is said that the night before Ashura, Hurr was seen to be trembling like a leaf. The same narrator was surprised and, approaching him, asked him the reason for his tremors and whether he was afraid. Hurr told him,

"No. I have no fear of fighting but I see myself at a cross roads between heaven and hell and I am wondering which route to take."

His inner noble qualities had started to surface. At last he chose the right route. Slowly, he turned his horse away in such a way that no one knew what he intended to do. When he reached a certain point, he spurred his horse on until he reached the Imam's tent with his shield turned backward as a sign of coming in peace.

On seeing the Imam he asked, "Is my repentance acceptable?" The Imam (a) said, "Yes." Our Imam's chivalry was such that he did not put one word of blame upon him for his past conduct. Hurr begged Imam Hussein (a) to let him go and fight. The Imam said, "You are our guest. Get down off your horse and stay with us awhile." But he felt shy, whispering to himself with shame for his past, for having sinned against the family of the Prophet. That is why he again requested that Imam Hussein let him go and fight the attacking foes lest one of the children look at him and cause him to die of shame. Thus, his repentance was so sincere that this penitent became the first martyr of Kerbala.

(Adapted from *Repentance* by Ayahullah Murtaza Mutahhari, al-islam.org)

18.1 Worksheet: Repentance

Choose the best answer:

1. Repentance or istighfar and tawbah refers to
 - a. The ability to say sorry
 - b. The ability to see your faults and sincerely ask Allah for forgiveness
 - c. The ability to help other people who want to say sorry
 - d. Trying to say sorry in every language you know

2. The conditions for include:
 - a. Realizing you did something wrong
 - b. Asking for forgiveness as soon as you realize your mistake
 - c. Intending to never repeat the mistake again
 - d. All of the above

3. To do istighfar and taw bah one has to be:
 - a. At least of middle school age
 - b. Very old because then you can repent for many things altogether
 - c. Whenever you realize you have done something wrong
 - d. At least twenty one years old

4. What does it mean when the Qur'an speaks of Allah as loving those who "cleanse themselves"?

5. What are the qualities of Allah you should remember when repenting? Think of your own deeds and how many you need to repent for. Write down a sin that you feel people often commit and how it can be repented.

Chapter 19: Halaal and Haraam Food and Drinks

Allah says in the Holy Qur'an:

“O People, eat from the land what is permitted and good and do not follow in the footsteps of Shaytan, for he is an open enemy to you.” (Al Baqarah, 2: 168)

Since food and drink are essential for the survival of humanity, Allah has given clear guidelines on what can and cannot be consumed. In addition we have also been instructed in manners and behavior of eating so that it becomes a way by which a Muslim remembers the bounties of Allah and by observing the rules of Shar'iah; he also shows his commitment to his religion. Furthermore, Allah has made the habit of eating an important factor in establishing social unity. He has encouraged the sharing of food with each other and stressed the merits of giving food to the poor and needy. This becomes obligatory when certain sins are committed, for which the kaffara or penalty is to feed poor Muslims. Thus we can see that this subject covers a wide and important area of Islamic Shar'iah.

Foods can be primarily divided into two sections:

I. Plants, fruits, vegetables and grains:

All these can be eaten as long as they are not harmful to human beings. This means that they must not contain **poisonous** or **narcotic substances**. Such as drugs.

II. Living Creatures:

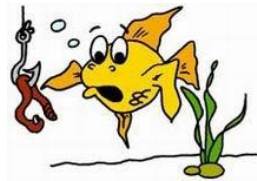
These can be divided into three groups:

- a) Those that live in the sea.
- b) Those that live on the land.
- c) Birds.

a) Sea Creatures

In order for the fish to be Halaal:

- ☐ It must be removed alive from the water
- ☐ It does not matter who has done the fishing or
- ☐ What method has been used to catch the fish



Halaal	We are allowed to eat any fish as long as it has scales
Haraam	All other sea creatures such as whales, sharks, turtles, lobsters and crabs
Exception	Prawns and shrimps, which can be eaten

b) Land Creatures

This term covers all animals that live on the face of the earth. Allah has permitted the eating of some and forbidden others. The first five verses of Suratul Maida (Surah no. 5) give a summary of the commands regarding what is permitted to eat.

Halaal

- ☐ **Domestic animals**

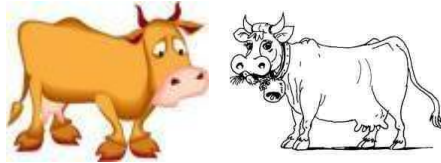
Camels, cows, goats and sheep:

They all possess **a hoof or cloven hoof.**

- ☐ **Wild animals** (not kept in enclosures)

Mountain sheep, wild cows and asses, gazelles and deer are permitted.

- ☐ Locusts are permissible



Makruh (undesirable)

- ☐ Horse, donkey or mule.

Haraam

- ☐ Animals that possess **Canine teeth (pointed) or fangs.**

Examples of such animals that are sometimes eaten by man are dogs, rabbits, elephants and monkeys.

- ☐ There are specific verses in the Holy Qur'an forbidding the eating of a pig.

- ☐ It is not permitted to eat reptiles such as snakes and tortoises.
Insects such as fleas and lice are also forbidden.

c) Birds	
Halaal	<ul style="list-style-type: none"> <input type="checkbox"/> The body is covered with feathers. <input type="checkbox"/> Those whose flapping of wings while flying, is more than gliding. If a particular bird's flight is not known, then before eating one must check for the presence of one of the following: <ul style="list-style-type: none"> <input type="checkbox"/> A crop (a bag-like swelling of a bird's food passage. In the crop, food is prepared for digestion) <input type="checkbox"/> A gizzard (a second stomach, where the food from the first stomach is ground up) <input type="checkbox"/> A spur - (a fork-like extension on the bird's foot which performs the function of a talon). <p>Thus chickens, turkeys, pigeons and all small birds are permissible to eat. Even ostriches and peacocks are allowed.</p> <div data-bbox="620 1289 1235 1696" data-label="Image"> </div>
Haraam	<ul style="list-style-type: none"> <input type="checkbox"/> Birds of prey (possessing talons - claws). <input type="checkbox"/> Every bird which, when in flight glides more than flaps its wings

and has talons cannot be eaten.

Birds of prey like eagles, hawks and vultures are Haraam to eat. Crows, rooks and ravens should not be eaten either.







Other animals which fly but are not classified as birds such as bats, bees and other flying insects are also Haraam.

Note that in cases where one is in danger of dying through starvation, anything, including forbidden things, can be consumed to save life. However, this must be done as a last resort and only the absolute minimum must be eaten.

Slaughtering according to Shari'ah.

All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been **correctly slaughtered**. The laws for hunting differ slightly and can be obtained from books of Islamic Laws of various jurists.

The correct method of slaughtering involves the **simultaneous** cutting of the gullet, windpipe, carotid artery and jugular vein of the animal with a sharp knife. The conditions for the slaughtering are as below:

<p>1.</p> 	<p>The one who carries out the slaughtering must be a Muslim.</p>
<p>2.</p> 	<p>If possible, the instrument used to slaughter should be made of iron.</p>
<p>3. Qiblah</p> 	<p>The creature to be slaughtered must be made to face the Holy Ka'ba.</p>
<p>4. Bismillah o Allahu Akbar</p> <p><u>In the name of Allah and Allah is Great</u></p>	<p>The person performing the slaughter must mention the name of Allah as he slaughters the animal.</p>
<p>5.</p> 	<p>There must be a normal emission of blood from the animal after the slaughter.</p>
<p>6. The animal must show some sign of movement after being slaughtered, especially if there was some doubt whether the animal was alive before being slaughtered.</p>	

19.1 Worksheet: Halaal and Haraam Foods and Drinks

Choose the correct answer

1. Foods can be primarily divided into the following two sections:
 - a. Plants and vegetables
 - b. Fruits and vegetables
 - c. Plants/grains and living creatures
 - d. Desserts and Meat

2. In order for the fish to be Halaal, it must be
 - a. Removed alive from the water
 - b. It does not matter who has done the fishing
 - c. It does not matter what method was used to catch the fish
 - d. All of the above

3. Domestic animals, wild animals (not kept in enclosures) and locusts are _____ while animals with canines are _____.
 - a. Halaal, Haraam
 - b. Haraam, Makruh
 - c. Makruh, Haraam
 - d. Haraam, Halaal

4. The following animals are haraam to eat:
 - a. Donkey or Horse
 - b. Reptiles
 - c. Pig

d. All of the above.

5. Birds that may be halaal to eat are:

- a. Those whose flapping of wings while flying, is more than gliding.
- b. Birds of prey that have claws, such as eagles.
- c. Animals that fly but are not classified as birds.
- d. All of the above

6. If a particular bird's flight is not known but it has a crop (a bag-like swelling of its food passage) then one can consider it halaal.

- a. True
- b. False
- c. Only if it also has a spur
- d. None of the above

7. A bird can be considered halaal if it has either a fork-like extension on the bird's foot which performs the function of a talon, a crop, **or** a

- a. Gizzard (second stomach)
- b. Claw
- c. Beak
- d. A large tail

8. When in danger of dying through starvation, anything, including forbidden things, can be consumed to save life.

- a. If you make sure you eat only the minimum required amount
- b. If you make sure to read the kalima over the forbidden food
- c. If you make sure you are eating this only as a last resort

- d. Both a and c
- e. Both b and c

9. All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been:

- a. Washed and cleaned
- b. Raised on farms
- c. Tested for chemical contamination
- d. Correctly slaughtered

10. The person performing the slaughter must

- a. Mention the name of Allah as he slaughters the animal
- b. Be a Muslim
- c. Make the animal face the qiblah
- d. All of the above

Chapter 20: Halaal and Haraam Food and Drinks (Part II)

20.1 Islam's position on alcohol

Allah says in the Holy Qur'an:

“They ask you about wine and gambling. Say: in both these there is great sin and also (some) profit for men; but their sin is greater than their profit ...”

(Al Baqarah, 2: 219)

“The Shaytan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer.”

(Al Maida, 5: 90)

Imam Ali ar-Ridha (A) says:

“Allah has prohibited liquor on account of the evils resulting from it and because it renders reason and intellect of no effect and destroys ‘Haya’ - modesty and sense of shame.”

The following sayings are by Imam Ja'far as- Sadiq (A) and also repeated by other Imams (A):

“Do not associate with drunkards because as and when calamity befalls upon them, it will also engulf their associations (friends)”

In modern society alcohol is the most dangerous legal drug. Under its influence, man is not only danger to himself, but to those around him also.

While it is accepted universally that excess alcohol is harmful, it is thought that in moderate amounts it can be beneficial. Islam totally forbids the consumption of alcohol in any amount. It also forbids Muslims from any involvement in its production, distribution or sale.

The greatest gift of Allah to humans is their ability to reason. This distinguishes us from all other creatures. Without our ability to reason, we become no different from the animals. It is because alcohol destroys this faculty of reason that it is Haraam.

“One who sits at a dining place at which others drink liquor is cursed (by Allah)”

20.2 Guidelines to eating at restaurants

When eating out it is important to establish

- ☐ Who owns the restaurant? If it is owned by a Muslim who apparently is mindful of the religion then no further investigation is necessary and all food served is Halaal.
- ☐ If a Muslim who appears to be unmindful of the religious laws owns it, for instance he serves or allows alcohol on the premises, then he must be questioned about the source of his meat, the handlers of the food and its contents. You can eat there only if you are certain that it is Halaal.
- ☐ According to Agha Seestani, Christians and Jews can be considered to be Tahir, so his Muqalideen can eat food prepared by them.
- ☐ If a restaurant is owned by a non-Muslim or ownership is unknown, then the meat cannot be eaten, unless one becomes convinced that it is Halaal and has been cooked by a Muslim, Christian or Jew.
- ☐ As regards vegetable products, the method of preparation has to be checked. For instance, when buying French fries, one has to ask the owner whether the oil used for frying is vegetable oil and whether meat products are fried in the same oil.

- Products that are advertised as suitable for vegetarians or fish based products like cod burgers are Halaal, unless one is sure that the contents include animal products or that they have been handled by people other than Ahle Kitaab i.e. Muslims, Christians and Jews. Also when it comes to buying food always ----- on the packet to make sure there is no haram meat product found in the

20.3 Eating Manners (acts that are encouraged when taking a meal):

1. Washing of the hands before eating.
2. Washing hands and drying with a dry towel after eating.
3. To recite the name of Allah (Bismillah) before eating.
4. The host should begin eating first and end last.
5. To eat with the right hand.
6. To take small bits of food and chew thoroughly.
7. To collect and eat the bits of food scattered on the tablecloth.
8. To take salt before and after the meal.

Acts that are discouraged when taking a meal:

1. To eat when not hungry.
2. To over-eat.
3. To gaze at others while eating.
4. To eat food while it is very hot.
5. To blow on food or drink to cool it.
6. To throw a fruit before one has fully eaten it.
7. To scrape off meat from a bone in such a manner that nothing remains on it.
8. To peel those fruits which are normally eaten with their skin.

20.4 Worksheet: Halaal and Haraam Food and Drinks (Part II)

Answer the following questions:

1. According to Suratul Maida what good acts does alcohol prevent a person from doing?

2. According to Imam Ridha what does alcohol destroy in a person?

3. What is the greatest gift of Allah to humans that is affected by the use of alcohol?

4. Masood and his friend go to a restaurant that advertises halaal food. When he sits down to enjoy the delicious looking steak and fries he notices the cook taking his break. His friend recognizes the cook as an acquaintance from India who is Hindu. Is the food that Masood ordered halaal?

5. Zahra eats at a restaurant that serves halaal food. However the owner is Christian. Should she ask the owner if the meat is halaal?

6. Suppose in the above situation Zahra does ask and the owner who is known to be a very honest man says that it is halaal. Is it all right for her to eat the meat?

Put an E next to the act that is encouraged and a D next to the act that is discouraged by Islam:

7. To collect and eat the bits of food scattered on the tablecloth. _____

8. To eat when not hungry. _____

9. To throw a fruit before one has fully eaten it. _____

10. To peel those fruits which are normally eaten with their skin. _____

Chapter 21: How the Stranger Became Prevalent

(Author unknown)

A few months before I was born, my dad met a stranger who was new to our small Tennessee town. From the beginning, Dad was fascinated with this enchanting newcomer, and soon invited him to live with our family. The stranger was quickly accepted and was around to welcome me into the world a few months later. As I grew up I never questioned his place in our family. Mom taught me to love the Word of God. Dad taught me to obey it. But the stranger was our storyteller. He could weave the most fascinating tales. Adventures, mysteries and comedies were daily conversations. He could hold our whole family spellbound for hours each evening. He was like a friend to the whole family. He took Dad, Bill and me to our first major league baseball game. He was always encouraging us to see the movies and he even made arrangements to introduce us to several movie stars. The stranger was an incessant talker. Dad didn't seem to mind, but sometimes Mom would quietly get up - while the rest of us were enthralled with one of his stories of faraway places - and go to her room read her Bible and pray. I wonder now if she ever prayed that the stranger would leave. You see, my dad ruled our household with certain moral convictions. But this stranger never felt an obligation to honour them. Profanity, for example, was not allowed in our house - not from us, from our friends, or adults. Our longtime visitor, however, used occasional four-letter words that burned my ears and made Dad squirm. To my knowledge the stranger was never confronted. My dad was a teetotaler who didn't permit alcohol in his home - not even for cooking. But the stranger felt he needed exposure and enlightened us to other ways of life. He offered us beer and other alcoholic beverages often. He made cigarettes look tasty, cigars manly, and pipes distinguished. His comments were sometimes blatant, sometimes suggestive, and generally embarrassing. I know now that my early concepts of the man/woman relationship were influenced by the stranger. As I look back, I believe it was the grace of God that the stranger did not influence us more. Time after time he opposed the values of my parents. Yet he was seldom rebuked and never asked to leave. More than thirty years have passed since the stranger moved in with the young family on Morningside Drive. But if I were to walk into my parents' den today, you would still see him sitting over in a corner, waiting for someone to listen to him talk and watch him draw his pictures. His name? We always called him TV.

If a child watches TV for three hours a day by the age of thirteen that child will have seen 8,000 murders and over 100,000 other acts of violence (American Psychological Association). Do you think that people can watch violence on TV without being affected by it? It seems unlikely, doesn't it? Leading authorities worldwide have confirmed that there is a link between viewing violence on TV and violent behavior. One extreme example was reported in the *Daily Telegraph* on 18th May 1995. *Stop or my mum will shoot*, an action video, was watched by a six-year-old girl who then accidentally shot her grandfather dead with his revolver as she copied a scene from the film. Many opinion polls show that there is massive public concern about the damage being inflicted by TV violence. A Times-Mirror poll in 1993 showed that 80% of Americans believe that television now exerts a negative impact on society. A poll for BBC2 the following year showed that two thirds of the public believed that violence on television is directly linked to anti-social behavior among children. In the same year a poll by the TV Times reported that 59% of parents believed TV violence encouraged criminal behavior. Dr William Belson studied 1565 boys in London and concluded that the link between watching TV and real life violence was as valid as connecting smoking with lung cancer. In fact there are more than one thousand studies linking violence in the media to actual behavior. And that is just the TV. I am sure we could say the same about the Internet and magazines and newspapers.

By Fr Tommy Lane, Ireland

Islam discourages us from committing Asraaf of anything and one of the most valuable assets we have in life is time. If we waste our time by watching too much TV we are actually doing Asraaf. We are additionally learning bad language, behavior, and concepts. So to preserve our Islamic values and prevent evil we need to limit the amount of television we watch *and* control what we are watching. We cannot control what is broadcast but we can control what we watch. In doing so we would also be practicing Jihad un Nafs -the greater Jihad.

21.1 Worksheet: How the Stranger Became Prevalent

Choose the correct answer:

1. Television generally opposes the values of
 - a. One's parents
 - b. One's religion
 - c. One's friends
 - d. Both a) and b)
 - e. Both b) and c)
2. If a child watches TV for three hours a day by the age of thirteen that child will have seen:
 - a. 8,000 murders and 100,000 other acts of violence
 - b. 250 drunk driving accidents and 350 other acts of violence
 - c. 155 burglaries and 69 kidnappings
 - d. None of the above
3. There are more than one thousand studies linking violence in the media to
 - a. Actual behavior
 - b. Actual learning of self defense
 - c. Learning assertive behavior
 - d. None of the above
4. ____% of Americans believe that TV now exerts a negative impact on society.
 - a. 50
 - b. 25
 - c. 40
 - d. 80
5. Write down three negatives of watching TV while having dinner.

Class 6 History

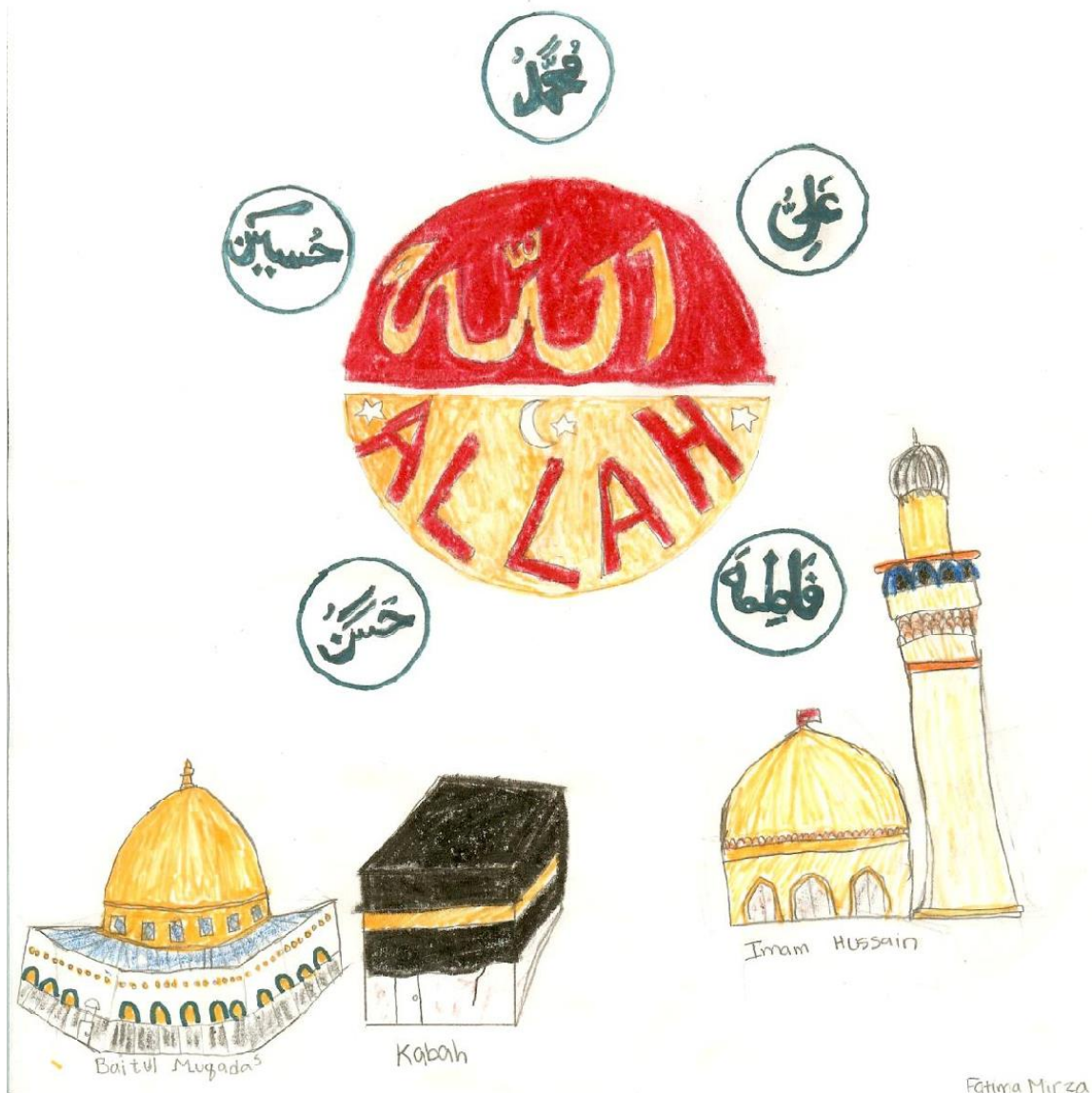


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SECTION I: Islamic History

Chapter 1: Important Events in Prophet Muhammad's (s) Life Before Hijrah

<u>YEAR</u>	<u>AGE</u>	<u>EVENT</u>
569 a.d.		Father Abdullah dies before birth of Prophet
570 a.d.		Birth
576 a.d.	6 yrs	Mother Amina dies
578 a.d.	8 yrs	Grandfather Abdul Muttalib dies
595 a.d.	25 yrs	Marriage to Lady Khadijah (a)
610 a.d.	40 yrs	Be' that -1 st Revelation
615 a.d.	45 yrs	Birth of Al-Fatimah (s)
622 a.d.	52 yrs	Mi'raj
622 a.d.	52 yrs	Pledges of Aqabah; Hijrah to Medina (Islamic Calendar begins)



1 AH

2 AH



1.1 The Pledges of 'Aqabah

During the Hajj season, tribes from all over Arabia came to Mecca to perform their pilgrimage. Although their worship was not anything like the Hajj that Islam has taught us, they regarded the Holy Ka'ba as an important building. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Medina, which was called Yathrib in those days, also used to come to Mecca every year. The two main tribes in Medina were the Aws and the Khazraj. They were great enemies of each other and many battles had been fought between them.

In the eleventh year after the beginning of the Holy Prophet's (S) mission, he met 6 people from the tribe of Khazraj in Mecca during the Hajj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Medina, that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Tawrat, which had been revealed to Prophet Musa (A). The people of Khazraj believed that this was the very same Prophet and so they became Muslims. On their return to Medina they made efforts to teach people about Islam and soon many people wanted to know more about this new religion.

In the following year, 12 people came to Mecca to meet the Holy Prophet (S). The meeting took place at 'Aqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge not to associate anyone with Allah, not to steal and not to bury their daughters alive. They promised not to slander one another and to perform good deeds."

The Holy Prophet (S) promised them that if they acted according to the pledge Allah would reward them with Paradise. This agreement is called the "First Pledge of 'Aqabah". The 12 people returned to Medina, their hearts filled with faith. They wrote back to the Holy Prophet (S) asking him to send someone to Medina who could teach them more about Islam.

The Holy Prophet (S) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

The missionaries did their work so well that there was a great change in thinking in Medina. People eagerly waited for the Hajj season so that they could meet the Holy Prophet (S) and personally declare their readiness to help Islam.

The next year a Hajj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Medina for Mecca. It included 73 Muslims, two of whom were women. The rest of the people were those

who wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet (S) on the 13th of Dhulhijjah at 'Aqabah.

During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy Qur'an. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of allegiance (Bay'at) at the hands of the Holy Prophet (S). This event is known as "the Second Pledge of 'Aqabah."

The Holy Prophet (S) then promised the people that he would soon come to Medina himself. Once the ceremony was over, the people left for their homes.

A point to note is the fact that so many people of Medina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few Meccans had become Muslims. There can be two reasons for this:

1. The people of Medina had heard about an Arabian Prophet from the neighboring Jewish tribes. The Jews claimed that when that Prophet would appear he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet (S) when he claimed to have been appointed by Allah.
2. The people of Aws and Khazraj were tired of the endless quarrels between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority that would bring peace to their region.

The time was now ripe for the Holy Prophet (S) to leave his home in Mecca. Life in that city was becoming more and more difficult for the Muslims, who faced endless persecution at the hands of the Quraish.

1.2 Worksheet: The pledges of Aqabah

Use the words in the box to fill in the blanks: _

KHAZRAJ	HAJJ	ARABIA	JEWS
AWS	MUSA	ISLAM	YATHRIB
KHAZRAJ	TAWRAT	AQABAH	MISSIONARIES

1. During the _____ season, tribes from all over Arabia came to Mecca to perform their pilgrimage.
2. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of _____ to them.
3. The people of Medina (the city was called _____ in those days), also used to come to Mecca every year.
4. The two main tribes in Medina were the _____ and the _____. They were great enemies of each other. They looked forward to the arrival of an authority that would bring peace to their region.
5. They had heard from the _____ of Medina, that one day there would be a Prophet who would come from _____. The Jews knew this because it was written in their Holy Book, the _____, which had been revealed to Prophet _____ (A).
6. 12 people from the tribe of _____ came to Mecca to meet the Holy Prophet (S). The meeting took place at _____ and resulted in the first Islamic agreement called the "First Pledge of 'Aqabah".
7. The Holy Prophet (S) sent two _____ to Medina who could teach them more about Islam.
8. The next year a Hajj caravan consisting of 500 people met the Holy Prophet (S) on the 13th of Dhulhijjah at 'Aqabah. During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy _____. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of _____ (Bay 'at).
9. The Holy Prophet (S) then promised the people that he would soon come to _____ himself.
10. So many people of Medina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few _____ had become Muslims.

Chapter 2: The Hijrah to Medina - Part 1

When the Quraish realized that the Muslims now had the support of the people of Medina, they were very disturbed. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them.

The companions of the Holy Prophet (S) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. He asked them to give him a little time to make a decision. After a few days, he advised all the Muslims to migrate to Medina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Mecca one by one, giving excuses for their departure. Because they were afraid of the reaction of the Quraish, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.

The Quraish suddenly realized that the Muslims were all leaving Mecca. They managed to detain a few, but by that time the majority had already escaped and was on their way to Medina. In Mecca there only remained the Holy Prophet (S) and his family, Imam Ali (A) and a few old and ill Muslims. Final arrangements were being made for these last few Muslims also to leave.

The Quraish were enraged at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-un-Nadwa, where all the important decisions were made, the Quraish decided that the only action that would stop the spread of Islam would be the murder of the Holy Prophet (S). This idea was popular and the only problem was the revenge that the Bani Hashim, the family of the Holy Prophet (S), would take on the killer. Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person.

This plan was approved and 40 young men were selected to carry out the cowardly deed.

On the same night that the Quraish planned to kill the Holy Prophet (S), he was commanded by Allah to leave Mecca for Medina. The angel Jibraeel (A) informed the Holy Prophet (S) of the wicked intentions of the Quraish. The Holy Prophet (S) said to Imam Ali (A),

"Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."

He then instructed Imam Ali (A) to return the property that certain people of Mecca had left him then follow him to Medina. Imam Ali (A) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet (S).

He used to say in later years that in spite of the deadly danger, he slept peacefully the whole night.

As night approached, forty men of the Quraish encircled the house of the Holy Prophet (S). They decided to wait till morning before carrying out their assignment.

When half the night was over, the Holy Prophet (S) left his house to begin his journey. As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse:

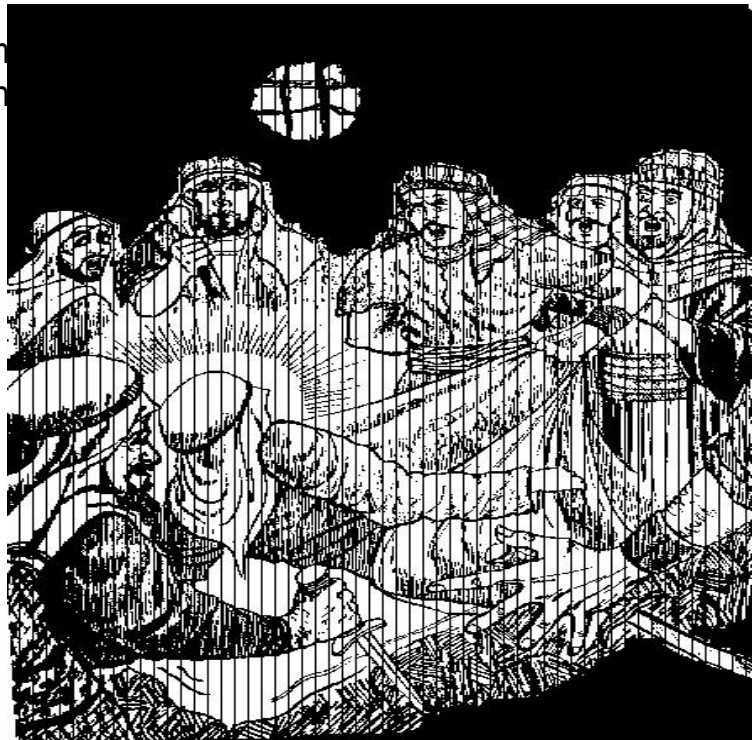
And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see.
Ya Seen, 36: 9

The Holy Prophet (S) continued on his way without raising the suspicions of the men who waited for him. In the morning the men burst into his house and made for the bed making a great noise as each tried to be first to strike a blow. On hearing the commotion, Imam Ali (A) calmly raised his head from the pillow and threw the green sheet aside. The sight of Imam Ali (A) stopped the would-be killers in their tracks.

"Where is Muhammad?" they demanded.

Imam Ali (A) replied, *"Did you hand him to me, so that I may deliver him back to you? Anyway, he is not in the house at present."*

The Quraish were frustrated at their failure but they left Imam Ali (A) unharmed because they had no quarrel with him. They left the house, regretting their decision to wait till the morning.



The sacrifice of Imam Ali (A), when he took the place of the Holy Prophet (S) on the night of migration, pleased Allah so much that He revealed the following verse:

And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants.

Baqarah, 2: 207

Meanwhile the Holy Prophet (S) was undergoing further adventures on his journey to Medina, knowing that he was safe from the enemy because he had the protection of Allah. In the Holy Qur'an, Allah says:

Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans - but Allah too made a plan, and Allah is the best planner.

Anfaal, 8: 30

Before he left the city, Prophet Muhammad met Abu Bakr on the way and took him along with him. The Holy Prophet (S) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the cave of Thaur, which was to the south of Mecca on the way to Medina.

2.1 Worksheet: Hijrah to Medina part 1

Fill in the blanks:

1. The Holy Prophet (S) advised all the Muslims to migrate to _____ secretly.
2. The Muslims left Mecca one by one, giving excuses for their departure because they were afraid of the reaction of the _____.
3. Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each _____. That way, the Bani _____ would find it impossible to lay the blame on any one person.
4. While Imam _____ (A) lay on his bed, the Holy Prophet (S) began his journey out of Mecca. Before he had left the city, he met _____ on the way and took him along with him.
5. One of the best _____ of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the _____ of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a _____ and some wild pigeons had laid eggs in a nest at the entrance.

Short Answer Questions:

1. When the Quraish realized that the Muslims were all leaving Mecca, what did they decide was the only action that would stop the spread of Islam?
2. What did the Holy Prophet [s] ask Imam Ali [a] to do and why?
3. How did the Holy Prophet [s] manage to get past the men who were waiting for him?
4. What did the would-be killers ask Imam Ali [a] and what was Imam's reply?
5. What does this verse refer to: ***“And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants.”***
Baqarah, 2: 207

Chapter 3: The Hijrah to Medina - Part 2

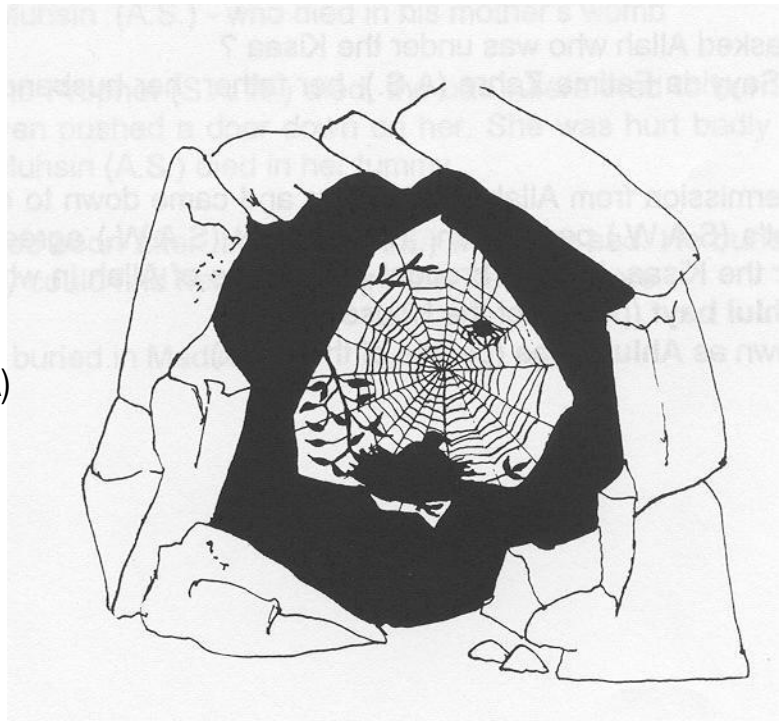
When the Quraish found out that the Holy Prophet (S) had left Mecca, they sent men to block all routes leading to Medina. They also hired some men who could trace the location of travelers by their footprints. It was declared that whoever gave correct information about the hiding-place of the Holy Prophet (S) would be rewarded with 100 camels.

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the cave of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in a nest at the entrance.

The men knew that the spider and pigeons would not have made their homes there if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle Allah protected His beloved messenger.

The Holy Prophet (S) remained in the cave for three days and nights.

On one of these nights Imam Ali (A) came to visit him. The Holy Prophet (S) told him to arrange for camels for Abu Bakr and himself. He also directed him to announce in Mecca the following day that if anybody had left something in trust with the Holy Prophet (S), or had loaned him anything, he should claim it from Imam Ali (A).



He further instructed Imam Ali (A) to make arrangements for the Fawaatim (The three Fatimah - Fatimah az-Zahra (A), Fatimah binte Assad and Fatimah binte Zubayr), as well as any other members of Bani Hashim who wished to leave Mecca. Imam Ali (A) was to escort these people personally to Medina.

On the fourth day Imam Ali (A) sent three camels to the cave along with a reliable guide named 'Urayqit. The Holy Prophet (S) and Abu Bakr then left with the guide for Medina, travelling along the coastal route so as to avoid the Quraish riders.

It is from this night that Muslims mark the beginning of the Islamic Era or the Hijrah calendar. This is because the migration marked the beginning of centralization of Muslims in Medina and the setting up of the first Muslim state.

The journey to Medina was a distance of some 400 kilometers and they traveled mostly at night and rested during daytime. Despite their care, a man spotted them and went immediately to the Quraish to report what he had seen.

In order to claim the reward alone for their capture, a man called Saraqah convinced the Quraish that the man had seen some other people and that it would be a waste of time to follow them. He then went to his house, armed himself and rode a swift horse to the spot where the Holy Prophet's (S) party had been last seen.

Saraqah was a strong man and his approach made Abu Bakr very worried. However the Holy Prophet (S) told him the same thing he had said to him when they had nearly been discovered in the cave of Thaur:

...Do not be afraid, Allah is with us... Tawba, 9: 40(Part)

In the meantime, the Holy Prophet (S) prayed to Allah to be protected from the mischief of Saraqah. Suddenly, the man was thrown violently from his horse. He realized at once that it was not an accident but rather a warning due to his bad intentions.

He therefore turned to the Holy Prophet (S) and asked for his forgiveness and offered to help him in any way he could. The Holy Prophet (S) told him to return to Mecca and stop people from pursuing them. Saraqah then returned to Mecca, telling whomever he met on the way that there was no trace of the Holy Prophet (S) on that route.

On the **12th of Rabiul Awwal the Holy Prophet (S)** arrived at **Quba**, just outside Medina. Here he awaited the arrival of his cousin Imam Ali (A) and until then he laid the foundation of a mosque for the Bani Awf. This was the first mosque of Islam.



Masjide Quba - Medina

Meanwhile in Mecca, Imam Ali (A) declared to the people that whoever had left any belongings in trust with the Holy Prophet (S) should come and claim it back. He stayed in Mecca for three days until everything had been returned to its rightful owner. Then he gathered the women of the household of the Holy Prophet (S) and any Muslims who still remained in Mecca and prepared to leave. The group left for Medina at night.

The spies of the Quraish came to know about the migration of this last group of Muslims and pursued them. They caught up with Imam Ali (A) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Mecca and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish and finally Imam Ali (A) realized that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said,

"Whoever wishes that his body be cut into pieces and his blood to be shed should step forward".

Seeing the look in the eyes of Imam Ali (A) the Quraish changed their attitude and let them go.

Imam Ali (A) managed to guide his group into Quba three days after the arrival of the Holy Prophet (S). His feet were swollen and bleeding, a sight which brought tears to the eyes of the Holy Prophet (S).

One day after the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Medina. Both the Muhajirs (the Muslims who had migrated from Mecca) and the Ansar (the Muslims of Medina) lined the streets of Medina eagerly awaiting the first appearance of the Holy Prophet (S). When

his camel came down at a place called Thaniyatul Wida and set its foot on the land of Medina, he came into view of the waiting people. They greeted him warmly and began singing in joy:

"The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".

3.1 Worksheet: Hijrah to Medina part 2

Fill in the blanks

1. One of the best _____ of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the _____ of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a _____ and some wild pigeons had laid eggs in a nest at the entrance.
2. The Holy Prophet (S) remained in the cave for _____ days and nights.
3. It is from this night that Muslims mark the beginning of the Islamic Era or the _____ calendar. This is because the migration marked the beginning of centralization of Muslims in _____ and the setting up of the first _____ state.
4. On the 12th of Rabiul Awwal the Holy Prophet (S) arrived at _____, just outside Medina. Here he awaited the arrival of his cousin Imam Ali (A). Here, he laid the foundation of a mosque for the Bani Awf. This was the _____ mosque of Islam.
5. One day after the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Medina. Both the _____ (the Muslims who had migrated from Mecca) and the _____ (the Muslims of Medina) lined the streets of Medina eagerly awaiting the first appearance of the Holy Prophet (S).

Short Answer Questions:

6. What three instructions did the Holy Prophet [s] give Imam Ali [a] when he came to see him?
What occasion marks the beginning of the Islamic era or the Hijrah calendar?
7. Who was Saraqah and what did he do?
8. What happened when Saraqah approached the Holy Prophet(s)?
9. Why did Imam Ali [a] wait another 3 days in Mecca before leaving to join the Holy Prophet [s]?
10. What did the waiting people of Medina mean by the “moon” when they were singing?

Chapter 4: Timeline of Important Events in the Years After Hijrah (AH)

4.1 Timeline After Hijrah:

First year AH

- ☐ Building of Masjid an-Nabawi
- ☐ Establishment of Brotherhood between Muhajiroon and Ansar

Second year AH

- ☐ Change of Qiblah from Jerusalem to Ka'ba
- ☐ Marriage of Imam Ali [a] & Al-Fatimah [s] Battle of Badr

Third year AH

- ☐ Battle of Uhud
- ☐ Birth of Imam Hassan [a] (Prophet's [s] reaction of happiness)

Fourth year AH

- ☐ Tragedy of Bi'r Ma'unah
- ☐ Birth of Imam Hussein [a] (Prophet's[s] reaction of joy)

Fifth year AH

- ☐ Prophet's[s] marriage to Zainab bint-e-Jahash ☐
- Battle of Ahzab/Khandaq

Sixth year AH

- ☐ Battle of Banu Mustaliq
- ☐ Treaty of Hdaybiyyah
- ☐ Pledge of Ridhwaan

Seventh year AH

- ☐ The Prophet[s] writes letter of invitation to neighboring states ☐
- Battle of Khyber
- ☐ Story of Fadak
- ☐ The lapsed 'Umrah

Eighth year AH

- ☐ Battle against Romans at Mu'ta ☐
- Death of Ja'far bin Abu Talib ☐
- Conquest of Mecca
- ☐ Battle of Hunayn
- ☐ Battle of Ta'if

Ninth year AH

- ☐ Battle of Tabuk
- ☐ Plot to kill the Holy Prophet[s] ☐
- Story of Masjid Dhiraar
- ☐ Prophet[s] mourns for his son Ibrahim
- ☐ Mubahila with Christians of Najraan

Tenth year AH

- ☐ Imam Ali [a] sent to Yemen
- ☐ Appointment of Imam Ali as successor to the Prophet at Ghadeer-e-Khum

4.2 Important Events in the First Year AH

4.2.1 Building of Masjid an-Nabawi

The arrival of the Holy Prophet (S) in Medina was a cause for great celebration among the Muslims. As his camel entered Medina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet (S) be his guest and stay at his house.

The Holy Prophet (S) took care of this delicate problem by saying,

"Let the camel walk. I shall stop wherever it kneels down."

Everybody looked eagerly to see where the camel would finally stop.

The camel stopped and bent its knees in a large piece of land, which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that of Abu Ayyub Ansari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (S) to her house.

The competition for which person should take the Holy Prophet (S) for a meal began, but the Holy Prophet (S) cut short all the arguments by asking,

"Where are my belongings?"

When he was told that Abu Ayyub's mother had taken them, he went towards that house. Abu Ayyub was delighted to have the honor of being the host of the Holy Prophet (S), who stayed with him for about seven months, until his house next to the mosque was ready.

The Holy Prophet (S) wished to build a mosque over the plot where his camel had stopped. The orphans, whom the property belonged to, wanted to make the land a present to him but he refused the offer, and paid the price of the plot, which was 10 dinars in gold.

After the purchase, the ground was cleared of the trees and a mosque, 54 yards in width by 60 yards in length, was built over it with clay and mud. The roof was made with palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (S) and his family and on the other side rooms were provided for about 70 of the poorer people of Medina who had no house of their own. These rooms were called "Suffa".

The construction work was shared equally between everyone. The Holy Prophet (S) also shared in the work although Ammar bin Yasir, an early convert and faithful companion, seldom allowed him to do anything and used to do the Holy Prophet's (S) share himself. Ammar was the first person to begin work on the foundation of the mosque.

Although the mosque was very simple in structure, it was the best in the whole history of Islam. It became the centre of Muslim activity in Medina. The daily and Friday prayers were held there. From this mosque the Holy Prophet (S) taught people about the religion of Allah and thousands became Muslims.

The mosque was called Masjidun Nabawi and still stands in Medina today, although it is very much larger.

Before the migration of the Holy Prophet (S), Medina was called Yathrib, but after his arrival it became known as Medinatun Nabi (The City of the Prophet) or Medina for short.

The Muslim Hijrah Calendar began from that year. Today, it is over 1400 years since those early days of the arrival of the Holy Prophet (S) in Medina. May Allah give us the strength to remain firm on the path of religion as taught by our Holy Prophet Muhammad Mustafa - peace be upon him and his family.

4.3 Worksheet: Important Events in the First Year AH

Answer the following questions:

1. Upon arrival in Medina how did the Prophet(s) decide where to stay?
2. On whose land did the Prophet's (s) camel stop?
3. What did the Prophet (s) want to do on this piece of land? Did he purchase the land?

Fill in the blanks:

4. The mosque in Medina was called Masjidun _____ and still stands in Medina today.
5. Before the migration of the Holy Prophet (s), Medina was called _____, but after his arrival, it became known as Medinatun Nabi or _____ for short.

Chapter 5: Important Events in the Second Year AH

5.1 Marriage of Fatimah (s) and Ali (a)

In the 2nd year AH one notable event that took place was the marriage of Imam Ali (a) and Fatimah (s) binte Muhammad (S). It was literally a marriage made in heaven. As we all listen in ahadith, Allah chose Imam Ali (a) for His messenger's daughter. The details of this event are covered greater detail in a later grade. We therefore turn towards other events in this year.

5.2 The Change of Qiblah

When Allah first ordered the Holy Prophet (S) and all Muslims to offer the daily Salaah, they were required to pray facing Baytul Muqqaddas (Jerusalem). This was the practice in Mecca and continued in Medina until the seventeenth month after Hijrah.

In Medina, the Jews also said their prayers facing Baytul Muqqaddas. They did not like the fact that the Muslims had the same Qiblah as they did, and tried to use this fact to discredit Islam and the Holy Prophet (S). They said to the Muslims, "Muhammad claims to have a religion whose laws supersede all other previous laws, yet he does not have an independent Qiblah, and offers his prayers facing the Qiblah of the Jews."

After the Holy Prophet (S) received this news he used to come out at night and look into the sky awaiting the revelation from Allah about this matter. The following verse was revealed at this time:

Many a time We have seen you turn your face towards heaven. We will make you turn towards a Qiblah that will please you... ***Baqarah, 2:144***

The fact that the Qiblah was the same as that of the Jews was also because it was a test of the faith of the people. The true faith of the followers would be tested by seeing if any of them refused or delayed to turn towards the new Qiblah as chosen by Allah. This is confirmed in the Holy Qur'an in the following verse:

...We decreed your former Qiblah only so that We may know the Prophet's true followers and those who were to deny him. It was indeed a hard test, but not for those whom Allah guided.. ***Baqarah, 2:143***

One day, while the Holy Prophet (S) and the Muslims were praying together, the command came from Allah to change the Qiblah from Baytul Muqqaddas to the Holy Ka'ba in Mecca. After the

Holy Prophet (S) had already completed two raka'ah of the noon prayer, the Angel Jibraeel (A) communicated to him the command of Allah.

He held the hand of the Holy Prophet (S) and turned him towards the Holy Ka'ba in Masjid ul Haraam in Mecca. The Holy Prophet (S) at once changed his direction in the middle of Salaah. Imam Ali (A) followed this change immediately. The other Muslims were confused by this action and only a few followed the example of Imam Ali (A).

The mosque where this happened is known as "Masjid ul Qiblatain" which means "The Mosque with the two Qiblahs". This mosque still exists in Medina today and the old and new Qiblahs can still be seen today.

The Holy Prophet (S) turned towards the new Qiblah without hesitation. It was one of the Holy Prophet's (S) miracles that he turned exactly to face the Holy Ka'ba without the use of any scientific instrument or computation.



Masjid ul Qiblatain - Medina


5.3 Worksheet: Important Events in the 2nd Year AH Fill

in the blanks:

1. A notable event of this year is the marriage of _____ (a) and _____ (s).

2. Original Qiblah was in _____

(Jerusalem)



3. New Qiblah
is Holy Ka'ba
in)

4. The true _____ of the followers would be tested by seeing if any of them refused to turn towards the new Qiblah as chosen by Allah.

5. One day, while the Holy Prophet (s) and the Muslims were praying (which prayer?) _____ together, the command came to our Holy Prophet to change the Qiblah.

6. Imam _____ (as) followed this change immediately.

7. The mosque where this happened is known as "Masjid ul Qiblatain" which means "The Mosque with the _____ Qiblahs".

8. Before this event, the _____ of Medina also used to face the Qiblah in Jerusalem.

9. This change in Qiblah occurred in the seventeenth month after _____.

10. ***“Many a time We have seen you turn your face towards _____. We will make you turn towards a _____ which will please you . . .) Surah alBaqarah, 2:143***

Chapter 6: Important Events in the 2nd Year AH Cont'd

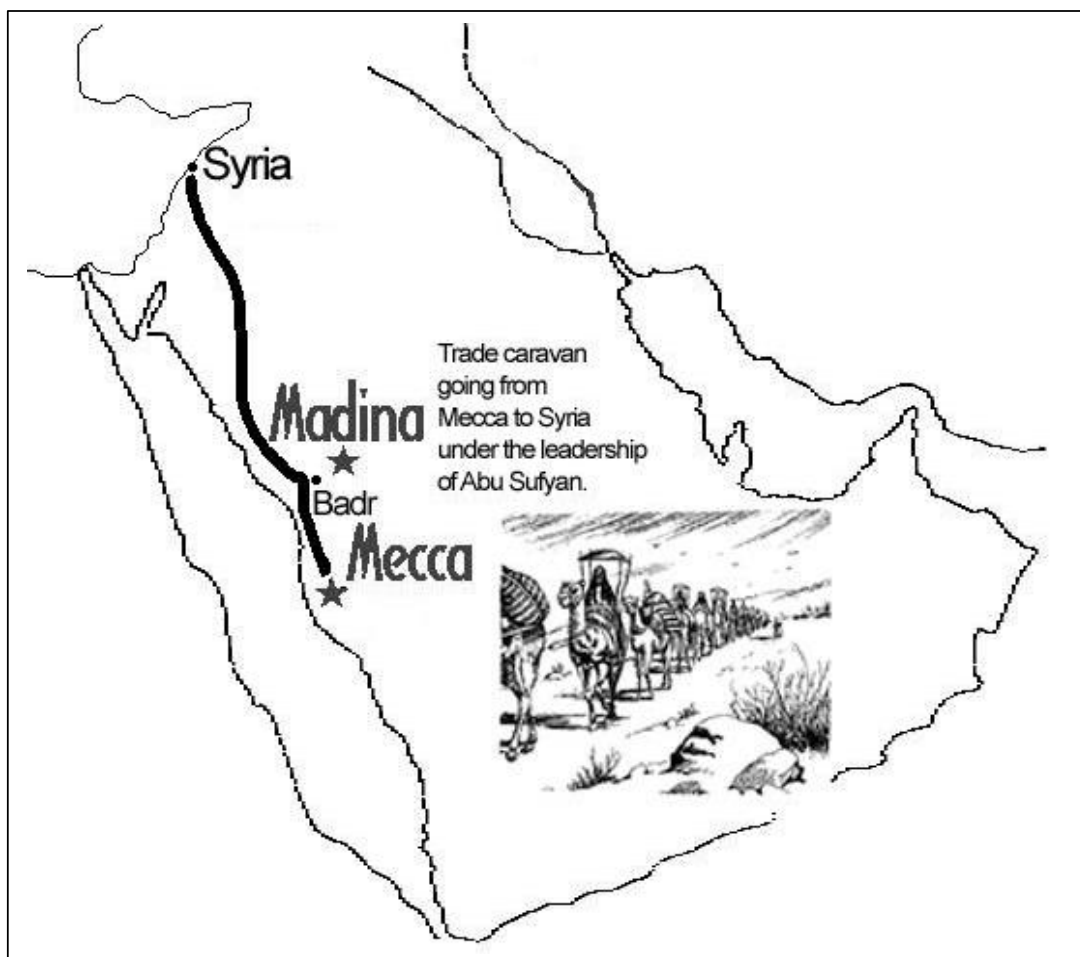
6.1 The Battle of Badr

The Quraish were very angry when they heard of our Prophet Muhammad's (S) success in spreading Islam in Medina. As a result, they started fighting battles with the Muslims. Some of the battles the Prophet had to fight were **Battles of Badr, Uhud, and Khandaq**.

This was the first battle of Islam fought at **Badr** (80 miles from Medina) against the Kuffar (non-believers) of Mecca.

Two years after Hijrah, the Prophet (S) came to know that a large trade caravan was going from Mecca to Syria under the leadership of **Abu Sufiyan**. Abu Sufiyan was a non-believer.

The Quraish had taken away the property of all the Muslims who had migrated from Mecca, and therefore the Holy Prophet (S) decided to take the property of the Meccans in return.



Although the Muslims followed Abu Sufiyan, they could not reach him. However, the time of the return of the caravan was almost certain because the Quraish always used to return from Syria to Mecca in the early autumn.

The Holy Prophet (S) left Medina and went towards the valley of Badr, where he awaited the return of the caravan.

Abu Sufiyan realized that the Muslims would wait for him at Badr, which was a stopping place on the route to Mecca, so he sent an urgent message to Mecca for help. The Meccans immediately sent out a large army under the command of Abu Jahl to fight the Muslims at Badr. The Holy Prophet (S) was informed of the march of the Meccan army and he asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Medina, one true Muslim stood up and declared, "O Prophet of Allah, we are with you and we shall fight."

Meanwhile Abu Sufiyan decided to take a longer route back home, and avoid Badr. Once he was safely in Mecca, he sent a message to Abu Jahl to return, but Abu Jahl was too arrogant to go back and wanted to crush the Muslims with his large army.

The two armies clashed on 17th of Ramadhan 2 A.H. The Muslim army consisted of 313 soldiers, having between them only 2 horses and 70 camels. The Meccan army had 900 soldiers, 100 horses and 700 camels. They were much better equipped than the Muslims.

According to Arab custom, there was single combat before the battle began. For this the Holy Prophet (S) sent 'Ubaydah, Hamzah and Imam Ali (A) who killed enemy soldiers with great ease. The Quraish were disturbed to see the skill of the Muslim warriors and began to attack together.

The Holy Prophet (S) held back his small army and ordered them to fire arrows at the enemy. This organized attack broke up the ranks of the Meccans and the Holy Prophet (S) ordered a general attack. The Muslims began to fight with confidence and the valley of Badr rang with the sounds of battle. Then Imam Ali (A) tore into the heart of the Meccan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Meccans, who began to flee.

Before long, the battle was over and the Muslims had achieved a great victory. They had lost 14 men, while 70 Meccans had been killed.

The Muslims took 70 prisoners. The citizens of Medina treated the prisoners with much kindness and some became Muslims. "Blessings on the men of Medina", said one of these prisoners in later days, "they made us ride, while they themselves walked, they gave us wheat and bread to eat when there was little of it; contenting themselves with dates". The rich prisoners paid ransom and were set free. Others were asked to teach 10 children each to read and write while the Holy Prophet (S) released the rest, and allowed them to return to Mecca.

The victory at Badr strengthened the faith of the Muslims and further spread the name of Islam.

6.2 Worksheet: Important Events of 2nd Year AH (Battle of Badr)

Crossword to be scanned

Chapter 7: Important Events in the Third Year AH

7.1 Birth of Imam Hassan (a)

In the third AH, Prophet Muhammad was blessed with the birth of his grandson Imam Hassan (a). Prophet Muhammad (S) was overjoyed. He offered two raka'ah of salaah of shukr, made dua' and recited Adhaan in Imam Hassan's (a) ear. According to our Prophet (S) this Imam was to become one of the leaders of the youth of paradise. The birth of Imam Hassan [a] and his life is covered in greater detail in a later grade. In this class will focus on the other historical events of the 3rd AH.

7.2 The Battle of Uhud

The Meccans were determined to take revenge for their defeat at Badr. Abu Sufiyan wanted to keep the anger of the people high and he forbade any mourning within Mecca until they had fully avenged their dead companions. The final straw was when the Holy Prophet (S) blocked the trade routes of the Quraish to Iraq. The chiefs of the Meccans decided that they now had enough reasons to march against the Muslims. The Quraish traders would regain access for their caravans if the Muslims were defeated, so they agreed to pay all the expenses of the proposed war.

Abu Sufiyan was aware of the bravery of the Muslims, and he knew that he would have to outnumber them if he wanted to win. He therefore enlisted men from different tribes promising them weapons and full supplies for the journey.

A large number of slaves also joined the Quraish army tempted by promises of freedom. Amongst them was Wahshi, an Ethiopian slave. He possessed great skill in the use of the throwing spear, and had been promised his freedom if he killed the Holy Prophet (S), Imam Ali (A) or Hamzah.

The next year after Battle of Badr, Abu Sufiyan managed to prepare a large army consisting of 700 armor-clad men, 3,000 camel soldiers, a cavalry of 200 men and a group of foot soldiers. This army marched towards Medina and camped at the foot of the hills of Uhud.

The Holy Prophet (S) had already received news of the plans of the Quraish from his uncle Abbas, who lived in Mecca. After consultation with the Muslims he decided to meet the enemy outside the city limits of Medina.

The Holy Prophet (S) began to set up his arm. 50 archers were posted at a pass between the hills of Uhud to guard the army from any attack from the rear. They had strict orders not to leave their post, whatever the outcome of the battle.

On the side of the Meccans, Abu Sufiyan had divided his army into 3 parts. The armored men were placed in the middle. Preparations were now complete and the small band of Muslims stood against the large army of unbelievers, ready to give their lives away for the sake of the defense of Islam.

The man who began the Battle of Uhud was Talha bin Abi Talha, a great warrior from the army of Abu Sufiyan. He entered the battlefield and challenged the Muslims to individual combat. Imam Ali (A) accepted the challenge and very soon Talha's dead body lay on the ground. His two brothers took the standard, but arrows from the Muslims cut them both down.

Thereafter nine people of the Meccan army took the standard, one after the other, but every one of them was sent to Hell by Imam Ali (A). After them, an Ethiopian soldier by the name of Sawaab came to the field. He had a frightening figure and on seeing him none of the Muslims dared to come forward. Imam Ali (A) killed this man by a single blow.

Watching his men being so easily killed, Abu Sufiyan ordered a general attack. The two armies met and the air was filled with the sound of weapons.

At this time, the Ethiopian slave Wahshi got behind Hamzah unnoticed. With a swift and accurate throw, the accursed man managed to pierce the abdomen of Hamzah and kill him.

The Muslims continued to attack the enemy successfully and the Meccans began to lose heart. After losing a lot of men they decided that they had had enough and fled the battlefield.

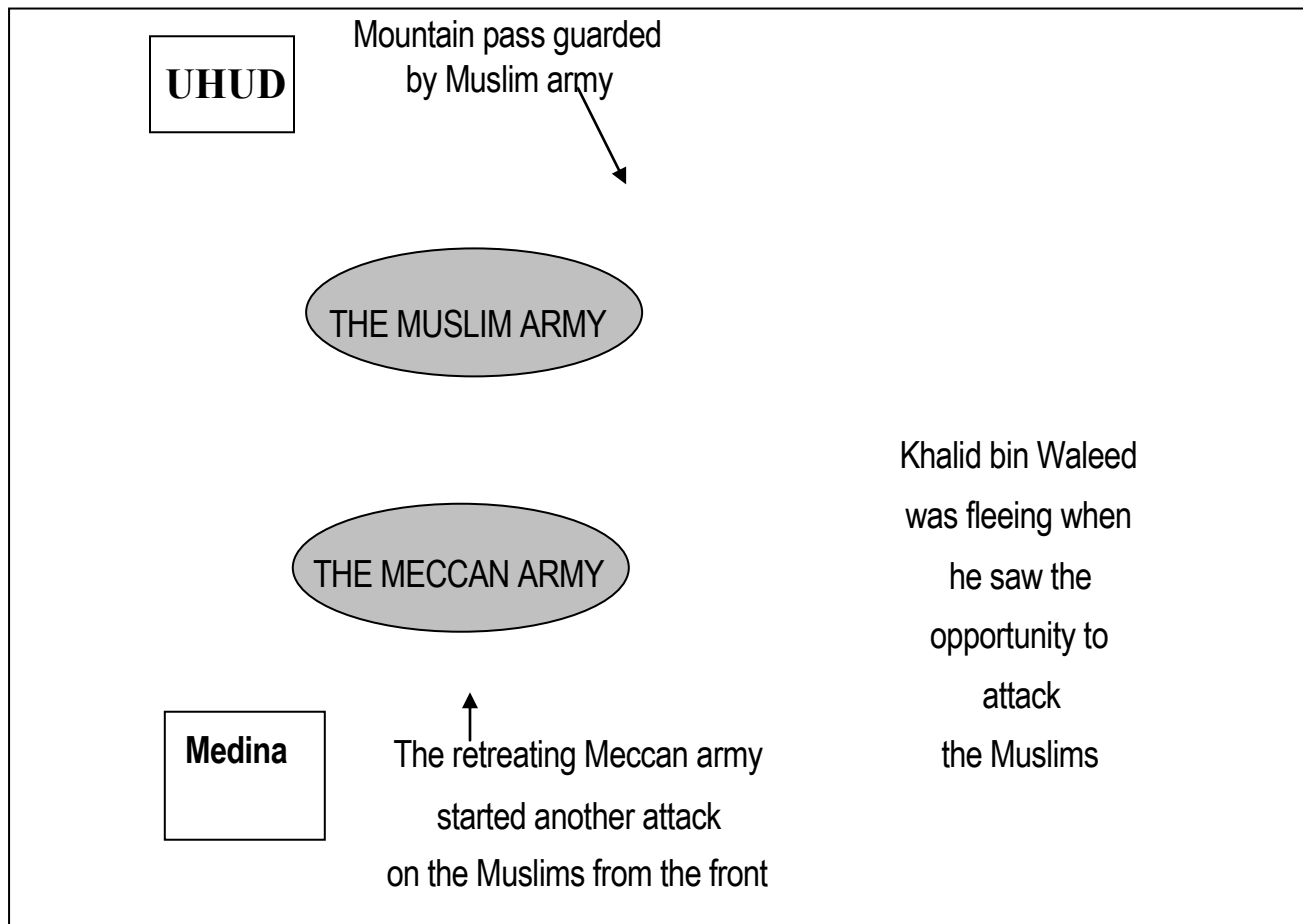
It was at this point that the Muslims made a terrible mistake. Instead of following the Holy Prophet's (S) orders and chasing the enemy out of the battlefield, they lay down their own weapons and started gathering the booty (weapons etc. left behind by the enemies).

One of the Meccan commanders, Khalid bin Waleed, was fleeing when he saw the opportunity to attack the Muslims from behind. He gathered his men and launched a furious attack from the rear.

The Muslims were taken so much by surprise that they did not know what to do. In the confusion, their ranks became disorganized. The retreating Meccan forces started another attack from the front.

Some Meccans raised a cry that the Holy Prophet (S) had been killed. This threw the Muslims into further chaos and utter dismay.

A Muslim saw the Holy Prophet (S) and shouted at the top of his voice that he was still alive. The spirit of the Muslims revived but the Holy Prophet (S) now became the chief target of the



Meccan forces. The Meccans attacked him and the sword of one of them broke his two upper teeth. He had fallen into a pit where Imam Ali (A) found him and protected him against the continuous furious attack of the Meccans.

It was in this battle that Imam Ali (A) fought so hard that his sword broke. The Holy Prophet (S) then gave him own sword, the "Dhulfiqar". In appreciation of the bravery of Imam Ali (A) the voice of the angel Jibrael (A) was heard from above saying, "There is no warrior except Ali; there is no sword except Dhulfiqar."

The Meccans satisfied their desire for revenge by committing horrible crimes upon the slain and the injured, cutting off their ears and noses and mutilating their bodies. The brave Hamzah was amongst the martyrs. His liver was torn out and chewed by Hind, wife of Abu Sufiyan.

In this battle, 70 Muslims were martyred and 70 wounded. Imam Ali (A) was also heavily wounded. The Meccans lost 22 warriors, 12 of them at the hands of Imam Ali (A).

The defeat of the Muslims was a test for them and they emerged more eager and determined to defend their faith and the cause of Islam.

7.3 Worksheet: Important Events of the Third Year AH (Battle of Uhud)

1. A large number of slaves also joined the Quraish army tempted by promises of freedom. Amongst them was _____ an Ethiopian slave.
2. The Meccans were determined to take revenge for their defeat at _____.
3. This enemy of Islam managed to prepare a large army to fight the Muslims.

4. The Prophet's (S) uncle in Mecca who informed the Prophet (S) of the plans of the Quraish.

5. He saw the opportunity to attack the Muslims from the rear. _____.
6. The Muslims disobeyed the Prophet's order and started to collect this.

7. He broke his sword. _____
8. Sword given to him by the Prophet (S) _____
9. Posted in the mountain pass with strict orders by the Prophet (S) not to abandon their position. _____
10. Uncle of Prophet (S) who was martyred in this battle. _____

Chapter 8: Important Events in the Fourth Year AH

8.1 Birth of Imam Hussein (a)

The third year of migration, with all its bitter events, came to an end and the fourth year started. One of the most joyous events of this year for Prophet Muhammad [s] was the birth of his grandson Imam Hussein [a]. Prophet Muhammad (s) was overjoyed at this event. He recited Adhaan in the baby's ear and offered 2 raka'ah salaah of shukr. The birth of Imam Hussein (a) and his life is covered in greater detail in a higher grade. In this class we'll focus on some of the other events.

8.2 Tragedy of Bi'r Ma'unah

That same year Abu Bara'a, chief of the tribe of Bani 'Amir came to Medina and the Prophet [s] invited him to embrace Islam. Even though he did not agree, he said to the Prophet: [s] "If you send a strong missionary force to the people of Najd it may be hoped that they will embrace Islam as they are much inclined to it". The Prophet [s] replied: "I am afraid of the deceit and enmity of the people of Najd. I apprehend that the tragedy of Raji" which resulted in a number of learned and missionary persons being killed, may be repeated". Abu Bara'a said: "Your force will be under my protection and I guarantee that I will protect them from any harm".

Forty learned Muslims left for Najd and encamped by the side of Bi'r (well) Ma'unah. The Prophet [s] wrote a letter (consisting of invitation to the religion of Islam) to one of the chiefs of Najd named 'Amir. Not only did 'Amir not read the letter but he also put its bearer to death. He then sought assistance from adjoining tribes and had his men encircle the area of the missionary force encampment to start an attack. It is important to note that Abu Bara'a and his tribe respected the Muslims and were not party to this attack. Abu Bara'a had been true to his word but 'Amir had solicited the help of the other tribes.

The persons forming the missionary force of Islam were not only senior and proficient missionaries but they were also brave warriors. They, therefore, thought it a shame to surrender. Hence, they took up arms and all of them, except one, met martyrdom after giving a tough fight. The only survivor was Ka'b bin Zaid who reached Medina with a wounded body and gave information about what had happened.

This tragic event and that of Raji were the evil results of the defeat of Muslims at Uhud. The defeat had encouraged the adjoining tribes to join hands and plot against the Muslims.

Food for thought:

The two events of Raji and Ma'unah are examples of instances where an attempt was being made to spread Islam peacefully. The intention was only to educate different tribes about Islam. In both instances initially unarmed and literary people were ganged up upon and attacked without provocation. Both the events ended up in tragedy but stare at the face of those people who accuse Islam of being spread by the sword.

8.3 Prohibition of Alcoholic Drinks

Another notable event of the 4th AH, was the prohibition of alcohol. Wine and the intoxicating drinks in general are one of the greatest ruinous misfortunes for human society. Man's success depends upon his wisdom. The difference between him and other living beings is because of his power of intellect, and alcohol is considered to be the greatest enemy of wisdom and intellect. This is the reason why all the divine Prophets have prohibited the use of alcoholic drinks. In fact alcohol has been declared unlawful in all the revealed religions.

In the Arabian Peninsula drinking alcohol prevailed like a contagious disease. To carry out an action that would really change this habit needed quite a long and thought out process. Hence, the four verses revealed to express aversion to wine are all different.

The Arab society and their conditions in general, did not permit the Prophet [s] to declare it unlawful without taking certain steps beforehand. To wage a decisive war against alcohol he had to prepare the temperament of the society. The Prophet [s] commenced with general advice about alcohol and continued till he was successful in declaring its use to be unlawful. A careful study of the four verses tells us about the method adopted by the Prophet [s] to spread the laws of Islam.

The basic condition for campaigning against an evil practice is to first awaken the thinking of the society and point out the disadvantages and harmful effects of the practice.

Hence, in the first instance the Holy Qur'an told society that preparation of wine with dates and grapes was inconsistent with good nourishment. This meant to awaken the thoughts of the people by bringing their attention to the subject:

(We provide you) fruits of the date palm and vine from which you derive strong drink and wholesome food. (Surah al-Nahl, 16:67)

This verse prepared people's temperaments so that the Prophet [s] might make his tone stronger and declare through other verses that any 'material utility' derived from wine and games of chance is insignificant as compared with their evil effects:

They question you about strong drink and game of chance. Say: In both is great sin, and (some material) utility for men; but the sin of them is greater than their usefulness. (Surah al-Baqarah, 2:219)

Such comparison between profit and loss, which shows that something is more evil than good, is sufficient to make intelligent people express aversion to it. However, many people do not avoid an evil practice unless it becomes totally forbidden.

In general though, people did become ready to accept that wine should be prohibited at least in certain special circumstances. In light of these conditions it was declared openly that no Muslim was entitled to offer prayers while he was intoxicated and this Divine order was proclaimed in these words:

Believers, do not pray when you are drunk, till you know what you say. (Surah al-Nisa, 4:46).

The effect of this verse was that a group of persons gave up drinking permanently, and their argument for doing so was that a thing which was harmful for prayers deserved to be entirely eliminated.

However, some others did not forsake this habit, so much so that a person from amongst the Ansar arranged a feast and even though he was aware of the above verse he served wine as well. The guests, after having drunk wine, began to dispute and hurt one another, thereby causing chaos.

Such unpleasant occurrences had by now made the atmosphere such that if wine became totally banned, all Muslims would have accepted this ban wholeheartedly. Hence, at the last stage, this verse was revealed:

Wine, gambling, idols and Azlam (a sort of lottery) are filthy acts of Satan and all of you should refrain from them.

As a result of this clear and concise order, those persons who had been drinking wine till that time on the excuse that orders regarding giving it up were not final, also began to refrain from it.

Text derived from *The Message* by Ayahullah Jafar Subhani (al-islam.org/message)

8.4 Worksheet: Important Events in the 4th Year AH

Fill in the blanks:

1. One of the happiest moments of Prophet Muhammad's [s] life in the 4th AH was the _____ of Imam _____.
2. In the tragedy of Raji a number of missionary forces had been _____.
3. _____ did not become a Muslim but respected the religion and promised to help if a missionary force was sent to the people of Najd.
4. _____ learned Muslims left for Najd and encamped by Bi'r (the well of) _____.
5. When they were attacked by _____'s men the missionaries decided to _____ back.

Answer the following questions:

1. According to Islam why is alcohol so undesirable?
2. What was the strategy used by the Prophet [s] to forbid alcohol?

3. What was the first step of forbidding alcohol?

4. What made people start to believe that alcohol was bad for them?

5. In the second and fourth verses above what is something else mentioned that Allah has forbidden?

Chapter 9: Important Events of the Fifth Year AH

The most important historical events of the fifth year of migration are the Battle of Ahzab, the story of Bani Qurayzah and the Holy Prophet's (s) marriage with Zainab daughter of Jahash. According to historians the event that occurred first was the marriage of the Prophet (s) with Zainab.

9.1 Marriage of Zainab Bint-e-Jahash

The Holy Qur'an has narrated the above-mentioned story in the 4th, 6th and 36th to 40th verses of Surah al-Ahzab and has left no room for fabrication of falsehoods. We shall study this event in the light of the most authentic source (viz. the Holy Qur'an) and shall also scrutinize the relevant negative remarks about this event.

9.2 Who Was Zaid Bin Harith?

Zaid was a slave person who belonged to Khadijah. She made a gift of him to the Prophet (s) after their marriage.

When Zaid's father came to Mecca and requested the Prophet (s) to set him free, so that he might take him to his mother and other members of his family, Zaid declined to go and preferred remaining with the Prophet (s).

This spiritual attachment and these deep sentiments existed on both the sides. If Zaid was fond of the morals and sentiments of the Prophet (s), the Prophet (s) also loved him in such a way that he selected him as his son and people began calling him Zaid bin Muhammad instead of Zaid bin Harith. To make this matter formal the Prophet (s) held his hand one day and said to the people of Quraish: "This is my son." This cordial relationship continued to exist till Zaid died in the Battle of Mu'ta and the Prophet (s) was so much moved on this account as if he lost his own son.

9.3 Zaid Marries the Prophet's (S) Cousin (Paternal Aunt's Daughter)

One of the sacred aims of the Prophet (s) was to reduce class distinctions and to bring together all human beings under the banner of humanity and piety. Instead of class distinctions he wanted to introduce that superiority is measured by moral excellence and natural human qualities. Hence, it was necessary to uproot some old Arab customs (i.e. daughters of nobility cannot marry common people). Nothing could be better than starting this with his own family and getting his cousin Zainab, the granddaughter of Abdul Muttalib, married to his former slave Zaid. This showed people that these imaginary barriers should be removed and that when the

Prophet (s) says: "The criterion of superiority is piety and a Muslim woman is equal to a Muslim man" then he himself is the first to enforce and act upon this law.

The Prophet (s) went to Zainab's house personally and formally asked for her consent to marry Zaid. At first she and her brother were not inclined to accept the proposal, because the old customs had not yet been completely wiped out from *their* minds. Soon afterwards Divine revelation condemned the action of Zainab and her brother in these words:

The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by Allah and his Messenger. One who disobeys Allah and His Messenger is in plain error. (Surah al-Ahzab, 33:36)

Zainab bint-e-Jahash gave her consent without any delay and as a result, a lady of noble birth was married to a freed slave of Muhammad (s). In this manner a wrong custom was dispensed with in a practical way.

9.4 Zaid Separates from His Wife

Somehow the marriage started to have problems. Zaid thought of divorcing his wife. When the Prophet (s) came to know that Zaid had wanted to divorce her, he was annoyed and said: "Keep your wife and fear Allah's wrath".

Zaid did not want to ignore Prophet Muhammad (s) but certain circumstances eventually caused the marriage to culminate in divorce.

9.5 Marriage for Banning Another Wrong Custom

A relationship, which has an innate basis, cannot be established verbally (vide 4th and 5th verses of Surah al-Ahzab) and an adopted son of a person cannot become his real son. As such, various orders regarding inheritance, marriage, divorce, etc., appropriate for a real son, cannot apply to an adopted son. For example, a real son inherits from his father and vice versa. Also, a real son's divorced wife cannot marry his father. However an adopted son does not have the same rights in these matters as the real son.

The Arab society used to believe that the same laws applied to an adopted son as they did to a real son. The Prophet (s), therefore, was called upon to eradicate this wrong practice by marrying Zainab, who was previously the wife of his adopted son (Zaid), to remove this unwholesome custom in a practical way from amongst the Arabs (this method is more effective than declaring a law). This marriage had no other reason besides this. In those days none could pick up courage to take such an action since it was thought to be a very shameful act to

marry the former wife of an adopted son. Almighty Allah, therefore, formally invited the Prophet (s) to perform this task:

When Zaid set her free, We gave her in marriage to you so that the believers would not face difficulties about the wives of their adopted sons when they are divorced. (Surah Ahzab, 33:37).

We think that this marriage, besides doing away with a wrong custom, also became a great manifestation of equality, because the Prophet (s) married a lady who was previously the wife of his freed slave and in those days such a marriage was also considered to be socially undignified.

This brave step of the Prophet (s) brought forth a torrent of criticism by hypocrites and shortsighted persons and they started to spread the news: "Muhammad has married the wife of his adopted son".

In order to crush such thinking the Almighty Allah revealed this verse:

Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets. (Surah Ahzab, 33:40).

The Holy Qur'an did not content itself with this only. Allah praised His Prophet (s), who had displayed great valor and bravery in carrying out His orders vide the 38th and 39th verses of Surah al-Ahzab. The gist of these two verses is this:

Muhammad is like other Prophets who conveyed Allah's messages to the people and he does not fear anyone in carrying out His order.

[text derived from 'The Message' by Ayahullah Jafar Subhani (al-islam.org/message)]

9.6 Worksheet: Important Events of the 5th AH (Marriage of Zainab Bint-e-Jahash)

Choose the correct answer:

1. Zaid bin Harith was:
 - a. A former slave owned by Khadijah
 - b. Prophet Muhammad's friend
 - c. Prophet Muhammad's (s) cousin
 - d. A stranger Prophet Muhammad had met on the street

2. When Zaid's father came to Mecca and requested the Prophet (s) to set him free, so that he might take him to his mother and other members of his family;
 - a. Zaid declined to go and preferred remaining with the Prophet (s).
 - b. Prophet Muhammad requested Zaid not to go
 - c. Lady Khadijah did not want him to go
 - d. None of the above

3. The Prophet (s) was so fond of Zaid that people began calling him _____ instead of Zaid bin Harith:
 - a. A Prophet
 - b. An Imam
 - c. Zaid bin Muhammad
 - d. The Prophet's (s) brother

4. Prophet Muhammad wanted Zaid to marry Zainab binte Jahash to:
 - a. Reduce class distinctions
 - b. Bring together all human beings under the banner of humanity
 - c. Introduce that superiority is measured by moral excellence
 - d. All of the above

5. At first Zainab and her brother did not want to accept the proposal because
- a. The old customs had not yet been completely wiped out from *their* minds
 - b. They had not really accepted Islam yet
 - c. Their parents told them not to accept
 - d. All of the above
6. What made Zainab accept was
- a. The pressure from her family
 - b. The wealth possessed by Zaid bin Harith
 - c. Her friends that told her she would be very happy if she accepted
 - d. The Divine revelation that condemned her action
7. When the Prophet (s) found out that Zaid had wanted to divorce Zainab he:
- a. Got very annoyed
 - b. Warned Zaid to fear Allah's wrath
 - c. Discouraged the divorce
 - d. All of the above
8. Arab society used to believe that the same laws applied to an adopted son as they did to a real son
- a. True
 - b. False

Answer in complete sentences.

1. What was the reason for the Prophet's (s) marriage to Zainab?

2. What did this marriage become a great manifestation of?

Chapter 10: Important Events in the Fifth Year AH cont'd

10.1 Battle of Ahzab

When the Jews of Bani Qaynqaa were expelled from Medina because of their trouble making, their sister tribe, the Bani Nuzayr, were very angry. They became deadly enemies of Islam and waited for an opportunity to do the Muslims harm.

Once, the Holy Prophet (S) and some of his companions went to the fort of the Bani Nuzayr. While he waited outside the fort, the Jews sent one of their men to climb out from inside and kill him by throwing a huge rock on his head. The Holy Prophet (S) came to know of this treacherous scheme just in time and immediately left the place. Since the Bani Nuzayr had broken the treaty that they had signed, the Holy Prophet (S) gave them ten days to leave Medina. After some resistance, they left Medina, demolishing their houses so that the Muslims could not occupy them. They were allowed to take away all the possessions that they could carry, except for weapons of war. Some of them went to Syria and others settled with the Jews of Khyber.

On settling down at Khyber, the Banu Nuzayr became determined to take revenge on the Muslims. They contacted the Quraish in Mecca. 20 leaders from the Jews and 50 from Quraish signed an agreement in the Holy Ka'ba that so long as they lived, they would fight the Holy Prophet (S). Then the Jews and Quraish sent their agents to contact allies from different tribes for help. In this way, 10,000 soldiers gathered. They then marched upon Medina under the command of Abu Sufiyan.

When the news of these preparations reached Medina, the Holy Prophet (S) consulted his companions. Salman Farsi advised to dig a deep and wide ditch on the unprotected side of Medina. This plan was accepted and the Muslims were divided into parties of 10, and each party allotted 10 yards to dig.

The Holy Prophet himself participated in this task. The ditch or moat (Khandaq) was completed in time, just three days before the forces of the enemy reached Medina. They camped a few miles outside Medina. The Muslims could gather only 3,000 men to oppose this huge army.

The enemy was astonished to see the moat because it was a new thing for Arabs. They tried day and night to cross over, but each time the Muslim soldiers repelled them. The enemy began to shower arrows and stones at the Muslims in their frustration.

Finally, some of the Quraish's warriors - including the famous Amr bin Abdiwad - succeeded in crossing the moat at a point where it was not very wide. Amr was one of the best warriors in all of Arabia. In battle he was considered equal to 1,000 warriors. He began to challenge the Muslims to fight, but his reputation made them hesitate. Three times the Holy Prophet (S) urged the Muslims to fight Amr. Each time only Imam Ali (A) stood up. Finally, the Holy Prophet (S) allowed him to go, giving him his own sword and tying a special turban on his head. As Imam Ali (A) went to the battlefield, the Holy Prophet (S) exclaimed, "The whole Faith is going to fight the whole Infidelity". A fierce battle followed.

For a time, so much dust covered both warriors that nobody knew what was happening. Amr sent a murderous blow to the head of Imam Ali (A). Although Imam Ali (A) blocked it with his shield, Amr's sword broke through and inflicted a serious cut on his head. Imam Ali (A) then struck a blow to Amr's feet that brought Amr down. Suddenly the shout of "Allahu Akbar" was heard from Imam Ali (A) as he beheaded Amr's. The killing of Amr shocked the other warriors who had crossed the moat, and they fled away.

Severe winter was causing the enemy's horses to perish and their food was almost finished. Also, a fierce storm raged which uprooted the tents of the enemies, sending their belongings flying on all sides, and causing terror in their ranks. The Meccans and Jews fled away from the battle field, too. This battle is known as Ahzab (Battle of the Tribes) or Khandaq (Battle of the Moat) and the Muslims emerged victorious in spite of their fewer numbers. The Holy Qur'an says:

O you who believe! Remember the blessing of Allah unto you when the tribes came to you. We sent upon them a strong wind and an army that you did not see. And Allah sees all that you do.
Ahzab, 33:9

The battle was brought to an end because of three factors:

The enemy was demoralized at the death of Amr ibn Abdiwad.

Severe winter caused the enemies' horses to perish and their food was almost finished.

The Holy Prophet (S) signed an agreement of peace with some of the tribes who had gathered to fight the Muslims.

10.2 Worksheet: Important events in the 5th Year AH (Battle of Ahzab)

Fill in the blanks:

1. Where did the Jews of Bani Nuzayr move to after being taken out of Medina? In _____ and with the Jews of _____.
2. Who did they (the Jews of Bani Nuzayr) contact so that they could fight the Muslims?
_____.
3. 10,000 soldiers gathered. They then marched upon Medina under the command of _____.
4. _____ advised to dig a deep and wide ditch on the unprotected side of Medina.
5. Another name for Ditch or Moat? _____
6. _____ killed an enemy soldier called Amr bin Abdiwad who crossed over the ditch.
7. Another name for Battle of Khandaq? _____
8. The Muslims lost this battle.

TRUE

FALSE

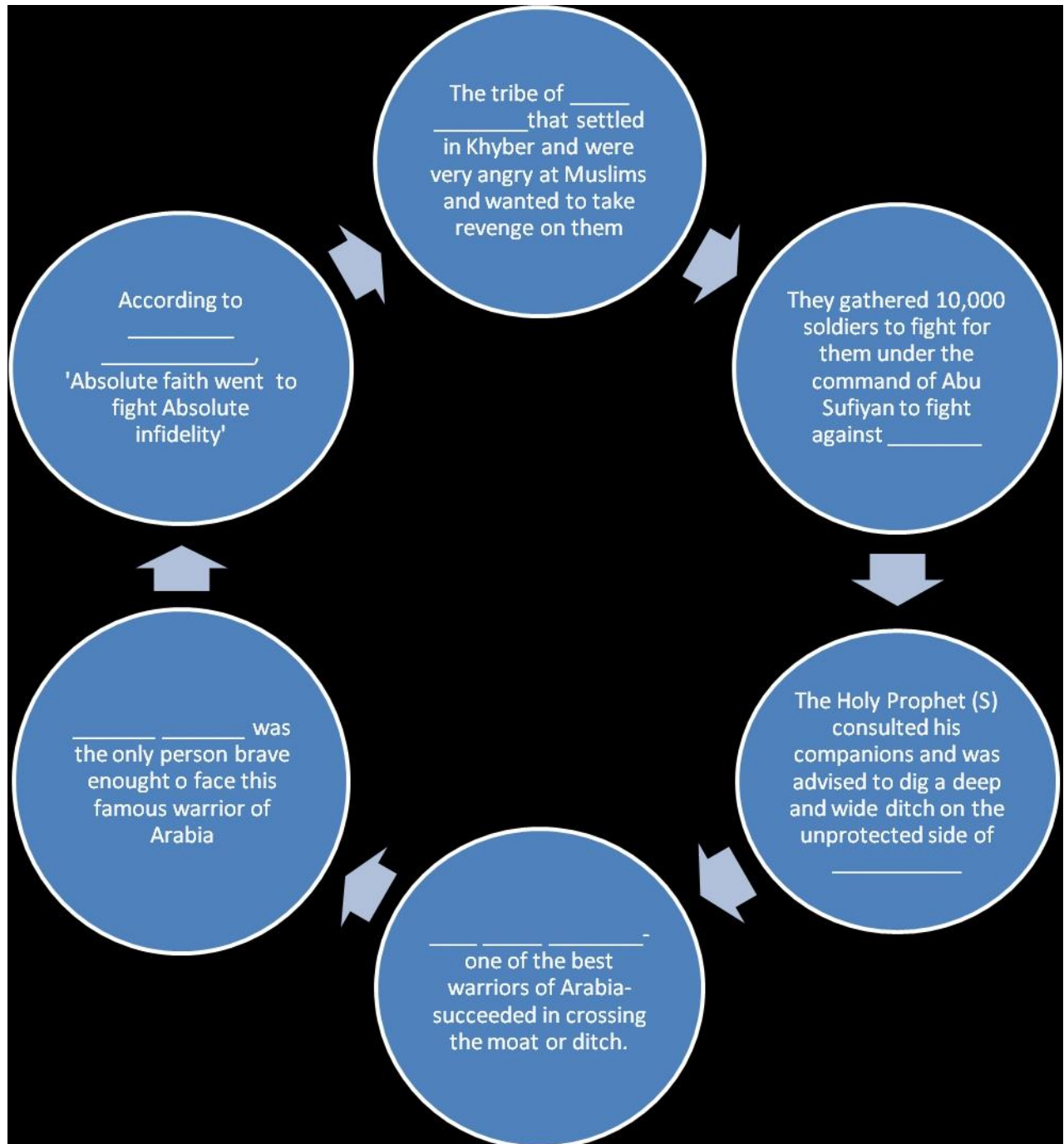
9. One of the reasons why the battle was brought to an end was because the severe winter caused the enemies' horses to die their food was almost finished.

TRUE

FALSE

10. The death of Amr bin Abdiwad _____ the enemy adding to the reason why the battle was brought to an end.

Complete the diagram by filling in the blanks and numbering them in order of occurrence:



Chapter 11: Important Events in the Sixth AH

In the sixth year of migration the military power of the Muslims was appreciably strong, so much so that their special units could freely approach places adjoining Mecca and then return. However, this military strength had not been acquired to conquer the territories of the tribes or to seize their properties.

If the polytheists had not deprived the Muslims of their freedom, the Prophet would not have purchased even one sword and would not have dispatched even one soldier. As, however, the Muslims and their missionary parties were continuously threatened by the enemies, the Prophet was naturally and morally obliged to strengthen the defensive power of Islam.

The real causes of these battles, which took place up to the sixth year of migration and in fact up to the last moment of the Prophet's life, were as follows:

1. To give replies to the cowardly attacks by the idolaters (like the Battles of Badr and Uhud and the Battle of the Ditch).
2. To punish the tyrants, who had killed the Muslims or their missionary parties in the deserts or at far-off places, or those who had violated the pacts concluded by them with the Muslims (such as the battles fought against the three tribes of the Jews).
3. To neutralize the enthusiasm that was brewing up amongst the tribes who wished to collect force to attack Medina. Most of the skirmishes took place on this account.

11.1 Battle of Bani Mustaliq

Bani Mustaliq were a branch of the tribe of Khuza'ah who were the neighbors of Quraish. Reports were received in Medina that the chief of the tribe intended to besiege Medina. As on other occasions, the Prophet decided to check this mischief and, therefore, marched towards the tribe of Bani Mustaliq along with his companions and encountered them by the Well of Marysi'. Fighting started between the two parties. The valor of the Muslims and the fear it caused among the Arab tribes made the enemies disperse after a brief skirmish, in which ten of their men and one Muslim (by mistake) were killed. Consequently a large booty fell to the share of the army of Islam.

Text derived from *The Message* by Ayahullah Jafar Subhani (al-islam.org/message)

11.2 The Pledge of Ridhwaan

In 5 A.H. the Holy Prophet (S) had received the commandment of Allah making Hajj Wajib on all Muslims. In the following year (the 6th AH) he dreamt that he was actually performing the Hajj along with his companions. He therefore decided to perform Hajj that very year.

The Holy Prophet (S) announced to the Muslims that he intended to go for pilgrimage to Mecca in the month of Dhulqa'ada of 6 A.H. About 1,400 Muslims prepared to accompany the Holy Prophet (S) to Mecca.

The Holy Prophet (S) ordered Muslims not to carry any arms other than swords. Along the journey, the Holy Prophet (S) and his companions put on their Ihram, and chose 70 camels for sacrifice during the Hajj.

After traveling through rough country, they reached a place where there was a well by the name of Hudaybiyyah, 10 miles from Mecca.

Here, the Holy Prophet (S) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraish that he wished to enter Mecca for Hajj. He also let them know that he had come in peace and wished to settle matters by discussions.

The Holy Prophet (S) sent Uthman bin Affan, who was the nephew of Abu Sufiyan, the chief of the Meccans to act as representative of the Muslims and go to Mecca.

Because he was related to Abu Sufiyan, Uthman was warmly received in Mecca. The Quraish told him that he was free to do the Hajj himself, but they would not allow the rest of the Muslims to enter the city. Uthman refused to perform the Hajj alone, so he was detained in Mecca.

When Uthman did not return, the Muslims feared that he had been killed. The Holy Prophet (S) said that there was a possibility of battle breaking out, so he took a solemn oath of allegiance from the Muslims that they would support him even in the face of death. This famous allegiance was taken under an acacia tree, and is known as the **Pledge of Ridhwaan**. The event has been mentioned in the Holy Qur'an as follows:

Indeed Allah was well pleased with the believers when they pledged their allegiance to you under the tree. He knew what was in their hearts so He sent down peace on them and rewarded them with an immediate victory.
Fath, 48:18

Soon afterward, Uthman returned from Mecca, safe and unharmed. With him was a man called Suhail who was sent by the Quraish with instructions to settle the dispute peacefully. As a result of the discussions between Suhail and the Holy Prophet (S), a peace treaty was signed between the Muslims and the Quraish. This was known as the treaty of Hdaybiyyah.

11.3 Treaty of Hdaybiyyah

The conditions of the treaty were:

1. The Muslims should return to Medina that year **without** performing Hajj.
2. They could **return the next year** but their stay would not exceed 3 days.
3. The Muslims should not bring any arms with them except sheathed swords.
4. There would be no war between the Quraish and the Muslims for **10 years**.
5. Any idolater or Meccan Muslim visiting Medina without permission of his tribe would be sent back to Mecca, but a Muslim of Medina going to Mecca without permission would not be allowed to return.
6. Any tribe of Arabia would be free to join any of the parties to the treaty and this treaty would also bind the allies.

Although some of these terms seemed to be against the interests of the Muslims, it proved not to be the case. The treaty actually brought welcome peace to Arabia after a long period of unrest. In the 2 years after this treaty, more people accepted Islam than in the whole 19 years since the beginning of the Holy Prophet's (S) mission.

In the following year, the Prophet (S) and 2000 Muslims went to Mecca to perform Umrah. After 3 days, the Muslims left according to the agreement of the Treaty.

11.4 Worksheet: Important Events in the Sixth Year AH

Short Answer Questions:

1. Name 3 causes for the battles that took place in Islam?
2. Which battle took place in the 6th AH?
3. What was the status of the army of Islam at this point?
4. Why did this battle take place?
5. How many years after Hijrah did the Prophet (S) decide to perform Hajj and go to Mecca?

Fill in the blanks or choose the correct answer:

6. The Muslims stopped and pitched their tents 10 miles from Mecca near by a well. This place was known as _____.
7. The Holy Prophet (S) sent Uthman bin Affan, a _____ of Abu Sufiyan to go to Mecca as a representative of the Muslims.
8. With a possibility of a battle breaking out, The Prophet (S) took an oath from the Muslims. This famous oath is known as: The _____ of _____.
9. In this allegiance to the Prophet (S), the Muslims said that they would:

Support him in the face of death
Perform Hajj this year with him
Make peace with the Meccans

10. A peace treaty was signed between the Quraish and the Muslims.

TRUE

FALSE

11. Did the Muslims go to Mecca to perform Hajj that year?

YES

NO

12. According to the treaty, any idolater or Meccan Muslim visiting Medina without permission of his tribe would be sent back to Mecca, but would a Muslim of Medina going to Mecca without permission be allowed to return?

YES

NO

13. This peace treaty said that there would be no war between the Muslims for a period of

10 years

2years

14. This treaty brought peace to Arabia after a long period of unrest and battles. In the 2 years after this treaty, more people accepted Islam than _____ since the beginning of the Holy Prophet's (S) mission.

- 1) In the whole 19 years
- 2) In the whole life of Prophet Mohammad (S)
- 3) In the whole lifetime of any Prophet

15. In the following year, the Prophet (S) and 2000 Muslims went to Mecca to perform _____.

- 1) Hajj
- 2) A miracle
- 3) Umrah

Chapter 12: Important Events in the Seventh Year AH

12.1 Invitation of States to Islam:

The Peace Pact of Hudaibiyyah relieved the Prophet (s) of worries from the southern part of Mecca. He seized the opportunity and started correspondence with the rulers of the time, the chiefs of the tribes and the religious leaders of the Christians, presenting his religion to the nations of that period. By this time the religion had gone a step forward from a merely simple belief and had assumed the shape of a universal faith. It could now bring entire humanity under the banner of monotheism and sublime social and ethical teachings.

At the time there were four powerful states around Arabia: Iran; Byzantine, known as Rome among the Arabs; Egypt which had been part of the Byzantine Empire but now independent; and Abyssinia, which lay to the south of Egypt and whose influence extended to other populated areas in Africa.

The Holy Prophet (s) sent a letter inviting Khusro Parvez, the emperor of Iran to Islam. Khusro flew into a rage, tore the letter to pieces and rudely turned the messenger out of his court.

Hercules, the Kaiser of Rome, received the messenger with honor and was impressed with the contents of the letter inviting him to Islam. However he was afraid that if he openly declared himself as a Muslim, the influential Christian priests would remove him from power. Nevertheless, he wrote a letter to the Prophet (s) expressing his faith and devotion to him and sent him several presents.

The ruler of Egypt read the Prophet (s) letter and thought over the contents for a long time but was not prepared to give up his position as the head of the Coptic Church. He wrote a letter of regret to the Prophet (s).

Negus, king of Abyssinia, received the messenger of the Holy Prophet (s) with great respect and kissed the letters before reading them. On reading the invitation to Islam, he immediately recited the kalima and became a Muslim. He also obeyed the request of the Prophet (s) regarding the arrangements for the return of the Muslims and sent his own son with them.

These were the first steps that the Prophet (s) took after a nineteen-year conflict with the obstinate Quraish. And if the internal enemies had not kept him busy in bloody battles he would have invited the distant nations to Islam much earlier. However, the cowardly attacks of the Arabs had obliged him to spend a major part of his time in the defense of Islam.

At present the texts of 185 letters that the Prophet (s) wrote to the princes, kings, chiefs of the tribes and distinguished spiritual and political personalities are available to us. Historians have preserved them in their records. All these letters show that the method of invitation adopted by the Prophet (s) was that of logic and not that of war and the sword.

12.2 Battle of Khyber

Another notable event of this year was the battle of Khyber. To the north of Medina was situated a fertile land known as the Valley of Khyber. 20,000 Jews who were skilled in farming and warfare populated the area. They had built seven strong forts in Khyber to protect themselves from any attack.

When the Jewish tribes of Bani Qaynqaa and Bani Nuzayr were expelled from Medina because of their plots against Islam, some of them settled at Khyber. Here, they continued in their old ways, encouraging and helping the Arab tribes to harm the State of Islam.

Even after the Jews had lost against the Muslims in the Battle of Ahzab, they remained a source of danger to the Muslims. To remove this source of danger, the Holy Prophet (S) decided to advance his army to attack the forts. The siege of the forts began.

As the siege continued, the Muslims began to run out of food and were forced to eat the meat of horses, which is Makruh but not Haraam to eat.

At this difficult time, one shepherd who tended the sheep of the Jews approached the Holy Prophet and became a Muslim. When he asked what he should do with the sheep that were in his care, the Holy Prophet (S) told him in clear terms in the presence of hundreds of hungry soldiers, *"In my religion, the breach of trust is one of the greatest crimes. Take the sheep to the gate of the fort and hand them over to their owners"*.

By his action the Holy Prophet (S) showed clearly that he was not in Khyber to conquer land and wealth, but his aim was to remove the threat to Islam from the Jews. In spite of the needs of his men, he would not permit the unlawful use of the enemy's property.

As days went by, Muslims captured one fort after another. They then turned their attention to the forts that were very heavily guarded. They could not gain victory over these even after trying for ten days.

Finally, the Holy Prophet (S) made a famous announcement. He declared:

"Tomorrow I shall give the standard to a person who loves Allah and the Prophet and who is loved by Allah and the Prophet, and Allah will accomplish the conquest of this fort at his

hands. He is a man who has never turned his back to the enemy and does not run away from the battlefield".

All the soldiers were curious to learn who that person would be, and the next morning they gathered around the Holy Prophet (S) to see who would be chosen to lead the soldiers. The Holy Prophet (S) asked, *"Where is Ali?"*

He was informed that Imam Ali (A) was suffering from an eye infection so severe that he was unable to see. The Holy Prophet (S) ordered that Imam Ali (A) be brought to him. When Imam Ali (A) came, the Holy Prophet (S) rubbed his eyes and prayed for his recovery. The eyes of Imam Ali (A) were instantly cured and he never had trouble with them again.

The Holy Prophet (S) then ordered Imam Ali (A) to advance against the enemy. He told him to ask the chiefs of the forts to accept Islam. If they refused he was to ask them to surrender and live freely under Muslim protection and pay tax to the Muslim state. If this offer was also refused, then he should fight.

Imam Ali (A) approached the forts wearing a strong coat of armor and carrying his twin-tongued sword, Dhulfiqar.

The Jews sent out one of their best warriors, Harith the brother of Marhab, to fight the Muslims. The soldiers of Islam were struck with fear when they saw the powerful Harith advance toward them. However, Imam Ali (A) met his challenge and after a brief fight, Harith lay dead on the ground.

The death of his brother enraged Marhab. He came out of the fort fully armed and in a deadly mood. He was dressed in a heavy coat of armor and wore on his head a cap made of stone that he had covered with a helmet. As he challenged the Muslims, he recited his war poem stating,

"The walls of Khyber testify that I am Marhab. I am the best of warriors and those who face me in the battlefield are colored with their own blood."

Imam Ali (A) stepped forward and recited his own poem, stating,

"I am the person whose mother named him Haider, a wild lion. In battle I make short work of my enemies."

The words of Imam Ali (A) were carefully chosen. He knew that Marhab had been recently having bad dreams about being ripped apart by a lion and his words therefore caught Marhab by surprise and disturbed him. Still, Marhab advanced with a terrible fury, determined to use all his skill to avenge his dead brother.

The blows of the two warriors struck awe in the hearts of the onlookers. Suddenly Marhab plunged his three-pronged lance towards Imam Ali, who avoided the thrust and struck a powerful blow to the head of Marhab. The sword of Imam Ali (A) broke through the helmet, stone cap and head of Marhab and finally stopped at his teeth.

A silence fell as the Jews unbelievably watched their champion fall dead. As he shouted "*Allahu Akbar*" in victory, several experienced Jewish soldiers surrounded Imam Ali (A). However, they could not match his skill and soon they lay dead.

During the fight someone struck a blow at Imam Ali (A), breaking his shield. He turned to the gate of the fort and wrenched it off its hinges and used it as a shield. When he finally threw it away, even 10 Muslims could not lift it. Imam Ali (A) later commented that he had lifted the gate by the strength granted to him by Allah due to his firm faith in the Day of Judgment.

As a result of the bravery of Imam Ali (A), the fort was taken and soon all forts were within the hands of the Muslims. Muslims lost 20 men in this battle while the Jews lost 93 men. After the victory the Holy Prophet (S) restored all the land of the Jews to them with the orders that half of the profit from their agricultural activity should be given over to the Muslims in return for protection.

(Text derived from *The Message*, *al-islam.org* by Ayahullah Jafar Subhani and Minnesota Dinyat book 7)

12.3 Worksheet: Important Events in the Seventh Year AH

1. In the 7th AH, the states surrounding Arabia were:

- i. Iran and Byzantine
- ii. France
- iii. Egypt and Abyssinia
- iv. Both a and c

2. The person that was rude and tore the invitation letter from Prophet Muhammad (s) was:

- i. Khusro Parvez
- ii. Hercules
- iii. Negus
- iv. Saad

3. The Prophet's (s) strategy of spreading the religion of Islam to the whole world was one of _____ and not of _____ alone.

- i. Friendship; enemies
- ii. Logic; war
- iii. Anger; peace
- iv. Revenge; anger

4. To the north of Medina was a land where some of the Jews who had been expelled from Medina had settled. This was known as the

- i. The Khyber Pass
- ii. Fort of Khyber
- iii. Valley of Khyber
- iv. Valley of Abu Talib

5. Here the Jews continued to encourage and help the Arabs to harm the _____. So they were an imminent threat to Muslims.

- i. Wildlife
- ii. People of Medina
- iii. Enemies of Islam
- iv. State of Islam

6. The Jews had built 7 forts to protect themselves. The Muslims attacked these one by one. The last ones, that that were heavily guarded were the most difficult to conquer. That was when Prophet Muhammad (S) announced he would give the _____ to a person who is loved by _____ and the Prophet (S).

- i. Standard; Allah
- ii. Award; everyone
- iii. Prize; the army
- iv. Trophy; Arabs

7. That person was _____ whose eye was miraculously cured by the _____.

- i. Salman Farsi; Imam Ali (a)
- ii. Imam Hussein (a); Imam Ali (a)
- iii. Imam Ali (a); Prophet Muhammad (s) iv.
- Marhab; Harith

8. The Holy Prophet (s) asked Imam Ali (a) to first _____ then if they refused he was to _____ then if this offer was also refused he should _____.

- a. Ask the chiefs of the forts to accept Islam
- b. Ask them to surrender & live under Muslim protection by paying tax
- c. Fight

- i. a, b, then c
- ii. b, a, then c
- iii. c, a, then b
- iv. Prophet Muhammad (s) did not ask Imam Ali (a) to do any of these.

9. Marhab and Harith were both defeated and killed by:

- i. Prophet Muhammad (s) ii.
- Imam Ali (a)
- iii. Imam Hassan (a)
- iv. Abul Fadhlil Abbas (a)

Short Answer Question:

10. What happened to the gate of the fort and how was this possible?

Chapter 13: Important Events in the Seventh AH cont'd

The story of Fadak and the lapsed Umrah were two other important events of the seventh year after migration.

13.1 The Story of Fadak

The Jewish village of Fadak was a fertile territory 180 kilometers north of Medina. The chief of the village preferred peace and in return for the protection of the Muslims, he agreed to give half of the produce of the region to the Holy Prophet (S).

According to the rules of Islam, the lands conquered through war and military power are the property of all the Muslims and their administration lies with the ruler of the Muslims. However, those lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Holy Prophet (S) and after him, to the Holy Imam (A) of the time. They have the right to distribute such properties as they see fit. This is evident from the following verse:

Whatever God has bestowed on His Prophet from the people of the towns is for God and the Prophet and his relatives and the orphans and the needy and the wayfarer, so that it may not circulate among the rich ones of you...
Hashr, 59: 7(Part)

The land of Fadak thus came into the possession of the Holy Prophet (S), and when the following verse was revealed, he made a gift of Fadak to his dear daughter Al-Fatimah (S).

And give the kinsman his due, and the needy and the wayfarer...
Bani Israa'il, 17 : 26(Part)

However, after the Holy Prophet (S) passed away, Abu Bakr took Fadak away from Al-Fatimah (S). Fatimah (S) decided to contest her right by legal means.

Even then, Abu Bakr would not agree and he quoted a fake tradition saying,

"The Holy Prophet has said, 'We the group of Prophets do not inherit, nor are we inherited and what we leave is for alms.'"

This was a blatant lie and moreover no one but Abu Bakr claimed to have heard it.

Fatimah (S) then gave an eloquent lecture in which she first explained about the Oneness of Allah and the nature of the mission of her father. She then proved that Abu Bakr was lying by quoting the following verse:

And Sulayman inherited Dawood... Naml 27: 16(Part)

Although Abu Bakr was ashamed of his conduct and decided to return Fadak to her, Omar alKhattab felt that Fadak was still not proven as hers. So Fatimah (S) could not get it back.

After this, Fadak remained in the hands of successive rulers until the time of the Umayyad Caliph Omar bin Abdul Aziz, who returned it to Imam Muhammad al-Baqir (A). However, the next Caliph took it away and it remained with the Bani Ummayah Caliphs until their rule ended. During the rule of the Bani Abbas it was returned briefly, but then taken away forever.

13.2 The Lapsed Umrah

One of the conditions of the Peace Treaty of Hudaibiyyah was that the Muslims would be permitted to visit Mecca the following year. They would be allowed to stay there for three days to carry out their religious duties.

After a year had passed, the Holy Prophet (S) declared that the Muslims should prepare for the Umrah, the minor Hajj. Everyone met the announcement with great joy especially the Muhajirs, who had not seen their relatives and hometown in seven years. 2,000 Muslims prepared to make the journey.

The Holy Prophet (S) put on his Ihram in the mosque and the others followed him. Then the Muslims proceeded to Mecca reciting the Talbiyyah (Labbayk, Allahumma Labbayk - Here I am, my Lord, here I am). They took with them 80 camels for sacrifice. The sight of this caravan, which possessed so much majesty and dignity, made many idolaters inclined towards Islam. As a result, many became Muslims.

One of the conditions of the treaty was that, when entering Mecca, the Muslims should be unarmed except for a single traveler's sword. The Holy Prophet (S) knew that this made them vulnerable to attack from the Quraish, whom he did not trust. Therefore, he sent 200 well-armed men in a valley near Mecca and to wait there for his arrival.

When the Quraish learnt of this action of the Holy Prophet (S) they realized that it was useless to plan any surprise attacks on the Muslims. They therefore opened the gates of Mecca and vacated

the city for the nearby mountains and hills. From here, they could observe all their activities of the Muslims during their three days' stay.

The Holy Prophet (S) entered Mecca with the Muslims and the sound of "Labbayk" echoed throughout the city, filling the Meccans with awe. He performed Tawaaf of the Holy Ka'ba while mounted on his camel.

At this stage he ordered that the Muslims join him in saying:

"There is no god but Allah. He is One and Matchless. He has acted according to his promise (He had promised that the Muslims would visit the Holy Ka'ba soon). He helped His servant. He raised the army of One God to the highest rank and condemned the armies of the idol worshippers to loneliness".

On that day all the centers of pilgrimage and the places where ceremonies of Umrah are performed, including Masjid ul Haraam, the Holy Ka'ba and the hills of Safa and Marwah were under the control of the Muslims.

Seeing the Muslims perform their sacred rites at these places made a great impact on the leaders of the Quraish, and now they finally believed that this mighty religion and its leader could never be stopped.

The time for noon prayers arrived. The Holy Prophet (S) ordered Bilal to recite the Adhaan. Bilal climbed onto the roof of the Holy Ka'ba, and loudly announced the call to prayer.

Afterwards, the Holy Prophet (S) led the Muslims in performing Sa'ee between the hills of Safa and Marwah. Some people had spread the rumor that the Muslims had become weak due to the poor climate in Medina. To show them that they were wrong, the Holy Prophet (S) did "Harwala" during part of the Sa'ee, and the Muslims followed him. Harwala is a type of quick walking, just short of running.

Then the Muslims sacrificed their camels, came out of the state of Ihram and had their hair cut. The Prophet then asked 200 Muslims to replace the soldiers at the valley so that they could come and perform their Umrah too.

The rites and ceremonies of Umrah came to an end. The Muhajirs went to their homes to meet their relatives. They also invited some Ansar to their homes to return some of the hospitality that the Ansar had shown them on their arrival in Medina.

The short visit of the Muslims and the glory of Islam had made a deep impression on the minds of the citizens of Mecca. Many of them were left with a longing to learn more about the religion and the conduct of the Muslims had won a greater victory than any war.

The Holy Qur'an says:

Allah made the dream of His messenger come true for a genuine purpose. If Allah wills, you (believers) will enter the Sacred Mosque in security with your heads shaved, nails cut and without any fears in your heart. Fat'h, 48: 27

13.3 Worksheet: Important Events in the Seventh AH cont'd

Circle the correct answer:

1. The Holy Prophet (s) gave Fadak to his daughter Al-Fatimah (s)
 - a. As a gift, after a revelation from the Qur'an to do so.
 - b. As a loan, since Fatimah (s) asked for one.
 - c. As a reward
 - d. None of the above

2. The person that stole Fadak away from Al-Fatimah (s) after the Prophet (s) passed away was
 - a. Yazeed
 - b. Muawiyah
 - c. Omar
 - d. Abu Bakr

3. "*We the Prophets do not inherit...*" was
 - a. A fake tradition quoted by the person who stole Fadak.
 - b. An important tradition to remember
 - c. A tradition that nobody else had heard of
 - d. Both a) and c)

4. The famous Qur'anic quote of Al-Fatimah (s) in response to the fake tradition was: "And _____ inherited _____."
 - a. Dawood; Sulayman
 - b. Sulayman; Dawood
 - c. Muhammad; Ali
 - d. Ali; Hassan

5. According to the rules of Islam lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Holy Prophet (S) and after him, to the Holy Imam (A) of the time.
 - a. True

b. False

6. The Prophet waited _____ after the signing of the Peace Treaty of Hudaibiyyah before going to Mecca to perform Hajj.

- a. Two years
- b. One month
- c. 6 months
- d. One year

7. Talbiyyah refers to the call that means 'here I am, my Lord, here I am'

- a. True
- b. False

8. The Prophet (s) sent 200 well armed men to a valley near Mecca to

- a. Fight against all Non- Muslims
- b. Protect the pilgrims against an attack from the Quraish
- c. Protect the people of that valley
- d. None of the above

9. The majesty and dignity of the Muslims performing their religious rituals at the sacred sites highly impressed the Quraish and made them realize that Islam and its leader could never be stopped.

- a. True
- b. False

10. Harwala refers to

- a. Hajj
- b. Umrah
- c. A type of quick walking
- d. Holy Places

Chapter 14: Important Events in the 8th Year AH

14.1 The Battle of Mu'ta

By 8 A.H. there was security in most of Arabia and the call of Islam had extended to many parts. The Jews in the north and the Quraish in the south had been subdued by the victories of the Muslims in battle and they did not pose a threat any longer.

The Holy Prophet (S) sent envoys to neighboring countries and invited their rulers to embrace Islam. Some of these envoys were well received, while others were mistreated and even killed. One such envoy, Harith bin Umayr Azdi was sent with a letter to the ruler of Syria. Before he could reach his destination, he was captured at Mu'ta by Shurahbil, the governor of the ruler of Syria in the border towns. Disregarding the universal law about the safety of envoys, Shurahbil killed Harith. In a separate incident, 15 missionaries sent to the Syrians were also killed.

When the Holy Prophet (S) received the sad news, he was deeply grieved and decided to punish Shurahbil and those who obstructed the spread of Islam. He gave orders for Jihad and 3,000 men assembled a military station of Medina. He instructed the army to march towards Mu'ta and first invite the people to become Muslims. If they accepted Islam, the murder of the envoy would not be avenged but if they resisted, the Muslims should fight against them in the Name of Allah.

Ja'far bin Abu Talib was appointed as the commander of the army and the Holy Prophet (S) said that if Ja'far was killed then Zaid bin Harith would lead them, and if he were killed then Abdullah bin Rawaahid would assume command. If he too was killed, then the Muslim army should select their commander from amongst themselves. Before dispatching the expedition, the Holy Prophet (S) instructed them to observe the following rules:

1. Not to interfere with the monks and nuns who were worshipping in their monasteries.
2. Not to lift their hand against any women, children or old people.
3. Not to cut down trees or destroy buildings.

These instructions were an example of the Holy Prophet's (S) vision and the efforts he was making to bring about changes and reforms in all walks of life, in a period in Arabia when no scruples were exercised, particularly in war. He was teaching people to respect innocent lives and property.

In response to the news of the march of the Muslim army, Hercules of Rome and the Syrian Ruler sent their best troops to the borders and Shurahbil gathered an army of 100,000 soldiers. In

addition to being hopelessly outnumbered, the Muslims were also facing a professional army. Due to their constant wars with Iran, the Romans had become experts in war strategy and tactics. They were also equipped with better weapons and transport. Also, the Romans had the advantage that they were fighting at home while the Muslims were in a foreign land.

Despite being in a weaker position, the Muslim forces gave a heroic account of their valor. Ja'far divided his men into 3 divisions and the armies met near Mu'ta. The battle began with single combats but soon turned into a full-scale war. The Muslims fought courageously but soon the differences in number proved too great. Ja'far was surrounded and lost one arm and then the other. Eventually, he was killed with a blow to the head and after him Zaid and then Abdullah were also martyred.

The Holy Prophet (S) was much grieved at the loss of Muslim lives and especially that of his cousin Ja'far. He saw in his dream that Ja'far had been given 2 wings like angels in heaven and since then Ja'far is known as Tayyaar - the one who flies.

Two years after the death of the Holy Prophet (s) a powerful Muslim army did return to Syria and conquer the Romans in the battle of Yermuk, bringing a large part of Syria under Islam.

14.2 The Conquest of Mecca

Another notable event of the 8th AH was the conquest of Mecca. In the 6 A.H., the chiefs of the Quraish of Mecca and the Holy Prophet (S) had signed the treaty of Hudaibiyyah. An important part of this treaty said that there would be **no fighting** between the **two parties or their allies**.

In the years following the treaty, there was general peace and the Muslims went freely to Mecca to perform their pilgrimage in the presence of thousands of idol worshippers who were the enemies of Islam.

There was one exception to this though; the Quraish had encouraged a tribe to launch an unexpected attack on another tribe (the Bani Khuza'ah), who were allies of the Muslims and under their protection.

The Bani Khuza'ah, who were caught by surprise could not offer much resistance and were killed in their beds and in prayers.

When the news reached the Holy Prophet (S), he promised to avenge the innocent blood of the Bani Khuza'ah.

The Holy Prophet (S) decided to use this opportunity to bring Mecca under the control of Islam once and for all. He planned to move swiftly and secretly to Mecca with a huge army. He hoped that when the Meccans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Holy Prophet (S) gathered together the Muslim army on the 10th of Mah-e-Ramadhan 8 A.H., and marched towards Mecca with about 10,000 men.

The Muslim army finally stopped to camp a few miles from Mecca. The Meccans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Mecca light up with hundreds of fires from the Muslim camp.

Abu Sufiyan and some other chiefs of the Quraish came out of Mecca to investigate. He was met by **Abbas**, who protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent.

When the Holy Prophet (S) saw him, he said, "Has the time not come for you to accept that there is no god but Allah?" However, Abu Sufiyan was not very willing to give up his belief in idols. Seeing him hesitate, Abbas warned him that if he waited for much longer, his life would not be safe. Abu Sufiyan realized the danger he was in, and accepted Islam, although in his heart the hatred for the Holy Prophet (S) burned as strong as ever. He went back and told the Meccans what he had seen and added that it would be impossible to attack an army so large and well equipped.

The Holy Prophet (S) entered the city of Mecca with great dignity riding on his camel al-Qaswa. Nobody stood to oppose him.

Each unit of the Muslim army entered the city through different gates. Soon, the entire city of Mecca surrendered to the Muslims. The Holy Prophet (S) won the hearts of the Meccans by saying that he would take no revenge for their past actions, and that they were all free.

As the Holy Prophet (s) performed tawaaf he knocked down the three idols at the door of the Ka'ba and recited the following verse from the Holy Qur'an:

Say, "Truth has come and falsehood has been banished; and falsehood is certainly doomed to banishment."

Surah Bani Israa'il, 17:81

The Holy Prophet (S) then entered the Holy Ka'ba to clear it of the idols that were in there. He broke many idols himself. Some of them were placed too high for him to reach, so he asked Imam Ali (A) to stand on his shoulders and pull the idols down. Thus, the last traces of idol worship were removed from the Holy Ka'ba and Masjid ul Haraam.

By now the time for Dhuhr prayers had set in. The Holy Prophet (S) asked Bilal to recite the Adhaan. All the Muslims offered their prayers led by the Holy Prophet (S), who then delivered a speech in which he told the message of Islam. The entire population of Mecca then offered their allegiance to the Holy Prophet (S).

Allah had kept the promise he had made to his beloved Prophet (S) when He said in the Holy Qur'an:

***(O Muhammad,) Allah Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of birth.
Surah al-Qasas, 28:85***



14.3 Worksheet: Important Events in the 8th AH

Circle the correct choice:

1. The Battle of Mu'ta took place because
 - a. Harith bin Umayr Azdi wanted to fight
 - b. Ja'far bin Abu Talib did not like Shurahbil
 - c. The Holy Prophet (s) decided to punish Shurahbil
 - d. All of the above
2. The instructions that the Holy Prophet (s) gave to his army that showed the Prophet's (s) vision and scruples were:
 - a. Not to interfere with the religious figures who were worshipping in their monasteries.
 - b. Not to attack women, children, or the elderly
 - c. Not to destroy buildings or cut down trees
 - d. All of the above.
3. Ja'far Bin Abu Talib [Imam Ali's (a) brother] was appointed as commander of the army
 - a. True
 - b. False

Answer in complete sentences:

4. Whose death was the Prophet (s) grieved about?
5. What did the Prophet (s) dream about him?

Fill in the blanks:

1. In 6 A.H., the treaty of Hudaibiyyah had been signed by the chiefs of the _____ of Mecca and the Holy Prophet (S).
2. An important part of this treaty said that there would be **no fighting** between the **two parties or their** _____.
3. The Quraish however, encouraged a tribe to launch an unexpected attack on another tribe (the Bani Khuza'ah), who were allies of the _____ and under their protection.
4. The Holy Prophet (S) decided to use this opportunity to bring _____ under the control of Islam once and for all.
5. According to this plan, the Holy Prophet (S) gathered together the Muslim army on the 10th of Mah-e-Ramadhan in the year

8 A.H.

10 A.H.

12 A.H.

6. _____ went to investigate the presence of the Muslims outside Mecca. **Abbas** protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent.
7. The Holy Prophet (S) then entered the city of _____
8. After performing tawaaf of the Ka'ba and he broke the _____ in there with the help of Imam Ali (a).
9. The Holy Prophet (S) asked _____ to recite the Adhaan.
10. ***(O Muhammad,) Allah Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of _____.***

Surah al-Qasas, 28:85

Chapter 15: Important Events in the 8th year AH cont'd

15.1 Battle of Hunayn

The Prophet's (s) usual practice was that whenever he conquered a region, he personally looked after its political problems and the religious matters of its inhabitants. When he left that place he appointed suitable persons on different posts there.

At the time of the Hunayn battle the Prophet (s) had a huge army. Such an army was hardly found anywhere and this numerical strength of theirs became the cause of their initial defeat. They had started to pride themselves on the large number of their soldiers and thus began to ignore military tactics and principles of war.

After the conquest of Mecca some of the tribes living around Mecca decided to join forces and fight the Holy Prophet (s) together. The commander of the enemy army decided to make amends for the numerical inferiority and weak morale of *his* soldiers by making a surprise attack to create confusion among the Muslim army and to disrupt the discipline of their units.

He encamped at the end of the pass that led to the region of Hunayn. He then ordered all his soldiers to hide themselves behind the rocks and gaps of the mountains and at elevated places around the pass, to attack the Muslims with arrows and stones, as soon as they arrived in this deep and lengthy pass.

Equipment of the Muslims:

The army of Islam rested at night at the mouth of the pass and the day had not yet dawned fully when the enemy tribe arrived in the passage of Hunayn. When a major part of the Muslim army was still in the pass arrows were showered upon them and a group of the enemy attacked them under the protection of the archers.

This sudden attack terrified the Muslims so much that they began to flee despite the command of the Holy Prophet (s) to stay and created, more than the enemy itself, disorder and disruption among them.

Steadfastness of the Prophet (s) and a group of self-sacrificing persons:

The Prophet (s) was disturbed immensely by the flight of his friends that actually caused all of the alarm and disorder. He said loudly: "O supporters of Allah and His Prophet! I am the servant of Allah and His Prophet". He then turned his mule towards the battlefield occupied by the enemy, who had already killed some Muslims and were busy killing others. A group of self-

sacrificing persons like Ali (a), the Commander of the Faithful, Abbas, Fadl bin Abbas, Usamah and Abi Sufiyan bin Harith, who had not left him alone and unprotected ever since the battle started, also proceeded along with him.

A famous warrior by the name of Abu Jundal came out to fight from the enemy side but unfortunately for him, he came up against Imam Ali (a) and soon lay dead. Imam Ali (a) then actively attacked the army and struck terror into their hearts. By the time he stopped fighting 40 enemy soldiers had been killed by him.

Meanwhile, the Prophet (s) had asked his uncle Abbas, to call back those who had fled. Abbas called out: "O Ansar, who helped the Prophet! O you who took the oath of allegiance to the Prophet under the tree of Paradise! Where are you going? The Prophet is here!"

Imam Ali's (a) success and the words of Abbas reached the ears of the Muslims and stimulated their religious zeal and fervor. All of them responded immediately by saying, *Labbayk! Labbayk* (here am I! here am I!) and returned towards the Prophet.

With regret and remorse for having fled they reorganized their rows. In compliance with the orders of the Prophet (s) and also to erase the shameful stain of desertion, the Muslims launched a general attack and compelled the enemies, in a very short time, to retreat or flee.

In this battle the casualties of the Muslims were large. The Muslims, however, stood to gain and the enemies fled leaving behind six thousand captives, twenty four thousand camels, forty thousand sheep and four thousand waqih of silver (one waqih is approximately 213 g). The Prophet (s) ordered that all the men and the entire property should be taken to Ji'ranah. He also appointed some men to keep a watch and ordered that the entire booty should remain there as it was, till he returned from Ta'if.

15.2 Battle of Ta'if

Ta'if is one of the fertile country towns of the Hijaz. It is situated in the southeast of Mecca.

This town was inhabited by the tribe of Saqif who were one of the powerful and popular tribes of the Arabs. The Arabs of the Saqif tribe were amongst those people, who fought against Islam in the Battle of Hunayn. After suffering a signal defeat they took refuge in their own town that possessed strong and elevated forts.

In order to complete the victory, the Prophet (s) ordered the fugitives of the Battle of Hunayn to be pursued. The Prophet (s) himself proceeded to Ta'if along with the remaining army and on his way, destroyed the fort of Malik, so as not to leave a point that could serve as an asylum to the enemies.

The Fort of Ta'if was situated at a great height and had very strong walls, and its towers fully controlled the outside area. The army of Islam proceeded to besiege the fort, but before they could completely encircle it, the enemy checked their advance with a shower of arrows and killed some of them on the spot.

The Prophet (s) ordered the army to retreat and to transfer its encampment to a point beyond the reach of the enemy arrows. One of the Prophet's (s) military planners, Salman Al-Farsi suggested stoning the enemy fort by means of catapults. During the battles of those days a catapult served the same purpose as artillery serves in modern warfare. The Muslim officers erected a catapult and stoned the towers and the interior of the fort for about twenty days. However, the enemies, too, continued to shoot arrows and thereby inflicted injuries on the soldiers of Islam.

The Prophet (s) used all physical and moral military devices in this battle, but the conquest of the fort needed further activities and patience, whereas the conditions prevailing at the time, the prolongation of war, and the resources of the army of Islam, did not permit any further stay in Ta'if.

Firstly during the period of this siege thirteen persons had been killed. Furthermore, other persons had also been killed due to the deceitful enemy attack at Hunayn. Consequently there appeared a lack of discipline and morale in the Muslim army.

Secondly, the month of Shawwal was ending and the month of Dhulqa'ada (during which warfare was forbidden amongst the Arabs, and Islam later confirmed this tradition as well) was approaching. In order to safeguard this tradition it was necessary that the siege should be raised as early as possible so that the Arab tribe of Saqif might not be able to charge the Prophet (s) with the violation of the good tradition.

Moreover, the Hajj season was near and the supervision of Hajj ceremonies was the responsibility of the Muslims. A very large number of people came to Mecca from all parts of Arabia to participate in Hajj ceremonies and it was the best occasion to propagate Islam and acquaint the people with its realities. It was necessary for the Prophet (s) to take full advantage of this opportunity, that had become available to him for the first time and to think of much more important matters as compared to the conquest of an outlying fort. Keeping all these matters in view, the Prophet (s) raised the siege of Ta'if and proceeded, along with his soldiers, to Ji'ranah.

Events after this war:

The Prophet (s) proceeded to Ji'ranah to distribute the booty of the Battle of Hunayn. While the Holy Prophet (s) was still in Ji'ranah, the Bani Hawaazan who had surrendered to the Muslims

approached him. They requested the release of their relatives. The Holy Prophet (s) released all the prisoners in his share and the share of other members of the Bani Hashim. All Muslims then did the same and as such about 6,000 prisoners were released.

Text derived from *The Message* by Ayahullah Jafar Subhani (al-islam.org/message)

15.3 Worksheet: Important Events in the 8th Year AH cont'd

Choose the correct answer:

1. The Muslims were nearly defeated because:
 - a. They started to flee
 - b. They were extremely poor fighters
 - c. The enemy had a much larger army
 - d. None of the above
2. The enemy used the strategy of:
 - a. Using expert fighters
 - b. Using an army larger in number than the Muslim army
 - c. A surprise attack on the army of Islam
 - d. Blocking all the routes
3. The person that saved the day for the Muslims by being successful in the battlefield, thus building the confidence of the Muslims was:
 - a. Hamzah
 - b. Imam Ali (a)
 - c. Bilal
 - d. Abi Sufiyan bin Harith
4. The person that called out to the fleeing Muslims to come back was:
 - a. Abbas Fadhil bin Abbas
 - b. Usamah
 - c. Abi Sufyan bin Harith
 - d. Prophet Muhammad's uncle Abbas
5. The Muslims finally won because:
 - a. They felt ashamed and reorganized themselves to fight well
 - b. They were going to win anyway
 - c. They had won all other battles
 - d. Muslims always win

6. The Fort of Malik was destroyed because:

- a. The prophet (s) didn't want to leave an asylum for the enemy
- b. Muslims enjoyed destroying forts
- c. It was obstructing the way
- d. It had a huge enemy army hiding inside

7. It was difficult to conquer the fort of Ta'if because:

- a. The towers were too high
- b. The towers fully controlled the outside area
- c. The Muslim army was too small
- d. The enemy had more weapons

8. A catapult is:

- a. Is something that served as artillery in those days
- b. Is a bow and arrow
- c. Is a kind of gun
- d. Is none of the above

9. According to the passage, traditionally warfare was forbidden in the month of _____ and the Prophet (s) wanted to honor this tradition.

- a. Jamaadiul Awwal
- b. Jamaadi u Thaani
- c. Shawwal
- d. Dhulqa'ada

10. Some reasons why the prolonging of war at Ta'if was not possible were:

- a. Hajj season was approaching
- b. The Muslim army had already lost a number of men
- c. Dhulqa'ada was over
- d. Both a and b

Chapter 16: Important Events in the 9th Year AH

16.1 Battle of Tabuk

The lofty and strong fort built on the road leading from Hijr to Damascus in the border area of Syria, was called Tabuk. In those times Syria was one of the colonies of the Eastern Roman Empire. Its capital was Constantinople. Its frontier people were the followers of Christianity.

The rapid penetration and expansion of Islam in the Arabian Peninsula and the brilliant conquests by the Muslims in the Hijaz were being noticed in areas beyond the Hijaz, and were making their enemies tremble and think of ways and means to check this tide.

Due to the fall of the government of Mecca, the adoption of Islam by the prominent chiefs of the Hijaz, and the bravery and sacrifices of the Muslim warriors, the Roman Emperor felt his empire to be in grave danger. He was afraid of the increase in Muslim military and political power. So he decided to launch a surprise attack on the Muslims, with the help of a well-equipped army.

News about the encampment of the Roman soldiers in the frontier strip of Syria reached the Prophet (s). He found no alternative except to give a reply to the aggressors with a big army and to protect the religion, which had spread at the cost of the lives of the dear ones of Islam, and of his personal sacrifices, and had since taken root, and was about to spread throughout the world.

16.1.1 Inviting Warriors and Procuring Expenses of War

The Prophet (s) was aware of the capability and experience of the enemy and was sure that victory in this battle depended on a big army. He therefore sent men to Mecca as well as to the areas adjoining Medina to invite Muslims to fight in the path of Allah and also to ask well-to-do Muslims to provide for the expenses of war by making payment of zakaat.

Soon after the Prophet's (s) proclamation, 30,000 people declared their readiness to participate in the battle and gathered in the camping ground of Medina (Thaniyya tul Wida'). Zakaat was collected to provide for the expenses of the war.

The Commander of the Faithful, Imam Ali (a) was the Prophet's (s) standard-bearer in all Islamic battles except in the Battle of Tabuk. He stayed in Medina and did not participate in jihad under the orders of the Prophet (s) himself (who knew that some persons from amongst Quraish were seeking an opportunity to bring about disorder and topple the newly established Islamic Government in his absence).

16.1.2 Army of Islam Arrives in the Area of Tabuk

When the army of Islam arrived in the area of Tabuk, no trace of the Roman army could be seen there. Apparently the commanders of the Roman army became aware of the numerical strength of the Muslim soldiers and their bravery and unparalleled self-sacrifices, a small specimen of which had already been closely seen by them in the Battle of Mu'ta. Hence, they recalled their army within the frontiers of their own territories. By doing so they tried to deny that they had mobilized forces against the Muslims. They wanted to give the impression that they had never thought of launching an attack, and that any such report was mere gossip.

At this point the Prophet (s) assembled his esteemed officers, and acting on the established Islamic principle of consultation, asked for their views as to whether they should advance into the territory of the enemy or return to Medina.

It was decided that the army of Islam, which had suffered innumerable hardships while performing the journey to Tabuk should return to Medina to revive its strength. Furthermore, by performing this journey the Muslims had already achieved their major aim, which was to scatter the Roman army (The Romans for quite a long period did not think of launching an attack and during that period the security of Arabia from the northern side was ensured).

The members of the war consultative council also added: "If you have been ordered by the Almighty Allah to advance you should give orders, and we too shall follow you." The Prophet (s) said: "No order from Allah has been received and if any such order had been received from Him I would not at all have consulted you. According respect to the views of the consultative council, therefore, I have decided to return to Medina from this very point".

The rulers who inhabited the frontier areas of Syria and the Hijaz were all Christians and it was possible that one day the Roman army might utilize these local powers and attack the Hijaz with their assistance. Therefore before returning the Prophet (s) concluded non-aggression treaties with them so that he might acquire better security for Muslims.

Tabuk was the last Islamic campaign in which the Prophet (s) took part. After that he did not participate in any battle.

16.2 The Hypocrites Plot against the Holy Prophet (S)

On the route back to Medina twelve hypocrites decided to scare the camel of the Prophet (s) from the top of a defile situated between Medina and Syria to make him fall into the valley. The Prophet (s) went above the defile while Huzayfah was driving his camel and 'Ammar was holding its bridle. When he turned back his head he saw in the moonlit night that some mounted persons were pursuing him. To avoid recognition they had covered their faces and

were talking in very low voices. The Prophet (s) became angry and challenged them. He also ordered Huzayfah to turn away their camels with his stick.

The call of the Prophet (s) unnerved them and they realized that he had become aware of their plot. They therefore, immediately went back the way they had come and joined other soldiers.

Huzayfah says: "I identified them from the marks of their camels and said to the Prophet (s): 'I can tell you who they are so that you may punish them'. But the Prophet (s) instructed me in a kind voice not to divulge their secret, because it was possible that they might repent. He also added: 'If I punish them the non-Muslims would say that now that Muhammad has achieved power, he has made a victim of his own companions.'

16.3 The Event of Masjidul Dhirar

In the Arabian Peninsula Medina and Najran were considered to be two extensive areas and some Arabs belonging to the tribes of Aws and Khazraj had accepted Judaism and Christianity.

Abu 'Amir, father of Hanzalah, the well-known martyr of the Battle of Uhud, had also become very much inclined towards Christianity and had become a monk. When Islam dawned in Medina and absorbed the religious minorities, Abu 'Amir was upset and began co-operating earnestly with the hypocrites of Aws and Khazraj. The Prophet (s) became aware of his subversive activities and wanted to arrest him, but he ran away from Medina to Mecca and then to Ta'if and after the fall of Ta'if, to Syria. From there he began guiding the spying network of the hypocrites.

In one of his letters Abu 'Amir wrote to his friends:

"Construct a mosque in the village of Quba' opposite the mosque of the Muslims. Assemble there at the time of prayers and on the pretext of offering prayers, discuss and chalk out plans against Islam and the Muslims".

Abu 'Amir knew that the Prophet (s) would not permit the hypocrites to build a center for themselves under any circumstances, except when they gave that center a religious tinge and erected a meeting-place for themselves with the name of a mosque.

When the Prophet (s) intended proceeding to Tabuk the representatives of the hypocrites came to him and requested permission to construct a mosque in their own area, on the pretext that during dark or rainy nights their old men and invalids had difficulty covering the long distance between their houses and Masjidul Quba. The Prophet (s) did not give them any reply, and postponed final decision on the matter till after his return from the intended journeys.

The hypocrites selected a place in the absence of the Prophet (s) and completed the construction of their rendezvous as quickly as possible, giving it the name of a mosque. On the day the Prophet (s) returned to Medina they requested him to perform the opening ceremony of this place of worship by offering a few raka'ah of prayers there. In the meantime Angel Jibraeel came and informed the Prophet (s) of the position and called the building Masjidul Dhirar as it had been constructed to create differences amongst the Muslims. The Prophet (s) ordered Masjidul Dhirar to be razed to the ground, its beams to be burnt, and its rubbish thrown there for some period.

Destruction of Masjidul Dhirar was a serious blow to the hypocrites and thereafter their group broke up and Abdullah bin Ubayy, their sole supporter, also died after two months of the Battle of Tabuk.

[text of Ayahullah Jafar Subhani (al-islam.org)]

16.4 Worksheet: Important Events in the 9th Year AH

1. Where was Tabuk?
2. Why did the Prophet (s) decide to take his army to battle in Tabuk?
3. Why was a big army needed? How did the Prophet (s) get it?
4. Why did Imam Ali (a) stay behind?
5. What happened when the Islamic army reached its destination?

Fill in the blanks:

1. In accordance with _____ , the Prophet (s) decided to return to Medina.
2. The Prophet's (s) wise action to ensure _____ for Muslims was to sign nonaggression pacts with many neighboring areas.
3. A plot to make the Prophet (s) fall in the valley on the route between _____ and _____ was made.
4. _____ was constructed while the Prophet (s) was in Tabuk.
5. The Prophet (s) ordered this mosque to be _____ because it was a meeting place made to create _____ between Muslims.

destroyed

Masjidul

Dhirar

Medina

Syria

differences

security
military consultations

Chapter 17: Important Events in the 9th Year AH cont'd

17.1 The Prophet Mourns for His Son

"Dear Ibrahim! We can't do anything for you. Divine will, can't be changed. Your father's eyes shed tears, and his heart is sad and grieved for your death. However, I will not say anything that may invite the wrath of Allah. If there had not been the true and certain promise of Allah that we too shall come after you, I would have wept more and become more grieved at the separation from you".

These sentences were uttered by the Prophet Muhammad (s), while mourning for his dear son Ibrahim, who was dying in the lap of his kind father. The Prophet (s) kissed his son and bade him goodbye with a very sad face and a heavy heart and at the same time with full submission to the Will of Allah.

Love for one's offspring is one of the purest emotions of human spirit and is a sign of health and purity of one's soul.

The Prophet (s) used to say: "Be gentle to your children and display kind sentiments for them". Furthermore, kindness and love for children was one of his most pleasing attributes.

During the past years the Prophet (s) had been faced with the death of three sons and three daughters and had been deeply grieved on this account. After their death his only surviving child and the souvenir of his esteemed wife Khadijah was Fatimah (s).

In 6 A.H. a slave-girl from Egypt called Marya acquired the honor of becoming the Prophet's (s) wife and gave birth to his son Ibrahim, who was loved very much by him. However, to his great sorrow Ibrahim also passed away after eighteen months. The Prophet (s) had gone out of the house on some business when he came to know about the critical condition of his child. He returned home, took the child from his mother's lap, and while signs of uneasiness were apparent from his face, he uttered the sentences quoted before.

The mourning of the Prophet (s) and expression of sentiments of grief was a sign of his kind nature. As regards his not uttering anything against the pleasure of Allah was a sign of his faith and resignation to the Divine Will.

[text of Ayahullah Jafar Subhani (al-islam.org/message)]

17.2 Mubahila with the people of Najran

Another important event of this AH was the Mubahila. The Holy Prophet (S) had sent letters to the heads of different countries inviting them to Islam. One such letter was addressed to Bishop Harith of Najran. The people of Najran were Christians. As a result of the letter sent by the Holy Prophet (s), a group of religious scholars from Najran arrived in Medina. They starting a discussion and continued to argue with Prophet Muhammad (S) about their belief in Jesus being the son of God.



Then the following verse of the Holy Qur'an was revealed:

“And whoever argues with you in this matter after what has come to you of knowledge, then say, “Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) and invoke the curse of Allah upon the liars.”

Surah Aali Imran, 3:61

The Holy Prophet (S) produced this verse before the Christians and declared the challenge of "Mubahila", which means to curse or pray against one another. The Christians accepted the challenge.

It was agreed between the two parties that the contest would take place the next day in the open desert outside the city of Medina.

The Christian leader knew that Mubahila was a question of life and death for both sides, including their family members. If the Holy Prophet (S) had the slightest doubt in the truth of the message of Islam he would not have given the challenge of Mubahila to the Christians. If he had the

slightest fear of the curse affecting him and the close members of his family, he would not consider coming out with them to face the Christians. Hence, he advised his men:

“Tomorrow if Muhammad comes out of his house with the members of his family then you should never agree to Mubahila. But if he brings his companions then you need not fear at all.”

Next day, in obedience to the verse of Mubahila sent by Allah, the Holy Prophet (S) had brought:

- ☐ Imam Hassan (A) and Imam Hussein (A) as his 'sons',
- ☐ Al-Fatimah (S) as his "women" and
- ☐ Imam Ali (A) as his 'self.

The Christian, on seeing the beautiful and shining faces in front of them became spellbound. Their hearts trembled and they began to shake on seeing the power glowing from Ahlul Bait (A). Their leader asked someone,

“Who are these persons, who have come with Muhammad?”

The man told him the names and their relationship with the Holy Prophet (S). The leader could hold his patience no longer and cried out,

“By God, I am seeing such faces that if they were to pray to God to move the mountain, God Almighty would move the mountain for them. Oh people of Najran, if you contest with Muhammad in this prayer then I warn you that all of you will be destroyed and not a single soul will remain on this earth. I feel it would be better to surrender to them...”

When the Christian backed away from Mubahila, the Holy Prophet (S) gave them two choices;

- ☐ Either to accept Islam or
- ☐ Agree to come to terms.

The Christians would not agree to accept Islam and therefore a treaty was signed whereby they agreed to pay the Islamic Government certain goods each year.

17.3 Worksheet: Important Events of the 9th AH cont'd

Choose the correct answer:

1. Prophet Muhammad (s) had lost:

- a. Three sons before Ibrahim
- b. Two daughters
- c. Two sons
- d. One son

2. _____ was the only child he had left.

- a. Al-Fatimah (s)
- b. Ibrahim
- c. Khadijah
- d. Marya

3. Prophet Muhammad (s) was visibly grieved at the loss of his son but did not complain because.....

4. Among other qualities Prophet Muhammad (s) also had the quality of being:

- a. Kind
- b. Gentle
- c. Resigned to Allah's will
- d. All of the above

"Who are these persons, who have come with Muhammad?"

5. Who said this? _____.

6. Where did this person and his group come from? _____.

7. They were ☐ Muslims ☐ Jews ☐ Christians

8. Who were the people who came with Prophet Muhammad (S)?

9. What does the word Mubahila mean

- a. Curse or pray against one another
- b. Challenge between two men
- c. Eid for the non- believers
- d. The person who is right wins in the end

10. "By God, I am seeing such faces that if they were to pray to God to move the _____, God Almighty would move the _____ for them."

Chapter 18: Important Events in the 10th Year AH

18.1 Imam Ali (s) sent to Yemen

Imam Ali (a) read out a sharp and pungent proclamation on behalf of the Prophet (s) during Hajj season of the ninth year of migration at Mina. This official declaration by him that Allah and His Prophet (s) were disgusted with the idolaters and they should decide within a period of four months, either to embrace Islam and forsake idol-worship or to get ready for total war had a very deep and quick effect. The tribes of different regions of Arabia sent their representatives to the headquarters of Islam (Medina). The period of four months had not yet passed when the entire Hijaz came under the banner of Islam, including Bahrain and Yemen.

To Yemen, The Prophet (s) sent his distinguished disciple Ali (a) so that Islam might spread there under his continuous teachings, logical arguments, the strength of his hands, and his unparalleled bravery and moral heroism.

He called Ali (a) and said to him: "O Ali! I am sending you to Yemen so that you may invite its inhabitants to Islam and inform them about the Command of Allah as well as about the things, which are lawful, and which are unlawful. At the time of your return to Medina you should collect zakaat from the people of Najran as well as the taxes they are liable to pay and should deposit them in the public treasury.

Addressing all Muslims, the Prophet (s) said to Imam Ali (a): "O Ali! Do not quarrel with anyone and try to guide the people to the right path with logic and good behavior. By Allah! If Allah guides someone to the right path through you, it is much better than that on which the sun shines".

Again, to teach all listeners the Prophet (s) made four recommendations to Ali (a):

1. Make prayer and glorification of Allah your profession, because prayer is usually accepted.
2. Be thankful to Allah in all circumstances, because thankfulness increases blessings.
3. If you conclude an agreement with an individual or a group of persons, honor it.
4. Desist from cheating others, because the deceit of the evil-doers returns to themselves".

The Prophet (s) also wrote a letter to the people of Yemen inviting them to Islam; gave it to Ali (a) and directed him to read it over to them.

During his stay in Yemen, Ali (a) passed spellbound judgments, most of which are recorded in the books of history.

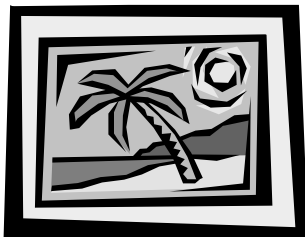
Bara' bin 'Azib was Ali's attendant in Yemen. He says that when Ali (a) reached the border of Yemen, he arranged the ranks of the Muslim soldiers who were already stationed there under the command of Khalid bin Waleed and offered the morning prayers in congregation. Then he invited the tribe of Hamdan, which was one of the biggest tribes of Yemen, to hear the message of the Prophet (s). First he praised Allah. Then he read out the Prophet's (s) message to them. The grandeur of the meeting, the sweetness of the narration and the greatness of the words of the Prophet (s) impressed the people of Hamdan tribe so much that they embraced Islam within a day. Imam Ali (a) wrote a letter to the Prophet (s) informing him of the developments. The Prophet (s) was greatly pleased to learn the good news. He thanked Allah and said: "May the tribe of Hamdan be blessed".

Due to the conversion of the Hamdan tribe to Islam other people of Yemen started embracing Islam gradually.

18.2 The Event of Ghadeer

When the ceremonies of the Hajj were over, the Holy Prophet (S) departed from Mecca for Medina on the 14th of Dhulhijjah. On the way back, the angel Jibraeel (A) revealed the following verse to him:

O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message (at all). Allah will protect you from the people. Surah al- Ma'idah, 5:67



In obedience to this very important command, the Holy Prophet (S) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilal, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place that was known as Ghadeer Khum (The pond of Khum). It was noon time and very hot. The Holy Prophet (S) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is reproduced below.

"I have been commanded by Allah to tell you that I will soon be taken away from your midst.

. . . O People! I am leaving behind two valuable legacies, the Book of Allah and my progeny, the Ahlul Bait (A). Never shall they separate from one another until they reach me in Heaven at the fountain of Kawthar.

. . . Then the Holy Prophet (S) bent down and lifted up Imam Ali (A) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, "Man Kuntu Mawlahu, fa Hadha Aliyyun Mawlah. (Whomever I am Master (Mawla) of, this Ali is also Master of)".

Announcing this thrice, he got down from the raised platform. At this time the angel Jibraeel (A) descended with the following verse:

This day I have perfected your religion for you and completed My favors to you, and have chosen for you the religion Islam. Surah al-Ma'idah, 5:3

The Holy prophet (S) thanked Allah for his favors then asked Imam Ali (A) to sit in a tent so that people could shake hands with him and congratulate him.

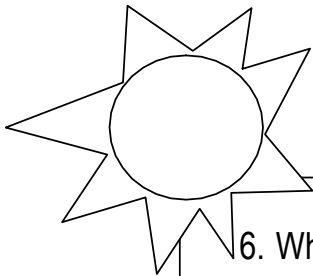
The detailed events of this day are recorded in most books of history of Muslims, by both Shia and non-Shia historians. Although there can be no doubt that Imam Ali (A) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Holy Prophet (S).

The day of Ghadeer is one of the most important days in our history and the Shia throughout the world joyfully celebrate the day of 18th Dhulhijjah as 'Eid e Ghadeer.

18.3 Worksheet: Important Events in the 10th Year AH

Choose the correct answer:

1. What had a deep effect on the areas of the entire Hijaz, during the Hajj season of the 9th AH?
 - a. Imam Ali's (a) proclamation to accept Islam in the next four months or get ready for a war.
 - b. The Prophet's (s) decision to send Imam Ali (a) to Yemen
 - c. The wars won by the army of Islam.
 - d. None of the above
2. Why did The Prophet (s) send Imam Ali (a) to Yemen?
 - a. To spread Islam with his wisdom and bravery.
 - b. To see if the people of Yemen were nice.
 - c. To find out more about the people of Yemen.
 - d. For a vacation.
3. Why did the Prophet (s) give Imam Ali (a) recommendations when Imam Ali probably already knew these?
 - a. He wanted to remind Imam Ali (a) just in case he forgot.
 - b. Imam Ali (a) already knew everything but Prophet Muhammad (s) wanted to educate everyone else present.
 - c. Both a) and b).
 - d. None of the above
4. What did Imam Ali (a) do when he reached the borders of Yemen?
 - a. He arranged the ranks of soldiers who were already there and together they offered congregational prayers.
 - b. He invited the greatest tribe of Yemen, the Hamdan tribe to listen to the Prophet's (s) message.
 - c. First a) then b)
 - d. First b) then a)
5. What impressed the people so much that they became Muslims?
 - a. The sweetness of the narration
 - b. The grandeur of the meeting
 - c. The greatness of the words
 - d. All of the above



**"Man Kuntu Mawlahu, fa
Hadha Aliyyun Mawlah."**

6. Who said this?

7. Who commanded him to say this?

8. Who brought down this message?

9. The Holy Prophet (s) was returning to _____ (name of city).

10. What important event were they returning from? _____ .

11. Where did they all meet for this important message?

12. The meaning of the above message is - (Of whomsoever I am the Master (Mawla), this _____ is also his Master)".

13. What time of the day was it when this message was spoken?

14. This event is celebrated in the form of an Eid on the 18th of the month of _____.

15. Name the Eid. _____.

Chapter 19: The Last Hours of the Prophet (S)

The Holy Prophet (s) returned from the Farewell Hajj at the end of the month of Dhulhijjah, **10 A.H.** After the month of Muharram he fell ill, at the beginning of Safar **11 A.H.**

When his fever took a turn for the worse, he knew that he did not have much time left. He requested the companions around him to bring some paper and a pen so that he could dictate a will for the guidance of the people.

Omar, who at once realized that his plans would not succeed if the Holy Prophet (s) left a written document, protested by saying that the Holy Prophet (s) was out of his mind due to the fever and did not know what he was saying. He stated that the Holy Qur'an was enough for them and that there was no need for a will. Other companions disagreed and there was a loud commotion as they argued. As the voices grew louder, the Holy Prophet (s) felt disturbed and indicated that all of them should leave. It is important for us to realize that this one action by Omar caused an eternal division between the Muslims and conflicts between factions over the centuries.

As the life of the Holy Prophet (s) slipped away, his dear family was around him all the time. Al-Fatimah (A) could not bear the thought of the loss of her beloved father and tears fell continuously from her eyes. The Holy Prophet (s) gently asked her not to weep and then whispered something in her ear that made her stop crying and smile. When Ayesha later asked about this, Al-Fatimah (A) said that her father had told her not to worry because she would be the first after him to leave the world and join him.

The Holy Prophet(s) said his farewell to his companions and kept on reminding them to follow the Holy Qur'an, and not to abandon the Ahlul Bait, who would guide them on the right path of virtue and truth. He then called his grandsons and hugged them warmly. He kissed Imam Hassan (A) on the mouth and Imam Hussein (A) on the neck (when asked the reason for this he said one would be given poison while the other would be beheaded at the neck).

As the conditions of the Prophet (s) worsened, the whole of Medina was immersed in grief, sorrowful at the thought of losing the beloved Prophet of Allah, who had taught them everything about the true path to salvation.

19.1 The Death and Burial of the Holy Prophet (S)

During the last moments of his life, the Holy Prophet (S) opened his eyes and asked for his brother (Imam Ali) to be called.

When Imam Ali (A) arrived, the Holy Prophet (S) raised his cloak and took him under its cover. He then placed his head on the chest of Imam Ali (A) and talked to him for a long time.

In the last moments of his life a knock was heard on the door. Bibi Fatimah (A) told the caller to come later, because her father was very ill. However, the caller was insistent and kept on knocking. Al-Fatimah (A) told him again to come later. When the third knock came, tears welled up in Al-Fatimah's (A) eyes, but her father said to her, "O Fatimah, let him in. For it is none other than the Angel of Death. It is only in respect of your presence that he is asking for permission to enter otherwise he waits for nobody when he comes to take away the soul."

Soon afterwards the signs of death began to appear on his face. The last sentence he spoke was, "No. With the Divine Companion.." It appears that at the time of his last breath the angel Jibraeel (A) gave him a choice to recover from his illness and remain in this world or to allow the Angel of Death to remove his soul so that he may proceed with him (the Divine Companion) to the next world.

It was **Monday the 28th of Safar 11 A.H.** when the Holy Prophet (S) passed away. He was 63 years old.

The sound of mourning rose from the house of the Holy Prophet (S). Soon afterwards the news of his death spread throughout Medina, plunging everyone into sorrow. Imam Ali (A) bathed the sacred body of the Holy Prophet (S) and put a kafan on him. He was the first person to offer the funeral prayers for the Holy Prophet (S). Thereafter the companions came in groups and offered prayers. This continued until noon of Tuesday. It was then decided to bury the Holy Prophet (S) in the same house where he had passed away.

The great personality that had changed the future of humanity with his efforts and sacrifice was no more. The Holy Prophet (S) had made a great contribution to the welfare of humanity at large. He had spread the message of Allah, practicing the religion himself and then asking others to follow him.

He had established the rights of people at a time when basic rights were being violated; he had spread justice when tyranny was the norm; he introduced equality at a time when discrimination was rampant; and he gave freedom to people when they were suppressed by injustice. He had

faithfully carried out the great mission entrusted to him by Allah. May Allah send His blessings on the Holy Prophet Muhammad Mustafa (S) and his Progeny.

19.2 Worksheet: Last Hours of the Prophet (S) and His Death

1. What did the Prophet (S) ask a pen for and why wasn't it given to him?

2. What made Al-Fatimah (S) smile when her father spoke to her?

3. What 2 things did the Prophet (S) ask the people not to leave after his death?

4. Who did Prophet Muhammad (S) ask for and what did he do when that person came?

5. Why did the Angel of Death knock 3 times before entering?

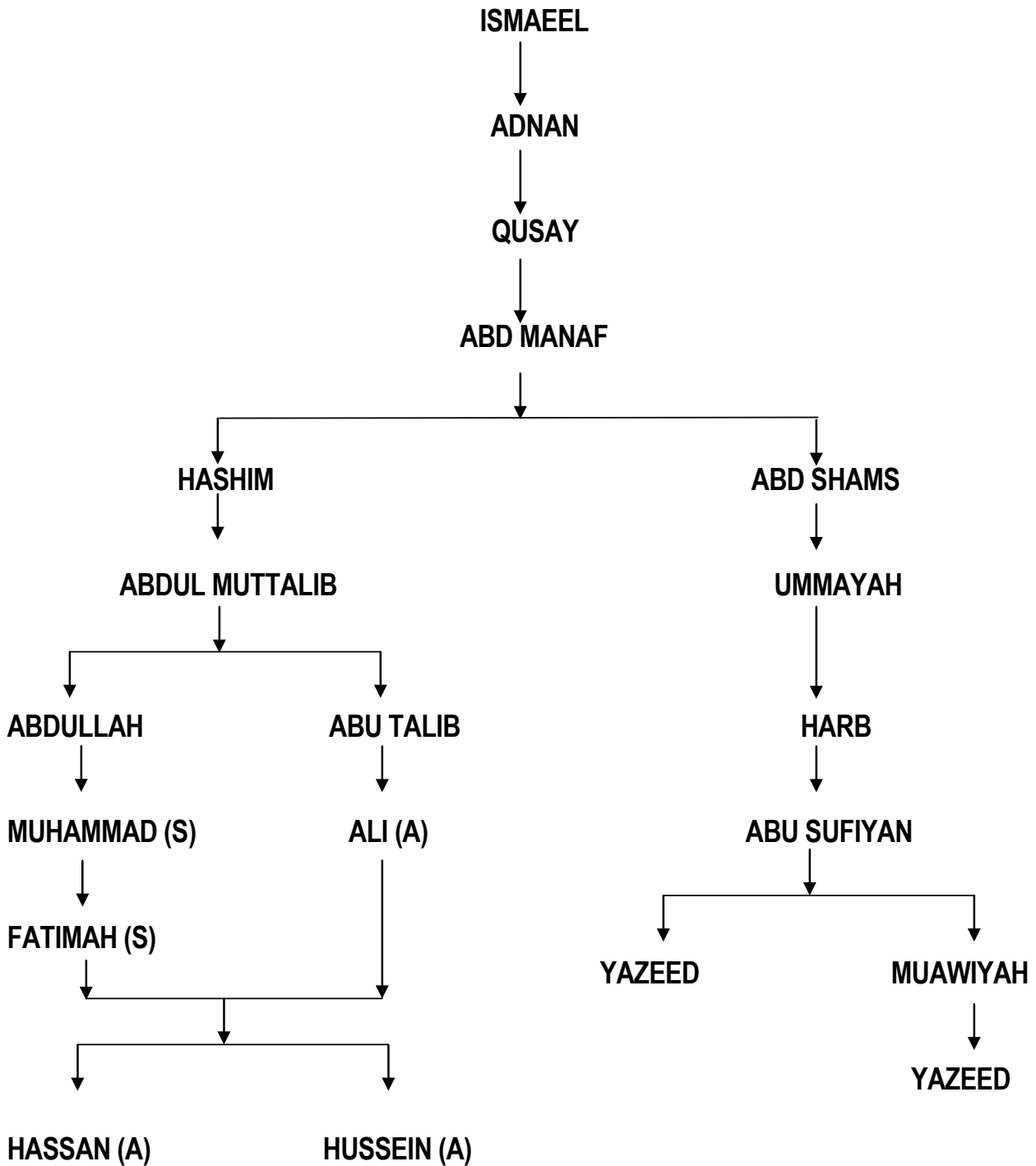
Fill in the blanks:

1. The Prophet (S) passed away on the _____(date) of _____ (month) in the _____ year of Hijrah.
2. The person that bathed the Prophet (S) and was the first one to offer his funeral prayers was _____.
3. Prophet Muhammad (S) was buried in the same house that he had _____ away in.
4. Throughout his life the Prophet (S) had established the _____ of people; he introduced _____ when discrimination was rampant.
5. He gave _____ to the people suppressed by injustice; and he spread _____ when tyranny was the norm.

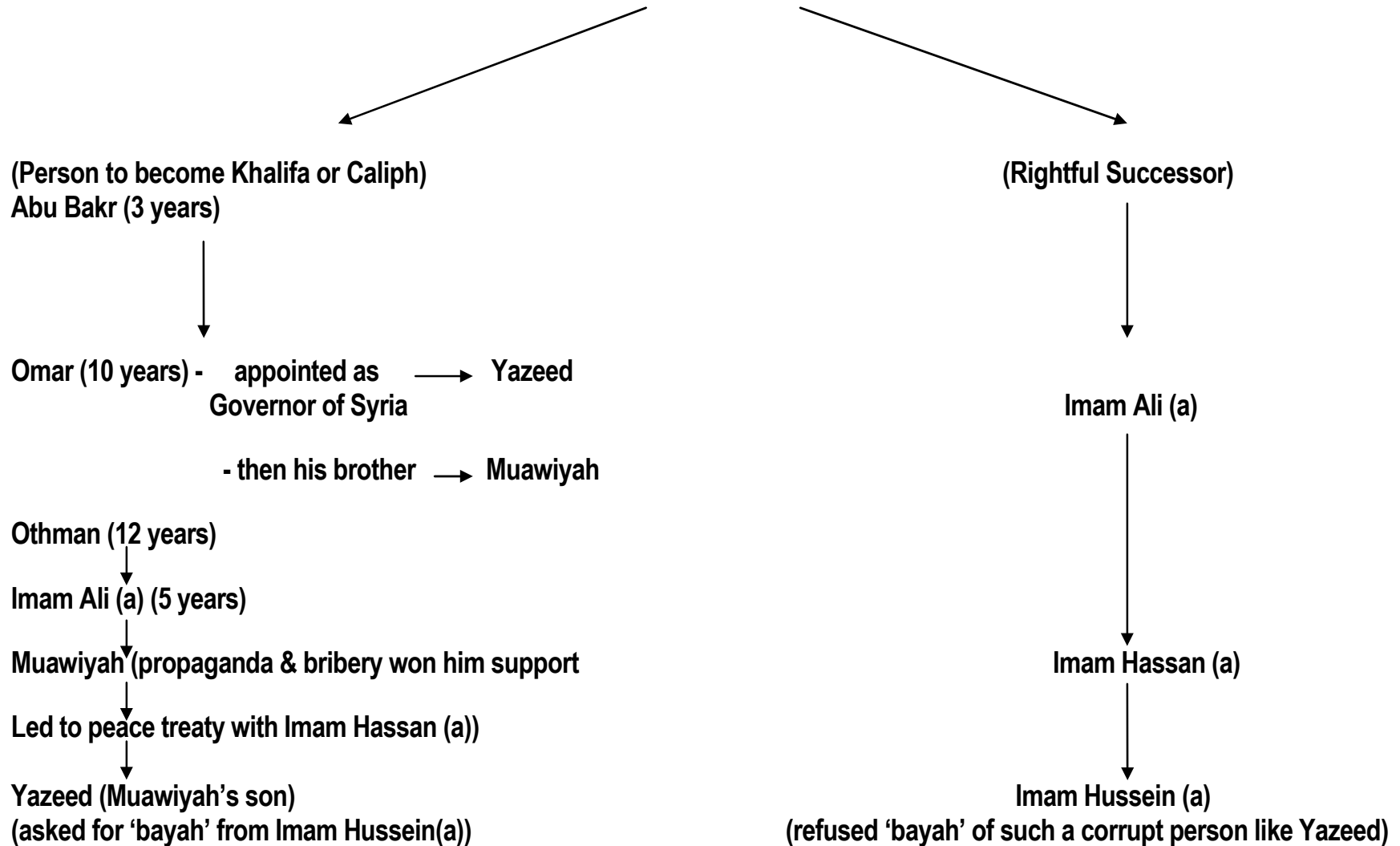
SECTION II: Special Occasions

Chapter 20: Understanding Kerbala

20.1 Prophet Muhammad's (s) Family Tree



20.2 Death of Prophet Muhammad (s)



20.3 Islam and Prophet Muhammad (s)

- ☐ The Prophet (s) was a Hashimi. He started preaching Islam publicly at age 40.
- ☐ Imam Ali (a) was strongest supporter of the Prophet (s) in his life and onwards.
- ☐ Prophet (s) had a major influence on Imam Hussein (a) -who was 7 years old on Prophet's death in 11 AH.

20.4 Islam during the time of Imam Ali (a)

- ☐ After Abu Bakr's rule Imam Hussein (a) is 10 years old.
- ☐ When Muawiyah became governor of Syria, Imam Hussein (a) is 20 years old. ☐
- Imam Ali (a) offered Caliphate with conditions on Omar's death- He refuses. ☐
- Othman next Khalifa.
- ☐ Othman and Muawiyah cause a lot of problems.
- ☐ Othman's downfall. He asks for Imam Ali's (a) help. (Imam Hussein (a) 32 years old) ☐
- Imam Ali (as) offered Caliphate after Othman's death. He takes office in 35 AH with conditions - rule in an Islamic way and all the governors have to swear loyalty.
- ☐ Muawiyah does not swear loyalty - starts the propaganda again.
- ☐ Imam Ali (as) dies in 40 AH.

- ☐ Imam Ali's (a) influence on Imam Hussein (a)(7 to 37 years old) as he:
 - _ Refuses " bayah " to accept Caliphate
 - _ Exhibits bravery in battles
 - _ Dealing with friends and enemies
 - _ Carries out responsibilities for Islam

20.5 Islam during the time of Imam Hassan (a) ☐

Imam Hassan (a) is the next Khalifa.

- ☐ Muawiyah & Ziyad continue to cause problems:
 - _ Propaganda
 - _ Spies and informers _
 - Rule by terror
 - _ Invades Iraq and surrounding areas
 - _ Introduces dancing and court jesters
 - _ Introduces taxation for his income
- ☐ Peace treaty between Imam Hassan (a) and Muawiyah. Imam feels that is the wise thing to do. ☐
- Treaty not kept by Muawiyah.
- ☐ Imam Hassan (a) poisoned to death in 50 AH; Imam Hussein (a) 47 years old.

20.6 Peace Treaty between Muawiyah and Imam Hassan (a)

- ☐ Muawiyah to rule according to Islamic rule and Prophet's (s) guidance ☐

Muawiyah gets no right to nominate his successor

- ☐ All people of Islamic territories are to be protected
- ☐ Lives, honor, properties of all Shias are to be safeguarded
- ☐ Muawiyah not to harm, terrorize, or make any attempt to kill any of the Prophet's (s) family

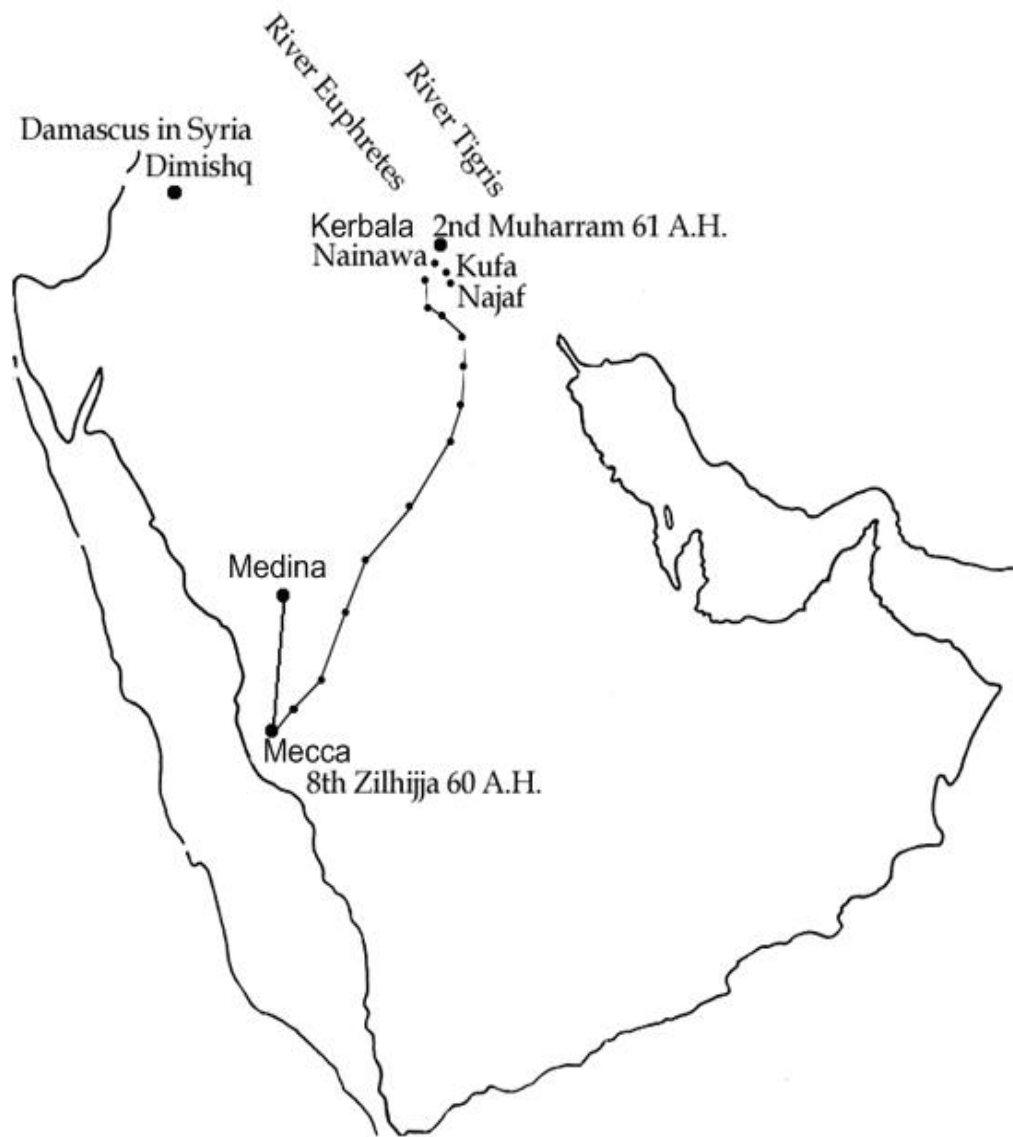
20.7 Before Kerbala

- ☐ Muawiyah wishes to nominate Yazeed, his son for Khalifa.
- ☐ All people including Muawiyah's supporters against this; Yazeed known to be wicked, cruel, drunk, immoral.
- ☐ Muawiyah kills off all oppositions and nominates Yazeed to be next Khalifa, thus breaks the treaty made with Imam Hassan (a).
- ☐ Muawiyah dies in 60 AH- Imam Hussein (a) 57 years old
- ☐ Yazeed now in power, his conduct terrible.
- ☐ Yazeed wants to be the political and religious leader and from Syria asks for "Bay 'at" from Imam Hussein (a) in Medina.
- ☐ Hussein (a) refuses; does not wish to cause bloodshed in Medina; takes family and goes to Mecca.
- ☐ In Kufa people write to the Imam to come to Kufa and be their leader.
- ☐ From Mecca, Imam sends Muslim Bin Aqeel to Kufa.
- ☐ Muslim arrives in Kufa and writes to the Imam that there is a lot of support for him.
- ☐ Yazeed's spies in Kufa report on Muslim's mission,
- ☐ Yazeed sends Ubaydallah Ibne Ziyad to Kufa to kill Muslim and his supporters.
- ☐ Ubaydallah becomes Governor of Kufa and terrorizes anyone supporting Imam Hussein (a).
- ☐ Muslim Bin Aqeel martyred on 9 Dhulhijjah 60 AH.

20.8 Maps of Arabia



20.9 Route of Imam Hussein (a)



20.10 At Kerbala

2 - 9 Muharram 61 AH

Muharram date	Event
2nd	+ arrives at Kerbala + camp positioned by Hurr at Alqama
3rd	+ Amar Ibne Saad arrives with army unit + More army units arrive
7th	+ Ubaydallah ordered to cut off water supply + Shimr Ziljawshan arrives
9th	+ assault starts; postponed + Imam talks to his group + Both sides prepare for the day ahead

20.11 Imam's Group: Why So Few?

- 1) Persecution of followers at Kufa and nearby places
 - 2) Sudden arrival at Kerbala
 - 3) Road blocks to Kerbala
 - 4) Imam's followers free to leave
-

20.12 Talks At Kerbala

- 1) Imam - Qurra - Amar Ibne Saad
- 2) Imam - Amar Ibne Saad
- 3) 9 Muharram: Imam to his group
- 4) 10 Muharram: Imam to Yazeed's army Kufian's to Yazeed's army

20.13 Ashura Day

FRIDAY 10 MUHARRAM 61 AH

(FRIDAY 10 OCTOBER 680 AD)

Dawn

+ Fajr prayers led by Imam(a)

Early morning

+ Imam's speech to Yazeed's army
+ Kufian's speech to Yazeed's army
+ Hurr, others change sides
+ Amar Ibne Saad shoots first arrow
+ Battle begins
+ Shaheeds: 1 to 12

Late morning

+ First general attack
+ Shaheeds: 13 to 62
+ Imam's camp attacked
+ Shaheeds: 63 and 64

Noon-After noon

+ Prayer's time, battle not suspended
Imam shielded during prayers +
Shaheeds: 65 to 92
+ Imam's family Shaheeds: 93 to 110
+ Imam Hussein (a) becomes shaheed

Early evening

+ heads cut off from bodies
+ Imam's camp looted, set on fire

20.14 Shaheeds On Ashura Day

	<u>Name</u>	<u>Origin</u>	<u>Description</u>
1.	Abdullah Umayr Kalbi	Kufa	
2.	Hurr Yazeed Riyahi	Kufa	Commander of Yazeed's Army
3.	Muslim Awsaja Asadi	Kufa	Worked with Muslim Aqeel, expert horseman
4.	Buryar Hadayr Hamdani	Kufa	Qur'an teacher
5.	Muhnij Sahm	Medina	Imam's household
6.	Omar Khalid	Kufa	Joined Imam at Udhayb-ul-Hujarat
7.	Saad Omar Khalid	Kufa	Joined Imam at Udhayb-ul-Hujarat
8.	Mujammi Abdullah	Kufa	Joined Imam at Udhayb-ul-Hujarat
9.	Aidh Mujammi Abdullah	Kufa	Joined Imam at Udhayb-ul-Hujarat
10.	Jabir Harith Salmani	Kufa	Joined Imam at Udhayb-ul-Hujarat
11.	Jundub Hujr Hindi	Kufa	Was at Siffeen, joined Imam at Sharaf
12.	Yazeed Ziyad Kindi	Kufa	Expert archer, joined Imam at Sharaf
13.	Harith Banham	Medina	
14.	Shabib Abdullah Nashali	Medina	Was at Siffeen, Jamal, Nahrawan
15.	Qarib Abdullah	Medina	
16.	Nasr Nayzar	Medina	
17.	Janada Kab Ansari	Medina	
18.	Abd Rahman Abd Raab	Mecca	
19.	Jabir Hajjad Tayami	Kufa	

20.	Jabbla Ali Shaybani	Kufa	
21.	Zarghama Malik Taghlabi	Kufa	
22.	Harith Imru Qays	Kufa	Yazeed's Army ----- changed sides
23.	Juwayn Malik Qays	Kufa	Yazeed's Army ----- changed sides
24.	Halas Amr Azdi	Kufa	Yazeed's Army ----- changed sides
25.	Numan Amr Azdi	Kufa	Yazeed's Army ----- changed sides
26.	Zuhayr Salim Amr Azdi	Kufa	Yazeed's Army ----- changed sides
27.	Hubab Amir Kab	Kufa	
28.	Masud Hajjad Taymi	Kufa	Yazeed's Army ----- changed sides
29.	Abd Rahman Masud	Kufa	Yazeed's Army ----- changed sides
30.	Abdullah Bishr Kathami	Kufa	Yazeed's Army ----- changed sides
31.	Amr Zabia Qays	Kufa	Yazeed's Army ----- changed sides
32.	Qasim Habib Abi Bishr	Kufa	Yazeed's Army ----- changed sides
33.	Abdullah Yazeed Nubyat	Basra	Joined Imam at Mecca
34.	Ubaydallah Yazeed Nubyat	Basra	Joined Imam at Mecca
35.	Adham Umayya	Basra	Joined Imam at Mecca
36.	Sayf Malik Abdi	Basra	Joined Imam at Mecca
37.	Amir Muslim Abdi Basri	Basra	Joined Imam at Mecca
38.	Salim	Basra	Joined Imam at Mecca
39.	Salim	Mecca	Imam's household
40.	Abd Muhajir Juhani	Kufa	
41.	Uqba Salat Juhani	Kufa	
42.	Mujammi Ziyad Amr Juhani	Kufa	
43.	Qasit Zuhayr Harith	Kufa	
44.	Musqit Zujayr Harith	Kufa	
45.	Kardus Zuhayr Harith	Kufa	
46.	Umayya Saas Zayd Tai		Was at Siffeen
47.	Zahir Amr Kindi	Mecca	Was at Khyber
48.	Suwar Abi Umayr Nahm		
49.	Shabib Abdullah	Kufa	Was at Jamal, Siffeen, Nahrawan
50.	Abd R ahman Abdullah	Kufa	

51.	Ammar Abi Salama		Was at Jamal, Siffeen, Nahrawan
52.	Ammar Hassan Tai	Mecca	
53.	Kinanana Atiq Taghlabi	Kufa	Noted for His Bravery
54.	Muslim Qasir Azdi	Kufa	Was at Jamal, crippled
55.	Naim Ajlan Ansari	Kufa	
56.	Habsha Qays Nahmi	Kufa	
57.	Hajjaj Ziyad Taymi	Basra	
58.	Habab Harith		
59.	Hanzala Omar Shaybani		
60.	Zuhayr Busr Khathami		
61.	Imran Kab Ashjai		
62.	Mani Ziyad		
63.	Bakr Hayy Taymi	Kufa	Yazeed's Army, changed sides
64.	Amr Janada Kab	Kufa	10 years old
65.	Habeeb Madhahir	Kufa	Commander of Imam's unit
66.	Abu Thumana Saidi	Kufa	Expert Horseman
67.	Saeed Abdullah Hanafi	Kufa	Shielding Imam in prayers
68.	Zuhayr Qayn	Kufa	Commander of Imam's unit, Shielding Imam in prayers, joined Imam at Zarud.
69.	Salman Muzarib Qays	Kufa	Cousin of Zuhayr Qayn
70.	Amr Quraza Kab Ansari		
71.	Nafi Hilal Jamali		Was at Jamal, Siffeen, Nahrawan
72.	Shawdhab Abdullah	Kufa	Joined Imam at Mecca
73.	Abis Abi Shabib	Kufa	Muslim bin Aqeel's messenger to Imam
74.	Abdullah Urwa		

75.	Abd Rahman Urwa		
76.	Hanzala Asad Shaybani	Kufa	
77.	Saif Harith Sari		
78.	Malik Abd Sari		
79.	John	Medina	Abyssinian, from Imam's household
80.	-----	Medina	Turkish, from Imam's household
81.	Anas Harith Asadi	Medina	
82.	Hajjad Masruq Jufi	Kufa	Joined Imam at Mecca
83.	Ziyad Arib Hamdani		Noted for his bravery
84.	Salim Amr Abdullah	Kufa	
85.	Saad Harith	Medina	
86.	Omar Jundab Hadrami	Kufa	
87.	Qanab Amr NOmari	Basra	
88.	Yazeed Thubayt Abdi	Basra	Joined Imam at Mecca
89.	Yazeed Mughfil		Was at Siffeen
90.	Rafi Abdullah		
91.	Bishr Amr Hadrami	Kufa	
92.	Suwayd Abi Mata		
93.	Ali Akber Hussein		Imam Hussein's son
94.	Abdullah Muslim Aqeel		Imam's cousin; Aqeel's Family
95.	Mohamed Muslim Aqeel		Imam's cousin; Aqeel's family
96.	Ja'far Aqeel		Imam's cousin; Aqeel's family
97.	Abd Rahman Aqeel		Imam's cousin; Aqeel's family
98.	Abdullah Aqeel		Imam's cousin; Aqeel's family
99.	Mohamed Said Aqeel		Imam's cousin; Aqeel's family
100.	Awn Abdullah Ja'far		Imam's Nephew, Al-Zainab's son
101.	Muhammad Abdullah Ja'far		Imam's nephew, Al-Zainab's son

- | | |
|----------------------------------|---|
| 102. Qasim Hassan | Imam's nephew, Imam Hassan's (a) son |
| 103. Abu Bakr Hassan | Imam's nephew, Imam Hassan's (as) son |
| 104. Abdullah Hassan | Imam's nephew, Imam Hassan's (as) son |
| 105. Othman Ali | Imam's step brother, son of
Fatimah Hizam (Umm-ul- Baneen) |
| 106. Ja'far Ali | Imam's step brother, son of
Fatimah Hizam (U. Baneen) |
| 107. Abdullah Ali | Imam's step brother, son of
Fatimah Hizam (U. Baneen) |
| 108. Abbas Ali | Imam's step brother, son of
Fatimah Hizam (U. Baneen)
Flag Bearer |
| 109. Mohamed Ali | Imam's step brother |
| 110. Ali Asghar Hussein | Imam's six month old son |
| 111. Imam Hussein Ali (a) | |

20.15 **Worksheet: Understanding Kerbala**

Choose the correct answer: _

1. The major opponent of Our Hashimi Prophet (s) at his time was:
 - a. Ziyad
 - b. Shimr
 - c. Abu Sufiyan
 - d. Saddam Hussein
2. The rightful successor of Prophet Mohammad(s) was:
 - a. Imam Hussein (a)
 - b. Imam Ali (a)
 - c. Omar
 - d. Abu Bakr
3. The three people after Prophet Muhammad(s) who became) Khalifa against the will of our Prophet (s) were:
 - a. Muawiyah, Ziyad, Yazeed
 - b. Shimr, Hurmula, Yazeed
 - c. Abu Bakr, Omar, Othman
 - d. Ubaydallah, Yazeed, Ziyad
4. The 2 people Omar appointed as governor of Syria were:
 - a. Yazeed then his brother Muawiyah
 - b. Abu Bakr then Othman
 - c. Ubaydallah then Abu Bakr
 - d. None of the above
5. The conditions under which Imam Ali (a) agreed to become) Khalifa were:

- a. He wanted to rule in the Islamic way
- b. He wanted to rule over only one country
- c. He wanted all governors to swear loyalty
- d. Both a and c

Short Answer Questions:

6. Why do you think Imam Ali (a) had refused Caliphate after Omar's death?

7. How long was Imam Ali (a) Khalifa? Who was the next Khalifa?

8. What were the problems caused by Muawiyah and Ziyad?

9. Why do you think Imam Hassan (a) decided to have a Peace Treaty? What was included in the Treaty?

10. Muawiyah broke the Treaty and had Imam Hassan (a) poisoned. Imam Hussein (a) respected the Treaty of his brother until the contract ended. When did Imam Hussein (a) stand up against the Ummayyads? What do you think would have happened if he had not?

Chapter 21: Habeeb bin Mudhahir

The people in Kufa liked Imam Ali [a] because he was just and merciful. They also knew of alHussein's [a] behavior and kind treatment towards his Muslim brothers. Therefore, they sent many letters to him in Mecca, saying:

Come to us! You are our leader only!

Imam Hussein [a] had already decided to revolt against Yazeed bin Muawiyah. He accepted the invitations of the Kufis, and with his family and supporters, he left for Kufa.

Meanwhile, Ubaydallah bin Ziyad had sent a military division of one thousand horsemen to hinder Imam Hussein's [a] caravan. Amar bin Saad was appointed leader of the division. He sent a man called Qurra bin Qais to Imam Hussein [a] to ask him why he had come to Kufa.

When Qurra went to Imam Hussein [a], the Imam asked Habeeb bin Mudhahir about him:

Do you know him?

Habeeb who was Imam Hussein's [a] loyal friend answered:

Yes, this is Qurra bin Qais. I know his good opinion. I don't think he'll fight you.

Qurra came and greeted the Imam. He told him about Omar bin Saad's message. The Imam said:

The people of Kufa have asked me to come. If they hate me, I'll leave them.

Qurra bin Qais kept silent. He wanted to go back to Omar bin Saad. So Habeeb said to him:

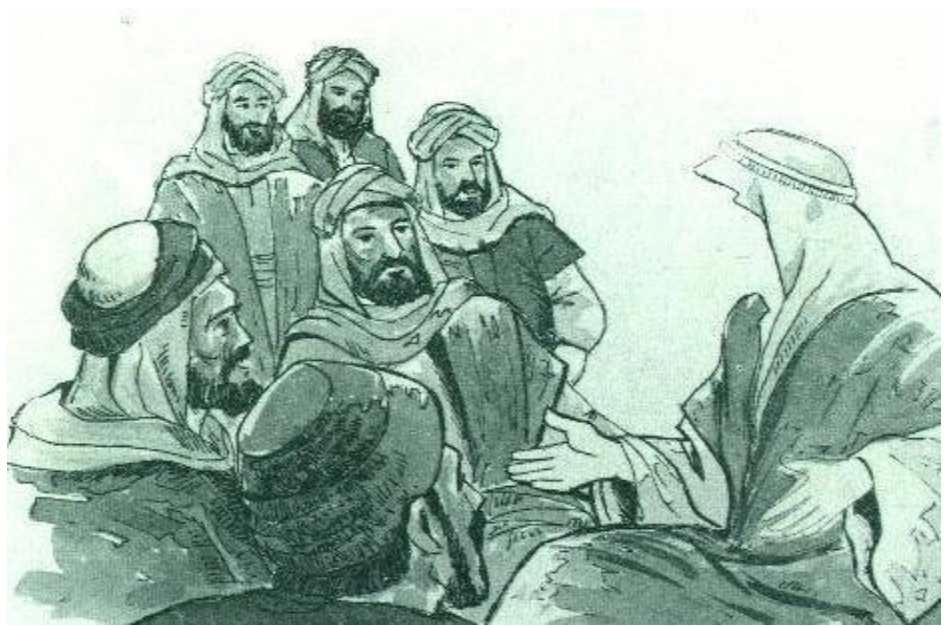
Qurra, woe unto you! Don't go back to the unjust people! Support Imam Hussein!

Qurra said:

I'll tell Omar about Imam Hussein's answer. Then I'll consider your request.

Due to the hostile atmosphere of Kufa, Imam Hussein[a] decided to change his destination. He continued north until Hur's army (on Ubaydallah's order) stopped him at Kerbala. Imam Hussein[a] decided this was his destination point and camped here.

The desert was very vast. The sky was full of stars. From Imam Hussein's [a] camp, an old man aged seventy-five left his tent, jumped on his horse and rode away. He intended to get to Mudharib (Bani Assad's tribe) near the Euphrates. When he got there, some men of the tribe were sitting in a big tent and chatting. The old man greeted them. They stood up for him. He looked dignified, but they did not know him. The old man sat down. He had a beard as white as cotton. The men began looking at his calm expression. The old man then introduced himself:



I'm Habeeb bin Mudhahir. I belong to Bani Assad's tribe.

One of the men in the group was very old. He was acquainted with ancestry. So, he knew Habeeb and said:

Habeeb is telling you the truth.

Then he added:

He's bin Riaab bin al-Ashtar bin Fakas bin Tareef bin Qais bin al-Harith bin Thalaba bin Doodad bin Assad.

Another man added:

This is the companion of Allah's Apostle. He has lived in Kufa since Imam Ali's Caliphate. He stood by him at the Battle of Jamal, the Battle of Siffeen, and the Battle of Nahrawan.

One of the men asked Habeeb:

Bani Assad's Sheikh, what have you brought?

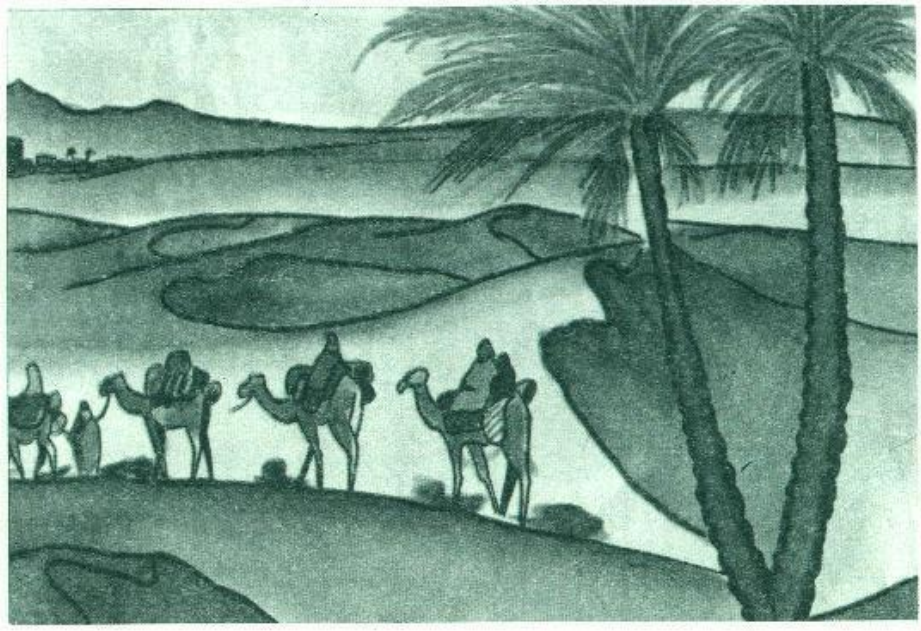
Habeeb quietly answered:

I've brought you good no leader has brought to his people. Al-Hussein, Ali and Fatimah's son is here. A group of the believers has accompanied him. His enemies have surrounded him. They want to kill him. So, I've come to you. I ask you to defend him against his enemies to save the dignity of Allah's Apostle. By Allah! If you support him, Allah will give you honor in here and hereafter.

One of the men stood up. His name was Abdullah bin Bashher al-Assadi. He said:

May Allah thank you for your effort; you've brought us a good deed. I'm the first to defend alHussein against his enemies.

The number of volunteers became ninety fighters. With Habeeb they headed for Kerbala, where Imam Hussein had camped.



the

[a]

One of the Bani Assad's was a traitor. He took advantage of the darkness and

hurried to tell Omar bin Saad about Habeeb and his friends. Omar bin Saad sent a division of five hundred horsemen headed by Al-Azraq. A fight took place between Al-Azraq's men and the Bani Assad. Some men of Bani Assad got killed and some got wounded.

The volunteers of Bani Assad knew that there was a big army before them. And there were big supplies behind the army. For this reason, they decided to go back.

Habeeb came back to Imam Hussein [a] by himself. He was sad. He told Imam Hussein [a] about Bani Assad's attitude. Imam Hussein [s] said:

There's neither might nor power but with Allah!

On Muharram 9th, 61 A.H. Amar bin Saad started his attack at night. Imam Hussein [a] ordered his brother Al-Abbas [a] to talk to them. Al-Abbas [a], Habeeb bin Mudhahir, and twenty

persons jumped on their horses and rode away. Al-Abbas [a] asked the enemies about their aim. They said:

Obey Ubaydallah bin Ziyad, otherwise we'll attack you!

Al-Abbas [a] went back to Imam Hussein [a] to convey this message. Habeeb stayed behind and began advising the enemy army:

By Allah, tomorrow, Allah will regard you as bad people! How will you meet Him while you are going to kill Imam Hussein and his family? Don't you know that they're the Prophet's grandsons? Don't you know that they pray to Allah after midnight and remember Him very much?

An enemy person called Uzrah said:

Habeeb, you're praising yourself!

Zuhair answered:

Allah has praised and guided him. Uzrah I advise you to fear Allah!

Meanwhile, Imam Hussein[a] asked Al- Abbas [a] to request for a night for prayers. The enemy granted the request.

That night, Imam went to all the tents, including the tent of his sister Zainab. Hilal stood by the tent waiting for him and heard Zainab saying to her brother:

Are you certain of your companion's intentions?

The Imam said:

By Allah, I've tried them. They are brave. They are ready to die for me.

When Hilal heard Zainab's words, he wept and went to Habeeb's tent to tell him and said:

We'd better go to her to relieve her worry.

Habeeb stood, left his tent, and said loudly:

Good friends! Let us go to Zainab's tent to relieve her worry.

The men took their swords and went to Zainab's tent. They said to her:

By Allah, we're ready to sacrifice our lives for you!

Zainab said:

Good companions, defend the grandsons of Allah's Apostle against their enemies.

Overcome by emotion Habeeb and his friends wept.

In the morning, Muharram 10th, Imam Hussein [a] and his companions said their prayers.

Imam Hussein [a] prepared his companions for the battle. He divided them into three small groups: Zuhair bin al-Qain headed the right wing. Habeeb bin Mudhahir headed the left wing, and Al-Abbas [a], the Imam's brother, headed the core.

The fights went on till noon. Imam Hussein [a] asked Yazeed's Army to stop fighting to say their prayers. Hussein bin Numair said to Imam Hussein [a]:

Hussein, Allah won't accept your prayers!

Habeeb bin Mudhahir said stormily:

Donkey! Will Allah accept your prayers, and not accept the prayers of the Prophet's grandson?

Hussein bin Numair was full of spite. He whipped his horse and attacked Habeeb. Habeeb faced him and hit his horse on the face and Hussein bin Numair fell over the ground. Many fighters rushed to save him. Habeeb clashed and fought them bravely. In spite of his old age, Habeeb could kill over sixty fighters. Eventually, a fighter managed to throw a spear at Habeeb. It struck Habeeb and he fell over the ground and became a martyr.

Today Muslims all over the world go to Kerbala to visit Imam Hussein [a]. In the distance, they can see a high gold dome and high minarets.

When a Muslim enters the holy shrine full of perfume, he will find a tomb near Imam Hussein's [a] tomb. That tomb belongs to Habeeb bin Mudhahir, Bani Assad's leader, and the master of the loyal. What an honor for the loyal friend of Imam Hussein [a].

The visitor to Imam Hussein [a] must greet his companion and say:

Peace be upon Habeeb bin Mudhahir al-Assadi.

21.1 Worksheet: Habeeb bin Mudhahir

1. Habeeb tried to convince _____ bin _____ (messenger of Amar bin Saad at Kufa) to join Imam Hussein [a] and thus stay on the right path.
2. Habeeb went to the tribe of Bani Assad to tell them of Imam Hussein [a] and enlist their _____.
3. When _____ Muharram arrived and Al-Abbas [a] went to give Al-Hussein [a] the enemy's message, Habeeb tried to show the enemy the grandeur of _____. He tried to convince the enemy to open their eyes and recognize the truth.
4. What happened when Zainab binte Ali questioned the sincerity of the companions of Hussein [a]?
5. How did Habeeb get martyred and where is his tomb now?

Chapter 22: The Betrayal in Kufa

Pin-drop silence prevailed in the mosque at Kufa where a large congregation had gathered to offer evening prayers. Outside the mosque the town crier was reading out the proclamation:

"Be it known to the people of Kufa that Ubaydallah, son of Ziyad, is now governor of Kufa under the orders of the Khalifa. He has noted that the people of Kufa have extended their welcome to Muslim bin Aqeel, who has come from Medina as an emissary of Hussein bin Ali [a], who declined allegiance to the Khalifa. It is hereby proclaimed for the information of all the citizens of Kufa that any person found associating with Muslim bin Aqeel, will be considered a rebel against the Khalifa; and by way of punishment, he will be hanged, drawn and quartered. His entire family will be put to the sword and his property confiscated. In case of those who have hitherto extended their welcome to him, if they now repent and desist from doing so, amnesty will be given."

Holding their breath every one listened to the proclamation and exchanged glances. The announcement was about Muslim, who was to lead the upcoming prayers, and as it ended and the call for prayers was given, Muslim silently arose to fulfill his duty to lead the prayers.

When Muslim completed the prayers and turned back, he found the mosque empty, except for one person, Hani Ibn Urwah at whose house Muslim was staying as a guest. No words were needed to tell Muslim why the people of Kufa had deserted him. The people of Kufa, who had so persistently asked Hussein [a] to come to Kufa and take up the responsibilities of their spiritual growth, had now become scared.

Muslim's face was full of anguish. He was not dismayed at the fate that awaited him, because a fighting death was the heritage of his family. He was only disturbed at the thought that with confidence in these people's sincerity, he had written to his cousin Hussein [a], to come over to Kufa. How he wished he had not been hasty about judging these people.

There was but one man with him who could be relied upon. If he could only send a message to Hussein [a] through Hani Ibn Urwah about the treachery of the people of Kufa!

With these thoughts Muslim turned towards Hani. Before he could give expression to his thoughts, Hani Ibn Urwah anticipated his words. In low whispers he said: "Muslim, my respected guest, I know what is uppermost in your mind. If God enables me to leave this cursed town in time, I shall rush to warn our master and Imam to turn back. There is hardly time to be lost and so I bid you farewell. May Almighty God protect you and your innocent sons."

Hani Ibn Urwah rushed out of the Mosque. Before leaving Kufa he wanted that Muslim's sons at least be warned to get out of the house where they were no longer safe.

On reaching his house, Hani asked his wife to whisk the children out of the house by the back door for their safety. He asked his servant to harness his horse as quickly as he could. The young sons of Muslim had just left the house to face the world in a strange and unfriendly city, when armed troopers sent by Ubaydallah surrounded it. Hani realized that he would not be able to carry the message of Muslim to Hussein [a]. He unsheathed his sword with the intention of putting up the best fight he could. The odds against him were too heavy. He was soon overpowered and chained and marched off to the court of the Governor.

* * * *

Muslim was confident of Hani's sincerity but knew there was every possibility of him being captured before he could leave town. So he decided to find another person whom he could trust to carry the message to the Imam. Kneeling down in prayer he muttered: "Merciful Allah, spare me for a while so that I can send the warning to my Imam."

He came out of the mosque slowly and he saw groups of people engaged in animated conversation. On seeing him coming out they scattered and walked away as if they had never known him. Muslim realized that they were mortally afraid of the consequences they would face if they stood by him. He realized how difficult it was for him to find a single person who could fulfill his purpose.

With a heavy heart Muslim now trudged the narrow by-lanes of Kufa. It was starting to get dark. Covering his head to avoid identification, Muslim walked on and on, almost aimlessly ambling, thinking of how to find someone who could carry his message to Hussein [a].

The only sounds to be heard were Muslim's echoing footsteps and the horses' hoofs as the soldiers patrolled the streets and searched for him. Soon darkness descended on the whole town. Due to the curfew imposed by the Governor, not a soul ventured out. It became evident to Muslim that, if he walked on there was every possibility of his being arrested by the patrolmen and his last hope of finding a messenger would vanish. The events of the day had made him tired in body and soul.

He went and sat on the doorstep of a house, hesitating whether to knock at the door and ask for water. Whilst he was still wavering, he heard the opening of the door against which he was leaning. An old lady stood there with a flickering candle in her hands. From her enquiring eyes he could understand that she was wondering why he was seated there. Muslim turned to her and requested a glass of water. She brought it for him. Muslim drank the water, thanked the lady profusely and sat down again on the doorstep. The old lady looked at him for a while and then asked: "My son, why do you not return to your house? Do you realize how your wife and

children must be worrying about you?" A lump came into Muslim's throat with the recollection of his family and home. Controlling his emotions and checking the tears that gushed from his eyes he said: "Good lady my house is in a distant land. My wife and young daughters are at home and my sons are in Kufa but perhaps they will wait for me for ever." After a brief pause he added: "In this unfriendly town I have no home and nobody to whom I can turn for shelter."

These words of despondency moved the lady. Sympathetically she said: "From where do you come and why are you here?"

Muslim murmured in reply: "I am from the city of the Prophet. I came on the invitation of the people of Kufa. "

The old lady Taha, bent down on her knees and said: "My God, you are Muslim, the emissary of my Imam, my beloved Hussein [a]. Ubaydallah's soldiers hunt you. How did I not recognize you at the first glance when your words, your accent, your demeanor, all had the stamp of people of the Prophet's House?" Sobbing bitterly and overcome by repentance she invited him in.

Taha asked Muslim to remain in the attic of the house. Before retiring into the attic, Muslim told Taha about his desire to send a message to the Imam not to come to Kufa in view of what had transpired. She assured him that when her son, who was in the Government armed forces, returned she would take him in her confidence and enlist his support in finding some reliable person for this mission.

Hardly a few hours had passed when Taha's son returned home. The old woman told him everything. The cunning son of Taha was inwardly elated at the thought that he would be able to collect the prize placed on Muslim's head. He quickly invented an excuse for going out, without arousing the suspicions of his noble mother. He told her that Hani Ibn Urwah, at whose house Muslim and his two sons had been staying, had been beheaded and as the two young boys were roaming the streets of Kufa; he thought it his duty to search for them and bring them home so that the father and sons could be reunited. He added that he would also see one of his trusted friends to convey Muslim's message to the Imam.

He then hastened to Ubaydallah who was overjoyed at the news brought to him. Ubaydallah immediately ordered for Muslim's arrest.

Accompanied by mounted soldiers, the traitor returned to his house. Muslim was at that time engaged in prayers. When he heard the beating of several horses' hoofs on the paved roads, he understood that the soldiers had come for his arrest. He snatched his sword and started to rush out. Taha stood at the threshold of her house flabbergasted to see that her son had brought the soldiers for the arrest of her honorable guest.

Muslim gently pushed aside Taha from the threshold and walked out with the sword in his hand. The soldiers were surprised to see Muslim emerging from the door like an enraged lion. The lane was so narrow that two horses could not come up abreast. This gave Muslim the best opportunity for single combat. Though he was on foot and the soldier opposite to him was mounted, he possessed the prowess that was the heritage of Ali's [a] family. One after the other the soldiers tasted the sword of this warrior and fell down from their horses.

The leader of the band of soldiers, who had discreetly kept himself behind his men, sent word for more men. Though more and more soldiers were pouring in, the topography of the scene of this street battle was such that they could not attack as a whole. Hours passed but still Muslim was fighting his defensive battle most courageously.

When Ubaydallah Ibn Ziyad's couriers informed him that Muslim was giving a fight the like of which had not been seen since the days of Ali [a], he got infuriated. He tauntingly asked his generals how many thousands of warriors they needed to capture one solitary person. One of them angrily retorted to him that he was forgetting that the person to be captured was not an ordinary home-keeping youth but a renowned warrior of the House of Ali [a]. He then added that if Ubaydallah had no confidence in the generals, he could *himself* demonstrate his skill with the sword by offering combat to Muslim. This suggestion scared the wits out of Ubaydallah. He, of all people, knew what it meant to cross swords with Ali's [a] nephew. Swallowing the taunt, he replied: "My good general, I fully know what it means to fight with a person so desperate who finds himself at bay. Instead of letting our men die by his sword in such large numbers, why cannot some one adopt some strategy to make him leave his vantage position so that it may be easier to attack him from all sides?"

The cowardly soldiers of Kufa consulted amongst themselves and decided to send soldiers to the top of the roof of an adjoining building to hurl stones, burning embers, arrows, and missiles at Muslim. It did not take them long to carry out their strategy. Muslim became so much wounded that he decided to give up his vantage position. He charged on the soldiers in front of him and they fell back.

Once again hasty counsels were held among the captains of the army who realized Muslim could not be killed or captured without sacrificing the cream of the army. Some one suggested that, since Muslim was now moving forward, a trench could be dug on the road and camouflaged with straw.

This treacherous plan worked for them. While rushing on and wielding his sword dexterously, Muslim fell into the trench. Now those who had been avoiding coming near Muslim swooped down on him. With gushing blood Muslim could not regain his feet. He toppled over and lay unconscious in the trench. When Muslim regained consciousness, he found himself a captive.

When Muslim was presented before Ubaydallah he stood erect with dignity. The Governor asked him whether he knew the fate that awaited him and his master Hussein Ibn Ali. With utter disdain Muslim boldly replied, "O mercenary of Yazeed, I do not care what you do to me, but I do not like to hear your cursed tongue mentioning Hussein's name."

Ubaydallah, wanting to create an impression of his magnanimity on the people gathered in his court, said to Muslim, "According to the age-old Arab custom I want you to mention your last desire before you are beheaded so that I may fulfill it."

Muslim immediately replied: "Ubaydallah, if you are true to your word, fulfill my last wish and send a message to my master Imam Hussein, to go back to Medina and abandon the idea of his visit to Kufa."

Ubaydallah had never expected this request from Muslim. He had thought that perhaps Muslim might request him to spare the lives of his two young sons when they were captured, as they were sure to be. He knew that he could not fulfill this wish of Muslim without causing the displeasure of Yazeed. So he beckoned to his executioners to take Muslim to the top of the Government House and execute him and immediately dismissed his court. Muslim's last thoughts were with his master, Hussein [a], whom he had loved and cherished more than anything in life. His only regret was that till the end he could not warn Hussein [a] against the treachery of the people of Kufa.



Ubaydallah ibn Ziyad's henchmen about to throw Muslim bin Aqeel from a tower in Kufa

Merciful God did not allow Muslim's last prayer to go in vain. One witness to the ghastly enactments of that day, who had some sparks of faith in him, went riding out of Kufa at the earliest opportunity. He reached the camp of Imam Hussein [a] a few days after Muslim's martyrdom. He conveyed the sad tidings to Hussein [a] who wept bitterly. He called the young daughter of Muslim, who was traveling with him, and told her that she should now regard *him* as her guardian. When the messenger asked him whether he was turning back and returning to Medina in view of what had happened to Muslim, he replied: "I am going forward to meet my destiny; to fulfill the purpose of my life. My death is beckoning to me and so there is no question of my retracing my steps."

An excerpt from *Tears and Tributes* by Zakir

22.1 Worksheet: Muslin Bin Aqeel

1. Who was the person in the mosque of Kufa that stood behind Muslim?
 - a. Ubaydallah bin Ziyad
 - b. Zaid bin Harith
 - c. Hani Ibn Urwah
 - d. Taha
2. Why wasn't he successful in helping Muslim?
 - a. The soldiers of Ubaydallah got to him before he could ride out to the Imam.
 - b. His wife was not sure it was safe to leave the city like this.
 - c. He was afraid of getting caught by Ubaydallah's men.
 - d. He had saved Muslim's sons and he thought that was enough help for Muslim.
3. Why had the Kufis turned hostile towards Muslim?
 - a. They were afraid of the consequences of supporting Muslim.
 - b. They had not really wanted Imam Hussein [a] to come in the first place.
 - c. They didn't believe Muslim represented Imam Hussein [a].
 - d. None of the above.
4. The other person in Kufa, loyal to Imam Hussein [a] and Muslim was an old lady called _____.
5. Why was she not successful in helping Muslim?
 - a. She trusted her son who actually betrayed her.
 - b. Her son did not care for the Ahlul'Bait; he was greedy about the reward attached to Muslim's capture.
 - c. She was too old to help Muslim.
 - d. Both a) and b)
6. Why were so many soldiers of Ubaydallah needed to fight Muslim?
 - a. Because not only was Muslim a brave fighter from Ali's [a] family he got the advantage of fighting one on one.
 - b. Because all of Ubaydallah's soldiers did not know how to fight.
 - c. Because Ubaydallah's soldiers were going easy on him since he was by himself.

d. None of the above

7. What did the soldiers do to overcome Muslim?

- a. They fought harder than ever before
- b. They tried to get him out of his vantage position.
- c. They got on the adjoining roofs and attacked Muslim from there.
- d. Both b) and c)

8. What was Muslim's last wish?

- a. It was to warn Imam Hussein [a] of the Kufi's change of heart
- b. It was to spare the lives of his sons
- c. It was to see his family one last time.
- d. It was to ask someone to help his sons escape from Kufa.

9. Did Muslim's last wish get granted? If yes, then how?

10. What was Imam Hussein's [a] reaction to the news he received?

