



# IMAMIA SUNDAY SCHOOL

*The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)*

## STUDENTS NOTES FOR CLASS 7 TAREEKH 2014/2015



Verily Allah is Dominant in His affairs...  
(Yusuf, 12:21)

NAME: \_\_\_\_\_

TEL: \_\_\_\_\_

**IMAMIA SUNDAY SCHOOL**

**Attendance List 2012-2013**

Teacher's Name: \_\_\_\_\_

Class: \_\_\_\_\_

Time: \_\_\_\_\_

	10	9	8	7	6	5	4	3	2	1	NO
											<b>Student's Name</b>
First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).											09/16/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum											09/23/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.											09/30/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)											10/07/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.											10/14/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)											10/21/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha											10/28/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer											11/04/12
24 Dhu al Hijjah Eid e Mubahila											11/11/12
											11/18/12
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	<b>HOLIDAY</b>										11/25/12
											12/02/12
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12
											12/16/12
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	<b>HOLIDAY</b>										12/23/12
New Year	<b>HOLIDAY</b>										12/30/12
Safar 20 - Arbaeen(40 <sup>th</sup> ) of Shuhada of Kerbala											01/06/13
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	<b>MID TERM</b>										01/13/13
9 Rabi' al Awwal -Eid e Zehra (S.A.)	<b>MID TERM</b>										01/20/13
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13
Parents - Teachers Meeting	<b>PARENTS DAY</b>										02/03/13
											02/10/13
											02/17/13
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13
											03/03/13
											03/10/13
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13
											04/07/13
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	<b>FINALS</b>										05/12/13



## Imamia Sunday School

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## TAREEKH CLASS 7 - LESSON 1

### THE DECLARATION OF BROTHERHOOD

After his arrival in Madina, the Holy Prophet (S) was faced with a new challenge. For the first time, the Muslims were centralized and arrangements had to be made to run this new Muslim state.

The Holy Prophet (S) faced three main problems. These were:

1. The danger of attack from the Quraish in Makka and other idol worshippers from the rest of Arabia.
2. The presence of the Jews of Madina who lived within and outside the city and very wealthy.
3. The differences which existed between his own supporters



The Holy Prophet (S) first dealt with the issue concerning the Muslims. There were two main issues:


- The people who had migrated with him from Makka (Muhajireen) and the local Muslims who lived in Madina (Ansar) had been brought up in different environments and there was a great difference in their thinking and culture.
- The Ansar themselves were made up of the tribes of Aws and Khazraj, who made up the Ansar, were sworn enemies

of each other and had been fighting for over a hundred years.

The first thing the Holy Prophet (S) did was to create peace between the tribes of Aws and Khazraj. He united them on the basis of their common faith in Islam, and told them to forget their old differences.

Then, the Holy Prophet (S) turned his attention to the needs of the Muhajireen. These brave Muslims had left all their wealth and possessions in Makka to come with the Holy Prophet (S) to Madina. They had no wealth or property. On the command of Allah, the Holy Prophet (S) established brotherhood between the Muhajireen and Ansar. He paired off each Muhajir with one Ansar and declared them brothers. The generous Ansar gave over one half of their wealth to their new brothers so that they could live comfortably in Madina.

### QUESTION BOX

 If our Imam asked us to share *everything* we owned with someone else, would we do this willingly?

At the end of all the pairings, only Imam Ali (A) was left. He asked the Holy Prophet (S) who his brother would be. The Holy Prophet (S) declared, "O Ali, you are my brother in this world as well as the next."

By this simple method, the Holy Prophet (S) created the unity of the Muslims and this unity enabled him to concentrate on the other two problems.

### Exercise

Answer the following questions:

1. What is a Constitution and why was it necessary to form one in Madina?
2. How did the Holy Prophet (S) resolve the quarrels of the Aws and the Khazraj?
3. How did the Ansar help him to improve the situation of the Muhajireen?

## TAREEKH CLASS 7 - LESSON 2

### PEACE AGREEMENT WITH JEWS

The next issue that the Holy Prophet (S) decided to tackle concerned the security for all citizens of Madina from the Jews. He, therefore, drafted an agreement to establish peace between the Muslims and the Jews. The contents of that document represented a great leap forward for the unprincipled Arabs. For the first time, the Arabs were introduced to a constitution that outlined the principles of freedom, order and justice.

A *part* of that agreement is quoted below:

#### **“In the Name of Allah, the Beneficent, the Most Merciful”**

- Anybody from amongst the Jews who embraces Islam shall be entitled to the assistance of the Muhajireen and the Ansar. There will be no difference between such a person and any other Muslim, and nobody shall oppress him or be his enemy.
- Groups of Muslims should go for Jihad (Holy War) alternately, so that the blood shed in the path of Allah is divided equally.
- The authority of resolving differences shall always rest with Allah and Muhammad.
- When the Muslims fight for the defence of Madina, the Jews must pay their share in the expenses of war.
- The Muslims and Jews are free to practise their law and religion.
- Lives of neighbours and those who have been granted asylum are like our own lives, and must be respected. No asylum shall be granted to the Quraish or their allies.
- The signatories of this agreement take joint responsibility for the defence of Madina.
- When the Muslims invite the Jews to conclude peace with the enemy, they should accept the proposal. The Muslims should also accept any such proposal made by the Jews, except when the enemy is opposed to the religion of Islam.

**“Allah is the Protector of the good and the pious, and Muhammad is His Prophet.”**

This far-sighted document was gladly accepted by most people in Madina. The few Jews who rejected it at first also added their signatures at a later date. Having made arrangements to secure Medina, the Holy Prophet (S) could now concentrate on the threat of the Quraish of Makka..

***Now you know...***

- ◆ The three main problems that the Holy Prophet (S) faced in Madina:
  1. Danger of attack from the Quraish in Makka
  2. The presence of the Jews of Madina
  3. The which existed between his own supporters.
- ◆ The first thing the Holy Prophet (S) did was to unite the two tribes of the Ansar called Aws and Khazraj because of their common faith in Islam.
- ◆ He then established brotherhood between the Muhajireen and Ansar by pairing off each Muhajir with one Ansar and declaring them brothers.
- ◆ At the end of all the pairings the Holy Prophet (S) himself paired up with Imam Ali (A) and declared, "O Ali, you are my brother in this world as well as the next."
- ◆ Finally the Holy Prophet (S) introduced an agreement between the Jews and the Muslims that outlined the principles of freedom, order and justice.

**MORAL BOX**

- ❖ There is no point in sticking to your petty differences and quarrelling but is better to unite with your Muslim brothers and sisters like the Aws and Khazraj.
- ❖ We should learn from the generosity of the Ansar who shared all they had with the Muhajireen for the sake of Islam.

❖ \_\_\_\_\_  
\_\_\_\_\_

❖ \_\_\_\_\_  
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**Exercise**


1. How did he resolve the problem of the Jews?
2. What did peace in Madina allow the Holy Prophet (S) to do?

## TAREEKH CLASS 7 - LESSON 3

### THE CHANGE OF QIBLAH

When Allah first ordered the Holy Prophet (S) and all Muslims to offer the daily Salaat, they were required to pray facing Baytul Muqaddas (Jerusalem). This was the practice in Makka and continued in Madina until the seventeenth month after Hijrat.

#### RESEARCH BOX

 **When and where did the Holy Prophet (S) receive the command to pray the five daily prayers?**

In Madina, the Jews also said their prayers facing Baytul Muqaddas. 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."



**Masjidul Aqsa, Jerusalem**

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 Muqaddas to the Holy Ka'ba in Makka. After the Holy Prophet (S) had already completed two raka'ats 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 Masjidul Haraam in Makka. The Holy Prophet (S) at once changed his direction in the middle of Salaat. 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).

### QUESTION BOX

🕒 **Would we have followed the Holy Prophet (S) unquestionably the way Imam Ali (A) did if we were there?**

The mosque where this happened is known as "Masjide Dhul Qiblatayn" which means "The Mosque with the Two Qiblahs". This mosque still exists in Madina today.



Masjide Qiblatayn – Madina

The new Qiblah in Makka is about 45 degrees south of Madina. It was one of the Holy Prophet's (S) miracles that he turned exactly to face the Holy Ka'ba without any hesitation and without the use of any scientific instrument or computation.

The Holy Ka'ba which serves as the Qiblah for all Muslims today has always been respected by the Arabs, even before the Holy Prophet (S). It was for this reason that this new Qiblah served to attract more Arabs towards Islam.

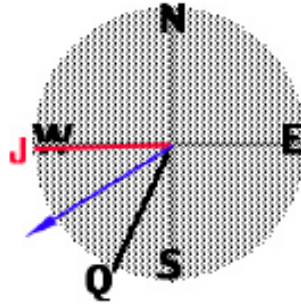
***Now you know...***

- ◆ The first Qiblah of the Muslims was the mosque in Jerusalem called Baytul Muqaddas, which was also the Qiblah of the Jews.
- ◆ The Jews did not like the fact that the Muslims had the same Qiblah as they did and tried to discredit Islam.
- ◆ After the Holy Prophet (S) had already completed two raka'ats of the noon prayer, the Angel Jibraeel held the hand of the Holy Prophet (S) and turned him towards the Holy Ka'ba in Masjidul Haraam in Makka.
- ◆ Imam Ali (A) followed this change immediately and only a few Muslims followed the example of Imam Ali (A).
- ◆ The change of Qiblah was a test of faith for the Muslims to see who were the true followers of the Holy Prophet (S).
- ◆ The mosque where this happened is known as "Masjide Dhul Qiblatain" which means "The Mosque with the Two Qiblahs"

**MORAL BOX**

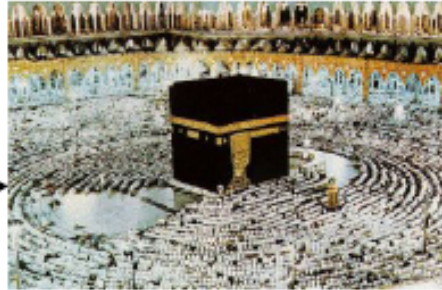
- ❖ We should not become troubled by other people always criticizing Islam like the Jews did, as this is a test for us from Allah.
- ❖ In preparation for the twelfth Imam, we should purify ourselves so much that we would follow whatever he commands straight away.

- ❖ \_\_\_\_\_  
\_\_\_\_\_
- ❖ \_\_\_\_\_  
\_\_\_\_\_



↑  
From

To →



## Exercise

Answer the following questions:

1. How was the Holy Prophet (S) able to turn to the Holy Ka'ba exactly?
2. Why was the Qiblah originally the same as that of the Jews?
3. When was it changed?
4. What effect did the change of Qiblah have?
5. What do we learn from this event?

## TAREEKH CLASS 7 - LESSON 4

### THE BATTLE OF BADR – PART 1



**INTRODUCTION:** In the middle of Jamadil Awwal of 2 A.H., a report was received in Madina that a trade caravan was going from Makka to Syria under the leadership of Abu Sufyan.

The Holy Prophet (S) decided to send two men to find out more facts about this caravan. He told them to find out about its route, the number of guards, as well as the nature of the goods they were carrying. The two men gathered the following information:

1. It was a big caravan and all the Makkans had shares in its goods.
2. The leader of the caravan was Abu Sufyan and it was guarded by 40 men.
3. The goods were loaded on 1,000 camels and were valued at about 50,000 Dinars.

**THE CAUSESE:** The Quraish had confiscated the property of all the Muslims who had migrated from Makka, and therefore the Holy Prophet (S) decided to also seize the property of the Makkans as compensation. Although the Muslims pursued Abu Sufyan, 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 Makka in the early autumn. The Holy Prophet (S) left Madina and proceeded towards the valley of Badr, 80 miles away, where he awaited the return of the caravan.

Abu Sufyan realized that the Muslims would wait for him at Badr which was a stopping place on the route to Makka, so he sent an urgent message to Makka for help. The Makkans immediately sent out a large army under the command of Abu Jahl to fight the Muslims at Badr.

The Holy Prophet (S) was informed of the march of the Makkan army and he asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Madina, Miqdaad, who was a true Muslim, stood up and declared, "O Prophet of Allah, we are with you and we shall fight."

Meanwhile Abu Sufyan decided to take a longer route back home, and avoid Badr. Once he was safely in Makka, he sent a message to Abu Jahl to return, but Abu Jahl was too proud to go back and wanted to crush the Muslims with his large army.

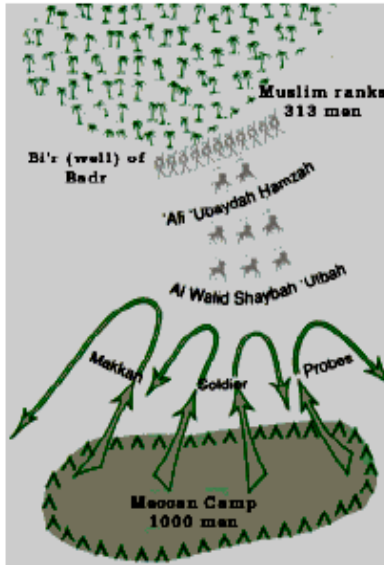
**QUESTION BOX**

**?** Has our pride ever caused us to torment or bully others because of what we own or because of our status?

## TAREEKH CLASS 7 - LESSON 5

### THE BATTLE OF BADR – PART 2

**THE BATTLE:** The two armies clashed on 17th of Mahe Ramadhan 2 A.H. The Muslim army consisted of 313 soldiers, having between them only 2 horses and 70 camels. The Makkan army had 900 soldiers, 100 horses and 700 camels. They were much better equipped than the Muslims.



According to Arab custom, there was single combat before the battle began. Three famous warriors, Utbah bin Rabiyyah, Shaybah bin Rabiyyah and Walid bin Utbah challenged the Muslims. Three Muslims, Awf, Ma'uz and Abdullah Rawahah came forward. Because these men were from the Ansar of Madina, Utbah said, "We have no fight with you. Send us our equals."

The Holy Prophet (S) then sent 'Ubaydah, Hamza and Imam Ali (A). Ubaydah faced Utbah, Hamza faced Shaybah and Imam Ali (A) faced Walid. Hamza and Imam Ali (A) soon killed their opponents, but Ubaydah was badly hurt and later died. Imam Ali (A) then killed Utbah. 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 organised attack broke up the ranks of the Makkans and, seeing their confusion, 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 Makkan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Makkans, who began to flee.

Before long, the battle was over and the Muslims had achieved a great victory, despite being outnumbered. Because of the faith of the Muslims, Allah had also sent three thousand angels to assist the Holy Prophet (S) in the battle so that the small Muslim army would appear large to the enemy and the Muslims would also gather up courage to fight. As the following verse in the Holy Qur'an says:

*"And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks. "(Remember O Muhammad) when you said to the believers: 'Does it not suffice you that your Lord should help you with three thousand angels sent down (from heaven)?'" Aale-Imran 3:123-124*

**THE RESULTS:** In this battle the Muslims lost 14 men, while 70 Makkans, including their chiefs Abu Jahl, Nawfal, Umayyah and others were killed. Out of these, Imam Ali (A) killed 36 men himself and helped in killing several others.

70 prisoners were taken by the Muslims. The prisoners were treated with much kindness by the citizens of Madina and some became Muslims. "Blessings be on the men of Madina", 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".

#### QUESTION BOX

❓ How do we treat people who have done wrong to us? Are we kind to them or do we let our anger overtake us?

The rich prisoners paid ransom and were set free. Others were asked to teach 10 children each to read and write while the rest were released by the Holy Prophet (S), and allowed to return to Makka.

The victory at Badr strengthened the faith of the Muslims and warned the unbelievers of Makka that Islam was now a force to be reckoned with. During the same year Allah sent down the command making fasting compulsory on Muslims. The following verse of the Holy Qur'an was revealed in this respect:

***The month of Ramadhan (is) that in which the Qur'an was sent down; a guidance for mankind and clear evidence of guidance and discrimination (between right and wrong). So whoever of you witnesses the month, he shall fast therein, and whoever is ill or on a journey, (he shall fast) the same number of other days... Baqarah, 2:185***

***Now you know...***

- ◆ The first battle the Muslims faced was in the valley of Badr.
- ◆ The Muslims had a poorly equipped army of 313, facing the Makkan army of 900 well equipped soldiers.
- ◆ Imam Ali (A) killed 36 men alone including the mighty soldiers Walid and Utbah.
- ◆ Allah sent down three thousand angels to help the Muslims.
- ◆ The 70 prisoners taken by the Muslims were treated well and many converted to Islam.
- ◆ After the victory at Badr, the faithful Muslims were ordered by Allah to Fast throughout the holy month of Ramadhan.

**MORAL BOX**

- ❖ Even if you are in a minority but believe in Allah and his Holy Prophet, you can defeat any injustice or tyranny.
- ❖ Being proud will always cause you to fail in the end, as Abu Jahl found out!
- ❖ \_\_\_\_\_

**Exercise**

Answer the following questions:

1. Who was the victor of Badr?
2. What important ruling was revealed that year?
3. Do you know how old Imam Ali (A) was at this time?
4. Briefly describe the consequences of battle of Badr?



## TAREEKH CLASS 7 - LESSON 6

### THREE JEWISH TRIBES

The news of the defeat of the Quraish by the Muslims in the Battle of Badr spread throughout Arabia. In Makka, the unbelievers were shocked at their defeat and many said they would not rest till they took revenge for their dead companions. The rich Jews of Madina, Khaybar and Wadiul Quraa became alarmed at the rapid increase in the power and popularity of the Muslims. For these reasons, these two groups became deadly enemies of the Muslims.

The Jews of Bani Qaynqaa lived in Madina with the Muslims, and they controlled most of the businesses in the city. To try to break the strength of the Muslims, they spread rumours against Islam and made fun of the verses of the Holy Qur'an.

The Holy Prophet (S) decided to bring an end to their harmful activities and delivered a warning speech to the Jews in the market-place of Bani Qaynqaa. He said to them, "The



fate of the Quraish serves them right. It is a lesson to you as well. I am afraid the same fate will overtake you if you continue with your ways. There are many religious scholars amongst you, and they will confirm that I am the Prophet of Allah because this fact is recorded in your own Book, the Tawrat".

Instead of remaining silent at the words of the Holy Prophet (S), the proud Jews replied that they were not as weak as the Quraish and went on to say many disrespectful things. In reply, the Holy Prophet (S) reminded them of the Islamic Constitution that governed the city of Madina and warned them not to break the law.

The Jews were overconfident due to their strength, so they continued to act arrogantly against the Muslims. They were waiting for an excuse to force the Muslims into attack.

One day a Muslim woman went to the market place of the Bani Qaynqaa and a Jew shopkeeper demanded that she remove her veil so that he could see her face. When the lady refused, somebody stitched up her dress in such a way that when she rose, a part of her body was revealed.



On seeing the poor woman being insulted in this shameful manner, a Muslim who was present struck the shopkeeper and killed him. At once all the Jews turned on the Muslim and put him to death.

When the Muslims learnt of the massed attack of the Jews on a single Muslim they were extremely angry. The Jews realized that the situation was now serious and so they left their businesses and took refuge in their homes in strong forts outside Madina.

The Holy Prophet (S) ordered the Muslims to lay siege on the forts and after 15 days, the Jews surrendered. In return for mercy, the Jews agreed to leave their weapons and wealth behind and leave Madina forever.

## TAREEKH CLASS 7 - LESSON 7

### THE THREE GHAZWAS

Although the Muslims were now free of the poisonous influence of the Bani Qaynqaa, several other plots were being hatched against them all the time and brief accounts of some Ghazwas are given below. Ghazwa means a battle in which the Holy Prophet (S) himself participated.

#### 1. Ghazwatul Kadar.

The tribe of Bani Salim lived in an area called Kadar. News reached Madina that the people of that tribe were gathering arms to attack the Muslims. The Holy Prophet (S) went with a small army towards Kadar. The enemies, however, scattered when they heard of his march and the Holy Prophet (S) returned without any fighting. Later, he sent a second force and this time they engaged the Bani Salim in battle and returned to Madina victorious.

#### 2. Ghazwatus Saweeq.

Abu Sufyan in Makka had vowed to take revenge for the defeat at Badr and came out with 200 men to cause trouble. He did not have an army strong enough to attack Madina directly, so with the help of the chief of the Jewish tribe of Bani Nuzayr, he attacked the Muslims in the region of Ariz. He killed one Muslim and set fire to a palm grove. When the Holy Prophet (S) heard about the incident he came out with a group of men and pursued Abu Sufyan and his warriors. The enemy ran away, leaving behind bags of "Saweeq", (a food prepared with flour and palm dates). The Muslims took possession of these bags and gave this Ghazwa the name Ghazwatus Saweeq.

#### 3. Ghazwa Zil Amr.

Reports were received in Madina that the tribe of Ghaftaan had gathered to attack the Muslims and conquer Madina. The Holy Prophet (S) came out with 450 men to face the enemy. The enemy lost heart and ran to hide in the mountains.

In the meantime, due to heavy rain, the clothes of the Holy Prophet (S) had become wet, so he took off some of his clothes and put them to dry on a tree branch. One of the enemy saw that the Holy Prophet (S) was unarmed, so he came down from the mountain and threatened him with a sword, saying, "Who can save you today?" The Holy Prophet (S) calmly replied, "Allah." The man was so stunned by this confident reply that he lost his nerve and began to tremble. At once the Holy Prophet (S) grabbed the sword and said to him, "And who can save you now?" The man was an idol worshipper and knew that his wooden gods could not help him and he admitted, "None can save me."

The Holy Prophet (S) did not take any action against this man and he became a Muslim and stayed steadfast to the religion till his last days.

In these early days of Islam, the Muslims were called to defend their religion time and time again. But they never gave in to the pressure from their neighbouring tribes, who could not stand and watch the increasing strength of Islam.

### **Exercise**

Answer the following questions:

1. How did the Jews of Bani Qaynqaa force a fight with the Muslims?
2. What was the result of their trouble-making?
3. What is a Ghazwa?
4. Why did the Holy Prophet (S) not take action against the man who tried to kill him?
5. Why were the Muslims constantly attacked by their neighbours?

## TAREEKH CLASS 7 - LESSON 8

### THE BATTLE OF UHUD - PART 1

#### THE CAUSES:

The Makkans were determined to take revenge for their defeat at Badr. Their women could not accept that their brave champions had been so easily killed by the Muslims, and they mocked their men for their weakness.

Abu Sufyan wanted to keep the anger of the people high and he forbade any mourning within Makka until they had fully avenged their dead companions. The emotions of the people were further fuelled by some Jews, who composed poems to incite them to war.

The final straw was when the Holy Prophet (S) blocked the trade routes of the Quraish to Iraq. The chiefs of the Makkans decided that they now had enough reasons to march against the Muslims.

The Quraish traders would regain access for their caravans if the Muslims were defeated, so they agreed to pay all the expenses of the proposed war.

#### THE RESOURCES:

Abu Sufyan 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 the tribes of Kanaanah and Saqeef, 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 Hamza.



**Abu Sufyan managed to prepare a large army of:**

**700 armour-clad men,  
3,000 camel soldiers,  
a cavalry of 200 men and  
a group of foot soldiers.**

This army marched towards Madina and camped at the foot of the hills of Uhud, on 5th Shawwal 3 A.H.

The Holy Prophet (S) had already received news of the plans of the Quraish from his uncle Abbas, who lived in Makka.

After consultation with the Muslims he decided to meet the enemy outside the city limits of Madina for three reasons. These were:

1. Hand to hand fighting in the narrow streets of Madina would be very disorganized and the soldiers could not be used together against the enemy. Moreover, once the enemy was allowed into the city, the lives of the women and children would be in danger.
2. The enemy could surround the city and control all roads leading out of the city. Such a siege could break the morale of the Muslims.
3. The Holy Prophet (S) did not trust some hypocrites like Abdullah Ubayy, and feared that they might harm the Muslims from within the city.

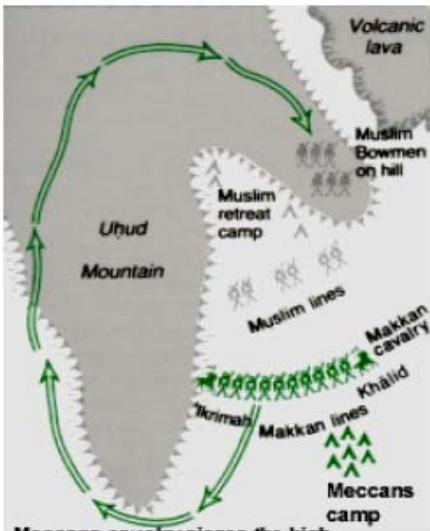


The Holy Prophet (S) came out to meet the Quraish with 1,000 men at Uhud, 3 miles outside Madina. Abdullah Ubayy, who had wanted to fight in Madina, then deserted the Muslim army with 300 of his men. He gave the excuse that the Holy Prophet (S) had taken the advice of younger men over his own.

**The Holy Prophet (S) was left with only:**  
**600 Men;**  
**100 Armour-clad men;**  
**2 Horses.**

**QUESTION BOX**

❓ **Could we fight with our Imam, even if we were so outnumbered? Or would we also make an excuse and abandon the Imam?**



**THE BATTLE:**

The Holy Prophet (S) began to set up his army in fighting formations. 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.

The Holy Prophet (S) knew that the Muslims would be worried at being outnumbered in the battle, so he strengthened their morale with an address. He said to them,

"It is a difficult task to fight the enemy and only those who are guided and supported by Allah can remain steadfast. Remember that Allah is with

those who obey Him, while Shaitan is the companion of those who disobey Him. Remain firm in Jihad and use it to acquire the blessings that Allah has promised you. None dies in this world until Allah decides."

He then told them not to start fighting until orders were given to fight.

On the side of the Makkans, Abu Sufyan 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.



***Now you know...***

- ◆ The Makkans were very angry at their defeat at Badr, and this was part of the cause of the battle of Uhud.
- ◆ When the Holy Prophet (S) blocked the trade routes of the Quraish, the Makkans believed they had enough reason to attack.
- ◆ Abu Sufyan knew the strength of the Muslims and enlisted the help of other tribes. He prepared a huge army for the battle.
- ◆ The Prophet (S) decided to meet the enemy outside Madina, and the armies met at Uhud.
- ◆ The Muslims were very worried because they were greatly outnumbered.

## Exercise

Answer the following questions:

1. What was the main reason for the battle of Uhud?
2. Why did Abu Sufyan want to win at all cost?
3. Why did the Holy Prophet (S) decide not to fight inside Madina?
4. What did the Holy Prophet (S) promise the Muslims in his speech before the battle?
5. What had Wahshi been promised by his master?



## TAREEKH CLASS 7 - LESSON 9

### THE BATTLE OF UHUD - PART 2

The man who began the Battle of Uhud was Talha bin Abi Talha, a great warrior from the army of Abu Sufyan. He entered the battlefield and challenged the Muslims to individual combat. The challenge was accepted by Imam Ali (A) and very soon Talha's dead body lay on the ground. The flag was taken by his two brothers but they were both cut down by arrows from the Muslims.

Thereafter nine people of the Makkani army took the flag, 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. This man was killed by Imam Ali (A) by a single blow.



#### QUESTION BOX

❶ If our Imam wanted help in killing a man that could easily kill us, would we be too afraid of death to help our Imam?

Seeing his men being so easily killed, Abu Sufyan ordered a general attack. The two armies met and the air was filled with the sound of weapons. From the side of the Muslims, Hamza, Abu Dujana and Imam Ali (A) gave a heroic account of their bravery and began to create chaos in the army of Abu Sufyan.

At this time, the Ethiopian slave Wahshi got behind Hamza unnoticed. With a swift and accurate throw, the accursed man managed to pierce the abdomen of Hamza and kill him.

#### QUESTION BOX

❶ Wahshi was offered freedom to sacrifice his Akhira. Could any such offer tempt us?



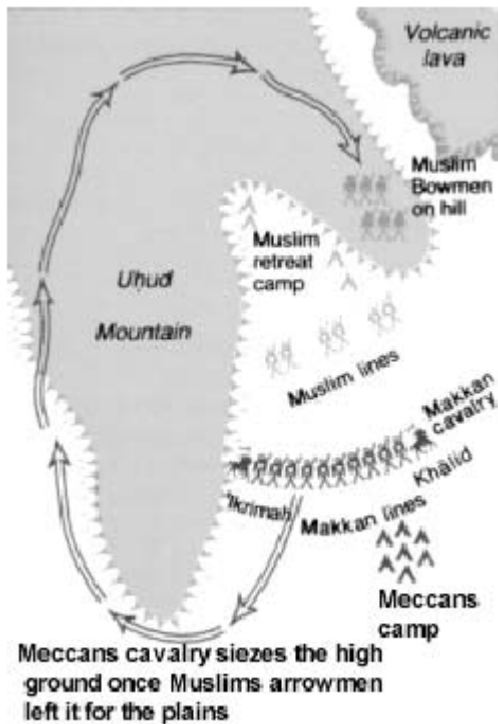
The Muslims continued to attack the enemy successfully and the Makkans began to lose heart. After losing a lot of men they decided that they had had enough and fled the battlefield.

It was at this point that the Muslims made a grave error that cost them dearly. Instead of following the Holy Prophet's (S) orders and pursuing the enemy out of the battlefield, they lay down their own weapons

and started gathering the booty.

Thinking that the battle was over, the majority of the archers guarding the passage in the hill left their posts to gather the spoils, against the orders of their leader. One of the Makkan commanders, Khalid bin Walid, 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 disorganised. The retreating Makkan forces rallied again and began a fresh onslaught from the front.



The Muslim army's standard bearer, Mus'ab bin Umair was killed. He bore a great facial resemblance to the Holy Prophet (S) and so the Makkans raised a cry that the Holy Prophet (S) had been killed. This threw the Muslims into further chaos and utter dismay.

Many of their famous personalities were disheartened. Some like Abu Bakr and Umar bin Khattab threw away their swords saying there was no use fighting when the Holy Prophet (S) was no more. Uthman also fled, running so far away that he returned to Madina after 3 days.

On the other hand, many brave soldiers remained faithful and entered the middle of the Makkan ranks determined to fight to their last breath. This went on until a Muslim saw the Holy Prophet (S) and shouted at the top of his voice that he was still alive. The spirit of the Muslims revived but the Holy Prophet (S) now became the chief target of

the Makkan forces. The Makkans attacked him and his two upper teeth were broken by the sword of one of them. He had fallen into a pit where Imam Ali (A) found him and protected him against the continuous furious attack of the Makkans. Other faithful companions, including the brave lady Umme Ammaarah, also prevented the enemy from getting too close to the Holy Prophet (S) and shielded him against the rain of arrows.

It was in this battle that the reputation of Imam Ali (A) was confirmed and he was acknowledged as a master in the field of sword fighting. He fought so hard that his sword broke. The Holy Prophet (S) then gave him own sword "Zulfiqar". In appreciation of the bravery of Imam Ali (A) the voice of the angel Jibraeel (A) was heard from above saying, "There is no victory except through Ali; there is no sword except Zulfiqar."



**In appreciation of the bravery of Imam Ali (A) the voice of the angel Jibraeel (A) was heard from above saying, "There is no warrior except Ali; there is no sword except Zulfiqar."**

The Makkani forces had turned the tables but they were too exhausted to push their advantage either by attacking Madina or by driving the Muslims from the heights of the hills of Uhud. They satisfied their desire for revenge by committing horrible brutalities upon the slain and the injured, cutting off their ears and noses and mutilating their bodies. The brave Hamza was amongst the martyrs. His liver was torn out and chewed by Hind, wife of Abu Sufyan.

The defeat of the Muslims was a test for them and through the ashes of the battle they emerged more eager and determined to defend their faith and the cause of Islam.

**The Muslims:  
Lost 70 Warriors in battle;  
A further 70 warriors wounded – Including Imam Ali (AS).**



**The Makkans:  
Lost 22 Warriors in battle;  
12 were killed at the hands of Imam Ali (AS)!**

***Now you know...***

- ◆ Only Imam Ali (AS) stood up to the challenge of the Ethiopian fighter Sawaab.
- ◆ The slave Wahshi sacrificed his Akhira by killing Hamza, because he wanted freedom.
- ◆ The greed of the Muslims soldiers caused them to disobey the prophet, and this caused them to lose the battle. They went after the booty when they thought the battle was over and did not wait as commanded.
- ◆ The first soldiers to throw down their weapons were the weak-hearted – including Abu Bakr, Umar and Uthman.
- ◆ The sincere companions of the Prophet (SAW), fought till the end. When the Makkans began to target the Prophet, they risked their lives to save him.
- ◆ Imam Ali (AS) was recognised as the sincere companion of the prophet and a master of sword fighting. Even Jibraeel(A) acknowledged the bravery and sincerity of Imam Ali (AS) with his famous words.
- ◆ More than half of the Makkans killed were killed by Imam Ali (AS).
- ◆ The Muslims lost this battle, but came out more determined to defend Islam.

### **MORAL BOX**

- ❖ Temptations of this world can be very strong. Wahshi was tempted by freedom and killed Hamza (A).
- ❖ The Muslims were also tempted by the booty and disobeyed the Prophet (AS). Greed can be very destructive, and the Muslims greed cost them the battle, and almost the life of the Prophet(AS)!
- ❖ \_\_\_\_\_  
\_\_\_\_\_

### **Exercise**

Answer the following questions:

1. Why did the Muslims face defeat at Uhud?
2. When they heard that the Holy Prophet (S) had been killed, what was the reaction of some of them?
3. Which Makkan commander took advantage of the absence of the soldiers at the pass?
4. What famous sword did Imam Ali (A) use in this battle? Do you know what it looked like?
5. Which relative of the Holy Prophet (S) was killed in this battle?

## TAREEKH CLASS 7 - LESSON 7

### THE MISSIONARIES OF ISLAM

After the defeat of the Muslims in the Battle of Uhud, many tribes became bold and started thinking that they could send in their armies to take over Madina.

The Muslims, however, had only lost at Uhud because of a lapse in their discipline and they had learnt from their experience very well. They were still a very powerful force. As a warning, the Holy Prophet (S) silenced the tribes who were thinking of attacking Madina, by sending small military units to them to suppress any plots against the Muslims. These military units also prepared the ground for the Holy Prophet (S) to send groups of missionaries to teach the various tribes about Islam.

Some of the enemy tribes resorted to deceitful means to weaken Islam. The representatives of some tribes living outside Madina came to the Holy Prophet (S) and claimed that they wished to become Muslims and that they needed someone to teach them and their people about Islam. It was the duty of the Holy Prophet (S) to give this request a positive reply, because the men represented several large tribes. Accordingly, he authorized 10 trained missionaries to accompany the representatives of the tribes.

Once the group was out of the zone of authority of the Muslim government, they revealed their evil intentions. Suddenly they encircled the missionaries. The Muslims had no choice but to draw their swords to defend themselves. Their enemies, however, swore that all they wanted to do was to arrest them and hand them over to the Quraish and claim a reward.

The Muslims looked at one another and decided to fight. They replied that they did not believe the words of idol worshippers and bravely resorted to lay down their lives in the path of Islam. All of them were killed, except three. These three persons put away their swords and surrendered, trusting the goodwill of the enemies.

While they were being led away, one of them felt ashamed at having surrendered. He managed to release his hands and took a sword to attack the enemies. The enemies retreated and overcame him by throwing stones at him. When he fell, they stoned him so much that he died and was buried on the spot.



The other two prisoners were handed over to the Quraish in Makka and exchanged for two prisoners of their own. In Makka, a man whose father was killed in the Battle of Badr by the Muslims purchased one of the missionaries. As revenge, he hanged him. The second man was kept in prison for a time before he too was hanged. Before his death he bravely asked the Makkans for some time to offer his Salaat. Thus, even as he died, he impressed upon his murderers the strength of his faith in Islam.

When the Holy Prophet (S) heard about the fate of the missionaries, he was very grieved and sent two men secretly to bury the second missionary, whose body had been left hanging on the gallows for several days.

A few months later, a man of the tribe of Bani Aamir came to Madina. The Holy Prophet (S) invited him to Islam. The man requested that some people be sent to his tribe in Najd as missionaries. When the Holy Prophet (S) expressed concern for their safety, in view of past experiences, the man said that he himself would stay in Madina so that his tribe would not harm the Muslims.

The Holy Prophet (S) then decided to send 40 learned Muslims to Najd under the leadership of a man called Munzir. He also sent a letter to the chief of one of the other tribes in Najd, inviting him to Islam.

However, the chief did not even bother to read the letter and immediately put the bearer to death. He then asked for assistance from the neighboring tribes to attack the missionaries, who had camped at Najd. Although the tribe of Bani Aamir tried to change his mind, they were outnumbered.

Two of the Muslims were grazing the camels when the attack took place. One was killed but the other, whose name was Amr, managed to escape. The rest of the Muslims were not only senior missionaries, but also brave and well trained in warfare, so they considered it a shame to surrender.

They all took up their arms to fight, but they were hopelessly outnumbered by the deceitful enemies. After a brave fight, they were all martyred, except for one man whose name was Ka'b. He was wounded, but managed to reach Madina and gave information about what had happened.

These events teach us about the great sacrifices made by the early Muslims in the spreading and defense of Islam. May Allah bless their efforts.

### **Exercise**

Answer the following questions:

1. Why were the tribes prepared to fight the Muslims?
2. What is a missionary?
3. Why did the Holy Prophet (S) always try to reply positively to a request to send missionaries?
4. Why did the Makkans hang the two captured Muslims?
5. What do we learn from these events?

## TAREEKH CLASS 7 - LESSON 8

### THE BATTLE OF AHZAB

When the Jews of Bani Qaynqaa were expelled from Madina 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), together with a few 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 deceitful scheme just in time and immediately left the place.

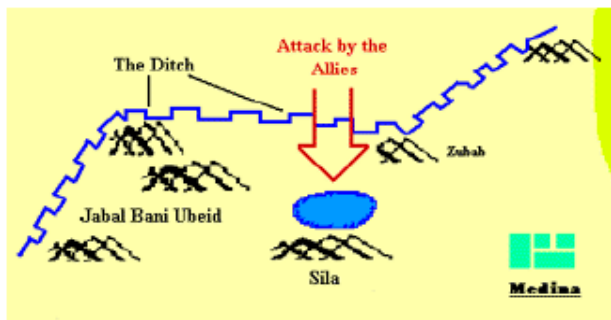
Since the Bani Nuzayr had broken the treaty which they had signed, the Holy Prophet (S) gave them ten days to leave Madina. After some resistance, they left Madina, demolishing their houses so that the Muslims could not occupy them. They were allowed to take away all the possessions that they could carry, except for weapons of war. Some of them went to Syria and others settled with the Jews of Khayber.

#### RESEARCH BOX

📖 What was the agreement between the Holy Prophet and the Jews living in Madina?

On settling down at Khayber, the Banu Nuzayr became determined to take revenge on the Muslims. They contacted the Quraish in Makka and 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). Thereafter, the Jews and Quraish contacted their allies and sent agents to a number of tribes for help. In this way, 10,000 soldiers gathered. They then marched upon Madina under the command of Abu Sufyan.

When the news of these preparations reached Madina, the Holy Prophet (S) consulted his companions. Salman Farsi advised to dig a deep and wide ditch on the unprotected side of Madina. 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 (Khandaq) was completed in time, just three days before the forces of the enemy reached Madina. The Muslims could gather only 3,000 men to oppose this huge army. They camped a few miles outside Madina.

Meanwhile, the leader of Bani Nuzayr met secretly with some Jews who still lived in Madina. He convinced them to violate the treaty which they had concluded with the


Muslims. Thus, the Muslims were exposed to danger within Madina, and the Jews began terrorizing the women and children. When the Holy Prophet (S) learnt about what was happening he sent back 500 men to patrol the city.

The enemy was astonished to see the ditch because it was a new thing for Arabs. They tried day and night to cross over, but each time they were repelled by the Muslim soldiers. 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 ditch 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 battle field, the Holy Prophet (S) exclaimed, **"The whole Faith is going to fight the whole Infidelity"**.

#### QUESTION BOX

 **Who is the Holy Prophet referring to in "The whole Faith is going to fight the whole Infidelity"?**

Ali (A.S.) walked up to Amr and stood in front of him.

*Amr: Who are you?*

*Ali (A.S.): I am Ali.*

*Amr: Who's son?*

*Ali (A.S.): Grandson of Abde Munaf, son of Abu Talib.*

*Amr: Nephew, you better go back and send some of your uncles who are stronger than you. I don't want to shed your blood as your father was my friend.*

*Ali (A.S.): But By Allah I will not be sorry to shed your blood. Therefore I request you to embrace Islam.*

*Amr: This is not possible.*

*Ali (A.S.): Then go away from here.*

*Amr: I will not be able to bear the taunts of the ladies of Quraish.*

*Ali (A.S.): Then fight with me.*

*Amr laughed and said, "I never expected anyone under the sky who would challenge me."*

Then getting down from his horse, as Ali (A.S.) was on foot, he cut the legs of his horse in anger and attacked Ali (A.S.) with a quick blow of his sword. Ali (A.S.) took the blow on his shield, but it was so severe that he got a cut on his forehead. Then Ali (A.S.)'s attack was so instant and so quick that his sword cut Amr's shoulders and went right down. Amr fell dead and Ali (A.S.) cried Allah-o-Akbar (God is Greatest). Then severing



his head Ali (A.S.) brought it before the Prophet (S.A.W) and laid it on his feet. The Prophet (S.A.W) received Ali (A.S.) with joy and said,

*"Verily, one attack of 'Ali in the Battle of Khandaq is better than the worship of all human beings and jinns, up to the Day of Resurrection."*

The battle was brought to an end because of three factors:

1. **The Holy Prophet (S) signed an agreement of peace with some of the tribes who had gathered to fight the Muslims.**
2. **The enemy was demoralised at the death of Amr ibn Abdiwad.**
3. **The severe winter caused the enemies' horses to perish and their food was almost finished.**

Finally, the Holy Prophet (S) went to the place where the Mosque of Victory (Masjid-ul-Fath) now stands, and prayed to Allah for help. 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 Makkans and Jews fled away from the battle field. 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**

### ***Now you know...***

- ◆ The Jews of Bani Qaynqaa were very angry for being expelled from Madina as a result for causing trouble.
- ◆ Their sister tribe, Bani Nuzayr, still living in Madina became deadly enemies of the Muslims
- ◆ They attempted to kill the Prophet, despite the agreement. As a result the Holy Prophet told them to leave Madina.
- ◆ They left Madina and demolished all their houses so no Muslims could live in them. They were allowed to take some belongings with them except for the weapons of war. Some moved to Syria and some moved to the Jews of Khayber.
- ◆ The Bani Nuzayr wanted to take revenge and signed an agreement with the Quraish in Makka that they would fight the Prophet.
- ◆ The Quraish and the Jews with their allies formed a huge army of 10,00 soliders, and were lead to Madina by Abu Sufyan.
- ◆ Salman Farsi came up with the idea to dig a moat or a ditch (Khandaq) around the unprotected side of Madina.
- ◆ The Muslims could only gather 3,000 men to fight.
- ◆ The enemies got very frustrated with the moat as they had never seen anything like it before and tirelessly tried to cross it.
- ◆ One of the brave warriors of Quraish, Amr bin Abdiwad succeeded in crossing over.
- ◆ Amr challenged the Muslims to fight him. The Holy Prophet called out three times to urge them to fight him. But the Muslims were hesitant because of Amr's reputation.
- ◆ Imam Ali got up three times to fight him and the third time the Holy Prophet let him go and fight.
- ◆ Amr and Imam Ali (A) were involved in a fierce battle before Imam Ali (A) killed Amr.
- ◆ The battle came to an end because of the killing of Amr; the Holy Prophet signed an agreement with some of the tribes, severe winter conditions caused the horses to perish and the enemies' food was almost finished.
- ◆ This battle is known as, Ahzab (Battle of the Tribes) or the Battle of Khandaq (Moat).

### **Exercise**

Answer the following questions:

1. Why did the Jews unite with the Quraish against the Muslims?
2. What caused the Holy Prophet (S) to send back some of his army to Madina?
3. Why did Amr bin Abdiwad not want to fight Imam Ali (A)?
4. What brought the battle to an end?
5. There is a famous verse in Surah al-Ahzab. Verse 33. Look it up and quote its translation below.

## TAREEKH CLASS 7 - LESSON 9


### THE PLEDGE OF RIZWAAN

In 5 A.H. the Holy Prophet (S) received the commandment of Allah making Haj Wajib on all Muslims. In the following year he saw in a dream that he was actually performing the Haj along with his companions. He therefore decided to perform Haj that very year.

The Holy Prophet (S) announced to the Muslims that he intended to go for pilgrimage to Makka in the month of Zilqad of 6 A.H. The Muhajireen, who had migrated to Madina with the Holy Prophet (S), were delighted at this opportunity to return to their beloved home town. The Ansar, who were the original residents of Madina, were also keen to undertake this blessed journey. In all, about 1,400 Muslims prepared to accompany the Holy Prophet (S) to Makka.

The Holy Prophet (S) left Madina on schedule and sent an advance party to scout the route ahead and to warn him of any threat from the Quraish. He ordered the Muslims not to carry any arms other than swords. Along the journey, the Holy Prophet (S) and his companions put on their Ehram, and chose 70 camels for sacrifice during the Haj.

#### QUESTION BOX

 What is an Ihram?

Meanwhile, the Quraish learned of the advance of the Muslims towards Makka and dispatched 200 soldiers to stop them. When the Holy Prophet (S) received word that an ambush awaited them, he asked their guide to take them on a route that would bypass the enemies. Finally, after traveling through rough country, they reached a place where there was a well by the name of Hudaybiya, 10 miles from Makka.

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 Makka to perform the pilgrimage. He also let them know that he had come in peace and wished to settle matters by discussions.

The Holy Prophet (S) then asked Umar bin Khattab, who had not fought the Quraish in any battle, to act as a representative of the Muslims and go to Makka. Umar excused himself, saying that his position was weak. The Holy Prophet (S) therefore sent Uthman bin Affan, who was the nephew of Abu Sufyan, the chief of the Makkans.

Because he was related to Abu Sufyan, Uthman was warmly received in Makka. The Quraish told him that he was free to do the Haj himself, but they would not allow the rest of the Muslims to enter the city. Uthman refused to perform the Haj alone, so he was detained in Makka.

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 Rizwaan. 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***

#### RESEARCH BOX


 **What does Rizwan mean?**

Soon afterward, Uthman returned from Makka, 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. The conditions of the treaty were:

1. The Muslims should return to Madina that year without performing Hajj.
2. They could return the next year but their stay would not exceed 3 days.
3. The Muslims should not bring any arms with them except sheathed swords.
4. There would be no war between the Quraish and the Muslims for 10 years.
5. Any idolater or Makkan Muslim visiting Madina without permission of his tribe would be sent back to Makka, but a Muslim of Madina going to Makka without permission would not be allowed to return.

Any tribe of Arabia would be free to join any of the parties to the treaty and the allies also would be bound by this treaty.

#### QUESTION BOX

 **Why do you think the Muslims were only allowed to stay for 3 days in Makka?**

At the conclusion of this treaty, the Umar accused the Holy Prophet (S) of selling them short. Although some of these terms seemed to be against the interests of the Muslims, it proved not to be the case. After staying 3 days at Hdaybiya, the Muslims returned to Madina. On the way, the Surah of Fath (Victory), was revealed, which described the treaty as an open victory for the Muslims.

The Treaty of Hdaybiya 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.

### ***Now you know...***

- ◆ Haj became Wajib on all Muslims in the year 5 A.H
- ◆ The Holy Prophet had a dream that he was doing Haj, and as result decided to go on Haj that very year.
- ◆ He intended to go on Haj in the month of Zilqad 6 A.h.
- ◆ About 1,400 muslims joined him, both from the Ansars and the Muhajireen.
- ◆ Along the journey, they wore their Ihram and chose 70 camels for sacrifice.
- ◆ The Quraish found out about the Muslims coming towards Makka and sent 200 soldiers to stop them.
- ◆ When the Muslims found out they took a different rough country route to Makka.
- ◆ They reached a place called Hdaybiya, 10 miles from Makka and pitched their tents.
- ◆ The Holy Prophet sent Uthman bin Affan the nephew of Abu Sufyan (the chief of Makka) in to Makka with a message that the Muslims wanted to come in and perform the Pilgrimage and wanted to settle matters.
- ◆ Uthman did not return so the Muslims were worried he was killed.
- ◆ The Holy Prophet (S) said battle my break out so he took an oath of allegiance from the Muslims of full support till the time of death.
- ◆ This took place under an acacia tree and is known as the Pledge of Rizwan.
- ◆ Uthman returned from Makka unharmed with a man called Suhail who came to settle the dispute. Suhail and the Holy Prophet settled a peace treaty between the Muslims and the Quraish.
- ◆ The conditions were: The Muslims to return to Madina and perform Haj the following year; they could only stay in Makka for 3 days and should not bring any arms with them except a sheathed sword; there would be no war between them for 10 years; and a Makkan Muslim/idolater visiting Madina without permission of his tribe should be sent back; a Muslim from Madina visiting Makka without permission would not be allowed to return.
- ◆ This is called the Treaty of Hdaybiya.
- ◆ On the way back to Madina Sura –e- Fath was revealed which described the treaty as an open victory for Muslims.
- ◆ Thereafter there was peace in Arabia and more people became Muslims within two years of the Treaty.

### MORAL BOX

- ❖ What you plan does not always work out. We always have to remember Allah is the best of Planners.
- ❖ \_\_\_\_\_

### Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) decide to go for Haj that year?
2. Why did the Holy Prophet (S) send Uthman to negotiate with the Quraish?
3. Why was the Pledge of Rizwaan so important?
4. Why was Umar upset at the peace treaty?
5. Why was the treaty described as a great victory by Allah?

## TAREEKH CLASS 7 - LESSON 10

### THE INVITATION OF FOREIGN STATES TO ISLAM

In the peace that followed the signing of the Treaty of Hudaibiya, the Holy Prophet (S) had a great opportunity to spread the religion of Islam. **In 7 A.H. he wrote letters to several neighboring states inviting their rulers and people towards Islam.**

At the time, there were four powerful states around Arabia. On one side there was Iran, which ran from Central Asia up to Iraq.

The second state was **Byzantine**, known as Rome amongst the Arabs. The Byzantine Empire included Asia Minor, Syria and Palestine.

The third state was **Egypt**, which had been a part of the Byzantine Empire, but was now independent.

The fourth state was **Abyssinia**, which lay to the south of Egypt, and whose influence extended to other populated areas in Africa.

#### Iran

*Ruler* - Khusro Parvez, the Emperor of Iran

*Missionary sent by Prophet* - A brave officer by the name of Abdullah Huzafah

*Reaction to the letter from the Holy Prophet* – The Emperor flew into rage and tore it up and tore the letter to pieces and rudely turned Abdullah out of his court.

When Abdullah returned to Madina and related his experience, the Holy Prophet (S) was displeased and cursed Khusro saying,

*"O Lord! Break his kingdom into pieces."*

Meanwhile, the arrogant Emperor sent a letter to the ruler of Yemen, who was under him, ordering him to send some men to capture the Holy Prophet (S) and bring him to his court.

Accordingly, two officers from **Yemen** came to Madina to carry out his orders. When they saw that the Holy Prophet (S) had the powerful support of the Muslims, they realized that they had no chance of capturing him.

However, they informed the Holy Prophet (S) of their orders and warned him of the consequences of displeasing the powerful Emperor of Iran. In reply the Holy Prophet (S) told them that Khusro Parvez had just been killed by his own son, Shirviah, who was now the new Emperor.

The Holy Prophet (S) then advised them to tell the people of Yemen to come out of Iranian control and come towards Islam. **The officers were so impressed with the miraculous knowledge of the Holy Prophet (S) that they accepted Islam on the spot and later many people from Yemen also became Muslims.**

## Byzantine

*Ruler* - Hercules, the Kaiser of Rome, the Holy Prophet (S) sent Dihyah bin Kalbi with a letter of invitation to Islam.

*Missionary sent by Prophet* - Dihyah bin Kalbi

*Reaction to the letter from the Holy Prophet* - The Kaiser received Dihyah with honor and was impressed with the contents of the letter.

After making enquiries in Arabia and discussions with the Roman priests, he was convinced that the message was from the very same Prophet whose coming had been foretold in the Tawrat and Injeel.

However, he was afraid that if he openly declared himself a Muslim, he would be removed from power by the influential Christians priests. Nevertheless, he wrote a letter to the Holy Prophet (S) expressing his faith and devotion to him and sent to him several presents.



Amongst the gifts were a white mule named Duldul which later remained with Imam Ali (A) and his progeny. The Kaiser also sent two slave girls. One of them, Maria Qabtia, was married by the Holy Prophet (S) while Hasan bin Thabit married the other.

## Egypt

*Ruler* - Maqauqis, the Ruler of Egypt

*Missionary sent by Prophet* - Haatib bin Abi Balta'ah, a wise and experienced traveller

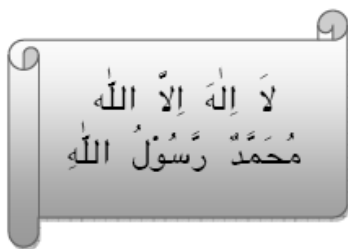
*Reaction to the letter from the Holy Prophet* - After the king read the message he thought over the contents of the letter for a long time.

In the discussion that followed, Haatib explained in length the message and mission of the Holy Prophet (S). Although he was convinced by the arguments of Haatib, the Maqauqis was not prepared to give up his position as the head of the Coptic Church. He wrote a letter of regret to the Holy Prophet (S) and sent some presents back with Haatib.

When the Holy Prophet (S) received the letter in Madina he remarked, "*He has not accepted Islam on account of fear for his ruler ship, but his rule and authority will come to an end soon.*"

*Ruler* - Asmaha, the Negus of Abyssinia

*Missionary sent by Prophet* - Amr bin Umayyah, with two letters, in one letter he invited the Negus to Islam. In the other he requested him to allow and make arrangements for the return of Ja'far bin Abu Talib and the other Muslims who had migrated to Abyssinia in the early difficult days of Islam.



*Reaction to the letter from the Holy Prophet* -

The king received the messenger of the Holy Prophet (S) with great respect and kissed the letters as a mark of respect before reading them. On finishing the letter regarding the invitation to Islam, the Negus immediately recited the Kalima and became a Muslim. He also




obeyed the request of the Holy Prophet (S) regarding the arrangements for the return of the Muslims and sent his own son Raarhaa with them.

In addition, the Holy Prophet (S) also sent letters to many other tribes and states, notably the prince of Ghassaan and the ruler of Yamamah. Both these men, however, did not give a firm commitment to Islam because it did not suit them politically. However, many other chiefs and rulers became inclined towards Islam and sent their representatives to Madina to learn more about the Holy Prophet (S) and Islam.

**By sending his messengers far and wide, the Holy Prophet (S) showed that Islam was a religion not only for the Arabs, but for the whole world.**

#### ACTIVITY BOX

 **Draw a map of Arabia and its neighbouring countries and then shade and label in different colours the areas occupied by ancient Iran, Byzantine, Abyssinia, Yemen and Egypt.**

#### *Now you know...*

- ◆ In 7 A.H. after the Treaty of Hudaibiya there was peace in Arabia so the Holy Prophet sent out missionaries to different states inviting them to Islam.
- ◆ Iran – the emperor Khusro Pervez was angry after receiving the letter and tore it up and threw the messenger out. He also informed the people of Yemen to go against The Holy Prophet.
- ◆ The officers of Yemen after meeting the Holy Prophet became Muslims and as a result many people in Yemen became Muslims
- ◆ Byzantine – Hercules the Kaiser of Rome after reading the letter he was convinced that the Holy Prophet was the one foretold in Tawrat and Injeel so he became a Muslim, but he did not openly declare it. He sent some presents to the Holy Prophet, including a white Mule and two slave girls.
- ◆ Egypt –Maqauqis the ruler and the head of the Coptic church understood the message of the Prophet but did not want to give up his position so he refused to become a Muslim.
- ◆ Abyssinia – Asmaha the Negus received the letter with great respect and after reading it immediately recited the Kalimah and arranged for the Muslims living there to return home.
- ◆ By sending his messengers far and wide, the Holy Prophet (S) showed that Islam was a religion not only for Arabs, but the whole world.

### MORAL BOX

- ❖ When we are on the wrong path and we can see the way to the right path, we should be prepared to give up everything for the sake of Allah. That is because everything is under the control of Allah and what ever we hold dear to us can be here one day and gone the next, but Allah is always there, constant.
- ❖ Islam does not only belong to one nation but it is there for the whole world
- ❖ \_\_\_\_\_

### Exercise

Answer the following questions:

1. What were the four main states around Arabia, and what did the Holy Prophet (S) send to the rulers of these states and why?
2. What was the reaction of Khusro Parvez the Emperor of Iran and what orders did he issue?
3. What was the reaction of Hercules, the Kaiser of Rome?
4. What was the reaction of Maqauqis, the Ruler of Egypt?
5. What was the reaction of Asmaha, the Negus of Abyssinia?

## TAREEKH CLASS 7 - LESSON 11

### THE BATTLE OF KHAYBER - PART 1

To the north of Madina was situated a fertile land known as the **Valley of Khayber** (Khaiber in Hebrew means fort). The area was populated by 20,000 Jews who were skilled in farming and warfare. They had built **seven strong forts** in Khayber to protect themselves from any attack.

When the Jewish tribes of Bani Qaynqaa and Bani Nuzayr were expelled from Madina because of their plots against Islam, some of them settled at Khayber. 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. Moreover, the Holy Prophet (S) had sent letters to various leaders of neighbouring countries, and he was worried that those leaders who had rejected the message of Islam might pair up with the Jews of Khayber to threaten the Muslims.

Since he had just signed a peace treaty with the Quraish, the Holy Prophet (S) knew that he would have no trouble from them and he could thus concentrate on removing the danger to Islam from Khayber. He therefore ordered the Muslims to get ready to conquer the last centre of the Jews in Arabia.

The Muslim army consisted of 1,600 men, of whom 200 were mounted soldiers. The army marched out under standard of Imam Ali (A).

To stop the tribes of Bani Ghatfaan and Bani Fazarah from assisting their Jewish allies, the Holy Prophet (S) first marched towards them so that they moved away from their homes.

Then, the Holy Prophet (S) changed his direction for Khayber and by the time the two tribes realised that the real target was the Jews, it was too late for them to help their allies.

The **seven forts of Khayber** were named **Na'im, Qamus, Katibah, Nastaat, Shiq, Watih and Sulaalim**. All the forts had watchtowers with sentries posted to keep a lookout for any trouble. The forts were specially constructed to defend the entire area and the walls were equipped with weapons like giant catapults to push back an enemy attack.

The Muslim army reached the area of Khayber and after studying the situation, they occupied all the important points of access so that the Jews could not escape.

The arrival of the Muslims went unnoticed and when the farmers came out of the forts the next morning, they were shocked to find themselves confronted by an army. The Jews rushed back into the forts and held meetings to decide how to tackle the situation.

Finally, it was decided to move the women and children to one fort and the food to another. This could be done because the forts were connected by underground tunnels. The Jews then planned to attack the Muslims with the best warriors from each fort.

Meanwhile the Muslims also prepared for war. **The first fort of Khayber to fall to the Muslims was Na'im.** In the conquest of this fort, some Muslims were killed and many were wounded. These soldiers were taken to a make-shift hospital where their injuries were treated by the women of the Bani Ghifar tribe.

The next fort that was attacked was Qamus. After a struggle, this fort was also captured. Two women who were present in the fort were arrested, one of whom was Safiyah, daughter of Hay bin Akhtab. This lady later became the wife of the Holy Prophet (S). The conquest of the two forts greatly increased the confidence of the Muslims, while the Jews became very disturbed and frightened.

As the siege of the forts 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 (S). After some discussions, he was convinced of the truth of Islam 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"*.

The shepherd did as he was ordered and then participated in the battle and was martyred.

**By his action the Holy Prophet (S) showed clearly that he was not in Khayber 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 and instead prayed to Allah to grant the Muslims victory over the fort where food was stored.

As days passed, one fort after another came under the hands of the Muslims. Time and time again, the heroes of Islam showed their bravery and spirit of self-sacrifice to attain the blessings of Allah.

### ***Now you know...***

- ◆ The valley of Khayber lay to the north of Madina. It had some 20,000 Jews and was made up of seven strong forts to protect against any attack.
- ◆ The Jews of Khayber were the only threat still left for the Muslims of Madina.
- ◆ The Holy Prophet gathered an army and marched towards Khayber, with Imam Ali (A) as the standard bearer.
- ◆ When they got to Khayber they studied the forts and blocked all the exits.
- ◆ The next day the Jews came to know of the Muslim army.
- ◆ The Jews moved the women and children into one fort and the food into another, using underground tunnels that linked the forts.
- ◆ The Jews kept their best warriors in each fort and the Muslims prepared for war.
- ◆ The Muslims then became to attack each fort one at a time. When they ran out of food they had to eat horses meat.
- ◆ A nearby shepherd who tended the sheep of the Jews came to speak to the Holy Prophet and became a Muslim. He wanted to help them in some way. Despite the Muslim army being so hungry the Holy Prophet told the shepherd to return the sheep to the owners. The Holy Prophet showed that he was not there to conquer land or wealth but to only remove the threat from the Muslims.

### **MORAL BOX**

- ❖ No matter how badly you need something, you cannot take it without the owners' permission.
- ❖ Struggle for the truth and obedience to Allah. You will be blessed by Allah
- ❖ \_\_\_\_\_  
\_\_\_\_\_

### **Exercise**

Answer the following questions:

1. Who lived in the valley of Khayber?
2. Why did the Holy Prophet (S) want to conquer Khayber?
3. How many forts were there in Khayber, and what were these forts constructed for?
4. What did the Holy Prophet (S) tell the shepherd he was to do with the sheep of the Jews?
5. Why did the Holy Prophet (S) tell the shepherd this, and then what did the Holy Prophet (S) pray for?

## TAREEKH CLASS 7 - LESSON 12

### THE BATTLE OF KHAYBER - PART 2

After capturing the forts of Na'im and Qamus, the Muslims turned their attention to the forts of Watih and Sulaalim. These forts were very heavily guarded and the Muslims could not gain victory even after trying for ten days.

Both Abu Bakr and Umar led the Muslims on separate occasions to try and enter the forts but they were forced to retreat. **Umar even demoralized the Muslims by praising the courage of the chief of the Jews**, a fearful warrior by the name of Marhab. This action of Umar displeased the Holy Prophet (S) very much.

#### QUESTION BOX

Looking back so far why do you think Umar always disagrees with the Prophet or demoralises the Muslims?

Finally, the Holy Prophet (S) announced a famous message. 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.

Then 'Ali started with the flag in his hand and, reaching under the fort, planted the flag on a rock. A Rabbi who was watching from the fort asked, 'O standard-bearer! Who are you?' 'Ali replied, 'I am 'Ali son of Abu Talib.' The Rabbi called unto his people, 'By the Torah, you will be defeated! This man will not go back without winning the battle.'"

**Imam Ali (A) approached the forts wearing a strong coat of armour and carrying his twin-tongued sword, Zulfiqar.**

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.

When Marhab was informed of his brother's plight, he rushed out of the fort accompanied by some of the bravest soldiers from the Khaibar garrison to avenge his brother's death.

It is said that Marhab was the strongest, tallest, and the fiercest among the warriors of Khaibar and that none equaled him in his might. That day, he was armed twice over, wearing double armor with two swords dangling by his sides. He was also wearing two turbans with a helmet over and above. He marched ahead in the battlefield singing about his own valor. Nobody among the Muslims dared to fight him in the battlefield.

***"The walls of Khayber 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 Haidar, 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. However, 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.** According to some narratives, it is said that he was cut up to his thigh, in others that it tore him into two parts upon the saddle

A silence fell as the Jews unbelievably watched their champion fall dead. As he shouted "*Allahu Akbar!*" in victory, Imam Ali (A) was surrounded by several experienced Jewish soldiers. 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. The Muslims lost 20 men in this battle while the Jews lost 93 men. The Holy Prophet (S) had made the Jews realize how useless it was to plot the downfall of the Muslims. After the victory he restored all their land to them with the orders that half of the profit from their agricultural activity should be given over to the Muslims in return for protection.

The Jews however, did not forget their humiliation at the hands of the Muslims. After their defeat, a Jewish woman by the name of Zainab brought some lamb meat as a gift for the Holy Prophet (S). The meat was poisoned and the Holy Prophet (S) ate only a little bit, but that **poison** had an effect on his health in the long term and when he was on his death bed a few years later, he said that his illness was partly due to the poison he had been given at Khayber.

On the day of the victory, the Muslims who had migrated from Makka to Abyssinia returned home. The Holy Prophet (S) was overjoyed and commented that he did not know what pleased him more - the victory at Khayber or the return of his cousin Ja'far bin Abu Talib with the Muslims from Abyssinia.



### ***Now you know...***

- ◆ The Muslims found the first two forts much easier to bring down than the next two. Despite trying for ten days they were struggling,
- ◆ Umar began to demoralise the Muslims by praising the Jews. This made the Holy Prophet upset.
- ◆ The Holy Prophet announced that tomorrow he would give the standard bearer to the person who loves Allah and the Prophet and they love him back.
- ◆ Allah will show victory through his hands and he is the one who never turned his back away from enemies and did not run away from the battlefield.
- ◆ The next morning the Holy Prophet asked for Imam Ali. Imam Ali had an infection in the eye. The Holy Prophet rubbed Imam Ali (A) and prayed for his recovery. Thereafter Imam Ali (A) never had problems with his eye again.
- ◆ Imam Ali was told to charge forward to the forts and ask the Jews to accept Islam or surrender and live under the Muslim state, if they refuse then he had to fight them.
- ◆ Imam Ali approached the Jews with heavy armour and his two-tongued sword, Zulfiqar. The Jews sent out Harith the brother of Marhab who was the leader of the Jews. In a short while Imam Ali (A) killed Harith.
- ◆ Marhab was enraged and came out for revenge and recited his war poem.
- ◆ Imam Ali replied "I am the person whose mother named him Haider, a wild lion. In battle I make short work of my enemies"
- ◆ Imam Ali fought fiercely with Marhab and eventually Zulfiqar the sword struck through the helmet of Marhab and went right down to his teeth.
- ◆ Several warriors surrounded him and soon lay dead. One warrior broke Imam Ali (A) shield and Imam Ali pulled the gate of the fort from its hinges and used it as a shield. When he threw it away, not even 10 Muslim men could pick up the gate.
- ◆ Imam Ali was granted this strength due to his firm faith in the Day of Judgement.
- ◆ As a result Imam Ali and the Muslims thereafter brought the rest of the forts down and the Jews had no choice but to surrender.
- ◆ The Holy Prophet made the Jews realise that there was no point of plotting against the Muslims.
- ◆ He gave them back their land with the agreement that they would give half their profits from agriculture to the Muslims so as to remain under their protection.
- ◆ However the Jews still had a grudge against the Holy Prophet. Once they sent lamb meat to the Prophet that had poison. The Prophet only had a little bit but he was affected by it till his dying day and said that his ill health was due to the poison given to him in Khayber.

### **MORAL BOX**

- ❖ If you have firm belief in the Day of Judgement, which also means that you obey Allah then nothing can harm you.



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## Exercise

1. What action of Umar displeased the Holy Prophet (S) in the battle of Khayber?
2. What was the famous message the Holy Prophet (S) announced in this battle, and who was the person that the Holy Prophet (S) was referring to in this announcement?
3. What was wrong with Imam Ali (A), and how was he cured?
4. What were the three choices, in order, that the Holy Prophet (S) told Imam Ali to give to the enemy?
5. What war poem did Imam Ali (A) recite and why?

## TAREEKH CLASS 7 - LESSON 13

### THE STORY OF FADAK

After his victory at Khayber the Holy Prophet (S) decided to destroy the remaining strongholds of the Jews and thus end the danger to Islam. He therefore turned his attention to the Jewish village of Fadak, which was a fertile territory 180 kilometers north of Madina.

He sent an envoy to the elders of Fadak. The chief of the village, preferred peace and surrender to fighting. 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,

***And give the kinsman his due, and the needy and the wayfarer...***  
***Bani Israa'il, 17 : 26(Part)***

He made a gift of Fadak to his dear daughter Bibi Fatima (A).



He did this for several reasons. Firstly, he was commanded to give his near ones their due. The Holy Prophet (S) and all the Muslims were indebted to Bibi Khadija (A) who sacrificed her entire wealth for the sake of the early Muslims. Her money had been used to spread Islam, free those Muslims who were slaves and support them in their times of trouble as in the three years of social boycott that they had faced in Makka.

Now the Holy Prophet (S) could return her favors by gifting her daughter the rich land of Fadak. He also knew that after him, Imam Ali (A) would need Fadak as a source of income to safeguard his position as Caliph.

Finally, he wanted to leave some provision for his daughter and grandchildren so that they could live with dignity after his death.

However, after the Holy Prophet (S) passed away, Abu Bakr, who had stolen the right of Imam Ali (A) to the Caliphate, took Fadak away from Bibi Fatima (A). He did this to ensure that Imam Ali (A) would not have the means to regain his rights.

When her agents informed her that they had been replaced by the Caliph's men at Fadak, Bibi Fatima (A) decided to contest her right by legal means.

Abu Bakr refused to acknowledge her claim, and asked her to provide witnesses. Although she already possessed the property of Fadak and there had never been any doubt about her ownership, she brought two witnesses. These were Imam Ali (A) and a woman named Umme Ayman, about whom the Holy Prophet (S) had guaranteed that she would go to heaven.

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.

Bibi Fatima (A) then gave an eloquent lecture in which she first explained about the Oneness of Allah and the nature of the mission of her father. She then proved that Abu Bakr was lying by quoting the following verse:

***And Sulaiman inherited Dawood...***

***Naml 27 : 16(Part)***

Although Abu Bakr was ashamed of his conduct and decided to return Fadak to her, she never forgave him for his actions. She did not speak to him again as long as she lived and at her funeral six months after her father died, he was not allowed to take part as per her will.

Eventually, Abu Bakr wrote a certificate to the effect that Fadak was the absolute property of Bibi Fatima (A) and gave it to her. However, when she was going back to her house, Umar al-Khattab chanced to meet her and came to know the contents of the certificate. He brought it back to Abu Bakr saying,

***"As Ali is a beneficiary in this case, his evidence is not acceptable. As for Umme Ayman, being a woman, her testimony is also of no value on its own."***

Saying this, he tore up the certificate in the presence of Abu Bakr. This action grieved Bibi Fatima (A) so much that she cursed him saying,

***"May Allah cause your abdomen to be torn in the same way."***

This prayer proved fateful, because in 24 A.H., Umar was stabbed thrice in the stomach by his killer, Abu Lulu.

After this, Fadak remained in the hands of successive rulers until the time of the Umayyad Caliph Umar 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 Umayyah Caliphs until their rule ended. During the rule of the Bani Abbas it was returned briefly, but then taken away forever.

***Now you know...***

- ◆ The Holy Prophet wanted to destroy the strongholds of the Jews.
- ◆ He went to the fertile Jewish village of Fadak north of Madina
- ◆ The chief of the village did not want to fight so he agreed to give half the produce of the land to the Holy Prophet.
- ◆ According to Islam those lands conquered through war belong to the Muslims. Those lands submitted without war belong to the Holy Prophet.
- ◆ Therefore Fadak belonged to the Holy Prophet and then the Imam after him and they have the right to distribute such properties as they see fit.
- ◆ Then a verse of the Quran was revealed that mentioned give the dues to the kinsmen, meaning your relatives.
- ◆ He made the gift of Fadak to his dear Daughter, Bibi Fatimah (A).
- ◆ The Holy Prophet did this because a) The Muslims owed a lot to Bibi Khadija (A) for spending all her wealth in the way of Islam, so this was a fitting gift for Bibi Khadija's daughter. b) The Prophet knew that Imam Ali needed to earn his own income in order to protect his caliphate after him. c) He wanted to leave something for his daughter and grandchildren so they could live a life of dignity after his death.
- ◆ After the Holy Prophet passed away the caliphate from Imam Ali (A) and Fadak from Bibi Fatimah (A) was snatched away.
- ◆ Bibi Fatimah went to get back what was legally hers. She was told that Prophets do not inherit and leave inheritance and that what ever is left is for charity.
- ◆ Bibi Fatimah then gave a powerful lecture that clearly stated the matter of inheritance referring to Prophet Sulayman inheriting from Dawood as mentioned in the Qur'an.
- ◆ Abu Bakr felt ashamed and gave the land back to her with a certificate.
- ◆ Umar al Khattab tore up the certificate and said the evidence was not acceptable.
- ◆ Bibi Fatimah (A) was so upset that she swore not to have them at her funeral. She cursed Umar that his stomach would be torn up. That is exactly how Umar was killed many years later by his killer.
- ◆ Thereafter Fadak remained in the hands of the caliphs and was returned at the time of the 5<sup>th</sup> Imam then taken away. It was returned again another time then taken away forever.

### MORAL BOX

❖ Never take something from someone unlawfully as you can really hurt them and they may never forgive you.



### Exercise

1. What is the Islamic rule on the lands conquered through war and without war, give reference from the Holy Qur'an?
2. Why did the Holy Prophet (S) give Fadak to Bibi Fatima (A)?
3. Who stole Fadak from Bibi Fatima (A) and why?
4. Which fake tradition of the Holy Prophet (S) did Abu Bakr quote and what was Bibi Fatima's (A) reply?
5. What reason did Umar give for tearing up the certificate of ownership of Fadak, and what was Bibi Fatima's (A) reply?

## TAREEKH CLASS 7 - LESSON 14

### THE LAPSED UMRAH

One of the conditions of the Peace Treaty of Hudaibiya was that the Muslims would be permitted to visit Makka 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. The announcement was met with great joy, especially by the Muhajirs, who had not seen their relatives and home town in seven years. 2,000 Muslims prepared to make the journey.

The Holy Prophet (S) put on his Eham in the mosque and the others followed him. Then the Muslims proceeded to Makka 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 Makka, 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 Makka 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 Makka 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.

#### QUESTION BOX

- ❓ Why do you think the Quraish vacated the city?
- ❓ Why didn't the Holy Prophet use this as an opportunity to conquer the city?
- ❓ Why did they trust the Holy Prophet?

The Holy Prophet (S) entered Makka with the Muslims and the sound of "Labbayk" echoed throughout the city, filling the Makkans with awe. He performed Tawaaf of the Holy Ka'aba 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'aba 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 Masjidul 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. Every word was like an arrow in the hearts of the listening Quraish. One of them hid his face in his handkerchief as he heard Bilal's recitation. He could not bear to hear the open declaration of the Oneness of Allah and the Prophet hood of Muhammad (S) which had once been the greatest crime according to the disbelievers of Quraish.

Afterwards, the Holy Prophet (S) led the Muslims in performing Sa'i between the hills of Safa and Marwah. The hypocrites and idolaters had spread the rumor that the Muslims had become weak due to the poor climate in Madina. To show them that they were wrong, the Holy Prophet (S) did "Harwalah" during part of the Sa'i, and the Muslims followed him. Harwalah is a type of quick walking, just short of running.

Then the Muslims sacrificed their camels and came out of the state of Ehram and had their hair cut. The Holy Prophet (S) then ordered that 200 Muslims should proceed to the valley where the Muslim soldiers were camped, to replace them so that they could come and perform their Umrah.

#### RESEARCH BOX

 **What does the action of "Harwalah" also symbolise?**

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 Madina.

After three days the Holy Prophet (S) gave the order for the Muslims to leave Makka for Madina. Before he left, he received a proposal of marriage from a Quraish woman Maimoona, who was the sister-in-law of Abbas, the uncle of the Holy Prophet (S). He accepted this proposal and married her in Makka.

The short visit of the Muslims and the glory of Islam had made a deep impression on the minds of the citizens of Makka. 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***



### **Now you know...**

- ◆ The conditions of the Treaty of Hudaibiya was that the Muslims can come the following year to perform Haj.
- ◆ The Prophet then decided the following year that they would go for Umrah (minor haj).
- ◆ 2,000 people prepared for the Journey with great excitement. They wore the Ihram in the Mosque then made their way to Makka reciting the Talbiyya.
- ◆ They took 80 camels for sacrifice. When Non-Muslims watched their caravan, some became Muslims.
- ◆ The Treaty said that the Muslims cannot come into Makka armed. So as to not put the Muslims in danger, the Holy Prophet sent 200 men that were fully armed in a valley near Makka.
- ◆ When the Quraish found out they did not see the point of attacking the Muslims. They moved out of the city to nearby hills and mountains.
- ◆ When the Muslims entered, Labayk echoed throughout the city.
- ◆ They performed Tawaaf, then Sai' and then cut their hair and sacrificed the camels.
- ◆ When it came to the noon prayers, The Holy Prophet asked Bilal to recite Adhaan. Bilal climbed to the roof of the Ka'ba and called out the Adhaan.
- ◆ Once the Umrah had finished the Muhajirs with their Ansar brothers went to visit their relatives.
- ◆ After their 3 day stay was over the Muslims left Makka.
- ◆ The conduct of the Muslims left a deep impression in the minds of the Makkans and they longed to learn more about Islam.

### **MORAL BOX**

- ❖ Your good Akhlaq and the way you carry yourself amongst unbelievers can leave a lasting impression on them and they may even want to become Muslims.



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### **Exercise**

1. How long did the Holy Prophet (S) wait after the signing of the Peace Treaty of Hudaibiya before going to Makka to perform Haj and why?
2. What is Talbiyyah, what does it mean and when is it recited?
3. Why did the Holy Prophet (S) place 200 well armed men near Makka?
4. What is Harwalah, when is it performed and why was it performed?
5. How had the Muslims won a greater victory at this time than in any war?

## TAREEKH CLASS 7 - LESSON 15

### THE BATTLE OF MOOTA

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 Moota 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 at Jurf, the military station of Madina. He instructed the army to march towards Moota 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 Zayd bin Harith would lead them, and if he was 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 rules were exercised, particularly in war.**

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 valour. Ja'far divided his men into 3 divisions and the armies met at Sharaf near Moota. 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 Zayd and then Abdullah were also martyred.

By the end of the first day the Muslim army was in disarray and their numbers were severely reduced. As their new commander, the Muslims chose Khalid bin Walid.

During the night, Khalid ordered the remaining wings of the Muslim army to change sides with each other, and the sound of the movements of a large number of men convinced the enemy that reinforcements had arrived.

On the next day Khalid arranged the Muslim army in such a way as to give an impression that new troops had joined them. These tactics made the enemy hesitate and Khalid took the opportunity to withdraw the Muslim army and return to Madina.

The retreat of the Muslims was not well received by some in Madina who said that they should have fought on till the very end. However, given the circumstances, Khalid was right in bringing them back because it would have been pointless to sacrifice the lives of more Muslims.

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 **Ja'far –e- Tayyaar – the Ja'far that flies..**

Just before his death, the Holy Prophet (S) prepared a strong force under Usama bin Zayd, to return to Moota. However, this expedition never got off the ground because of his illness. Although Usama was ready to march, some Muslims, especially Abu Bakr and Umar, were worried that they would be absent from Madina when the Holy Prophet (S) passed away. They wanted to be present to put a stop to the succession of Imam Ali (A) and put their own plans into action.

However, two years later, a powerful Muslim army returned to Syria and conquered the Romans in the battle of Yermuk, bringing a large part of Syria under Islam.

### ***Now you know...***

- ◆ By 8 A.H. there was security in the whole of Arabia. The call of Islam had spread to many places.
- ◆ The Holy Prophet continued to send messengers to foreign states to invite them towards Islam. Some of them were well received. Some were treated badly or even killed.
- ◆ One such journey was undertaken by Harith bin Umayr Azdi to Syria. Before he reached the Ruler he was stopped at Moota by the Syrian governor, Shurahbil of the border towns and was killed.
- ◆ This made the Prophet upset and he decided to wage a war against Shurahbil.
- ◆ An Army of 3,000 men gathered to set off for Moota. The Holy Prophet instructed them to first invite the Syrians towards Islam if they resisted and wanted to fight than to fight in the way of Allah – JIHAD.
- ◆ He told them that the Ja'far bin Abu Talib would be their commander, if Ja'far would not survive them it would be by Zayd Ibn Harith, if Zayd was not there then it would be Abdullah bin Rawaahid. And after him they would need to choose a commander amongst themselves.
- ◆ The Prophet told them not to disturb the Monks and Nuns in their monasteries, not to raise their hands against the women and children or old people, and not to destroy any buildings and trees.
- ◆ The Kaiser of Rome and the Syrian ruler sent their best troops to the borders of 100,000 men.
- ◆ Despite being outnumbered greatly the Muslims did not lose courage. They fought bravely under Ja'far, who lost both his arms and was eventually killed. Then Zayd and Abdullah were also killed.
- ◆ Khalid bin Walid was chosen as their new commander and he changed the ranks in such a way that it looked like more people had joined the army. He used this tactic to retreat the Muslims back to Madina.
- ◆ The Holy Prophet was very sad to hear about those Muslims that were killed, especially his cousin Ja'far. In a dream he saw that Ja'far had been given two wings like angels in heaven. Thereafter he is known as Ja'far – e Tayyaar – the Ja'far that flies.

### **MORAL BOX**

- ❖ In our daily lives when we want to inform others of our religion, we cannot do it with force and destroy their things. If we behave properly we are more likely to be heard and be given more respect.



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## Exercise

1. Why did the Battle of Moota take place?
2. What instructions did the Holy Prophet (S) give to the army and what did this show about the Holy Prophet (S)?
3. Who was appointed as the commander of the army, and how was he related to the Holy Prophet (S)?
4. What happened to the first commander of the army, and what did the Holy Prophet (S) dream about him?
5. What tactics did Khalid use in this battle and was he right to do this?

## TAREEKH CLASS 7 - LESSON 16

### THE BATTLE OF ZATUS SALAASIL

From the day the Holy Prophet (S) entered Madina and made it the capital of the Muslims, he set up a network of undercover agents and observers throughout Arabia. These men informed him about the plans of his enemies and allowed him to take precautionary measures. At the times of the Battles of Uhud and Ahzab this had proved invaluable to the Holy Prophet (S).

In 8 A.H. the intelligence network of the Holy Prophet (S) reported to him that, in the valley of Yaabis, thousands of people were gathering to sign a mutual agreement to make a full-scale attack on Madina. They were willing to lay down their lives to destroy Islam and their main objective was to kill the Holy Prophet (S) or his valiant officer Imam Ali (A).

On receipt of the news, the Holy Prophet (S) gathered the Muslims in the mosque and informed them of the danger. A group of men were appointed to counteract the threat and Abu Bakr was nominated as its commander. The small unit left Madina for Yaabis. When they reached the stony valley of Yaabis, they found their way blocked by the men of Bani Salim.

The chiefs of the tribe asked Abu Bakr,

***"What is the purpose of this military expedition?"***

Abu Bakr replied,

***"I have been appointed by the Prophet of Allah to present Islam to you and to fight you if you decline to accept it."***

At that moment, the chiefs displayed the large number of men in their army and this sight scared Abu Bakr. He ordered the Muslims to retreat to Madina although they were inclined to put up a good fight.

The return of the army disappointed the Holy Prophet (S). He now entrusted the army to Umar.

This time the enemies were on the alert and had hidden themselves behind the stones and trees at the entrance to the valley. When the Muslims arrived they were ambushed by the enemy and Umar ordered a retreat.

Amr al-Aas, a cunning politician who had just become a Muslim, came to the Holy Prophet (S) and said,

***"War is deceit."***

He meant that victory in war was not always achieved by strength and valor but could also be achieved by clever planning and deceit.

He added,

***"If I am allowed to lead the soldiers I will achieve victory."***

The Holy Prophet (S) accepted this proposal but the boastful Amr was no more successful than the two commanders before him.

The successive defeats had demoralized the Muslims. Now the Holy Prophet (S) organized an army once more but this time selected Imam Ali (A) as commander and gave him the battle standard in his hand. Imam Ali (A) marched off at the head of the Muslims, carrying a spear. As he watched him ride off, the Holy Prophet (S) commented,

***"He is an attacking commander who never flees the battlefield."***

This statement shows what the Holy Prophet (S) thought of the disgraced earlier commanders.

Imam Ali (A) took an entirely different route to Yaabis to avoid being spotted by any scouts of the Bani Salim. He travelled by night and concealed his men by day. When they arrived closer to the valley he ordered the men to rest and refresh themselves.

The next morning, after praying the dawn prayers, he led his men up the mountainous land behind the valley. From that point the army descended into the valley.

Inspired by the presence of Imam Ali (A), the Muslims proceeded forth in an irresistible tide. They caught the enemy by surprise and caused havoc in their ranks. Before the enemy could organise themselves they were facing the furious onslaught of Imam Ali (A) who overpowered them by quickly killing seven of them. Some more men were killed and the others ran away leaving a large booty behind.

The brave and victorious commander returned to Madina and the Holy Prophet (S) came forward to receive him.

On seeing the Holy Prophet (S), Imam Ali (A) dismounted immediately in respect. The Holy Prophet (S) patted the back of Imam Ali (A) and said,

***"O Ali, mount the horse, Allah and His Prophet are pleased with you."***

At that time the Holy Prophet (S) expressed a famous sentence saying,

*"O Ali, if I had not been afraid that a group of my followers might say the same thing about you as the Christians say about Prophet Isa (A), I would say something about you that would make people gather the dust of your feet as an article of blessing."*

The bravery and conduct of Imam Ali (A) was so valuable that Allah revealed Suraa Aadiyaat about the event. The Sura contains powerful and stirring oaths in appreciation of the military spirit of the soldiers who took part in the battle. The Holy Qur'an says:

*In the Name of Allah, the Beneficent, the Most Merciful. By the snorting chargers (of the warriors), whose hooves strike against the rocks and produce sparks, while*

*they run during a raid at dawn, and leave behind a trail of dust that engulfs the enemy.*  
*Aadiyaat, 100 : 1 - 5*

## **Exercise**

1. How did the Holy Prophet (S) find out about the meeting in the valley of Yaabis, and what was the purpose of this meeting?
2. Who did the Holy Prophet (S) choose first, then next to lead the army, and what was the outcome?
3. Who said "War is deceit." What did he mean, and what was his outcome?
4. Who did the Holy Prophet (S) mean when he said "He is an attacking commander who never flees the battlefield." And what did this show about the earlier commanders?
5. What tactic did Imam Ali (A) use, what was the outcome, and what was the reaction of the Holy Prophet (S) to this outcome?





# IMAMIA SUNDAY SCHOOL

*The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)*

## STUDENTS NOTES FOR CLASS 7 AKHLAQ 2014/2015



**Verily Allah is Dominant in His affairs...  
(Yusuf, 12:21)**

**NAME:** \_\_\_\_\_

**TEL:** \_\_\_\_\_

**IMAMIA SUNDAY SCHOOL**

**Attendance List 2012-2013**

Teacher's Name: \_\_\_\_\_

Class: \_\_\_\_\_

Time: \_\_\_\_\_

	10	9	8	7	6	5	4	3	2	1	NO	
											<b>Student's Name</b>	
First Day of School/Orientation/25 Shawwaal												09/16/12
Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).												09/23/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum												09/30/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.												10/07/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)												10/14/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.												10/21/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)												10/28/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha												11/04/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer												11/11/12
24 Dhu al Hijjah Eid e Mubahila											11/18/12	
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	<b>HOLIDAY</b>										11/25/12	
											12/02/12	
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12	
											12/16/12	
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	<b>HOLIDAY</b>										12/23/12	
New Year	<b>HOLIDAY</b>										12/30/12	
Safar 20 - Arbaeen(40 <sup>th</sup> ) of Shuhada of Kerbala											01/06/13	
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	<b>MID TERM</b>										01/13/13	
9 Rabi' al Awwal -Eid e Zehra (S.A.)	<b>MID TERM</b>										01/20/13	
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13	
Parents - Teachers Meeting	<b>PARENTS DAY</b>										02/03/13	
											02/10/13	
											02/17/13	
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13	
											03/03/13	
											03/10/13	
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13	
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13	
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13	
											04/07/13	
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13	
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13	
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13	
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13	
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	<b>FINALS</b>										05/12/13	



## Imamia Sunday School

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## AKHLAQ CLASS 7 - LESSON 1

### RESPECT TO PARENTS

Grown-up men and women look after themselves. They work, earn money, buy food and clothes, pay the bills, and look after their own house.

**BUT WHAT ABOUT US?** Can we work and earn money? Can we buy our own meals, pay rent? We are younger and still under the care of our parents, we cannot look after ourselves in all respects.

Then who does all these things for us? Of course, our parents. Why do our father and mother do all these things for us? It is because we are their children, and they love us. They want us to grow up being healthy and well mannered. Since they work so hard for us, to make us better people, shouldn't we also love, respect and obey them?

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 were 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"*

This means that 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 Honor that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."*

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 also tells us in Qur'an 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 honor. And out of kindness, lower to them the wing of humility and say: "My Lord! Bestow upon them your mercy as they cherished me in childhood.""*

Why have parents been mentioned in so many places in the Qur'an?

It is because parents 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.

Once there was a person, who used to visit the shrine of Imam Hussain (A.S.), every Thursday night. When he would approach the 'Zarih' of Imam he says salaam "Assalaamo Alayka Ya Aba Abdillah" and the reply come from the 'Zarih', "Wa Alayka Assalaam".

There was a great Aalim who witnessed this and surprisingly asked the person "What great deed you have done, that Imam replies to your salaam". The person said that it was his practice for a long time to visit the shrine of Imam, on foot, every Thursday night. And he also never heard directly the salaam of Imam.

But once his parents who were old, expressed the desire of going for the Ziarat of Imam. As the person was very poor and could not afford to pay for any means of commuting, plus his parents were so old and weak to walk on their own, he carried his mother on his shoulder, one week and his father the second week, and took them for the Ziarat of Imam.

His parents became very happy and gave him lots of dua. He said to the Aalim, that from that day onwards, whenever he visits the shrine of Imam Hussain (A.S.), he always gets the reply of salaam to Imam.

Imam Ali (A) has said:

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

A prayer for parents from the Holy Qur'an, Sura Bani Israil, verse 24:

رَبِّ اَرْحَمَهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Rabbirham huma kamaa rabbayani sagheera.

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

### **Exercise:**

1. Write the hadith in Arabic "Heaven lies under the feet of mother"
2. Write in Arabic the ayah 23 from 17<sup>th</sup> chapter of Qur'an, Surah Bani Isra-il, about the importance of parents.
3. What is the moral of the story in the lesson?

## AKHLAQ CLASS 7 - LESSON 2

### RIGHTS AND DUTIES TOWARDS PARENTS

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

- ☺ Talk to them gently
- ☹ Do not raise your voice above theirs
- ☺ Fulfill 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.

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."*

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, like do house chores, you should not even show them that you are tired. You should not even cast a weary glance at your parents.

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."*

There is a very inspiring story about the reward of a person who served his mother.

The young man heard a knock on the door!

"Who is it?" he asked

"I am a stranger from a far away place." Came the reply.

He had been taught that guests were a rahma (mercy) from Allah, so he invited the stranger in making him feel welcome.

Every now and then, the young man would ask permission to be excused for a while. He would disappear for a moment or two and would return to attend to the guest. It happened many times.

The guest asked of his excuse for these frequent disappearances. The young man told him that it was his mom who was old and not very well whom he went to attend to.

The guest asked whether he could say salaam to the young man's mom. "Of course, you can," said the young man "I'm sure she'll be very pleased."

The guest saw an old and weak woman in bed that had no strength in her. The only thing that was moving was her mouth, silently saying something he could not understand.

The guest asked the young man whether the young man knew what his mom was saying.

The young man nodded and said: "From a young age, she has always prayed for me, whenever I would do something for her, she would say -May Allah make your home in the neighborhood of His messengers".

The guest smiled and said:  
"Tell her that her prayer has been granted. I am Musa! I asked Allah who my neighbor would be in Jannat and He gave me your address."

"I asked of him how this person becomes a neighbor of the prophets. He told me to come and see for myself."

**Exercise:**

1. What different ways you can respect your parents? Write as many as you can.
2. Say Salaam to your parents every morning for the whole week

To Parents

Sign the box for each day your child says salaam to you.

Date	Signature
Sunday	
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	
Saturday	

## AKHLAQ CLASS 7 - LESSON 3

### MAKE DUA FOR YOUR 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 Favor, 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 have 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. Favor 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 a kind 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 mine*

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

*O Lord, let me lower my voice 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 do 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 favor 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 do not deem them negligent in doing well 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 labor in guarding me.*

*For their self-denial to lavish comfort upon me!*

*Alas! Alas! (I cannot).*

*I can never satisfy their claim, 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 makes 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 Generosity is Great, Whose Kindness is Eternal. You are the most Merciful.*

**Exercise:**

To Parents

Sign the box for each day your child recites the dua.

<b>Date</b>	<b>Signature</b>
Sunday	
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	
Saturday	

## AKHLAQ CLASS 7 - LESSON 4

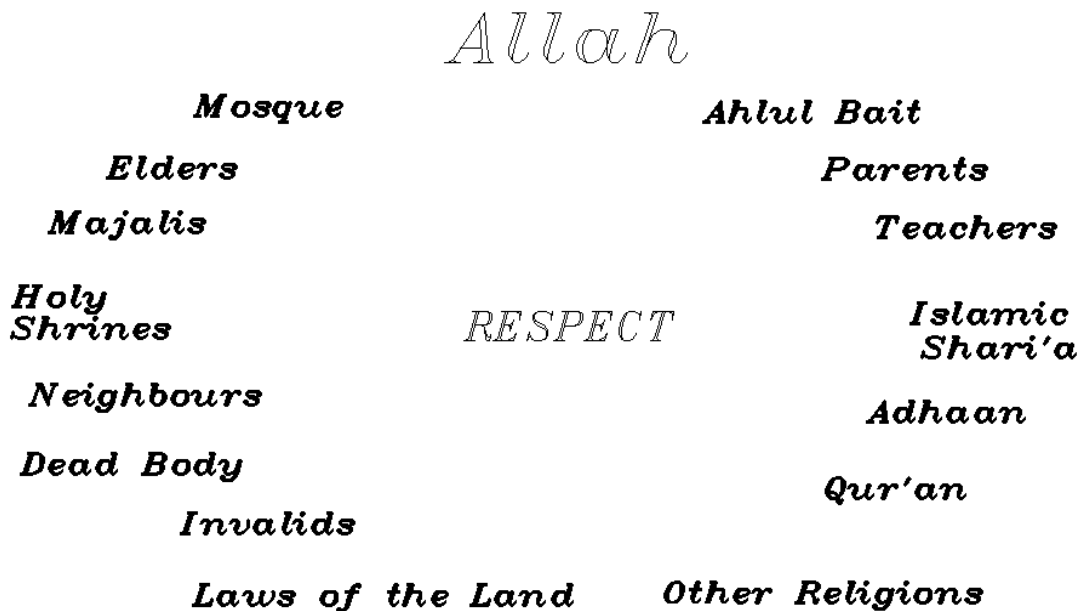
### RESPECT (Part 1)

To treat someone with respect means to treat him or her with high regard, with honor. In Islam, respect is one of the foundations of faith, and one of the pillar stones of Akhlaq.

Respect should be given to everything, because everything has been created for a purpose, and it is that purpose we should respect.

Once Allah asked one of the Prophets to go around the lands and find the worst, most useless creature in existence. The prophet went around looking. He saw many things, and then at last he saw a dog. The dog was old and crippled, had fleas and was in a terrible state. He looked at the dog and answered to Allah, Oh Allah, I have wandered around and have seen many sights, which I thought, were terrible, but this dog is the worst. Oh Allah, but even after seeing this dog, I still can not do what you have asked me, because how can I call useless anything which You have created?

Allah told him that this was the lesson that He wanted the Prophet to learn.



The diagram given above shows some different categories of respect.

There are many kinds of respect e.g. to parents, elders, neighbors etc.. The foremost respect goes to our Creator Allah.

## **Respect to (and Duties Towards) Allah:**

Allah is our Creator and our Sustainer (he keeps us alive). In Qur'an, Allah says in Surah 11 verse 6:

*And there is no animal on the earth but on Allah is the sustenance of it and He knows its resting place and its depository (place of safe keeping); all (things) are in manifest (truth) book.*

From the above verse, we can say that He, our Lord should be respected most as He gives us that life force that allows us to breathe, to make our heart beat, to think, to LIVE.

How should we respect Allah?

We should respect Allah by obeying all his compulsory acts laid down in the Holy Qur'an for our benefit and to thank Him for everything He has blessed us with.

Once Prophet Isa (A.S.) asked Allah who was the most nearest to him on the earth at that moment and Allah gave him the directions where he could find her. Allah called her a Mo'mina.

Her mark was that she was a remembering 'aabidah (worshiper) of Allah. He finds her. She is a being, without legs, arms, and eyes. Homeless and destitute, she is left at the mercy of the passers by to give her something to survive on.

Yet with her tongue, she is busy thanking Allah, and praising Him calling out, "Ya Allah! Alhamdulillah. You have granted me so much, how will I ever thank You. You have granted me what You have not granted so many more. Why? I don't know. It is only a display of Your grace. Alhamdulillah...."

Prophet Isa (A.S.) greets her and she responds back with a better greeting, addressing him as Rooh Allah. He is perplexed.

He asks her, O' Mo'mina! What is it that Allah has granted you that you are so thankful for? Surely Allah is gracious. But in your case, one might see how much Allah has not given you. "

"O Rooh Allah" she responds. "He has granted me His remembrance. He has withheld from me feet that would walk on the path of haraam. He has withheld from me hands that would act on haraam. He has withheld from me eyes that would glance at Haraam. Yet I do recognize you without their aid. And my tongue, He has occupied with His praise. Alhamdulillah. Tell me how many has He blessed as such?"

## **Respect to (and Duties Towards) the Ahlul Bayt**

The Ahlul Bayt are those people who have been sent down by Allah, pure and free from all sin. They are guardians of Islam and guides sent by Allah to mankind, to help us stay on

the right path. They should be respected as a gift from Allah, and also because of the sacrifices they made so that the truth should reach us. We should respect our last Prophet, Muhammad (S) as he is the seal of the Prophethood.

We should also respect Imams (A) as they interpret most of the traditions of the Holy Prophet (S) into details. We should respect all of them, especially the TWELFTH IMAM (A), not because he is greater or different from the other Imams (A), but because he is the Imam (A) of our time.

So next time we recite salaam or ziyarat, spare a thought as to what we are saying, and to whom we are saying it. Let us learn from the story of Syeada Zaynab

The little girl's eyes lit up when she saw her father.  
He asked her,  
"Zaynab! Do you love me?"

"Yes! Of course I love you" she replied.

"Do you love Allah?" he continued.

"Indeed I love Allah," she replied.

Imam Ali (A.S.) then asked his daughter,  
"Zaynab! How can one heart have two loves?"

Sayyida Zaynab (A.S.) replied,

**"O father! It is because I love Allah, that I love you".**

#### **Exercise:**

1. Why should we respect Allah?
2. What do you learn from the story of disabled woman?
3. Why should we respect & love Ahlul Bayt?

## AKHLAQ CLASS 7 - LESSON 5

### RESPECT (Part 2)

#### Respect to Majalis, Qur'an and Adhaan.

The Holy Qur'an contains all the teachings of the three other books, Tawrat, Zabur and Injeel. Allah says about the Qur'an in 6:92 that

*"This is a book we have revealed, blessed, verifying that which is before it, and that you may warn the metropolis (Chief city of a county), and those who believe in the hereafter believe in it and they attend their prayers constantly."*

We should always keep quiet when it is being recited, keep it on top of the other books and do wudhu before touching or reciting it.

Respect to Adhaan has the same respect as that given to Qur'an. It has been reported that talking during Adhaan or when Qur'an is being recited is equivalent to wasting the Thawaab (blessings) of SEVENTY YEARS.

Respect to MAJALIS means to pay attention when a religious speech is being delivered by an Aalim (a learned person). It is a bad habit to talk while Majalis is being recited. If it is being recited in another language you should try and listen, if you cannot do that, then you should bring a book and read, and when you go home ask your parents to explain you what was recited at the majalis.

#### Respect to (and Duties Towards) Elders & Neighbors

Respect to elders is a very important concept. We are always told that respect to elders is a good thing. One of the ways to respect your elders is to greet them when you see them. Do not wait for them to say salaam to you first, but say to them

*SALAAMUN ALAYKUM WA RAHMATULLAHI WA BARAKAATUH.*

You should always try to greet people first, since according to the Prophet (S), 90% of the Thawaab goes to the one who offers salaam, and 10% of the Thawaab goes to the one who replies.

Prophet Muhammad (S) has told us to respect our elders because they have had more time to do good than us, to respect our youngsters since they have had less time to do evil than us, and people our own age because you do not know what sins they have committed, but you know your own sins.

The other way is to obey elders.

Allah tells us that the best ornaments of a community are its elderly people. They are the cause of so many blessings that if the younger people knew how much Allah loves the elderly, they would never leave them alone for even a moment.

Respect to Neighbors does not necessarily mean only those people living next door, but all the people in the area close around you (meaning 40 houses). We should have consideration towards our neighbors and try not to do things, which will cause inconvenience to them. We should also help them in all ways i.e. sacrificing time and if need be, helping them financially.

Prophet Muhammad (S) was so polite to his neighbors and did so many things for them that the Muslims of the time were worried that it would become Wajib upon them to include the neighbors in their will!! (i.e. inheritance).

There was once a great Mujtahid called Syed Jawad Ameli.

He was having his dinner one day when there was a knock on the door. It was a messenger from his teacher Syed Mahdi Bahrul Uloom.

"Your teacher has sent for you immediately. He refuses to eat his dinner until he sees you"

Syed Jawad left his dinner and quickly rushed to his teachers' house. When he entered the house he saw that his teacher was looking very upset. As soon as he saw Syed Jawad he said:

"...Don't you feel ashamed of yourself....? Do you not respect Allah...?"

Syed Jawad was confused! He did not know what he had done wrong so he asked his teacher to tell him.

Syed Mahdi said:

"It is now a whole week that your neighbor and his family are without food. Your neighbor asked a grocer for some dates saying they would pay him when they had the money but the grocer would not agree. Your neighbor returned home empty handed without any food for his family"

Syed Jawad said he did not know about this.

"That is why I am upset with you. How can you not know (not care) about your neighbor? They have had seven days of difficulty and you do not know about it! Well! If you had known and not done anything then you would not even be a Muslim" Syed Mahdi said.

Then Syed Mahdi told him to take all the food that was before him to his neighbor.

"Sit with him to eat so he does not feel shy and take this money for him and put it under a cushion or rug so he does not feel embarrassed. When you have done this let me know for I will not eat until then."

### **Respect to (and Duties Towards) Holy Places (i.e. Graves of Ma'soomeen)**

Respect to the holy places i.e. graves of Ma'soomeen are the best places to visit for your du'as to be accepted. The reason for this is that if you go to the grave of an Imam (A), you start thinking about the Imam (A), and his sacrifice to Allah. As a result you think more about Allah, and thus your du'as are said with more sincerity, and are therefore more likely to be accepted. The duties, which we have, are as follows:

1. To visit them regularly if possible.
2. To protect them if necessary.

### **Respect to (and Duties Towards) Dead Body.**

Respect towards a dead body is an obligation for every Muslim, whether the one who died was a Muslim or not. If the body is that of a Muslim, there are certain acts which must be performed before it is buried such as Ghusl, shrouding, the prayer of Mayyit. The body must be handled very carefully, as the soul can still feel the pain. The Mayyit has a right, that no one should speak ill about it, as this is back-biting. If you see a dead body with any marks upon it, you should not tell others otherwise you are disrespecting the body.

You should visit the grave yard often, and recite salaam to the dead buried there. You should recite Qur'an, Du'as and prayers for them, and do good deeds on their behalf.

### **Exercise:**

1. Write at least ten sentences on importance of respect to Majalis, Qur'an, Adhaan and Holy Places (i.e. Graves of Ma'soomeen).
2. How do you respect elders?
3. What are the rights of neighbors?



## AKHLAQ CLASS 7 - LESSON 6

### RESPECT (Part 3)

#### **Respect to (and Duties Towards) other Religions and Islamic Shari'a.**

Respect to other religions is one of the duties a Muslim must perform. It is not good to put down other religions, but instead we should convince others to understand Islam so that they may also become Muslims. We should never insult other religions. All the major religions come from Allah, as there is only one God. But people have changed these over the years to suit themselves. We should be able to see the truth in most religions, and explain all true followers about Islam.

We should never insult other religions, since they then might turn around and insult us. Qur'an explains,

***6:108:** Do not insult those whom they call upon besides God, in case they out of bad feeling insult God in their ignorance. Thus have We made appealing to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.*

The Islamic Shari'a is the rules and regulations governing the Islamic way of life for a person. One of the duties of a Muslim is to respect and observe these rules and try very hard to understand them.

If there is a rule that we do not understand, instead of ridiculing or insulting it, we should try to think and look deeper into its meaning and significance.

#### **Respect to (and Duties Towards) the Disabled**

The disabled are those people who have some physical defect in their bodies which do not allow them to perform as well as others in certain aspects of life. Respect for the disabled means to treat them as normal offer them affection and help before they even from us.

The duties towards them is to look after them, i.e. provide them with whatever they need and to live as normal a life as is possible, since under the skin, they are no different to the rest of us. One should not pity the disabled, because they do not want pity. They are as good as you and me, and what they need is a bit of extra consideration. If you pity them, then they will feel inferior. We should treat them as equals.

#### **Respect to (and Duties towards) Teachers**

The respect towards a teacher is as great as that of a parent. A person who teaches you is giving you something more valuable than any other wealth, because knowledge is the greatest of all treasures. One should never insult a teacher, and should talk little in his or her presence.

Once Imam Hussain (A.S.) was sitting with his companions. Suddenly he saw a man approaching him. Imam greeted him with high respect and gave him a bag full of money and introduced him that he was the teacher of his son. And the reward that he gave him was for the reason that the teacher had taught his son “Bismillah-ir Rahman-ir Rahim” One of the companion asked surprisingly that isn’t the reward big for such a little thing. Imam Hussain (A.S.) said “No, because what I have given him will be finished in this world, but what he has taught my son, would benefit him in this world and also in the hereafter.”

**Note: One might think that why Imam did not teach his own son and had a teacher for him? We should understand that Imam’s many actions are for our guidance & learning. Here Imam encourages his believers that it is duty of every parent to arrange for their children education)**

All the Prophets (A) and Imams (A) were all teachers and guides. Even your parents are your teachers because they spend so much time bringing you up. You should obey a teacher the way you obey your father and mother.

Standing in the presence of teachers can show this respect and by remaining silent while they are speaking. Make best use of your teachers, and ask them questions while they are still around. This applies to all your teachers, whether they are at Madressa, school or elsewhere.

### **Respect towards the Laws of the Land.**

A Muslim must respect the laws of the land in which he lives, whether that land is a Muslim country or not. If you cannot respect the laws of the country, and there is no way of changing them, i.e. through parliament, then you should go to live elsewhere.

This does not mean that we should forget Islamic law, because this law is not confined to any land or boundary, but applies to every Muslim throughout the world.

### **Exercise:**

1. Write at least ten sentences on respect for the other religions and Islamic Shariah.
2. Discuss the importance of respect to disabled.
3. Why should we respect our teachers? Explain with the help of story.

## AKHLAQ CLASS 7 - LESSON 7

### MANNERS OF DRESSING

People dress for a number of reasons

1. To cover themselves
2. To keep warm
3. To feel and look smart

All these reasons are fine, but some people dress to show off and to look attractive so that other people can stare at them. This is not right since you are using the clothes to make other people gaze at your body.

*"If a person dresses up and prides himself over others by because of his clothes, a flame of hell overtakes him, and he will swing in it until the Day of Judgment."*

This means that he will be punished partly in this life (i.e. part of hell in this life). The punishment can be no friends, or no happiness, no satisfaction.

Your body is precious and private. It has been lent to you from Allah is yours to look after. You should not abuse it, and you should not use it as a show for others. You see, if something is expensive and important, it will be guarded and kept away so that people don't use it and damage it, but if something is cheap, it will be left there for everybody to see and use, and no one will care about it. What is more precious than your body? To ensure that you guard its respect you dress in such a way that it is not exposed more than necessary.

When you dress, you should make sure that the clothes you wear are not so tight that the shape of your body is seen. Also you should be careful not to wear certain clothes to certain places.

You would not wear shorts if you were invited to visit the President of USA, so why wear shorts when you go to the mosque, to be closer to Allah? You can wear shorts at home but you should them in places like the mosque. This is simply because there is a certain respect attached with certain clothes.

Even at home, you should make sure that you are dressed properly. It is very poor Akhlaq to walk around the home without a shirt, or to walk around wearing only your underwear or boxer shorts. It may sound funny, but many people do this.

If you start to treat your own body as cheap, then don't complain when others also treat you as if you were cheap and worthless.

## AKHLAQ CLASS 7 - LESSON 8

### GENEROSITY

This means to give others from what you have, to give plenty, and not just a little bit.

There are many ways of being generous, some of them are:

1. Donating to a charity
2. Giving food to the needy
3. Spending your time to help others.

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.

In Qur'an (Surah 92 Ayah 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."*



*"A generous person is a friend of Allah, and a miser is an enemy of Allah."  
Prophet Muhammad (S)*

What do you understand by the hadith above?

There are numerous examples of generosity from the life of our Masoomeen (A.S.)

The Holy Prophet (PBUH) said. On the Day of Judgment, one person would be brought for accountability of his deed and asked if he has any base for his salvation

The person would say. 'O' Allah, you created me and gave me guidance and you provided abundance of sustenance. From that I spent on others and provided comfort to them, so I can be worthy of your mercy and make comfort for me today. Allah would say that indeed the person spoke truth. Let him enter in Jannat.

Exercise:

1. What do you understand the following hadith?  
*"A generous person is a friend of Allah, and a miser is an enemy of Allah."*
2. What are the different ways of being generous?

## AKHLAQ CLASS 7 - LESSON 9

### HUMILITY / HUMBLENESS

This means to be AWARE of one's status according to Islam.

In Islam we are told that one man is no better than another. Hence humility means to know that you are no better than anyone else, and that is how you should behave. The greatest enemy of humility is your NAFS. Whenever you do something good, your nafs tells you that you have done something great and it tells you what a great person you are and carries on praising you... etc.etc.

This means that YOU must protect YOURSELF against getting "big headed."

Our 4th Imam (A) says in Sahifa e Kamila:

*"O Lord, do not honor me even one degree among the people unless You lower me to an equal amount in my own soul.*

*Create for me no outward respect unless You have created for me an equal amount of HUMILIATION in my spirit."*

The opposite of humility is arrogance/pride. This means to think of you as better than someone else. This was Iblis's (Shaitan's) mistake and this is why he was cursed.

#### **What is a humble person like? Does he go around doing Tasbeeh all day?**

NO, he does not. The sign of a humble person can be explained by the words of Imam Ali (A):

*"From the signs of humility is to be content with any place in an assembly, to salute when you meet, to abandon quarrels and discord even if you were on the right; and not to except (love) praise for your fear of Allah."*

A person who is humble is said to have modesty. That means he does not go around telling everybody how great he is. Nor does he become proud when others praise him.

#### **Why should we be humble?**

By being humble, we are showing to the world that Allah has created all men equal, whether they are black, brown, white or yellow.

We are showing that the only person who is greater in the eyes of Allah is the person who has Taqwa (ashamed of displeasing Allah).

Our Holy Prophet (S) has said:

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

This shows how easily pride can overtake us, and also shows the importance of being humble so as to protect yourself against pride.

In the Dua after Asr prayers we say to Allah

*"My Lord, whatever talents I have got, it is but from You."*

If we want to remain humble, we should always remember this sentence and say it to ourselves EVERY time we do something good, or come first or win something. That way we will stop our nafs from praising us, and make it praise Allah.

The Holy Prophet (S) has said:

*"Indeed, humility exalts a man's position with Allah. Thus be humble and Allah will shower you with mercy."*

Let us learn the true essence of humbleness from this story of Imam Ali (A.S.)

Tired and exhausted with the water-skin on her back, she was gasping and going towards her house where innocent children, their eyes fixed at the door, were eagerly waiting for the arrival of their mother.

On her way, an unknown man approached her. He took the water-skin from her and placed it on his back. The door opened and the children saw their mother entering the house with a stranger. He placed the water-skin on the ground and said:

"Well, it seems you don't have anyone to fetch water for you; how come you are so alone?"

"My husband was a soldier; Ali sent him to the frontier where he was killed. Now I am alone with these small children," she replied.

The stranger said no more. Bowing down his head he went away. But the thought of the helpless widow and orphans remained in his mind. He could hardly sleep in the night. Early in the morning he picked up a basket, put some meat, flour and dates in it, and went straight to her house and knocked at the door.

"Who is it?"

"I am the man who brought your water yesterday. Now I have brought some food for the children"

"May God bless you and judge between us and Ali".  
She opened the door. Entering the house he said,

"I wish to do some good acts. Either let me knead the flour and bake the bread or allow me to look after the children"

"Very well, but I can do the job of kneading and cooking better than you. You take care of the children till I finish cooking"

She went to knead the flour. He grilled some meat, which he had brought and fed the children saying to each child while putting morsels in their mouths,

"My son, forgive Ali if he has failed in his duty towards you"

The flour was ready; she called, "Please help me light the oven"

He went to light the oven.

When flames rose up, he brought his face near the fire and said,

"Taste the heat of fire. It is the punishment for those who fail in their duty towards orphans and widows."

By chance, a woman from the neighboring house came in. Recognizing the stranger, she cried out,

"Don't you recognize the man who is helping you? He is Amirul-Mu'mineen (commander of the faithful) Ali bin Abi-Talib"

The widow came forward and said, "Forgive me"

"No," he replied. "It is I who ask your forgiveness for I failed in my duty towards you"

### **Exercise:**

1. What is the sign of a humble person according to Imam Ali (A.S.)
2. Why we should be humble?
3. Write at least 3three hadith of Ma'soomeen (A.S.) about the importance of humbleness.



## AKHLAQ CLASS 7 - LESSON 10

### CONSIDERATION OF UNDER-PRIVILEGED PEOPLE

Under-privileged people are those people who are not as well off as we are.

This does not only mean wealth and clothes, it also means people who have physical and/or mental problems.

Allah has made everybody for a special reason; He has made some people big, some small, and some white and some black.... all different types.

If you are lucky enough to be perfectly healthy, you should not be proud because your body was not made by YOU. Allah has made it and so you should thank Allah.



*"All of you are from Adam, and  
Adam was from dust."  
Holy Prophet (S)*

This shows us that there is nothing to be proud of; we should remember that we are made only from dust.

If your body is not perfect, you should not complain because there are many other people with even more problems than you.

We should **ALWAYS HELP** those people who are not as fortunate as ourselves in whatever way we can, and **NEVER EVER** tease them.

If we do this, we are being considerate, if not then we are being very unkind and thoughtless.

The secret of being considerate is to pretend you were the other person, and try to see how life would be through his/her eyes.

At the end of the day, it is good enough just thinking about the under-privileged, we should **DO** something to help them.

One day the Prophet (S.A.W.) was sitting in a circle with his companions when a poor man came in. He was wearing tattered clothes. It is the akhlaq of a 'majlis' to sit where there is a vacant place and not look for a particular place.

The poor man saw a space and sat down. It so happened that the space was near a rich man who gathered his clothes and pulled them towards himself as if to create a space between him and the poor man. It seemed that the rich man was feeling a little uneasy.

The Prophet (S.A.W.) was watching the behavior of the rich man. He addressed him saying:

"Did you fear that some of his poverty might stick to you?"

The rich man replied:

"No! Ya Rasulallah! "

The Prophet (S.A.W.) asked:

"Did you fear that something out of your wealth might be transferred to him?"

The rich man replied:

"No! Ya Rasulallah!"

The Prophet (S.A.W.) asked a further question:

"Did you fear that your clothes might get dirtied by touching his clothes?"

The rich man replied:

"No! Ya Rasulallah!"

"Then why did you move yourself away from him?" asked the Prophet (S.A.W.)

The rich man replied:

"Ya Rasulallah! I admit I made a grave mistake. I would like to make amends and I would like to give half my wealth to this Muslim brother of mine."

When the poor man heard his words he said:

"Ya Rasulallah! I don't want to take his offer!"

The companions who were present there were surprised and said: "Why?"

The poor man replied:

"I fear that with the wealth I am offered I too may become proud and one day may make one of my brothers in Islam feel small in the way in which he (the rich man) has treated me today."

## Not Everyone in Need Has a Brick

A successful man known for his philanthropy was driving his new car through a poor part of town. He'd driven the route hundreds of times before on his way home.

A young boy tried to flag him down. The man was in a hurry and didn't want to get involved, so he pretended he didn't see him. The traffic signal turned red, though. As he slowed for it, he heard a loud thud. The boy had thrown a brick at his car!

The man burst out of the car and grabbed the boy. "You juvenile delinquent!" he screamed. "You'll pay for this or go to jail!"

"I'm sorry, mister," the boy cried. "My mom's lying on the floor in our apartment. I think she's dying! Our phone's been cut off and I've been trying to get someone to stop. I didn't know what else to do! Take me to jail, but call a doctor for my mom first."

The man was filled with shame. "I'm a doctor," he said. "Where is she?" The grateful boy took him to his apartment. The man administered CPR and called an ambulance.

"Will she live?" the boy sobbed.

"Yes, son, she will," the doctor said.

"Then it's worth going to jail. I'm so sorry I hit your new car. You can take me in now."

"You're not going anywhere," the doctor said. "It was my fault you had to throw a brick to get my attention."

The doctor made sure the boy was taken care of, and as he drove home he resolved not to fix the dent. He would keep it as a reminder that not everyone in need has a brick to throw.

[charactercounts.org](http://charactercounts.org)

### Exercise:

1. Why we should be considerate to under-privileged people?
2. What is our duty towards under-privileged people?

## AKHLAQ CLASS 7 - LESSON 11

### GREED

The Arabic word for greed is Hirs.

To be greedy means to always want more and more without ever stopping. There are many areas in which people have greed, from food, clothes, and power to money.

Greed, on most occasions, is bad because it means that you are not satisfied with what you have.

There is however **ONE** occasion where being greedy is good; this is when you are greedy for knowledge.

The Holy Prophet (S) has said

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

One of the reasons to avoid greed is that it lowers the respect people have for you.

Example If a person is being greedy with food, and is eating with both hands and swallowing as much as possible, then people will look at him and wonder if he has ever seen food before!! They will think that he is still a baby and will have no respect for him.

You should always try to be satisfied with what Allah has given you. If you want more, then work for it, and Inshallah it will come. 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.

The Holy Prophet (S.A.W.) said that a greedy person always suffers from the following seven problems:

- Worries, which is bad for his health.
- Continuous efforts, which has no limits.
- Sadness & tiredness until he dies.
- Unnecessary fear of losing his wealth.
- Severe accountability of his deeds.
- Unhappiness (grief), which continuously makes his life miserable.
- Punishment, which is unavoidable.

Greed never helps in the long run. It takes away the ability of thinking correctly and even an intellect person can easily be fooled.

It was the habit of Bahlool (A wise man during the time of Haroon, [a tyrant Abbasid Caliph] who pretended to be insane) that whenever he had any extra savings, he would

put it in a piggy bank and hide it outside the city by digging a hole in the ground. After sometime, his savings added up to three hundred dinars (or dollars)

One day a thief found out about the money by following Bahlool, when he was going to put more money in his piggy bank. Somehow Bahlool also came to know about the thief. He rushed towards his piggy bank, but he found it empty. Bahlool thought of a plan, how to get his money back. He went to that thief and said that he has been saving some money for quite some time and had been hiding at ten different places and if he could help him add up all the money.

Bahlool started that in one piggy bank has 250, in another 360 and another 420 and so on. The thief starting adding them up and the total was almost 3,000 dollars. Bahlool said that he wants to collect all the money and hide it in one place under the big tree, outside the city, which is safer. The thief said that it was a great idea. And thought if Bahlool, while collecting the money finds out about the money he had stolen, would get suspicious. So if he puts back the 300 dollars, he can later steal all the 3000 dollars.

Next day when Bahlool went towards his piggy bank, he found his 300 dollars. He took the money, filled the piggy bank with stool and put it under the hole of the big tree. As soon as Bahlool left, the thief went and excitedly put his hand in the piggy bank, and his hands became all filthy with the stool and understood that Bahlool had fooled him.

## How Much Are You Willing to Pay for Money?

Disdain for money is a common theme among moralists and philosophers. But money's not the problem. It's what people do to get it and what they do with it when they get it.

In "Fiddler on the Roof," a poor man sings daydreams of the wonderful life he'd have if he were a rich man. And surely it would be better. As Gertrude Stein said, "I've been poor and I've been rich. Rich is better."

Yet the Biblical warning that "love of money is the root of all evil" reminds us to be aware of the difference between need and greed.

It's one thing to make money a central goal to escape poverty and provide for basic necessities. It's quite another when money becomes our primary motivation and measure of success or when we equate happiness or worthiness with wealth.

The love of money can have a powerful narcotic effect on our values. It can push us toward or keep us in unhealthy relationships and unsatisfying careers. It can lead us to undervalue the importance of relationships and work. The desire for money can make us into workaholics who neglect family and friends. And it can spawn dishonorable conduct that pollutes our souls and makes us unworthy despite our net worth.

According to an old Hasidic saying, "One who thinks money can do everything is likely to do anything to get it."

Perhaps the French philosopher Rousseau said it best: "The money you have can give you freedom, but the money you pursue enslaves you."

The challenge is to put the value of money in perspective. In the end, the question is: How much are you willing to pay to have money?

[charactercounts.org](http://charactercounts.org)

### Exercise:

1. What kind of greed is good?
2. What are the seven problems a greedy person suffers, according to the Holy Prophet (S.A.W.)?
3. What lesson did you learn from the story of Bahlool?

## AKHLAQ CLASS 7 - LESSON 12

### 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 GRAINS OF RICE, or a FEW CRUMBS OF BREAD, then that is being miserly.

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)."*

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

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 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.

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 ayat 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."*

#### Exercise:

1. How does Allah explain the importance of not being stingy?
2. How does Allah explain the importance of charity?

## AKHLAQ CLASS 7 - LESSON 13

### FITNA AND FASAAD

This means to spread rumors, and tell lies about people, with the niyyat (intention) of damaging their reputation.

It is like backbiting, except that the rumors are totally unjustified and untrue.

Another word for fitna and fasaad is slander (spoil someone's name)

Imam Hassan (A) has said:

*"If a person comes to you and speaks ill of someone else, you should know that he is actually speaking ill of you. It is worth while to regard such a person as your enemy, and not to trust him, for lying, backbiting, trickery, deceit, jealousy, hypocrisy, duplicity and creating dissension go hand in hand with slander"*

Imam Ali (A) has said:

*"The worst of you are those who slander and create discord among friends. They will find fault with the innocent."*

Slandering is such a bad deed, that the Holy Prophet (S) said that:

*"A slanderer will not enter paradise."*

Slandering is haraam because it damages someone's reputation; it is unfair on the one who is being slandered because people will think he has done things which he has not.

Slandering breaks the community, and cause enmity and hatred. It is one of the worst sins, and goes hand in hand with gheebat and other social crimes.

The only people who slander are cowards, if they see someone with whom people are good, they become jealous and want to tarnish his reputation. They do not have the courage insult face to face, and so go around like snakes slithering and whispering rumors in the dark.

### TREACHERY

This means to betray somebody. If you make a promise to help somebody, then just when they need you, you let them down, then this is an example of treachery.

During the time of Imam Hassan (A), Muawiya came to Ju'da, the wife of Imam (A), and offered her One Hundred Thousand Dirhams as well as the hand of his son Yazid, in marriage, if she would poison Imam.



Ju'da pretended to be loyal to Imam, after all she was his wife. She offered Imam (A) a drink in which she had already put poison. Imam (A) accepted and drank.

After forty days Imam Hassan (A) died from the poison, and Ju'da went to Muawiya to collect her payment. She received the money but Muawiya did not let her marry Yazid, since if she could **BETRAY** one husband, she could also **BETRAY** another.

**This is an example of TREACHERY.**

One reason why treachery is haraam is because when someone depends on you, or believes in you, you are responsible for his well being. Now, to turn around and do him harm when he doesn't expect it is to take advantage of him, and this is what is so bad.

There is a saying in English that treachery is like "stabbing someone in the back."

**Exercise:**

1. Write one page about how to avoid fitna & fasaad.
2. Define treachery with example.

## AKHLAQ CLASS 7 - LESSON 14

### JEALOUSY / ENVY

Envy = **Covet** = *to want the same as somebody else has..*

This is a bad habit because it means that you are not satisfied with what Allah has given you.

In the Holy Qur'an (Surah 4, ayat 32) Allah says:

*"And do not covet those things which Allah has given as gifts more freely on some of you than on others; for men shall have of what they earn, and women will have of what they earn: But ask Allah for his bounty. For Allah has full knowledge over all things."*

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

1. The first group of people does not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.
2. The second group of people, who when they see other people doing well, themselves try harder to achieve success like their friends.
3. The third group of people is those who do not like to see others doing well and being happy. They wish that something bad happens to others. This way of thinking is called Jealousy and is hated by Allah.

Although jealousy and envy are often used together, there is a BIG difference between the two.

Whereas envy means to crave someone else's position or property;

Jealousy (in its worst form) means not to want something that someone else has, but at the same time not wanting him to have it either.

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

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

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

This shows how dangerous jealousy can be. It makes people lose their mind. Imam Ali (A) has said:

*"Jealousy eats up good deeds like a fire consumes wood."*

We know the way in which dry wood is burnt and consumed by a hot raging fire. That is what jealousy does to our deeds.

Jealousy hurts you most of all. It makes you unhappy, ungrateful and selfish.

The best example of how much damage jealousy can do we only have to look at what happened with the sons of Prophet Adam (a.s.), Haabil and Qaabil:

One day, Prophet Adam (a.s.) asked his sons Haabil and Qaabil to bring a gift for Allah, and whose ever gift was accepted by Allah would be the successor of Prophet Adam (a.s.).

Haabil who was a shepherd brought the best animal that he had to give to Allah. Qaabil who was a farmer brought some spoilt corn as he thought to himself that Allah does not eat, so why should he take good corn.

Qaabil did not realize that although it is true that Allah does not eat, Allah has told us that when you give a gift to anyone, give the best you can give.

Allah of course accepted Haabil's gift, who had given the best he could. This made Qaabil very jealous of Haabil.

Qaabil was so jealous that his brother was going to succeed his father that he killed his own brother.

Only after he had done such a bad thing did he stop to think and was very sorry for what he had done, but it was too late.

So you see when you are jealous you do not think and it serves no purpose. eg. By Qaabil killing his brother still did not make him the successor of Prophet Adam (a.s.)

Imam Ali (a.s.) also said:

*"A jealous person can never be a leader of men."*

This means that if you have a leader who is jealous, he will always be worried about himself, and will never want anyone else to have anything good. This means that his followers will be badly treated and oppressed, so they will leave him.

## AKHLAQ CLASS 7 - LESSON 15

### SELF HUMILIATION

This means to make yourself look low and useless in front of someone else, like begging.

You should never humiliate yourself in front of anybody EXCEPT Allah, because HE is the only one to whom we should beg. When you humiliate yourself, you lose your dignity, and show that you have little self respect.

Imam Husain (A) was once approached by a beggar for some money. Imam (A) told the treasurer to pay him one thousand Ashrafi (gold coins of the time). The beggar took the money, but instead of going away with it, he sat down to count and check every coin. When he was asked why he was counting, the beggar replied, "Why not, I have sold my DIGNITY in begging."

On hearing this, Imam (A) said it was true, and ordered another thousand Ashrafi to be paid to him. When the beggar had counted and taken possession of two thousand coins, Imam (A) took a further thousand Ashrafi and gave it to the beggar, and uttered these words,

*"The first thousand Ashrafi is in response to your begging, the second thousand Ashrafi is in RETURN for your DIGNITY, and the third thousand Ashrafi is for your visit, and coming to see me instead of going elsewhere to ask for help."*

This shows, besides the generosity of Imam (A), that even the beggar has honor and dignity, and should never be humiliated by the giver. On the contrary, the giver should be thankful, since because of the beggar, he has earned something worth much more than money ...thawaab.

When someone belittles (makes himself look small) himself, he is ridiculed and lacks courage.

Imam Jaffer As-Sadiq (A) has explained:

*"Indeed, God has left to a believer all his dealings, except to belittle himself, for hasn't it been stated in the Qur'an, "But for God is ALL HONOUR and for HIS Apostle, and for the believers, but the hypocrites know it not.""*

A lot of people in the world belittle themselves because they want something from other people, e.g. if the boss makes a joke about you in front of people, and you just sit there, then you are belittling yourself just so that your boss can laugh.

Allah has made all men equal. Therefore, if you humiliate yourself for someone else, you think that person is greater than you. This means that by humiliating yourself for his

money, or power, you are worshipping him. As a result you are bringing him on the same level as Allah, and that is becoming MUSHRIK (believing in more than one God.)

**Exercise:**

1. Write one page explaining, how a mo'min should save his dignity?

## AKHLAQ CLASS 7 - LESSON 16

### COMPLAINING WHEN IN DISTRESS

This 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 us 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, ayat 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 winging. 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.

**Can you think of other benefits of Patience (Sabr)? Write them down.**

### NAGGING

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

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 something every few minutes. People do not like that. If you have something to say, then say it once. People will hear and remember what you said. If you keep on pestering them and remind them over and over then you will see that they will become irritated.

If you are in difficulty, then don't complain to others, don't ask them to help you, but 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..."*

This shows that you should only ask Allah when in need.

A lot of people nag their parents often. If the father or mother say that something will happen, i.e. "We will go for a picnic" then the children keep on reminding, "When are we going, are we going now!!"

They do this so often that the parents feel like saying "Sit down and keep quiet or we won't go at all."

Always remember, when you are told something by someone, and then they will try their best to do it. They don't need you to remind them, they know already. If you keep nagging them, it will only cause frustration.

What examples of nagging have you observed? What does it feel to be nagged at by others?

## AKHLAQ CLASS 7 - LESSON 17

### USURPING OTHER PEOPLES' PROPERTY

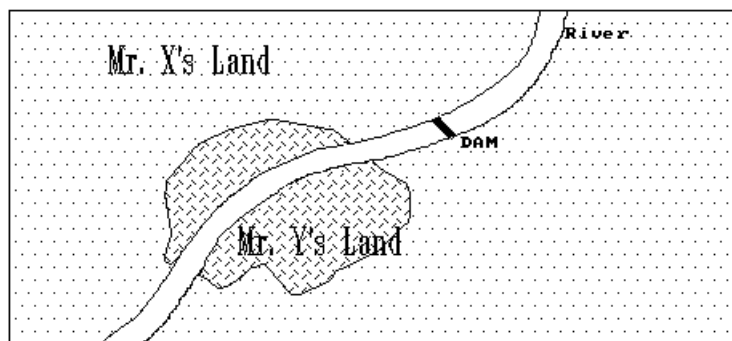
Usurpation means to take something (seize) which is not yours, by force. The force can be physical, but is more often threats of another nature (blackmail etc.)

Usurpation is haraam because it is an unfair gain at the expense of the victim (person whose things are being usurped) who is powerless to help himself.

The person doing the usurping is using the worldly power and wealth given by Allah, to acquire the property/rights of someone who is not as well off.

Imagine there were two farmers Mr.X and Mr.Y.

Mr.X's farm is very big, and he wants to buy Mr.Y's farm to make his own farm even bigger.



However, Mr.Y refuses to sell his farm. Mr.X then builds a dam across the river and blocks it off from Mr.Y's land. This means that Mr.Y runs out of water to feed his cattle, to water his crops, etc...

Mr.Y goes bankrupt and has to sell his farm to Mr.X, who then opens up the dam.

THIS IS AN EXAMPLE OF USURPING OTHER PEOPLES PROPERTY, because Mr.Y is forced to sell the land, even though he doesn't want to.

One of the worst things to usurp is another person's rights. In many countries, you will find that the central authority do not give the population the basic, human rights which Islam commands for all people.



## **STEALING.**

To steal is **HARAAM**. It means to take what does not belong to you with the niyyat (intention) of not returning it.

There are people who say that it is alright to steal as long as it from a non-Muslim. Does this make sense to you? Of course not!!

You are not allowed to steal from anybody, whether he is a Muslim or not.

Stealing does not just mean going and taking something. Very often it can occur in a more subtle way. If I buy a train ticket to get from A to B, and I use that same ticket to go to place C, even though I know that I am not allowed, then that is also stealing. This is known as fare cheating, and many people do it saying that it is not really stealing, but it is.

What about if you use someone else's travel card or ticket to go somewhere, after they have finished using it? Is that stealing? Think about your answer.

When an object is stolen, that object becomes **Ghasbi** (stolen property).

If for example a man who is fasting steals a shirt and wears it. Then, later on he offers his prayers, and in the evening he breaks his fast. Since the shirt was **Ghasbi**, both the Salaat and the fast will not be accepted and prayers will be void too.

### WHY IS STEALING HARAAM ?

Stealing is forbidden because you are benefiting from other people while they lose out. You are gaining at someone else's loss. If someone is working to earn or get something, and you take it away from them, then it is unfair, and it is called stealing. That is why stealing is haraam.

## Taking My Granddaddy's Quarter

During a seminar for teachers, I asked participants to share experiences that shaped their values. A Southern lady shared this story:

More than 50 years ago, when I was five, I was at my granddaddy's house in a dress and white gloves. He told me I could go into the kitchen and get a cookie. Next to the cookie jar was a stack of quarters. I knew I shouldn't have, but I took one.

I must have looked guilty when I returned because my granddaddy looked at me funny and asked me to show him my white gloves. I had the quarter in my right hand so I held out my left.

"Show me the other hand," he said. When he saw the quarter, he looked at me sadly.

He hugged me and said, "Darlin', you can have anything in the world I have, but it breaks my heart that you'd ever steal it."

I'll never forget the shame, and I never stole anything again.

Her grandfather understood this was a teachable moment and didn't shy away from his duty to provide unambiguous moral guidance. And he did so in a manner that made the experience a permanent marker in his granddaughter's life.

Without harsh words or punishment, he established high standards and expectations and taught her that, because of his love for her, he was a stakeholder in her choices and that he was hurt when she let him down.

An informed healthy conscience is a built-in punishment/reward system that makes us proud when we do things right and ashamed at our moral missteps. But such a conscience doesn't develop by accident.

[charactercounts.org](http://charactercounts.org)

### **Exercise:**

1. What is the difference between Usurping & Stealing?
2. Why Usurping is Haraam?
3. Why Stealing is Haraam?

## AKHLAQ CLASS 7 - LESSON 18

### FORSAKING DUTIES.

To forsake duties means to give up doing something that you should do, or said that you would do.

There are three types of duties:

<b>Duties towards</b>	<b>i) Allah</b>
	<b>ii) Muslims</b>
	<b>iii) Mankind (including yourself)</b>

An example of forsaking a duty towards Allah is not offering your prayers. This is HARAAM, and those people will not receive Allah's favor. The duties towards Allah are also duties to yourself, since everything that Allah has commanded us to do is for our own benefit.



An example of forsaking a duty towards Muslims is not burying a dead body. When a Muslim dies it is WAJIB to give the body ghusl and make sure that it has been buried according to Islam. If this is not done, then everyone who knew about the death will get gunah.

An example of forsaking a duty towards mankind is to cause harm to something that others need or use. Imagine you have a farm by the riverside, and you deposit fertilizer and other chemicals into it. If further downstream, people rely on that water for drinking, then it is your duty to ensure that you do not pollute the rivers. It does not matter whether those people are Muslims or not, friends or enemies.

Islam is a religion for the whole world, and has rights for all things. Every creature, be it plant, animal or person has rights set by Islam, and we should learn to respect and obey them.

#### Exercise:

1. Write a one page report about the duties towards Allah, Muslims & mankind.

## AKHLAQ CLASS 7 - LESSON 19

### BRIBERY

To bribe someone means to influence their decision by offering them payment of money or some other worldly gain.

This is a MAJOR sin and is condemned by Islam.

There are Three types of bribes:

- (1) Bribe paid to a judge for a favourable judgement.
- (2) Bribe for 'Harām' work.
- (3) Bribe for permitted things.

The first kind of bribe comprises of money etc. paid to a judge so that he may give a favourable judgement. The judge may also be bribed for pointing out the loopholes whereby one could weaken the position of the opposite party. It is absolutely *Harām* even if the one who is paying the bribe is right and the judge delivers the correct judgement. The paying and receiving of this type of bribe or whatever may comprise this bribe is also *Harām* and a Greater sin. A person who pays or accepts such a bribe deserves the curse of Allah (S.w.T.).

The Holy Prophet (S) says:

*“May Allah curse one who gives a bribe, one who accepts it and one who acts as an agent between them.”*

**(Safinat'ul-Bihār)**

Elsewhere, the Holy Prophet (S) says:

*“Beware of bribe! It is nothing but disbelief. The one who is involved in bribe will not even smell the fragrance of Paradise.”*

**(Safinat'ul-Bihār)**

The second kind of bribe is the bribe paid to someone, a tyrant or an oppressor for inflicting harm on a third person. The Holy Qur'an says:

***“And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.”***

**(Surah al-Baqarah 2:188)**

In this ayat believers are warned not to use anything obtained illegally and not to use their wealth to bribe those in power in order to obtain anything unlawfully

*The third type of bribe is one that is paid for something lawful. Like paying someone in order that he may help in obtaining ones rightful property or to escape from a tyrant. Bribing for lawful things is allowed.*

It must however be made clear that though it is permitted to gift something for lawful acts or to save oneself from oppression, it is detestable to accept such gifts. Because these gifts bear a close resemblance to bribe. Also, the habit of bribing for lawful things may make a man habitual and he may be inclined to pay bribes for unlawful purposes too. One is prone to error. If a pious person refrains for *Makrūh* (detestable) bribe he will never be prone to the *Harām* bribe.

What other examples of bribery can you think of?

## AKHLAQ CLASS 7 - LESSON 20

### USURY

Usury means to charge too much interest.

We all know that to charge interest is HARAAM anyway.

Interest means that if you lend money, you charge a bit extra when the person comes to pay you back.

**Example:** If you lent, 10 to me, and you ask for 11 in return, then this is interest at 10%. This is haraam.

Usury means to charge too much interest.

**Example:** If you lent, 10, and when I come to pay you back, you ask for, 16, then that is usury, because the interest rate is now 60%.

Allah tells us in Qur'an, Surah 2, ayat 275,

*"Those who devour **usury**.... they say "Trade is like usury", whereas Allah has made trade lawful and has forbidden usury."*

Surah 2 ayat 278,279

*"Oh you who believe! Fear Allah and give up your demand for usury, if you are indeed believers."*

*"If you do not, take notice of WAR from Allah and his Apostle."*

### **Why is Usury haraam?**

One of the reasons why usury is haraam is because you are taking advantage of people who are not as well off as yourself.

**Whatever you have**, money, or good clothes or some other wealth, you should thank Allah, because He is the one who gave them to you. Does He charge you interest on what He gives you?

Since that money is given to you, you have no right to lend it to somebody **and** ask back for more than you gave, because that is being greedy.

### **Exercise:**

1. How does Islam explain the demerits of Usury?



# IMAMIA SUNDAY SCHOOL

*The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)*

## STUDENTS NOTES FOR CLASS 7 AQAIID 2014/2015



Verily Allah is Dominant in His affairs...  
(Yusuf, 12:21)

NAME: \_\_\_\_\_

TEL: \_\_\_\_\_

**IMAMIA SUNDAY SCHOOL**

**Attendance List 2012-2013**

Teacher's Name: \_\_\_\_\_

Class: \_\_\_\_\_

Time: \_\_\_\_\_

	10	9	8	7	6	5	4	3	2	1	NO	
											<b>Student's Name</b>	
First Day of School/Orientation/25 Shawwaal												09/16/12
Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).												09/23/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum												09/30/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.												10/07/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)												10/14/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.												10/21/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)												10/28/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha												11/04/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer												11/11/12
24 Dhu al Hijjah Eid e Mubahila											11/18/12	
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	<b>HOLIDAY</b>										11/25/12	
											12/02/12	
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12	
											12/16/12	
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	<b>HOLIDAY</b>										12/23/12	
New Year	<b>HOLIDAY</b>										12/30/12	
Safar 20 - Arbaeen(40 <sup>th</sup> ) of Shuhada of Kerbala											01/06/13	
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	<b>MID TERM</b>										01/13/13	
9 Rabi' al Awwal -Eid e Zehra (S.A.)	<b>MID TERM</b>										01/20/13	
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13	
Parents - Teachers Meeting	<b>PARENTS DAY</b>										02/03/13	
											02/10/13	
											02/17/13	
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13	
											03/03/13	
											03/10/13	
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13	
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13	
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13	
											04/07/13	
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13	
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13	
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13	
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13	
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	<b>FINALS</b>										05/12/13	





## Imamia Sunday School

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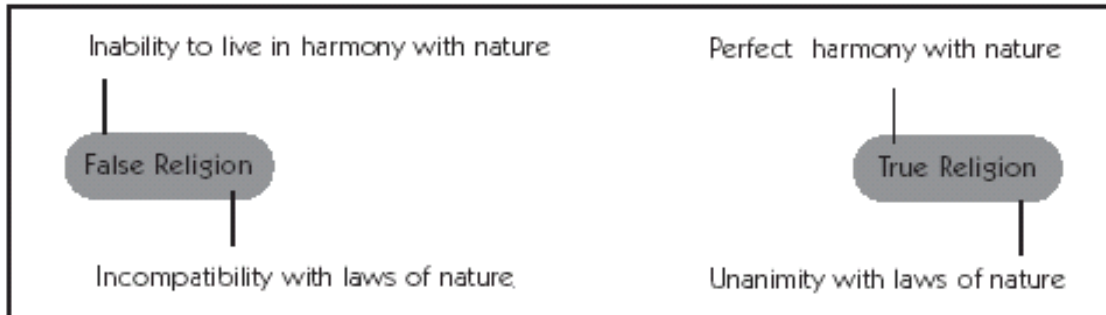
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NOTE: All lessons take from Basic Beliefs of Islam by Sayyed Qasim Mujtaba Moosavi Kamoopuri except as noted

## Aqid Class 7 - Lesson 1

### *How to Identify the True Religion*

#### The Basic rules of the Judgment - Compatibility with the Natural laws



It is not difficult to determine the identity of the true religion and to distinguish it from the false religion.

If we fairly examine the basic concepts and teachings of different religions then we can choose the true religion and reject the untrue religion. Following are the three basic rules of scrutinizing the religion in order to identify the true and false nature of the religions.

1. Compatibility with the Natural laws.
2. Unanimity with biological laws.
3. Comprehensive in contents.

#### **Compatibility with the Natural laws.**

The true religion will never clash with the laws of nature.

It is quite obvious. Because if the religion is from God, Who is the sole creator of the universe, then there should not be any conflict between the cosmic laws and the teachings of that religion, as both have the same origin.

A conflict will certainly arise between the principles of religion and the natural laws working in the universe, if the religion is not from The Master of the Universe, Who has made the laws of universe.

Today, the basic structure of all religions, except Islam, has been shattered by the bombardment of scientific researchers.

The truth of the Nature discovered by the scientists has openly exposed the falsehood of fictitious religions.

The polytheistic religions preaching the worshipping of sun, moon, stars, animals and thousands of other such gods can not survive now. The structure of polytheism has totally collapsed after the discoveries of scientific truths. In 1969, the Apollo 11 and Apollo 12 astronauts landed on the head of the god (moon) of the polytheists. That was the most shameful day for all the worshippers of moon, when one of their gods was under the feet of man.

Basic Beliefs of Islam  
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

## Aqaid Class 7 - Lesson 2

### *How to Identify the True Religion*

#### **The Basic rules of the Judgment - Unanimity with the biological laws.**

Another important distinctive characteristic of the true religion is that its basic principles show a complete unanimity with the biological laws of life.

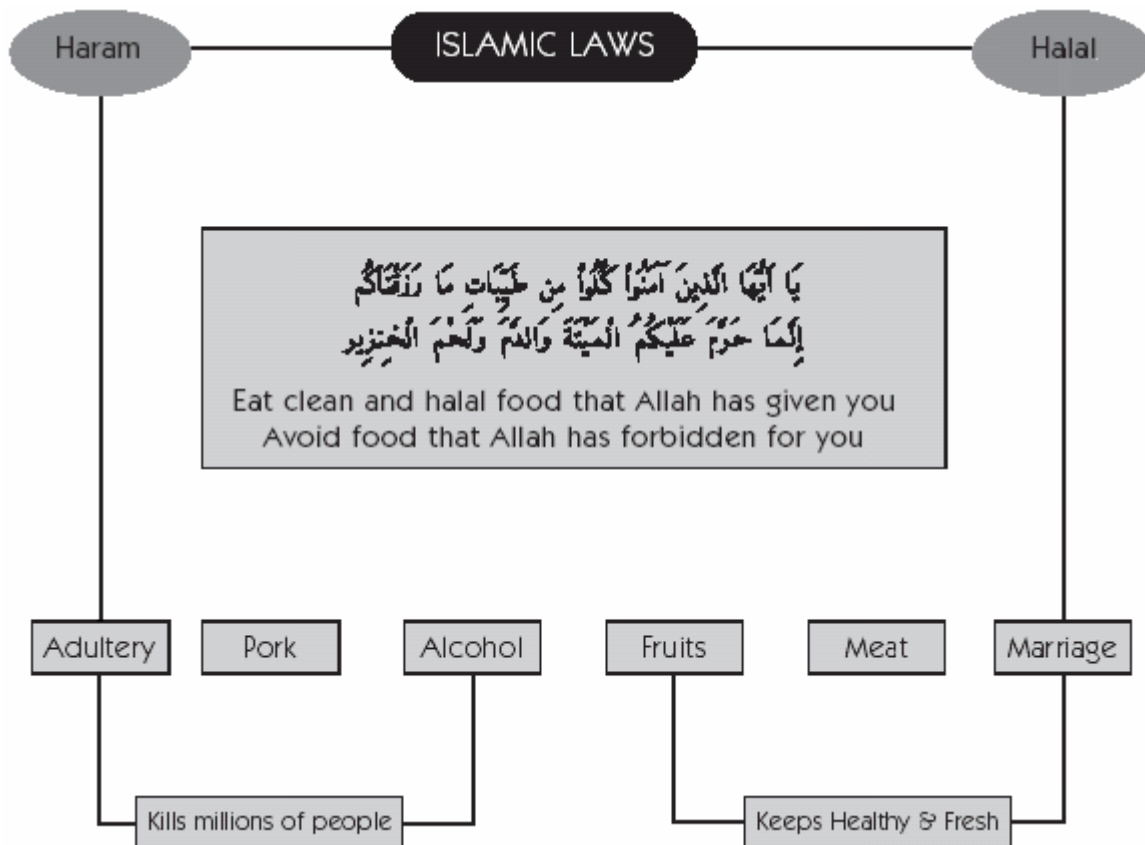
If the religion is truly from God, Who is the creator of man, then the religious precept must comply with the natural demands of human body. This rule also invalidates all religions except Islam.

Islam is the only religion which not only allows but educates its followers to take the maximum benefits from the Nature. The Halal and Haram of Islam do not stop us to enjoy anything but regulate our natural instincts to take the full advantage of the uncountable blessings of Allah Subhanahu taala. The Holy Quran has made it very clear in the following verse.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ  
آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ

“Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment” (7:32)

In fact, Quran has condemned those people who unnecessarily avoid halal things and make their life miserable. However, Islam certainly demands from its believers to exercise self discipline and avoid what is forbidden even if it attracts them.



religions either totally suppress the genuine demands of the body and society or leave them totally free to exhaust their precious energy in the abundance of vast Nature. A few examples of this kind are being cited here to show a marked difference between the Divine religion and man-made laws.

### **Slaughtering of animals**

Similarly, Hindus, Jains, and Buddhists do not eat meat and consider slaughtering of animals for their meat as cruel and inhuman. We can analyze it rationally whether slaughtering of animals is cruelty or not.

We know that there are many animals that eat mainly meat (Carnivals). Such animals have an inborn tendency and biological make-up to prey on plant-eating animals (herbivores). God has given these animals extremely sharp bladeliike shearing teeth, strong jaw muscles and other necessary facilities of hunting. If hunting, slaughtering and eating of meat is a cruel and barbarous act then why the Most Kind and Merciful God has created carnivores which cannot eat anything except meat.

Millions of goats, sheep and cows are being slaughtered every day for eating purposes. But there has never been any shortage of these halal animals. Thus, eating meat can not be regarded as a barbaric act. However, Islam stresses on moderate eating of animals meat and strictly maintains regulation regarding the welfare of all living species.

Basic Beliefs of Islam  
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

## Aqaid Class 7 - Lesson 3

### *How to Identify the True Religion*

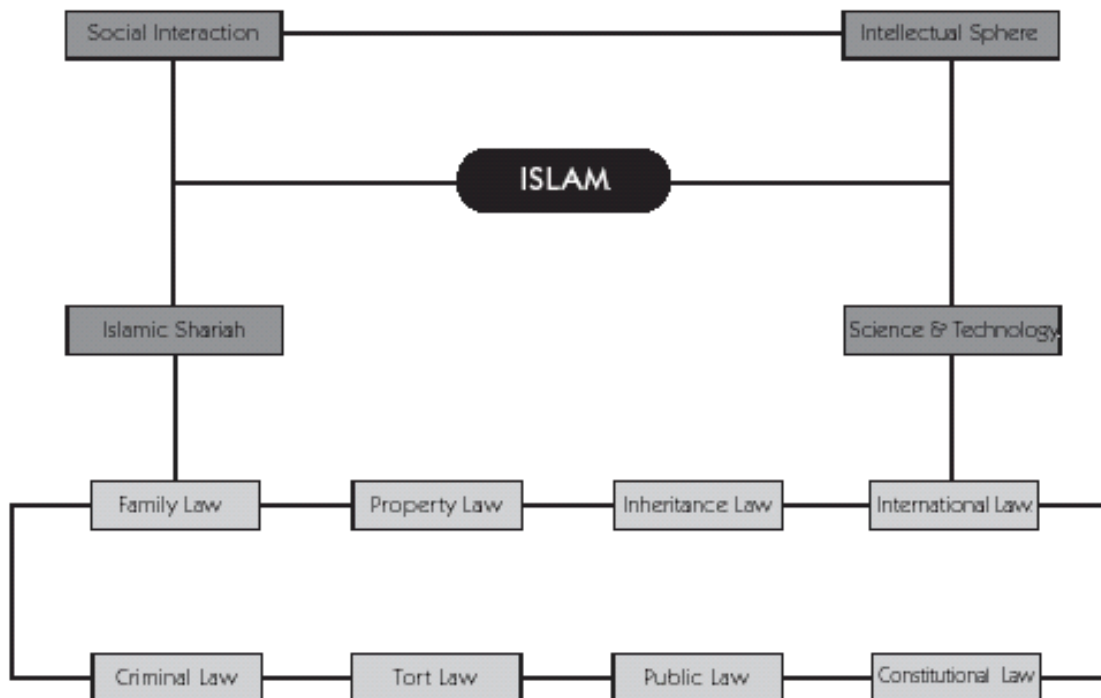
#### **The Basic rules of the Judgment - Comprehensiveness of the religion**

Lastly, the true Divine religion can easily be recognized by its ability to guide the mankind in each and every sphere of his life.

The war between Islam and the adherents of all other religion is on the issue of comprehensiveness of Islamic teachings.

They argue that religion is a private thing and it should not come out to interfere with the social and official works. Several times a practicing Muslim encounters such provoking remarks; don't bring your religion in office, please keep it in the mosque or in your house. These people do not know one basic thing about Islam and that is the comprehensive nature of Islam. Unlike other religion, Islam covers each and every aspect of human life and therefore demands its followers to observe its teaching in every sphere of their life.

Thus, a careful analysis of religions can help every person of rational thinking to differentiate between the true and untrue religion.





## **CORE CONCEPT**

The aim of this lesson is to enable you to identify your faith in a rational way. Blind following and inheriting the father's religion without real understanding of the faith has no value in Islam. The primary principle of Iman laid down by the Holy Quran is:

- to testify and intellectually recognize the basic contents of the faith.

The fulfillment of this basic condition demands sincere efforts to acquire useful knowledge and to do some research.

***This is why, acquisition of knowledge is compulsory for every male and female Muslim.***

Basic Beliefs of Islam  
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

## Aqaid Class 7 - Lesson 4

### ***Polytheism - Shirk.*** **Kinds of Shirk or Polytheism.**

The opposite of Tawhid is Polytheism. Polytheism or Shirk means to consider anyone god other than the true God. It is the most terrible and unforgivable crime. Imam Jafar as-Sadiq (as) has said: Among all sins, Shirk is the most sinful act.

### **Kinds of Shirk or Polytheism.**



There are many kinds of Shirks, but the Holy Prophet (sws) has classified them into two main categories, which are as follows.

1. Shirk-e-Akbar. ( Major Shirk - Open and apparent Shirk )
2. Shirk-e-Asghar. ( Minor Shirk - Concealed or hidden Shirk )

### **SHIRK-E-AKBAR OR MAJOR SHIRK. [OPEN SHIRK]**

Major Shirk or Shirk-e-Akbar means explicitly open polytheism.

Definition of Major Shirk.

Major Shirk is of two kinds.

1. To associate anyone with Allah Taala as His part.
2. To associate Allah's attributes to someone as his own.

Associating Allah with someone or something as His part means, to believe in more than one God. i.e., two, three, and many separate gods or two, three, or many inseparable gods.

In general, a person is said to have committed a major Shirk if:

- He believes in many gods, separate or inseparable.

- He associates anyone in anyway with God as a part of Him.
- He portrays anyone in anyway possessing supernatural powers like God.
- He portrays or characterizes any Prophet or Imam or a leader as God or like God or a part of God.

All such people are known as polytheists or mushriks. It is important to know more about all kinds of Shirk in order to refrain from them completely.

## Aqaid Class 7 - Lesson 5

### ***Polytheism - Shirk.*** **Idol worship - Believing in many gods.**

It is the most apparent kind of Shirk. All religions in which people worship many gods or idols or anyone other than God or associate God with anyone, are polytheistic religions. The followers of these religions are Mushriks. There are many religions which practice idol worship.

Zoroastrians believe in two gods - god of evil (darkness) and god of goodness (light).

Buddhists do not believe in God. But Buddhists worship the statue of Gautam Buddha as their god. So do the followers of Jainism. They both are polytheistic religions.

In Hinduism, there are three main gods, and traditionally 33 million other gods and goddesses. In order to call themselves monotheistic, they say that behind all these gods, there is also a single spiritual entity called Brahma.

Christians also believe that God is present in three forms. This is known as trinity i.e. they believe that in one God there are three Divine persons - the Father, the Son, and the holy Spirit or holy Ghost. This means that Christians divide god into three parts, Father - Son -Holy Spirit, and unite them together to make one single god. They use paintings, statues, and other art to show their sacred figures and stories from the Bible. In Eastern Europe and the Near East, worshipers give special reverence to icons (images of Jesus Christ or the saints).

Christians known as iconoclasts opposed the use of images because they considered it idolatry. But other Christians argued that such images (icons) are merely symbols to help worshippers think of God.

A dispute called the iconoclastic controversy raged between the two sides during the AD 700's and early 800's. The iconoclasts destroyed the pictures and statues in many churches.

A similar disagreement over the use of images broke out between Protestants and Roman Catholics during the 1500's in which Protestant destroyed many statues and images which were being worshipped by the Catholics.

The ancient Greeks and Romans had polytheistic religions. They assumed sky, stars, sun, planets, moon, and many other things as gods and used to worship them. They named each day of the week and month by their god such as Sunday (sun), Monday (moon).

The ancient Egyptian people considered their kings (Pharaohs) to be living gods.

In the Shinto religion of Japan, gods are thought to reside in particular trees, rocks and streams.

Before World War I (1935-1945), the Japanese people honored their emperor as god. On September 2, 1945 Emperor Hirohito who was considered and worshipped by Japanese as their god, officially surrendered and announced his defeat. Thousand of Japanese were weeping seeing their god in such a humiliated condition. On Jan.1, 1946, Emperor Hirohito renounced all claims to the divinity (god) that formerly had been claimed for him. The constitution of 1947, which he approved, changed him from sovereign to “symbol of the state”

The Gallis or Ghullat (extremists), among Muslims, form another group of Mushriks. They are also called Mufawwiza. They believe that Allah has delegated His powers or entrusted all affairs to the Holy Imams. According to them, the Imams give life and death, and they also give us food. According to all Shia Ulama, any person who has this belief or similar views about Imams is a Mushrik.

Islam considers all such religions as polytheistic and believes in the absolute oneness of God.

Quran has severely condemned all these religions and tells that the followers of these religions will be severely punished.

Thus, all religions, except Islam, are polytheistic religions. Islam is the only religion which strongly believes in pure monotheism (i.e., absolute oneness of God).

## Aqaid Class 7 - Lesson 6

### ***Polytheism - Shirk.*** **Associating God with someone.**

Another kind of Major Shirk is:

- to associate Allah with someone as part of Him,
- to consider anyone like Him,
- to give Allah's attributes to anyone else,
- to include anyone in the worship of Allah.

Imam Jafer Sadiq (as) has said; "If someone performs an action for Allah, and includes in it the pleasure of a human being, then the doer of that action is a Polytheist".

All Shia Ulama agree, as stated by an eminent Shia scholar of Iran, Sultan'I-Wa'izin Shirazi, who is well-known for his monumental book, The Right Path, also published in English with a title, Peshawar Nights, that offering in the name of other than Allah, or to include anyone in the offerings being made in the name of Allah, is not allowed in religion of Ahlal- Bayit.

He further writes in the same book on page 40 that; "If we make an offering not in the name of Allah, but for someone else, whether he be dead or alive, or if we include him with the name of Allah, even if he is an Imam or his son, the offering is not valid If this is done knowingly then it is evident polytheism as is clear from the verse

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"and not join anyone in the service of your Lord" (18:110)

He further adds, "All Shia Jurists agree that to make an offering in the name of any person, including Prophets or Imams, is wrong. If it is done intentionally, it is polytheism. An offering must be made in the name of Allah. Although, we are allowed to do it wherever and whenever we like. For instance, if someone takes a goat to a particular place of worship or to the tomb of an Imam and sacrifices it in the name of Allah alone, there is no harm in it. But if pledges to make an offering in the name of the Prophet or an Imam, or some other person, it is forbidden."

## **Portraying anyone like God.**

The third kind of Shirk is to portray anyone as God. This type of Shirk is the outgrowth of inferiority complex and insufficiency. Many grand personalities, powerful kings, and great saints were worshipped as gods by their people.

Krishna, popularly known as Lord Krishna, Ram Chanderji, Gautam Buddha, Firaun, Namrud, were all human beings. But people worshipped them because they were highly impressed by their character, or wealth, or power.

Nusairi call Hazrat Ali (as) their god because of his extraordinary personality. Apparently it seems that they have raised the status of Hazrat Ali (as) by calling him god. Some ignorant Shia poets also, under this false impression, refer Hazrat Ali ibn-Abi Talib (as) as the god of Nussairi in their poetry. But in actuality, they commit a big sin of degrading the Holy Imam and putting his sacred name in the list of gods (people of much lower rank) mentioned above.

Thus, whenever we find any great personality and his incredible achievements, we must appreciate him, but we must glorify Allah, as He is the one who gave him power, talent, energy, opportunity, and finally success.

## Aqaid Class 7 - Lesson 7

### ***Polytheism - Shirk*** **Portraying Prophets or Imams as gods.**

All Muslim scholars, Shia and Sunni, without any difference of opinion, consider it a major Shirk [Shirk-e -Akber].

A Muslim becomes Mushrik if he portrays any of the Prophet or Imam in any way or in any form as God or like God or part of God.

In the articles of Islamic acts, Ayatullah al-Uzma *Sayyid Ali al-Husayni al-Sistani*, (and all other marja as well) describes Ghulat as a kind of Shirk and Kufr, and writes; "Those who believe one of the holy twelve Imams to be God or say that God has penetrated into him are Kafirs."(Article 107)

Imams have cursed those people who give them Divine attributes and call them in a way as some body is calling God.

During the time of Hazrat Imam Jafer Sadiq (as), some one attributed some false hadith to his father, Hazrat Imam Muhammad Baqir (as), in which various aspects of divinity were attached to the Imams, notably Amir ul- Muminine Hazrat Ali(as). The people who were spreading these fabricated ahadith were the followers of Mughir bin Said and those of Abi Khattab Muhammad bin al-Assadi.

When Imam Jafar Sadiq (as) heard about this, he said; "May Allah curse Mughira bin Said as he used to tell lies against my father, May Allah make him taste the heat of burning iron, May Allah curse those who say about us what we do not say ourselves, May Allah curse those who try to make us away from the servitude of Allah, Who created us, and to Him is our return and in His hand is our control". Rijal al-Kishi.

Precisely, according to the teaching of the Holy Prophet (sws) and his Ahlal Bayit (as), if anyone knowingly or ignorantly commits any of the following acts, then he has committed a major Shirk.

- To consider any Prophet, or Imam, or a leader as an Independent Power.
- To portray the Prophet, or any Imam as god or like a God.
- To give the Prophet, Imam, or anyone, attributes of Allah or Divine titles which make them to look like a God.



- To associate anyone of them with God in His Power of Execution.

All of the above mentioned acts are just the same but different kinds of major Shirk. Muslims must abstain from all such acts with full determination as the Shirk is an unforgivable crime.

The Holy Prophet of Islam and his Ahlal-bayit have taught us to believe that Allah has created everything when nothing existed. Thus, creating, giving food, granting bounties, death, life, health, wealth, sickness, all in all are under His control.

Amirul Mu'mineen Ali ibn Abi Talib (as) wrote a lengthy letter to his son Imam Hassan (as) advising him to ask Allah alone in all desperate situations.

Imam Ali (as) writes:

"... In all your affairs resign yourself to your Allah, because you will thus be resigning yourself to a secure shelter and a strong protector. You should ask (dua) only from your Lord because in His hand is all the giving and depriving. Seek good (from Allah) as much as you can...." Letter no 31 Nahjul Balagha.

Muslims should take extreme caution while praising the Prophets and Imams. The magnitude of their greatness is certainly unimaginable and their status is beyond our praise, but they all were human beings and we mustn't depict them as God or like a God or give Allah's attributes to any one of them. Quran Reflects

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

"They (Christians) have taken their rabbis and monks as Lords besides Allah, and also al- Masih, son of Maryam, though they were ordered to serve one God only. There is no god but He, Exalted be He above those whom they associate with Him." (9:31)

The teaching of monotheism is that there is no god but Allah, Who has no partner. There is none like Him. It is basically impossible that there could be anyone like Him. If anyone is like Him then it means that there are two gods which is impossible.

## Aqaid Class 7 - Lesson 8

### *Polytheism – Shirk* Divine Warnings to Mushriks

Quran has clearly warned all the inhabitants of the planet earth that all kinds of Mushrikeens (polytheists) will straight go to the Hell-Fire and will remain there for ever. Allah has made His Paradise haram for them.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“Allah has forbidden to him (mushrik) the paradise, and his abode is the fire.” (5:72)

Quran has also made it very clear that The Most Merciful Allah may forgive our other sins but will definitely not forgive the sin of Shirk.

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

“Surely Allah does not forgive those who associate other gods with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates other gods with Allah, is guilty of a terrible sin”. (4:48)

Quran also informs that all prophets and wise men have condemned Shirk and have advised their followers not to commit this terrible crime.

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

“And Luqman said to his son when admonishing him: My son, associate none with Allah, for to associate others with Him is a tremendous wrong.” (31:13)

Quran has announced that Mushriks have been driven out from the human community.

Islam considers the Mushrik, the outcast of the human race. They are officially not allowed to enter the sacred places like Makkah, Madinah and all mosques. There are special security posts at all entry points of Makkah and Madinah for screening.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا  
وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

“O Believers: Know that that the idolaters (Mushriks) are unclean. Let them not approach the sacred mosque”..... (9:28)

Muslims are not allowed to marry Mushrik man or woman.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“Do not marry Mushrik women until they become Muslims. A Muslim slave woman is better than a Mushrik woman even though she allures you. Nor marry (your girls) to Mushriks until they become Muslims. A Muslim slave is better than a Mushrik, even though he allures you. Mushriks invite you to the Hellfire. But Allah invites you by His grace to the gardens of (BLISS) and forgiveness.” (2:221)

Islam considers Mushrik, the most discarded persons.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ

“The adulterer should marry only an adulteress or a Mushrik and the adulteress should marry only an adulterer or a Mushrik. Muslims are not allowed to marry such persons.” (24:3)

Quran admonishes Muslims not to socialize with Mushriks and follow their lifestyle. However, Islam allows to have business relationships with extreme caution.

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

“If you were to obey them, you shall indeed become polytheist (Mushrik)”. (6:121)

The reason Quran discourages mingling with Mushriks is, because they have been infected by Satan and will transmit the satanic germs to all those who will freely join them.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

“(Satan has) no authority over those who believe and put their trust in their Lord. He (Satan) only has power over those who befriend him and those who serve other gods besides Allah (i.e., Mushriks)”. (16:99-100)

## Aqaid Class 7 - Lesson 9

### ***Causes of human sufferings and natural disasters-Reaction of our action.***

Everyday when we read the newspaper or watch TV, we come to know about many different kinds of human miseries and mishaps. We also see people around us miserably suffering with chronic diseases, hunger, and poverty. We also hear about many catastrophic natural disasters such as earthquake, floods, hurricanes, tornado, cyclone, storms and droughts killing millions of people and leaving millions of widows, orphans, and handicaps.

A question arises that when God is All-mighty i.e. capable of controlling anything and everything and God is also all-knowing i.e., He knows everything that happens anywhere in the universe, then why such dreadful events occur.

This is a very important question. Many atheists use this question as a valid reason to deny the existence of God. This question also disturbs many ignorant Muslims. It is therefore essential for all Muslim students to have a satisfactory answer to this question. This question does not have one simple answer as there are many different causes of human suffering and afflictions.

Some of the major causes of calamities and sufferings are as follows:

- Reaction of our action and Divine punishment.
- Warning and reminder to turn back to God.
- To energize and stimulate human spirit and to intensify his efforts.
- Examination.
- Divine system.

### **Reaction of our action.**

The major cause of our all sufferings and miseries is our deeds. i.e., in most of the cases we suffer because of our wrong doings. Quran has disclosed this law of God.

ثُمَّ يَوْمَ الْقِيَامِ يُخَذُّ مِنَ الْعَالَمِينَ مَا عَمِلُوا وَأُولَٰئِكَ هُمُ الْكَاسِبُونَ

“Then it shall be said to the wrongdoers: Taste the everlasting torment; shall you be rewarded except according to your deeds” (10:52)

i.e., you receive the payment of what you earn. This law of God has also been discovered by Isaac Newton in Nature which we teach in Physics. i.e., every action has an equal reaction.

If we sincerely study and analyze our sufferings and miseries we will really know that in most of the cases our sufferings are the outcome of our own actions or attitude. Let us see this categorically.

## Aqaid Class 7 - Lesson 10

### ***Causes of human sufferings and natural disasters - Hunger and poverty***

The most common kind of suffering and infliction are hunger, poverty and diseases. Let's analyze the causes of these inflictions one by one.

Poverty is the lack of enough income and resources to live comfortably. It is one of the world's main social problems. In both developing and developed countries, millions of people are suffering because of poverty. Poverty is the most common social disease. Many of the poor people in the world cannot buy the food, shelter, clothing, and medical care that they need. This creates frustration, hopelessness and lack of interest in life. In the late 1980's, it was estimated that 1 billion people, about a fifth of the world's population, were so poor that their health and lives were endangered.

But what is the cause of poverty and who should be held responsible for all that suffering? Man or God?

Poverty has variety of causes. Some of them are being mentioned here.

- Lack of education, skills and aptitude to do work. Many people don't want to do work. They suffer due to their laziness or less interest in work. Some people think that Allah Subhanahu taala is our sustainer and He has taken the responsibility of our basic needs. It is true, but still a lot of efforts are needed to take our share from the Divine warehouse. So in many cases poverty is due to the under utilization of human potential and natural resources.
- Inflation also significantly contributes to poverty. Inflation means increasing the price of goods which affects a certain group of the society. We experience this problem now and then. This is a man-made cause in which human selfish nature works to get as much as possible without considering anything.
- Some countries are poor because of lack of expertise and equipment needed to produce adequate food supplies for most of their people. It is also due to the lack of involvement in science and technology.
- Many women become poor after they are divorced or separated from their husbands. It is also a personal reason.
- In some cases poverty also results from natural disasters such as floods, droughts or poor harvests. This can also be the indirect cause of our wrongdoing which we shall discuss later.

Thus in most of the cases we find that the hunger and poverty are mainly either due to the improper distribution of amenities or under utilization of natural abilities and resources



## Aqaid Class 7 - Lesson 11

### *Nabuwwat – Prophethood*

What was the special work of Prophets?

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِذْ كَانُوا مِنْ قَبْلُ لَمِيًّا ضَلَالٍ مُبِينٍ ﴿٦﴾

The Holy Quran precisely tells the responsibility of the Prophet towards his nation.

“It is He Who sent forth among the unlettered an apostle of their own to recite to them His revelations, to purify them, and to instruct them in the scriptures and wisdom, - (62:2)

From this verse of the Holy Quran, we arrive at a conclusion that there were four main assignments of the prophet. No other person except a Divine agent is capable to do these works.

1. To guide the mankind to the right path.
2. To inform the people about the unseen and hidden realities which they can never know or perceive by themselves.
3. To purify their souls and to develop their morals of Divine standard.
4. To certify the actions of people on the Day of Judgment.

#### • 1st assignment of the Prophet - to guide the people.

This was the first and the main duty of all the prophets. To do this work efficiently and adequately, Allah Taala gave the prophets, both theoretical book [core concepts] and Practical book [Shariah - complete codes of ideal life].

All actions and activities of the Prophets were totally according to the Divine Will. In this way the life of the Prophet itself was an open book. All Prophets taught their respective nations all essential things that are necessary for a meaningful life in this world and for the ultimate success of the eternal world.

#### • 2nd assignment - To inform the people about the hidden and unseen realities.

This was the second important work of the Prophets. There are many facts and truths which are totally beyond the human reach. Man can never know them unless a reliable person from God tells and explains these facts.

• **3rd assignment - to purify the souls and to develop high morals.**

This is the third important duty of the Prophets. Quran declares the Prophethood as a great favor of Allah Taala to mankind and a source of His unlimited mercy.

يَا أَيُّهَا الْإِنْسَانُ قَدْ جَاءَكُم مَوْحٌ مِّن رَّبِّكَ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

“O mankind: there has come to you a direction from your Lord for the (to cure disease) heart - and for those who believe, a guidance and a mercy.” (10:57)

• **4th assignment - to certify the actions of the people on the Day of Judgment.**

Quran informs us that on the Day of Judgment, the Prophets and their true successors, Imam, will be asked to give full reports of their nation.

يَوْمَ نَدْعُو كُلَّ إِنْسَانٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِنَا وَلِنَا يَتْرُدُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا .

“One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.” (17:71)

## Aqaid Class 7 - Lesson 12

### *Nabuwwat – Prophethood*

#### ***Characteristic features of Prophets.***

Apart from many other characteristic features, all prophets have five things in common.

1. All prophets were appointed by Allah Subhanahu taala and none of them was self-appointed or appointed by the public.
2. All prophets were infallible (masoom) and perfect human beings. No angel was sent as Nabi or Rasul. All prophets were males. No woman was appointed by Allah as a Nabi or Rasul.
3. All Prophets were endowed with some kinds of distinct signs.
4. All prophets taught the basic beliefs of Islam, i.e., There is no god but Allah who has no partner (Tawhid) and that there is a Day of Judgment when each person will get reward according to his/her deeds.
5. All prophets successfully completed their task.

Let's discuss the characteristics of the Prophets in the light of the Holy Quran.

#### **Appointment of the Prophet.**

All prophets were appointed by the Allah Subhanahu Taala, and none out of the 124000 messengers, was a self-appointed or public's nominee.

Why Allah should appoint the Prophet is a self-explanatory fact. The nature of Prophet's work clearly demands that he should be appointed by Allah and not by the public or by himself. This rule will also apply on the successor of the Prophet.

The Prophets are the chosen people who are capable of receiving Divine guidance from the invisible world and communicating it to the people living in the physical world. They are the most trustworthy, selfless and unchanging people. It is Allah alone who can judge who is fit to do this job and, hence, fit to be a Prophet.

Quran attests this rule;

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

“Allah knows best whom to entrust with His message.” (6:124)

عَلَّمَهُ شَدِيدُ الْقُوَى

“He is taught by one who is mighty in power, and vigorous.” (53:5)

Thus, no ordinary person, be he a very intelligent and knowledgeable, can qualify this criterion except the one who is appointed by Allah, Who is Almighty.

## Aqaid Class 7 - Lesson 13

### ***Imamat – Leadership***

#### ***What is Imamat***

Imamat is the fourth basic beliefs of Islam and a component part of Divine Scheme. The word Imam is derived from an Arabic word, meaning leader. Thus the term Imamat means leadership of certain selected people who were appointed by Allah Subhanahu taala as the successor to the Holy Prophet Muhammed (sws) to continue his mission after his death.

There are 12 Imams, all appointed by Allah and announced by the Holy Prophet (saw). Their names are as follows:

First Imam - Hazrat Ali ibn Abi Talib  
Secound Imam - Hazrat Hasan ibn Ali  
Third Imam - Hazrat Hussain ibn Ali.  
Fourth Imam - Hazat Zainul Abideen.  
Fifth Imam - Hazrat Muhammad Baqar  
Sixth Imam - Hazrat Jafar Sadiq  
Seventh Imam - Hazrat Musa Kazim  
Eight Imam - Hazrat Ali Raza  
Ninth Imam - Hazrat Muhammad Taqi  
Tenth Imam - Hazrat Ali Naqi  
Eleventh Imam - Hazrat Hasan Askari  
Twelfth Imam - Hazrat Muhammed Mehdi

All these Imams were appointed by Allah and declared by the Holy Prophet as his successor one after the other. Their duty was to lead the Ummah of the Holy Prophet (Muslim Community) in accordance with the Quran and Sunnah in spiritual, religious, social, and political matters.

All the 12 Imams were infallible, most knowledgeable and exalted persons. They were fully aware of Quran and Hadith and were authorized by the Holy Prophet to interpret it. Thus, the words and actions of all these Imams are also regarded as hadith.

#### **Disagreement between Shia and Sunni over the belief of Imamat.**

Before we bring this controversial matter under discussion, it is important to know, how to deal with the disputed issues among Muslims.

First of all, we should know that, holding dialogues on disputed issues has been encouraged by Islam.

Islam appreciates such dialogues between the adherents of various sects for the following good reasons:

1- To unite all Muslims by reminding them their basic unity of faith.

All Muslims believe in one God, follow the Sunnah of one Prophet, Hazrat Muhammad (sws), and give credence to one single Divine book, The Holy Quran.

2- To strengthen the institution of brotherhood.

The unity of faith will inevitably create a suitable atmosphere of brotherhood among Muslim Ummah. This is the basic requirement of intellectual and social development of a progressing nation.

3- To investigate and institute the absolute truth.

When there are two or more different views about a particular issue then it clearly shows that the truth is ambiguous and certainly unclear. It logically initiates a platform to coordinate sincere efforts to achieve the absolute truth.

The Holy Prophet (sws), who was sent to teach the entire mankind, held dialogues with Christians, Jews and pagans of Makkah.

Allama Abu Mansour ibn Ali ibn Abi Talib Tabarsi, a great alim, has recorded many important dialogues of the Prophet and Imams in his famous book , Al-Ihtiaj. The most famous of this is Mubahila - a dialogue between the Holy Prophet (sws) and Christian missionaries.

Thus, the Holy Quran and the Holy Prophet (sws) have strongly recommended to establish dialogues and have also taught us, how to hold and conduct such useful meetings.

The golden principle which was taught by Allah (swt) to all His Prophets is :

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ  
بِاتِّبَاطِ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٦٥﴾

“Invite [ all ] to the way of the Lord with wisdom and beautiful preaching; and argue [debate] with them in ways that are best.” (16:125)

Thus, Muslims should always remember the above mentioned pre-requisite Quranic condition of dialogues whenever they meet to discuss the disputed issues. These prerequisite conditions can be summarized as follows.

1- The sole intention of arguments must be to invite the people in the way of the Lord.

2- The approach should always be rational, i.e., arguments should be based on Quran, hadith, and established historical facts, unanimously accepted by the concerned groups.

3- The discussion should be carried out in a beautiful manner. There shouldn't be any argument for the sake of arguing or to show any superiority or struggle of winning the

battle. The main aim behind the dialogue should be to remove differences and to invite to the way of Allah.

4- All participants should come with full determinations that they will accept the truth.

### **Major Difference:**

There is a serious difference of opinion between Sunni and Shia Muslims on the issue of Imamatus.

1. Sunnis don't believe in Imamatus and do not recognize the 12 Imams as their leaders. Whereas Shia consider Imamatus as one of the fundamental beliefs of Islam and recognize all the 12 Imams as the legitimate successors of the Holy Prophet (saws).
2. Sunnis believe in Khilafatus as a substitute of Imamatus. According to Sunni beliefs, the Holy Prophet did not say anything about his succession or appointed anyone in his lifetime to be his successor. Shia believe that the Holy Prophet nominated Hazrat Ali as his successor and expressed his decision explicitly at several occasions.

There are numerous verses in the Holy Quran, ahadith of the Prophet (saws) and historical events, both in Sunni and Shia authentic books, which are more than enough to enlighten the Muslim Ummah to remove this controversy. But this is possible only if they sincerely wish to resolve the matter rationally and peacefully.

We are discussing the issue briefly in an academic manner just for the sake of understanding and unity of Muslim Ummah.

The whole issue of Imamatus and Khilafatus can be divided into two major parts.

1. Did the Holy Prophet (saws) appoint anyone as his successor to continue his mission after him or not?
2. If he appointed, then whom did he appoint and what was the primary criteria of his appointment?

### **First Case - Sunni Standpoint**

All Sunni scholars, without any difference of opinion, say that the Holy Prophet did not appoint anyone as his successor nor he left any guidelines regarding his succession.

They are also unanimous in believing that the Holy Prophet (sws) never made any nomination in favor of Hazrat Abu Bakr or Omar or Osman or anyone else nor is there any indication of their Khilafat in the Quran or Hadith.

If this is acceptable by all Sunni scholars then it solves 50% of the dispute. Because, if Prophet has not mentioned anyone as his successor then there shouldn't be any resistance from their side to accept anyone as the first Khalifa, whether he be Hazrat Ali (as), or anybody else.

In fact, if Quran and Prophet are totally silent on this matter, as Sunnis believe, then the whole belief of Khilafat should not be considered as a religious issue.

In this way, the Khilafat of Hazrat Abu Bakr will simply become a historical event which has no concern with the religious faith.

If this is the case, then Sunnis should not accuse Shias, if they do not accept the Khilafat of Hazrat Abu Bakr, Omar and Osman, as they are not rejecting any Divine injunction or religious order.

Thus, from Sunni point of view, even if Hazrat Ali was not appointed by the Prophet as his successor, Shias have the right to accept him as Khalifa in the same way as Sunnis accept Hazrats Abu Bakr, Omar and Osman their Khalifa.

Hence, from Sunni standpoint, one can arrive at a conclusion that the issue of Khilafat is not a religious matter, and as it is not a fundamental article of the Islamic faith, the acceptance or rejection of Khalifas equally makes no difference to the person concerned. If we do not accept Hazrat Abu Bakr as the legitimate Khalifa, It is just as not recognizing any ruler of a Muslim country. If some people of Pakistan or Iran do not recognize the democratically elected president of their country, it wouldn't be a sin.

Thus, Sunnis, according to their own belief, have no right to criticize Shias if they do not recognize the Khalifas which were solely nominated or elected by the people and not appointed by Allah or His messenger.

## **Shia Standpoint**

All Shia scholars strongly believe that The Holy Prophet (sws) had clearly mentioned about his successor in major public meetings. There is a long list of recorded events in history which reveal that Prophet did declare the name of his successor.



Thus, from Shia standpoint, if anyone rejects or doesn't recognize the legitimate successor of the Holy Prophet, then it is an open challenge to the authority of the Prophet and a clear defiance of Divine law. This is definitely a grave sin. If someone does it knowingly and deliberately, then he will be ousted from the Muslim community on account of committing Kufr.

## Aqaid Class 7 - Lesson 14

### Qiyamat – Doomsday

#### How the Doomsday will start?

The Doomsday will appear all of sudden with a catastrophic big bang. It has been referred in the Holy Quran as Soor. No one knows the actual nature of the Soor. But Quran tells us that the Soor will be a tremendous bang which will spread a wave of terror throughout the universe.

وَيَوْمَ يُنْفَخُ فِي السُّورِ فَتَنَزَعُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ الْأَمْسُ شَاءَ اللَّهُ وَكُلُّ أُنثَىٰ ذَخِيرَةٍ ﴿٢٨﴾

“And the day when the Soor will be blown and all who are in the heavens and the earth will stare in terror, save him whom Allah wills.” (27:87)

There will be two Soors:

- The First Soor

The Divine Bugle! The Big - Bang - Sound! - The start of the Universal Doomsday. It will be a horrible event. The whole universe will start shaking causing to shake everything everywhere. The Quran has called it a ‘heavy day’

“Heavy day in the Heavens and the Earth”. (7:187 )

An unprecedented and an unexampled condition of sweeping chaos on a cosmological scale will grip the entire universe. The residents of planet earth will experience tremendous turbulence of whole-earthquake that has never occurred before in the entire history of mankind. Then a chain of disastrous events will occur one after the other destroying the whole universe. Every living creature living anywhere in the universe, including the Angel of Death and the Angel who will blow the Soor will finally die.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿١٧﴾

“Every thing that exists will perish, except the Face of your Lord, Full of Majesty, Bounty and Honor”. (55:26-27)

- The Second Soor

Resurrection Day:

Allah will then command the blowing of the second Soor by His will for resurrection of the dead souls. The second Soor will bring the new order of creation. Allah will create a new universe much larger than the present one and the most beautiful one. This will be the fulfillment of the promise of Allah Subhanahu taala, made in the Holy Quran.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّرٍ لِّلرِّجْلِ كَمَا بَدَأْنَا  
أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعِنَّا عَلَيْهَا بِإِنَّا كَمَا تَلْعَلِينَ ﴿١٠٤﴾

“He will surely repeat the creation of the universe again” (21:104)

The new world will be unimaginably different (but with some resemblance also) in all respects viz. shape, size, climate, laws and living conditions.

يَوْمَ نَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ  
يَوْمَ نَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ ﴿٤٨﴾

“On that Day when the earth will be changed into another earth and the heavens (they will also be changed)” (14:48)

## Aqaid Class 7 - Lesson 15

### *Qiyamat – Doomsday*

#### ***An Important hadith about the initiation of the Doomsday.***

Some one asked a question to Imam Zainul-Abideen (as) about the duration between the two soors. Imam replied: “As much as Allah would please.” Then Imam was further asked by the same person about the nature of the Soor and how it would be blown. Imam replied: “So far as the first blowing is concerned, verily Allah will command angel Israfil to come down towards the earth to blow the Soor. The Trumpet will have one mouth-piece and two tubes. The space between the two tubes will be like the distance between the sky and earth.

When the angels will see Israfil descending towards the earth with his Trumpet, they will say: Verily, Allah has ordered the inhabitants of the earth to die, and the inhabitants of the heaven to die.

Then Israfil will bang into it, and the voice will come out from that tube which is towards the earth side. All living beings on the earth will die. And the voice will come out from that tube which is towards the heaven side, and all living beings in the heaven will die, except Israfil. Then Allah will say to Israfil: “O Israfil, Die and he will die.”

Then they will remain in this condition as long as Allah would wish. And His ARSH will return upon the water, as it was in the beginning, independent with His Majesty and Power.

At that time, Allah will create a very loud voice which will reach in every part of the heavens and the earth, saying: Whose is the Kingdom this day? No one will answer as there will be none alive; then Allah will answer Himself creating a loud voice: It is of Allah, the One, the Irresistible (Quran 40:16). The One Who created all the creatures and gave them death; verily, I am Allah, there is no god except I alone, there is no partner for Me nor any minister; and I made the creatures by My hand (power) and I made them die by My Will; and I shall resurrect them by My power.

Then Allah will cause the second blowing of the Trumpet; the voice will come out from the side which is towards the Heavens, and all inhabitants of the heaven will become alive and will take their previous positions, and then all people will be gathered for reckoning.”

While Imam was saying all this, he was weeping profusely. [Bihar-ul-Anwar, vol. iii]

The important part of the Imam's narration is the eventuality of the whole episode, i.e., when all living creatures in the universe i.e. both, the inhabitants of the earth and the heavens will die by the order of Allah, and then Allah alone will sustain His Arsh and will create a loud voice saying, There is no god but Allah. This would be an absolute affirmation that, He is the sole creator of everything, and He is alone and absolutely one, He has no partner, no Prime Minister, no father and no son, and there is no god of any kind but Allah, and there is no power other than Him who can create and destroy. Absolute silence other than His one voice is an absolute proof of His absolute oneness.

### ***The scientific clues of the Doomsday - From Big-Bang to Big-crunch.***

Scientists can explain how and why the Doomsday would occur. As the Big-bang theory explains how the universe came into existence, the Big Crunch theory explains how the universe will come to an end. Scientists believe from observing the red shift in distinct galaxies that the universe is currently expanding.

According to Einstein theory, the universe has a finite volume and finite number of hydrogen atoms. At some time in the future, no one knows when, the expansion of the universe would stop. The galaxies which are now receding from one another will start to approach towards each other and finally they will start colliding with each other. As there are more than 100 billions of galaxies, billions of collisions will occur one after the other - that is how the scientists believe in the occurrence of the Doomsday. The Holy Quran confirms it." All that is there will perish, except the Countenance of your Lord, Full of Majesty and Bounty and Honor." (55:26-27)

The Big Crunch will be like the Big Bang in reverse. At present the universe is expanding, but it is being observed that the rate of expansion of the universe is gradually slowing down. This shows that the time of the Doomsday is approaching nearer and nearer.

Quran warns:

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

“Closer and closer to mankind comes their reckoning, yet they heed not and they run away.” (21:1)

This verse is a dire reminder to all the inhabitants of the earth that the Doomsday is not too far but is gradually approaching its appointed time.

“Every event has its appointed times.” (54:3).

The possible scientific explanation of the Doomsday in the light of the Holy Quran has been described by a renowned Muslim scholar Professor S. Bashir-ud-Din Mahmood in his monumental book Doomsday and Life after death. We shall take relevant material from his book.

## Aqaid Class 7 - Lesson 16

### *Re-appearance of Imam Mehdi (as)*

#### *Philosophy of the occultation*

It is important to do extensive research on the hadiths to know correctly about the purpose of occultation, and the way Imam Mehdi (as) would re-appear. It is not as simple as we think that our Imam is just living somewhere in hiding, does hajj every year, helps people or Ulema and will reappear on any Friday to establish an unparalleled Islamic government.

There are some important questions concerning the occultation of the Imam which need rational explanation.

1. What is the Divine scheme and purpose of keeping the Imam alive but totally invisible to the public?
2. What is the daily routine of the Holy Imam ? Is he just helping the Ulema occasionally, passively observing the daily performance of the Shias, attending and helping the people in their desperate need and that's all? What would be the productive turnout of his hundreds of years stay in occultation?
3. How will the Holy Imam, on his arrival just as one single person, destroy the giant nuclear powers of the time by a conventional weapon - the sword?  
e.g. China alone has about 2 million troops on active duty, 600,000 people in reserve and about 1 million in its armed militia uses as a military draft. The combined armed forces of these nations that are trained to fight both in air and on land have more than 10 million troops on active duty.

We know that Muslim countries are not united to raise a strong army for the Imam nor they are technologically equipped to assist him in any other useful way.

How the conventional sword would match with intercontinental ballistic missiles, atomic bombs, artillery shells, mines, torpedoes and many other kinds of strategic nuclear weapons normally used in world wars?

We know that the United States alone has a war machine that could launch its forces within minutes of a warning and strike anywhere in the world.

4. According to Sunnis belief, Imam Mehdi will be born before the Doomsday and will destroy the evil Empires of his time. Does it mean that the Imam will conquer the giant super powers by some supernatural means? But it has never happened in the whole history of Prophethood. Even the Head of all prophets, the Holy Prophet (sws) did everything from the scratch to the establishment of Islamic government in normal and natural way.

These are indeed some valid and useful questions which need satisfactory answers to strengthen the unshaken belief in the re-appearance of the Holy Imam (as).

According to my research, Imam is not just idly sitting and waiting for Allah's command to come out from the hidden place. I believe, Imam must have a full scheme of work and a broad Divine agenda to follow up during the long period of occultation. But what is that Divine agenda and his scheduled occupation all through the long duration of his concealment?

The rational explanation of this question will convince the unprejudiced Muslim minds, the grave repercussion of the misconceptions they have about the coming of Imam Al-Mehdi (as). The Sunni believe that Imam's birth will take place in future. This misconception jeopardizes the basic Divine objective of sending the Imam before the end of the world.

There is a precise purpose of occultation. However, our explanation may or may not be absolutely correct as there are many things beyond the range of our perception.



## Aqaid Class 7 - Lesson 17

### *First Phase of Our Existence - Life Before Birth*

#### **SOUL — Brain's network — Organs of the Body**

All scientists believe without any difference of opinion that each and every organ of the body strictly follows the instructions of the brain. The brain does give instruction to special organs to perform work and only then they do certain kinds of work.

But SOUL is the master control center of the brain. Imam Ghazali, a renowned Sunni scholar of the 11th century beautifully expressed this fact in a very simple manner. He said;

Body is just a vehicle for the soul as a horse is for the rider; it is the soul that determines our journey in this life, just as the rider guides the travel of the horse in the land. Accountability, therefore, is for the rider, not the horse.

This is also clear from one of the hadith of the Holy Prophet (sws) in which he said; Actions will be judged according to intentions.

The intentions are always formed by the souls, and actions are simply their manifestations. The brain is only an instrument that brings the intentions into actions. The other parts of the body are the means that carry out the function.

Judgments, intentions, planning, decisions, don't have any location within the cells of the brain nor can they be traced out in the heart or any other part of the organic body.

The brain simply takes commands from the Soul and executes it through its army (appropriate organs of the body) solely for the pleasure of the Soul.

Thus for our every action and thought, the Soul is solely responsible. The rewards and punishments are also for the Soul only. Quran says;

**وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿١٥٨﴾**

“On that day we shall seal their mouths. Their hands will speak to us, and their feet will testify to their misdeeds.” (36:65)

**الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٥٨﴾**

“When they enter hellfire, their eyes and ears and the skins on their bodies shall give witness against them on account of the sins they have committed. They will address their skins asking them, why do you give witness against us? They will receive the answer: the Lord Who gave speech to all things and Who first created you has given speech to us too, certainly you will return to Him.” (41:20-21)

This means that all our organs which were used by the Soul to seek its pleasure will testify against our Soul and will speak on how they executed or performed the commands of our Soul. Thus all kinds of pains and pleasures are experienced by the soul through the network of brain. This is why the Soul is absolutely responsible for all our actions whether good or bad.

## Aqaid Class 7 - Lesson 18

### ***Second phase of our existence Life in this world***

The second phase of our existence is the most crucial and decisive period of our life. The span of this life is relatively very short i.e., 60 to 70 years in average, but it shapes a definite nature of our endless life. On Quranic scale, the length of our stay in this world is less than a day.

### ***How the present shapes the nature of eternal life?***

This is the most important question which all of us should strive to know. Quran has repeatedly mentioned that the nature of our endless life depends upon how we live in this world. For this, we all will be examined for two things.

1. Thought and perception. i.e., Emaan
2. Actions and deeds. i.e., Amaal

All human beings will be judged for these two things and will go either to Jannat or Jahannum accordingly.

The first basic qualification required by a person to enter jannat is perfect religion. Quran has explicitly warned the entire mankind that no religion other than Islam will be accepted on the Day of Judgment.

إِنِّ الدِّينَ حِنْدُ اللّهِ الْإِسْلَامُ

“The only true religion before Allah is Islam.” (3:19)

Thus all non-Muslims, who don't fulfill this pre-requisite condition, are not qualified for Jannat.

The second important requirement is Amaal, i.e. actions. Islam has given a full scheme of work, called Shariah (Islamic laws), which has identified all good and bad actions, obligatory duties and forbidden acts. Thus all those Muslims who don't follow the rules of Shariah will not be qualified to enter Jannat.

However, Allah is so kind and lenient that He forgives all our sins if we sincerely ask Him for forgiveness. And His generosity is such that He will multiply the reward of our good deeds ten times i.e. far above the merit, and the punishment will be no more than what commensurate with our sin.

Quran confirms this in the following verse.

مَنْ جَاءَ بِالْحَسَنَةِ قُلْتُ عَشْرَ أَثْمَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ قُلْتُ لَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُلْتَمُونَ ﴿١٦٠﴾

“He that does a good deed shall be repaid tenfold: but he that commits a sin shall be punished only for it.” (6:160)

### ***What is successful life?***

As the second phase of our life i.e., life in this physical world, is the most important and decisive period of our entire life, it is essential to know how to make this life most successful and productive.

There is a vast Islamic literature, which includes more than 6000 Divine verses, more than 15000 ahadith of the Prophet, more than 300 sermons & duas of Imams and a huge stock of books by Ulama, all this just to tell with all minor and major details about, What is a successful life and how to get the ultimate success.

## Aqaid Class 7 - Lesson 19

### Second Phase of Our Existence - Life in this world

#### How can we accomplish the purpose of our life?

It is very important to understand fully and correctly what should be the primary and ultimate aim of our life which should never be compromised with anything in any circumstances. Quran has told us in a very decisive manner that the Divine purpose of creation is to worship Him. Every second of our life should be spent in His worship. This means that worship doesn't mean traditional or ritual worship in which we do certain acts prescribed in the shariah. Worship means to follow His commandments in every action.

Some key points of successful life.

1. The first and foremost thing in the agenda of life is the true intention of total submission to Allah Subhanahu taala. i.e., we should have this feeling in the heart of our heart. We should please Allah Subhanahu taala by all possible means. We should do anything and everything to seek His pleasure and His nearness.
2. We should know this fact very well that every pleasure and success in this world is of temporary nature. The real success is the success of Akherah. Thus, we should not do anything at the expense of Akherah. Quran has repeatedly warned the residents of planet earth that their stay on earth is pretty short. Every intelligent person at least knows this fact.
3. Acquire useful knowledge to strengthen Emaan. Quran has stressed on the exploration of the universe and study of nature.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾  
الَّذِينَ يَتَذَكَّرُونَ اللَّهَ تَعَالَىٰ وَهُمْ وَقُودًا وَعَلَىٰ جُودِهِمْ وَيَتَذَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ  
رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

“Indeed: In the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding, those that remember Allah when standing, sitting and lying down, and reflect on the creation of the heavens and the earth (saying): Lord, you have not created these in vain. Glory be to You: save us from the torment of the fire.” (3:190)

Thus, it is important to ponder in the vast creation of Allah Subhanahu taala in order to glorify His majesty.

Today, the Western scientists have collected a large amount of information about the universe and its innumerable entities through their researches and explorations. As one can not grasp the enormous amount of acquired knowledge,

it has been divided into bits and pieces, classified as physics, chemistry, biology, astronomy etc. All these disciplines of sciences, being taught in secular institutions, can be made very useful if they are taught with Islamic perspectives.

4. One must know the laws of Islam in order to fulfill the obligatory duties and to abstain from the forbidden acts.

The sunnah of the Holy Prophet (sws), as interpreted by his Ahl al Baiyt, covers each and every aspect of an ideal life. Thus, it is essential to follow his sunnah and the teachings of the Imams in every sphere of life. We should acquire taqwa in life. Taqwa means, to observe the obligatory duties in full and to abstain from the evils and forbidden things.

## Aqaid Class 7 - Lesson 20

### *Third Phase of Our Existence Life After Death*

Our third phase of life or the third stage of our existence is the life after death. World of Souls (Alam-e-Arwah) — Womb of Mother — Physical World — World of Soul (Barzakh)

#### ***What is life and death?***

Many scientists do not believe in the existence of the Master of the universe. They think that all living beings in the world are the accidental products of Darwin's evolution. The inevitable outcome of this baseless faith is that everything is for nothing. Such mindless people can never comprehend the philosophy of life and death.

That is the reason that Western scientists who have discovered a large number of facts about life and death know very little about life. They admit that they can not give one simple definition of life that can appropriately cover all its aspects. We find this confession in all standard books of biology that scientists can not define life because they can not locate the dividing line between the living and non-living things.

For example, a virus is a lifeless particle by itself, but it becomes active and multiplies rapidly when invades in a living cell. i.e., the virus has the characteristics of both living and non-living species.

Thus, scientists openly confess that they can not give a precise definition of life and can only give some common characteristics of living creatures.

So when scientists cannot even define life, how can they create life? Test-tube baby, surrogate motherhood or cloning is nothing but the manipulation of natural birth mechanism. Similarly, scientists cannot comprehend the philosophy of death. They say, death is the end of all life processes in an organism. But they can not say anything about what makes the life process to cease.

Today, surgeon can transplant almost every organ of the human body if it starts malfunctioning. This means that they should be able to avoid death as it is always caused by the malfunctioning of any organ. But we all know that despite the tremendous progress in surgery and medicine, the life span is more or less the same as it was 100 years ago. So, scientist can neither create life nor can they stop occurrence of death. This fact reveals the actual nature of life and death.

قَبَارِكُ الَّذِي بِيَدِهِ الْمَمَلَكُ وَهُوَ عَلِيمٌ كُلِّ شَيْءٍ عَدِيدٌ  
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيُبَيِّنَ لَكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّؤُوفُ

“Blessed be He in Whose hands is all sovereignty: He has power over all things. He created life and death that He might put you to the test and find out which of you acquitted himself best. He is the Mighty, the Forgiving one.” (68:1)

In such a short sentence, Quran has given a complete and perfect definition of life and death. It gives a full account of the origin and the prospect of life and death. Briefly we can highlight the important features of life and death from this short verse of the Holy Quran.

1. Life is not the accidental product of some spontaneous bio-chemical reactions. Rather, it is the great creation of All-Mighty Allah Subhanahu taala.
2. Death is not the disorder of physio-chemical functions of organic systems of the body. Rather, it is also another kind of creation of All-Mighty Allah Subhanahu Taala.
3. Both, life and death have a well defined purpose in the existence of a living being.
4. Death is not the end of life but the beginning of another kind of life.

This complete and perfect definition of life and death opens our mind to think seriously about the life after death.





# IMAMIA SUNDAY SCHOOL

*The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)*

**STUDENTS NOTES FOR CLASS 7  
AQAIID AKHLAQ FIQH TAREEKH  
2014/2015**



**Verily Allah is Dominant in His affairs...  
(Yusuf, 12:21)**

**NAME:** \_\_\_\_\_

**TEL:** \_\_\_\_\_

**IMAMIA SUNDAY SCHOOL**  
Proposed School Calendar 2012-2013

WEEK	DATE	ISLAMIC DATE 1432/1433	COMMENTS	ISLAMIC EVENTS/NOTES
1	09/16/12	Shawwaal 29		First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).
2	09/23/12	Dhu al Qa'dah 7		1 Dhu al qa'dah Birthday of Masuma-e-Qum
3	09/30/12	Dhu al Qa'dah 14		11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.
4	10/07/12	Dhu al Qa'dah 21		25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)
5	10/14/12	Dhu al Qa'dah 28		29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.
6	10/21/12	Dhu al Hijjah 5		1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)
7	10/28/12	Dhu al Hijjah 12		9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha
8	11/04/12	Dhu al Hijjah 19		15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer
9	11/11/12	Dhu al Hijjah 26		24 Dhu al Hijjah Eid e Mubahila
10	11/18/12	Muharram 4		
11	11/25/12	Muharram 11	<b>HOLIDAY</b>	Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS
12	12/02/12	Muharram 18		
13	12/09/12	Muharram 25		25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).
14	12/16/12	Safar 2		
15	12/23/12	Safar 9	<b>HOLIDAY</b>	Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)
16	12/30/12	Safar 6	<b>HOLIDAY</b>	New Year
17	01/06/13	Safar 23		Safar 20 - Arbaeen(40 <sup>th</sup> ) of Shuhada of Kerbala
18	01/13/13	Rabi' al Awwal 1	<b>MID TERM</b>	Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS
19	01/20/13	Rabi' al Awwal 8	<b>MID TERM</b>	9 Rabi' al Awwal -Eid e Zehra (S.A.)
20	01/27/13	Rabi' al Awwal 15		17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)
21	02/03/13	Rabi' al Awwal 22	<b>PARENTS DAY</b>	Parents - Teachers Meeting
22	02/10/13	Rabi' al Awwal 29		
23	02/17/13	Rabi' at Thaani 6		
24	02/24/13	Rabi' at Thaani 13		10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS
25	03/03/13	Rabi' at Thaani 20		
26	03/10/13	Rabi' at Thaani 27		
27	03/17/13	Jamaada al Ula 5		5 Jamaada al Ula - Birthday Sayyida Zainab AS
28	03/24/13	Jamaada al Ula 12		13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)
29	03/31/13	Jamaada al Ula 19		15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).
30	04/07/13	Jamaada al Ula 26		
31	04/14/13	Jamaada al Thaani 3		3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)
32	04/21/13	Jamaada al Thaani 10		10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH
33	04/28/13	Jamaada al Thaani 17		20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.
34	05/05/13	Jamaada al Thaani 24		26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)
35	05/12/13	Rajab 2	<b>FINALS</b>	1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.) Mohammad Baqir (AS)
34	05/19/13	Rajab 9	<b>FINALS</b>	13th Rajab - Birthday 10th Imam Mohammad Taqi (A.S.)
35	05/26/13	Rajab 16	<b>HOLIDAY</b>	Memorial Day Holiday

## **A Note to All Students**

Salaamun Alaykum,

Welcome to your new class. There are some things that we would like to bring to your attention.

1. Make sure you know exactly where your class is in your centre. Also make sure you know where the fire exits are in case you have to leave the centre in the event of a fire.
2. If ever you hurt yourself and need medical attention, contact the Principal or any teacher.
3. Please arrive to Sunday School in good time so that you can be in class by 11.00 am. Make sure you have your book, your Holy Qur'an and a pen or pencil and some paper.
4. This text book should be treated with respect. It contains verses of the Holy Qur'an as well as the names of Allah. Do not scribble all over it or throw it about.
5. Get to know all your teachers and feel free to talk with them outside School hours as well. The following grid should be filled in on the first day of term.

My Fiqh teacher is \_\_\_\_\_. Phone Number \_\_\_\_\_

My Qur'an teacher is \_\_\_\_\_. Phone Number \_\_\_\_\_

My Tareekh teacher is \_\_\_\_\_. Phone Number \_\_\_\_\_

My Akhlaq teacher is \_\_\_\_\_. Phone Number \_\_\_\_\_

My Aqaaid teacher is \_\_\_\_\_. Phone Number \_\_\_\_\_

We hope you have a good year at School. If you have any suggestions to improve the School let us know.

Thank you for your time.

**From the Imamia Sunday School Administration Team**













AQAID TAB

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## Imamia Sunday School

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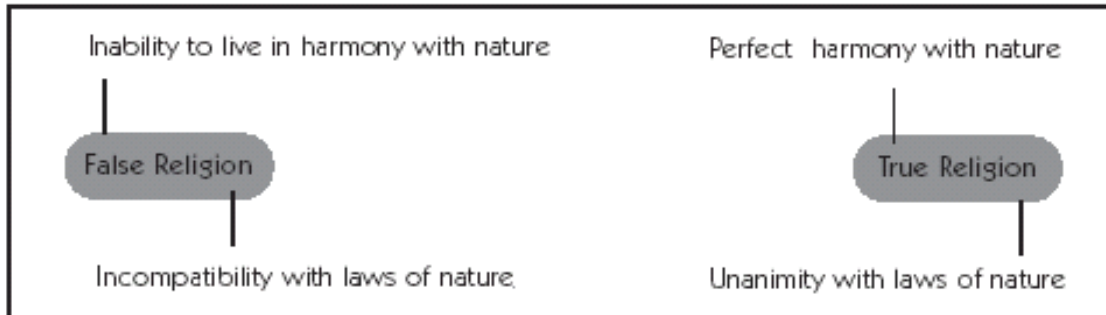
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NOTE: All lessons take from Basic Belifs of Islam by Sayyed Qasim Mujtaba Moosavi Kamoopuri except an noted

## Aqid Class 7 - Lesson 1

### *How to Identify the True Religion*

#### The Basic rules of the Judgment - Compatibility with the Natural laws



It is not difficult to determine the identity of the true religion and to distinguish it from the false religion.

If we fairly examine the basic concepts and teachings of different religions then we can choose the true religion and reject the untrue religion. Following are the three basic rules of scrutinizing the religion in order to identify the true and false nature of the religions.

1. Compatibility with the Natural laws.
2. Unanimity with biological laws.
3. Comprehensive in contents.

#### **Compatibility with the Natural laws.**

The true religion will never clash with the laws of nature.

It is quite obvious. Because if the religion is from God, Who is the sole creator of the universe, then there should not be any conflict between the cosmic laws and the teachings of that religion, as both have the same origin.

A conflict will certainly arise between the principles of religion and the natural laws working in the universe, if the religion is not from The Master of the Universe, Who has made the laws of universe.

Today, the basic structure of all religions, except Islam, has been shattered by the bombardment of scientific researchers.

The truth of the Nature discovered by the scientists has openly exposed the falsehood of fictitious religions.

The polytheistic religions preaching the worshipping of sun, moon, stars, animals and thousands of other such gods can not survive now. The structure of polytheism has totally collapsed after the discoveries of scientific truths. In 1969, the Apollo 11 and Apollo 12 astronauts landed on the head of the god (moon) of the polytheists. That was the most shameful day for all the worshippers of moon, when one of their gods was under the feet of man.

Basic Beliefs of Islam  
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

## Aqaid Class 7 - Lesson 2

### *How to Identify the True Religion*

#### **The Basic rules of the Judgment - Unanimity with the biological laws.**

Another important distinctive characteristic of the true religion is that its basic principles show a complete unanimity with the biological laws of life.

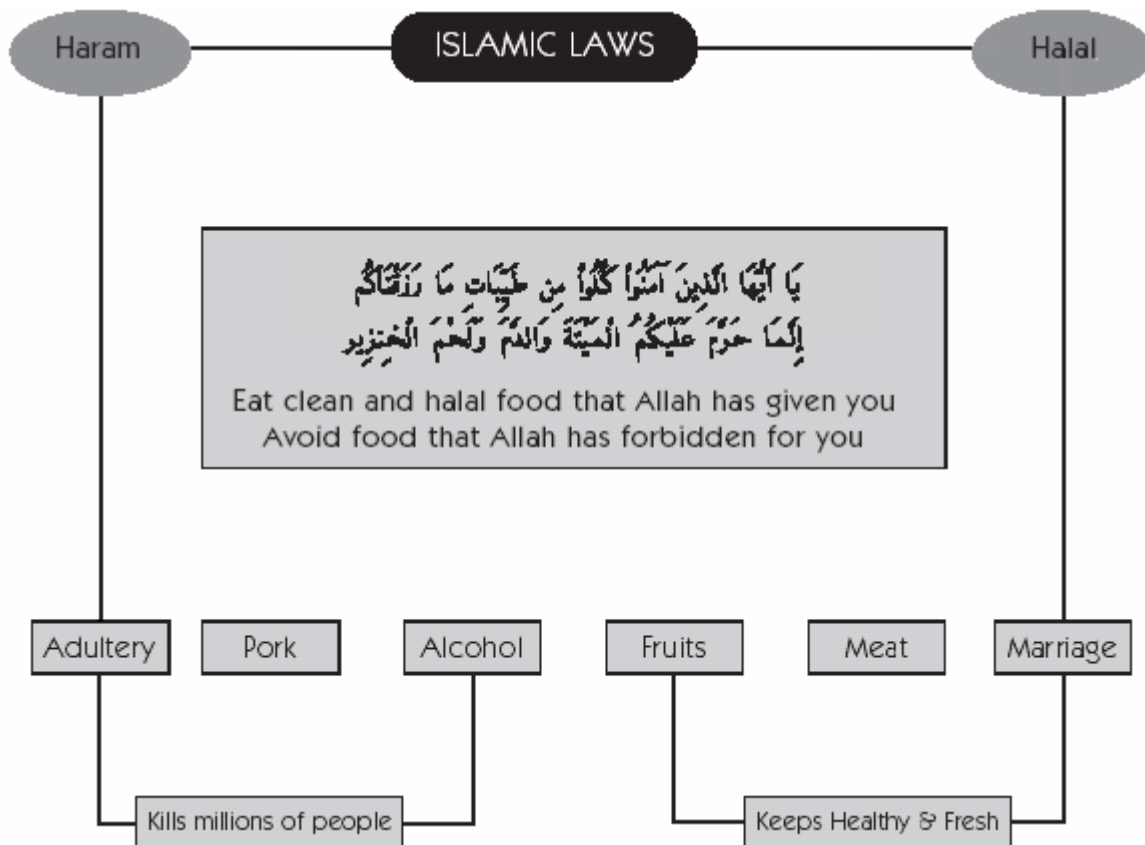
If the religion is truly from God, Who is the creator of man, then the religious precept must comply with the natural demands of human body. This rule also invalidates all religions except Islam.

Islam is the only religion which not only allows but educates its followers to take the maximum benefits from the Nature. The Halal and Haram of Islam do not stop us to enjoy anything but regulate our natural instincts to take the full advantage of the uncountable blessings of Allah Subhanahu taala. The Holy Quran has made it very clear in the following verse.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ  
آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ

“Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment” (7:32)

In fact, Quran has condemned those people who unnecessarily avoid halal things and make their life miserable. However, Islam certainly demands from its believers to exercise self discipline and avoid what is forbidden even if it attracts them.



religions either totally suppress the genuine demands of the body and society or leave them totally free to exhaust their precious energy in the abundance of vast Nature. A few examples of this kind are being cited here to show a marked difference between the Divine religion and man-made laws.

### **Slaughtering of animals**

Similarly, Hindus, Jains, and Buddhists do not eat meat and consider slaughtering of animals for their meat as cruel and inhuman. We can analyze it rationally whether slaughtering of animals is cruelty or not.

We know that there are many animals that eat mainly meat (Carnivals). Such animals have an inborn tendency and biological make-up to prey on plant-eating animals (herbivores). God has given these animals extremely sharp bladeliike shearing teeth, strong jaw muscles and other necessary facilities of hunting. If hunting, slaughtering and eating of meat is a cruel and barbarous act then why the Most Kind and Merciful God has created carnivores which cannot eat anything except meat.



Millions of goats, sheep and cows are being slaughtered every day for eating purposes. But there has never been any shortage of these halal animals. Thus, eating meat can not be regarded as a barbaric act. However, Islam stresses on moderate eating of animals meat and strictly maintains regulation regarding the welfare of all living species.

Basic Beliefs of Islam  
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

## Aqaid Class 7 - Lesson 3

### *How to Identify the True Religion*

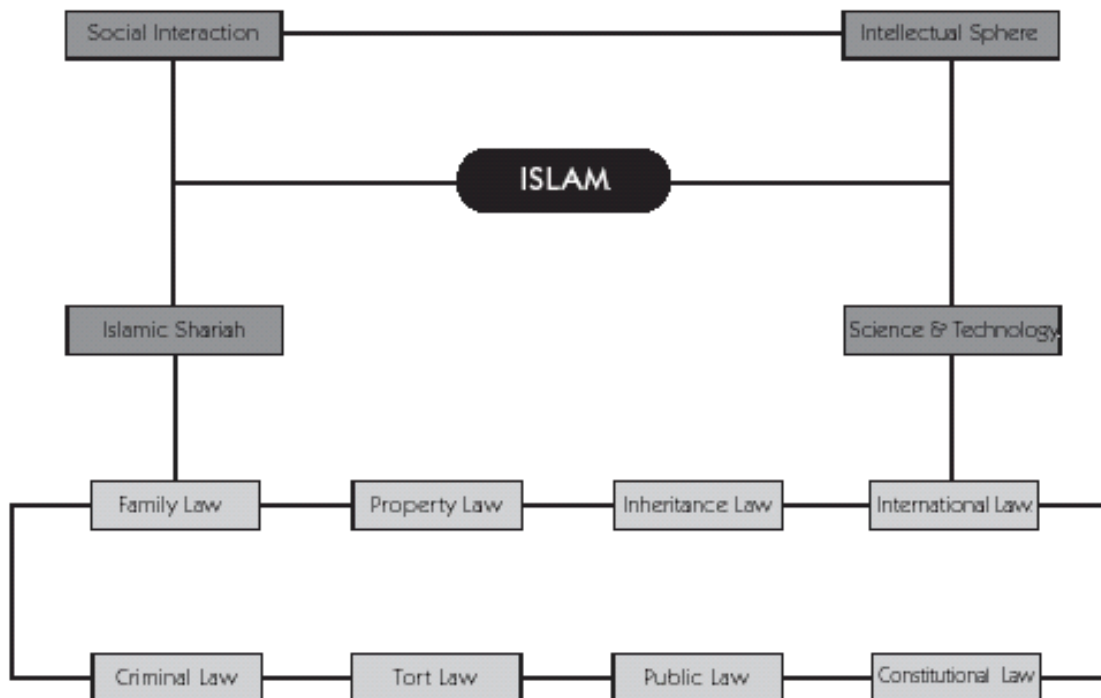
#### **The Basic rules of the Judgment - Comprehensiveness of the religion**

Lastly, the true Divine religion can easily be recognized by its ability to guide the mankind in each and every sphere of his life.

The war between Islam and the adherents of all other religion is on the issue of comprehensiveness of Islamic teachings.

They argue that religion is a private thing and it should not come out to interfere with the social and official works. Several times a practicing Muslim encounters such provoking remarks; don't bring your religion in office, please keep it in the mosque or in your house. These people do not know one basic thing about Islam and that is the comprehensive nature of Islam. Unlike other religion, Islam covers each and every aspect of human life and therefore demands its followers to observe its teaching in every sphere of their life.

Thus, a careful analysis of religions can help every person of rational thinking to differentiate between the true and untrue religion.



## **CORE CONCEPT**

The aim of this lesson is to enable you to identify your faith in a rational way. Blind following and inheriting the father's religion without real understanding of the faith has no value in Islam. The primary principle of Iman laid down by the Holy Quran is:

- to testify and intellectually recognize the basic contents of the faith.

The fulfillment of this basic condition demands sincere efforts to acquire useful knowledge and to do some research.

***This is why, acquisition of knowledge is compulsory for every male and female Muslim.***

Basic Beliefs of Islam  
by Sayyed Qasim Mujtaba Moosavi Kamoounpuri

## Aqaid Class 7 - Lesson 4

### ***Polytheism - Shirk.*** **Kinds of Shirk or Polytheism.**

The opposite of Tawhid is Polytheism. Polytheism or Shirk means to consider anyone god other than the true God. It is the most terrible and unforgivable crime. Imam Jafar as-Sadiq (as) has said: Among all sins, Shirk is the most sinful act.

#### **Kinds of Shirk or Polytheism.**



There are many kinds of Shirks, but the Holy Prophet (sws) has classified them into two main categories, which are as follows.

1. Shirk-e-Akbar. ( Major Shirk - Open and apparent Shirk )
2. Shirk-e-Asghar. ( Minor Shirk - Concealed or hidden Shirk )

#### **SHIRK-E-AKBAR OR MAJOR SHIRK. [OPEN SHIRK]**

Major Shirk or Shirk-e-Akbar means explicitly open polytheism.

Definition of Major Shirk.

Major Shirk is of two kinds.

1. To associate anyone with Allah Taala as His part.
2. To associate Allah's attributes to someone as his own.

Associating Allah with someone or something as His part means, to believe in more than one God. i.e., two, three, and many separate gods or two, three, or many inseparable gods.

In general, a person is said to have committed a major Shirk if:

- He believes in many gods, separate or inseparable.

- He associates anyone in anyway with God as a part of Him.
- He portrays anyone in anyway possessing supernatural powers like God.
- He portrays or characterizes any Prophet or Imam or a leader as God or like God or a part of God.

All such people are known as polytheists or mushriks. It is important to know more about all kinds of Shirk in order to refrain from them completely.

## Aqaid Class 7 - Lesson 5

### ***Polytheism - Shirk.*** **Idol worship - Believing in many gods.**

It is the most apparent kind of Shirk. All religions in which people worship many gods or idols or anyone other than God or associate God with anyone, are polytheistic religions. The followers of these religions are Mushriks. There are many religions which practice idol worship.

Zoroastrians believe in two gods - god of evil (darkness) and god of goodness (light).

Buddhists do not believe in God. But Buddhists worship the statue of Gautam Buddha as their god. So do the followers of Jainism. They both are polytheistic religions.

In Hinduism, there are three main gods, and traditionally 33 million other gods and goddesses. In order to call themselves monotheistic, they say that behind all these gods, there is also a single spiritual entity called Brahma.

Christians also believe that God is present in three forms. This is known as trinity i.e. they believe that in one God there are three Divine persons - the Father, the Son, and the holy Spirit or holy Ghost. This means that Christians divide god into three parts, Father - Son -Holy Spirit, and unite them together to make one single god. They use paintings, statues, and other art to show their sacred figures and stories from the Bible. In Eastern Europe and the Near East, worshipers give special reverence to icons (images of Jesus Christ or the saints).

Christians known as iconoclasts opposed the use of images because they considered it idolatry. But other Christians argued that such images (icons) are merely symbols to help worshippers think of God.

A dispute called the iconoclastic controversy raged between the two sides during the AD 700's and early 800's. The iconoclasts destroyed the pictures and statues in many churches.

A similar disagreement over the use of images broke out between Protestants and Roman Catholics during the 1500's in which Protestant destroyed many statues and images which were being worshipped by the Catholics.

The ancient Greeks and Romans had polytheistic religions. They assumed sky, stars, sun, planets, moon, and many other things as gods and used to worship them. They named each day of the week and month by their god such as Sunday (sun), Monday (moon).

The ancient Egyptian people considered their kings (Pharaohs) to be living gods.

In the Shinto religion of Japan, gods are thought to reside in particular trees, rocks and streams.

Before World War I (1935-1945), the Japanese people honored their emperor as god. On September 2, 1945 Emperor Hirohito who was considered and worshipped by Japanese as their god, officially surrendered and announced his defeat. Thousand of Japanese were weeping seeing their god in such a humiliated condition. On Jan.1, 1946, Emperor Hirohito renounced all claims to the divinity (god) that formerly had been claimed for him. The constitution of 1947, which he approved, changed him from sovereign to “symbol of the state”

The Gallis or Ghullat (extremists), among Muslims, form another group of Mushriks. They are also called Mufawwiza. They believe that Allah has delegated His powers or entrusted all affairs to the Holy Imams. According to them, the Imams give life and death, and they also give us food. According to all Shia Ulama, any person who has this belief or similar views about Imams is a Mushrik.

Islam considers all such religions as polytheistic and believes in the absolute oneness of God.

Quran has severely condemned all these religions and tells that the followers of these religions will be severely punished.

Thus, all religions, except Islam, are polytheistic religions. Islam is the only religion which strongly believes in pure monotheism (i.e., absolute oneness of God).

## Aqaid Class 7 - Lesson 6

### ***Polytheism - Shirk.*** **Associating God with someone.**

Another kind of Major Shirk is:

- to associate Allah with someone as part of Him,
- to consider anyone like Him,
- to give Allah's attributes to anyone else,
- to include anyone in the worship of Allah.

Imam Jafer Sadiq (as) has said; "If someone performs an action for Allah, and includes in it the pleasure of a human being, then the doer of that action is a Polytheist".

All Shia Ulama agree, as stated by an eminent Shia scholar of Iran, Sultan'l-Wa'izin Shirazi, who is well-known for his monumental book, The Right Path, also published in English with a title, Peshawar Nights, that offering in the name of other than Allah, or to include anyone in the offerings being made in the name of Allah, is not allowed in religion of Ahlal- Bayit.

He further writes in the same book on page 40 that; "If we make an offering not in the name of Allah, but for someone else, whether he be dead or alive, or if we include him with the name of Allah, even if he is an Imam or his son, the offering is not valid If this is done knowingly then it is evident polytheism as is clear from the verse

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"and not join anyone in the service of your Lord" (18:110)

He further adds, "All Shia Jurists agree that to make an offering in the name of any person, including Prophets or Imams, is wrong. If it is done intentionally, it is polytheism. An offering must be made in the name of Allah. Although, we are allowed to do it wherever and whenever we like. For instance, if someone takes a goat to a particular place of worship or to the tomb of an Imam and sacrifices it in the name of Allah alone, there is no harm in it. But if pledges to make an offering in the name of the Prophet or an Imam, or some other person, it is forbidden."



## **Portraying anyone like God.**

The third kind of Shirk is to portray anyone as God. This type of Shirk is the outgrowth of inferiority complex and insufficiency. Many grand personalities, powerful kings, and great saints were worshipped as gods by their people.

Krishna, popularly known as Lord Krishna, Ram Chanderji, Gautam Buddha, Firaun, Namrud, were all human beings. But people worshipped them because they were highly impressed by their character, or wealth, or power.

Nusairi call Hazrat Ali (as) their god because of his extraordinary personality. Apparently it seems that they have raised the status of Hazrat Ali (as) by calling him god. Some ignorant Shia poets also, under this false impression, refer Hazrat Ali ibn-Abi Talib (as) as the god of Nussairi in their poetry. But in actuality, they commit a big sin of degrading the Holy Imam and putting his sacred name in the list of gods (people of much lower rank) mentioned above.

Thus, whenever we find any great personality and his incredible achievements, we must appreciate him, but we must glorify Allah, as He is the one who gave him power, talent, energy, opportunity, and finally success.

## Aqaid Class 7 - Lesson 7

### ***Polytheism - Shirk*** **Portraying Prophets or Imams as gods.**

All Muslim scholars, Shia and Sunni, without any difference of opinion, consider it a major Shirk [Shirk-e -Akber].

A Muslim becomes Mushrik if he portrays any of the Prophet or Imam in any way or in any form as God or like God or part of God.

In the articles of Islamic acts, Ayatullah al-Uzma *Sayyid Ali al-Husayni al-Sistani*, (and all other marja as well) describes Ghulat as a kind of Shirk and Kufr, and writes; "Those who believe one of the holy twelve Imams to be God or say that God has penetrated into him are Kafirs."(Article 107)

Imams have cursed those people who give them Divine attributes and call them in a way as some body is calling God.

During the time of Hazrat Imam Jafer Sadiq (as), some one attributed some false hadith to his father, Hazrat Imam Muhammad Baqir (as), in which various aspects of divinity were attached to the Imams, notably Amir ul- Muminine Hazrat Ali(as). The people who were spreading these fabricated ahadith were the followers of Mughir bin Said and those of Abi Khattab Muhammad bin al-Assadi.

When Imam Jafar Sadiq (as) heard about this, he said; "May Allah curse Mughira bin Said as he used to tell lies against my father, May Allah make him taste the heat of burning iron, May Allah curse those who say about us what we do not say ourselves, May Allah curse those who try to make us away from the servitude of Allah, Who created us, and to Him is our return and in His hand is our control". Rijal al-Kishi.

Precisely, according to the teaching of the Holy Prophet (sws) and his Ahlal Bayit (as), if anyone knowingly or ignorantly commits any of the following acts, then he has committed a major Shirk.

- To consider any Prophet, or Imam, or a leader as an Independent Power.
- To portray the Prophet, or any Imam as god or like a God.
- To give the Prophet, Imam, or anyone, attributes of Allah or Divine titles which make them to look like a God.

- To associate anyone of them with God in His Power of Execution.

All of the above mentioned acts are just the same but different kinds of major Shirk. Muslims must abstain from all such acts with full determination as the Shirk is an unforgivable crime.

The Holy Prophet of Islam and his Ahlal-bayit have taught us to believe that Allah has created everything when nothing existed. Thus, creating, giving food, granting bounties, death, life, health, wealth, sickness, all in all are under His control.

Amirul Mu'mineen Ali ibn Abi Talib (as) wrote a lengthy letter to his son Imam Hassan (as) advising him to ask Allah alone in all desperate situations.

Imam Ali (as) writes:

"... In all your affairs resign yourself to your Allah, because you will thus be resigning yourself to a secure shelter and a strong protector. You should ask (dua) only from your Lord because in His hand is all the giving and depriving. Seek good (from Allah) as much as you can...." Letter no 31 Nahjul Balagha.

Muslims should take extreme caution while praising the Prophets and Imams. The magnitude of their greatness is certainly unimaginable and their status is beyond our praise, but they all were human beings and we mustn't depict them as God or like a God or give Allah's attributes to any one of them. Quran Reflects

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

"They (Christians) have taken their rabbis and monks as Lords besides Allah, and also al-Masih, son of Maryam, though they were ordered to serve one God only. There is no god but He, Exalted be He above those whom they associate with Him." (9:31)

The teaching of monotheism is that there is no god but Allah, Who has no partner. There is none like Him. It is basically impossible that there could be anyone like Him. If anyone is like Him then it means that there are two gods which is impossible.

## Aqaid Class 7 - Lesson 8

### *Polytheism – Shirk* Divine Warnings to Mushriks

Quran has clearly warned all the inhabitants of the planet earth that all kinds of Mushrikeens (polytheists) will straight go to the Hell-Fire and will remain there for ever. Allah has made His Paradise haram for them.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“Allah has forbidden to him (mushrik) the paradise, and his abode is the fire.” (5:72)

Quran has also made it very clear that The Most Merciful Allah may forgive our other sins but will definitely not forgive the sin of Shirk.

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

“Surely Allah does not forgive those who associate other gods with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates other gods with Allah, is guilty of a terrible sin”. (4:48)

Quran also informs that all prophets and wise men have condemned Shirk and have advised their followers not to commit this terrible crime.

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

“And Luqman said to his son when admonishing him: My son, associate none with Allah, for to associate others with Him is a tremendous wrong.” (31:13)

Quran has announced that Mushriks have been driven out from the human community.

Islam considers the Mushrik, the outcast of the human race. They are officially not allowed to enter the sacred places like Makkah, Madinah and all mosques. There are special security posts at all entry points of Makkah and Madinah for screening.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا  
وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

“O Believers: Know that that the idolaters (Mushriks) are unclean. Let them not approach the sacred mosque”..... (9:28)

Muslims are not allowed to marry Mushrik man or woman.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“Do not marry Mushrik women until they become Muslims. A Muslim slave woman is better than a Mushrik woman even though she allures you. Nor marry (your girls) to Mushriks until they become Muslims. A Muslim slave is better than a Mushrik, even though he allures you. Mushriks invite you to the Hellfire. But Allah invites you by His grace to the gardens of (BLISS) and forgiveness.” (2:221)

Islam considers Mushrik, the most discarded persons.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ

“The adulterer should marry only an adulteress or a Mushrik and the adulteress should marry only an adulterer or a Mushrik. Muslims are not allowed to marry such persons.” (24:3)

Quran admonishes Muslims not to socialize with Mushriks and follow their lifestyle. However, Islam allows to have business relationships with extreme caution.

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

“If you were to obey them, you shall indeed become polytheist (Mushrik)”. (6:121)

The reason Quran discourages mingling with Mushriks is, because they have been infected by Satan and will transmit the satanic germs to all those who will freely join them.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

“(Satan has) no authority over those who believe and put their trust in their Lord. He (Satan) only has power over those who befriend him and those who serve other gods besides Allah (i.e., Mushriks)”. (16:99-100)

## Aqaid Class 7 - Lesson 9

### ***Causes of human sufferings and natural disasters-Reaction of our action.***

Everyday when we read the newspaper or watch TV, we come to know about many different kinds of human miseries and mishaps. We also see people around us miserably suffering with chronic diseases, hunger, and poverty. We also hear about many catastrophic natural disasters such as earthquake, floods, hurricanes, tornado, cyclone, storms and droughts killing millions of people and leaving millions of widows, orphans, and handicaps.

A question arises that when God is All-mighty i.e. capable of controlling anything and everything and God is also all-knowing i.e., He knows everything that happens anywhere in the universe, then why such dreadful events occur.

This is a very important question. Many atheists use this question as a valid reason to deny the existence of God. This question also disturbs many ignorant Muslims. It is therefore essential for all Muslim students to have a satisfactory answer to this question. This question does not have one simple answer as there are many different causes of human suffering and afflictions.

Some of the major causes of calamities and sufferings are as follows:

- Reaction of our action and Divine punishment.
- Warning and reminder to turn back to God.
- To energize and stimulate human spirit and to intensify his efforts.
- Examination.
- Divine system.

### **Reaction of our action.**

The major cause of our all sufferings and miseries is our deeds. i.e., in most of the cases we suffer because of our wrong doings. Quran has disclosed this law of God.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخَذُّ مِنْهُمْ أَجْرُهُمْ سَعِيرًا بِمَا كَانُوا يَعْمَلُونَ

“Then it shall be said to the wrongdoers: Taste the everlasting torment; shall you be rewarded except according to your deeds” (10:52)

i.e., you receive the payment of what you earn. This law of God has also been discovered by Isaac Newton in Nature which we teach in Physics. i.e., every action has an equal reaction.

If we sincerely study and analyze our sufferings and miseries we will really know that in most of the cases our sufferings are the outcome of our own actions or attitude. Let us see this categorically.



## Aqaid Class 7 - Lesson 10

### ***Causes of human sufferings and natural disasters - Hunger and poverty***

The most common kind of suffering and infliction are hunger, poverty and diseases. Let's analyze the causes of these inflictions one by one.

Poverty is the lack of enough income and resources to live comfortably. It is one of the world's main social problems. In both developing and developed countries, millions of people are suffering because of poverty. Poverty is the most common social disease. Many of the poor people in the world cannot buy the food, shelter, clothing, and medical care that they need. This creates frustration, hopelessness and lack of interest in life. In the late 1980's, it was estimated that 1 billion people, about a fifth of the world's population, were so poor that their health and lives were endangered.

But what is the cause of poverty and who should be held responsible for all that suffering? Man or God?

Poverty has variety of causes. Some of them are being mentioned here.

- Lack of education, skills and aptitude to do work. Many people don't want to do work. They suffer due to their laziness or less interest in work. Some people think that Allah Subhanahu taala is our sustainer and He has taken the responsibility of our basic needs. It is true, but still a lot of efforts are needed to take our share from the Divine warehouse. So in many cases poverty is due to the under utilization of human potential and natural resources.
- Inflation also significantly contributes to poverty. Inflation means increasing the price of goods which affects a certain group of the society. We experience this problem now and then. This is a man-made cause in which human selfish nature works to get as much as possible without considering anything.
- Some countries are poor because of lack of expertise and equipment needed to produce adequate food supplies for most of their people. It is also due to the lack of involvement in science and technology.
- Many women become poor after they are divorced or separated from their husbands. It is also a personal reason.
- In some cases poverty also results from natural disasters such as floods, droughts or poor harvests. This can also be the indirect cause of our wrongdoing which we shall discuss later.

Thus in most of the cases we find that the hunger and poverty are mainly either due to the improper distribution of amenities or under utilization of natural abilities and resources

## Aqaid Class 7 - Lesson 11

### *Nabuwwat – Prophethood*

What was the special work of Prophets?

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِذْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٦٢﴾

The Holy Quran precisely tells the responsibility of the Prophet towards his nation.

“It is He Who sent forth among the unlettered an apostle of their own to recite to them His revelations, to purify them, and to instruct them in the scriptures and wisdom, - (62:2)

From this verse of the Holy Quran, we arrive at a conclusion that there were four main assignments of the prophet. No other person except a Divine agent is capable to do these works.

1. To guide the mankind to the right path.
2. To inform the people about the unseen and hidden realities which they can never know or perceive by themselves.
3. To purify their souls and to develop their morals of Divine standard.
4. To certify the actions of people on the Day of Judgment.

#### • 1st assignment of the Prophet - to guide the people.

This was the first and the main duty of all the prophets. To do this work efficiently and adequately, Allah Taala gave the prophets, both theoretical book [core concepts] and Practical book [Shariah - complete codes of ideal life].

All actions and activities of the Prophets were totally according to the Divine Will. In this way the life of the Prophet itself was an open book. All Prophets taught their respective nations all essential things that are necessary for a meaningful life in this world and for the ultimate success of the eternal world.

#### • 2nd assignment - To inform the people about the hidden and unseen realities.

This was the second important work of the Prophets. There are many facts and truths which are totally beyond the human reach. Man can never know them unless a reliable person from God tells and explains these facts.

• **3rd assignment - to purify the souls and to develop high morals.**

This is the third important duty of the Prophets. Quran declares the Prophethood as a great favor of Allah Taala to mankind and a source of His unlimited mercy.

يَا أَيُّهَا الْإِنْسَانُ قَدْ جَاءَكُم مَوْحٌ مِّن رَّبِّكَ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

“O mankind: there has come to you a direction from your Lord for the (to cure disease) heart - and for those who believe, a guidance and a mercy.” (10:57)

• **4th assignment - to certify the actions of the people on the Day of Judgment.**

Quran informs us that on the Day of Judgment, the Prophets and their true successors, Imam, will be asked to give full reports of their nation.

يَوْمَ نَدْعُو كُلَّ إِنْسَانٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِنَا وَلِنَا يَتْرَدُونَ كِتَابَهُمْ وَلَا يظَلْمُونَ فَتِيلًا .

“One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.” (17:71)

## Aqaid Class 7 - Lesson 12

### *Nabuwwat – Prophethood*

#### ***Characteristic features of Prophets.***

Apart from many other characteristic features, all prophets have five things in common.

1. All prophets were appointed by Allah Subhanahu taala and none of them was self-appointed or appointed by the public.
2. All prophets were infallible (masoom) and perfect human beings. No angel was sent as Nabi or Rasul. All prophets were males. No woman was appointed by Allah as a Nabi or Rasul.
3. All Prophets were endowed with some kinds of distinct signs.
4. All prophets taught the basic beliefs of Islam, i.e., There is no god but Allah who has no partner (Tawhid) and that there is a Day of Judgment when each person will get reward according to his/her deeds.
5. All prophets successfully completed their task.

Let's discuss the characteristics of the Prophets in the light of the Holy Quran.

#### **Appointment of the Prophet.**

All prophets were appointed by the Allah Subhanahu Taala, and none out of the 124000 messengers, was a self-appointed or public's nominee.

Why Allah should appoint the Prophet is a self-explanatory fact. The nature of Prophet's work clearly demands that he should be appointed by Allah and not by the public or by himself. This rule will also apply on the successor of the Prophet.

The Prophets are the chosen people who are capable of receiving Divine guidance from the invisible world and communicating it to the people living in the physical world. They are the most trustworthy, selfless and unchanging people. It is Allah alone who can judge who is fit to do this job and, hence, fit to be a Prophet.

Quran attests this rule;

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

“Allah knows best whom to entrust with His message.” (6:124)

عَلَّمَهُ شَدِيدُ الْقُوَى

“He is taught by one who is mighty in power, and vigorous.” (53:5)

Thus, no ordinary person, be he a very intelligent and knowledgeable, can qualify this criterion except the one who is appointed by Allah, Who is Almighty.

## Aqaid Class 7 - Lesson 13

### ***Imamat – Leadership***

#### ***What is Imamat***

Imamat is the fourth basic beliefs of Islam and a component part of Divine Scheme. The word Imam is derived from an Arabic word, meaning leader. Thus the term Imamat means leadership of certain selected people who were appointed by Allah Subhanahu taala as the successor to the Holy Prophet Muhammed (sws) to continue his mission after his death.

There are 12 Imams, all appointed by Allah and announced by the Holy Prophet (saw). Their names are as follows:

First Imam - Hazrat Ali ibn Abi Talib  
Secound Imam - Hazrat Hasan ibn Ali  
Third Imam - Hazrat Hussain ibn Ali.  
Fourth Imam - Hazat Zainul Abideen.  
Fifth Imam - Hazrat Muhammad Baqar  
Sixth Imam - Hazrat Jafar Sadiq  
Seventh Imam - Hazrat Musa Kazim  
Eight Imam - Hazrat Ali Raza  
Ninth Imam - Hazrat Muhammad Taqi  
Tenth Imam - Hazrat Ali Naqi  
Eleventh Imam - Hazrat Hasan Askari  
Twelfth Imam - Hazrat Muhammed Mehdi

All these Imams were appointed by Allah and declared by the Holy Prophet as his successor one after the other. Their duty was to lead the Ummah of the Holy Prophet (Muslim Community) in accordance with the Quran and Sunnah in spiritual, religious, social, and political matters.

All the 12 Imams were infallible, most knowledgeable and exalted persons. They were fully aware of Quran and Hadith and were authorized by the Holy Prophet to interpret it. Thus, the words and actions of all these Imams are also regarded as hadith.

#### **Disagreement between Shia and Sunni over the belief of Imamat.**

Before we bring this controversial matter under discussion, it is important to know, how to deal with the disputed issues among Muslims.

First of all, we should know that, holding dialogues on disputed issues has been encouraged by Islam.

Islam appreciates such dialogues between the adherents of various sects for the following good reasons:

1- To unite all Muslims by reminding them their basic unity of faith.

All Muslims believe in one God, follow the Sunnah of one Prophet, Hazrat Muhammad (sws), and give credence to one single Divine book, The Holy Quran.

2- To strengthen the institution of brotherhood.

The unity of faith will inevitably create a suitable atmosphere of brotherhood among Muslim Ummah. This is the basic requirement of intellectual and social development of a progressing nation.

3- To investigate and institute the absolute truth.

When there are two or more different views about a particular issue then it clearly shows that the truth is ambiguous and certainly unclear. It logically initiates a platform to coordinate sincere efforts to achieve the absolute truth.

The Holy Prophet (sws), who was sent to teach the entire mankind, held dialogues with Christians, Jews and pagans of Makkah.

Allama Abu Mansour ibn Ali ibn Abi Talib Tabarsi, a great alim, has recorded many important dialogues of the Prophet and Imams in his famous book , Al-Ihtiaj. The most famous of this is Mubahila - a dialogue between the Holy Prophet (sws) and Christian missionaries.

Thus, the Holy Quran and the Holy Prophet (sws) have strongly recommended to establish dialogues and have also taught us, how to hold and conduct such useful meetings.

The golden principle which was taught by Allah (swt) to all His Prophets is :

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ  
بِاتِّبَاطِ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

“Invite [ all ] to the way of the Lord with wisdom and beautiful preaching; and argue [debate] with them in ways that are best.” (16:125)

Thus, Muslims should always remember the above mentioned pre-requisite Quranic condition of dialogues whenever they meet to discuss the disputed issues. These prerequisite conditions can be summarized as follows.

1- The sole intention of arguments must be to invite the people in the way of the Lord.

2- The approach should always be rational, i.e., arguments should be based on Quran, hadith, and established historical facts, unanimously accepted by the concerned groups.

3- The discussion should be carried out in a beautiful manner. There shouldn't be any argument for the sake of arguing or to show any superiority or struggle of winning the



battle. The main aim behind the dialogue should be to remove differences and to invite to the way of Allah.

4- All participants should come with full determinations that they will accept the truth.

### **Major Difference:**

There is a serious difference of opinion between Sunni and Shia Muslims on the issue of Imamatus.

1. Sunnis don't believe in Imamatus and do not recognize the 12 Imams as their leaders. Whereas Shia consider Imamatus as one of the fundamental beliefs of Islam and recognize all the 12 Imams as the legitimate successors of the Holy Prophet (saws).
2. Sunnis believe in Khilafatus as a substitute of Imamatus. According to Sunni beliefs, the Holy Prophet did not say anything about his succession or appointed anyone in his lifetime to be his successor. Shia believe that the Holy Prophet nominated Hazrat Ali as his successor and expressed his decision explicitly at several occasions.

There are numerous verses in the Holy Quran, ahadith of the Prophet (saws) and historical events, both in Sunni and Shia authentic books, which are more than enough to enlighten the Muslim Ummah to remove this controversy. But this is possible only if they sincerely wish to resolve the matter rationally and peacefully.

We are discussing the issue briefly in an academic manner just for the sake of understanding and unity of Muslim Ummah.

The whole issue of Imamatus and Khilafatus can be divided into two major parts.

1. Did the Holy Prophet (saws) appoint anyone as his successor to continue his mission after him or not?
2. If he appointed, then whom did he appoint and what was the primary criteria of his appointment?

### **First Case - Sunni Standpoint**

All Sunni scholars, without any difference of opinion, say that the Holy Prophet did not appoint anyone as his successor nor he left any guidelines regarding his succession.

They are also unanimous in believing that the Holy Prophet (sws) never made any nomination in favor of Hazrat Abu Bakr or Omar or Osman or anyone else nor is there any indication of their Khilafat in the Quran or Hadith.

If this is acceptable by all Sunni scholars then it solves 50% of the dispute. Because, if Prophet has not mentioned anyone as his successor then there shouldn't be any resistance from their side to accept anyone as the first Khalifa, whether he be Hazrat Ali (as), or anybody else.

In fact, if Quran and Prophet are totally silent on this matter, as Sunnis believe, then the whole belief of Khilafat should not be considered as a religious issue.

In this way, the Khilafat of Hazrat Abu Bakr will simply become a historical event which has no concern with the religious faith.

If this is the case, then Sunnis should not accuse Shias, if they do not accept the Khilafat of Hazrat Abu Bakr, Omar and Osman, as they are not rejecting any Divine injunction or religious order.

Thus, from Sunni point of view, even if Hazrat Ali was not appointed by the Prophet as his successor, Shias have the right to accept him as Khalifa in the same way as Sunnis accept Hazrats Abu Bakr, Omar and Osman their Khalifa.

Hence, from Sunni standpoint, one can arrive at a conclusion that the issue of Khilafat is not a religious matter, and as it is not a fundamental article of the Islamic faith, the acceptance or rejection of Khalifas equally makes no difference to the person concerned. If we do not accept Hazrat Abu Bakr as the legitimate Khalifa, It is just as not recognizing any ruler of a Muslim country. If some people of Pakistan or Iran do not recognize the democratically elected president of their country, it wouldn't be a sin.

Thus, Sunnis, according to their own belief, have no right to criticize Shias if they do not recognize the Khalifas which were solely nominated or elected by the people and not appointed by Allah or His messenger.

## **Shia Standpoint**

All Shia scholars strongly believe that The Holy Prophet (sws) had clearly mentioned about his successor in major public meetings. There is a long list of recorded events in history which reveal that Prophet did declare the name of his successor.

Thus, from Shia standpoint, if anyone rejects or doesn't recognize the legitimate successor of the Holy Prophet, then it is an open challenge to the authority of the Prophet and a clear defiance of Divine law. This is definitely a grave sin. If someone does it knowingly and deliberately, then he will be ousted from the Muslim community on account of committing Kufr.

## Aqaid Class 7 - Lesson 14

### Qiyamat – Doomsday

#### How the Doomsday will start?

The Doomsday will appear all of sudden with a catastrophic big bang. It has been referred in the Holy Quran as Soor. No one knows the actual nature of the Soor. But Quran tells us that the Soor will be a tremendous bang which will spread a wave of terror throughout the universe.

وَيَوْمَ يُنْفَخُ فِي السُّورِ فَتَنزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُنْ أَتَوْكَ ذُخْرِيْنَ ﴿٢٨﴾

“And the day when the Soor will be blown and all who are in the heavens and the earth will stare in terror, save him whom Allah wills.” (27:87)

There will be two Soors:

- The First Soor

The Divine Bugle! The Big - Bang - Sound! - The start of the Universal Doomsday. It will be a horrible event. The whole universe will start shaking causing to shake everything everywhere. The Quran has called it a ‘heavy day’

“Heavy day in the Heavens and the Earth”. (7:187 )

An unprecedented and an unexampled condition of sweeping chaos on a cosmological scale will grip the entire universe. The residents of planet earth will experience tremendous turbulence of whole-earthquake that has never occurred before in the entire history of mankind. Then a chain of disastrous events will occur one after the other destroying the whole universe. Every living creature living anywhere in the universe, including the Angel of Death and the Angel who will blow the Soor will finally die.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿١٧﴾

“Every thing that exists will perish, except the Face of your Lord, Full of Majesty, Bounty and Honor”. (55:26-27)

- The Second Soor

Resurrection Day:

Allah will then command the blowing of the second Soor by His will for resurrection of the dead souls. The second Soor will bring the new order of creation. Allah will create a new universe much larger than the present one and the most beautiful one. This will be the fulfillment of the promise of Allah Subhanahu taala, made in the Holy Quran.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّرٍ لِّلرِّجْلِ كَمَا بَدَأْنَا  
أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعِنَّا عِلْمُهَا إِنَّهَا كَمَا نَاعِدِينَ ﴿١٠٤﴾

“He will surely repeat the creation of the universe again” (21:104)

The new world will be unimaginably different (but with some resemblance also) in all respects viz. shape, size, climate, laws and living conditions.

يَوْمَ نَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ  
يَوْمَ نَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ ﴿٤٨﴾

“On that Day when the earth will be changed into another earth and the heavens (they will also be changed)” (14:48)

## Aqaid Class 7 - Lesson 15

### *Qiyamat – Doomsday*

#### ***An Important hadith about the initiation of the Doomsday.***

Some one asked a question to Imam Zainul-Abideen (as) about the duration between the two soors. Imam replied: "As much as Allah would please." Then Imam was further asked by the same person about the nature of the Soor and how it would be blown. Imam replied: "So far as the first blowing is concerned, verily Allah will command angel Israfil to come down towards the earth to blow the Soor. The Trumpet will have one mouth-piece and two tubes. The space between the two tubes will be like the distance between the sky and earth.

When the angels will see Israfil descending towards the earth with his Trumpet, they will say: Verily, Allah has ordered the inhabitants of the earth to die, and the inhabitants of the heaven to die.

Then Israfil will bang into it, and the voice will come out from that tube which is towards the earth side. All living beings on the earth will die. And the voice will come out from that tube which is towards the heaven side, and all living beings in the heaven will die, except Israfil. Then Allah will say to Israfil: "O Israfil, Die and he will die."

Then they will remain in this condition as long as Allah would wish. And His ARSH will return upon the water, as it was in the beginning, independent with His Majesty and Power.

At that time, Allah will create a very loud voice which will reach in every part of the heavens and the earth, saying: Whose is the Kingdom this day? No one will answer as there will be none alive; then Allah will answer Himself creating a loud voice: It is of Allah, the One, the Irresistible (Quran 40:16). The One Who created all the creatures and gave them death; verily, I am Allah, there is no god except I alone, there is no partner for Me nor any minister; and I made the creatures by My hand (power) and I made them die by My Will; and I shall resurrect them by My power.

Then Allah will cause the second blowing of the Trumpet; the voice will come out from the side which is towards the Heavens, and all inhabitants of the heaven will become alive and will take their previous positions, and then all people will be gathered for reckoning."

While Imam was saying all this, he was weeping profusely. [Bihar-ul-Anwar, vol. iii]

The important part of the Imam's narration is the eventuality of the whole episode, i.e., when all living creatures in the universe i.e. both, the inhabitants of the earth and the heavens will die by the order of Allah, and then Allah alone will sustain His Arsh and will create a loud voice saying, There is no god but Allah. This would be an absolute affirmation that, He is the sole creator of everything, and He is alone and absolutely one, He has no partner, no Prime Minister, no father and no son, and there is no god of any kind but Allah, and there is no power other than Him who can create and destroy. Absolute silence other than His one voice is an absolute proof of His absolute oneness.

### ***The scientific clues of the Doomsday - From Big-Bang to Big-crunch.***

Scientists can explain how and why the Doomsday would occur. As the Big-bang theory explains how the universe came into existence, the Big Crunch theory explains how the universe will come to an end. Scientists believe from observing the red shift in distinct galaxies that the universe is currently expanding.

According to Einstein theory, the universe has a finite volume and finite number of hydrogen atoms. At some time in the future, no one knows when, the expansion of the universe would stop. The galaxies which are now receding from one another will start to approach towards each other and finally they will start colliding with each other. As there are more than 100 billions of galaxies, billions of collisions will occur one after the other - that is how the scientists believe in the occurrence of the Doomsday. The Holy Quran confirms it." All that is there will perish, except the Countenance of your Lord, Full of Majesty and Bounty and Honor." (55:26-27)

The Big Crunch will be like the Big Bang in reverse. At present the universe is expanding, but it is being observed that the rate of expansion of the universe is gradually slowing down. This shows that the time of the Doomsday is approaching nearer and nearer.

Quran warns:

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

“Closer and closer to mankind comes their reckoning, yet they heed not and they run away.” (21:1)

This verse is a dire reminder to all the inhabitants of the earth that the Doomsday is not too far but is gradually approaching its appointed time.

“Every event has its appointed times.” (54:3).

The possible scientific explanation of the Doomsday in the light of the Holy Quran has been described by a renowned Muslim scholar Professor S. Bashir-ud-Din Mahmood in his monumental book Doomsday and Life after death. We shall take relevant material from his book.



## Aqaid Class 7 - Lesson 16

### *Re-appearance of Imam Mehdi (as)*

#### *Philosophy of the occultation*

It is important to do extensive research on the hadiths to know correctly about the purpose of occultation, and the way Imam Mehdi (as) would re-appear. It is not as simple as we think that our Imam is just living somewhere in hiding, does hajj every year, helps people or Ulema and will reappear on any Friday to establish an unparalleled Islamic government.

There are some important questions concerning the occultation of the Imam which need rational explanation.

1. What is the Divine scheme and purpose of keeping the Imam alive but totally invisible to the public?
2. What is the daily routine of the Holy Imam ? Is he just helping the Ulema occasionally, passively observing the daily performance of the Shias, attending and helping the people in their desperate need and that's all? What would be the productive turnout of his hundreds of years stay in occultation?
3. How will the Holy Imam, on his arrival just as one single person, destroy the giant nuclear powers of the time by a conventional weapon - the sword?  
e.g. China alone has about 2 million troops on active duty, 600,000 people in reserve and about 1 million in its armed militia uses as a military draft. The combined armed forces of these nations that are trained to fight both in air and on land have more than 10 million troops on active duty.

We know that Muslim countries are not united to raise a strong army for the Imam nor they are technologically equipped to assist him in any other useful way.

How the conventional sword would match with intercontinental ballistic missiles, atomic bombs, artillery shells, mines, torpedoes and many other kinds of strategic nuclear weapons normally used in world wars?

We know that the United States alone has a war machine that could launch its forces within minutes of a warning and strike anywhere in the world.

4. According to Sunnis belief, Imam Mehdi will be born before the Doomsday and will destroy the evil Empires of his time. Does it mean that the Imam will conquer the giant super powers by some supernatural means? But it has never happened in the whole history of Prophethood. Even the Head of all prophets, the Holy Prophet (sws) did everything from the scratch to the establishment of Islamic government in normal and natural way.

These are indeed some valid and useful questions which need satisfactory answers to strengthen the unshaken belief in the re-appearance of the Holy Imam (as).

According to my research, Imam is not just idly sitting and waiting for Allah's command to come out from the hidden place. I believe, Imam must have a full scheme of work and a broad Divine agenda to follow up during the long period of occultation. But what is that Divine agenda and his scheduled occupation all through the long duration of his concealment?

The rational explanation of this question will convince the unprejudiced Muslim minds, the grave repercussion of the misconceptions they have about the coming of Imam Al-Mehdi (as). The Sunni believe that Imam's birth will take place in future. This misconception jeopardizes the basic Divine objective of sending the Imam before the end of the world.

There is a precise purpose of occultation. However, our explanation may or may not be absolutely correct as there are many things beyond the range of our perception.

## Aqaid Class 7 - Lesson 17

### *First Phase of Our Existence - Life Before Birth*

#### **SOUL — Brain's network — Organs of the Body**

All scientists believe without any difference of opinion that each and every organ of the body strictly follows the instructions of the brain. The brain does give instruction to special organs to perform work and only then they do certain kinds of work.

But SOUL is the master control center of the brain. Imam Ghazali, a renowned Sunni scholar of the 11th century beautifully expressed this fact in a very simple manner. He said;

Body is just a vehicle for the soul as a horse is for the rider; it is the soul that determines our journey in this life, just as the rider guides the travel of the horse in the land. Accountability, therefore, is for the rider, not the horse.

This is also clear from one of the hadith of the Holy Prophet (sws) in which he said; Actions will be judged according to intentions.

The intentions are always formed by the souls, and actions are simply their manifestations. The brain is only an instrument that brings the intentions into actions. The other parts of the body are the means that carry out the function.

Judgments, intentions, planning, decisions, don't have any location within the cells of the brain nor can they be traced out in the heart or any other part of the organic body.

The brain simply takes commands from the Soul and executes it through its army (appropriate organs of the body) solely for the pleasure of the Soul.

Thus for our every action and thought, the Soul is solely responsible. The rewards and punishments are also for the Soul only. Quran says;

**وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿١٥٨﴾**

“On that day we shall seal their mouths. Their hands will speak to us, and their feet will testify to their misdeeds.” (36:65)

**الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٥٨﴾**

“When they enter hellfire, their eyes and ears and the skins on their bodies shall give witness against them on account of the sins they have committed. They will address their skins asking them, why do you give witness against us? They will receive the answer: the Lord Who gave speech to all things and Who first created you has given speech to us too, certainly you will return to Him.” (41:20-21)

This means that all our organs which were used by the Soul to seek its pleasure will testify against our Soul and will speak on how they executed or performed the commands of our Soul. Thus all kinds of pains and pleasures are experienced by the soul through the network of brain. This is why the Soul is absolutely responsible for all our actions whether good or bad.

## Aqaid Class 7 - Lesson 18

### ***Second phase of our existence Life in this world***

The second phase of our existence is the most crucial and decisive period of our life. The span of this life is relatively very short i.e., 60 to 70 years in average, but it shapes a definite nature of our endless life. On Quranic scale, the length of our stay in this world is less than a day.

### ***How the present shapes the nature of eternal life?***

This is the most important question which all of us should strive to know. Quran has repeatedly mentioned that the nature of our endless life depends upon how we live in this world. For this, we all will be examined for two things.

1. Thought and perception. i.e., Emaan
2. Actions and deeds. i.e., Amaal

All human beings will be judged for these two things and will go either to Jannat or Jahannum accordingly.

The first basic qualification required by a person to enter jannat is perfect religion. Quran has explicitly warned the entire mankind that no religion other than Islam will be accepted on the Day of Judgment.

إِنِّ الدِّينَ حِنْدُ اللّهِ الْإِسْلَامُ

“The only true religion before Allah is Islam.” (3:19)

Thus all non-Muslims, who don't fulfill this pre-requisite condition, are not qualified for Jannat.

The second important requirement is Amaal, i.e. actions. Islam has given a full scheme of work, called Shariah (Islamic laws), which has identified all good and bad actions, obligatory duties and forbidden acts. Thus all those Muslims who don't follow the rules of Shariah will not be qualified to enter Jannat.

However, Allah is so kind and lenient that He forgives all our sins if we sincerely ask Him for forgiveness. And His generosity is such that He will multiply the reward of our good deeds ten times i.e. far above the merit, and the punishment will be no more than what commensurate with our sin.

Quran confirms this in the following verse.

مَنْ جَاءَ بِالْحَسَنَةِ قُلْتُ عَشْرَ أَثْمَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ قُلْتُ لَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُلْتَمُونَ ﴿١٦٠﴾

“He that does a good deed shall be repaid tenfold: but he that commits a sin shall be punished only for it.” (6:160)

### ***What is successful life?***

As the second phase of our life i.e., life in this physical world, is the most important and decisive period of our entire life, it is essential to know how to make this life most successful and productive.

There is a vast Islamic literature, which includes more than 6000 Divine verses, more than 15000 ahadith of the Prophet, more than 300 sermons & duas of Imams and a huge stock of books by Ulama, all this just to tell with all minor and major details about, What is a successful life and how to get the ultimate success.

## Aqaid Class 7 - Lesson 19

### Second Phase of Our Existence - Life in this world

#### How can we accomplish the purpose of our life?

It is very important to understand fully and correctly what should be the primary and ultimate aim of our life which should never be compromised with anything in any circumstances. Quran has told us in a very decisive manner that the Divine purpose of creation is to worship Him. Every second of our life should be spent in His worship. This means that worship doesn't mean traditional or ritual worship in which we do certain acts prescribed in the shariah. Worship means to follow His commandments in every action.

Some key points of successful life.

1. The first and foremost thing in the agenda of life is the true intention of total submission to Allah Subhanahu taala. i.e., we should have this feeling in the heart of our heart. We should please Allah Subhanahu taala by all possible means. We should do anything and everything to seek His pleasure and His nearness.
2. We should know this fact very well that every pleasure and success in this world is of temporary nature. The real success is the success of Akherah. Thus, we should not do anything at the expense of Akherah. Quran has repeatedly warned the residents of planet earth that their stay on earth is pretty short. Every intelligent person at least knows this fact.
3. Acquire useful knowledge to strengthen Emaan. Quran has stressed on the exploration of the universe and study of nature.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾  
الَّذِينَ يَتَذَكَّرُونَ اللَّهَ تَعَالَىٰ وَهُمْ وَقُودًا وَعَلَىٰ جُودِهِمْ وَيَتَذَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ  
رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

“Indeed: In the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding, those that remember Allah when standing, sitting and lying down, and reflect on the creation of the heavens and the earth (saying): Lord, you have not created these in vain. Glory be to You: save us from the torment of the fire.” (3:190)

Thus, it is important to ponder in the vast creation of Allah Subhanahu taala in order to glorify His majesty.

Today, the Western scientists have collected a large amount of information about the universe and its innumerable entities through their researches and explorations. As one can not grasp the enormous amount of acquired knowledge,

it has been divided into bits and pieces, classified as physics, chemistry, biology, astronomy etc. All these disciplines of sciences, being taught in secular institutions, can be made very useful if they are taught with Islamic perspectives.

4. One must know the laws of Islam in order to fulfill the obligatory duties and to abstain from the forbidden acts.

The sunnah of the Holy Prophet (sws), as interpreted by his Ahl al Baiyt, covers each and every aspect of an ideal life. Thus, it is essential to follow his sunnah and the teachings of the Imams in every sphere of life. We should acquire taqwa in life. Taqwa means, to observe the obligatory duties in full and to abstain from the evils and forbidden things.



## Aqaid Class 7 - Lesson 20

### *Third Phase of Our Existence Life After Death*

Our third phase of life or the third stage of our existence is the life after death. World of Souls (Alam-e-Arwah) — Womb of Mother — Physical World — World of Soul (Barzakh)

#### ***What is life and death?***

Many scientists do not believe in the existence of the Master of the universe. They think that all living beings in the world are the accidental products of Darwin's evolution. The inevitable outcome of this baseless faith is that everything is for nothing. Such mindless people can never comprehend the philosophy of life and death.

That is the reason that Western scientists who have discovered a large number of facts about life and death know very little about life. They admit that they can not give one simple definition of life that can appropriately cover all its aspects. We find this confession in all standard books of biology that scientists can not define life because they can not locate the dividing line between the living and non-living things.

For example, a virus is a lifeless particle by itself, but it becomes active and multiplies rapidly when invades in a living cell. i.e., the virus has the characteristics of both living and non-living species.

Thus, scientists openly confess that they can not give a precise definition of life and can only give some common characteristics of living creatures.

So when scientists cannot even define life, how can they create life? Test-tube baby, surrogate motherhood or cloning is nothing but the manipulation of natural birth mechanism. Similarly, scientists cannot comprehend the philosophy of death. They say, death is the end of all life processes in an organism. But they can not say anything about what makes the life process to cease.

Today, surgeon can transplant almost every organ of the human body if it starts malfunctioning. This means that they should be able to avoid death as it is always caused by the malfunctioning of any organ. But we all know that despite the tremendous progress in surgery and medicine, the life span is more or less the same as it was 100 years ago. So, scientist can neither create life nor can they stop occurrence of death. This fact reveals the actual nature of life and death.

قَبَارِكُ الَّذِي بِيَدِهِ الْمَلَكُوتُ وَهُوَ عَلِيمٌ بِكُلِّ شَيْءٍ مُّخْتَفٍ  
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيُبَيِّنَ لَكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّؤُوفُ

“Blessed be He in Whose hands is all sovereignty: He has power over all things. He created life and death that He might put you to the test and find out which of you acquitted himself best. He is the Mighty, the Forgiving one.” (68:1)

In such a short sentence, Quran has given a complete and perfect definition of life and death. It gives a full account of the origin and the prospect of life and death. Briefly we can highlight the important features of life and death from this short verse of the Holy Quran.

1. Life is not the accidental product of some spontaneous bio-chemical reactions. Rather, it is the great creation of All-Mighty Allah Subhanahu taala.
2. Death is not the disorder of physio-chemical functions of organic systems of the body. Rather, it is also another kind of creation of All-Mighty Allah Subhanahu Taala.
3. Both, life and death have a well defined purpose in the existence of a living being.
4. Death is not the end of life but the beginning of another kind of life.

This complete and perfect definition of life and death opens our mind to think seriously about the life after death.

## AKHLAQ TAB

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## AKHLAQ CLASS 7 - LESSON 1

### RESPECT TO PARENTS

Grown-up men and women look after themselves. They work, earn money, buy food and clothes, pay the bills, and look after their own house.

**BUT WHAT ABOUT US?** Can we work and earn money? Can we buy our own meals, pay rent? We are younger and still under the care of our parents, we cannot look after ourselves in all respects.

Then who does all these things for us? Of course, our parents. Why do our father and mother do all these things for us? It is because we are their children, and they love us. They want us to grow up being healthy and well mannered. Since they work so hard for us, to make us better people, shouldn't we also love, respect and obey them?

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 were 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"*

This means that 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 Honor that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."*

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 also tells us in Qur'an 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 honor. And out of kindness, lower to them the wing of humility and say: "My Lord! Bestow upon them your mercy as they cherished me in childhood.""*

Why have parents been mentioned in so many places in the Qur'an?

It is because parents 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.

Once there was a person, who used to visit the shrine of Imam Hussain (A.S.), every Thursday night. When he would approach the 'Zarih' of Imam he says salaam "Assalaamo Alayka Ya Aba Abdillah" and the reply come from the 'Zarih', "Wa Alayka Assalaam".

There was a great Aalim who witnessed this and surprisingly asked the person "What great deed you have done, that Imam replies to your salaam". The person said that it was his practice for a long time to visit the shrine of Imam, on foot, every Thursday night. And he also never heard directly the salaam of Imam.

But once his parents who were old, expressed the desire of going for the Ziarat of Imam. As the person was very poor and could not afford to pay for any means of commuting, plus his parents were so old and weak to walk on their own, he carried his mother on his shoulder, one week and his father the second week, and took them for the Ziarat of Imam.

His parents became very happy and gave him lots of dua. He said to the Aalim, that from that day onwards, whenever he visits the shrine of Imam Hussain (A.S.), he always gets the reply of salaam to Imam.

Imam Ali (A) has said:

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

A prayer for parents from the Holy Qur'an, Sura Bani Israil, verse 24:

رَبِّ اَرْحَمَهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

Rabbirham huma kamaa rabbayani sagheera.

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

### **Exercise:**

1. Write the hadith in Arabic "Heaven lies under the feet of mother"
2. Write in Arabic the ayah 23 from 17<sup>th</sup> chapter of Qur'an, Surah Bani Isra-il, about the importance of parents.
3. What is the moral of the story in the lesson?

## AKHLAQ CLASS 7 - LESSON 2

### RIGHTS AND DUTIES TOWARDS PARENTS

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

- ☺ Talk to them gently
- ☹ Do not raise your voice above theirs
- ☺ Fulfill 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.

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."*

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, like do house chores, you should not even show them that you are tired. You should not even cast a weary glance at your parents.

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."*

There is a very inspiring story about the reward of a person who served his mother.

The young man heard a knock on the door!

"Who is it?" he asked

"I am a stranger from a far away place." Came the reply.

He had been taught that guests were a rahma (mercy) from Allah, so he invited the stranger in making him feel welcome.

Every now and then, the young man would ask permission to be excused for a while. He would disappear for a moment or two and would return to attend to the guest. It happened many times.



The guest asked of his excuse for these frequent disappearances. The young man told him that it was his mom who was old and not very well whom he went to attend to.

The guest asked whether he could say salaam to the young man's mom. "Of course, you can," said the young man "I'm sure she'll be very pleased."

The guest saw an old and weak woman in bed that had no strength in her. The only thing that was moving was her mouth, silently saying something he could not understand.

The guest asked the young man whether the young man knew what his mom was saying.

The young man nodded and said: "From a young age, she has always prayed for me, whenever I would do something for her, she would say -May Allah make your home in the neighborhood of His messengers".

The guest smiled and said:  
"Tell her that her prayer has been granted. I am Musa! I asked Allah who my neighbor would be in Jannat and He gave me your address."

"I asked of him how this person becomes a neighbor of the prophets. He told me to come and see for myself."

**Exercise:**

1. What different ways you can respect your parents? Write as many as you can.
2. Say Salaam to your parents every morning for the whole week

To Parents

Sign the box for each day your child says salaam to you.

Date	Signature
Sunday	
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	
Saturday	

## AKHLAQ CLASS 7 - LESSON 3

### MAKE DUA FOR YOUR 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 Favor, 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 have 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. Favor 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 a kind 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 mine*

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

*O Lord, let me lower my voice 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 do 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 favor 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 do not deem them negligent in doing well 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 labor in guarding me.*

*For their self-denial to lavish comfort upon me!*

*Alas! Alas! (I cannot).*

*I can never satisfy their claim, 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 makes 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 Generosity is Great, Whose Kindness is Eternal. You are the most Merciful.*

**Exercise:**

To Parents

Sign the box for each day your child recites the dua.

<b>Date</b>	<b>Signature</b>
Sunday	
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	
Saturday	

## AKHLAQ CLASS 7 - LESSON 4

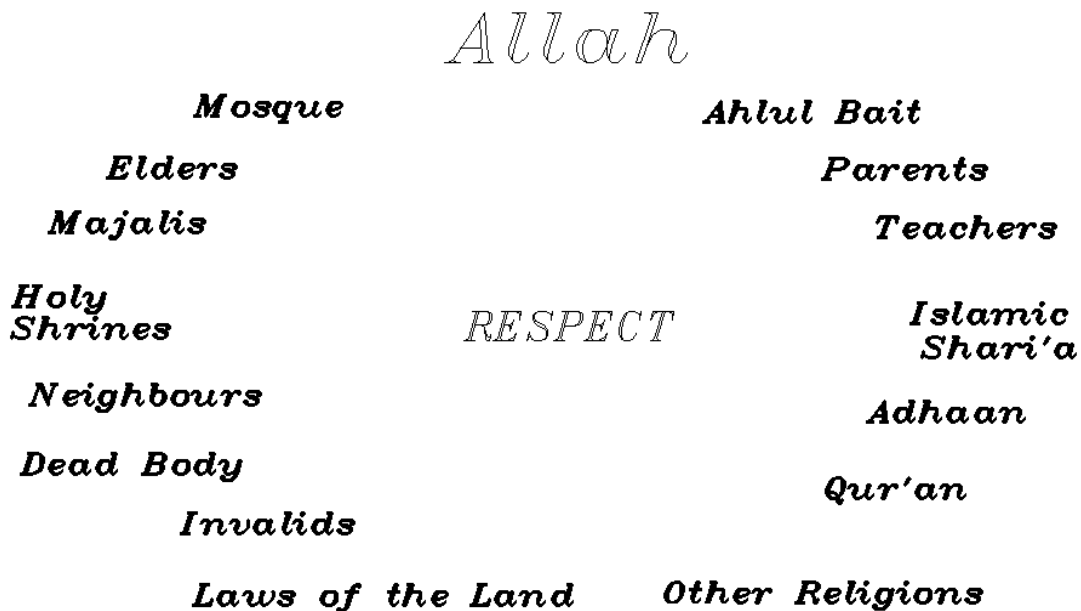
### RESPECT (Part 1)

To treat someone with respect means to treat him or her with high regard, with honor. In Islam, respect is one of the foundations of faith, and one of the pillar stones of Akhlaq.

Respect should be given to everything, because everything has been created for a purpose, and it is that purpose we should respect.

Once Allah asked one of the Prophets to go around the lands and find the worst, most useless creature in existence. The prophet went around looking. He saw many things, and then at last he saw a dog. The dog was old and crippled, had fleas and was in a terrible state. He looked at the dog and answered to Allah, Oh Allah, I have wandered around and have seen many sights, which I thought, were terrible, but this dog is the worst. Oh Allah, but even after seeing this dog, I still can not do what you have asked me, because how can I call useless anything which You have created?

Allah told him that this was the lesson that He wanted the Prophet to learn.



The diagram given above shows some different categories of respect.

There are many kinds of respect e.g. to parents, elders, neighbors etc.. The foremost respect goes to our Creator Allah.

## **Respect to (and Duties Towards) Allah:**

Allah is our Creator and our Sustainer (he keeps us alive). In Qur'an, Allah says in Surah 11 verse 6:

*And there is no animal on the earth but on Allah is the sustenance of it and He knows its resting place and its depository (place of safe keeping); all (things) are in manifest (truth) book.*

From the above verse, we can say that He, our Lord should be respected most as He gives us that life force that allows us to breathe, to make our heart beat, to think, to LIVE.

How should we respect Allah?

We should respect Allah by obeying all his compulsory acts laid down in the Holy Qur'an for our benefit and to thank Him for everything He has blessed us with.

Once Prophet Isa (A.S.) asked Allah who was the most nearest to him on the earth at that moment and Allah gave him the directions where he could find her. Allah called her a Mo'mina.

Her mark was that she was a remembering 'aabidah (worshiper) of Allah. He finds her. She is a being, without legs, arms, and eyes. Homeless and destitute, she is left at the mercy of the passers by to give her something to survive on.

Yet with her tongue, she is busy thanking Allah, and praising Him calling out, "Ya Allah! Alhamdulillah. You have granted me so much, how will I ever thank You. You have granted me what You have not granted so many more. Why? I don't know. It is only a display of Your grace. Alhamdulillah...."

Prophet Isa (A.S.) greets her and she responds back with a better greeting, addressing him as Rooh Allah. He is perplexed.

He asks her, O' Mo'mina! What is it that Allah has granted you that you are so thankful for? Surely Allah is gracious. But in your case, one might see how much Allah has not given you. "

"O Rooh Allah" she responds. "He has granted me His remembrance. He has withheld from me feet that would walk on the path of haraam. He has withheld from me hands that would act on haraam. He has withheld from me eyes that would glance at Haraam. Yet I do recognize you without their aid. And my tongue, He has occupied with His praise. Alhamdulillah. Tell me how many has He blessed as such?"

## **Respect to (and Duties Towards) the Ahlul Bayt**

The Ahlul Bayt are those people who have been sent down by Allah, pure and free from all sin. They are guardians of Islam and guides sent by Allah to mankind, to help us stay on

the right path. They should be respected as a gift from Allah, and also because of the sacrifices they made so that the truth should reach us. We should respect our last Prophet, Muhammad (S) as he is the seal of the Prophethood.

We should also respect Imams (A) as they interpret most of the traditions of the Holy Prophet (S) into details. We should respect all of them, especially the TWELFTH IMAM (A), not because he is greater or different from the other Imams (A), but because he is the Imam (A) of our time.

So next time we recite salaam or ziyarat, spare a thought as to what we are saying, and to whom we are saying it. Let us learn from the story of Syeada Zaynab

The little girl's eyes lit up when she saw her father.  
He asked her,  
"Zaynab! Do you love me?"

"Yes! Of course I love you" she replied.

"Do you love Allah?" he continued.

"Indeed I love Allah," she replied.

Imam Ali (A.S.) then asked his daughter,  
"Zaynab! How can one heart have two loves?"

Sayyida Zaynab (A.S.) replied,

**"O father! It is because I love Allah, that I love you".**

#### **Exercise:**

1. Why should we respect Allah?
2. What do you learn from the story of disabled woman?
3. Why should we respect & love Ahlul Bayt?

## AKHLAQ CLASS 7 - LESSON 5

### RESPECT (Part 2)

#### Respect to Majalis, Qur'an and Adhaan.

The Holy Qur'an contains all the teachings of the three other books, Tawrat, Zabur and Injeel. Allah says about the Qur'an in 6:92 that

*"This is a book we have revealed, blessed, verifying that which is before it, and that you may warn the metropolis (Chief city of a county), and those who believe in the hereafter believe in it and they attend their prayers constantly."*

We should always keep quiet when it is being recited, keep it on top of the other books and do wudhu before touching or reciting it.

Respect to Adhaan has the same respect as that given to Qur'an. It has been reported that talking during Adhaan or when Qur'an is being recited is equivalent to wasting the Thawaab (blessings) of SEVENTY YEARS.

Respect to MAJALIS means to pay attention when a religious speech is being delivered by an Aalim (a learned person). It is a bad habit to talk while Majalis is being recited. If it is being recited in another language you should try and listen, if you cannot do that, then you should bring a book and read, and when you go home ask your parents to explain you what was recited at the majalis.

#### Respect to (and Duties Towards) Elders & Neighbors

Respect to elders is a very important concept. We are always told that respect to elders is a good thing. One of the ways to respect your elders is to greet them when you see them. Do not wait for them to say salaam to you first, but say to them

*SALAAMUN ALAYKUM WA RAHMATULLAHI WA BARAKAATUH.*

You should always try to greet people first, since according to the Prophet (S), 90% of the Thawaab goes to the one who offers salaam, and 10% of the Thawaab goes to the one who replies.

Prophet Muhammad (S) has told us to respect our elders because they have had more time to do good than us, to respect our youngsters since they have had less time to do evil than us, and people our own age because you do not know what sins they have committed, but you know your own sins.

The other way is to obey elders.



Allah tells us that the best ornaments of a community are its elderly people. They are the cause of so many blessings that if the younger people knew how much Allah loves the elderly, they would never leave them alone for even a moment.

Respect to Neighbors does not necessarily mean only those people living next door, but all the people in the area close around you (meaning 40 houses). We should have consideration towards our neighbors and try not to do things, which will cause inconvenience to them. We should also help them in all ways i.e. sacrificing time and if need be, helping them financially.

Prophet Muhammad (S) was so polite to his neighbors and did so many things for them that the Muslims of the time were worried that it would become Wajib upon them to include the neighbors in their will!! (i.e. inheritance).

There was once a great Mujtahid called Syed Jawad Ameli.

He was having his dinner one day when there was a knock on the door. It was a messenger from his teacher Syed Mahdi Bahrul Uloom.

"Your teacher has sent for you immediately. He refuses to eat his dinner until he sees you"

Syed Jawad left his dinner and quickly rushed to his teachers' house. When he entered the house he saw that his teacher was looking very upset. As soon as he saw Syed Jawad he said:

"...Don't you feel ashamed of yourself....? Do you not respect Allah...?"

Syed Jawad was confused! He did not know what he had done wrong so he asked his teacher to tell him.

Syed Mahdi said:

"It is now a whole week that your neighbor and his family are without food. Your neighbor asked a grocer for some dates saying they would pay him when they had the money but the grocer would not agree. Your neighbor returned home empty handed without any food for his family"

Syed Jawad said he did not know about this.

"That is why I am upset with you. How can you not know (not care) about your neighbor? They have had seven days of difficulty and you do not know about it! Well! If you had known and not done anything then you would not even be a Muslim" Syed Mahdi said.

Then Syed Mahdi told him to take all the food that was before him to his neighbor.

"Sit with him to eat so he does not feel shy and take this money for him and put it under a cushion or rug so he does not feel embarrassed. When you have done this let me know for I will not eat until then."

### **Respect to (and Duties Towards) Holy Places (i.e. Graves of Ma'soomeen)**

Respect to the holy places i.e. graves of Ma'soomeen are the best places to visit for your du'as to be accepted. The reason for this is that if you go to the grave of an Imam (A), you start thinking about the Imam (A), and his sacrifice to Allah. As a result you think more about Allah, and thus your du'as are said with more sincerity, and are therefore more likely to be accepted. The duties, which we have, are as follows:

1. To visit them regularly if possible.
2. To protect them if necessary.

### **Respect to (and Duties Towards) Dead Body.**

Respect towards a dead body is an obligation for every Muslim, whether the one who died was a Muslim or not. If the body is that of a Muslim, there are certain acts which must be performed before it is buried such as Ghusl, shrouding, the prayer of Mayyit. The body must be handled very carefully, as the soul can still feel the pain. The Mayyit has a right, that no one should speak ill about it, as this is back-biting. If you see a dead body with any marks upon it, you should not tell others otherwise you are disrespecting the body.

You should visit the grave yard often, and recite salaam to the dead buried there. You should recite Qur'an, Du'as and prayers for them, and do good deeds on their behalf.

### **Exercise:**

1. Write at least ten sentences on importance of respect to Majalis, Qur'an, Adhaan and Holy Places (i.e. Graves of Ma'soomeen).
2. How do you respect elders?
3. What are the rights of neighbors?

## AKHLAQ CLASS 7 - LESSON 6

### RESPECT (Part 3)

#### **Respect to (and Duties Towards) other Religions and Islamic Shari'a.**

Respect to other religions is one of the duties a Muslim must perform. It is not good to put down other religions, but instead we should convince others to understand Islam so that they may also become Muslims. We should never insult other religions. All the major religions come from Allah, as there is only one God. But people have changed these over the years to suit themselves. We should be able to see the truth in most religions, and explain all true followers about Islam.

We should never insult other religions, since they then might turn around and insult us. Qur'an explains,

***6:108:** Do not insult those whom they call upon besides God, in case they out of bad feeling insult God in their ignorance. Thus have We made appealing to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.*

The Islamic Shari'a is the rules and regulations governing the Islamic way of life for a person. One of the duties of a Muslim is to respect and observe these rules and try very hard to understand them.

If there is a rule that we do not understand, instead of ridiculing or insulting it, we should try to think and look deeper into its meaning and significance.

#### **Respect to (and Duties Towards) the Disabled**

The disabled are those people who have some physical defect in their bodies which do not allow them to perform as well as others in certain aspects of life. Respect for the disabled means to treat them as normal offer them affection and help before they even from us.

The duties towards them is to look after them, i.e. provide them with whatever they need and to live as normal a life as is possible, since under the skin, they are no different to the rest of us. One should not pity the disabled, because they do not want pity. They are as good as you and me, and what they need is a bit of extra consideration. If you pity them, then they will feel inferior. We should treat them as equals.

#### **Respect to (and Duties towards) Teachers**

The respect towards a teacher is as great as that of a parent. A person who teaches you is giving you something more valuable than any other wealth, because knowledge is the greatest of all treasures. One should never insult a teacher, and should talk little in his or her presence.

Once Imam Hussain (A.S.) was sitting with his companions. Suddenly he saw a man approaching him. Imam greeted him with high respect and gave him a bag full of money and introduced him that he was the teacher of his son. And the reward that he gave him was for the reason that the teacher had taught his son “Bismillah-ir Rahman-ir Rahim” One of the companion asked surprisingly that isn’t the reward big for such a little thing. Imam Hussain (A.S.) said “No, because what I have given him will be finished in this world, but what he has taught my son, would benefit him in this world and also in the hereafter.”

**Note: One might think that why Imam did not teach his own son and had a teacher for him? We should understand that Imam’s many actions are for our guidance & learning. Here Imam encourages his believers that it is duty of every parent to arrange for their children education)**

All the Prophets (A) and Imams (A) were all teachers and guides. Even your parents are your teachers because they spend so much time bringing you up. You should obey a teacher the way you obey your father and mother.

Standing in the presence of teachers can show this respect and by remaining silent while they are speaking. Make best use of your teachers, and ask them questions while they are still around. This applies to all your teachers, whether they are at Madressa, school or elsewhere.

### **Respect towards the Laws of the Land.**

A Muslim must respect the laws of the land in which he lives, whether that land is a Muslim country or not. If you cannot respect the laws of the country, and there is no way of changing them, i.e. through parliament, then you should go to live elsewhere.

This does not mean that we should forget Islamic law, because this law is not confined to any land or boundary, but applies to every Muslim throughout the world.

### **Exercise:**

1. Write at least ten sentences on respect for the other religions and Islamic Shariah.
2. Discuss the importance of respect to disabled.
3. Why should we respect our teachers? Explain with the help of story.

## AKHLAQ CLASS 7 - LESSON 7

### MANNERS OF DRESSING

People dress for a number of reasons

1. To cover themselves
2. To keep warm
3. To feel and look smart

All these reasons are fine, but some people dress to show off and to look attractive so that other people can stare at them. This is not right since you are using the clothes to make other people gaze at your body.

*"If a person dresses up and prides himself over others by because of his clothes, a flame of hell overtakes him, and he will swing in it until the Day of Judgment."*

This means that he will be punished partly in this life (i.e. part of hell in this life). The punishment can be no friends, or no happiness, no satisfaction.

Your body is precious and private. It has been lent to you from Allah is yours to look after. You should not abuse it, and you should not use it as a show for others. You see, if something is expensive and important, it will be guarded and kept away so that people don't use it and damage it, but if something is cheap, it will be left there for everybody to see and use, and no one will care about it. What is more precious than your body? To ensure that you guard its respect you dress in such a way that it is not exposed more than necessary.

When you dress, you should make sure that the clothes you wear are not so tight that the shape of your body is seen. Also you should be careful not to wear certain clothes to certain places.

You would not wear shorts if you were invited to visit the President of USA, so why wear shorts when you go to the mosque, to be closer to Allah? You can wear shorts at home but you should them in places like the mosque. This is simply because there is a certain respect attached with certain clothes.

Even at home, you should make sure that you are dressed properly. It is very poor Akhlaq to walk around the home without a shirt, or to walk around wearing only your underwear or boxer shorts. It may sound funny, but many people do this.

If you start to treat your own body as cheap, then don't complain when others also treat you as if you were cheap and worthless.

## AKHLAQ CLASS 7 - LESSON 8

### GENEROSITY

This means to give others from what you have, to give plenty, and not just a little bit.

There are many ways of being generous, some of them are:

1. Donating to a charity
2. Giving food to the needy
3. Spending your time to help others.

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.

In Qur'an (Surah 92 Ayah 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."*



*"A generous person is a friend of Allah, and a miser is an enemy of Allah."  
Prophet Muhammad (S)*

What do you understand by the hadith above?

There are numerous examples of generosity from the life of our Masoomeen (A.S.)

The Holy Prophet (PBUH) said. On the Day of Judgment, one person would be brought for accountability of his deed and asked if he has any base for his salvation

The person would say. 'O' Allah, you created me and gave me guidance and you provided abundance of sustenance. From that I spent on others and provided comfort to them, so I can be worthy of your mercy and make comfort for me today. Allah would say that indeed the person spoke truth. Let him enter in Jannat.

Exercise:

1. What do you understand the following hadith?  
*"A generous person is a friend of Allah, and a miser is an enemy of Allah."*
2. What are the different ways of being generous?

## AKHLAQ CLASS 7 - LESSON 9

### HUMILITY / HUMBLENESS

This means to be AWARE of one's status according to Islam.

In Islam we are told that one man is no better than another. Hence humility means to know that you are no better than anyone else, and that is how you should behave. The greatest enemy of humility is your NAFS. Whenever you do something good, your nafs tells you that you have done something great and it tells you what a great person you are and carries on praising you... etc.etc.

This means that YOU must protect YOURSELF against getting "big headed."

Our 4th Imam (A) says in Sahifa e Kamila:

*"O Lord, do not honor me even one degree among the people unless You lower me to an equal amount in my own soul.*

*Create for me no outward respect unless You have created for me an equal amount of HUMILIATION in my spirit."*

The opposite of humility is arrogance/pride. This means to think of you as better than someone else. This was Iblis's (Shaitan's) mistake and this is why he was cursed.

#### **What is a humble person like? Does he go around doing Tasbeeh all day?**

NO, he does not. The sign of a humble person can be explained by the words of Imam Ali (A):

*"From the signs of humility is to be content with any place in an assembly, to salute when you meet, to abandon quarrels and discord even if you were on the right; and not to except (love) praise for your fear of Allah."*

A person who is humble is said to have modesty. That means he does not go around telling everybody how great he is. Nor does he become proud when others praise him.

#### **Why should we be humble?**

By being humble, we are showing to the world that Allah has created all men equal, whether they are black, brown, white or yellow.

We are showing that the only person who is greater in the eyes of Allah is the person who has Taqwa (ashamed of displeasing Allah).



Our Holy Prophet (S) has said:

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

This shows how easily pride can overtake us, and also shows the importance of being humble so as to protect yourself against pride.

In the Dua after Asr prayers we say to Allah

*"My Lord, whatever talents I have got, it is but from You."*

If we want to remain humble, we should always remember this sentence and say it to ourselves EVERY time we do something good, or come first or win something. That way we will stop our nafs from praising us, and make it praise Allah.

The Holy Prophet (S) has said:

*"Indeed, humility exalts a man's position with Allah. Thus be humble and Allah will shower you with mercy."*

Let us learn the true essence of humbleness from this story of Imam Ali (A.S.)

Tired and exhausted with the water-skin on her back, she was gasping and going towards her house where innocent children, their eyes fixed at the door, were eagerly waiting for the arrival of their mother.

On her way, an unknown man approached her. He took the water-skin from her and placed it on his back. The door opened and the children saw their mother entering the house with a stranger. He placed the water-skin on the ground and said:

"Well, it seems you don't have anyone to fetch water for you; how come you are so alone?"

"My husband was a soldier; Ali sent him to the frontier where he was killed. Now I am alone with these small children," she replied.

The stranger said no more. Bowing down his head he went away. But the thought of the helpless widow and orphans remained in his mind. He could hardly sleep in the night. Early in the morning he picked up a basket, put some meat, flour and dates in it, and went straight to her house and knocked at the door.

"Who is it?"

"I am the man who brought your water yesterday. Now I have brought some food for the children"

"May God bless you and judge between us and Ali".  
She opened the door. Entering the house he said,

"I wish to do some good acts. Either let me knead the flour and bake the bread or allow me to look after the children"

"Very well, but I can do the job of kneading and cooking better than you. You take care of the children till I finish cooking"

She went to knead the flour. He grilled some meat, which he had brought and fed the children saying to each child while putting morsels in their mouths,

"My son, forgive Ali if he has failed in his duty towards you"

The flour was ready; she called, "Please help me light the oven"

He went to light the oven.

When flames rose up, he brought his face near the fire and said,

"Taste the heat of fire. It is the punishment for those who fail in their duty towards orphans and widows."

By chance, a woman from the neighboring house came in. Recognizing the stranger, she cried out,

"Don't you recognize the man who is helping you? He is Amirul-Mu'mineen (commander of the faithful) Ali bin Abi-Talib"

The widow came forward and said, "Forgive me"

"No," he replied. "It is I who ask your forgiveness for I failed in my duty towards you"

### **Exercise:**

1. What is the sign of a humble person according to Imam Ali (A.S.)
2. Why we should be humble?
3. Write at least 3three hadith of Ma'soomeen (A.S.) about the importance of humbleness.

## AKHLAQ CLASS 7 - LESSON 10

### CONSIDERATION OF UNDER-PRIVILEGED PEOPLE

Under-privileged people are those people who are not as well off as we are.

This does not only mean wealth and clothes, it also means people who have physical and/or mental problems.

Allah has made everybody for a special reason; He has made some people big, some small, and some white and some black.... all different types.

If you are lucky enough to be perfectly healthy, you should not be proud because your body was not made by YOU. Allah has made it and so you should thank Allah.



*"All of you are from Adam, and  
Adam was from dust."  
Holy Prophet (S)*

This shows us that there is nothing to be proud of; we should remember that we are made only from dust.

If your body is not perfect, you should not complain because there are many other people with even more problems than you.

We should **ALWAYS HELP** those people who are not as fortunate as ourselves in whatever way we can, and **NEVER EVER** tease them.

If we do this, we are being considerate, if not then we are being very unkind and thoughtless.

The secret of being considerate is to pretend you were the other person, and try to see how life would be through his/her eyes.

At the end of the day, it is good enough just thinking about the under-privileged, we should **DO** something to help them.

One day the Prophet (S.A.W.) was sitting in a circle with his companions when a poor man came in. He was wearing tattered clothes. It is the akhlaq of a 'majlis' to sit where there is a vacant place and not look for a particular place.

The poor man saw a space and sat down. It so happened that the space was near a rich man who gathered his clothes and pulled them towards himself as if to create a space between him and the poor man. It seemed that the rich man was feeling a little uneasy.

The Prophet (S.A.W.) was watching the behavior of the rich man. He addressed him saying:

"Did you fear that some of his poverty might stick to you?"

The rich man replied:

"No! Ya Rasulallah! "

The Prophet (S.A.W.) asked:

"Did you fear that something out of your wealth might be transferred to him?"

The rich man replied:

"No! Ya Rasulallah!"

The Prophet (S.A.W.) asked a further question:

"Did you fear that your clothes might get dirtied by touching his clothes?"

The rich man replied:

"No! Ya Rasulallah!"

"Then why did you move yourself away from him?" asked the Prophet (S.A.W.)

The rich man replied:

"Ya Rasulallah! I admit I made a grave mistake. I would like to make amends and I would like to give half my wealth to this Muslim brother of mine."

When the poor man heard his words he said:

"Ya Rasulallah! I don't want to take his offer!"

The companions who were present there were surprised and said: "Why?"

The poor man replied:

"I fear that with the wealth I am offered I too may become proud and one day may make one of my brothers in Islam feel small in the way in which he (the rich man) has treated me today."

## Not Everyone in Need Has a Brick

A successful man known for his philanthropy was driving his new car through a poor part of town. He'd driven the route hundreds of times before on his way home.

A young boy tried to flag him down. The man was in a hurry and didn't want to get involved, so he pretended he didn't see him. The traffic signal turned red, though. As he slowed for it, he heard a loud thud. The boy had thrown a brick at his car!

The man burst out of the car and grabbed the boy. "You juvenile delinquent!" he screamed. "You'll pay for this or go to jail!"

"I'm sorry, mister," the boy cried. "My mom's lying on the floor in our apartment. I think she's dying! Our phone's been cut off and I've been trying to get someone to stop. I didn't know what else to do! Take me to jail, but call a doctor for my mom first."

The man was filled with shame. "I'm a doctor," he said. "Where is she?" The grateful boy took him to his apartment. The man administered CPR and called an ambulance.

"Will she live?" the boy sobbed.

"Yes, son, she will," the doctor said.

"Then it's worth going to jail. I'm so sorry I hit your new car. You can take me in now."

"You're not going anywhere," the doctor said. "It was my fault you had to throw a brick to get my attention."

The doctor made sure the boy was taken care of, and as he drove home he resolved not to fix the dent. He would keep it as a reminder that not everyone in need has a brick to throw.

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### Exercise:

1. Why we should be considerate to under-privileged people?
2. What is our duty towards under-privileged people?

## AKHLAQ CLASS 7 - LESSON 11

### GREED

The Arabic word for greed is Hirs.

To be greedy means to always want more and more without ever stopping. There are many areas in which people have greed, from food, clothes, and power to money.

Greed, on most occasions, is bad because it means that you are not satisfied with what you have.

There is however **ONE** occasion where being greedy is good; this is when you are greedy for knowledge.

The Holy Prophet (S) has said

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

One of the reasons to avoid greed is that it lowers the respect people have for you.

Example If a person is being greedy with food, and is eating with both hands and swallowing as much as possible, then people will look at him and wonder if he has ever seen food before!! They will think that he is still a baby and will have no respect for him.

You should always try to be satisfied with what Allah has given you. If you want more, then work for it, and Inshallah it will come. 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.

The Holy Prophet (S.A.W.) said that a greedy person always suffers from the following seven problems:

- Worries, which is bad for his health.
- Continuous efforts, which has no limits.
- Sadness & tiredness until he dies.
- Unnecessary fear of losing his wealth.
- Severe accountability of his deeds.
- Unhappiness (grief), which continuously makes his life miserable.
- Punishment, which is unavoidable.

Greed never helps in the long run. It takes away the ability of thinking correctly and even an intellect person can easily be fooled.

It was the habit of Bahlool (A wise man during the time of Haroon, [a tyrant Abbasid Caliph] who pretended to be insane) that whenever he had any extra savings, he would

put it in a piggy bank and hide it outside the city by digging a hole in the ground. After sometime, his savings added up to three hundred dinars (or dollars)

One day a thief found out about the money by following Bahlool, when he was going to put more money in his piggy bank. Somehow Bahlool also came to know about the thief. He rushed towards his piggy bank, but he found it empty. Bahlool thought of a plan, how to get his money back. He went to that thief and said that he has been saving some money for quite some time and had been hiding at ten different places and if he could help him add up all the money.

Bahlool started that in one piggy bank has 250, in another 360 and another 420 and so on. The thief starting adding them up and the total was almost 3,000 dollars. Bahlool said that he wants to collect all the money and hide it in one place under the big tree, outside the city, which is safer. The thief said that it was a great idea. And thought if Bahlool, while collecting the money finds out about the money he had stolen, would get suspicious. So if he puts back the 300 dollars, he can later steal all the 3000 dollars.

Next day when Bahlool went towards his piggy bank, he found his 300 dollars. He took the money, filled the piggy bank with stool and put it under the hole of the big tree. As soon as Bahlool left, the thief went and excitedly put his hand in the piggy bank, and his hands became all filthy with the stool and understood that Bahlool had fooled him.

## How Much Are You Willing to Pay for Money?

Disdain for money is a common theme among moralists and philosophers. But money's not the problem. It's what people do to get it and what they do with it when they get it.

In "Fiddler on the Roof," a poor man sings daydreams of the wonderful life he'd have if he were a rich man. And surely it would be better. As Gertrude Stein said, "I've been poor and I've been rich. Rich is better."

Yet the Biblical warning that "love of money is the root of all evil" reminds us to be aware of the difference between need and greed.

It's one thing to make money a central goal to escape poverty and provide for basic necessities. It's quite another when money becomes our primary motivation and measure of success or when we equate happiness or worthiness with wealth.

The love of money can have a powerful narcotic effect on our values. It can push us toward or keep us in unhealthy relationships and unsatisfying careers. It can lead us to undervalue the importance of relationships and work. The desire for money can make us into workaholics who neglect family and friends. And it can spawn dishonorable conduct that pollutes our souls and makes us unworthy despite our net worth.

According to an old Hasidic saying, "One who thinks money can do everything is likely to do anything to get it."

Perhaps the French philosopher Rousseau said it best: "The money you have can give you freedom, but the money you pursue enslaves you."

The challenge is to put the value of money in perspective. In the end, the question is: How much are you willing to pay to have money?

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### Exercise:

1. What kind of greed is good?
2. What are the seven problems a greedy person suffers, according to the Holy Prophet (S.A.W.)?
3. What lesson did you learn from the story of Bahlool?



## AKHLAQ CLASS 7 - LESSON 12

### 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 GRAINS OF RICE, or a FEW CRUMBS OF BREAD, then that is being miserly.

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)."*

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

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 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.

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 ayat 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."*

#### Exercise:

1. How does Allah explain the importance of not being stingy?
2. How does Allah explain the importance of charity?

## AKHLAQ CLASS 7 - LESSON 13

### FITNA AND FASAAD

This means to spread rumors, and tell lies about people, with the niyyat (intention) of damaging their reputation.

It is like backbiting, except that the rumors are totally unjustified and untrue.

Another word for fitna and fasaad is slander (spoil someone's name)

Imam Hassan (A) has said:

*"If a person comes to you and speaks ill of someone else, you should know that he is actually speaking ill of you. It is worth while to regard such a person as your enemy, and not to trust him, for lying, backbiting, trickery, deceit, jealousy, hypocrisy, duplicity and creating dissension go hand in hand with slander"*

Imam Ali (A) has said:

*"The worst of you are those who slander and create discord among friends. They will find fault with the innocent."*

Slandering is such a bad deed, that the Holy Prophet (S) said that:

*"A slanderer will not enter paradise."*

Slandering is haraam because it damages someone's reputation; it is unfair on the one who is being slandered because people will think he has done things which he has not.

Slandering breaks the community, and cause enmity and hatred. It is one of the worst sins, and goes hand in hand with gheebat and other social crimes.

The only people who slander are cowards, if they see someone with whom people are good, they become jealous and want to tarnish his reputation. They do not have the courage insult face to face, and so go around like snakes slithering and whispering rumors in the dark.

### TREACHERY

This means to betray somebody. If you make a promise to help somebody, then just when they need you, you let them down, then this is an example of treachery.

During the time of Imam Hassan (A), Muawiya came to Ju'da, the wife of Imam (A), and offered her One Hundred Thousand Dirhams as well as the hand of his son Yazid, in marriage, if she would poison Imam.

Ju'da pretended to be loyal to Imam, after all she was his wife. She offered Imam (A) a drink in which she had already put poison. Imam (A) accepted and drank.

After forty days Imam Hassan (A) died from the poison, and Ju'da went to Muawiya to collect her payment. She received the money but Muawiya did not let her marry Yazid, since if she could **BETRAY** one husband, she could also **BETRAY** another.

**This is an example of TREACHERY.**

One reason why treachery is haraam is because when someone depends on you, or believes in you, you are responsible for his well being. Now, to turn around and do him harm when he doesn't expect it is to take advantage of him, and this is what is so bad.

There is a saying in English that treachery is like "stabbing someone in the back."

**Exercise:**

1. Write one page about how to avoid fitna & fasaad.
2. Define treachery with example.

## AKHLAQ CLASS 7 - LESSON 14

### JEALOUSY / ENVY

Envy = **Covet** = *to want the same as somebody else has..*

This is a bad habit because it means that you are not satisfied with what Allah has given you.

In the Holy Qur'an (Surah 4, ayat 32) Allah says:

*"And do not covet those things which Allah has given as gifts more freely on some of you than on others; for men shall have of what they earn, and women will have of what they earn: But ask Allah for his bounty. For Allah has full knowledge over all things."*

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

1. The first group of people does not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.
2. The second group of people, who when they see other people doing well, themselves try harder to achieve success like their friends.
3. The third group of people is those who do not like to see others doing well and being happy. They wish that something bad happens to others. This way of thinking is called Jealousy and is hated by Allah.

Although jealousy and envy are often used together, there is a BIG difference between the two.

Whereas envy means to crave someone else's position or property;

Jealousy (in its worst form) means not to want something that someone else has, but at the same time not wanting him to have it either.

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

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

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

This shows how dangerous jealousy can be. It makes people lose their mind. Imam Ali (A) has said:

*"Jealousy eats up good deeds like a fire consumes wood."*

We know the way in which dry wood is burnt and consumed by a hot raging fire. That is what jealousy does to our deeds.

Jealousy hurts you most of all. It makes you unhappy, ungrateful and selfish.

The best example of how much damage jealousy can do we only have to look at what happened with the sons of Prophet Adam (a.s.), Haabil and Qaabil:

One day, Prophet Adam (a.s.) asked his sons Haabil and Qaabil to bring a gift for Allah, and whose ever gift was accepted by Allah would be the successor of Prophet Adam (a.s.).

Haabil who was a shepherd brought the best animal that he had to give to Allah. Qaabil who was a farmer brought some spoilt corn as he thought to himself that Allah does not eat, so why should he take good corn.

Qaabil did not realize that although it is true that Allah does not eat, Allah has told us that when you give a gift to anyone, give the best you can give.

Allah of course accepted Haabil's gift, who had given the best he could. This made Qaabil very jealous of Haabil.

Qaabil was so jealous that his brother was going to succeed his father that he killed his own brother.

Only after he had done such a bad thing did he stop to think and was very sorry for what he had done, but it was too late.

So you see when you are jealous you do not think and it serves no purpose. eg. By Qaabil killing his brother still did not make him the successor of Prophet Adam (a.s.)

Imam Ali (a.s.) also said:

*"A jealous person can never be a leader of men."*

This means that if you have a leader who is jealous, he will always be worried about himself, and will never want anyone else to have anything good. This means that his followers will be badly treated and oppressed, so they will leave him.

## AKHLAQ CLASS 7 - LESSON 15

### SELF HUMILIATION

This means to make yourself look low and useless in front of someone else, like begging.

You should never humiliate yourself in front of anybody EXCEPT Allah, because HE is the only one to whom we should beg. When you humiliate yourself, you lose your dignity, and show that you have little self respect.

Imam Husain (A) was once approached by a beggar for some money. Imam (A) told the treasurer to pay him one thousand Ashrafi (gold coins of the time). The beggar took the money, but instead of going away with it, he sat down to count and check every coin. When he was asked why he was counting, the beggar replied, "Why not, I have sold my DIGNITY in begging."

On hearing this, Imam (A) said it was true, and ordered another thousand Ashrafi to be paid to him. When the beggar had counted and taken possession of two thousand coins, Imam (A) took a further thousand Ashrafi and gave it to the beggar, and uttered these words,

*"The first thousand Ashrafi is in response to your begging, the second thousand Ashrafi is in RETURN for your DIGNITY, and the third thousand Ashrafi is for your visit, and coming to see me instead of going elsewhere to ask for help."*

This shows, besides the generosity of Imam (A), that even the beggar has honor and dignity, and should never be humiliated by the giver. On the contrary, the giver should be thankful, since because of the beggar, he has earned something worth much more than money ...thawaab.

When someone belittles (makes himself look small) himself, he is ridiculed and lacks courage.

Imam Jaffer As-Sadiq (A) has explained:

*"Indeed, God has left to a believer all his dealings, except to belittle himself, for hasn't it been stated in the Qur'an, "But for God is ALL HONOUR and for HIS Apostle, and for the believers, but the hypocrites know it not.""*

A lot of people in the world belittle themselves because they want something from other people, e.g. if the boss makes a joke about you in front of people, and you just sit there, then you are belittling yourself just so that your boss can laugh.

Allah has made all men equal. Therefore, if you humiliate yourself for someone else, you think that person is greater than you. This means that by humiliating yourself for his

money, or power, you are worshipping him. As a result you are bringing him on the same level as Allah, and that is becoming MUSHRIK (believing in more than one God.)

**Exercise:**

1. Write one page explaining, how a mo'min should save his dignity?

## AKHLAQ CLASS 7 - LESSON 16

### COMPLAINING WHEN IN DISTRESS

This 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 us 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, ayat 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 winging. 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.

**Can you think of other benefits of Patience (Sabr)? Write them down.**

### NAGGING

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

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 something every few minutes. People do not like that. If you have something to say, then say it once. People will hear and remember what you said. If you keep on pestering them and remind them over and over then you will see that they will become irritated.



If you are in difficulty, then don't complain to others, don't ask them to help you, but 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..."*

This shows that you should only ask Allah when in need.

A lot of people nag their parents often. If the father or mother say that something will happen, i.e. "We will go for a picnic" then the children keep on reminding, "When are we going, are we going now!!"

They do this so often that the parents feel like saying "Sit down and keep quiet or we won't go at all."

Always remember, when you are told something by someone, and then they will try their best to do it. They don't need you to remind them, they know already. If you keep nagging them, it will only cause frustration.

What examples of nagging have you observed? What does it feel to be nagged at by others?

## AKHLAQ CLASS 7 - LESSON 17

### USURPING OTHER PEOPLES' PROPERTY

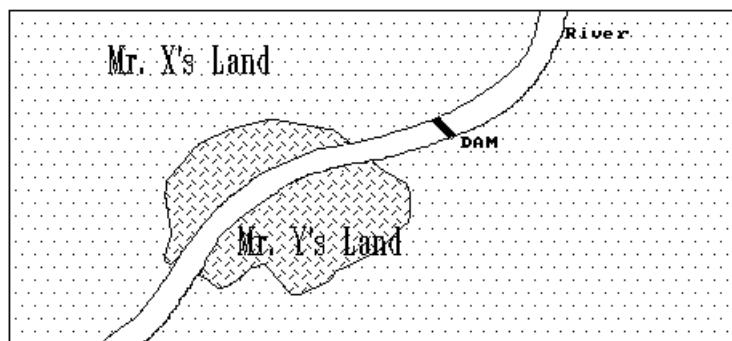
Usurpation means to take something (seize) which is not yours, by force. The force can be physical, but is more often threats of another nature (blackmail etc.)

Usurpation is haraam because it is an unfair gain at the expense of the victim (person whose things are being usurped) who is powerless to help himself.

The person doing the usurping is using the worldly power and wealth given by Allah, to acquire the property/rights of someone who is not as well off.

Imagine there were two farmers Mr.X and Mr.Y.

Mr.X's farm is very big, and he wants to buy Mr.Y's farm to make his own farm even bigger.



However, Mr.Y refuses to sell his farm. Mr.X then builds a dam across the river and blocks it off from Mr.Y's land. This means that Mr.Y runs out of water to feed his cattle, to water his crops, etc...

Mr.Y goes bankrupt and has to sell his farm to Mr.X, who then opens up the dam.

THIS IS AN EXAMPLE OF USURPING OTHER PEOPLES PROPERTY, because Mr.Y is forced to sell the land, even though he doesn't want to.

One of the worst things to usurp is another person's rights. In many countries, you will find that the central authority do not give the population the basic, human rights which Islam commands for all people.

## **STEALING.**

To steal is **HARAAM**. It means to take what does not belong to you with the niyyat (intention) of not returning it.

There are people who say that it is alright to steal as long as it from a non-Muslim. Does this make sense to you? Of course not!!

You are not allowed to steal from anybody, whether he is a Muslim or not.

Stealing does not just mean going and taking something. Very often it can occur in a more subtle way. If I buy a train ticket to get from A to B, and I use that same ticket to go to place C, even though I know that I am not allowed, then that is also stealing. This is known as fare cheating, and many people do it saying that it is not really stealing, but it is.

What about if you use someone else's travel card or ticket to go somewhere, after they have finished using it? Is that stealing? Think about your answer.

When an object is stolen, that object becomes **Ghasbi** (stolen property).

If for example a man who is fasting steals a shirt and wears it. Then, later on he offers his prayers, and in the evening he breaks his fast. Since the shirt was **Ghasbi**, both the Salaat and the fast will not be accepted and prayers will be void too.

### WHY IS STEALING HARAAM ?

Stealing is forbidden because you are benefiting from other people while they lose out. You are gaining at someone else's loss. If someone is working to earn or get something, and you take it away from them, then it is unfair, and it is called stealing. That is why stealing is haraam.

## Taking My Granddaddy's Quarter

During a seminar for teachers, I asked participants to share experiences that shaped their values. A Southern lady shared this story:

More than 50 years ago, when I was five, I was at my granddaddy's house in a dress and white gloves. He told me I could go into the kitchen and get a cookie. Next to the cookie jar was a stack of quarters. I knew I shouldn't have, but I took one.

I must have looked guilty when I returned because my granddaddy looked at me funny and asked me to show him my white gloves. I had the quarter in my right hand so I held out my left.

"Show me the other hand," he said. When he saw the quarter, he looked at me sadly.

He hugged me and said, "Darlin', you can have anything in the world I have, but it breaks my heart that you'd ever steal it."

I'll never forget the shame, and I never stole anything again.

Her grandfather understood this was a teachable moment and didn't shy away from his duty to provide unambiguous moral guidance. And he did so in a manner that made the experience a permanent marker in his granddaughter's life.

Without harsh words or punishment, he established high standards and expectations and taught her that, because of his love for her, he was a stakeholder in her choices and that he was hurt when she let him down.

An informed healthy conscience is a built-in punishment/reward system that makes us proud when we do things right and ashamed at our moral missteps. But such a conscience doesn't develop by accident.

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### **Exercise:**

1. What is the difference between Usurping & Stealing?
2. Why Usurping is Haraam?
3. Why Stealing is Haraam?

## AKHLAQ CLASS 7 - LESSON 18

### FORSAKING DUTIES.

To forsake duties means to give up doing something that you should do, or said that you would do.

There are three types of duties:

<b>Duties towards</b>	<b>i) Allah</b>
	<b>ii) Muslims</b>
	<b>iii) Mankind (including yourself)</b>

An example of forsaking a duty towards Allah is not offering your prayers. This is HARAAM, and those people will not receive Allah's favor. The duties towards Allah are also duties to yourself, since everything that Allah has commanded us to do is for our own benefit.



An example of forsaking a duty towards Muslims is not burying a dead body. When a Muslim dies it is WAJIB to give the body ghusl and make sure that it has been buried according to Islam. If this is not done, then everyone who knew about the death will get gunah.

An example of forsaking a duty towards mankind is to cause harm to something that others need or use. Imagine you have a farm by the riverside, and you deposit fertilizer and other chemicals into it. If further downstream, people rely on that water for drinking, then it is your duty to ensure that you do not pollute the rivers. It does not matter whether those people are Muslims or not, friends or enemies.

Islam is a religion for the whole world, and has rights for all things. Every creature, be it plant, animal or person has rights set by Islam, and we should learn to respect and obey them.

#### Exercise:

1. Write a one page report about the duties towards Allah, Muslims & mankind.

## AKHLAQ CLASS 7 - LESSON 19

### BRIBERY

To bribe someone means to influence their decision by offering them payment of money or some other worldly gain.

This is a MAJOR sin and is condemned by Islam.

There are Three types of bribes:

- (1) Bribe paid to a judge for a favourable judgement.
- (2) Bribe for 'Harām' work.
- (3) Bribe for permitted things.

The first kind of bribe comprises of money etc. paid to a judge so that he may give a favourable judgement. The judge may also be bribed for pointing out the loopholes whereby one could weaken the position of the opposite party. It is absolutely *Harām* even if the one who is paying the bribe is right and the judge delivers the correct judgement. The paying and receiving of this type of bribe or whatever may comprise this bribe is also *Harām* and a Greater sin. A person who pays or accepts such a bribe deserves the curse of Allah (S.w.T.).

The Holy Prophet (S) says:

*“May Allah curse one who gives a bribe, one who accepts it and one who acts as an agent between them.”*

**(Safinat'ul-Bihār)**

Elsewhere, the Holy Prophet (S) says:

*“Beware of bribe! It is nothing but disbelief. The one who is involved in bribe will not even smell the fragrance of Paradise.”*

**(Safinat'ul-Bihār)**

The second kind of bribe is the bribe paid to someone, a tyrant or an oppressor for inflicting harm on a third person. The Holy Qur'an says:

***“And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.”***

**(Surah al-Baqarah 2:188)**

In this ayat believers are warned not to use anything obtained illegally and not to use their wealth to bribe those in power in order to obtain anything unlawfully

*The third type of bribe is one that is paid for something lawful. Like paying someone in order that he may help in obtaining ones rightful property or to escape from a tyrant. Bribing for lawful things is allowed.*

It must however be made clear that though it is permitted to gift something for lawful acts or to save oneself from oppression, it is detestable to accept such gifts. Because these gifts bear a close resemblance to bribe. Also, the habit of bribing for lawful things may make a man habitual and he may be inclined to pay bribes for unlawful purposes too. One is prone to error. If a pious person refrains for *Makrūh* (detestable) bribe he will never be prone to the *Harām* bribe.

What other examples of bribery can you think of?

## AKHLAQ CLASS 7 - LESSON 20

### USURY

Usury means to charge too much interest.

We all know that to charge interest is HARAAM anyway.

Interest means that if you lend money, you charge a bit extra when the person comes to pay you back.

**Example:** If you lent, 10 to me, and you ask for 11 in return, then this is interest at 10%. This is haraam.

Usury means to charge too much interest.

**Example:** If you lent, 10, and when I come to pay you back, you ask for, 16, then that is usury, because the interest rate is now 60%.

Allah tells us in Qur'an, Surah 2, ayat 275,

*"Those who devour **usury**.... they say "Trade is like usury", whereas Allah has made trade lawful and has forbidden usury."*

Surah 2 ayat 278,279

*"Oh you who believe! Fear Allah and give up your demand for usury, if you are indeed believers."*

*"If you do not, take notice of WAR from Allah and his Apostle."*

### **Why is Usury haraam?**

One of the reasons why usury is haraam is because you are taking advantage of people who are not as well off as yourself.

**Whatever you have**, money, or good clothes or some other wealth, you should thank Allah, because He is the one who gave them to you. Does He charge you interest on what He gives you?

Since that money is given to you, you have no right to lend it to somebody **and** ask back for more than you gave, because that is being greedy.

### **Exercise:**

1. How does Islam explain the demerits of Usury?



FIQH TAB

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## *Imamia Sunday School*

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## FIQH CLASS 7 - LESSON 1 – TAQLEED (PART III)

### Ways of identifying the Mujtahide A'lam (Marja')

1. A learned person, who possesses the capacity to identify him, should personally believe that he is Mujtahide A'lam.
2. Two people who are Learned and Just and possess the capacity to identify a Mujtahide A'lam, provided that two other people Learned and Just do not contradict.
3. Some Learned people who possess the capacity to identify a Mujtahide A'lam verify about a person being Mujtahide A'lam and one is satisfied by their statement.

If it's not possible to identify an A'lam due to differences of opinion among the Mujtahideen, a person should be cautious and if this isn't possible, he should follow that person whom he himself considers to be A'lam and knowing that comparatively there isn't any A'lam.

### EHTIYAT

Means to adopt that alternative whereby one isn't a Mujtahid or Muqallid. It means to perform Furoo-e-din following the rulings of various Mujtahids in such a way that it is considered safe to do so.

E.g. if one Marj'a says food prepared by Ehle-Kitab (People of the Book, like Christian & Jews) is Tahir and the other one says its NAJIS, in Ehtiyat you follow the latter. Unlike doing Taqleed, Ehtiyat is difficult, because to be able to do so, a person has got to be well conversed with the different rulings of the different Marj'a concerning the various issues.

When doing Taqleed, however, there are 4 ways of obtaining the judgments of the Marj'a. They are:

### Ways of obtaining the judgments of the Marj'a.

1. Hearing direct from the Mujtahid
2. Judgment quoted by two people
3. From a satisfactory source
4. From a book presented by the Mujtahid.

### Notes to keep in mind when referring to Fatawa (Rulings)

1. **EHTIYATE WUJUBI:** If a Mujtahid gives a ruling which is Ehtiyate Wajib, then you may either act upon it or turn towards the teachings for that fatwa only to the next most A'lam living Marja. Example, If Ayatollah Seestani has made a particular fatwa Ehtiyate Wajib, then you may follow him and consider that fatwa to be Wajib, OR, get a second opinion from the next most A'lam Mujtahid (like Ayatollah Jawwad Tabrizii) on that Fatwa only. If you follow the same Mujtahid, then you will consider the ruling as Wajib.
2. **EHTIYATE MUSTAHABI:** Where a Mujtahid has given a ruling of Ehtiyate Mustahab, one has option of performing or not performing the action. Mujtahid believes that the prior Mujtahid have given the fatwa of Mustahab.

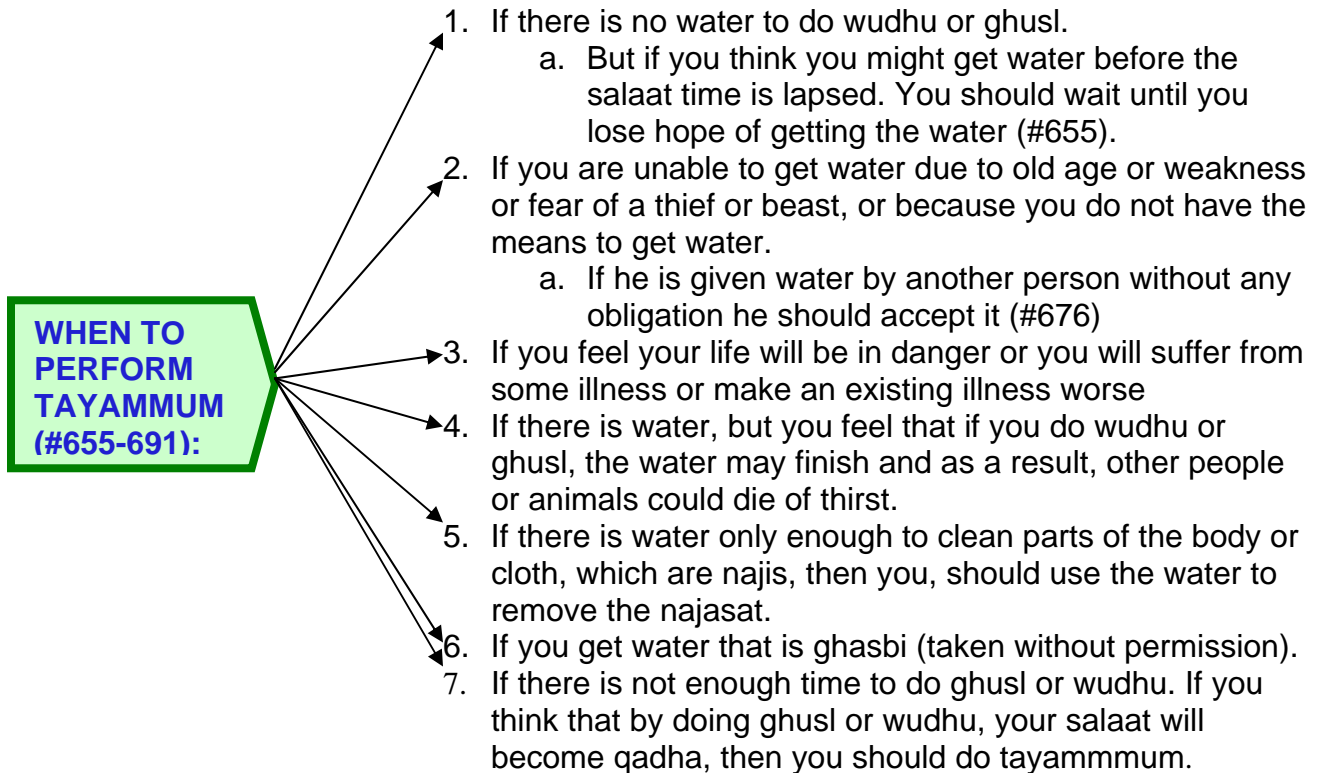
**Exercise:**

1. How do you identify a Marj'a?
2. How can one obtain a fatwa of a Marj'a?
3. What is the difference between Ehtiyate Wajib & Ehtiyate Mustahab?

## FIQH CLASS 7 - LESSON 2: TAYAMMUM (PART I)

### WHEN TO PERFORM TAYAMMUM (#655-691):

There are seven cases when one has to do Tayammum instead of wudhu or ghusl.



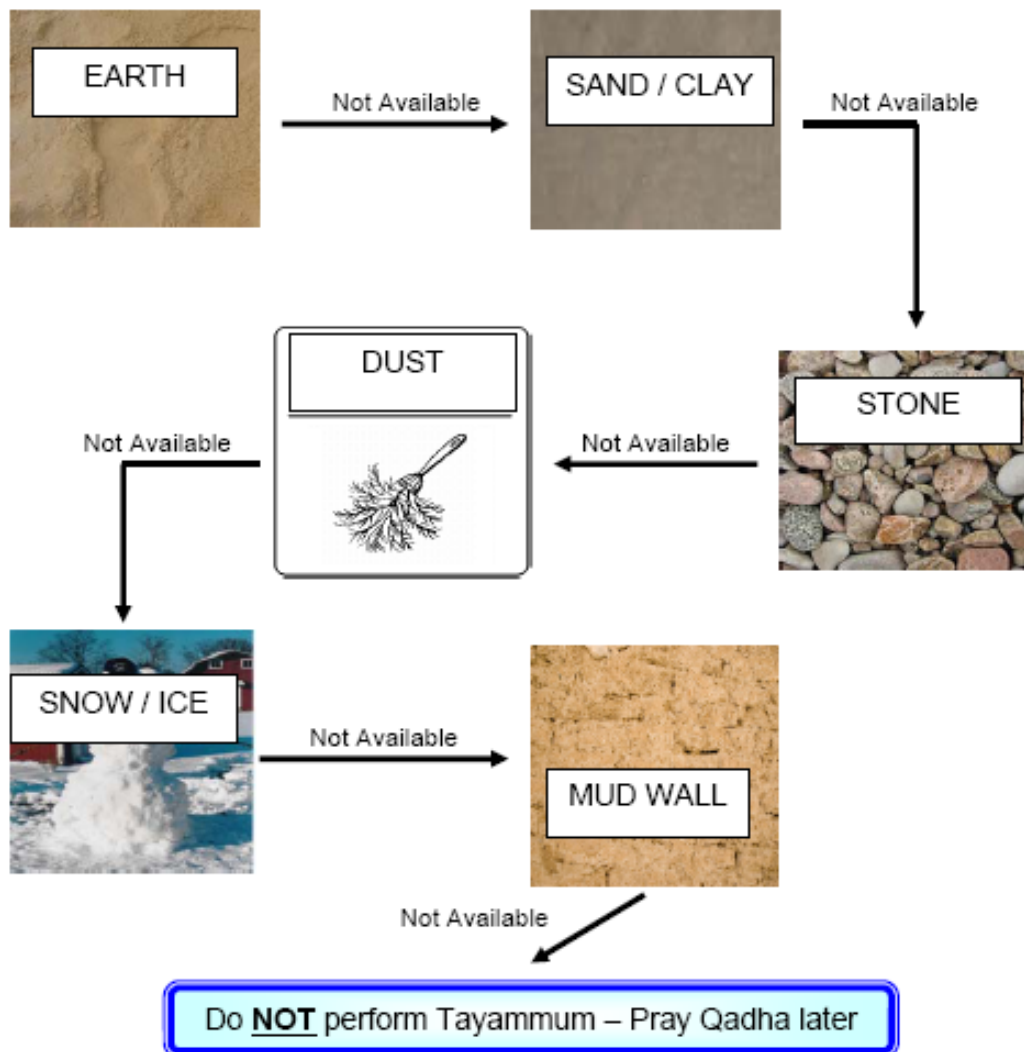
### Exercise:

#### What would you do under the following situation?

1. Sign on the water fountain says: "for drinking only". Can you do wudhu with the water?
2. It takes you 2 minutes to do wudhu and 8 minutes to say your Zohr & Asr prayers. Can you do Tayammum?
3. At Zohr time, you are sure that you will not find water until the sunset. Can you do Tayammum or wait till sunset?

## FIQH CLASS 7 - LESSON 3: TAYAMMUM (PART II)

### TAYAMMUM CAN BE DONE ON THE FOLLOWING (#692-700):



**a. EARTH:** If earth is available it is Ehtiyate Wajib (Ehtiyate Mustahab according to Ayatollah Seestani) that Tayammum should be performed on it and not anything else.

**b. SAND OR CLAY:** If there is no earth then either sand or a lump of clay can be used.

**c. STONE:** If earth, sand or a lump of clay is not available then a stone can be used. You cannot perform Tayammum on minerals; E.g. Agate (Aqiq).

**d. DUST OR WET EARTH:** If earth, sand, clay or stone is not available then tayammum should be performed on wet earth (unless he can make it dry and procure clay from it) and in the absence of it, tayammum can be done on dust, that may have settled on a carpet or dress (if it is not possible to earth by shaking carpet or dress).

**e. SNOW OR ICE:** If snow or ice is available, try and melt it and perform the required Wudhu or Ghusl. If it is not possible to melt the snow or ice then Tayammum can be performed on the snow or ice. (Offer qadha also, after its prescribed time, according to Ayatollah Seestani)

**f. EARTHEN WALL:** If there is a wall made of earth then it is Ehtiyate Wajib (Ehtiyate Mustahab according to Ayatollah Seestani) that Tayammum be performed on it rather than on wet earth or clay.

### **The Things on Which Tayammum Is Performed**

- Must be **Tahir** (#700)
- Must not be **GHASBI** or **USURPED** (#702)



## Method of performing Tayammum

📖708

1. Niyat



I am performing  
Tayammum (give  
reason) Wajib  
Qurbatan ilallah

2. Strike both your palms on the thing that you are doing Tayammum on e.g. Earth



3. Put both your palms where your hair starts to grow and pull them down to the tip of your nose.



4. Wipe The Entire Part Of The Back Of The Right Hand With The Palm Of The Left Hand And Repeat The Same With The Right Hand Over The Left



Mustahab Act:

To strike the hands on the earth again and wipe the back of the Hands again

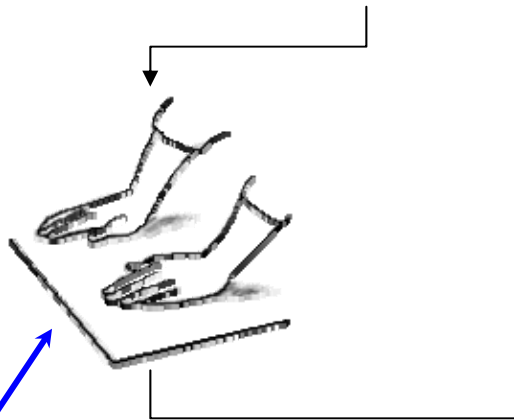
📖 709



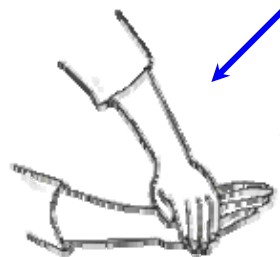
📖 713 – Unless you are performing 2 Tayammum together, one instead of a Ghusl and the other instead of Wudhu, there is no need to specify what the Tayammum is

# HOW TO PERFORM TAYAMMUM

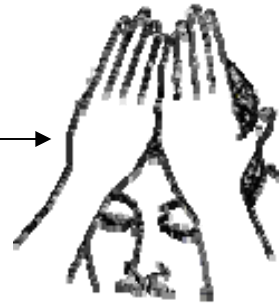
1. NIYYAT – QURBATAN  
ILALLAH



2. STRIKE THE  
EARTH WITH  
BOTH HANDS



3 & 4. WIPE FROM THE  
BEGINNING OF THE HAIRLINE  
TO THE TIP OF THE NOSE



5 & 6. WIPE THE RIGHT HAND  
THEN THE LEFT FROM THE  
WRIST TO THE FINGERTIPS



**Exercise - TAYAMMUM**

Muhaddisa and her family went on a camping holiday. It was quite a dry area and they didn't think they would be able to find water for Wudhu. So they offered their prayers with Tayammum. Later on in the day, they did find water and noticed that it was not Qadha yet. What do you think they should do?

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Tahira's married sister who lived in Minneapolis was always complaining of shortage of water. Out of curiosity, Hamida asked her what they did to obtain water. Her sister said that they had to buy gallons of water at whatever price they got. Sometimes, it put quite a strain on them with regards to money, but they had to do this so that at least they could perform Wudhu and pray. Hamida did not feel that this was right, especially with regards to spending money to do Wudhu. So she went and asked her madressa teacher. What reply did she get from her teacher?

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Cold water made Zainab's grandmother's hands hurt and her skin would tighten up and hurt a lot. Can her grandmother perform Tayammum?

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Their plane had crashed and there was still no sign of the rescue men whom they had been able to contact via the radio. There was very little water and if it were used for Wudhu, there wouldn't be enough to last until the rescue men got there. What do you think they should do?

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The shirt I was wearing had a bloodstain on it. I had enough water to either make my shirt "Pak" or perform Wudhu. At the same time, I do not have anything on which to do Tayammum. I am totally confused. Would you please advise me?

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Aamina had to perform several Wajib Ghusl but was not able to do so due to lack of water. What will she do?

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Hasnain's palm had to be stitched and bandaged when he hurt himself. How will he perform Tayammum?

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Bilal was not able to do Tayammum, so he asked Abbas, his son to help him. Can Abbas help him and if so, how will he do that?

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Is it necessary to specify whether you are doing Tayammum for Ghusl or Wudhu? \_\_\_\_\_

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Hassan had just wiped his forehead, when the doorbell rang. He answered the doorbell and returned to finish his Tayammum. Is his Tayammum valid? Explain:

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## FIQH CLASS 7 - LESSON 4: SALAATE JAMAAT (Congregational Prayer) Part I

**Definition:** Salaate Jamaat means prayers that are offered in gathering (i.e. more than two people)

**Benefits:** Praying in congregation provides us with rewards both in this world and the hereafter; these are listed and illustrated below:

### Love & Co-operation



### Unity & Prestige of Islam

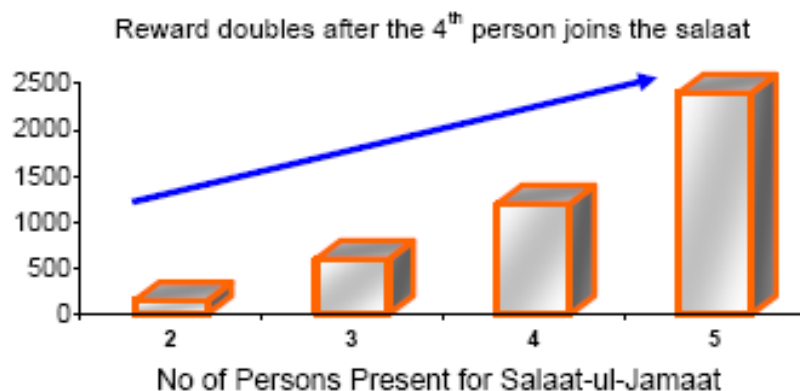
### Discipline / Islamic Equality



### Unlimited Reward

Allah has put a very big reward for Salaat-ul-Jamaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Salaat-ul-Jamaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

### Rewards



After the 11<sup>th</sup> person joins, only Allah knows the reward we get.

**Exercise:**

1. Match the Benefits of Jamaat on the left with their correct explanations on the right.

Benefits	Explanations
a. Islamic Equality	An example of this is if there are more than 10 people in the Jamaat, there is limitless Thawaab
b. Unity	Obedience practiced by going by standing in rows, going to Ruku', Sajdah, etc. only after Imam
c. Love and co-operation	Our Masjids remain busy and thriving
d. Discipline	One Niyyat, one language and identical actions
e. Prestige of Islam	Rich & poor, high & low, all stand shoulder to shoulder
f. Limitless reward	People meet each other, mutual love develops and circle of friendship is widened.

2. Match the Word on the left with its correct meaning on the right:

a. MAMUM	1. One who has reached the age of responsibility
b. JAMAAT	2. The person who prays behind an Imam
c. PESH IMAM	3. Congregation or gathering
d. IMAM	4. The person who prays directly behind an Imam
e. BAALIGH	5. The person who leads the prayer

## FIQH CLASS 7 - LESSON 5: SALAATE JAMAAT (Congregational Prayer) Part II

### Importance of Jamaat Salaat

The following are a few examples of the importance of offering the congregational prayers. For a full listing please refer to 'Islamic Laws' (page 262).

1. 25 times better than the prayers offered alone (#1409).
2. If a parent orders the son to offer Jamaat prayers, (with love or otherwise) as a recommended precaution, he should obey (#1415).
3. When congregation prayers are being offered, it is Mustahab (i.e. better to) for a person, who has already offered his prayers alone, to repeat the prayers in congregation (#1412).
4. It is not permissible to absent oneself from the congregational prayers intentionally, and it is not proper to abandon congregational prayers without a justifiable excuse (#1410).
5. When an Imam is leading a congregation for the daily prayers; one can follow him for any of the daily prayers (#1417).

### HOW TO JOIN JAMAAT SALAAT.

1. In the 1st and 2nd Raka'at of Jamaat Salaat it is better to join while the Imam is reciting the first or second Sura or join in Ruku'.
2. In the 3rd and 4th Raka'at of Jamaat Salaat it is better to join when Imam goes to Ruku'. If you join in Qiyam, when the Imam is reciting Tasbiate Arba'a (silently) then you should at least recite Sura Al-hamd and if you cannot complete recitation of Sura Al-hamd and the Imam rises from Ruku' then you have to change your Niyyat to Furada prayer and complete the Salaat as Furada.
3. If you enter inside the mosque, but you do not know which Raka'at of Jamaat is being recited, you should wait till Imam goes into Ruku'.
4. On entering the mosque you come to know that it is the last Sajdah of the last Raka'at, and you want to join Jamaat Salaat to get Jamaat Thawaab, you should do Niyyat, Takbiratul Ehram and join Imam in Sajdah and when Imam completes Tashahud and Salaam, you should rise for your 1st Raka'at and recite 1st and 2nd Sura.
  - a. In such a case you should raise your knees from the ground and place both palms on the ground until Imam finishes Salaam.
  - b. Rising of knees from the ground is also to follow in Tashahud and Salaam when you join in 2nd, 3rd and 4th Raka'at.
5. Mamumeen praying behind Imam should recite all Zikr except The recitation of the first and second Sura in the 1<sup>st</sup> and 2<sup>nd</sup> Raka'at.
6. It is necessary for you to recite silently all the recitations that are Wajib or Sunnat to follow Imam and not to recite before Imam, especially intentionally, as this will make your Salaat Batil.

**Exercise:**

1. Which of the following will the Imam recite quietly (Q) and which will he recite loudly (L) in the Jamaats of Zohr and Maghrib. Put 'Q' or 'L' for your answer:

**ZUHR MAGHRIB**

- a. Sura-e-Hamd
- b. Bismillahir-Rahmanir-Rahim
- c. Qunoot
- d. Tasbihat-e-Arbaa
- e. Zikr of Ruku
- f. Zikr of Sajdah
- g. Tashahhud & Salaam h) The second Sura after Al-Hamd

2. What would you do in the following cases?

- a. You enter inside the Mosque intending to pray Zohr Prayers, but you do not know which Raka'at of Jamaat is being recited and the Jamaat is in Qiyam?
- b. You join in Qiyam when the Jamaat is in the 3rd Raka'at. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Sura-e- Al Hamd?
- c. You want to join the Imam in Ruku' but are afraid that the Imam may rise before you can join?

3. You join the Maghrib Jamaat while they are in the Qiyam of their 2nd Raka'at (and it is going to be your first Raka'at). Briefly, list down the similarities and differences in the actions and recitations. The left hand column shows you what the Imam will be doing/reciting and the right what you will be doing/reciting:

If the Jamaat is in the following positions, can you join them? Answer 'YES' or 'NO' for each one:

- a. Qunoot
- b. Qiyam after Ruku
- c. Between the 2 Sajdahs
- d. Qiyam of 1st Raka'at
- e. Salaam
- f. Last Sajdah of the last Raka'at
- g. Tashahhud



## FIQH CLASS 7 - LESSON 6: SALAATE JAMAAT (Congregational Prayer) Part III

### Conditions of Salaat-ul-Jamaat

The following are a few examples of the conditions of offering the congregational prayers. For a full listing please refer to “Islamic Laws” (page 263 – 275).

- 📖 1416 – As a precaution, Mustahab prayers cannot be offered in congregation in any situation except:
  - Istisqa prayers (invoked for rain); or
  - Prayers which were obligatory during the presence of Ma'soom Imam (A.S) but became Mustahab during his occultation like Eid ul Fitr and Eid ul Azha
- 📖 1462 – The Imam of the congregation prayers should be: Baligh, adil, of legitimate birth, Sane and be able to recite the Salaat correctly





### Mustahab Acts

1. Learned and pious persons occupy the first row. (#1491)
2. Rows of the congregation are property arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder. (1492).
3. Travelers who pray Qasr Salaat and all those suffering from gas trouble should not join in the first line.
4. You should stand close to each other, shoulder to shoulder in line. It is Makruh to start or join in a new line when there is still space in the front line (#1492).
5. Only Wajib Salaat whether Ada or Qadha can be prayed in Jamaat. Sunnat Salaat except Salaat-e-Edain and Salaat-e-Istisqa cannot be prayed in Jamaat.
6. When Takbiratul Ehram is recited by Imam, it is better that people standing in the second and other lines say Takbir after people in the first line have said.
7. If adult females want to join Jamaat Salaat, they should stand behind male mamumeen and if there is a curtain between the male and female it is allowed.
8. The only differences between having a male Imam and a female Imam are (#1490)

- a. A male Imam can have female followers; whereas as female Imam cannot have male followers.
  - b. A male Imam has followers standing behind him while he stands alone; whereas a female Imam will have her followers standing next to her to form the first line of Jamaat Salaat.
8. Conditions for Imam of Jamaat are as follows: (#1462).
- a. Baligh (must have reached the age of responsibility and puberty)
  - b. Able to recite correctly (also correct Makhraj)
  - c. Mo'min - Shia Ithna Asheri
  - d. Aaqil (Sane)
  - e. Of legitimate birth
  - f. Aadil (Just) - One who has not been seen committing Gunahe Kabirah; and whose outward behavior and conduct appears to be in conformity with Shariah

## How to join Salaat-ul-Jamaat

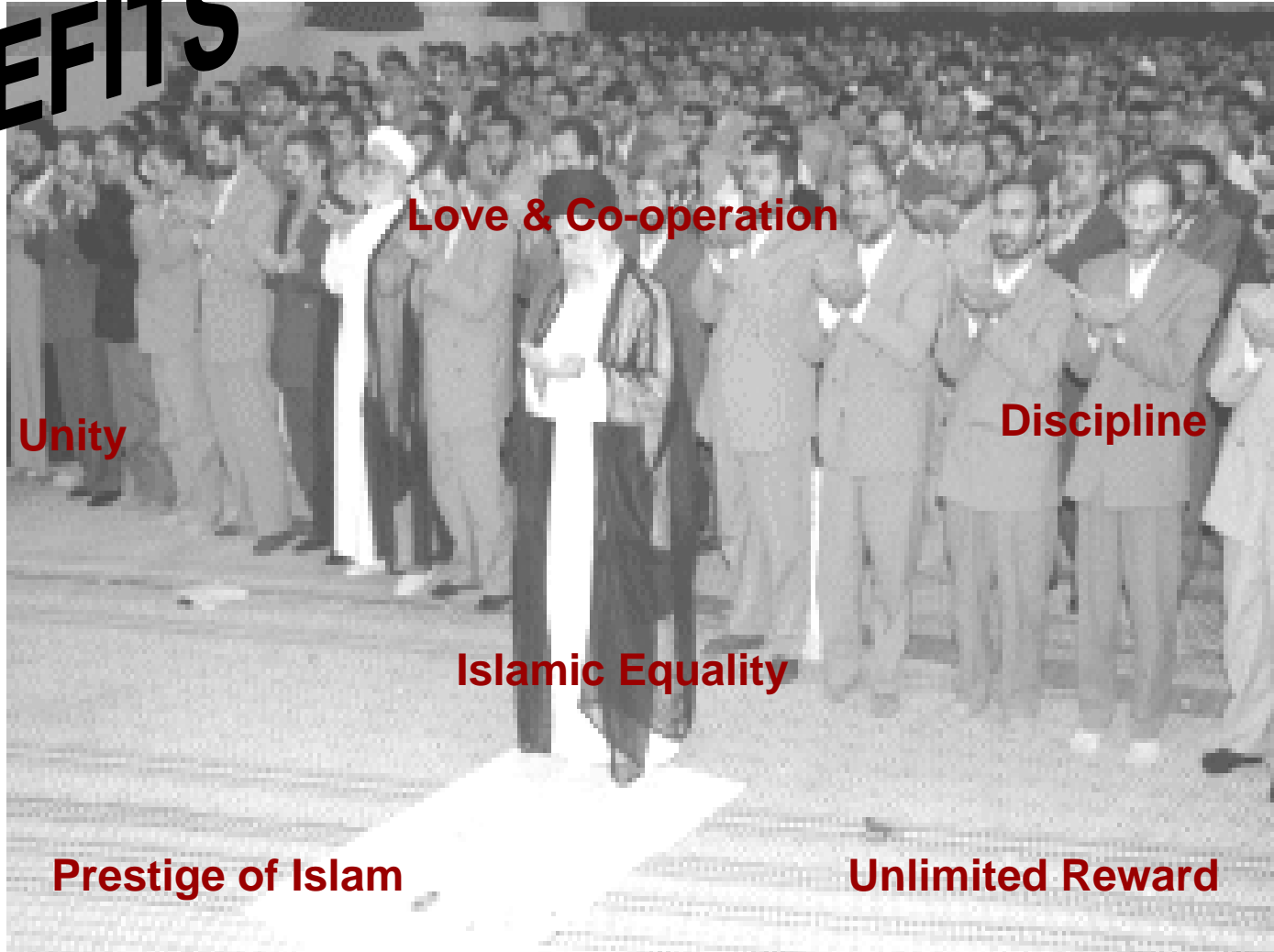
Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 <sup>st</sup> Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 <sup>nd</sup> Rakaat better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 <sup>rd</sup> \ 4 <sup>th</sup> Rakaat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 <sup>rd</sup> \ 4 <sup>th</sup> Rakaat (Qiyam):	<b>Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku' you have to change your Niyyat to furada.</b>				
If you do not know which Rakaat it is always join in:		<input checked="" type="checkbox"/>			
You enter the Mosque it is the last Sajdah, you perform your Niyyat and Takbiratul Ehram and then go into:			<input checked="" type="checkbox"/>	<b>During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1<sup>st</sup> Rakaat when Imam completes Salam.</b>	
<b>Extra note:</b>		<b>Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> Rakaat.</b>			

# SALAAT-E-JAMAAT

PRAYERS OFFERED IN A GATHERING



**BENEFITS**



Love & Co-operation

Unity

Discipline

Islamic Equality

Prestige of Islam

Unlimited Reward

# REWARDS

# SALAAT-E-JAMAAT



Allah has put a very big reward for Jamaat Salaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Jamaat Salaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

People present in Jamaat	Each Rakaat worth
2	150 prayers
3	600 prayers
<b><i>THEREAFTER IT DOUBLES UNTIL AFTER THE 11th PERSON JOINS</i></b>	
11	<b>**ONLY ALLAH KNOWS**</b>

# *SALAAT-E-JAMAAT*

## **IMPORTANCE**



25 times better than the prayers offered alone

As a recommended precaution the son must obey if a parent orders to offer Jamaat prayers

It is Mustahab for a person, who has already offered his prayers alone, to repeat the prayers in congregation

It is not permissible to absent oneself from the congregational prayers intentionally

It is not proper to abandon congregational prayers without a justifiable excuse

When an Imam is leading a congregation for the daily prayers one can follow him for any of the daily prayers

**FULL LISTING IN ISLAMIC LAWS**

# SALAAT-E-JAMAAT

## CONDITIONS



The Imam of the congregation prayers should be: 1. **Baligh**, 2. **Adil**, 3. **of legitimate birth**, 4. **Sane** & 5. **able to offer Salaat correctly**

If the Imam and the followers are both women, the obligatory precaution is that all of them, including Imam should stand in the same line

In the 1<sup>st</sup> line immediately after Imam, it is Mustahab, if aged, learned and pious persons occupy the 1<sup>st</sup> row

It is Mustahab that the rows of the congregation are properly arranged

There should be no gap between the persons standing in one row

All should be standing shoulder to shoulder

It is necessary for the follower that, besides that which is recited in the prayers, he should perform all acts like Ruku and Sajdah with the Imam or a little after him

# SALAAT-E-JAMAAT

## HOW TO JOIN





Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 <sup>st</sup> Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 <sup>nd</sup> Rakaat better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 <sup>rd</sup> \ 4 <sup>th</sup> Rakaat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 <sup>rd</sup> \ 4 <sup>th</sup> Rakaat (Qiyam):	Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku' you have to change your Niyat to furada.				



# SALAAT-E-JAMAAT

## HOW TO JOIN



Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
If you do not know which Rakaat it is always join in:		<input checked="" type="checkbox"/>			
You enter the Mosque it is the last Sajdah, you perform your Niyat and Takbiratul eham and then go into:			<input checked="" type="checkbox"/>	By joining you are being rewarded Jamaat Sawaab. During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1st Rakaat when Imam completes Salam.	
Extra note:		Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakaat.			

**Exercise:**

1. Which of the following Prayers can be recited in Jamaat? Circle the correct answers

- a. Wahshat,
- b. Subh,
- c. Eidain,
- d. Jummah,
- e. Zohr,
- f. Shab,
- g. Maghrib,
- h. Salaate Mayyit,
- i. Asr
- j. Istisqa (prayer for rain)
- k. Tawaf of Qa'aba

2. You want to lead the Jamaat for Zohr prayers.

- a. You must be \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, Baaligh and also be able to recite Salaat correctly.

3. Can you pray behind an Imam who is a Sunni Muslim? 'YES' or 'NO'?

Explain your answer \_\_\_\_\_

4. You join in Qiyam when the Jamaat is in the 3<sup>rd</sup> Rakaat. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Suratul Hamd. What should you do in this situation? \_\_\_\_\_

\_\_\_\_\_

5. You join when the Imam is in Ruku' and are not sure whether you reached the Ruku' of the Imam or not. What should you do in this situation? \_\_\_\_\_

\_\_\_\_\_

6. With road construction going on, Fatema decided to offer her salaat before leaving for the mosque, as she knew that she might not arrive in time for Salaat-e-Jammat. However, when she arrived at the mosque, the Salaat-e-Jammat was about to start. What will she do? \_\_\_\_\_

\_\_\_\_\_

7. You arrive at the mosque when the Imam is reciting the last Tashahud and you wish to earn the Thawaab of Salaat-e-Jamaat. What can you do? \_\_\_\_\_

\_\_\_\_\_

8. Which of the following will the Imam recite quietly (Q) and which will he recite loudly (L) in the Jamaats of Dhohr and Maghrib. Put “Q” or “L” for your answer:

	Dhohr	Maghrib
Suratul Hamd		
Bismillahir Rahmanir Rahim		
Qunoot		
Tasbihat-e-Arba'		
Dhikr of Ruku'		
Dhikr of Sajdah		
Tashahud & Salaam		

## FIQH CLASS 7 - LESSON 7: SALAAT – PLACE OF PRAYER

### 7 CONDITIONS TO BE MET:

1. The place where prayers are offered must be Mubah (not Ghasbi).



2. The place of prayers should not be unstable, like heaps of sand on the beach



3. It is not allowed to pray in a place where the prayer cannot be completed properly, or where there is danger to one's life, for example, on a busy road during rush hour.



4. There should be enough space to stand properly and to perform Ruku and Sajdah properly.

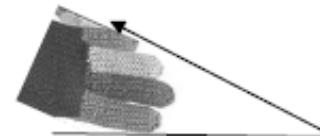


5. The place of Sajdah must be Tahir.

6. Women should stand behind men while praying.



7. The place where we place our forehead while in Sajdah should not be higher or lower than 4 **fingers** when compared to the place of our toes



## MASJID

It is stressed that the Salaat should be performed in a Masjid (mosque). Masjids in order of preference are:

### Masjidul-Haraam (around Ka'aba)



A prayer offered here is equal to **100,000 prayers** anywhere else.

### Masjidun-Nabi (Madina)



A prayer offered here is equal to **10,000 prayers** anywhere else.

## Masjid-Kufa and Baitul-Muqaddas



AND



MASJID-E-KUFA

BAITUL MUQADDAS

A prayer offered here is equal to 1,000 prayers elsewhere.

**FOR WOMEN, IT IS BETTER TO PRAY WHERE THEY ARE PROTECTED  
BEST FROM NA MAHRAM – WHETHER THAT PLACE IS THEIR HOME OR  
THE MOSQUE THEY SHOULD DECIDE**

Our Holy Prophet (S) has said that: “A Masjid will complain before Allah if it is neglected and nobody comes to pray there.”

### Exercise:

1. What are the recommended places of saying prayers?
2. What are the Makruh (abominable) places of saying prayers?
3. Hassan went to his friend's house for a sleepover. In the morning he did not offer Fajr Salaat as he had forgotten to ask his friend's permission before going to sleep. Was this the right decision to make? Why?

Masail #: \_\_\_\_\_ Yes  No

Reason: \_\_\_\_\_

4. Husain's baby sister made the carpet in the Salaat Room Najis when her nappy leaked. By the time Husain went in to offer his Maghribain Salaat, the carpet had dried. So he placed his Mohr on the dried Najis area and prayed. Is his Salaat valid? Why?

Masail #: \_\_\_\_\_ Yes  No

Reason: \_\_\_\_\_

## FIQH CLASS 7 - LESSON 8: SALAAT – PRAYER CLOTHES

There are certain rules laid down concerning the clothes when saying prayers. They are:



Be Tahir and Mubah



NOT Be part of a dead animal

**For men only:** They **should not wear** anything made of:



Gold - pure or mixed.

OR



wear pure silk

### Other Rules

1. The cloth or clothes must not be Ghasbi (#806)
2. If a person did not know that his/her body or clothes were Najis, and came to know after the Salaat, the Salaat is correct (#810).
3. If s/he knew that his/her body or clothes were Najis, and forgot and prayed in that cloth, s/he would have to pray again, if the time is still there, or pray Qadha if there is no time (#811).
4. When there is no other cloth except Ghasbi or silk [for men], and one is obliged to wear it, owing to cold or because there are other people around, he may pray in it. The same rule applies if there is no cloth other than Ghasbi or Najis he should pray wearing that same cloth and the Salaat will be correct (#847).

### Najasaat Forgiven In Salaat

- a) The blood which comes out of a wound or tumor, providing it is difficult to clean it or, at least change the bandage once a day. But if that blood reaches another part of the body which is far from the tumor or wound, it must be cleaned.
- b) The blood on the cloth or body of the person who is praying salaat, which is less than the tip of the fore-finger (#856).

**Exercise:**

1. Describe any four rules regarding the cloths when saying prayers?
2. What najasat are forgiven in salaah?
3. Your friend Abbas has come to visit you for the first time. It is time for prayers and he starts praying in one corner of your sitting room. He prays with his tie and chain, which are made of silk and gold. Is his Salaah Batil? Give three reasons.

Masail #: \_\_\_\_\_

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

4. What would have happened if in the above example, the person visiting your house was your cousin Sabira (also wearing the gold chain, school like tie?) Would her Salaah be Batil? Why?

Masail #: \_\_\_\_\_

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

Explain: **The difference between Najis and Dirty: AND**

---

---

**The difference between Tahir and Clean**

---

---



## FIQH CLASS 7 - LESSON 9: MUBTILAAH OF SALAAT (PART III)

### Explanation of some Mubtilaat of salaah:

#### Anything That Makes Wudhu Batil (#1136-1138)

- It makes no difference whether it happened intentionally or by mistake.

#### Turning Away From The Qiblah (#1140)

- If it happened **intentionally** then the **Salaah is Batil** under all circumstances.
- If it happened **by mistake** and you **remember it after the time of Salaah** had ended, then there is **no Qadha**.

#### Speaking Intentionally (#1141-1159)

- This makes Salaah Batil if you intentionally utter even a single word consisting of a single letter.
- Clearing one's throat will not make Salaah Batil.
- If someone says Salaamun Alaykum then the person praying should reply with the same phrase use and say Salaamun Alaykum

#### Laughing Intentionally (#1160)

- Even if you feel like laughing but control yourself forcefully until your face turns red, you have to pray again.

#### That Which Can't Be Called Salaah (#1161-1162)

- Any act that changes the form of Salaah, regardless of whether it was done intentionally or by mistake.
- Moving the arms or even indicating something to someone with your hands will not harm the Salaah.

**SALAAT SHOULD BE PERFORMED WITH  
PRESENCE OF MIND AND HEART**

## FIQH CLASS 7 - LESSON 10: PUNISHMENT & DISADVANTAGES OF:

1. Delaying the wajib prayers,
2. Making them qadha, or,
3. Leaving them out completely.

Salaat in Arabic stands for the mode of worship prescribed in Islam. By worship, we mean "Submission to Allah."

Allah is Great! Nothing else, matters. Allah is calling you. Leave aside, your worldly affairs, forget everything else. **DO NOT MISS THIS GOLDEN OPPORTUNITY.** Go and pray in the presence of Allah. He is Great. Our, problems, worries, our difficulties will all be solved if we ask Allah for a solution. Not only that, our joy, our success, our achievements do not really matter. Let us look forward to communicate with Him. Only His love and care can bring prosperity in this world and in the life Hereafter.

If you pray Salaat first (on time) and do everything else later, you will feel completely satisfied. TRY IT!

**The 17 Rakaats in total take only about 30 minutes to pray. With Ta'qibat it takes about 45 minutes per day. Is that asking for so much? Remember, there are 24 hours in a day.**

One day, while the Holy Prophet (S) was present in Masjid Nabavi, a man entered and offered the prayers hastily and did not perform the Ruku and Sajdah properly.

The Holy Prophet (S) said, **"If this man continues to offer the prayers in the same way and dies, he will not die on my religion (Islam)."**

Hence, we **SHOULD NOT** offer Salaat hurriedly. While offering prayers, we should remember Allah constantly and offer them humbly.

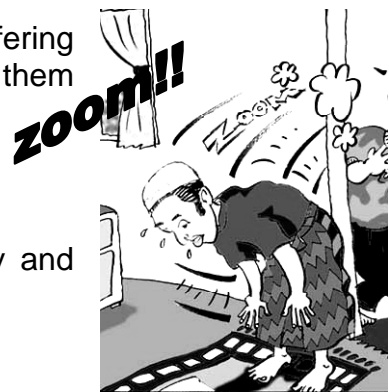
While performing prayers, one should repent for one's sins.

A person who considers prayers to be something ordinary and unimportant is just like one who does not offer them at all.

The Holy Prophet (S) has said that:

**A person who does not attach any importance to prayers and considers it to be something unimportant deserves to be tortured in the Hereafter (e.g., in the grave, Hell).**

Allah has said in the Holy Qur'an that:



**“Those who avoid offering prayers are likely to be doing Kufr. He who refuses to offer Salaat has denied the existence of Allah and is only a Muslim by name.”**

**He Is Deserving Of The Most Severe Punishment From Allah.**

### **Importance of Punctuality in Prayers**

1. By regular offering of prayer at its fixed timings, the spirit of punctuality is developed.
2. Prayer keeps a person neat and clean, his/her body tidy and his/her heart pure.
3. The person who prays salaah washes his/her hands, mouth, etc. five times a day.
4. This practice kills his/her weariness.
5. Allah bestows upon the one who prays salaah blessings of knowledge, faith and wealth.
6. Allah is pleased with the one who prays salaah and so are the Prophet(S) and the Imams (A).
7. Prayer exalts the human soul, restrains it from impure things, produces peace of mind, removes the future difficulties and solves our problems.
8. The Holy Prophet (S) has said Prayer is the Mercy of the Believer.
9. Salaah is going to help us in the Hereafter. The angels pray for our forgiveness and help us; praying Salaah in this world will serve the purpose of a lamp or light in the grave.
10. Salaah removes the darkness of the heart through the light of prayers.

**Every Good Deed Of A Person Will Be Accepted By Allah If His Prayer Is Accepted By Allah. If One's Salaat Is Rejected, Every Good Deed Of His Will Be Rejected Also.**

### **Exercise:**

1. Write a short essay on the importance of Salaat.

# INTRODUCTION TO SALAAT

*Seek assistance through patience and Salaat....[2:45]*

There are 17 Rakaats in the daily prayers:



**PRAYER AFTER  
COMPLETING  
TAWAF OF KAABA**

# PREPARATION FOR SALAAH



You are expecting your friend for the holidays. He/She will be spending a week or so with you. Before he/she arrives, what do you do to prepare yourself??

Get out all the toys ready for you to play



Tidy up your room



Ask mum to prepare food that your friend likes



# PREPARATION FOR SALAAH



In the same way, before starting to pray, we must prepare ourselves as we are about to stand in front of Allah [s.w.t].

This is known as:

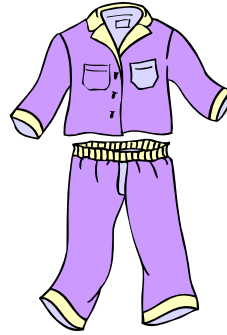
MUQADDAMATUS-SALAAH

# PREPARATION FOR SALAAH

Our body must be clean



Our clothes must be tahir [clean]



We must know the right time of salaah



Wudhoo must be performed



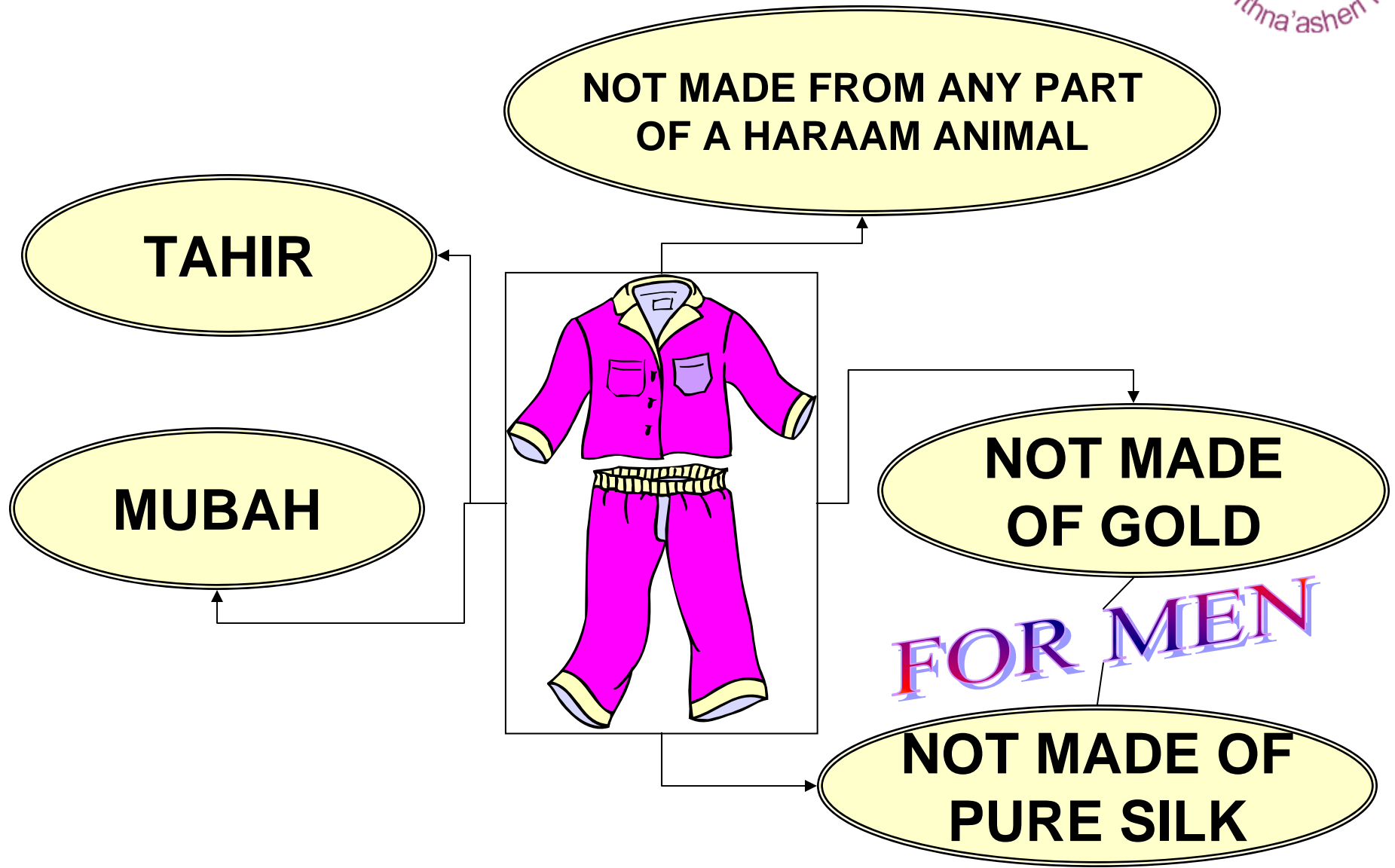
Quibla -We must know in which direction to face



Place of prayer must be Pak



# CLOTHES FOR SALAAH





# PLACE OF SALAAH

**PLACE MUST BE YOURS**

**PRAYER MAT MUST BE CLEAN & TAHIR**

**PLACE MUST BE TAHIR & CLEAN**

**PERMISSION NOT NEEDED IF YOU PRAY IN THE MOSQUE**

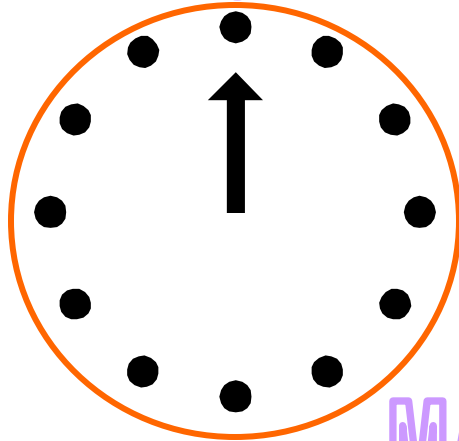
**YOU MUST HAVE PERMISSION OF OWNER TO USE IF NOT YOURS**



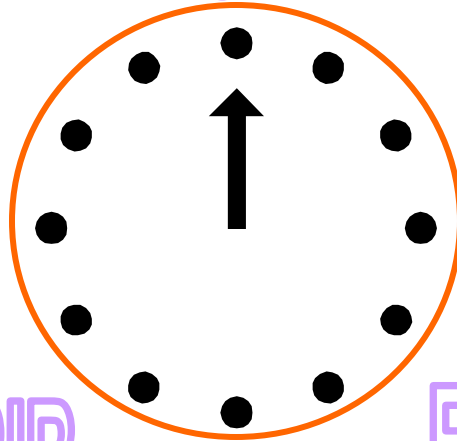
# TIME OF SALAAH

Show the fazilat times for each of these salaah

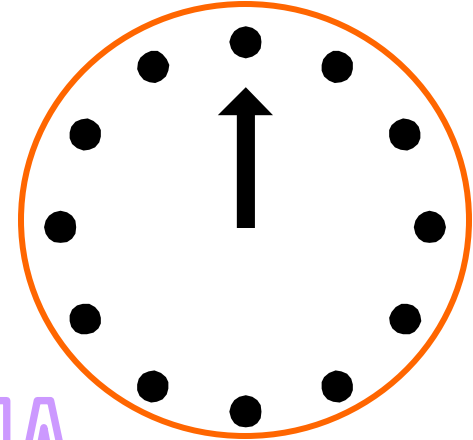
FAJR



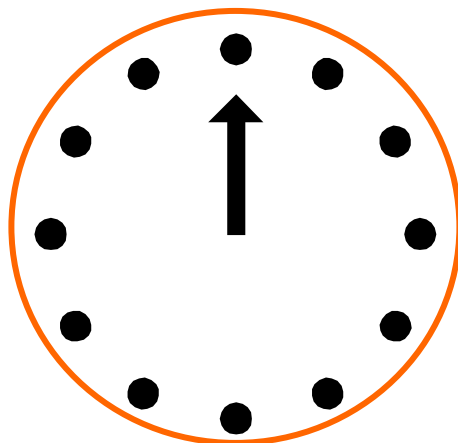
DHOHR



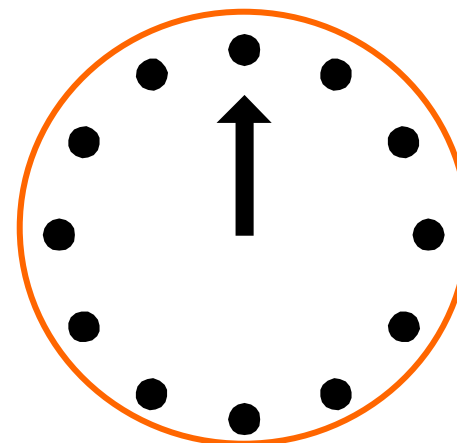
'ASR



MAGHRIB



EISHA



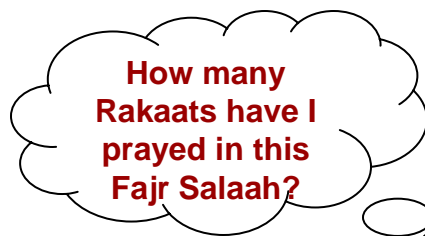
# MUNAFIYAAT OF SALAAH

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAH BATIL



**DOUBTS IN FIRST 2 RAKAATS OR FAJR SALAAH**

**+ OR - RUKN**



**SPEAKING INTENTIONALLY**

**SAY AMEEN AFTER SURATUL HAMD**



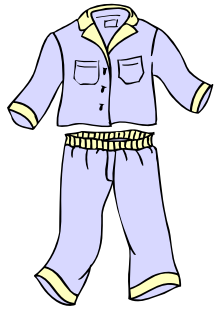
**EATING OR DRINKING**



**LAUGHING**

# MUNAFIYAAT OF SALAAH

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAH BATIL



**MUQADDAMATUS SALAAH NOT FULFILLED**



**THINGS THAT MAKE WUDHU BATIL**



**TURNING AWAY FROM QIBLAH**



**ACTIONS THAT SHOW U R NOT PRAYING**



**CRYING FOR WORLDLY THINGS**



**FOLDING ARMS INTENTIONALLY**

# PRAYING WHEN TRAVELLING

WAJIB PRAYERS ARE SUCH AN IMPORTANT IBADAT THAT THEY CANNOT BE LEFT OUT UNDER ANY CIRCUMSTANCES.

## These Are The Steps To Follow

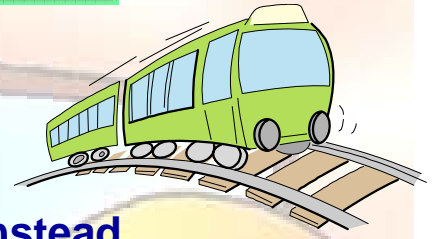
- 1<sup>st</sup> Perform Wudhu. If this is not possible, do Tayammum instead.
- 2<sup>nd</sup> You have to find out the position of Qiblah with the help of a compass or by asking someone who may know.
- 3<sup>rd</sup> You should make your Niyat and recite Takbiratul Ihram facing Qiblah.

## How To Pray When Travelling

If you can, then pray in a standing position.

If you cant stand and pray, then sit down and pray.

If this is not possible, then the Ruku, Sajdah and all other actions should be done with the movement of the eyelids.



# MISCELLANEOUS MASAIL OF SALAAH



**Daimul Hadath - When someone has a problem of urinating, winding out of gas, etc, every now and then.**

**If a person suffers from incontinence, i.e. s/he suffers from an illness due to which their urine comes out, drop after drop, or they cannot control their faeces, they should act as follows:**

**If they are sure that they can offer their prayers, after performing Wudhu, at any time within the time prescribed for prayers, they should offer the prayers within that time.**

**In case they can control their urine or faeces only for so much time within which they can perform Wajib actions relating to prayers, then they should perform only the Wajib parts.**

**IF THEY RECOVER FROM THIS ILLNESS, THERE IS NO NEED FOR THEM TO OFFER QADHA OF THOSE PRAYERS THAT WERE OFFERED DURING THE PERIOD OF ILLNESS.**

# MISCELLANEOUS MASAIL OF SALAAH



## Qadha Prayers

A person who does not offer his/her Wajib prayers in time should offer Qadha prayers, even if s/he was asleep or unconscious during the entire time prescribed for the prayers.

A person, who has Qadha prayers to offer, should not be careless about offering them even though it is not obligatory to offer them immediately.

A person, who has Qadha prayers to offer, can still pray Mustahab Salaat.

It is not necessary to maintain order in the offering of the Qadha prayers except in the case for which order has been prescribed.

**AS LONG AS A PERSON IS ALIVE, NO OTHER PERSON  
CAN OFFER QADHA ON HIS/HER BEHALF, EVEN IF  
THEY ARE UNABLE TO OFFER THEM**

# IMPORTANCE OF SALAAH



1. By regular offering of prayer at its fixed timings, the spirit of punctuality is developed.
2. Prayer keeps a person neat and clean, his/her body tidy and his/her heart pure.
3. The person who prays Salaat washes his/her hands, mouth, etc. 5 times a day which kills his/her weariness.
4. Allah bestows upon the one who prays Salaat Blessings of Knowledge, Faith and Wealth.
5. Allah is pleased with the one who offers Salaat and so are the Prophet(S) and the Imams (A).
6. Prayer exalts the human soul, restrains it from impure things, produces peace of mind, removes the future difficulties and solves our problems.
7. The Holy Prophet (S) has said Prayer is the Mercy of the Believer.
8. Salaat is going to help us in the Hereafter. It will serve the purpose of a lamp or light in the grave.

**EVERY GOOD DEED OF A PERSON WILL BE ACCEPTED BY ALLAH IF HIS PRAYER IS ACCEPTED BY ALLAH. IF ONE'S SALAAH IS REJECTED, EVERY GOOD DEED OF HIS WILL BE REJECTED ALSO.**





## CONCLUSION

Are you praying because:

You fear Allah?

**If YES, then this is a prayer of slaves.**

You hope to be rewarded?

**If YES, then this is a prayer of the traders.**

It is due to Him and He alone deserves to be prayed to and to be served?

**If YES, then it is the BEST of all prayers.**

AND REMEMBER, Imam Ali (A) has said:

**“If he who offers prayers comes to know how much Grace of Allah is bestowed upon him during the prayers, he would never lift his head from Sajdah.”**

**SALAAT REMOVES THE DARKNESS OF THE  
HEART THROUGH THE LIGHT OF PRAYERS**

## FIQH CLASS 7 - LESSON 11 & 12: QIBLAH – KA'BAH IS THE QIBLAH

**WHEN YOU HAVE DONE YOUR WUDHU AND ARE READY TO PRAY, WHAT DIRECTION SHOULD YOU FACE?**

You should face the direction of the Ka'bah, which is in Makka.

**BUT WHY SHOULD WE FACE KA'BAH?**

Allah has said that:

- all the Muslims are brothers and sisters.
- all are the same in their relationship to Allah.
- all believe in **ONE** and the same Allah.

So, Allah has commanded that, all the Muslims should face in **one direction** at the time of prayers and **Allah, as the direction for prayers has selected the Ka'bah.**

**Just imagine how funny it would look if four Muslims in a single room were to pray facing four different directions!**

So, **facing the direction of Ka'bah is Wajib** for all Muslims.

It is also a sign of Muslim **UNITY** and **BROTHERHOOD.**



**THE KA'BAH IS THE HOUSE OF ALLAH**

**THE KA'BAH IS OUR QIBLAH**

**QIBLAH IS THE DIRECTION WE FACE IN  
SALAAT**

## Finding The Qiblah

**It is Wajib to face the Qiblah while praying all the Wajib Prayers**

The mosque that surrounds the Holy Ka'bah is called **Masjidul Haram**. Because the mosque circles the Ka'bah all the way around, if you are outside you just have to face the mosque and you will automatically be facing Qiblah.

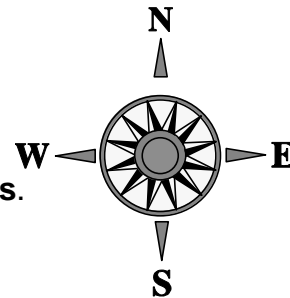
**THREE WAYS OF FINDING QIBLAH (#790)**

1. any convincing means of knowledge
2. mihrab of a Mosque
3. grave of a Muslim

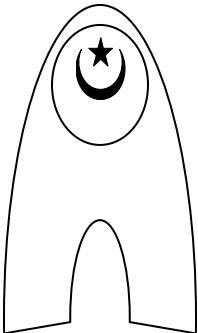
### 1. Any Convincing Means Of Knowledge



This means that something or Someone makes you sure that Qiblah is in a certain direction. This would include asking a **trustworthy person** or using a **compass**.



### 2. Mihrab Of A Mosque



Mihrab is a place in the mosque specially built for the person who leads the prayers. It is like an arch that has been carved into the wall and is also built in the direction of the Qiblah.

### 3. Grave of A Muslim

When Muslims dies, they are laid down in their grave on their right side, with their face towards the Qiblah. If you know which side the dead person's head is, then you can easily know the direction **of the Qiblah**.



**Uncertainty of Qiblah**  
**Ali and Zainab at a school trip abroad**

**DAY 1**



I have **no idea** at all about **which direction** to pray and my **Namaaz is becoming Qadha!**  
Help! What should I do?

Don't panic! Just **pray in any direction**. However, for your next Namaaz, if there is **enough time**, you will have to **pray in all 4 directions**.



**DAY 2**



I have been looking around and I am now sure Qiblah is either towards the North or the South. What should I do?

Then you must **pray twice**, facing **both directions**.



## DAY 3



I am still not sure which direction Qiblah is but I have a **strong feeling** that it is North East, so now what should I do?

Well, if you have a **strong feeling** about it, then you should pray **facing that direction.**



## REMEMBER

If you have no idea which direction to pray in then

- pray in **any direction** if there isn't enough time.
- pray in **all 4 directions** if there is enough time.

If you think it is one of two directions

- you will pray in **both directions.**

If you do not know the Qiblah & there is no way of finding out

- you should pray **facing the direction** you have a **strong feeling about.**

## **FIQH CLASS 7 - LESSON 13: AMR BIL MA'ROOF & NAHI ANIL MUNKAR**

The seventh and eighth branches of the Furu-e-din are based on Islamic Principles that lead to a better society and improving the conditions of a society.

The literal translation of Amr bil Ma`roof is to “enjoin others to do good” and Nahi Anil Munkar is to “ask others to refrain from doing bad”.

Perfection in Islam is first achieved by uplifting and protecting oneself from evil. Once that is achieved, a believer moves onto the next stage of faith in which he becomes a useful member of his society and community. Hence, any corrupt elements should be struck off from the roots and not be allowed to grow and form cancer in the society.

The method adopted in Islam to keep a society on its track is by enjoining others to do right and forbidding them to do evil.

Allah says in the Holy Qur'an:

*(The believers are) those, if We establish them (let them rule) in the earth, will establish prayers and pay the poor rate (Zakaat), and enjoin good and forbid evil; and unto Allah alone is the return of all affairs. (Haj, 22:41)*

Another verse says:

*And that there should be among you a group who call mankind unto virtue and enjoin what is good and forbid wrong; and they are those who shall be successful. (Ali Imran 3:104)*

Another verse:

*You are the best group that has been brought forth for mankind; you enjoin goodness and forbid evil, and you believe in Allah. (Ali Imran 3:110)*

The importance of these two branches of religion is also emphasized in many Ahadith.

The Holy Prophet (S) has said that there will come a time when people will forsake enjoining good and forbidding evil in order to keep people pleased. Calamities will then befall the society and then, when the same people pray to Allah, their prayers will not be heard.

When Allah decided to punish the people of Prophet Shu`ayb (A), He said he would punish all 100,000 of them out of which 40,000 were bad and the rest good.

Prophet Shu`ayb (A) asked Him as to what the fault of the good ones was. Allah replied, “They were happy when I was being disobeyed and they did not express their anger when I was angry.”

Thus, it is very important to keep the practice of Amr bil Ma`ruf and Nahy `anil Munkar alive within the society. The procedure is as follows:

When you see a wrong being done or a right not being done, then either:

- Express your objections using all the skills at hand.
- Use force where applicable (as in the case of father-son relationship)
- Resent it in your heart and that is sign of weakness in faith, but the least a person should be able to do.

### **AMRBIL MA'ROOF:**

**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'roof, i.e. Good. For example; Salaat, Fasting, Khums, Zakat and establishing Fundamentals of Islam.

Examples of these also include those things that have been recommended by Islam; like:

- feeding
- welcoming guests,
- teaching about Islam,
- good Akhlaq and
- having pleasant characters.



**It is Wajib to enjoin a person to do good the first time and Sunnat the second time.**

**Amr bil Ma'roof becomes Wajib under 4 conditions:**

1. You know what is good and what is bad.
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 know that by giving your advice you will not suffer yourself.

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 everyone to enjoin good and advise against what is forbidden; even though by so doing one may come to harm.

**Exercise:**

1. When does Amr bil Ma'roof becomes Wajib?
2. Give some examples of Amr bil Ma'roof, not mentioned in this lesson



## FIQH CLASS 7 - LESSON 14: NAHI ANIL MUNKAR

*"You are the best community that has been raised up for mankind; You enjoy 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 which 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; like:

- drinking,
- gambling,
- listening to music,
- eating pork, etc.



Like Amr bil Ma'roof, it is Wajib to practice Nahi Anil Munkar the first time and Sunnat the second time.

There are 4 stages for discouraging those things which are forbidden in Islam:

1. The mental attitude of the person you are advising.
2. By facial expression of disgust at the deeds of one who does what is forbidden.
3. By words of advise 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.

Those people who practice Amr bil Ma'roof and Nahi Anil Munkar are amongst those who occupy an esteemed position in the Sight of Allah Who group them amongst His triumphant servants.

**Exercise:**

What is the difference between Amr-bil-Ma'roof and Nahi-anil-Munkar?

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For each of the situations below, state whether it is Amr-bil-Ma'roof or Nahi-anil-Munkar

Sabiha goes to school and sees her Muslim friend listening to music. She tells her friend it is Haraam. \_\_\_\_\_

Ali's grandmother's long dress goes above her ankles when se goes into Ruku' so he tells her that she needs to wear something longer. \_\_\_\_\_

Husain is 15-year old and does not pray. His friend tells him that he must pray, as it is Wajid on every Muslim. \_\_\_\_\_

## FIQH CLASS 7 - LESSON 15: TAWALLA

Tawalla is the ninth branch of the Furu-e-din. It is an Arabic derivative from the root Wa-La-Aa. The word has many meanings. Some of them are friend, companion, benefactor, authority, Lord, etc.

Tawalla means that we should befriend and accept the authorities of those appointed by Allah and the Holy Prophet (S). Allah says in the Holy Qur'an:

***Verily your guardian is Allah and His messenger (Muhammad), And those who believe and establish the prayer, And give charity (alms) while they are (in Ruku`) bowing down. (Al Maidah, 5:55)***

When we say **اَعْلِيَّ وَوَلِيَّ اللّٰهِ** (Ali is the Wali of Allah) in our Adhaan, it is based on this verse.

In this verse we are given the order of authorities to accept their commands and instructions. It begins with Allah - His command overrides that of all others, be they that of our parents, our elders, our teachers, our doctors, etc.

His command is represented on this earth by the Holy Prophet (S). Thus, during the time of the Holy Prophet (S), his command was final. Nobody can argue with what he ordains for it is from Divinity and hence from Allah.

But in the absence of the Holy Prophet (S), the verse refers to believers who establish prayers and give out to the needy during Ruku`. This reference, accepted unanimously by all sects, is to Imam `Ali (A).

An incident has been recorded in history where a beggar came asking from people in the mosque. Nobody gave him anything until the Imam (AS), who was busy reciting prayers, pointed to his finger whilst he was in Ruku`, beckoning to the beggar to remove his ring and take it. This act pleased Allah so much that He revealed it to the Holy Prophet (S) immediately.

Hence, in the absence of the Holy Prophet (S), we, the believers in the message of the Holy Prophet (S) were to accept the authority of Imam `Ali (AS) as this verse referred to him. That is why we, the Shi`ites, believe in him as the first and immediate successor to the Holy Prophet (S).

After, Imam `Ali (AS), we believe in 11 other Aimmah (AS) who are all descendants of Imam `Ali (A) and appointed by the Holy Prophet (S) in his life time as reported in various Ahadith both by the Sunnis and the Shi`ites.

Despite such clarity in the Holy Qur'an, one may wonder why the majority do not believe in the appointment of Imam `Ali (A) as the true successor of the Holy Prophet (S).

The incident of Ghadir in which the Holy Prophet (S) declared to all Muslims present with him, that Imam `Ali (AS) was his successor after him, has been reported by ALL Muslims. The Holy Prophet (S) is reported to have said that:

“Whosoever accepts me as the Mawla, shall take Ali as the Mawla after me.”

Many Sunni scholars have interpreted the term Mawla as meaning ‘friend’ rather than “a person of authority”. However, the Holy Prophet (S), to prevent any confusion, clearly asked all those around him:

*“Do I not have more authority over you than you have over yourselves?”*

The `Arabic words he used here were “am I not **Awla** to you than you are to yourselves?” **Awla** is yet another derivative of WA-LA-AA and carries the same meaning of friendship and mastership. However, the Holy Prophet (S) very skillfully avoided the use of Mawla which could be misinterpreted as friend and instead used the verb that means authority and not friendship.

When the people replied, “truly, you do have more authority on us than we have over ourselves!”, then the Holy Prophet (S) declared:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

*Of whomever I am the Master, (this) `Alí is his Master.*

Tawalla therefore means accepting the authority of :

### 1) Allah

Allah is our Master and ultimate benefactor. It is only He who let things harm us or protect us from evil. It is He who either grants us or takes away from us the various favours we may or may have been enjoying in our lives. The believers, accept Allah as their Wali while the Kafirs do not. The Holy Qur’an says:

***Allah is the guardian of those who believe. He brings them out of darkness into light. And those who disbelieve, the false gods are their guardians, who take them out of light into darkness; <sup>fn</sup> they are the inmates of the fire, they shall abide therein. (Al Baqarah, 2:257)***

Wali is someone we accept as the authority, the master and hence we take our commands from him. People tend to do things that could not have been commands from Allah.

Sometimes it could be contrary to Allah's pleasure and hence be the commands of Iblis. If we succumb ourselves to Iblis's commands, then we are actually accepting him as our Wali.

## **2) The Holy Prophet (S) and the Holy Aimmah (AS)**

Once again, they have been appointed as having authority over us like Allah has over because they represent Allah on this earth. Hence if our Imam (A) was to reappear today and ask us to do something that we do not understand, we would still have to do it without asking questions. They have the right to use us even to death just as Allah has the right to do that. The Imam (A) would never do anything that would harm us (not physically) just as Allah would never ask us to do something that would harm us. It is this belief in submitting to their total authority that is called Tawalla.

A man came to see the 6th Holy Imam (AS) and claimed to be from amongst the Shi'as of Egypt. To test his true understanding of the word Wali (as he claimed), the Imam (AS) asked him to go and sit in a lit furnace that was in the vicinity.

The man started trembling and gave the excuse of his family waiting for him. When the Imam (AS) noticed his hesitation, he called the man towards him and made him sit next to him.

After a little while, Harun al Makki, a very close companion of the 6th Holy Imam (AS) arrived and after the formal greetings, the Imam (AS) beckoned to him and said, "Harun, could you please sit in that furnace?" Without asking a question, Harun headed for the furnace and disappeared inside.

The Imam (A) turned to this man from Egypt and said, "These are the type of people who love me." (The Imam (AS) used a word derived from WA-LA-AA). Needless to say Harun remained quite unharmed.

## **3) Believers (Mo'mineen)**

Tawalla also means to befriend those who are of the same faith and are loved by Allah, His Prophet (S) and the Aimmah (AS). Thus we highly respect and love the loyal companions of the Holy Prophet (S) and the Aimmah (AS).

We also make it a general rule to befriend and love those who love the Ahlul Bayt (AS). It is in keeping with this part of Tawalla that we remember all the martyrs of Karbala for their sacrifices for Imam Husain (A).

**Tawalla is the 9th Pillar of Islam.**

**It means to love and follow the teachings of the Ahlul Bayt (A).**

For Muslims, the Ahlul Bayt (A) make a direction towards which they have to turn themselves for guidance and doing good work.

Just love, however genuine is not acceptable even in the world at large.

In expressing our warm affection to the Country we live in, we are not only pledging our loyalty to it, but rather we are accepting to follow its laws and commandments.

Similarly, Tawalla expects us not only to love Ahlul Bayt (A) but to be loyal to them and to accept to follow their examples.

## FIQH CLASS 7 - LESSON 16: TABARRA

Tabarra means to disassociate oneself from, to wash one's hands of. It also means innocence (from guilt) of doing something.

In Islam, Tabarra is the tenth branch of Furu-e-din. Firstly, Allah wants us to disassociate ourselves from Shaitan and anything or anybody that represents Shaitan.

In the Holy Qur'an, one finds many references of this kind of Tabarra by Prophets of all times.

For example, on his way to Baytul Muqaddas, Prophet Ibrahim (A) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allah. To teach them the error of their ways, he used a very polite way of approach. He introduced himself as a starworshipper also and then sat down at night to worship with them. The Holy

Qur'an says:

***Then when he (Ibrahim) saw the sun rise all brilliant, he said, "(Is) this my Lord? (After all) this is the greatest." Then, when it set, he said, "O my people! I dissociate myself of what you worship besides Allah. (Al An'am, 6:79)***

Similarly, the people of Prophet Hud (A) rejected his message and actually accused him of having been bewitched by their own gods!

The Holy Qur'an says:

***We say nothing but this, that some of our gods have smitten you with evil. He (Hud) said, "Verily, I call Allah to witness, and you also bear witness that I dissociate myself from what you worship besides Allah (Hud, 11:54)***

The second application of Tabarra is in disassociating ourselves from the enemies of Allah, the Holy Prophet (S) and the Holy Aimmah (AS) from his progeny.

Disassociating is not a feeling that takes place in the heart. Islam wants of us to declare that disassociation and let the world know what our stand is. That is why we do send curses on all the Zaalim (perpetrators of injustice) who hurt the Holy Prophet (S) and particularly his family after his death.

The sending of curses (La`nat) is our expression that we are not part of what they did.

Allah says in the Holy Qur'an:

***Verily, those who annoy Allah and His messenger (Muhammad), Allah has cursed them in this world and the hereafter, and has prepared for them a painful punishment. (Al Ahzab, 33:57)***

Based on this verse, anybody who harms or tortures any member of the family of the Holy Prophet (S) has in turn annoyed the Holy Prophet (S) and therefore is cursed by Allah. Why, therefore, should we not curse him? This would therefore include all the Umayyad and Abbasid rulers who left no stone unturned in tormenting the progeny of the Holy Prophet (S).

**It is the 10th Pillar of Islam.**

**It means keeping ourselves clear of those who are cruel and evil against all righteous servants of Allah. By staying away from them we are keeping ourselves from their wrongful actions.**

**Tabarra means keeping away from evil-doers.**

Again if we look at the world at large, we will see that individuals as well as States denounce evil and disassociate themselves from evil-doers.

In cases of evils of serious magnitude all civilized States are expected to condemn evil acts. Similarly, every time a Muslim is expected to condemn the evil acts committed in Islamic history and unless they do so fully they will be regarded as supporters of evil-doers.

Allah, in the Holy Qur'an has **clearly forbidden making friends with those who are enemies of Allah and of the Muslims.**



## FIQH CLASS 7 - LESSON 17: SIFAATE SUBUTIYA

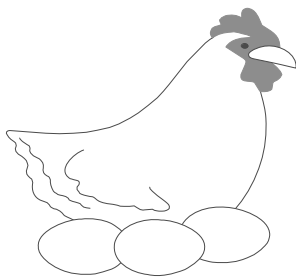
**SIFAATE SUBUTIYA** = The positive attributes which are befitting Allah.

### Some of the Positive Attributes of Allah

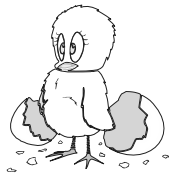
**QADEEM** = Allah is Eternal. He has neither a beginning nor an end.

Unlike us, there was a time we weren't there, then we were born and one day we will die.

**E.g. Egg – Chicken - Hen**



**It wasn't there**



**It was born**

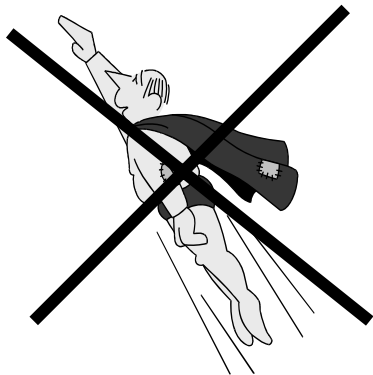


**It will die**

**Allah has no beginning because there has never been a time when He was not there, so He wasn't born and He has no end because there will never be a time when He will not be there.**

**QAADIR** = Allah is Omnipotent. He has power over everything, and everyone

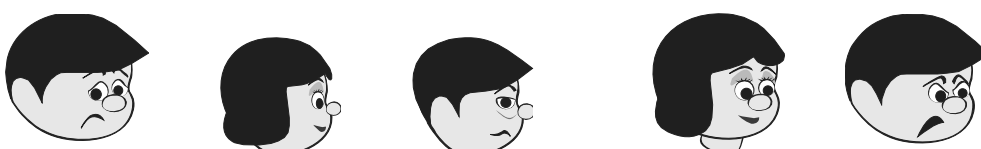
**E.g.** If we are afraid of something or someone, we should pray to Allah for help and not turn to someone like Superman who isn't real.



**Allah made everything and has power over everything and everyone.  
There is no one and nothing stronger than Him, He is the strongest.  
That is why we should only ask Allah for help because only He can really help us.**

**AALIM** = Allah is Omniscient i.e. He knows everything.

**Nothing can be kept a secret from Allah.**  
**He knows what you shout, what you whisper, even what you think and do not say out loud.**  
**He knows when you are good and when you are bad.**  
**He knows if you are telling the truth and when you are lying.**  
**He knows when you are happy and when you are sad.**  
**He knows when you need help and He helps you.**  
**He knows everything.**



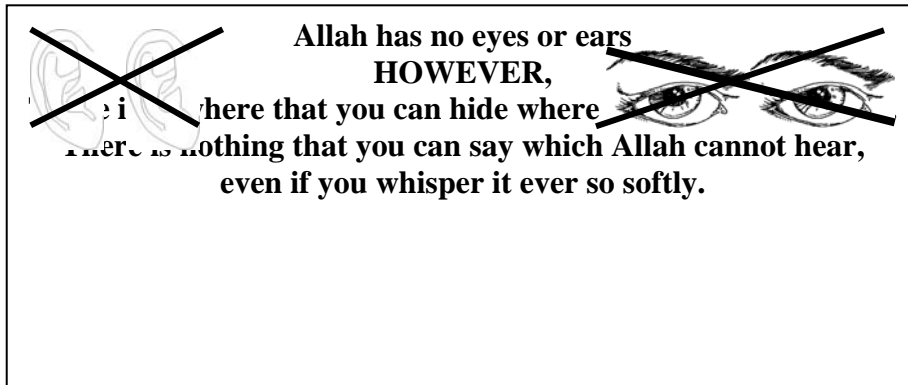
**HAI** = Allah is Alive and will remain alive forever.

**Without Allah, nothing can survive in this world.**  
**Allah looks after everything and everyone.**  
**He makes sure everything works properly.**  
**When we die, we will return to Allah**

**MUREED** = Allah has His own discretion in all affairs. He does not do anything under compulsion.

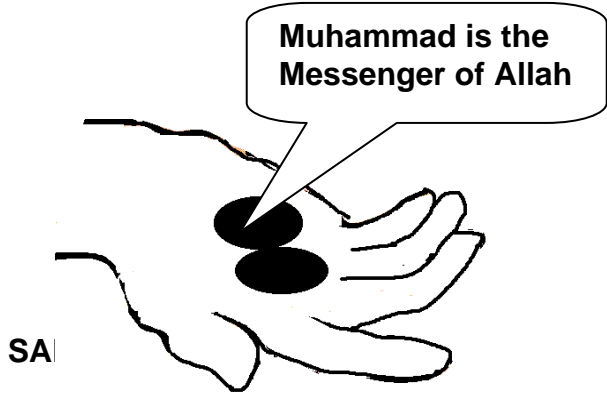
**Allah made everything and everything belongs to Him. He can do whatever He likes without having to ask anyone.**  
**E.g. if a toy belongs to a child, s/he does not need to ask anyone's permission to play with it. But, if it belongs to someone else, then s/he has to get permission.**  
**Allah made everything. So, He does whatever He wants..**  
**Whatever Allah does is always good. He never does anything evil.**

**MUDRIK** = Allah sees and hears everything although He has neither eyes nor ears.



**MUTAKALLIM** = Allah is the Master of the word.

He can create speech in anything as He did in with the pebbles, when the people asked Prophet Muhammad (s.a.w.) to prove that he was a Prophet. .



**Allah never lies**  
**AND**  
**He always keeps His Promises**

## FIQH CLASS 7 - LESSON 18: SIFAATE SALBIYYAH

**SIFAATE SABIYYAH** = the negative attributes that cannot be found in Allah.

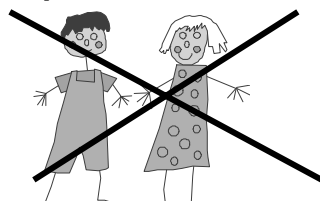

Some of the Negative Attributes of Allah

**SHAREEK** = colleague or partner.

**Allah has neither a colleague nor a partner.  
We recite in Suratul Ikhlas that there is only One God**

**He is totally independent  
He has no parents or children**

**A person who believes that Allah has a partner is called a Mushrik**

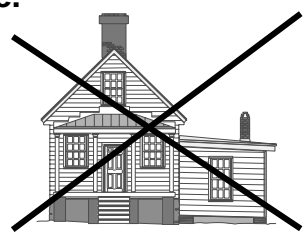


**MURAKKAB** = Compound or Mixed

**Allah is not made of anything.  
He cannot be divided even in the imagination.**

**MAKAAN** = Place

**Allah is not at a fixed place.  
He has no BODY.  
He is EVERYWHERE.**



**HULOOL** = Entering

**Nothing can enter Allah nor does He enter anything or anybody.  
E.g. It is wrong, what the Christians believe about Jesus**

**MAHALE HAWADIS = Subject to change**

**Allah never changes  
He is everywhere  
He has no BODY  
He has no need to change.  
He is Perfect  
being reborn in God's spirit.**

**MAR-I = Visible**

**Allah is not visible.  
He has not been seen NOR  
will He ever be seen because He has no BODY.**

**IHTIYAJ = dependence or need**

**Allah does not depend on anybody  
He does not need anything  
We recite in Suratul Ikhlas that there is only One  
God AND  
He is totally INDEPENDENT – (SAMAD)**

**SIFATE ZAID = Added qualification**

The attributes of Allah are not separate from His Being.  
 E.g. When we say that Allah is Aalim, it does not mean that  
 His knowledge is separate from His Existence.  
 There has never been a time when Allah had less  
 knowledge.

**Exercise:**

**Q: 1 MATCHING GAME:**

Match the words with the meaning on the right.

- |                    |       |  |
|--------------------|-------|--|
| 1) AALIM           | _____ | a) ALIVE FOREVER                         |
| 2) HAI             | _____ | b) ALL HEARING, ALL SEEING               |
| 3) HULOOOL         | _____ | c) CREATE VOICE IN ANYTHING              |
| 4) IHTIYAJ         | _____ | d) DOES NOT CHANGE<br>DOES'NT ENTER INTO |
| 5) MAHEL-E-HAWADIS | _____ | e) ANYTHING                              |
| 6) MAKAAAN         | _____ | f) ETERNAL                               |
| 7) MARA'I          | _____ | g) INVISIBLE                             |
| 8) MUDRIK          | _____ | h) KNOWLEDGE OF EVERYTHING               |
| 9) MURAKKAB        | _____ | i) NO DEPENDENCE                         |
| 10) MUREED         | _____ | j) NO PARTNER                            |
| 11) MUTAKALLIM     | _____ | k) NOT CONFINED TO ONE PLACE             |
| 12) QADEEM         | _____ | l) NOT MADE OF ANY COMPOUND              |
| 13) QADIR          | _____ | m) OWN INTENTION                         |
| 14) SADIQ          | _____ | n) POWERFUL OVER EVERYTHING              |
| 15) SHAREEK        | _____ | o) INSEPARABLE QUALITIES                 |
| 16) SIFAT-E-ZAI'D  | _____ | p) TRUTHFUL                              |

## TAREEKH TAB

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## Imamia Sunday School

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## TAREEKH CLASS 7 - LESSON 1

### THE DECLARATION OF BROTHERHOOD

After his arrival in Madina, the Holy Prophet (S) was faced with a new challenge. For the first time, the Muslims were centralized and arrangements had to be made to run this new Muslim state.

The Holy Prophet (S) faced three main problems. These were:

1. The danger of attack from the Quraish in Makka and other idol worshippers from the rest of Arabia.
2. The presence of the Jews of Madina who lived within and outside the city and very wealthy.
3. The differences which existed between his own supporters



The Holy Prophet (S) first dealt with the issue concerning the Muslims. There were two main issues:


- The people who had migrated with him from Makka (Muhajireen) and the local Muslims who lived in Madina (Ansar) had been brought up in different environments and there was a great difference in their thinking and culture.
- The Ansar themselves were made up of the tribes of Aws and Khazraj, who made up the Ansar, were sworn enemies

of each other and had been fighting for over a hundred years.

The first thing the Holy Prophet (S) did was to create peace between the tribes of Aws and Khazraj. He united them on the basis of their common faith in Islam, and told them to forget their old differences.

Then, the Holy Prophet (S) turned his attention to the needs of the Muhajireen. These brave Muslims had left all their wealth and possessions in Makka to come with the Holy Prophet (S) to Madina. They had no wealth or property. On the command of Allah, the Holy Prophet (S) established brotherhood between the Muhajireen and Ansar. He paired off each Muhajir with one Ansar and declared them brothers. The generous Ansar gave over one half of their wealth to their new brothers so that they could live comfortably in Madina.

### QUESTION BOX

 If our Imam asked us to share *everything* we owned with someone else, would we do this willingly?

At the end of all the pairings, only Imam Ali (A) was left. He asked the Holy Prophet (S) who his brother would be. The Holy Prophet (S) declared, "O Ali, you are my brother in this world as well as the next."

By this simple method, the Holy Prophet (S) created the unity of the Muslims and this unity enabled him to concentrate on the other two problems.

### Exercise

Answer the following questions:

1. What is a Constitution and why was it necessary to form one in Madina?
2. How did the Holy Prophet (S) resolve the quarrels of the Aws and the Khazraj?
3. How did the Ansar help him to improve the situation of the Muhajireen?

## TAREEKH CLASS 7 - LESSON 2

### PEACE AGREEMENT WITH JEWS

The next issue that the Holy Prophet (S) decided to tackle concerned the security for all citizens of Madina from the Jews. He, therefore, drafted an agreement to establish peace between the Muslims and the Jews. The contents of that document represented a great leap forward for the unprincipled Arabs. For the first time, the Arabs were introduced to a constitution that outlined the principles of freedom, order and justice.

A *part* of that agreement is quoted below:

#### **“In the Name of Allah, the Beneficent, the Most Merciful”**

- Anybody from amongst the Jews who embraces Islam shall be entitled to the assistance of the Muhajireen and the Ansar. There will be no difference between such a person and any other Muslim, and nobody shall oppress him or be his enemy.
- Groups of Muslims should go for Jihad (Holy War) alternately, so that the blood shed in the path of Allah is divided equally.
- The authority of resolving differences shall always rest with Allah and Muhammad.
- When the Muslims fight for the defence of Madina, the Jews must pay their share in the expenses of war.
- The Muslims and Jews are free to practise their law and religion.
- Lives of neighbours and those who have been granted asylum are like our own lives, and must be respected. No asylum shall be granted to the Quraish or their allies.
- The signatories of this agreement take joint responsibility for the defence of Madina.
- When the Muslims invite the Jews to conclude peace with the enemy, they should accept the proposal. The Muslims should also accept any such proposal made by the Jews, except when the enemy is opposed to the religion of Islam.

**“Allah is the Protector of the good and the pious, and Muhammad is His Prophet.”**

This far-sighted document was gladly accepted by most people in Madina. The few Jews who rejected it at first also added their signatures at a later date. Having made arrangements to secure Medina, the Holy Prophet (S) could now concentrate on the threat of the Quraish of Makka..

***Now you know...***

- ◆ The three main problems that the Holy Prophet (S) faced in Madina:
  1. Danger of attack from the Quraish in Makka
  2. The presence of the Jews of Madina
  3. The which existed between his own supporters.
- ◆ The first thing the Holy Prophet (S) did was to unite the two tribes of the Ansar called Aws and Khazraj because of their common faith in Islam.
- ◆ He then established brotherhood between the Muhajireen and Ansar by pairing off each Muhajir with one Ansar and declaring them brothers.
- ◆ At the end of all the pairings the Holy Prophet (S) himself paired up with Imam Ali (A) and declared, "O Ali, you are my brother in this world as well as the next."
- ◆ Finally the Holy Prophet (S) introduced an agreement between the Jews and the Muslims that outlined the principles of freedom, order and justice.

**MORAL BOX**

- ❖ There is no point in sticking to your petty differences and quarrelling but is better to unite with your Muslim brothers and sisters like the Aws and Khazraj.
- ❖ We should learn from the generosity of the Ansar who shared all they had with the Muhajireen for the sake of Islam.

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**Exercise**


1. How did he resolve the problem of the Jews?
2. What did peace in Madina allow the Holy Prophet (S) to do?

## TAREEKH CLASS 7 - LESSON 3

### THE CHANGE OF QIBLAH

When Allah first ordered the Holy Prophet (S) and all Muslims to offer the daily Salaat, they were required to pray facing Baytul Muqaddas (Jerusalem). This was the practice in Makka and continued in Madina until the seventeenth month after Hijrat.

#### RESEARCH BOX

 **When and where did the Holy Prophet (S) receive the command to pray the five daily prayers?**

In Madina, the Jews also said their prayers facing Baytul Muqaddas. 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."



**Masjidul Aqsa, Jerusalem**

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 Muqaddas to the Holy Ka'ba in Makka. After the Holy Prophet (S) had already completed two raka'ats 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 Masjidul Haraam in Makka. The Holy Prophet (S) at once changed his direction in the middle of Salaat. 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).

### QUESTION BOX

🕒 Would we have followed the Holy Prophet (S) unquestionably the way Imam Ali (A) did if we were there?

The mosque where this happened is known as "Masjide Dhul Qiblatayn" which means "The Mosque with the Two Qiblahs". This mosque still exists in Madina today.



Masjide Qiblatayn – Madina

The new Qiblah in Makka is about 45 degrees south of Madina. It was one of the Holy Prophet's (S) miracles that he turned exactly to face the Holy Ka'ba without any hesitation and without the use of any scientific instrument or computation.

The Holy Ka'ba which serves as the Qiblah for all Muslims today has always been respected by the Arabs, even before the Holy Prophet (S). It was for this reason that this new Qiblah served to attract more Arabs towards Islam.

***Now you know...***

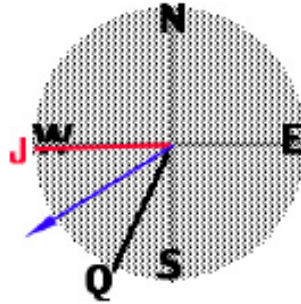
- ◆ The first Qiblah of the Muslims was the mosque in Jerusalem called Baytul Muqaddas, which was also the Qiblah of the Jews.
- ◆ The Jews did not like the fact that the Muslims had the same Qiblah as they did and tried to discredit Islam.
- ◆ After the Holy Prophet (S) had already completed two raka'ats of the noon prayer, the Angel Jibraeel held the hand of the Holy Prophet (S) and turned him towards the Holy Ka'ba in Masjidul Haraam in Makka.
- ◆ Imam Ali (A) followed this change immediately and only a few Muslims followed the example of Imam Ali (A).
- ◆ The change of Qiblah was a test of faith for the Muslims to see who were the true followers of the Holy Prophet (S).
- ◆ The mosque where this happened is known as "Masjide Dhul Qiblatain" which means "The Mosque with the Two Qiblahs"

**MORAL BOX**

- ❖ We should not become troubled by other people always criticizing Islam like the Jews did, as this is a test for us from Allah.
- ❖ In preparation for the twelfth Imam, we should purify ourselves so much that we would follow whatever he commands straight away.

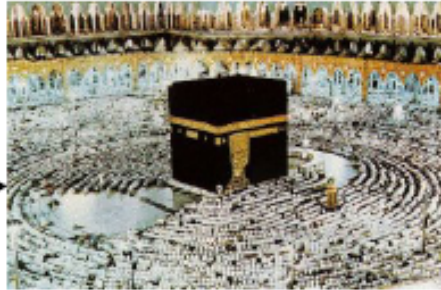
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## Exercise

Answer the following questions:

1. How was the Holy Prophet (S) able to turn to the Holy Ka'ba exactly?
2. Why was the Qiblah originally the same as that of the Jews?
3. When was it changed?
4. What effect did the change of Qiblah have?
5. What do we learn from this event?

## TAREEKH CLASS 7 - LESSON 4

### THE BATTLE OF BADR – PART 1



**INTRODUCTION:** In the middle of Jamadil Awwal of 2 A.H., a report was received in Madina that a trade caravan was going from Makka to Syria under the leadership of Abu Sufyan.

The Holy Prophet (S) decided to send two men to find out more facts about this caravan. He told them to find out about its route, the number of guards, as well as the nature of the goods they were carrying. The two men gathered the following information:

1. It was a big caravan and all the Makkans had shares in its goods.
2. The leader of the caravan was Abu Sufyan and it was guarded by 40 men.
3. The goods were loaded on 1,000 camels and were valued at about 50,000 Dinars.

**THE CAUSESE:** The Quraish had confiscated the property of all the Muslims who had migrated from Makka, and therefore the Holy Prophet (S) decided to also seize the property of the Makkans as compensation. Although the Muslims pursued Abu Sufyan, 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 Makka in the early autumn. The Holy Prophet (S) left Madina and proceeded towards the valley of Badr, 80 miles away, where he awaited the return of the caravan.

Abu Sufyan realized that the Muslims would wait for him at Badr which was a stopping place on the route to Makka, so he sent an urgent message to Makka for help. The Makkans immediately sent out a large army under the command of Abu Jahl to fight the Muslims at Badr.

The Holy Prophet (S) was informed of the march of the Makkan army and he asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Madina, Miqdaad, who was a true Muslim, stood up and declared, "O Prophet of Allah, we are with you and we shall fight."

Meanwhile Abu Sufyan decided to take a longer route back home, and avoid Badr. Once he was safely in Makka, he sent a message to Abu Jahl to return, but Abu Jahl was too proud to go back and wanted to crush the Muslims with his large army.

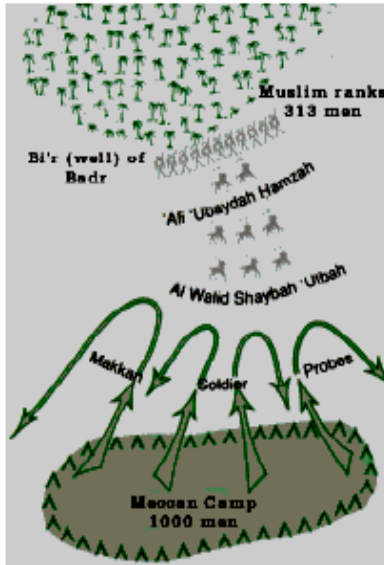
**QUESTION BOX**

**?** Has our pride ever caused us to torment or bully others because of what we own or because of our status?

## TAREEKH CLASS 7 - LESSON 5

### THE BATTLE OF BADR – PART 2

**THE BATTLE:** The two armies clashed on 17th of Mahe Ramadhan 2 A.H. The Muslim army consisted of 313 soldiers, having between them only 2 horses and 70 camels. The Makkan army had 900 soldiers, 100 horses and 700 camels. They were much better equipped than the Muslims.



According to Arab custom, there was single combat before the battle began. Three famous warriors, Utbah bin Rabiyyah, Shaybah bin Rabiyyah and Walid bin Utbah challenged the Muslims. Three Muslims, Awf, Ma'uz and Abdullah Rawahah came forward. Because these men were from the Ansar of Madina, Utbah said, "We have no fight with you. Send us our equals."

The Holy Prophet (S) then sent 'Ubaydah, Hamza and Imam Ali (A). Ubaydah faced Utbah, Hamza faced Shaybah and Imam Ali (A) faced Walid. Hamza and Imam Ali (A) soon killed their opponents, but Ubaydah was badly hurt and later died. Imam Ali (A) then killed Utbah. 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 organised attack broke up the ranks of the Makkans and, seeing their confusion, 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 Makkan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Makkans, who began to flee.

Before long, the battle was over and the Muslims had achieved a great victory, despite being outnumbered. Because of the faith of the Muslims, Allah had also sent three thousand angels to assist the Holy Prophet (S) in the battle so that the small Muslim army would appear large to the enemy and the Muslims would also gather up courage to fight. As the following verse in the Holy Qur'an says:

*"And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks. "(Remember O Muhammad) when you said to the believers: 'Does it not suffice you that your Lord should help you with three thousand angels sent down (from heaven)?'" Aale-Imran 3:123-124*

**THE RESULTS:** In this battle the Muslims lost 14 men, while 70 Makkans, including their chiefs Abu Jahl, Nawfal, Umayyah and others were killed. Out of these, Imam Ali (A) killed 36 men himself and helped in killing several others.

70 prisoners were taken by the Muslims. The prisoners were treated with much kindness by the citizens of Madina and some became Muslims. "Blessings be on the men of Madina", 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".

#### QUESTION BOX

❓ How do we treat people who have done wrong to us? Are we kind to them or do we let our anger overtake us?

The rich prisoners paid ransom and were set free. Others were asked to teach 10 children each to read and write while the rest were released by the Holy Prophet (S), and allowed to return to Makka.

The victory at Badr strengthened the faith of the Muslims and warned the unbelievers of Makka that Islam was now a force to be reckoned with. During the same year Allah sent down the command making fasting compulsory on Muslims. The following verse of the Holy Qur'an was revealed in this respect:

***The month of Ramadhan (is) that in which the Qur'an was sent down; a guidance for mankind and clear evidence of guidance and discrimination (between right and wrong). So whoever of you witnesses the month, he shall fast therein, and whoever is ill or on a journey, (he shall fast) the same number of other days... Baqarah, 2:185***

***Now you know...***

- ◆ The first battle the Muslims faced was in the valley of Badr.
- ◆ The Muslims had a poorly equipped army of 313, facing the Makkan army of 900 well equipped soldiers.
- ◆ Imam Ali (A) killed 36 men alone including the mighty soldiers Walid and Utbah.
- ◆ Allah sent down three thousand angels to help the Muslims.
- ◆ The 70 prisoners taken by the Muslims were treated well and many converted to Islam.
- ◆ After the victory at Badr, the faithful Muslims were ordered by Allah to Fast throughout the holy month of Ramadhan.

**MORAL BOX**

- ❖ Even if you are in a minority but believe in Allah and his Holy Prophet, you can defeat any injustice or tyranny.
- ❖ Being proud will always cause you to fail in the end, as Abu Jahl found out!
- ❖ \_\_\_\_\_  
\_\_\_\_\_

**Exercise**

Answer the following questions:

1. Who was the victor of Badr?
2. What important ruling was revealed that year?
3. Do you know how old Imam Ali (A) was at this time?
4. Briefly describe the consequences of battle of Badr?

## TAREEKH CLASS 7 - LESSON 6

### THREE JEWISH TRIBES

The news of the defeat of the Quraish by the Muslims in the Battle of Badr spread throughout Arabia. In Makka, the unbelievers were shocked at their defeat and many said they would not rest till they took revenge for their dead companions. The rich Jews of Madina, Khaybar and Wadiul Quraa became alarmed at the rapid increase in the power and popularity of the Muslims. For these reasons, these two groups became deadly enemies of the Muslims.

The Jews of Bani Qaynqaa lived in Madina with the Muslims, and they controlled most of the businesses in the city. To try to break the strength of the Muslims, they spread rumours against Islam and made fun of the verses of the Holy Qur'an.

The Holy Prophet (S) decided to bring an end to their harmful activities and delivered a warning speech to the Jews in the market-place of Bani Qaynqaa. He said to them, "The



fate of the Quraish serves them right. It is a lesson to you as well. I am afraid the same fate will overtake you if you continue with your ways. There are many religious scholars amongst you, and they will confirm that I am the Prophet of Allah because this fact is recorded in your own Book, the Tawrat".

Instead of remaining silent at the words of the Holy Prophet (S), the proud Jews replied that they were not as weak as the Quraish and went on to say many disrespectful things. In reply, the Holy Prophet (S) reminded them of the Islamic Constitution that governed the city of Madina and warned them not to break the law.

The Jews were overconfident due to their strength, so they continued to act arrogantly against the Muslims. They were waiting for an excuse to force the Muslims into attack.

One day a Muslim woman went to the market place of the Bani Qaynqaa and a Jew shopkeeper demanded that she remove her veil so that he could see her face. When the lady refused, somebody stitched up her dress in such a way that when she rose, a part of her body was revealed.



On seeing the poor woman being insulted in this shameful manner, a Muslim who was present struck the shopkeeper and killed him. At once all the Jews turned on the Muslim and put him to death.

When the Muslims learnt of the massed attack of the Jews on a single Muslim they were extremely angry. The Jews realized that the situation was now serious and so they left their businesses and took refuge in their homes in strong forts outside Madina.

The Holy Prophet (S) ordered the Muslims to lay siege on the forts and after 15 days, the Jews surrendered. In return for mercy, the Jews agreed to leave their weapons and wealth behind and leave Madina forever.



## TAREEKH CLASS 7 - LESSON 7

### THE THREE GHAZWAS

Although the Muslims were now free of the poisonous influence of the Bani Qaynqaa, several other plots were being hatched against them all the time and brief accounts of some Ghazwas are given below. Ghazwa means a battle in which the Holy Prophet (S) himself participated.

#### 1. Ghazwatul Kadar.

The tribe of Bani Salim lived in an area called Kadar. News reached Madina that the people of that tribe were gathering arms to attack the Muslims. The Holy Prophet (S) went with a small army towards Kadar. The enemies, however, scattered when they heard of his march and the Holy Prophet (S) returned without any fighting. Later, he sent a second force and this time they engaged the Bani Salim in battle and returned to Madina victorious.

#### 2. Ghazwatus Saweeq.

Abu Sufyan in Makka had vowed to take revenge for the defeat at Badr and came out with 200 men to cause trouble. He did not have an army strong enough to attack Madina directly, so with the help of the chief of the Jewish tribe of Bani Nuzayr, he attacked the Muslims in the region of Ariz. He killed one Muslim and set fire to a palm grove. When the Holy Prophet (S) heard about the incident he came out with a group of men and pursued Abu Sufyan and his warriors. The enemy ran away, leaving behind bags of "Saweeq", (a food prepared with flour and palm dates). The Muslims took possession of these bags and gave this Ghazwa the name Ghazwatus Saweeq.

#### 3. Ghazwa Zil Amr.

Reports were received in Madina that the tribe of Ghaftaan had gathered to attack the Muslims and conquer Madina. The Holy Prophet (S) came out with 450 men to face the enemy. The enemy lost heart and ran to hide in the mountains.

In the meantime, due to heavy rain, the clothes of the Holy Prophet (S) had become wet, so he took off some of his clothes and put them to dry on a tree branch. One of the enemy saw that the Holy Prophet (S) was unarmed, so he came down from the mountain and threatened him with a sword, saying, "Who can save you today?" The Holy Prophet (S) calmly replied, "Allah." The man was so stunned by this confident reply that he lost his nerve and began to tremble. At once the Holy Prophet (S) grabbed the sword and said to him, "And who can save you now?" The man was an idol worshipper and knew that his wooden gods could not help him and he admitted, "None can save me."

The Holy Prophet (S) did not take any action against this man and he became a Muslim and stayed steadfast to the religion till his last days.

In these early days of Islam, the Muslims were called to defend their religion time and time again. But they never gave in to the pressure from their neighbouring tribes, who could not stand and watch the increasing strength of Islam.

### **Exercise**

Answer the following questions:

1. How did the Jews of Bani Qaynqaa force a fight with the Muslims?
2. What was the result of their trouble-making?
3. What is a Ghazwa?
4. Why did the Holy Prophet (S) not take action against the man who tried to kill him?
5. Why were the Muslims constantly attacked by their neighbours?

## TAREEKH CLASS 7 - LESSON 8

### THE BATTLE OF UHUD - PART 1

#### THE CAUSES:

The Makkans were determined to take revenge for their defeat at Badr. Their women could not accept that their brave champions had been so easily killed by the Muslims, and they mocked their men for their weakness.

Abu Sufyan wanted to keep the anger of the people high and he forbade any mourning within Makka until they had fully avenged their dead companions. The emotions of the people were further fuelled by some Jews, who composed poems to incite them to war.

The final straw was when the Holy Prophet (S) blocked the trade routes of the Quraish to Iraq. The chiefs of the Makkans decided that they now had enough reasons to march against the Muslims.

The Quraish traders would regain access for their caravans if the Muslims were defeated, so they agreed to pay all the expenses of the proposed war.

#### THE RESOURCES:

Abu Sufyan 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 the tribes of Kanaanah and Saqeef, 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 Hamza.



**Abu Sufyan managed to prepare a large army of:**

**700 armour-clad men,  
3,000 camel soldiers,  
a cavalry of 200 men and  
a group of foot soldiers.**

This army marched towards Madina and camped at the foot of the hills of Uhud, on 5th Shawwal 3 A.H.

The Holy Prophet (S) had already received news of the plans of the Quraish from his uncle Abbas, who lived in Makka.

After consultation with the Muslims he decided to meet the enemy outside the city limits of Madina for three reasons. These were:

1. Hand to hand fighting in the narrow streets of Madina would be very disorganized and the soldiers could not be used together against the enemy. Moreover, once the enemy was allowed into the city, the lives of the women and children would be in danger.
2. The enemy could surround the city and control all roads leading out of the city. Such a siege could break the morale of the Muslims.
3. The Holy Prophet (S) did not trust some hypocrites like Abdullah Ubayy, and feared that they might harm the Muslims from within the city.

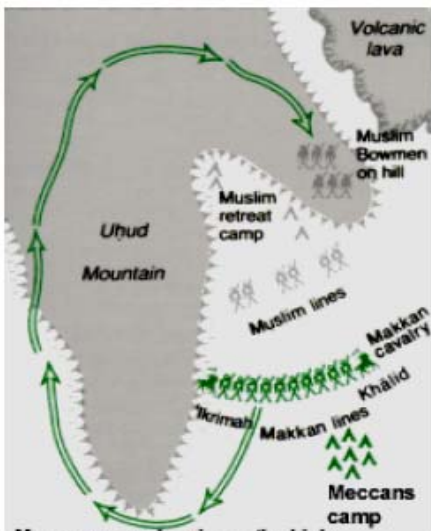


The Holy Prophet (S) came out to meet the Quraish with 1,000 men at Uhud, 3 miles outside Madina. Abdullah Ubayy, who had wanted to fight in Madina, then deserted the Muslim army with 300 of his men. He gave the excuse that the Holy Prophet (S) had taken the advice of younger men over his own.

**The Holy Prophet (S) was left with only:**  
**600 Men;**  
**100 Armour-clad men;**  
**2 Horses.**

**QUESTION BOX**

❓ **Could we fight with our Imam, even if we were so outnumbered? Or would we also make an excuse and abandon the Imam?**



**THE BATTLE:**

The Holy Prophet (S) began to set up his army in fighting formations. 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.

The Holy Prophet (S) knew that the Muslims would be worried at being outnumbered in the battle, so he strengthened their morale with an address. He said to them,

"It is a difficult task to fight the enemy and only those who are guided and supported by Allah can remain steadfast. Remember that Allah is with

those who obey Him, while Shaitan is the companion of those who disobey Him. Remain firm in Jihad and use it to acquire the blessings that Allah has promised you. None dies in this world until Allah decides."

He then told them not to start fighting until orders were given to fight.

On the side of the Makkans, Abu Sufyan 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.



***Now you know...***

- ◆ The Makkans were very angry at their defeat at Badr, and this was part of the cause of the battle of Uhud.
- ◆ When the Holy Prophet (S) blocked the trade routes of the Quraish, the Makkans believed they had enough reason to attack.
- ◆ Abu Sufyan knew the strength of the Muslims and enlisted the help of other tribes. He prepared a huge army for the battle.
- ◆ The Prophet (S) decided to meet the enemy outside Madina, and the armies met at Uhud.
- ◆ The Muslims were very worried because they were greatly outnumbered.

## Exercise

Answer the following questions:

1. What was the main reason for the battle of Uhud?
2. Why did Abu Sufyan want to win at all cost?
3. Why did the Holy Prophet (S) decide not to fight inside Madina?
4. What did the Holy Prophet (S) promise the Muslims in his speech before the battle?
5. What had Wahshi been promised by his master?

## TAREEKH CLASS 7 - LESSON 9

### THE BATTLE OF UHUD - PART 2

The man who began the Battle of Uhud was Talha bin Abi Talha, a great warrior from the army of Abu Sufyan. He entered the battlefield and challenged the Muslims to individual combat. The challenge was accepted by Imam Ali (A) and very soon Talha's dead body lay on the ground. The flag was taken by his two brothers but they were both cut down by arrows from the Muslims.

Thereafter nine people of the Makkani army took the flag, 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. This man was killed by Imam Ali (A) by a single blow.



#### QUESTION BOX

❶ If our Imam wanted help in killing a man that could easily kill us, would we be too afraid of death to help our Imam?

Seeing his men being so easily killed, Abu Sufyan ordered a general attack. The two armies met and the air was filled with the sound of weapons. From the side of the Muslims, Hamza, Abu Dujana and Imam Ali (A) gave a heroic account of their bravery and began to create chaos in the army of Abu Sufyan.

At this time, the Ethiopian slave Wahshi got behind Hamza unnoticed. With a swift and accurate throw, the accursed man managed to pierce the abdomen of Hamza and kill him.

#### QUESTION BOX

❶ Wahshi was offered freedom to sacrifice his Akhira. Could any such offer tempt us?



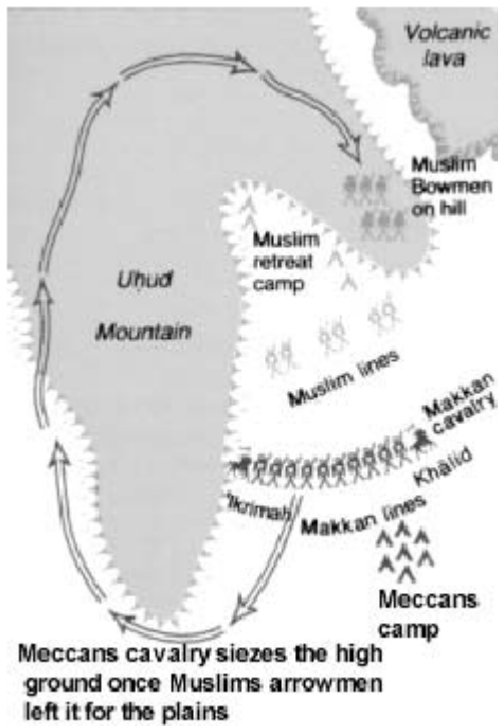
The Muslims continued to attack the enemy successfully and the Makkans began to lose heart. After losing a lot of men they decided that they had had enough and fled the battlefield.

It was at this point that the Muslims made a grave error that cost them dearly. Instead of following the Holy Prophet's (S) orders and pursuing the enemy out of the battlefield, they lay down their own weapons

and started gathering the booty.

Thinking that the battle was over, the majority of the archers guarding the passage in the hill left their posts to gather the spoils, against the orders of their leader. One of the Makkan commanders, Khalid bin Walid, 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 disorganised. The retreating Makkan forces rallied again and began a fresh onslaught from the front.



The Muslim army's standard bearer, Mus'ab bin Umair was killed. He bore a great facial resemblance to the Holy Prophet (S) and so the Makkans raised a cry that the Holy Prophet (S) had been killed. This threw the Muslims into further chaos and utter dismay.

Many of their famous personalities were disheartened. Some like Abu Bakr and Umar bin Khattab threw away their swords saying there was no use fighting when the Holy Prophet (S) was no more. Uthman also fled, running so far away that he returned to Madina after 3 days.

On the other hand, many brave soldiers remained faithful and entered the middle of the Makkah ranks determined to fight to their last breath. This went on until 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 Makkah forces. The Makkans attacked him and his two upper teeth were broken by the sword of one of them. He had fallen into a pit where Imam Ali (A) found him and protected him against the continuous furious attack of the Makkans. Other faithful companions, including the brave lady Umme Ammaarah, also prevented the enemy from getting too close to the Holy Prophet (S) and shielded him against the rain of arrows.

It was in this battle that the reputation of Imam Ali (A) was confirmed and he was acknowledged as a master in the field of sword fighting. He fought so hard that his sword broke. The Holy Prophet (S) then gave him own sword "Zulfiqar". In appreciation of the bravery of Imam Ali (A) the voice of the angel Jibraeel (A) was heard from above saying, "There is no victory except through Ali; there is no sword except Zulfiqar."





**In appreciation of the bravery of Imam Ali (A) the voice of the angel Jibraeel (A) was heard from above saying, "There is no warrior except Ali; there is no sword except Zulfiqar."**

The Makkani forces had turned the tables but they were too exhausted to push their advantage either by attacking Madina or by driving the Muslims from the heights of the hills of Uhud. They satisfied their desire for revenge by committing horrible brutalities upon the slain and the injured, cutting off their ears and noses and mutilating their bodies. The brave Hamza was amongst the martyrs. His liver was torn out and chewed by Hind, wife of Abu Sufyan.

The defeat of the Muslims was a test for them and through the ashes of the battle they emerged more eager and determined to defend their faith and the cause of Islam.

**The Muslims:  
Lost 70 Warriors in battle;  
A further 70 warriors wounded – Including Imam Ali (AS).**



**The Makkans:  
Lost 22 Warriors in battle;  
12 were killed at the hands of Imam Ali (AS)!**

***Now you know...***

- ◆ Only Imam Ali (AS) stood up to the challenge of the Ethiopian fighter Sawaab.
- ◆ The slave Wahshi sacrificed his Akhira by killing Hamza, because he wanted freedom.
- ◆ The greed of the Muslims soldiers caused them to disobey the prophet, and this caused them to lose the battle. They went after the booty when they thought the battle was over and did not wait as commanded.
- ◆ The first soldiers to throw down their weapons were the weak-hearted – including Abu Bakr, Umar and Uthman.
- ◆ The sincere companions of the Prophet (SAW), fought till the end. When the Makkans began to target the Prophet, they risked their lives to save him.
- ◆ Imam Ali (AS) was recognised as the sincere companion of the prophet and a master of sword fighting. Even Jibraeel(A) acknowledged the bravery and sincerity of Imam Ali (AS) with his famous words.
- ◆ More than half of the Makkans killed were killed by Imam Ali (AS).
- ◆ The Muslims lost this battle, but came out more determined to defend Islam.

### **MORAL BOX**

- ❖ Temptations of this world can be very strong. Wahshi was tempted by freedom and killed Hamza (A).
- ❖ The Muslims were also tempted by the booty and disobeyed the Prophet (AS). Greed can be very destructive, and the Muslims greed cost them the battle, and almost the life of the Prophet(AS)!
- ❖ \_\_\_\_\_  
\_\_\_\_\_

### **Exercise**

Answer the following questions:

1. Why did the Muslims face defeat at Uhud?
2. When they heard that the Holy Prophet (S) had been killed, what was the reaction of some of them?
3. Which Makkan commander took advantage of the absence of the soldiers at the pass?
4. What famous sword did Imam Ali (A) use in this battle? Do you know what it looked like?
5. Which relative of the Holy Prophet (S) was killed in this battle?

## TAREEKH CLASS 7 - LESSON 7

### THE MISSIONARIES OF ISLAM

After the defeat of the Muslims in the Battle of Uhud, many tribes became bold and started thinking that they could send in their armies to take over Madina.

The Muslims, however, had only lost at Uhud because of a lapse in their discipline and they had learnt from their experience very well. They were still a very powerful force. As a warning, the Holy Prophet (S) silenced the tribes who were thinking of attacking Madina, by sending small military units to them to suppress any plots against the Muslims. These military units also prepared the ground for the Holy Prophet (S) to send groups of missionaries to teach the various tribes about Islam.

Some of the enemy tribes resorted to deceitful means to weaken Islam. The representatives of some tribes living outside Madina came to the Holy Prophet (S) and claimed that they wished to become Muslims and that they needed someone to teach them and their people about Islam. It was the duty of the Holy Prophet (S) to give this request a positive reply, because the men represented several large tribes. Accordingly, he authorized 10 trained missionaries to accompany the representatives of the tribes.

Once the group was out of the zone of authority of the Muslim government, they revealed their evil intentions. Suddenly they encircled the missionaries. The Muslims had no choice but to draw their swords to defend themselves. Their enemies, however, swore that all they wanted to do was to arrest them and hand them over to the Quraish and claim a reward.

The Muslims looked at one another and decided to fight. They replied that they did not believe the words of idol worshippers and bravely resorted to lay down their lives in the path of Islam. All of them were killed, except three. These three persons put away their swords and surrendered, trusting the goodwill of the enemies.

While they were being led away, one of them felt ashamed at having surrendered. He managed to release his hands and took a sword to attack the enemies. The enemies retreated and overcame him by throwing stones at him. When he fell, they stoned him so much that he died and was buried on the spot.



The other two prisoners were handed over to the Quraish in Makka and exchanged for two prisoners of their own. In Makka, a man whose father was killed in the Battle of Badr by the Muslims purchased one of the missionaries. As revenge, he hanged him. The second man was kept in prison for a time before he too was hanged. Before his death he bravely asked the Makkans for some time to offer his Salaat. Thus, even as he died, he impressed upon his murderers the strength of his faith in Islam.

When the Holy Prophet (S) heard about the fate of the missionaries, he was very grieved and sent two men secretly to bury the second missionary, whose body had been left hanging on the gallows for several days.

A few months later, a man of the tribe of Bani Aamir came to Madina. The Holy Prophet (S) invited him to Islam. The man requested that some people be sent to his tribe in Najd as missionaries. When the Holy Prophet (S) expressed concern for their safety, in view of past experiences, the man said that he himself would stay in Madina so that his tribe would not harm the Muslims.

The Holy Prophet (S) then decided to send 40 learned Muslims to Najd under the leadership of a man called Munzir. He also sent a letter to the chief of one of the other tribes in Najd, inviting him to Islam.

However, the chief did not even bother to read the letter and immediately put the bearer to death. He then asked for assistance from the neighboring tribes to attack the missionaries, who had camped at Najd. Although the tribe of Bani Aamir tried to change his mind, they were outnumbered.

Two of the Muslims were grazing the camels when the attack took place. One was killed but the other, whose name was Amr, managed to escape. The rest of the Muslims were not only senior missionaries, but also brave and well trained in warfare, so they considered it a shame to surrender.

They all took up their arms to fight, but they were hopelessly outnumbered by the deceitful enemies. After a brave fight, they were all martyred, except for one man whose name was Ka'b. He was wounded, but managed to reach Madina and gave information about what had happened.

These events teach us about the great sacrifices made by the early Muslims in the spreading and defense of Islam. May Allah bless their efforts.

### **Exercise**

Answer the following questions:

1. Why were the tribes prepared to fight the Muslims?
2. What is a missionary?
3. Why did the Holy Prophet (S) always try to reply positively to a request to send missionaries?
4. Why did the Makkans hang the two captured Muslims?
5. What do we learn from these events?

## TAREEKH CLASS 7 - LESSON 8

### THE BATTLE OF AHZAB

When the Jews of Bani Qaynqaa were expelled from Madina 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), together with a few 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 deceitful scheme just in time and immediately left the place.

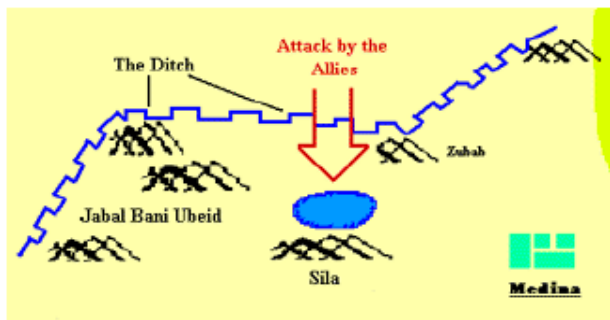
Since the Bani Nuzayr had broken the treaty which they had signed, the Holy Prophet (S) gave them ten days to leave Madina. After some resistance, they left Madina, demolishing their houses so that the Muslims could not occupy them. They were allowed to take away all the possessions that they could carry, except for weapons of war. Some of them went to Syria and others settled with the Jews of Khayber.

#### RESEARCH BOX

📖 What was the agreement between the Holy Prophet and the Jews living in Madina?

On settling down at Khayber, the Banu Nuzayr became determined to take revenge on the Muslims. They contacted the Quraish in Makka and 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). Thereafter, the Jews and Quraish contacted their allies and sent agents to a number of tribes for help. In this way, 10,000 soldiers gathered. They then marched upon Madina under the command of Abu Sufyan.

When the news of these preparations reached Madina, the Holy Prophet (S) consulted his companions. Salman Farsi advised to dig a deep and wide ditch on the unprotected side of Madina. 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 (Khandaq) was completed in time, just three days before the forces of the enemy reached Madina. The Muslims could gather only 3,000 men to oppose this huge army. They camped a few miles outside Madina.

Meanwhile, the leader of Bani Nuzayr met secretly with some Jews who still lived in Madina. He convinced them to violate the treaty which they had concluded with the

Muslims. Thus, the Muslims were exposed to danger within Madina, and the Jews began terrorizing the women and children. When the Holy Prophet (S) learnt about what was happening he sent back 500 men to patrol the city.

The enemy was astonished to see the ditch because it was a new thing for Arabs. They tried day and night to cross over, but each time they were repelled by the Muslim soldiers. 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 ditch 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 battle field, the Holy Prophet (S) exclaimed, "**The whole Faith is going to fight the whole Infidelity**".

#### QUESTION BOX

Who is the Holy Prophet referring to in "The whole Faith is going to fight the whole Infidelity"?

Ali (A.S.) walked up to Amr and stood in front of him.

*Amr: Who are you?*

*Ali (A.S.): I am Ali.*

*Amr: Who's son?*

*Ali (A.S.): Grandson of Abde Munaf, son of Abu Talib.*

*Amr: Nephew, you better go back and send some of your uncles who are stronger than you. I don't want to shed your blood as your father was my friend.*

*Ali (A.S.): But By Allah I will not be sorry to shed your blood. Therefore I request you to embrace Islam.*

*Amr: This is not possible.*

*Ali (A.S.): Then go away from here.*

*Amr: I will not be able to bear the taunts of the ladies of Quraish.*

*Ali (A.S.): Then fight with me.*

*Amr laughed and said, "I never expected anyone under the sky who would challenge me."*

Then getting down from his horse, as Ali (A.S.) was on foot, he cut the legs of his horse in anger and attacked Ali (A.S.) with a quick blow of his sword. Ali (A.S.) took the blow on his shield, but it was so severe that he got a cut on his forehead. Then Ali (A.S.)'s attack was so instant and so quick that his sword cut Amr's shoulders and went right down. Amr fell dead and Ali (A.S.) cried Allah-o-Akbar (God is Greatest). Then severing

his head Ali (A.S.) brought it before the Prophet (S.A.W) and laid it on his feet. The Prophet (S.A.W) received Ali (A.S.) with joy and said,

*"Verily, one attack of 'Ali in the Battle of Khandaq is better than the worship of all human beings and jinns, up to the Day of Resurrection."*

The battle was brought to an end because of three factors:

1. **The Holy Prophet (S) signed an agreement of peace with some of the tribes who had gathered to fight the Muslims.**
2. **The enemy was demoralised at the death of Amr ibn Abdiwad.**
3. **The severe winter caused the enemies' horses to perish and their food was almost finished.**

Finally, the Holy Prophet (S) went to the place where the Mosque of Victory (Masjid-ul-Fath) now stands, and prayed to Allah for help. 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 Makkans and Jews fled away from the battle field. 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**

### ***Now you know...***

- ◆ The Jews of Bani Qaynqaa were very angry for being expelled from Madina as a result for causing trouble.
- ◆ Their sister tribe, Bani Nuzayr, still living in Madina became deadly enemies of the Muslims
- ◆ They attempted to kill the Prophet, despite the agreement. As a result the Holy Prophet told them to leave Madina.
- ◆ They left Madina and demolished all their houses so no Muslims could live in them. They were allowed to take some belongings with them except for the weapons of war. Some moved to Syria and some moved to the Jews of Khayber.
- ◆ The Bani Nuzayr wanted to take revenge and signed an agreement with the Quraish in Makka that they would fight the Prophet.
- ◆ The Quraish and the Jews with their allies formed a huge army of 10,00 soliders, and were lead to Madina by Abu Sufyan.
- ◆ Salman Farsi came up with the idea to dig a moat or a ditch (Khandaq) around the unprotected side of Madina.
- ◆ The Muslims could only gather 3,000 men to fight.
- ◆ The enemies got very frustrated with the moat as they had never seen anything like it before and tirelessly tried to cross it.
- ◆ One of the brave warriors of Quraish, Amr bin Abdiwad succeeded in crossing over.
- ◆ Amr challenged the Muslims to fight him. The Holy Prophet called out three times to urge them to fight him. But the Muslims were hesitant because of Amr's reputation.
- ◆ Imam Ali got up three times to fight him and the third time the Holy Prophet let him go and fight.
- ◆ Amr and Imam Ali (A) were involved in a fierce battle before Imam Ali (A) killed Amr.
- ◆ The battle came to an end because of the killing of Amr; the Holy Prophet signed an agreement with some of the tribes, severe winter conditions caused the horses to perish and the enemies' food was almost finished.
- ◆ This battle is known as, Ahzab (Battle of the Tribes) or the Battle of Khandaq (Moat).

### **Exercise**

Answer the following questions:

1. Why did the Jews unite with the Quraish against the Muslims?
2. What caused the Holy Prophet (S) to send back some of his army to Madina?
3. Why did Amr bin Abdiwad not want to fight Imam Ali (A)?
4. What brought the battle to an end?
5. There is a famous verse in Surah al-Ahzab. Verse 33. Look it up and quote its translation below.



## TAREEKH CLASS 7 - LESSON 9


### THE PLEDGE OF RIZWAAN

In 5 A.H. the Holy Prophet (S) received the commandment of Allah making Haj Wajib on all Muslims. In the following year he saw in a dream that he was actually performing the Haj along with his companions. He therefore decided to perform Haj that very year.

The Holy Prophet (S) announced to the Muslims that he intended to go for pilgrimage to Makka in the month of Zilqad of 6 A.H. The Muhajireen, who had migrated to Madina with the Holy Prophet (S), were delighted at this opportunity to return to their beloved home town. The Ansar, who were the original residents of Madina, were also keen to undertake this blessed journey. In all, about 1,400 Muslims prepared to accompany the Holy Prophet (S) to Makka.

The Holy Prophet (S) left Madina on schedule and sent an advance party to scout the route ahead and to warn him of any threat from the Quraish. He ordered the Muslims not to carry any arms other than swords. Along the journey, the Holy Prophet (S) and his companions put on their Ehram, and chose 70 camels for sacrifice during the Haj.

#### QUESTION BOX

 What is an Ihram?

Meanwhile, the Quraish learned of the advance of the Muslims towards Makka and dispatched 200 soldiers to stop them. When the Holy Prophet (S) received word that an ambush awaited them, he asked their guide to take them on a route that would bypass the enemies. Finally, after traveling through rough country, they reached a place where there was a well by the name of Hudaybiya, 10 miles from Makka.

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 Makka to perform the pilgrimage. He also let them know that he had come in peace and wished to settle matters by discussions.

The Holy Prophet (S) then asked Umar bin Khattab, who had not fought the Quraish in any battle, to act as a representative of the Muslims and go to Makka. Umar excused himself, saying that his position was weak. The Holy Prophet (S) therefore sent Uthman bin Affan, who was the nephew of Abu Sufyan, the chief of the Makkans.

Because he was related to Abu Sufyan, Uthman was warmly received in Makka. The Quraish told him that he was free to do the Haj himself, but they would not allow the rest of the Muslims to enter the city. Uthman refused to perform the Haj alone, so he was detained in Makka.

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 Rizwaan. 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***

#### RESEARCH BOX


 **What does Rizwan mean?**

Soon afterward, Uthman returned from Makka, 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. The conditions of the treaty were:

1. The Muslims should return to Madina that year without performing Haj.
2. They could return the next year but their stay would not exceed 3 days.
3. The Muslims should not bring any arms with them except sheathed swords.
4. There would be no war between the Quraish and the Muslims for 10 years.
5. Any idolater or Makkan Muslim visiting Madina without permission of his tribe would be sent back to Makka, but a Muslim of Madina going to Makka without permission would not be allowed to return.

Any tribe of Arabia would be free to join any of the parties to the treaty and the allies also would be bound by this treaty.

#### QUESTION BOX

 **Why do you think the Muslims were only allowed to stay for 3 days in Makka?**

At the conclusion of this treaty, the Umar accused the Holy Prophet (S) of selling them short. Although some of these terms seemed to be against the interests of the Muslims, it proved not to be the case. After staying 3 days at Hdaybiya, the Muslims returned to Madina. On the way, the Surah of Fath (Victory), was revealed, which described the treaty as an open victory for the Muslims.

The Treaty of Hdaybiya 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.

### ***Now you know...***

- ◆ Haj became Wajib on all Muslims in the year 5 A.H
- ◆ The Holy Prophet had a dream that he was doing Haj, and as result decided to go on Haj that very year.
- ◆ He intended to go on Haj in the month of Zilqad 6 A.h.
- ◆ About 1,400 muslims joined him, both from the Ansars and the Muhajireen.
- ◆ Along the journey, they wore their Ihram and chose 70 camels for sacrifice.
- ◆ The Quraish found out about the Muslims coming towards Makka and sent 200 soldiers to stop them.
- ◆ When the Muslims found out they took a different rough country route to Makka.
- ◆ They reached a place called Hdaybiya, 10 miles from Makka and pitched their tents.
- ◆ The Holy Prophet sent Uthman bin Affan the nephew of Abu Sufyan (the chief of Makka) in to Makka with a message that the Muslims wanted to come in and perform the Pilgrimage and wanted to settle matters.
- ◆ Uthman did not return so the Muslims were worried he was killed.
- ◆ The Holy Prophet (S) said battle my break out so he took an oath of allegiance from the Muslims of full support till the time of death.
- ◆ This took place under an acacia tree and is known as the Pledge of Rizwan.
- ◆ Uthman returned from Makka unharmed with a man called Suhail who came to settle the dispute. Suhail and the Holy Prophet settled a peace treaty between the Muslims and the Quraish.
- ◆ The conditions were: The Muslims to return to Madina and perform Haj the following year; they could only stay in Makka for 3 days and should not bring any arms with them except a sheathed sword; there would be no war between them for 10 years; and a Makkan Muslim/idolater visiting Madina without permission of his tribe should be sent back; a Muslim from Madina visiting Makka without permission would not be allowed to return.
- ◆ This is called the Treaty of Hdaybiya.
- ◆ On the way back to Madina Sura –e- Fath was revealed which described the treaty as an open victory for Muslims.
- ◆ Thereafter there was peace in Arabia and more people became Muslims within two years of the Treaty.

### MORAL BOX

- ❖ What you plan does not always work out. We always have to remember Allah is the best of Planners.
- ❖ \_\_\_\_\_

### Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) decide to go for Haj that year?
2. Why did the Holy Prophet (S) send Uthman to negotiate with the Quraish?
3. Why was the Pledge of Rizwaan so important?
4. Why was Umar upset at the peace treaty?
5. Why was the treaty described as a great victory by Allah?

## TAREEKH CLASS 7 - LESSON 10

### THE INVITATION OF FOREIGN STATES TO ISLAM

In the peace that followed the signing of the Treaty of Hudaibiya, the Holy Prophet (S) had a great opportunity to spread the religion of Islam. **In 7 A.H. he wrote letters to several neighboring states inviting their rulers and people towards Islam.**

At the time, there were four powerful states around Arabia. On one side there was Iran, which ran from Central Asia up to Iraq.

The second state was **Byzantine**, known as Rome amongst the Arabs. The Byzantine Empire included Asia Minor, Syria and Palestine.

The third state was **Egypt**, which had been a part of the Byzantine Empire, but was now independent.

The fourth state was **Abyssinia**, which lay to the south of Egypt, and whose influence extended to other populated areas in Africa.

#### Iran

*Ruler* - Khusro Parvez, the Emperor of Iran

*Missionary sent by Prophet* - A brave officer by the name of Abdullah Huzafah

*Reaction to the letter from the Holy Prophet* – The Emperor flew into rage and tore it up and tore the letter to pieces and rudely turned Abdullah out of his court.

When Abdullah returned to Madina and related his experience, the Holy Prophet (S) was displeased and cursed Khusro saying,

*"O Lord! Break his kingdom into pieces."*

Meanwhile, the arrogant Emperor sent a letter to the ruler of Yemen, who was under him, ordering him to send some men to capture the Holy Prophet (S) and bring him to his court.

Accordingly, two officers from **Yemen** came to Madina to carry out his orders. When they saw that the Holy Prophet (S) had the powerful support of the Muslims, they realized that they had no chance of capturing him.

However, they informed the Holy Prophet (S) of their orders and warned him of the consequences of displeasing the powerful Emperor of Iran. In reply the Holy Prophet (S) told them that Khusro Parvez had just been killed by his own son, Shirviah, who was now the new Emperor.

The Holy Prophet (S) then advised them to tell the people of Yemen to come out of Iranian control and come towards Islam. **The officers were so impressed with the miraculous knowledge of the Holy Prophet (S) that they accepted Islam on the spot and later many people from Yemen also became Muslims.**

## Byzantine

*Ruler* - Hercules, the Kaiser of Rome, the Holy Prophet (S) sent Dihyah bin Kalbi with a letter of invitation to Islam.

*Missionary sent by Prophet* - Dihyah bin Kalbi

*Reaction to the letter from the Holy Prophet* - The Kaiser received Dihyah with honor and was impressed with the contents of the letter.

After making enquiries in Arabia and discussions with the Roman priests, he was convinced that the message was from the very same Prophet whose coming had been foretold in the Tawrat and Injeel.

However, he was afraid that if he openly declared himself a Muslim, he would be removed from power by the influential Christians priests. Nevertheless, he wrote a letter to the Holy Prophet (S) expressing his faith and devotion to him and sent to him several presents.



Amongst the gifts were a white mule named Duldul which later remained with Imam Ali (A) and his progeny. The Kaiser also sent two slave girls. One of them, Maria Qabtia, was married by the Holy Prophet (S) while Hasan bin Thabit married the other.

## Egypt

*Ruler* - Maqauqis, the Ruler of Egypt

*Missionary sent by Prophet* - Haatib bin Abi Balta'ah, a wise and experienced traveller

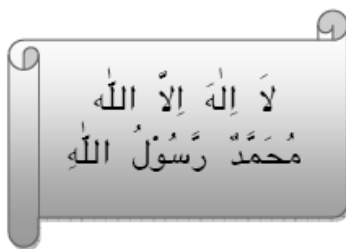
*Reaction to the letter from the Holy Prophet* - After the king read the message he thought over the contents of the letter for a long time.

In the discussion that followed, Haatib explained in length the message and mission of the Holy Prophet (S). Although he was convinced by the arguments of Haatib, the Maqauqis was not prepared to give up his position as the head of the Coptic Church. He wrote a letter of regret to the Holy Prophet (S) and sent some presents back with Haatib.

When the Holy Prophet (S) received the letter in Madina he remarked, "*He has not accepted Islam on account of fear for his ruler ship, but his rule and authority will come to an end soon.*"

*Ruler* - Asmaha, the Negus of Abyssinia

*Missionary sent by Prophet* - Amr bin Umayyah, with two letters, in one letter he invited the Negus to Islam. In the other he requested him to allow and make arrangements for the return of Ja'far bin Abu Talib and the other Muslims who had migrated to Abyssinia in the early difficult days of Islam.



*Reaction to the letter from the Holy Prophet* -


The king received the messenger of the Holy Prophet (S) with great respect and kissed the letters as a mark of respect before reading them. On finishing the letter regarding the invitation to Islam, the Negus immediately recited the Kalima and became a Muslim. He also

obeyed the request of the Holy Prophet (S) regarding the arrangements for the return of the Muslims and sent his own son Raarhaa with them.

In addition, the Holy Prophet (S) also sent letters to many other tribes and states, notably the prince of Ghassaan and the ruler of Yamamah. Both these men, however, did not give a firm commitment to Islam because it did not suit them politically. However, many other chiefs and rulers became inclined towards Islam and sent their representatives to Madina to learn more about the Holy Prophet (S) and Islam.

**By sending his messengers far and wide, the Holy Prophet (S) showed that Islam was a religion not only for the Arabs, but for the whole world.**

#### ACTIVITY BOX

 **Draw a map of Arabia and its neighbouring countries and then shade and label in different colours the areas occupied by ancient Iran, Byzantine, Abyssinia, Yemen and Egypt.**

#### *Now you know...*

- ◆ In 7 A.H. after the Treaty of Hudaibiya there was peace in Arabia so the Holy Prophet sent out missionaries to different states inviting them to Islam.
- ◆ Iran – the emperor Khusro Pervez was angry after receiving the letter and tore it up and threw the messenger out. He also informed the people of Yemen to go against The Holy Prophet.
- ◆ The officers of Yemen after meeting the Holy Prophet became Muslims and as a result many people in Yemen became Muslims
- ◆ Byzantine – Hercules the Kaiser of Rome after reading the letter he was convinced that the Holy Prophet was the one foretold in Tawrat and Injeel so he became a Muslim, but he did not openly declare it. He sent some presents to the Holy Prophet, including a white Mule and two slave girls.
- ◆ Egypt –Maqauqis the ruler and the head of the Coptic church understood the message of the Prophet but did not want to give up his position so he refused to become a Muslim.
- ◆ Abyssinia – Asmaha the Negus received the letter with great respect and after reading it immediately recited the Kalimah and arranged for the Muslims living there to return home.
- ◆ By sending his messengers far and wide, the Holy Prophet (S) showed that Islam was a religion not only for Arabs, but the whole world.

### MORAL BOX

- ❖ When we are on the wrong path and we can see the way to the right path, we should be prepared to give up everything for the sake of Allah. That is because everything is under the control of Allah and what ever we hold dear to us can be here one day and gone the next, but Allah is always there, constant.
- ❖ Islam does not only belong to one nation but it is there for the whole world
- ❖ \_\_\_\_\_

### Exercise

Answer the following questions:

1. What were the four main states around Arabia, and what did the Holy Prophet (S) send to the rulers of these states and why?
2. What was the reaction of Khusro Parvez the Emperor of Iran and what orders did he issue?
3. What was the reaction of Hercules, the Kaiser of Rome?
4. What was the reaction of Maqauqis, the Ruler of Egypt?
5. What was the reaction of Asmaha, the Negus of Abyssinia?



## TAREEKH CLASS 7 - LESSON 11

### THE BATTLE OF KHAYBER - PART 1

To the north of Madina was situated a fertile land known as the **Valley of Khayber** (Khaiber in Hebrew means fort). The area was populated by 20,000 Jews who were skilled in farming and warfare. They had built **seven strong forts** in Khayber to protect themselves from any attack.

When the Jewish tribes of Bani Qaynqaa and Bani Nuzayr were expelled from Madina because of their plots against Islam, some of them settled at Khayber. 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. Moreover, the Holy Prophet (S) had sent letters to various leaders of neighbouring countries, and he was worried that those leaders who had rejected the message of Islam might pair up with the Jews of Khayber to threaten the Muslims.

Since he had just signed a peace treaty with the Quraish, the Holy Prophet (S) knew that he would have no trouble from them and he could thus concentrate on removing the danger to Islam from Khayber. He therefore ordered the Muslims to get ready to conquer the last centre of the Jews in Arabia.

The Muslim army consisted of 1,600 men, of whom 200 were mounted soldiers. The army marched out under standard of Imam Ali (A).

To stop the tribes of Bani Ghatfaan and Bani Fazarah from assisting their Jewish allies, the Holy Prophet (S) first marched towards them so that they moved away from their homes.

Then, the Holy Prophet (S) changed his direction for Khayber and by the time the two tribes realised that the real target was the Jews, it was too late for them to help their allies.

The **seven forts of Khayber** were named **Na'im, Qamus, Katibah, Nastaat, Shiq, Watih and Sulaalim**. All the forts had watchtowers with sentries posted to keep a lookout for any trouble. The forts were specially constructed to defend the entire area and the walls were equipped with weapons like giant catapults to push back an enemy attack.

The Muslim army reached the area of Khayber and after studying the situation, they occupied all the important points of access so that the Jews could not escape.

The arrival of the Muslims went unnoticed and when the farmers came out of the forts the next morning, they were shocked to find themselves confronted by an army. The Jews rushed back into the forts and held meetings to decide how to tackle the situation.

Finally, it was decided to move the women and children to one fort and the food to another. This could be done because the forts were connected by underground tunnels. The Jews then planned to attack the Muslims with the best warriors from each fort.

Meanwhile the Muslims also prepared for war. **The first fort of Khayber to fall to the Muslims was Na'im.** In the conquest of this fort, some Muslims were killed and many were wounded. These soldiers were taken to a make-shift hospital where their injuries were treated by the women of the Bani Ghifar tribe.

The next fort that was attacked was Qamus. After a struggle, this fort was also captured. Two women who were present in the fort were arrested, one of whom was Safiyah, daughter of Hay bin Akhtab. This lady later became the wife of the Holy Prophet (S). The conquest of the two forts greatly increased the confidence of the Muslims, while the Jews became very disturbed and frightened.

As the siege of the forts 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 (S). After some discussions, he was convinced of the truth of Islam 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"*.

The shepherd did as he was ordered and then participated in the battle and was martyred.

**By his action the Holy Prophet (S) showed clearly that he was not in Khayber 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 and instead prayed to Allah to grant the Muslims victory over the fort where food was stored.

As days passed, one fort after another came under the hands of the Muslims. Time and time again, the heroes of Islam showed their bravery and spirit of self-sacrifice to attain the blessings of Allah.

### ***Now you know...***

- ◆ The valley of Khayber lay to the north of Madina. It had some 20,000 Jews and was made up of seven strong forts to protect against any attack.
- ◆ The Jews of Khayber were the only threat still left for the Muslims of Madina.
- ◆ The Holy Prophet gathered an army and marched towards Khayber, with Imam Ali (A) as the standard bearer.
- ◆ When they got to Khayber they studied the forts and blocked all the exits.
- ◆ The next day the Jews came to know of the Muslim army.
- ◆ The Jews moved the women and children into one fort and the food into another, using underground tunnels that linked the forts.
- ◆ The Jews kept their best warriors in each fort and the Muslims prepared for war.
- ◆ The Muslims then became to attack each fort one at a time. When they ran out of food they had to eat horses meat.
- ◆ A nearby shepherd who tended the sheep of the Jews came to speak to the Holy Prophet and became a Muslim. He wanted to help them in some way. Despite the Muslim army being so hungry the Holy Prophet told the shepherd to return the sheep to the owners. The Holy Prophet showed that he was not there to conquer land or wealth but to only remove the threat from the Muslims.

### **MORAL BOX**

- ❖ No matter how badly you need something, you cannot take it without the owners' permission.
- ❖ Struggle for the truth and obedience to Allah. You will be blessed by Allah
- ❖ \_\_\_\_\_  
\_\_\_\_\_

### **Exercise**

Answer the following questions:

1. Who lived in the valley of Khayber?
2. Why did the Holy Prophet (S) want to conquer Khayber?
3. How many forts were there in Khayber, and what were these forts constructed for?
4. What did the Holy Prophet (S) tell the shepherd he was to do with the sheep of the Jews?
5. Why did the Holy Prophet (S) tell the shepherd this, and then what did the Holy Prophet (S) pray for?

## TAREEKH CLASS 7 - LESSON 12

### THE BATTLE OF KHAYBER - PART 2

After capturing the forts of Na'im and Qamus, the Muslims turned their attention to the forts of Watih and Sulaalim. These forts were very heavily guarded and the Muslims could not gain victory even after trying for ten days.

Both Abu Bakr and Umar led the Muslims on separate occasions to try and enter the forts but they were forced to retreat. **Umar even demoralized the Muslims by praising the courage of the chief of the Jews**, a fearful warrior by the name of Marhab. This action of Umar displeased the Holy Prophet (S) very much.

#### QUESTION BOX

Looking back so far why do you think Umar always disagrees with the Prophet or demoralises the Muslims?

Finally, the Holy Prophet (S) announced a famous message. 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.

Then 'Ali started with the flag in his hand and, reaching under the fort, planted the flag on a rock. A Rabbi who was watching from the fort asked, 'O standard-bearer! Who are you?' 'Ali replied, 'I am 'Ali son of Abu Talib.' The Rabbi called unto his people, 'By the Torah, you will be defeated! This man will not go back without winning the battle.'"

**Imam Ali (A) approached the forts wearing a strong coat of armour and carrying his twin-tongued sword, Zulfiqar.**

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.

When Marhab was informed of his brother's plight, he rushed out of the fort accompanied by some of the bravest soldiers from the Khaibar garrison to avenge his brother's death.

It is said that Marhab was the strongest, tallest, and the fiercest among the warriors of Khaibar and that none equaled him in his might. That day, he was armed twice over, wearing double armor with two swords dangling by his sides. He was also wearing two turbans with a helmet over and above. He marched ahead in the battlefield singing about his own valor. Nobody among the Muslims dared to fight him in the battlefield.

***"The walls of Khayber 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 Haidar, 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. However, 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.** According to some narratives, it is said that he was cut up to his thigh, in others that it tore him into two parts upon the saddle

A silence fell as the Jews unbelievably watched their champion fall dead. As he shouted "*Allahu Akbar!*" in victory, Imam Ali (A) was surrounded by several experienced Jewish soldiers. 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. The Muslims lost 20 men in this battle while the Jews lost 93 men. The Holy Prophet (S) had made the Jews realize how useless it was to plot the downfall of the Muslims. After the victory he restored all their land to them with the orders that half of the profit from their agricultural activity should be given over to the Muslims in return for protection.

The Jews however, did not forget their humiliation at the hands of the Muslims. After their defeat, a Jewish woman by the name of Zainab brought some lamb meat as a gift for the Holy Prophet (S). The meat was poisoned and the Holy Prophet (S) ate only a little bit, but that **poison** had an effect on his health in the long term and when he was on his death bed a few years later, he said that his illness was partly due to the poison he had been given at Khayber.

On the day of the victory, the Muslims who had migrated from Makka to Abyssinia returned home. The Holy Prophet (S) was overjoyed and commented that he did not know what pleased him more - the victory at Khayber or the return of his cousin Ja'far bin Abu Talib with the Muslims from Abyssinia.

### ***Now you know...***

- ◆ The Muslims found the first two forts much easier to bring down than the next two. Despite trying for ten days they were struggling,
- ◆ Umar began to demoralise the Muslims by praising the Jews. This made the Holy Prophet upset.
- ◆ The Holy Prophet announced that tomorrow he would give the standard bearer to the person who loves Allah and the Prophet and they love him back.
- ◆ Allah will show victory through his hands and he is the one who never turned his back away from enemies and did not run away from the battlefield.
- ◆ The next morning the Holy Prophet asked for Imam Ali. Imam Ali had an infection in the eye. The Holy Prophet rubbed Imam Ali (A) and prayed for his recovery. Thereafter Imam Ali (A) never had problems with his eye again.
- ◆ Imam Ali was told to charge forward to the forts and ask the Jews to accept Islam or surrender and live under the Muslim state, if they refuse then he had to fight them.
- ◆ Imam Ali approached the Jews with heavy armour and his two-tongued sword, Zulfiqar. The Jews sent out Harith the brother of Marhab who was the leader of the Jews. In a short while Imam Ali (A) killed Harith.
- ◆ Marhab was enraged and came out for revenge and recited his war poem.
- ◆ Imam Ali replied "I am the person whose mother named him Haider, a wild lion. In battle I make short work of my enemies"
- ◆ Imam Ali fought fiercely with Marhab and eventually Zulfiqar the sword struck through the helmet of Marhab and went right down to his teeth.
- ◆ Several warriors surrounded him and soon lay dead. One warrior broke Imam Ali (A) shield and Imam Ali pulled the gate of the fort from its hinges and used it as a shield. When he threw it away, not even 10 Muslim men could pick up the gate.
- ◆ Imam Ali was granted this strength due to his firm faith in the Day of Judgement.
- ◆ As a result Imam Ali and the Muslims thereafter brought the rest of the forts down and the Jews had no choice but to surrender.
- ◆ The Holy Prophet made the Jews realise that there was no point of plotting against the Muslims.
- ◆ He gave them back their land with the agreement that they would give half their profits from agriculture to the Muslims so as to remain under their protection.
- ◆ However the Jews still had a grudge against the Holy Prophet. Once they sent lamb meat to the Prophet that had poison. The Prophet only had a little bit but he was affected by it till his dying day and said that his ill health was due to the poison given to him in Khayber.

### **MORAL BOX**

- ❖ If you have firm belief in the Day of Judgement, which also means that you obey Allah then nothing can harm you.



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## Exercise

1. What action of Umar displeased the Holy Prophet (S) in the battle of Khayber?
2. What was the famous message the Holy Prophet (S) announced in this battle, and who was the person that the Holy Prophet (S) was referring to in this announcement?
3. What was wrong with Imam Ali (A), and how was he cured?
4. What were the three choices, in order, that the Holy Prophet (S) told Imam Ali to give to the enemy?
5. What war poem did Imam Ali (A) recite and why?



## TAREEKH CLASS 7 - LESSON 13

### THE STORY OF FADAK

After his victory at Khayber the Holy Prophet (S) decided to destroy the remaining strongholds of the Jews and thus end the danger to Islam. He therefore turned his attention to the Jewish village of Fadak, which was a fertile territory 180 kilometers north of Madina.

He sent an envoy to the elders of Fadak. The chief of the village, preferred peace and surrender to fighting. 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,

***And give the kinsman his due, and the needy and the wayfarer...***  
***Bani Israa'il, 17 : 26(Part)***

He made a gift of Fadak to his dear daughter Bibi Fatima (A).



He did this for several reasons. Firstly, he was commanded to give his near ones their due. The Holy Prophet (S) and all the Muslims were indebted to Bibi Khadija (A) who sacrificed her entire wealth for the sake of the early Muslims. Her money had been used to spread Islam, free those Muslims who were slaves and support them in their times of trouble as in the three years of social boycott that they had faced in Makka.

Now the Holy Prophet (S) could return her favors by gifting her daughter the rich land of Fadak. He also knew that after him, Imam Ali (A) would need Fadak as a source of income to safeguard his position as Caliph.

Finally, he wanted to leave some provision for his daughter and grandchildren so that they could live with dignity after his death.

However, after the Holy Prophet (S) passed away, Abu Bakr, who had stolen the right of Imam Ali (A) to the Caliphate, took Fadak away from Bibi Fatima (A). He did this to ensure that Imam Ali (A) would not have the means to regain his rights.

When her agents informed her that they had been replaced by the Caliph's men at Fadak, Bibi Fatima (A) decided to contest her right by legal means.

Abu Bakr refused to acknowledge her claim, and asked her to provide witnesses. Although she already possessed the property of Fadak and there had never been any doubt about her ownership, she brought two witnesses. These were Imam Ali (A) and a woman named Umme Ayman, about whom the Holy Prophet (S) had guaranteed that she would go to heaven.

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.

Bibi Fatima (A) then gave an eloquent lecture in which she first explained about the Oneness of Allah and the nature of the mission of her father. She then proved that Abu Bakr was lying by quoting the following verse:

***And Sulaiman inherited Dawood...***

***Naml 27 : 16(Part)***

Although Abu Bakr was ashamed of his conduct and decided to return Fadak to her, she never forgave him for his actions. She did not speak to him again as long as she lived and at her funeral six months after her father died, he was not allowed to take part as per her will.

Eventually, Abu Bakr wrote a certificate to the effect that Fadak was the absolute property of Bibi Fatima (A) and gave it to her. However, when she was going back to her house, Umar al-Khattab chanced to meet her and came to know the contents of the certificate. He brought it back to Abu Bakr saying,

***"As Ali is a beneficiary in this case, his evidence is not acceptable. As for Umme Ayman, being a woman, her testimony is also of no value on its own."***

Saying this, he tore up the certificate in the presence of Abu Bakr. This action grieved Bibi Fatima (A) so much that she cursed him saying,

***"May Allah cause your abdomen to be torn in the same way."***

This prayer proved fateful, because in 24 A.H., Umar was stabbed thrice in the stomach by his killer, Abu Lulu.

After this, Fadak remained in the hands of successive rulers until the time of the Umayyad Caliph Umar 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 Umayyah Caliphs until their rule ended. During the rule of the Bani Abbas it was returned briefly, but then taken away forever.

***Now you know...***

- ◆ The Holy Prophet wanted to destroy the strongholds of the Jews.
- ◆ He went to the fertile Jewish village of Fadak north of Madina
- ◆ The chief of the village did not want to fight so he agreed to give half the produce of the land to the Holy Prophet.
- ◆ According to Islam those lands conquered through war belong to the Muslims. Those lands submitted without war belong to the Holy Prophet.
- ◆ Therefore Fadak belonged to the Holy Prophet and then the Imam after him and they have the right to distribute such properties as they see fit.
- ◆ Then a verse of the Quran was revealed that mentioned give the dues to the kinsmen, meaning your relatives.
- ◆ He made the gift of Fadak to his dear Daughter, Bibi Fatimah (A).
- ◆ The Holy Prophet did this because a) The Muslims owed a lot to Bibi Khadija (A) for spending all her wealth in the way of Islam, so this was a fitting gift for Bibi Khadija's daughter. b) The Prophet knew that Imam Ali needed to earn his own income in order to protect his caliphate after him. c) He wanted to leave something for his daughter and grandchildren so they could live a life of dignity after his death.
- ◆ After the Holy Prophet passed away the caliphate from Imam Ali (A) and Fadak from Bibi Fatimah (A) was snatched away.
- ◆ Bibi Fatimah went to get back what was legally hers. She was told that Prophets do not inherit and leave inheritance and that what ever is left is for charity.
- ◆ Bibi Fatimah then gave a powerful lecture that clearly stated the matter of inheritance referring to Prophet Sulayman inheriting from Dawood as mentioned in the Qur'an.
- ◆ Abu Bakr felt ashamed and gave the land back to her with a certificate.
- ◆ Umar al Khattab tore up the certificate and said the evidence was not acceptable.
- ◆ Bibi Fatimah (A) was so upset that she swore not to have them at her funeral. She cursed Umar that his stomach would be torn up. That is exactly how Umar was killed many years later by his killer.
- ◆ Thereafter Fadak remained in the hands of the caliphs and was returned at the time of the 5<sup>th</sup> Imam then taken away. It was returned again another time then taken away forever.

### MORAL BOX

❖ Never take something from someone unlawfully as you can really hurt them and they may never forgive you.



### Exercise

1. What is the Islamic rule on the lands conquered through war and without war, give reference from the Holy Qur'an?
2. Why did the Holy Prophet (S) give Fadak to Bibi Fatima (A)?
3. Who stole Fadak from Bibi Fatima (A) and why?
4. Which fake tradition of the Holy Prophet (S) did Abu Bakr quote and what was Bibi Fatima's (A) reply?
5. What reason did Umar give for tearing up the certificate of ownership of Fadak, and what was Bibi Fatima's (A) reply?

## TAREEKH CLASS 7 - LESSON 14

### THE LAPSED UMRAH

One of the conditions of the Peace Treaty of Hudaibiya was that the Muslims would be permitted to visit Makka 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. The announcement was met with great joy, especially by the Muhajirs, who had not seen their relatives and home town in seven years. 2,000 Muslims prepared to make the journey.

The Holy Prophet (S) put on his Eham in the mosque and the others followed him. Then the Muslims proceeded to Makka 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 Makka, 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 Makka 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 Makka 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.

#### QUESTION BOX

- ❓ Why do you think the Quraish vacated the city?
- ❓ Why didn't the Holy Prophet use this as an opportunity to conquer the city?
- ❓ Why did they trust the Holy Prophet?

The Holy Prophet (S) entered Makka with the Muslims and the sound of "Labbayk" echoed throughout the city, filling the Makkans with awe. He performed Tawaaf of the Holy Ka'aba 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'aba 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 Masjidul 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. Every word was like an arrow in the hearts of the listening Quraish. One of them hid his face in his handkerchief as he heard Bilal's recitation. He could not bear to hear the open declaration of the Oneness of Allah and the Prophet hood of Muhammad (S) which had once been the greatest crime according to the disbelievers of Quraish.

Afterwards, the Holy Prophet (S) led the Muslims in performing Sa'i between the hills of Safa and Marwah. The hypocrites and idolaters had spread the rumor that the Muslims had become weak due to the poor climate in Madina. To show them that they were wrong, the Holy Prophet (S) did "Harwalah" during part of the Sa'i, and the Muslims followed him. Harwalah is a type of quick walking, just short of running.

Then the Muslims sacrificed their camels and came out of the state of Ehram and had their hair cut. The Holy Prophet (S) then ordered that 200 Muslims should proceed to the valley where the Muslim soldiers were camped, to replace them so that they could come and perform their Umrah.

#### RESEARCH BOX

 **What does the action of "Harwalah" also symbolise?**

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 Madina.

After three days the Holy Prophet (S) gave the order for the Muslims to leave Makka for Madina. Before he left, he received a proposal of marriage from a Quraish woman Maimoona, who was the sister-in-law of Abbas, the uncle of the Holy Prophet (S). He accepted this proposal and married her in Makka.

The short visit of the Muslims and the glory of Islam had made a deep impression on the minds of the citizens of Makka. 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***

### **Now you know...**

- ◆ The conditions of the Treaty of Hudaibiya was that the Muslims can come the following year to perform Haj.
- ◆ The Prophet then decided the following year that they would go for Umrah (minor haj).
- ◆ 2,000 people prepared for the Journey with great excitement. They wore the Ihram in the Mosque then made their way to Makka reciting the Talbiyya.
- ◆ They took 80 camels for sacrifice. When Non-Muslims watched their caravan, some became Muslims.
- ◆ The Treaty said that the Muslims cannot come into Makka armed. So as to not put the Muslims in danger, the Holy Prophet sent 200 men that were fully armed in a valley near Makka.
- ◆ When the Quraish found out they did not see the point of attacking the Muslims. They moved out of the city to nearby hills and mountains.
- ◆ When the Muslims entered, Labayk echoed throughout the city.
- ◆ They performed Tawaaf, then Sai' and then cut their hair and sacrificed the camels.
- ◆ When it came to the noon prayers, The Holy Prophet asked Bilal to recite Adhaan. Bilal climbed to the roof of the Ka'ba and called out the Adhaan.
- ◆ Once the Umrah had finished the Muhajirs with their Ansar brothers went to visit their relatives.
- ◆ After their 3 day stay was over the Muslims left Makka.
- ◆ The conduct of the Muslims left a deep impression in the minds of the Makkans and they longed to learn more about Islam.

### **MORAL BOX**

- ❖ Your good Akhlaq and the way you carry yourself amongst unbelievers can leave a lasting impression on them and they may even want to become Muslims.



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### **Exercise**

1. How long did the Holy Prophet (S) wait after the signing of the Peace Treaty of Hudaibiya before going to Makka to perform Haj and why?
2. What is Talbiyyah, what does it mean and when is it recited?
3. Why did the Holy Prophet (S) place 200 well armed men near Makka?
4. What is Harwalah, when is it performed and why was it performed?
5. How had the Muslims won a greater victory at this time than in any war?

## TAREEKH CLASS 7 - LESSON 15

### THE BATTLE OF MOOTA

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 Moota 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 at Jurf, the military station of Madina. He instructed the army to march towards Moota 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 Zayd bin Harith would lead them, and if he was 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 rules were exercised, particularly in war.**

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 valour. Ja'far divided his men into 3 divisions and the armies met at Sharaf near Moota. 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 Zayd and then Abdullah were also martyred.

By the end of the first day the Muslim army was in disarray and their numbers were severely reduced. As their new commander, the Muslims chose Khalid bin Walid.

During the night, Khalid ordered the remaining wings of the Muslim army to change sides with each other, and the sound of the movements of a large number of men convinced the enemy that reinforcements had arrived.

On the next day Khalid arranged the Muslim army in such a way as to give an impression that new troops had joined them. These tactics made the enemy hesitate and Khalid took the opportunity to withdraw the Muslim army and return to Madina.

The retreat of the Muslims was not well received by some in Madina who said that they should have fought on till the very end. However, given the circumstances, Khalid was right in bringing them back because it would have been pointless to sacrifice the lives of more Muslims.

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 **Ja'far –e- Tayyaar – the Ja'far that flies..**

Just before his death, the Holy Prophet (S) prepared a strong force under Usama bin Zayd, to return to Moota. However, this expedition never got off the ground because of his illness. Although Usama was ready to march, some Muslims, especially Abu Bakr and Umar, were worried that they would be absent from Madina when the Holy Prophet (S) passed away. They wanted to be present to put a stop to the succession of Imam Ali (A) and put their own plans into action.

However, two years later, a powerful Muslim army returned to Syria and conquered the Romans in the battle of Yermuk, bringing a large part of Syria under Islam.

### ***Now you know...***

- ◆ By 8 A.H. there was security in the whole of Arabia. The call of Islam had spread to many places.
- ◆ The Holy Prophet continued to send messengers to foreign states to invite them towards Islam. Some of them were well received. Some were treated badly or even killed.
- ◆ One such journey was undertaken by Harith bin Umayr Azdi to Syria. Before he reached the Ruler he was stopped at Moota by the Syrian governor, Shurahbil of the border towns and was killed.
- ◆ This made the Prophet upset and he decided to wage a war against Shurahbil.
- ◆ An Army of 3,000 men gathered to set off for Moota. The Holy Prophet instructed them to first invite the Syrians towards Islam if they resisted and wanted to fight than to fight in the way of Allah – JIHAD.
- ◆ He told them that the Ja'far bin Abu Talib would be their commander, if Ja'far would not survive them it would be by Zayd Ibn Harith, if Zayd was not there then it would be Abdullah bin Rawaahid. And after him they would need to choose a commander amongst themselves.
- ◆ The Prophet told them not to disturb the Monks and Nuns in their monasteries, not to raise their hands against the women and children or old people, and not to destroy any buildings and trees.
- ◆ The Kaiser of Rome and the Syrian ruler sent their best troops to the borders of 100,000 men.
- ◆ Despite being outnumbered greatly the Muslims did not lose courage. They fought bravely under Ja'far, who lost both his arms and was eventually killed. Then Zayd and Abdullah were also killed.
- ◆ Khalid bin Walid was chosen as their new commander and he changed the ranks in such a way that it looked like more people had joined the army. He used this tactic to retreat the Muslims back to Madina.
- ◆ The Holy Prophet was very sad to hear about those Muslims that were killed, especially his cousin Ja'far. In a dream he saw that Ja'far had been given two wings like angels in heaven. Thereafter he is known as Ja'far – e Tayyaar – the Ja'far that flies.

### **MORAL BOX**

- ❖ In our daily lives when we want to inform others of our religion, we cannot do it with force and destroy their things. If we behave properly we are more likely to be heard and be given more respect.



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## Exercise

1. Why did the Battle of Moota take place?
2. What instructions did the Holy Prophet (S) give to the army and what did this show about the Holy Prophet (S)?
3. Who was appointed as the commander of the army, and how was he related to the Holy Prophet (S)?
4. What happened to the first commander of the army, and what did the Holy Prophet (S) dream about him?
5. What tactics did Khalid use in this battle and was he right to do this?

## TAREEKH CLASS 7 - LESSON 16

### THE BATTLE OF ZATUS SALAASIL

From the day the Holy Prophet (S) entered Madina and made it the capital of the Muslims, he set up a network of undercover agents and observers throughout Arabia. These men informed him about the plans of his enemies and allowed him to take precautionary measures. At the times of the Battles of Uhud and Ahzab this had proved invaluable to the Holy Prophet (S).

In 8 A.H. the intelligence network of the Holy Prophet (S) reported to him that, in the valley of Yaabis, thousands of people were gathering to sign a mutual agreement to make a full-scale attack on Madina. They were willing to lay down their lives to destroy Islam and their main objective was to kill the Holy Prophet (S) or his valiant officer Imam Ali (A).

On receipt of the news, the Holy Prophet (S) gathered the Muslims in the mosque and informed them of the danger. A group of men were appointed to counteract the threat and Abu Bakr was nominated as its commander. The small unit left Madina for Yaabis. When they reached the stony valley of Yaabis, they found their way blocked by the men of Bani Salim.

The chiefs of the tribe asked Abu Bakr,

***"What is the purpose of this military expedition?"***

Abu Bakr replied,

***"I have been appointed by the Prophet of Allah to present Islam to you and to fight you if you decline to accept it."***

At that moment, the chiefs displayed the large number of men in their army and this sight scared Abu Bakr. He ordered the Muslims to retreat to Madina although they were inclined to put up a good fight.

The return of the army disappointed the Holy Prophet (S). He now entrusted the army to Umar.

This time the enemies were on the alert and had hidden themselves behind the stones and trees at the entrance to the valley. When the Muslims arrived they were ambushed by the enemy and Umar ordered a retreat.

Amr al-Aas, a cunning politician who had just become a Muslim, came to the Holy Prophet (S) and said,

***"War is deceit."***

He meant that victory in war was not always achieved by strength and valor but could also be achieved by clever planning and deceit.

He added,

***"If I am allowed to lead the soldiers I will achieve victory."***

The Holy Prophet (S) accepted this proposal but the boastful Amr was no more successful than the two commanders before him.

The successive defeats had demoralized the Muslims. Now the Holy Prophet (S) organized an army once more but this time selected Imam Ali (A) as commander and gave him the battle standard in his hand. Imam Ali (A) marched off at the head of the Muslims, carrying a spear. As he watched him ride off, the Holy Prophet (S) commented,

***"He is an attacking commander who never flees the battlefield."***

This statement shows what the Holy Prophet (S) thought of the disgraced earlier commanders.

Imam Ali (A) took an entirely different route to Yaabis to avoid being spotted by any scouts of the Bani Salim. He travelled by night and concealed his men by day. When they arrived closer to the valley he ordered the men to rest and refresh themselves.

The next morning, after praying the dawn prayers, he led his men up the mountainous land behind the valley. From that point the army descended into the valley.

Inspired by the presence of Imam Ali (A), the Muslims proceeded forth in an irresistible tide. They caught the enemy by surprise and caused havoc in their ranks. Before the enemy could organise themselves they were facing the furious onslaught of Imam Ali (A) who overpowered them by quickly killing seven of them. Some more men were killed and the others ran away leaving a large booty behind.

The brave and victorious commander returned to Madina and the Holy Prophet (S) came forward to receive him.

On seeing the Holy Prophet (S), Imam Ali (A) dismounted immediately in respect. The Holy Prophet (S) patted the back of Imam Ali (A) and said,

***"O Ali, mount the horse, Allah and His Prophet are pleased with you."***

At that time the Holy Prophet (S) expressed a famous sentence saying,

*"O Ali, if I had not been afraid that a group of my followers might say the same thing about you as the Christians say about Prophet Isa (A), I would say something about you that would make people gather the dust of your feet as an article of blessing."*

The bravery and conduct of Imam Ali (A) was so valuable that Allah revealed Suraa Aadiyaat about the event. The Sura contains powerful and stirring oaths in appreciation of the military spirit of the soldiers who took part in the battle. The Holy Qur'an says:

*In the Name of Allah, the Beneficent, the Most Merciful. By the snorting chargers (of the warriors), whose hooves strike against the rocks and produce sparks, while*

*they run during a raid at dawn, and leave behind a trail of dust that engulfs the enemy.*  
*Aadiyaat, 100 : 1 - 5*

## **Exercise**

1. How did the Holy Prophet (S) find out about the meeting in the valley of Yaabis, and what was the purpose of this meeting?
2. Who did the Holy Prophet (S) choose first, then next to lead the army, and what was the outcome?
3. Who said "War is deceit." What did he mean, and what was his outcome?
4. Who did the Holy Prophet (S) mean when he said "He is an attacking commander who never flees the battlefield." And what did this show about the earlier commanders?
5. What tactic did Imam Ali (A) use, what was the outcome, and what was the reaction of the Holy Prophet (S) to this outcome?



# IMAMIA SUNDAY SCHOOL

*The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)*

## STUDENTS NOTES FOR CLASS 7 FIQH 2034/2035



Verily Allah is Dominant in His affairs...  
(Yusuf, 12:21)

NAME: \_\_\_\_\_

TEL: \_\_\_\_\_

# IMAMIA SUNDAY SCHOOL

## Attendance List 2012-2013

Teacher's Name: \_\_\_\_\_

Class: \_\_\_\_\_

Time: \_\_\_\_\_

	10	9	8	7	6	5	4	3	2	1	NO
											Student's Name
First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).											09/16/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum											09/23/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.											09/30/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)											10/07/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.											10/14/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)											10/21/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha											10/28/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer											11/04/12
24 Dhu al Hijjah Eid e Mubahila											11/11/12
											11/18/12
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	<b>HOLIDAY</b>										11/25/12
											12/02/12
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12
											12/16/12
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	<b>HOLIDAY</b>										12/23/12
New Year	<b>HOLIDAY</b>										12/30/12
Safar 20 - Arbaeen(40 <sup>th</sup> ) of Shuhada of Kerbala											01/06/13
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	<b>MID TERM</b>										01/13/13
9 Rabi' al Awwal -Eid e Zehra (S.A.)	<b>MID TERM</b>										01/20/13
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13
Parents - Teachers Meeting	<b>PARENTS DAY</b>										02/03/13
											02/10/13
											02/17/13
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13
											03/03/13
											03/10/13
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13
											04/07/13
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	<b>FINALS</b>										05/12/13





## *Imamia Sunday School*

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## FIQH CLASS 7 - LESSON 1 – TAQLEED (PART III)

### Ways of identifying the Mujtahide A'lam (Marja')

1. A learned person, who possesses the capacity to identify him, should personally believe that he is Mujtahide A'lam.
2. Two people who are Learned and Just and possess the capacity to identify a Mujtahide A'lam, provided that two other people Learned and Just do not contradict.
3. Some Learned people who possess the capacity to identify a Mujtahide A'lam verify about a person being Mujtahide A'lam and one is satisfied by their statement.

If it's not possible to identify an A'lam due to differences of opinion among the Mujtahideen, a person should be cautious and if this isn't possible, he should follow that person whom he himself considers to be A'lam and knowing that comparatively there isn't any A'lam.

### EHTIYAT

Means to adopt that alternative whereby one isn't a Mujtahid or Muqallid. It means to perform Furoo-e-din following the rulings of various Mujtahids in such a way that it is considered safe to do so.

E.g. if one Marj'a says food prepared by Ehle-Kitab (People of the Book, like Christian & Jews) is Tahir and the other one says its NAJIS, in Ehtiyat you follow the latter. Unlike doing Taqleed, Ehtiyat is difficult, because to be able to do so, a person has got to be well conversed with the different rulings of the different Marj'a concerning the various issues.

When doing Taqleed, however, there are 4 ways of obtaining the judgments of the Marj'a. They are:

### Ways of obtaining the judgments of the Marj'a.

1. Hearing direct from the Mujtahid
2. Judgment quoted by two people
3. From a satisfactory source
4. From a book presented by the Mujtahid.

### Notes to keep in mind when referring to Fatawa (Rulings)

1. **EHTIYATE WUJUBI:** If a Mujtahid gives a ruling which is Ehtiyate Wajib, then you may either act upon it or turn towards the teachings for that fatwa only to the next most A'lam living Marja. Example, If Ayatollah Seestani has made a particular fatwa Ehtiyate Wajib, then you may follow him and consider that fatwa to be Wajib, OR, get a second opinion from the next most A'lam Mujtahid (like Ayatollah Jawwad Tabrizii) on that Fatwa only. If you follow the same Mujtahid, then you will consider the ruling as Wajib.
2. **EHTIYATE MUSTAHABI:** Where a Mujtahid has given a ruling of Ehtiyate Mustahab, one has option of performing or not performing the action. Mujtahid believes that the prior Mujtahid have given the fatwa of Mustahab.

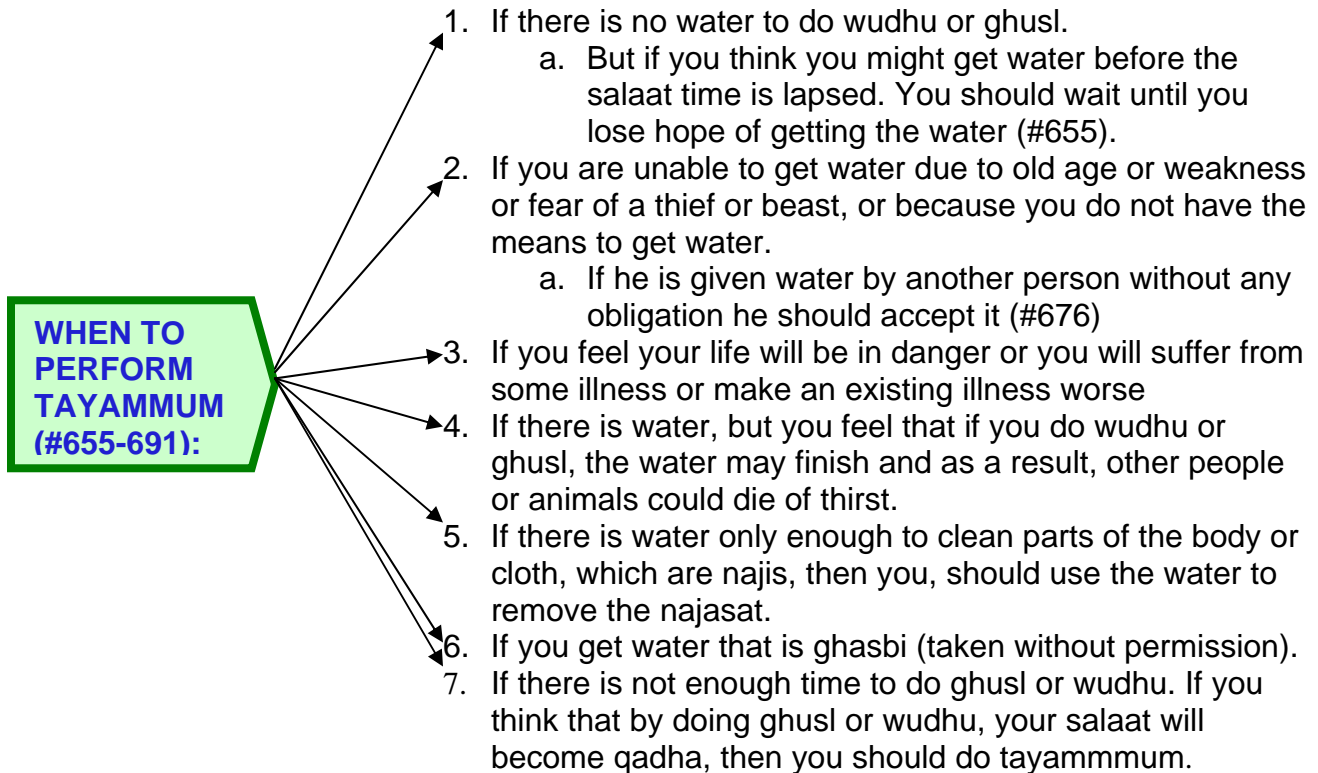
**Exercise:**

1. How do you identify a Marj'a?
2. How can one obtain a fatwa of a Marj'a?
3. What is the difference between Ehtiyate Wajib & Ehtiyate Mustahab?

## FIQH CLASS 7 - LESSON 2: TAYAMMUM (PART I)

### WHEN TO PERFORM TAYAMMUM (#655-691):

There are seven cases when one has to do Tayammum instead of wudhu or ghusl.



### Exercise:

#### What would you do under the following situation?

1. Sign on the water fountain says: "for drinking only". Can you do wudhu with the water?
2. It takes you 2 minutes to do wudhu and 8 minutes to say your Zohr & Asr prayers. Can you do Tayammum?
3. At Zohr time, you are sure that you will not find water until the sunset. Can you do Tayammum or wait till sunset?

## FIQH CLASS 7 - LESSON 3: TAYAMMUM (PART II)

### TAYAMMUM CAN BE DONE ON THE FOLLOWING (#692-700):



**a. EARTH:** If earth is available it is Ehtiyate Wajib (Ehtiyate Mustahab according to Ayatollah Seestani) that Tayammum should be performed on it and not anything else.

**b. SAND OR CLAY:** If there is no earth then either sand or a lump of clay can be used.

**c. STONE:** If earth, sand or a lump of clay is not available then a stone can be used. You cannot perform Tayammum on minerals; E.g. Agate (Aqiq).

**d. DUST OR WET EARTH:** If earth, sand, clay or stone is not available then tayammum should be performed on wet earth (unless he can make it dry and procure clay from it) and in the absence of it, tayammum can be done on dust, that may have settled on a carpet or dress (if it is not possible to earth by shaking carpet or dress).

**e. SNOW OR ICE:** If snow or ice is available, try and melt it and perform the required Wudhu or Ghusl. If it is not possible to melt the snow or ice then Tayammum can be performed on the snow or ice. (Offer qadha also, after its prescribed time, according to Ayatollah Seestani)

**f. EARTHEN WALL:** If there is a wall made of earth then it is Ehtiyate Wajib (Ehtiyate Mustahab according to Ayatollah Seestani) that Tayammum be performed on it rather than on wet earth or clay.

### **The Things on Which Tayammum Is Performed**

- Must be **Tahir** (#700)
- Must not be **GHASBI** or **USURPED** (#702)

## Method of performing Tayammum

📖708

1. Niyat



I am performing  
Tayammum (give  
reason) Wajib  
Qurbatan ilallah

2. Strike both your palms on the thing that you are doing Tayammum on e.g. Earth



3. Put both your palms where your hair starts to grow and pull them down to the tip of your nose.



4. Wipe The Entire Part Of The Back Of The Right Hand With The Palm Of The Left Hand And Repeat The Same With The Right Hand Over The Left



Mustahab Act:

To strike the hands on the earth again and wipe the back of the Hands again

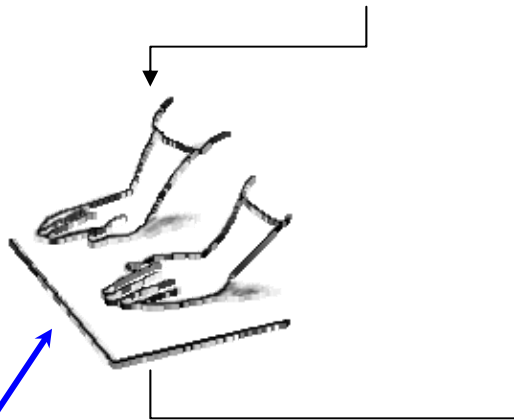
📖 709



📖 713 – Unless you are performing 2 Tayammum together, one instead of a Ghusl and the other instead of Wudhu, there is no need to specify what the Tayammum is

# HOW TO PERFORM TAYAMMUM

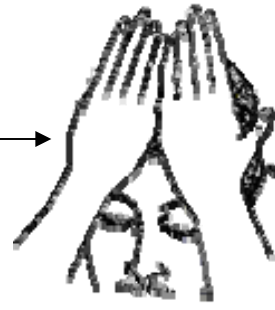
1. NIYYAT – QURBATAN  
ILALLAH



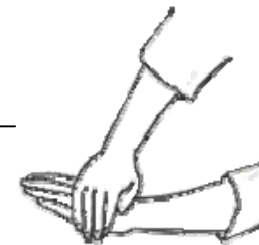
2. STRIKE THE  
EARTH WITH  
BOTH HANDS



3 & 4. WIPE FROM THE  
BEGINNING OF THE HAIRLINE  
TO THE TIP OF THE NOSE



5 & 6. WIPE THE RIGHT HAND  
THEN THE LEFT FROM THE  
WRIST TO THE FINGERTIPS





**Exercise - TAYAMMUM**

Muhaddisa and her family went on a camping holiday. It was quite a dry area and they didn't think they would be able to find water for Wudhu. So they offered their prayers with Tayammum. Later on in the day, they did find water and noticed that it was not Qadha yet. What do you think they should do?

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Tahira's married sister who lived in Minneapolis was always complaining of shortage of water. Out of curiosity, Hamida asked her what they did to obtain water. Her sister said that they had to buy gallons of water at whatever price they got. Sometimes, it put quite a strain on them with regards to money, but they had to do this so that at least they could perform Wudhu and pray. Hamida did not feel that this was right, especially with regards to spending money to do Wudhu. So she went and asked her madressa teacher. What reply did she get from her teacher?

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Cold water made Zainab's grandmother's hands hurt and her skin would tighten up and hurt a lot. Can her grandmother perform Tayammum?

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Their plane had crashed and there was still no sign of the rescue men whom they had been able to contact via the radio. There was very little water and if it were used for Wudhu, there wouldn't be enough to last until the rescue men got there. What do you think they should do?

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The shirt I was wearing had a bloodstain on it. I had enough water to either make my shirt "Pak" or perform Wudhu. At the same time, I do not have anything on which to do Tayammum. I am totally confused. Would you please advise me?

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Aamina had to perform several Wajib Ghusl but was not able to do so due to lack of water. What will she do?

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Hasnain's palm had to be stitched and bandaged when he hurt himself. How will he perform Tayammum?

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Bilal was not able to do Tayammum, so he asked Abbas, his son to help him. Can Abbas help him and if so, how will he do that?

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Is it necessary to specify whether you are doing Tayammum for Ghusl or Wudhu? \_\_\_\_\_

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Hassan had just wiped his forehead, when the doorbell rang. He answered the doorbell and returned to finish his Tayammum. Is his Tayammum valid? Explain:

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## FIQH CLASS 7 - LESSON 4: SALAATE JAMAAT (Congregational Prayer) Part I

**Definition:** Salaate Jamaat means prayers that are offered in gathering (i.e. more than two people)

**Benefits:** Praying in congregation provides us with rewards both in this world and the hereafter; these are listed and illustrated below:

### Love & Co-operation



### Unity & Prestige of Islam

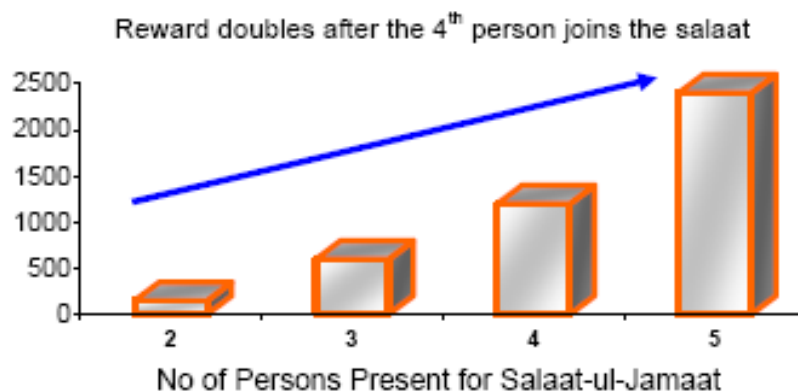
### Discipline / Islamic Equality



### Unlimited Reward

Allah has put a very big reward for Salaat-ul-Jamaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Salaat-ul-Jamaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

### Rewards



After the 11<sup>th</sup> person joins, only Allah knows the reward we get.

**Exercise:**

1. Match the Benefits of Jamaat on the left with their correct explanations on the right.

Benefits	Explanations
a. Islamic Equality	An example of this is if there are more than 10 people in the Jamaat, there is limitless Thawaab
b. Unity	Obedience practiced by going by standing in rows, going to Ruku', Sajdah, etc. only after Imam
c. Love and co-operation	Our Masjids remain busy and thriving
d. Discipline	One Niyyat, one language and identical actions
e. Prestige of Islam	Rich & poor, high & low, all stand shoulder to shoulder
f. Limitless reward	People meet each other, mutual love develops and circle of friendship is widened.

2. Match the Word on the left with its correct meaning on the right:

a. MAMUM	1. One who has reached the age of responsibility
b. JAMAAT	2. The person who prays behind an Imam
c. PESH IMAM	3. Congregation or gathering
d. IMAM	4. The person who prays directly behind an Imam
e. BAALIGH	5. The person who leads the prayer

## FIQH CLASS 7 - LESSON 5: SALAATE JAMAAT (Congregational Prayer) Part II

### Importance of Jamaat Salaat

The following are a few examples of the importance of offering the congregational prayers. For a full listing please refer to 'Islamic Laws' (page 262).

1. 25 times better than the prayers offered alone (#1409).
2. If a parent orders the son to offer Jamaat prayers, (with love or otherwise) as a recommended precaution, he should obey (#1415).
3. When congregation prayers are being offered, it is Mustahab (i.e. better to) for a person, who has already offered his prayers alone, to repeat the prayers in congregation (#1412).
4. It is not permissible to absent oneself from the congregational prayers intentionally, and it is not proper to abandon congregational prayers without a justifiable excuse (#1410).
5. When an Imam is leading a congregation for the daily prayers; one can follow him for any of the daily prayers (#1417).

### HOW TO JOIN JAMAAT SALAAT.

1. In the 1st and 2nd Raka'at of Jamaat Salaat it is better to join while the Imam is reciting the first or second Sura or join in Ruku'.
2. In the 3rd and 4th Raka'at of Jamaat Salaat it is better to join when Imam goes to Ruku'. If you join in Qiyam, when the Imam is reciting Tasbiate Arba'a (silently) then you should at least recite Sura Al-hamd and if you cannot complete recitation of Sura Al-hamd and the Imam rises from Ruku' then you have to change your Niyyat to Furada prayer and complete the Salaat as Furada.
3. If you enter inside the mosque, but you do not know which Raka'at of Jamaat is being recited, you should wait till Imam goes into Ruku'.
4. On entering the mosque you come to know that it is the last Sajdah of the last Raka'at, and you want to join Jamaat Salaat to get Jamaat Thawaab, you should do Niyyat, Takbiratul Ehram and join Imam in Sajdah and when Imam completes Tashahud and Salaam, you should rise for your 1st Raka'at and recite 1st and 2nd Sura.
  - a. In such a case you should raise your knees from the ground and place both palms on the ground until Imam finishes Salaam.
  - b. Rising of knees from the ground is also to follow in Tashahud and Salaam when you join in 2nd, 3rd and 4th Raka'at.
5. Mamumeen praying behind Imam should recite all Zikr except The recitation of the first and second Sura in the 1<sup>st</sup> and 2<sup>nd</sup> Raka'at.
6. It is necessary for you to recite silently all the recitations that are Wajib or Sunnat to follow Imam and not to recite before Imam, especially intentionally, as this will make your Salaat Batil.

**Exercise:**

1. Which of the following will the Imam recite quietly (Q) and which will he recite loudly (L) in the Jamaats of Zohr and Maghrib. Put 'Q' or 'L' for your answer:

**ZUHR MAGHRIB**

- a. Sura-e-Hamd
- b. Bismillahir-Rahmanir-Rahim
- c. Qunoot
- d. Tasbihat-e-Arbaa
- e. Zikr of Ruku
- f. Zikr of Sajdah
- g. Tashahhud & Salaam h) The second Sura after Al-Hamd

2. What would you do in the following cases?

- a. You enter inside the Mosque intending to pray Zohr Prayers, but you do not know which Raka'at of Jamaat is being recited and the Jamaat is in Qiyam?
- b. You join in Qiyam when the Jamaat is in the 3rd Raka'at. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Sura-e- Al Hamd?
- c. You want to join the Imam in Ruku' but are afraid that the Imam may rise before you can join?

3. You join the Maghrib Jamaat while they are in the Qiyam of their 2nd Raka'at (and it is going to be your first Raka'at). Briefly, list down the similarities and differences in the actions and recitations. The left hand column shows you what the Imam will be doing/reciting and the right what you will be doing/reciting:

If the Jamaat is in the following positions, can you join them? Answer 'YES' or 'NO' for each one:

- a. Qunoot
- b. Qiyam after Ruku
- c. Between the 2 Sajdahs
- d. Qiyam of 1st Raka'at
- e. Salaam
- f. Last Sajdah of the last Raka'at
- g. Tashahhud

## FIQH CLASS 7 - LESSON 6: SALAATE JAMAAT (Congregational Prayer) Part III

### Conditions of Salaat-ul-Jamaat

The following are a few examples of the conditions of offering the congregational prayers. For a full listing please refer to “Islamic Laws” (page 263 – 275).

- 📖 1416 – As a precaution, Mustahab prayers cannot be offered in congregation in any situation except:
  - Istisqa prayers (invoked for rain); or
  - Prayers which were obligatory during the presence of Ma'soom Imam (A.S) but became Mustahab during his occultation like Eid ul Fitr and Eid ul Azha
- 📖 1462 – The Imam of the congregation prayers should be: Baligh, adil, of legitimate birth, Sane and be able to recite the Salaat correctly





### Mustahab Acts

1. Learned and pious persons occupy the first row. (#1491)
2. Rows of the congregation are property arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder. (1492).
3. Travelers who pray Qasr Salaat and all those suffering from gas trouble should not join in the first line.
4. You should stand close to each other, shoulder to shoulder in line. It is Makruh to start or join in a new line when there is still space in the front line (#1492).
5. Only Wajib Salaat whether Ada or Qadha can be prayed in Jamaat. Sunnat Salaat except Salaat-e-Edain and Salaat-e-Istisqa cannot be prayed in Jamaat.
6. When Takbiratul Ehram is recited by Imam, it is better that people standing in the second and other lines say Takbir after people in the first line have said.
7. If adult females want to join Jamaat Salaat, they should stand behind male mamumeen and if there is a curtain between the male and female it is allowed.
8. The only differences between having a male Imam and a female Imam are (#1490)

- a. A male Imam can have female followers; whereas as female Imam cannot have male followers.
  - b. A male Imam has followers standing behind him while he stands alone; whereas a female Imam will have her followers standing next to her to form the first line of Jamaat Salaat.
8. Conditions for Imam of Jamaat are as follows: (#1462).
- a. Baligh (must have reached the age of responsibility and puberty)
  - b. Able to recite correctly (also correct Makhraj)
  - c. Mo'min - Shia Ithna Asheri
  - d. Aaqil (Sane)
  - e. Of legitimate birth
  - f. Aadil (Just) - One who has not been seen committing Gunahe Kabirah; and whose outward behavior and conduct appears to be in conformity with Shariah



## How to join Salaat-ul-Jamaat

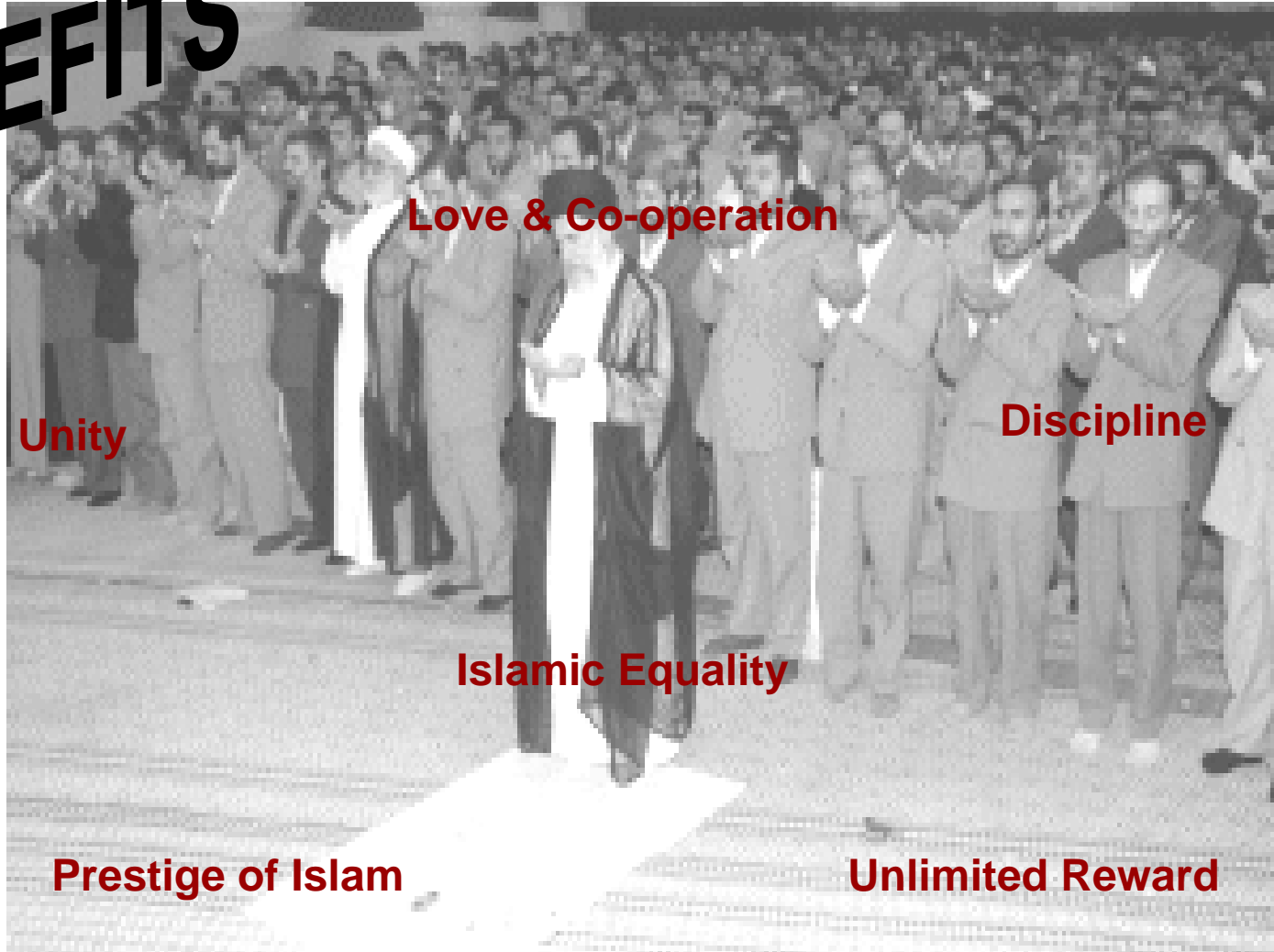
Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 <sup>st</sup> Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 <sup>nd</sup> Rakaat better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 <sup>rd</sup> \ 4 <sup>th</sup> Rakaat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 <sup>rd</sup> \ 4 <sup>th</sup> Rakaat (Qiyam):	<b>Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku' you have to change your Niyyat to furada.</b>				
If you do not know which Rakaat it is always join in:		<input checked="" type="checkbox"/>			
You enter the Mosque it is the last Sajdah, you perform your Niyyat and Takbiratul Ehram and then go into:			<input checked="" type="checkbox"/>	<b>During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1<sup>st</sup> Rakaat when Imam completes Salam.</b>	
<b>Extra note:</b>		<b>Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> Rakaat.</b>			

# SALAAT-E-JAMAAT

PRAYERS OFFERED IN A GATHERING



**BENEFITS**



Love & Co-operation

Unity

Discipline

Islamic Equality

Prestige of Islam

Unlimited Reward

# REWARDS

# SALAAT-E-JAMAAT



Allah has put a very big reward for Jamaat Salaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Jamaat Salaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

People present in Jamaat	Each Rakaat worth
2	150 prayers
3	600 prayers
<b><i>THEREAFTER IT DOUBLES UNTIL AFTER THE 11th PERSON JOINS</i></b>	
11	<b>**ONLY ALLAH KNOWS**</b>

# *SALAAT-E-JAMAAT*

## **IMPORTANCE**



25 times better than the prayers offered alone

As a recommended precaution the son must obey if a parent orders to offer Jamaat prayers

It is Mustahab for a person, who has already offered his prayers alone, to repeat the prayers in congregation

It is not permissible to absent oneself from the congregational prayers intentionally

It is not proper to abandon congregational prayers without a justifiable excuse

When an Imam is leading a congregation for the daily prayers one can follow him for any of the daily prayers

**FULL LISTING IN ISLAMIC LAWS**

# SALAAT-E-JAMAAT

## CONDITIONS



The Imam of the congregation prayers should be: 1. **Baligh**, 2. **Adil**, 3. **of legitimate birth**, 4. **Sane** & 5. **able to offer Salaat correctly**

If the Imam and the followers are both women, the obligatory precaution is that all of them, including Imam should stand in the same line

In the 1<sup>st</sup> line immediately after Imam, it is Mustahab, if aged, learned and pious persons occupy the 1<sup>st</sup> row

It is Mustahab that the rows of the congregation are properly arranged

There should be no gap between the persons standing in one row

All should be standing shoulder to shoulder

It is necessary for the follower that, besides that which is recited in the prayers, he should perform all acts like Ruku and Sajdah with the Imam or a little after him

# SALAAT-E-JAMAAT

## HOW TO JOIN





Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 <sup>st</sup> Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 <sup>nd</sup> Rakaat better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 <sup>rd</sup> \ 4 <sup>th</sup> Rakaat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 <sup>rd</sup> \ 4 <sup>th</sup> Rakaat (Qiyam):	Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku' you have to change your Niyat to furada.				

# SALAAT-E-JAMAAT

## HOW TO JOIN



Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
If you do not know which Rakaat it is always join in:		<input checked="" type="checkbox"/>			
You enter the Mosque it is the last Sajdah, you perform your Niyat and Takbiratul eham and then go into:			<input checked="" type="checkbox"/>	By joining you are being rewarded Jamaat Sawaab. During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1st Rakaat when Imam completes Salam.	
Extra note:		Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakaat.			

**Exercise:**

1. Which of the following Prayers can be recited in Jamaat? Circle the correct answers

- a. Wahshat,
- b. Subh,
- c. Eidain,
- d. Jummah,
- e. Zohr,
- f. Shab,
- g. Maghrib,
- h. Salaate Mayyit,
- i. Asr
- j. Istisqa (prayer for rain)
- k. Tawaf of Qa'aba

2. You want to lead the Jamaat for Zohr prayers.

- a. You must be \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, Baaligh and also be able to recite Salaat correctly.

3. Can you pray behind an Imam who is a Sunni Muslim? 'YES' or 'NO'?

Explain your answer \_\_\_\_\_

4. You join in Qiyam when the Jamaat is in the 3<sup>rd</sup> Rakaat. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Suratul Hamd. What should you do in this situation? \_\_\_\_\_

\_\_\_\_\_

5. You join when the Imam is in Ruku' and are not sure whether you reached the Ruku' of the Imam or not. What should you do in this situation? \_\_\_\_\_

\_\_\_\_\_

6. With road construction going on, Fatema decided to offer her salaah before leaving for the mosque, as she knew that she might not arrive in time for Salaat-e-Jammat. However, when she arrived at the mosque, the Salaat-e-Jammat was about to start. What will she do? \_\_\_\_\_

\_\_\_\_\_

7. You arrive at the mosque when the Imam is reciting the last Tashahud and you wish to earn the Thawaab of Salaat-e-Jammat. What can you do? \_\_\_\_\_

\_\_\_\_\_



8. Which of the following will the Imam recite quietly (Q) and which will he recite loudly (L) in the Jamaats of Dhohr and Maghrib. Put "Q" or "L" for your answer:

	Dhohr	Maghrib
Suratul Hamd		
Bismillahir Rahmanir Rahim		
Qunoot		
Tasbihat-e-Arba'		
Dhikr of Ruku'		
Dhikr of Sajdah		
Tashahud & Salaam		

## FIQH CLASS 7 - LESSON 7: SALAAT – PLACE OF PRAYER

### 7 CONDITIONS TO BE MET:

1. The place where prayers are offered must be Mubah (not Ghasbi).



2. The place of prayers should not be unstable, like heaps of sand on the beach



3. It is not allowed to pray in a place where the prayer cannot be completed properly, or where there is danger to one's life, for example, on a busy road during rush hour.



4. There should be enough space to stand properly and to perform Ruku and Sajdah properly.

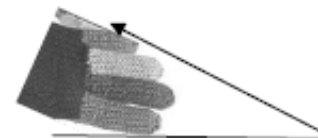


5. The place of Sajdah must be Tahir.

6. Women should stand behind men while praying.



7. The place where we place our forehead while in Sajdah should not be higher or lower than 4 **fingers** when compared to the place of our toes



## MASJID

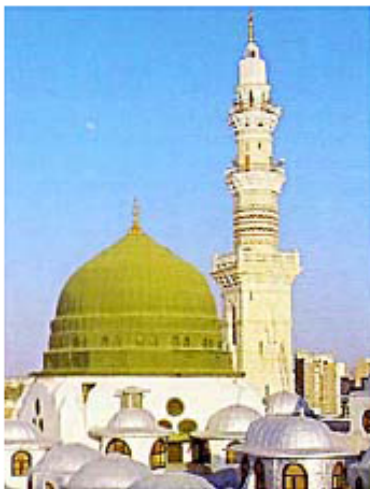
It is stressed that the Salaat should be performed in a Masjid (mosque). Masjids in order of preference are:

### Masjidul-Haraam (around Ka'aba)



A prayer offered here is equal to **100,000 prayers** anywhere else.

### Masjidun-Nabi (Madina)



A prayer offered here is equal to **10,000 prayers** anywhere else.

## Masjid-Kufa and Baitul-Muqaddas



AND



MASJID-E-KUFA

BAITUL MUQADDAS

A prayer offered here is equal to 1,000 prayers elsewhere.

**FOR WOMEN, IT IS BETTER TO PRAY WHERE THEY ARE PROTECTED  
BEST FROM NA MAHRAM – WHETHER THAT PLACE IS THEIR HOME OR  
THE MOSQUE THEY SHOULD DECIDE**

Our Holy Prophet (S) has said that: “A Masjid will complain before Allah if it is neglected and nobody comes to pray there.”

### Exercise:

1. What are the recommended places of saying prayers?
2. What are the Makruh (abominable) places of saying prayers?
3. Hassan went to his friend's house for a sleepover. In the morning he did not offer Fajr Salaat as he had forgotten to ask his friend's permission before going to sleep. Was this the right decision to make? Why?

Masail #: \_\_\_\_\_ Yes  No

Reason: \_\_\_\_\_

4. Husain's baby sister made the carpet in the Salaat Room Najis when her nappy leaked. By the time Husain went in to offer his Maghribain Salaat, the carpet had dried. So he placed his Mohr on the dried Najis area and prayed. Is his Salaat valid? Why?

Masail #: \_\_\_\_\_ Yes  No

Reason: \_\_\_\_\_

## FIQH CLASS 7 - LESSON 8: SALAAT – PRAYER CLOTHES

There are certain rules laid down concerning the clothes when saying prayers. They are:



Be Tahir and Mubah



NOT Be part of a dead animal

**For men only:** They **should not wear** anything made of:



Gold - pure or mixed.

OR



wear pure silk

### Other Rules

1. The cloth or clothes must not be Ghasbi (#806)
2. If a person did not know that his/her body or clothes were Najis, and came to know after the Salaat, the Salaat is correct (#810).
3. If s/he knew that his/her body or clothes were Najis, and forgot and prayed in that cloth, s/he would have to pray again, if the time is still there, or pray Qadha if there is no time (#811).
4. When there is no other cloth except Ghasbi or silk [for men], and one is obliged to wear it, owing to cold or because there are other people around, he may pray in it. The same rule applies if there is no cloth other than Ghasbi or Najis he should pray wearing that same cloth and the Salaat will be correct (#847).

### Najasaat Forgiven In Salaat

- a) The blood which comes out of a wound or tumor, providing it is difficult to clean it or, at least change the bandage once a day. But if that blood reaches another part of the body which is far from the tumor or wound, it must be cleaned.
- b) The blood on the cloth or body of the person who is praying salaat, which is less than the tip of the fore-finger (#856).

**Exercise:**

1. Describe any four rules regarding the cloths when saying prayers?
2. What najasat are forgiven in salaah?
3. Your friend Abbas has come to visit you for the first time. It is time for prayers and he starts praying in one corner of your sitting room. He prays with his tie and chain, which are made of silk and gold. Is his Salaah Batil? Give three reasons.

Masail #: \_\_\_\_\_

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

4. What would have happened if in the above example, the person visiting your house was your cousin Sabira (also wearing the gold chain, school like tie?) Would her Salaah be Batil? Why?

Masail #: \_\_\_\_\_

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

Explain: **The difference between Najis and Dirty: AND**

---

---

**The difference between Tahir and Clean**

---

---

## FIQH CLASS 7 - LESSON 9: MUBTILAAH OF SALAAT (PART III)

### Explanation of some Mubtilaat of salaah:

#### Anything That Makes Wudhu Batil (#1136-1138)

- It makes no difference whether it happened intentionally or by mistake.

#### Turning Away From The Qiblah (#1140)

- If it happened **intentionally** then the **Salaah is Batil** under all circumstances.
- If it happened **by mistake** and you **remember it after the time of Salaah** had ended, then there is **no Qadha**.

#### Speaking Intentionally (#1141-1159)

- This makes Salaah Batil if you intentionally utter even a single word consisting of a single letter.
- Clearing one's throat will not make Salaah Batil.
- If someone says Salaamun Alaykum then the person praying should reply with the same phrase use and say Salaamun Alaykum

#### Laughing Intentionally (#1160)

- Even if you feel like laughing but control yourself forcefully until your face turns red, you have to pray again.

#### That Which Can't Be Called Salaah (#1161-1162)

- Any act that changes the form of Salaah, regardless of whether it was done intentionally or by mistake.
- Moving the arms or even indicating something to someone with your hands will not harm the Salaah.

**SALAAT SHOULD BE PERFORMED WITH  
PRESENCE OF MIND AND HEART**

## FIQH CLASS 7 - LESSON 10: PUNISHMENT & DISADVANTAGES OF:

1. Delaying the wajib prayers,
2. Making them qadha, or,
3. Leaving them out completely.

Salaat in Arabic stands for the mode of worship prescribed in Islam. By worship, we mean "Submission to Allah."

Allah is Great! Nothing else, matters. Allah is calling you. Leave aside, your worldly affairs, forget everything else. **DO NOT MISS THIS GOLDEN OPPORTUNITY.** Go and pray in the presence of Allah. He is Great. Our, problems, worries, our difficulties will all be solved if we ask Allah for a solution. Not only that, our joy, our success, our achievements do not really matter. Let us look forward to communicate with Him. Only His love and care can bring prosperity in this world and in the life Hereafter.

If you pray Salaat first (on time) and do everything else later, you will feel completely satisfied. TRY IT!

**The 17 Rakaats in total take only about 30 minutes to pray. With Ta'qibat it takes about 45 minutes per day. Is that asking for so much? Remember, there are 24 hours in a day.**

One day, while the Holy Prophet (S) was present in Masjid Nabavi, a man entered and offered the prayers hastily and did not perform the Ruku and Sajdah properly.

The Holy Prophet (S) said, **"If this man continues to offer the prayers in the same way and dies, he will not die on my religion (Islam)."**

Hence, we **SHOULD NOT** offer Salaat hurriedly. While offering prayers, we should remember Allah constantly and offer them humbly.

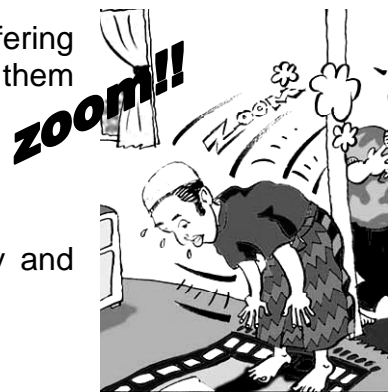
While performing prayers, one should repent for one's sins.

A person who considers prayers to be something ordinary and unimportant is just like one who does not offer them at all.

The Holy Prophet (S) has said that:

**A person who does not attach any importance to prayers and considers it to be something unimportant deserves to be tortured in the Hereafter (e.g., in the grave, Hell).**

Allah has said in the Holy Qur'an that:





**“Those who avoid offering prayers are likely to be doing Kufr. He who refuses to offer Salaat has denied the existence of Allah and is only a Muslim by name.”**

**He Is Deserving Of The Most Severe Punishment From Allah.**

### **Importance of Punctuality in Prayers**

1. By regular offering of prayer at its fixed timings, the spirit of punctuality is developed.
2. Prayer keeps a person neat and clean, his/her body tidy and his/her heart pure.
3. The person who prays salaah washes his/her hands, mouth, etc. five times a day.
4. This practice kills his/her weariness.
5. Allah bestows upon the one who prays salaah blessings of knowledge, faith and wealth.
6. Allah is pleased with the one who prays salaah and so are the Prophet(S) and the Imams (A).
7. Prayer exalts the human soul, restrains it from impure things, produces peace of mind, removes the future difficulties and solves our problems.
8. The Holy Prophet (S) has said Prayer is the Mercy of the Believer.
9. Salaah is going to help us in the Hereafter. The angels pray for our forgiveness and help us; praying Salaah in this world will serve the purpose of a lamp or light in the grave.
10. Salaah removes the darkness of the heart through the light of prayers.

**Every Good Deed Of A Person Will Be Accepted By Allah If His Prayer Is Accepted By Allah. If One's Salaat Is Rejected, Every Good Deed Of His Will Be Rejected Also.**

### **Exercise:**

1. Write a short essay on the importance of Salaat.

# INTRODUCTION TO SALAAT

*Seek assistance through patience and Salaat....[2:45]*

There are 17 Rakaats in the daily prayers:



**PRAYER AFTER  
COMPLETING  
TAWAF OF KAABA**

# PREPARATION FOR SALAAH

You are expecting your friend for the holidays. He/She will be spending a week or so with you. Before he/she arrives, what do you do to prepare yourself??

Get out all the toys ready for you to play



Tidy up your room



Ask mum to prepare food that your friend likes



# PREPARATION FOR SALAAH



In the same way, before starting to pray, we must prepare ourselves as we are about to stand in front of Allah [s.w.t].

This is known as:

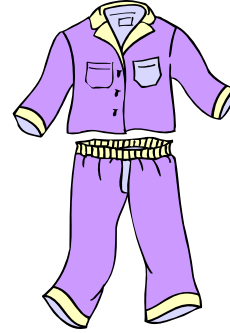
MUQADDAMATUS-SALAAH

# PREPARATION FOR SALAAH

Our body must be clean



Our clothes must be tahir [clean]



We must know the right time of salaah



Wudhoo must be performed



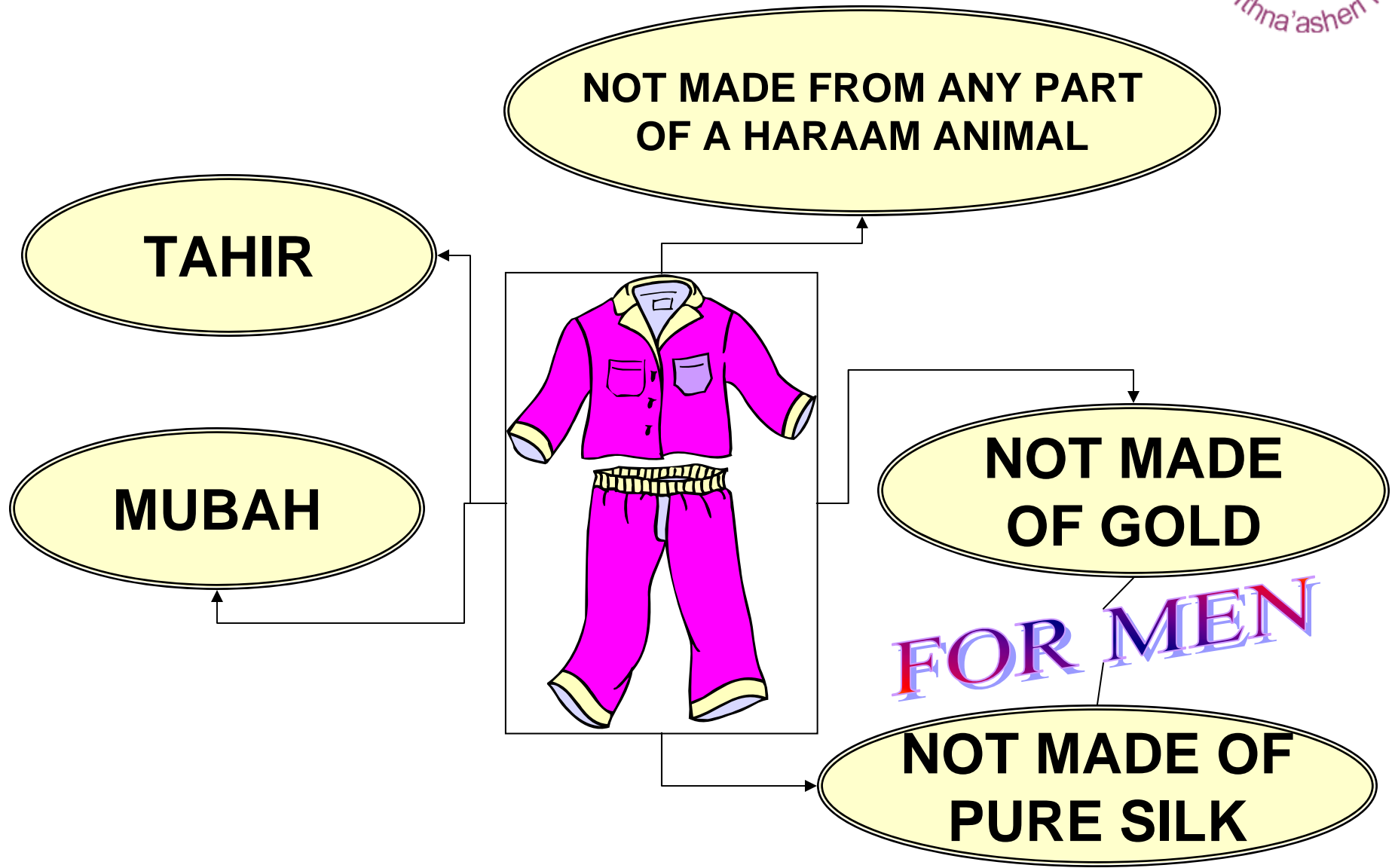
Quibla -We must know in which direction to face



Place of prayer must be Pak



# CLOTHES FOR SALAAH



# PLACE OF SALAAH

**PLACE MUST BE YOURS**

**PRAYER MAT MUST BE CLEAN & TAHIR**

**PLACE MUST BE TAHIR & CLEAN**

**PERMISSION NOT NEEDED IF YOU PRAY IN THE MOSQUE**

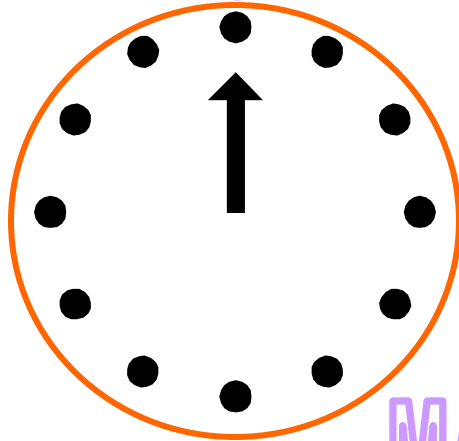
**YOU MUST HAVE PERMISSION OF OWNER TO USE IF NOT YOURS**



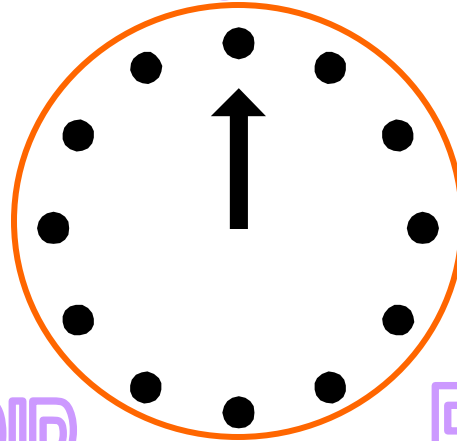
# TIME OF SALAAH

Show the fazilat times for each of these salaah

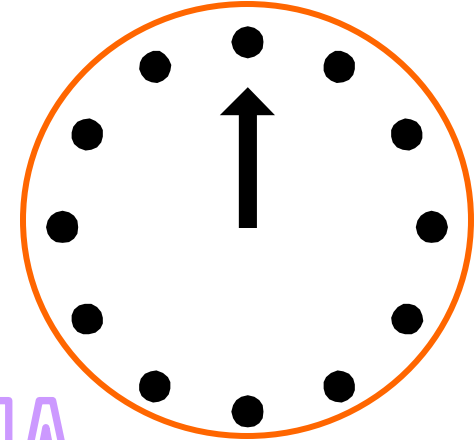
FAJR



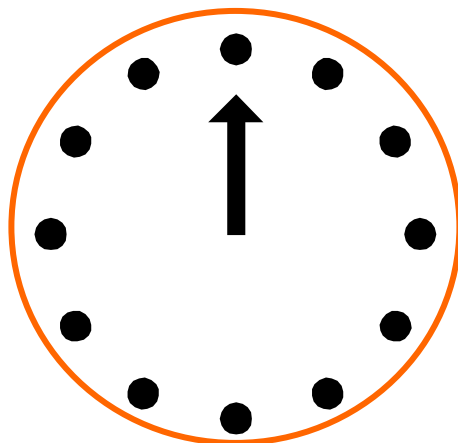
DHOHR



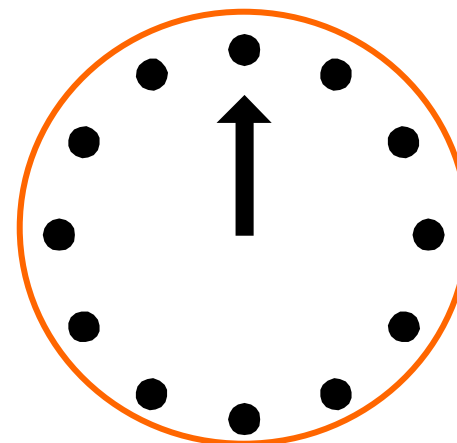
'ASR



MAGHRIB



EISHA





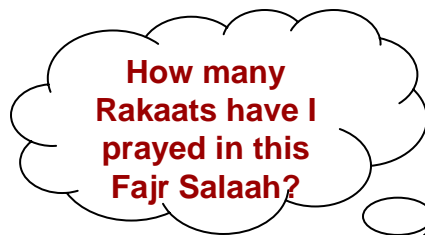
# MUNAFIYAAT OF SALAAH

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAH BATIL



**DOUBTS IN FIRST 2 RAKAATS OR FAJR SALAAH**

**+ OR - RUKN**



**SPEAKING INTENTIONALLY**

**SAY AMEEN AFTER SURATUL HAMD**



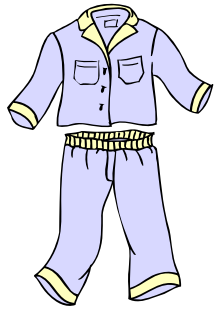
**EATING OR DRINKING**



**LAUGHING**

# MUNAFIYAAT OF SALAAH

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAH BATIL



**MUQADDAMATUS SALAAH NOT FULFILLED**



**THINGS THAT MAKE WUDHU BATIL**



**TURNING AWAY FROM QIBLAH**



**ACTIONS THAT SHOW U R NOT PRAYING**



**CRYING FOR WORLDLY THINGS**



**FOLDING ARMS INTENTIONALLY**

# PRAYING WHEN TRAVELLING

WAJIB PRAYERS ARE SUCH AN IMPORTANT IBADAT THAT THEY CANNOT BE LEFT OUT UNDER ANY CIRCUMSTANCES.

## These Are The Steps To Follow

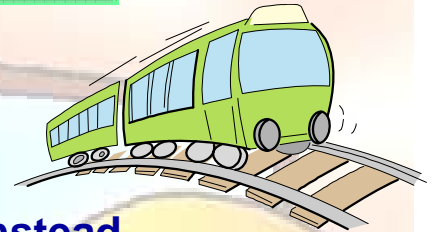
- 1<sup>st</sup> Perform Wudhu. If this is not possible, do Tayammum instead.
- 2<sup>nd</sup> You have to find out the position of Qiblah with the help of a compass or by asking someone who may know.
- 3<sup>rd</sup> You should make your Niyat and recite Takbiratul Ihram facing Qiblah.

## How To Pray When Travelling

If you can, then pray in a standing position.

If you cant stand and pray, then sit down and pray.

If this is not possible, then the Ruku, Sajdah and all other actions should be done with the movement of the eyelids.



# MISCELLANEOUS MASAIL OF SALAAH



**Daimul Hadath - When someone has a problem of urinating, winding out of gas, etc, every now and then.**

**If a person suffers from incontinence, i.e. s/he suffers from an illness due to which their urine comes out, drop after drop, or they cannot control their faeces, they should act as follows:**

**If they are sure that they can offer their prayers, after performing Wudhu, at any time within the time prescribed for prayers, they should offer the prayers within that time.**

**In case they can control their urine or faeces only for so much time within which they can perform Wajib actions relating to prayers, then they should perform only the Wajib parts.**

**IF THEY RECOVER FROM THIS ILLNESS, THERE IS NO NEED FOR THEM TO OFFER QADHA OF THOSE PRAYERS THAT WERE OFFERED DURING THE PERIOD OF ILLNESS.**

# MISCELLANEOUS MASAIL OF SALAAH



## Qadha Prayers

A person who does not offer his/her Wajib prayers in time should offer Qadha prayers, even if s/he was asleep or unconscious during the entire time prescribed for the prayers.

A person, who has Qadha prayers to offer, should not be careless about offering them even though it is not obligatory to offer them immediately.

A person, who has Qadha prayers to offer, can still pray Mustahab Salaat.

It is not necessary to maintain order in the offering of the Qadha prayers except in the case for which order has been prescribed.

**AS LONG AS A PERSON IS ALIVE, NO OTHER PERSON  
CAN OFFER QADHA ON HIS/HER BEHALF, EVEN IF  
THEY ARE UNABLE TO OFFER THEM**

# IMPORTANCE OF SALAAH



1. By regular offering of prayer at its fixed timings, the spirit of punctuality is developed.
2. Prayer keeps a person neat and clean, his/her body tidy and his/her heart pure.
3. The person who prays Salaat washes his/her hands, mouth, etc. 5 times a day which kills his/her weariness.
4. Allah bestows upon the one who prays Salaat Blessings of Knowledge, Faith and Wealth.
5. Allah is pleased with the one who offers Salaat and so are the Prophet(S) and the Imams (A).
6. Prayer exalts the human soul, restrains it from impure things, produces peace of mind, removes the future difficulties and solves our problems.
7. The Holy Prophet (S) has said Prayer is the Mercy of the Believer.
8. Salaat is going to help us in the Hereafter. It will serve the purpose of a lamp or light in the grave.

**EVERY GOOD DEED OF A PERSON WILL BE ACCEPTED BY ALLAH IF HIS PRAYER IS ACCEPTED BY ALLAH. IF ONE'S SALAAH IS REJECTED, EVERY GOOD DEED OF HIS WILL BE REJECTED ALSO.**



## CONCLUSION

Are you praying because:

You fear Allah?

**If YES, then this is a prayer of slaves.**

You hope to be rewarded?

**If YES, then this is a prayer of the traders.**

It is due to Him and He alone deserves to be prayed to and to be served?

**If YES, then it is the BEST of all prayers.**

AND REMEMBER, Imam Ali (A) has said:

**“If he who offers prayers comes to know how much Grace of Allah is bestowed upon him during the prayers, he would never lift his head from Sajdah.”**

**SALAAT REMOVES THE DARKNESS OF THE  
HEART THROUGH THE LIGHT OF PRAYERS**

## FIQH CLASS 7 - LESSON 11 & 12: QIBLAH – KA'BAH IS THE QIBLAH

**WHEN YOU HAVE DONE YOUR WUDHU AND ARE READY TO PRAY, WHAT DIRECTION SHOULD YOU FACE?**

You should face the direction of the Ka'bah, which is in Makka.

**BUT WHY SHOULD WE FACE KA'BAH?**

Allah has said that:

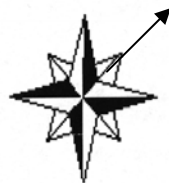
- all the Muslims are brothers and sisters.
- all are the same in their relationship to Allah.
- all believe in **ONE** and the same Allah.

So, Allah has commanded that, all the Muslims should face in **one direction** at the time of prayers and **Allah, as the direction for prayers has selected the Ka'bah.**

**Just imagine how funny it would look if four Muslims in a single room were to pray facing four different directions!**

So, **facing the direction of Ka'bah is Wajib** for all Muslims.

It is also a sign of Muslim **UNITY** and **BROTHERHOOD.**



**THE KA'BAH IS THE HOUSE OF ALLAH**

**THE KA'BAH IS OUR QIBLAH**

**QIBLAH IS THE DIRECTION WE FACE IN  
SALAAT**



## Finding The Qiblah

It is **Wajib** to face the **Qiblah** while praying all the **Wajib Prayers**

The mosque that surrounds the Holy Ka'bah is called **Masjidul Haram**. Because the mosque circles the Ka'bah all the way around, if you are outside you just have to face the mosque and you will automatically be facing Qiblah.

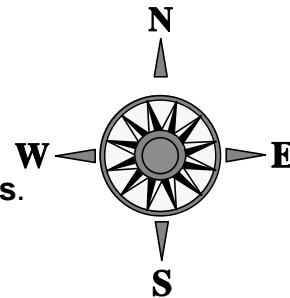
### THREE WAYS OF FINDING QIBLAH (#790)

1. any convincing means of knowledge
2. mihrab of a Mosque
3. grave of a Muslim

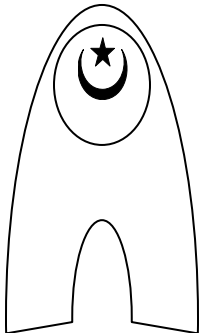
#### 1. Any Convincing Means Of Knowledge



This means that something or Someone makes you sure that Qiblah is in a certain direction. This would include asking a **trustworthy person** or using a **compass**.



#### 2. Mihrab Of A Mosque

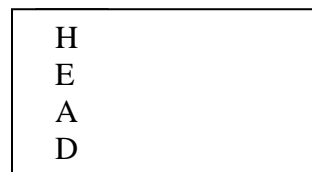


Mihrab is a place in the mosque specially built for the person who leads the prayers. It is like an arch that has been carved into the wall and is also built in the direction of the Qiblah.

#### 3. Grave of A Muslim

When Muslims dies, they are laid down in their grave on their right side, with their face towards the Qiblah. If you know which side the dead person's head is, then you can easily know the direction **of the Qiblah**.

**Qiblah**



**Uncertainty of Qiblah**  
**Ali and Zainab at a school trip abroad**

**DAY 1**



I have **no idea** at all about **which direction** to pray and my **Namaaz is becoming Qadha!**  
Help! What should I do?

Don't panic! Just **pray in any direction**. However, for your next Namaaz, if there is **enough time**, you will have to **pray in all 4 directions**.



**DAY 2**



I have been looking around and I am now sure Qiblah is either towards the North or the South. What should I do?

Then you must **pray twice**, facing **both directions**.



## DAY 3



I am still not sure which direction Qiblah is but I have a **strong feeling** that it is North East, so now what should I do?

Well, if you have a **strong feeling** about it, then you should pray **facing that direction.**



## REMEMBER

If you have no idea which direction to pray in then

- pray in **any direction** if there isn't enough time.
- pray in **all 4 directions** if there is enough time.

If you think it is one of two directions

- you will pray in **both directions.**

If you do not know the Qiblah & there is no way of finding out

- you should pray **facing the direction** you have a **strong feeling about.**

## **FIQH CLASS 7 - LESSON 13: AMR BIL MA'ROOF & NAHI ANIL MUNKAR**

The seventh and eighth branches of the Furu-e-din are based on Islamic Principles that lead to a better society and improving the conditions of a society.

The literal translation of Amr bil Ma`roof is to “enjoin others to do good” and Nahi Anil Munkar is to “ask others to refrain from doing bad”.

Perfection in Islam is first achieved by uplifting and protecting oneself from evil. Once that is achieved, a believer moves onto the next stage of faith in which he becomes a useful member of his society and community. Hence, any corrupt elements should be struck off from the roots and not be allowed to grow and form cancer in the society.

The method adopted in Islam to keep a society on its track is by enjoining others to do right and forbidding them to do evil.

Allah says in the Holy Qur'an:

*(The believers are) those, if We establish them (let them rule) in the earth, will establish prayers and pay the poor rate (Zakaat), and enjoin good and forbid evil; and unto Allah alone is the return of all affairs. (Haj, 22:41)*

Another verse says:

*And that there should be among you a group who call mankind unto virtue and enjoin what is good and forbid wrong; and they are those who shall be successful. (Ali Imran 3:104)*

Another verse:

*You are the best group that has been brought forth for mankind; you enjoin goodness and forbid evil, and you believe in Allah. (Ali Imran 3:110)*

The importance of these two branches of religion is also emphasized in many Ahadith.

The Holy Prophet (S) has said that there will come a time when people will forsake enjoining good and forbidding evil in order to keep people pleased. Calamities will then befall the society and then, when the same people pray to Allah, their prayers will not be heard.

When Allah decided to punish the people of Prophet Shu`ayb (A), He said he would punish all 100,000 of them out of which 40,000 were bad and the rest good.

Prophet Shu`ayb (A) asked Him as to what the fault of the good ones was. Allah replied, “They were happy when I was being disobeyed and they did not express their anger when I was angry.”

Thus, it is very important to keep the practice of Amr bil Ma`ruf and Nahy `anil Munkar alive within the society. The procedure is as follows:

When you see a wrong being done or a right not being done, then either:

- Express your objections using all the skills at hand.
- Use force where applicable (as in the case of father-son relationship)
- Resent it in your heart and that is sign of weakness in faith, but the least a person should be able to do.

### **AMRBIL MA'ROOF:**

**It is the 7th Pillar of Islam and it means enjoying 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'roof, i.e. Good. For example; Salaat, Fasting, Khums, Zakat and establishing Fundamentals of Islam.

Examples of these also include those things that have been recommended by Islam; like:

- feeding
- welcoming guests,
- teaching about Islam,
- good Akhlaq and
- having pleasant characters.



**It is Wajib to enjoin a person to do good the first time and Sunnat the second time.**

**Amr bil Ma'roof becomes Wajib under 4 conditions:**

1. You know what is good and what is bad.
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 know that by giving your advice you will not suffer yourself.

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 everyone to enjoin good and advise against what is forbidden; even though by so doing one may come to harm.

**Exercise:**

1. When does Amr bil Ma'roof becomes Wajib?
2. Give some examples of Amr bil Ma'roof, not mentioned in this lesson

## FIQH CLASS 7 - LESSON 14: NAHI ANIL MUNKAR

*"You are the best community that has been raised up for mankind; You enjoy 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 which 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; like:

- drinking,
- gambling,
- listening to music,
- eating pork, etc.



Like Amr bil Ma'roof, it is Wajib to practice Nahi Anil Munkar the first time and Sunnat the second time.

There are 4 stages for discouraging those things which are forbidden in Islam:

1. The mental attitude of the person you are advising.
2. By facial expression of disgust at the deeds of one who does what is forbidden.
3. By words of advise 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.

Those people who practice Amr bil Ma'roof and Nahi Anil Munkar are amongst those who occupy an esteemed position in the Sight of Allah Who group them amongst His triumphant servants.

**Exercise:**

What is the difference between Amr-bil-Ma'roof and Nahi-anil-Munkar?

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For each of the situations below, state whether it is Amr-bil-Ma'roof or Nahi-anil-Munkar

Sabiha goes to school and sees her Muslim friend listening to music. She tells her friend it is Haraam. \_\_\_\_\_

Ali's grandmother's long dress goes above her ankles when se goes into Ruku' so he tells her that she needs to wear something longer. \_\_\_\_\_

Husain is 15-year old and does not pray. His friend tells him that he must pray, as it is Wajid on every Muslim. \_\_\_\_\_



## FIQH CLASS 7 - LESSON 15: TAWALLA

Tawalla is the ninth branch of the Furu-e-din. It is an Arabic derivative from the root Wa-La-Aa. The word has many meanings. Some of them are friend, companion, benefactor, authority, Lord, etc.

Tawalla means that we should befriend and accept the authorities of those appointed by Allah and the Holy Prophet (S). Allah says in the Holy Qur'an:

***Verily your guardian is Allah and His messenger (Muhammad), And those who believe and establish the prayer, And give charity (alms) while they are (in Ruku`) bowing down. (Al Maidah, 5:55)***

When we say **اَعْلِيَّ وَوَلِيَّ اللّٰهِ** (Ali is the Wali of Allah) in our Adhaan, it is based on this verse.

In this verse we are given the order of authorities to accept their commands and instructions. It begins with Allah - His command overrides that of all others, be they that of our parents, our elders, our teachers, our doctors, etc.

His command is represented on this earth by the Holy Prophet (S). Thus, during the time of the Holy Prophet (S), his command was final. Nobody can argue with what he ordains for it is from Divinity and hence from Allah.

But in the absence of the Holy Prophet (S), the verse refers to believers who establish prayers and give out to the needy during Ruku`. This reference, accepted unanimously by all sects, is to Imam `Ali (A).

An incident has been recorded in history where a beggar came asking from people in the mosque. Nobody gave him anything until the Imam (AS), who was busy reciting prayers, pointed to his finger whilst he was in Ruku`, beckoning to the beggar to remove his ring and take it. This act pleased Allah so much that He revealed it to the Holy Prophet (S) immediately.

Hence, in the absence of the Holy Prophet (S), we, the believers in the message of the Holy Prophet (S) were to accept the authority of Imam `Ali (AS) as this verse referred to him. That is why we, the Shi`ites, believe in him as the first and immediate successor to the Holy Prophet (S).

After, Imam `Ali (AS), we believe in 11 other Aimmah (AS) who are all descendants of Imam `Ali (A) and appointed by the Holy Prophet (S) in his life time as reported in various Ahadith both by the Sunnis and the Shi`ites.

Despite such clarity in the Holy Qur'an, one may wonder why the majority do not believe in the appointment of Imam `Ali (A) as the true successor of the Holy Prophet (S).

The incident of Ghadir in which the Holy Prophet (S) declared to all Muslims present with him, that Imam `Ali (AS) was his successor after him, has been reported by ALL Muslims. The Holy Prophet (S) is reported to have said that:

“Whosoever accepts me as the Mawla, shall take Ali as the Mawla after me.”

Many Sunni scholars have interpreted the term Mawla as meaning ‘friend’ rather than “a person of authority”. However, the Holy Prophet (S), to prevent any confusion, clearly asked all those around him:

*“Do I not have more authority over you than you have over yourselves?”*

The `Arabic words he used here were “am I not **Awla** to you than you are to yourselves?” **Awla** is yet another derivative of WA-LA-AA and carries the same meaning of friendship and mastership. However, the Holy Prophet (S) very skillfully avoided the use of Mawla which could be misinterpreted as friend and instead used the verb that means authority and not friendship.

When the people replied, “truly, you do have more authority on us than we have over ourselves!”, then the Holy Prophet (S) declared:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

*Of whomever I am the Master, (this) `Alí is his Master.*

Tawalla therefore means accepting the authority of :

### 1) Allah

Allah is our Master and ultimate benefactor. It is only He who let things harm us or protect us from evil. It is He who either grants us or takes away from us the various favours we may or may have been enjoying in our lives. The believers, accept Allah as their Wali while the Kafirs do not. The Holy Qur’an says:

***Allah is the guardian of those who believe. He brings them out of darkness into light. And those who disbelieve, the false gods are their guardians, who take them out of light into darkness; <sup>fn</sup> they are the inmates of the fire, they shall abide therein. (Al Baqarah, 2:257)***

Wali is someone we accept as the authority, the master and hence we take our commands from him. People tend to do things that could not have been commands from Allah.

Sometimes it could be contrary to Allah's pleasure and hence be the commands of Iblis. If we succumb ourselves to Iblis's commands, then we are actually accepting him as our Wali.

## **2) The Holy Prophet (S) and the Holy Aimmah (AS)**

Once again, they have been appointed as having authority over us like Allah has over because they represent Allah on this earth. Hence if our Imam (A) was to reappear today and ask us to do something that we do not understand, we would still have to do it without asking questions. They have the right to use us even to death just as Allah has the right to do that. The Imam (A) would never do anything that would harm us (not physically) just as Allah would never ask us to do something that would harm us. It is this belief in submitting to their total authority that is called Tawalla.

A man came to see the 6th Holy Imam (AS) and claimed to be from amongst the Shi`as of Egypt. To test his true understanding of the word Wali (as he claimed), the Imam (AS) asked him to go and sit in a lit furnace that was in the vicinity.

The man started trembling and gave the excuse of his family waiting for him. When the Imam (AS) noticed his hesitation, he called the man towards him and made him sit next to him.

After a little while, Harun al Makki, a very close companion of the 6th Holy Imam (AS) arrived and after the formal greetings, the Imam (AS) beckoned to him and said, "Harun, could you please sit in that furnace?" Without asking a question, Harun headed for the furnace and disappeared inside.

The Imam (A) turned to this man from Egypt and said, "These are the type of people who love me." (The Imam (AS) used a word derived from WA-LA-AA). Needless to say Harun remained quite unharmed.

## **3) Believers (Mo'mineen)**

Tawalla also means to befriend those who are of the same faith and are loved by Allah, His Prophet (S) and the Aimmah (AS). Thus we highly respect and love the loyal companions of the Holy Prophet (S) and the Aimmah (AS).

We also make it a general rule to befriend and love those who love the Ahlul Bayt (AS). It is in keeping with this part of Tawalla that we remember all the martyrs of Karbala for their sacrifices for Imam Husain (A).

**Tawalla is the 9th Pillar of Islam.**

**It means to love and follow the teachings of the Ahlul Bayt (A).**

For Muslims, the Ahlul Bayt (A) make a direction towards which they have to turn themselves for guidance and doing good work.

Just love, however genuine is not acceptable even in the world at large.

In expressing our warm affection to the Country we live in, we are not only pledging our loyalty to it, but rather we are accepting to follow its laws and commandments.

Similarly, Tawalla expects us not only to love Ahlul Bayt (A) but to be loyal to them and to accept to follow their examples.

## FIQH CLASS 7 - LESSON 16: TABARRA

Tabarra means to disassociate oneself from, to wash one's hands of. It also means innocence (from guilt) of doing something.

In Islam, Tabarra is the tenth branch of Furu-e-din. Firstly, Allah wants us to disassociate ourselves from Shaitan and anything or anybody that represents Shaitan.

In the Holy Qur'an, one finds many references of this kind of Tabarra by Prophets of all times.

For example, on his way to Baytul Muqaddas, Prophet Ibrahim (A) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allah. To teach them the error of their ways, he used a very polite way of approach. He introduced himself as a starworshipper also and then sat down at night to worship with them. The Holy

Qur'an says:

***Then when he (Ibrahim) saw the sun rise all brilliant, he said, "(Is) this my Lord? (After all) this is the greatest." Then, when it set, he said, "O my people! I dissociate myself of what you worship besides Allah. (Al An'am, 6:79)***

Similarly, the people of Prophet Hud (A) rejected his message and actually accused him of having been bewitched by their own gods!

The Holy Qur'an says:

***We say nothing but this, that some of our gods have smitten you with evil. He (Hud) said, "Verily, I call Allah to witness, and you also bear witness that I dissociate myself from what you worship besides Allah (Hud, 11:54)***

The second application of Tabarra is in disassociating ourselves from the enemies of Allah, the Holy Prophet (S) and the Holy Aimmah (AS) from his progeny.

Disassociating is not a feeling that takes place in the heart. Islam wants of us to declare that disassociation and let the world know what our stand is. That is why we do send curses on all the Zaalim (perpetrators of injustice) who hurt the Holy Prophet (S) and particularly his family after his death.

The sending of curses (La`nat) is our expression that we are not part of what they did.

Allah says in the Holy Qur'an:

***Verily, those who annoy Allah and His messenger (Muhammad), Allah has cursed them in this world and the hereafter, and has prepared for them a painful punishment. (Al Ahzab, 33:57)***

Based on this verse, anybody who harms or tortures any member of the family of the Holy Prophet (S) has in turn annoyed the Holy Prophet (S) and therefore is cursed by Allah. Why, therefore, should we not curse him? This would therefore include all the Umayyad and Abbasid rulers who left no stone unturned in tormenting the progeny of the Holy Prophet (S).

**It is the 10th Pillar of Islam.**

**It means keeping ourselves clear of those who are cruel and evil against all righteous servants of Allah. By staying away from them we are keeping ourselves from their wrongful actions.**

**Tabarra means keeping away from evil-doers.**

Again if we look at the world at large, we will see that individuals as well as States denounce evil and disassociate themselves from evil-doers.

In cases of evils of serious magnitude all civilized States are expected to condemn evil acts. Similarly, every time a Muslim is expected to condemn the evil acts committed in Islamic history and unless they do so fully they will be regarded as supporters of evil-doers.

Allah, in the Holy Qur'an has **clearly forbidden making friends with those who are enemies of Allah and of the Muslims.**

## FIQH CLASS 7 - LESSON 17: SIFAATE SUBUTIYA

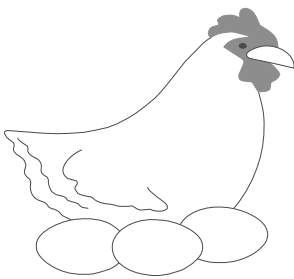
**SIFAATE SUBUTIYA** = The positive attributes which are befitting Allah.

### Some of the Positive Attributes of Allah

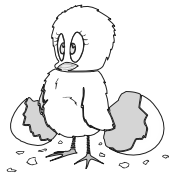
**QADEEM** = Allah is Eternal. He has neither a beginning nor an end.

Unlike us, there was a time we weren't there, then we were born and one day we will die.

**E.g. Egg – Chicken - Hen**



**It wasn't there**



**It was born**

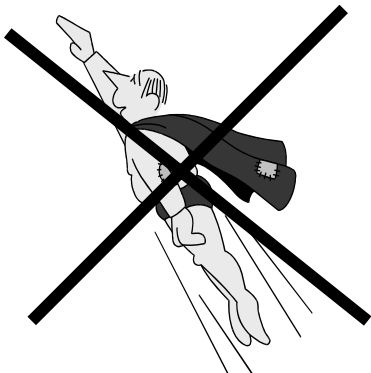


**It will die**

**Allah has no beginning because there has never been a time when He was not there, so He wasn't born and He has no end because there will never be a time when He will not be there.**

**QAADIR** = Allah is Omnipotent. He has power over everything, and everyone

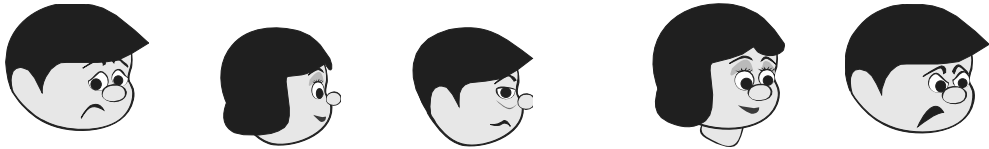
**E.g.** If we are afraid of something or someone, we should pray to Allah for help and not turn to someone like Superman who isn't real.



**Allah made everything and has power over everything and everyone.  
There is no one and nothing stronger than Him, He is the strongest.  
That is why we should only ask Allah for help because only He can really help us.**

**AALIM** = Allah is Omniscient i.e. He knows everything.

**Nothing can be kept a secret from Allah.**  
**He knows what you shout, what you whisper, even what you think and do not say out loud.**  
**He knows when you are good and when you are bad.**  
**He knows if you are telling the truth and when you are lying.**  
**He knows when you are happy and when you are sad.**  
**He knows when you need help and He helps you.**  
**He knows everything.**



**HAI** = Allah is Alive and will remain alive forever.

**Without Allah, nothing can survive in this world.**  
**Allah looks after everything and everyone.**  
**He makes sure everything works properly.**  
**When we die, we will return to Allah**

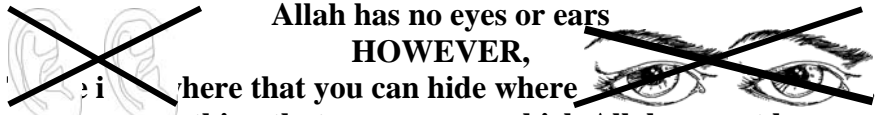
**MUREED** = Allah has His own discretion in all affairs. He does not do anything under compulsion.

**Allah made everything and everything belongs to Him. He can do whatever He likes without having to ask anyone.**  
**E.g. if a toy belongs to a child, s/he does not need to ask anyone's permission to play with it. But, if it belongs to someone else, then s/he has to get permission.**  
**Allah made everything. So, He does whatever He wants..**  
**Whatever Allah does is always good. He never does anything evil.**



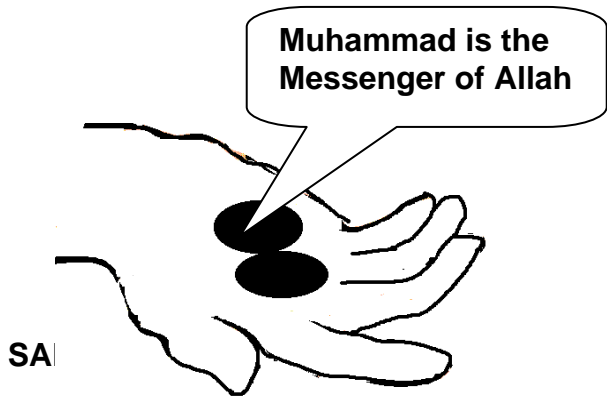
**MUDRIK** = Allah sees and hears everything although He has neither eyes nor ears.

~~There is no place~~ **Allah has no eyes or ears** ~~there~~  
**HOWEVER,** ~~where~~ **there that you can hide where** ~~there~~  
**there is nothing that you can say which Allah cannot hear,**  
**even if you whisper it ever so softly.**



**MUTAKALLIM** = Allah is the Master of the word.

He can create speech in anything as He did in with the pebbles, when the people asked Prophet Muhammad (s.a.w.) to prove that he was a Prophet. .



**Allah never lies  
AND  
He always keeps His Promises**

## FIQH CLASS 7 - LESSON 18: SIFAATE SALBIYYAH

**SIFAATE SABIYYAH** = the negative attributes that cannot be found in Allah.

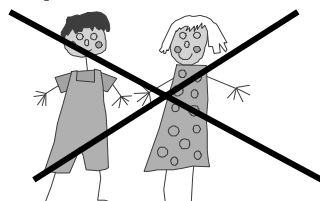

Some of the Negative Attributes of Allah

**SHAREEK** = colleague or partner.

**Allah has neither a colleague nor a partner.  
We recite in Suratul Ikhlas that there is only One God**

**He is totally independent  
He has no parents or children**

**A person who believes that Allah has a partner is called a Mushrik**

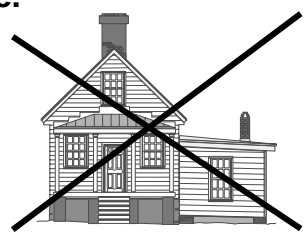


**MURAKKAB** = Compound or Mixed

**Allah is not made of anything.  
He cannot be divided even in the imagination.**

**MAKAAN** = Place

**Allah is not at a fixed place.  
He has no BODY.  
He is EVERYWHERE.**



**HULOOL** = Entering

**Nothing can enter Allah nor does He enter anything or anybody.  
E.g. It is wrong, what the Christians believe about Jesus**

**MAHALE HAWADIS = Subject to change**

**Allah never changes  
He is everywhere  
He has no BODY  
He has no need to change.  
He is Perfect  
being reborn in God's spirit.**

**MAR-I = Visible**

**Allah is not visible.  
He has not been seen NOR  
will He ever be seen because He has no BODY.**

**IHTIYAJ = dependence or need**

**Allah does not depend on anybody  
He does not need anything  
We recite in Suratul Ikhlas that there is only One  
God AND  
He is totally INDEPENDENT – (SAMAD)**

**SIFATE ZAID = Added qualification**

The attributes of Allah are not separate from His Being.  
 E.g. When we say that Allah is Aalim, it does not mean that  
 His knowledge is separate from His Existence.  
 There has never been a time when Allah had less  
 knowledge.

**Exercise:**

**Q: 1 MATCHING GAME:**

Match the words with the meaning on the right.

- |                    |       |  |
|--------------------|-------|--|
| 1) AALIM           | _____ | a) ALIVE FOREVER                         |
| 2) HAI             | _____ | b) ALL HEARING, ALL SEEING               |
| 3) HULOOOL         | _____ | c) CREATE VOICE IN ANYTHING              |
| 4) IHTIYAJ         | _____ | d) DOES NOT CHANGE<br>DOES'NT ENTER INTO |
| 5) MAHEL-E-HAWADIS | _____ | e) ANYTHING                              |
| 6) MAKAAAN         | _____ | f) ETERNAL                               |
| 7) MARA'I          | _____ | g) INVISIBLE                             |
| 8) MUDRIK          | _____ | h) KNOWLEDGE OF EVERYTHING               |
| 9) MURAKKAB        | _____ | i) NO DEPENDENCE                         |
| 10) MUREED         | _____ | j) NO PARTNER                            |
| 11) MUTAKALLIM     | _____ | k) NOT CONFINED TO ONE PLACE             |
| 12) QADEEM         | _____ | l) NOT MADE OF ANY COMPOUND              |
| 13) QADIR          | _____ | m) OWN INTENTION                         |
| 14) SADIQ          | _____ | n) POWERFUL OVER EVERYTHING              |
| 15) SHAREEK        | _____ | o) INSEPARABLE QUALITIES                 |
| 16) SIFAT-E-ZAI'D  | _____ | p) TRUTHFUL                              |