

Diniyat Classes Muscat (Boys)

# COURSE BOOK

5<sup>th</sup> Edition / 2021



# M04

For children of classes IV and V

Full Name:

# DINIYAT CLASSES MUSCAT

## BOYS SECTION

### COURSE BOOK

# M04

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# Acknowledgement

This Diniyat Course Book is compiled by “Diniyat Classes Muscat” to suit its requirements

The following courses were referred and utilized to compile this Course Book. We are thankful to all those who have compiled these individual courses

- SIM (madressa.net), UK
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- Qfatima, UK
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- Imamia Diniyat, Pakistan
- Ahkam-ul-Islam, Pakistan
- Amozish-e-Deen, by Ayt. Ibrahim Amini, Iran
- Misc articles and books

We also feel our duty to inform that while the above courses were utilized in preparation of this Course Book, but since the content were modified as per our needs, the above-mentioned course administrators and managements are not responsible of the errors in this Course Book

We are also thankful to all those who have helped us in compiling as well as cross checking various sections of the course

## Disclaimer

While due care has been observed in compilation of this Course Book, and the same was cross checked by various scholars according to their skills/expertise/knowledge, the Diniyat Classes Muscat does not take any responsibility for any error which may still exist. These course books are used as ‘reference’ only, and hence all those who teach from this Course Book are requested to cross check the content with authentic books before teaching.

We acknowledge that the course is not perfect. We are planning to revise it every year based on the feedback provided by you and our teachers

We extend our request to Teachers & Parents to kindly inform us if they find anything wrong or doubtful, so we can incorporate and correct the same in our Course Book

## Munajaat for Children

O merciful Lord!

O merciful Lord, you have created us.

O merciful Lord, you have given us favors

You have sent Prophets (AS) and Imams (AS) to guide us to the straight path. And to acquaint us with the ways of a good life.

O wise and able God, Help us:

- To know your commands and follow them well
- To value your gifts and use them well.
- To help those in need and always do good.
- To treat people with love and kindness.
- To respect our parents and our teachers and make them happy.
- To know what we do not know.
- To try to work together, to spread Islam.

## اے مہربان پروردگار

اے مہربان پروردگار، تو نے ہمیں پیدا کیا

اے مہربان پروردگار، تو نے ہمیں نعمتوں سے نوازا

تو نے پیغمبر (ع) اور ائمہ (ع) بھیجے تاکہ ہمیں سیدھے راستے کی ہدایت کریں۔ اور ہمیں اچھی زندگی کے طریقوں سے آشنا کریں

اے خدائے دانا و توانا

ہماری مدد فرما کہ

• ہم تیرے حکم کو اچھی طرح جانیں اور ان پر عمل کریں

• ہم تیری نعمتوں کی قدر کریں اور انہیں اچھی طرح استعمال کریں

• ہم ضرورت مندوں کی مدد کریں اور ہمیشہ نیک کام کریں

• ہم لوگوں کے ساتھ محبت و نرمی سے پیش آئیں

• ہم اپنے والدین اور استاد کو خوش کریں اور انکا احترام کریں

• ہم جو کچھ نہیں جانتے وہ جان جائیں

• ہم ایک دوسرے کے ساتھ مل کر کوشش کریں، دین اسلام کو پھیلانے کی

# DUA BEFORE STARTING A LESSON

Mafatihul Jinaan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the name of Allah, the Kind, the Merciful

---

اللَّهُمَّ أَخْرِجْنِي مِنْ ظُلُمَاتِ الْوَهْمِ

O Allah! Take me out from the darkness of doubt (conjecture)

---

وَ أَكْرِمْنِي بِنُورِ الْفَهْمِ

And favour me with the light of understanding

---

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

O Allah! Open for us the doors of Your mercy

---

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

And unfold for us the treasures of Your knowledge

---

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

With Your mercy, O the Most Merciful of the Merciful

---

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah! Send Your blessings on Muhammad and his ahlulbayt

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**Diniyat Classes Muscat (Boys Section)**  
**Parents' Suggestions**

Dear Parents/Guardians

We believe that parents/guardians play a vital role in the Diniyat Classes effectiveness.

In order to improve ourselves, we need your feedback & suggestions

The suggestion can be for anything related to Diniyat Classes, such as:

- Teachers quality,
- Teaching Quality & Communication,
- Impact/effectiveness of classes on the student,
- Course content,
- Administrative procedures etc.

Your suggestions will be reviewed in detail, and will be considered for implementation to the extent possible

You can send us the feedback through WhatsApp (through the Class Teacher, as announced in the WhatsApp group of your child)

Or you can fill this form and send it along with your child/ward in a sealed envelope

**Management, Diniyat Classes Muscat (Boys Section)**

Full Name of Parent/Guardian .....

Contact number ..... Email ID .....

Name of all students studying in this Diniyat Classes .....

Suggestions:

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(if this space is not enough, please write on the back of the paper)

Signature ..... Date .....

# AQAID-M04

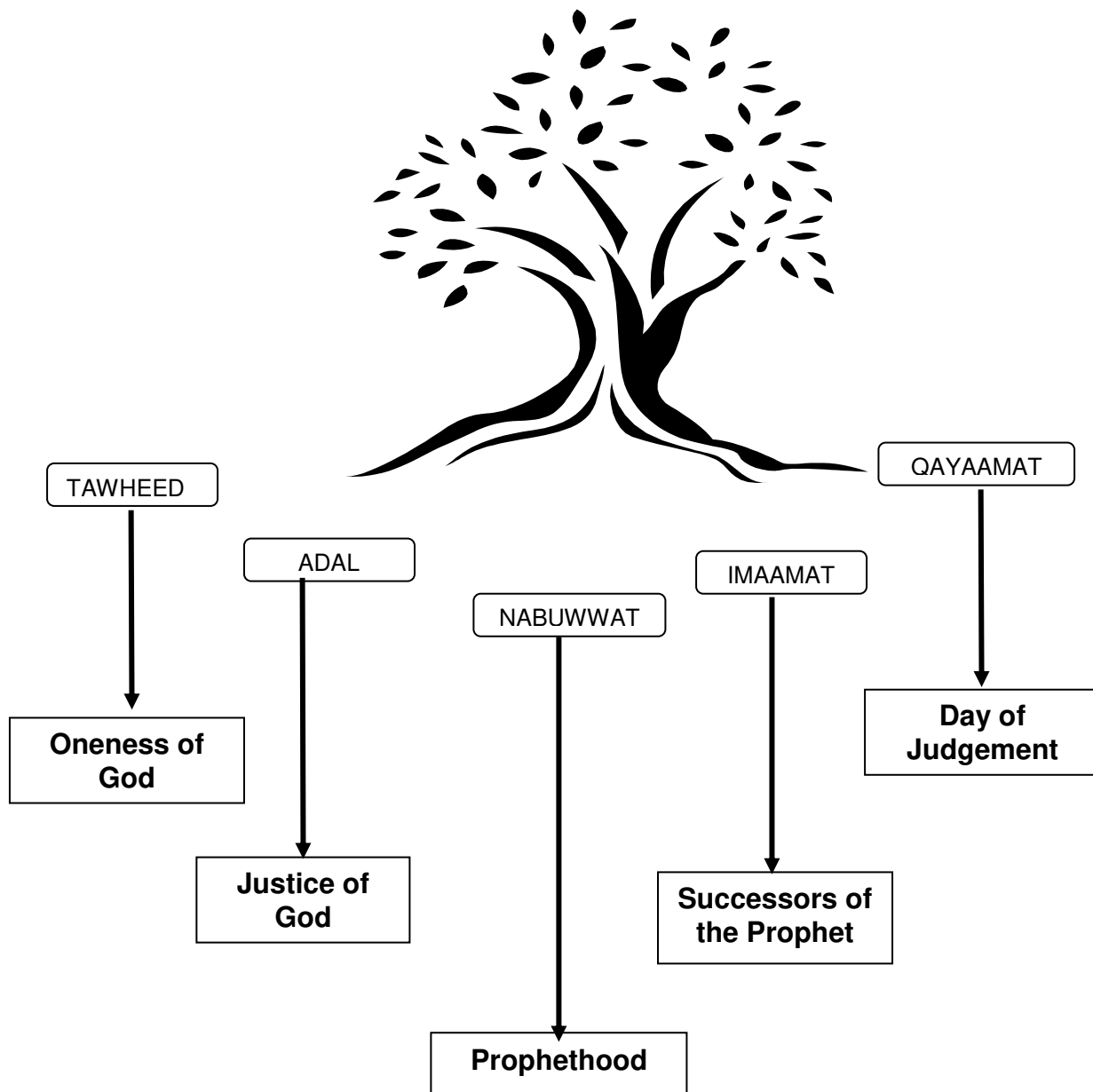
Diniyat Classes Muscat (DCM)

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## USOOL-E-DEEN

**Usool-e-deen are the roots of our religion.** They are also called Aqaaid, which means our beliefs. They are five in number.





# ONE

## Tawheed (Oneness of God)

Tawheed means that Allah is One. He does not have any partner. He has no parents or children. He does not need anything and everything needs Him. There is nothing equal to Him.

One day, the Prophet (sallallahu alayhe wa aleh) and some of his companions were going out. On the way they saw an old woman working at a spinning-wheel and heard her praising Allah for His bounties.

The Prophet (sallallahu alayhe wa aleh) went up to her and enquired about her health.

Then he said to her: **"Your faith in Allah is good to see. Would you tell me what made you believe in Allah ?"**

On hearing this, the woman stopped working on the spinning-wheel, thought for a while and then replied: **"O Prophet of Allah ! You see this spinning-wheel. As long as I don't move it, it can't spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it. One who must be controlling every detail. That can only be Allah, who is the Creator and the Master of Everything! "**

## Adal (Justice of God)

It is necessary to accept that Allah is 'Adil' the same way it is necessary to believe He is One. Allah does not forego anything that is good, does not do anything that is bad, and we cannot decide what is good and bad.

Allah is Adil and does not do anything wrong (zulm) because He is all powerful (Qadeer), all knowing (Aleem) and all wise (Hakeem).

**All powerful:** Usually a person does zulm when he needs something. But Allah has no need to do wrong with anyone because he has absolute power (Qadeer) He has control over everything.

Sometimes a person does zulm when he cannot get what he needs and tries to get by force because he is weak or someone is forcing him to do so.

Holy Quran says in Surah Baqrah ayat 20 "...surely Allah is all powerful"

Aley Imran ayat 189 "To Allah belongs the control of the skies and the earth; and Allah is All-Powerful"

**All wise (Hakeem):** Whatever Allah does is due to a reason (Hikmat)

Quran says in Surah Nisa ayat 19 “.....it may be that you dislike something in which Allah has placed much good for you”

**All knowing (A’leem):** Allah has all knowledge and our knowledge in front of Allah’s knowledge is extremely limited.

Quran says in surah Baqrah ayat 32 “They said. “Glory to You! We have no knowledge except what You taught us. You, only You, are All-Knowing, All-Wise.”

Sometimes we humans do not understand the wisdom of Allah’s plans and we object because our knowledge is extremely limited in front of HIS thus we do not understand the reason of his actions for e.g. when our prayers go unanswered or we do not succeed despite our efforts.

It has been narrated that once a Prophet happened to pass by a river, he saw many boys bathing in the river. There was a blind boy amongst them. The boys were drowning his head in the water and some of the more mischievous boys were even beating him up from time to time.

When the Prophet observed this he felt bad for the boy and requested god:  
Oh God grant him power to see so that the children do not torture him to such extent.

Allah granted the prophet his wish and almost immediately the boy got his sight. The second he got his sight he started grabbing the boys and pushing them in water and in some time he drowned and killed many of the boys.

When the Prophet saw his evil act he prayed to God:  
'Oh God, you know better what should be given to whom. All your actions are based upon wisdom and justice. I repent to you and request you to take back his sight.'

God took back the boys sight and he became blind again.  
(Ref: Kashkol dastaghaib vol.1: from: 82 masaaail)

**WORKSHEET: Adaalat**

Answer the following questions:

Q) Explain in your own words how A...’s quality : ‘Qaadir’ proves that he does not do zulm?

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Q) State an Ayat that mentions A...’s ILM.

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Q) Why cant we understand the wisdom of A...’s plans?

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Q) Describe a personal experience where you did not like how something happened/did not happen and there may have been some wisdom behind A...’s plan.

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## Aqaid Chapter 03

### BRIEF DISCUSSION ON USOOL-E-DEEN - PART 2

#### Nabuwwat (Prophethood)

Nabuwwat means Prophethood. It calls for the belief in the Prophets sent by Allah from time to time to guide the people. Allah sent 124,000 in all. Prophet Adam (alayhissalaam) was the first prophet and Prophet Muhammad (sallallahu alayhe wa aleh) was the last prophet sent by Allah



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

When Allah created us, it was so that we should worship Him.<sup>1</sup> If he had not sent down Prophets (alayhissalaam) to guide us, how would we have known what to do to please Him? It was because He wanted us to find Him that He sent so many Prophets (alayhissalaam) to teach and guide us.

#### Imaamat (Successors of the Prophet)

After the death of Prophet Muhammad (sallallahu alayhe wa aleh) the duty of guiding the Muslims was the responsibility of the Imams (alayhimussalaam). Allah chose 12 Imams (alayhimussalaam). Imam Ali (alayhissalaam) was the first and Imam Mahdi (alayhissalaam) is the last Imam. By the will of Allah he is still alive today. He is the Imam of our time.



One day a man made a very clever machine. Many people found the machine useful and used it all the time.

Before he died, the man taught his student how to fix the machine if it ever got spoilt. After his death, whenever the people had any questions about their machines, they would go to the student, and he would always answer their questions.

Similarly, although the Prophet (sallallahu alayhe wa aleh) had brought all the laws of Islam (in the form of quran and his sayings), after his death there needed to be someone who could answer the peoples' questions. These were the

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<sup>1</sup> Teachers note

Imams(alayhissalaam), who were chosen by Allah to carry on with the Prophet's (sallallahu alayhe wa aleh) work.

### **Qiyaamat (Day of Judgement)**

Qiyaamat means the Day of Judgement or Resurrection. The day when everyone will be brought back to life to account for their deeds. Then, according to their deeds, they will be either be rewarded by being sent to Heaven or punished by being sent to Hell.



There was a Muslim man who began to drink alcohol. He used to do it secretly in his house. One day a small boy walked into his room and saw him. Now the man was terrified. Would the boy tell someone what he had seen? How would the man face his family and friends in the mosque? He could not sleep at nights as he worried about everybody finding out about his drinking.

What a strange man! He was more scared of a little boy than of Allah. Allah sees all we do and there will be a day when we will have to account for all we have done. That will be the Day of Judgement.

## Aqaid Chapter 04

### GOD, THE SOURCE OF CREATION

As my father finished the last mouthful of his lunch, he said. *“Ai-Hamdulillahi Rabbil-’Aalamin”*.

“Father”, I said, “what does this mean? Why do you say this sentence every time you finish your meal?”

“My son”, said my father, “with this sentence we praise God and thank Him for His blessings; God who created and cares for all things. God bestowed on us all these blessings and whenever we use them we must thank Him.

“You know, Ahmad, the blessings of God are so many that we cannot even count them. Think about this meal, see what blessings God has bestowed on us:

“We see the food with our eyes.

With our hands we take it and put it into our mouths.

We close our mouths with our lips, and move it in our mouths with our tongues.

We chew it with our teeth and then we swallow it.

All this looks simple, yet it is very exact and wondrous”

For example, take a look at your hands and fingers and see how beautiful and shapely they are. You can open and close your fingers just as you wish, and you can form them in any shape you want. You can turn your hand in any direction at will. Your hands and fingers serve you as needed. Have you ever considered what we would do if our hands were not at our disposal in this way?. The creation of our teeth is also very interesting and very exact. Look at your teeth in the mirror. Some of them are pointed and sharp and are used for cutting the food, while others are good for tearing the food, but most of them are used for crushing the food and making it soft. How could we eat if we had no teeth? How could we eat the different kinds of food if all our teeth were alike?

“My son, more wonderful than all of this is saliva. Saliva is necessary for digesting food, and that is why the more a mouthful is chewed, the better and sooner it is digested. Furthermore, saliva makes the food wet so that it is easily swallowed.

“Saliva is made by three pairs of small glands called ‘salivary glands’. What would we do if our mouths were dry?

“Could we eat?

“Could we speak?

“Just look at saliva, what a blessing it is! What useful and important work it does.

“Now my son, tell me: “Who was thinking of us and knew that our mouths had to be wet? Or that saliva is necessary for digesting food and for speaking?  
“Who was thinking of us and knew that we needed lips and a mouth?  
“Who was thinking of us and knew that we needed hands and fingers just like this?”

I had been listening to my father very carefully and the answer was clear. I said,  
“Evidently God has been thinking of us. He knew of our necessities and He created everything that we require”

“Well done son.” said my father. “You are absolutely right.”

“Salivary glands didn’t come into existence just by themselves”  
“Our lips, mouth, teeth and fingers didn’t come into being at random, just by themselves.

“This symmetry, order and harmony is the best proof that the creation of all this stems from an all-knowing being of infinite power.

“That all-knowing being and that source of creation is “God”. My son, when a human-being perceives His gifts, he automatically utters His beautiful name, and praises Him and thanks Him for His blessings and obeys His commands so as to live in freedom and felicity forever.

“Ahmad, ‘*Al-Hamdulillahi Rabbil-Alamin*’ means, ‘Praise be Allah’s, Lord and Exalter of the world.”

### **Think and Answer:**

1. What did Ahmad ask his father?
2. What did Ahmad’s father say after eating his meal? Whom did he thank?
3. Can you count God’s blessings? Why not?
4. Which blessings did Ahmad’s father speak about to his son?
5. What is the point and purpose of the creation of “salivary glands”?
6. What did Ahmad’s father ask when he said, “Speak, tell me?” What did Ahmed say in reply?
7. What does the symmetry, order and harmony, which is in the creation of our bodies, signify?
8. What does “*Al-Hamdulillahi Rabbil-Aalamin*’ mean?
9. 1-how do you thank God after eating your meal? What do you say?
10. What do you say when you want to start your meal?

**Exercises:**

Read this lesson once out loud.

Talk about the lesson to your friends.

Think up some other questions and have your friends answer them.

**Experiment and Think: 1**

Close your fingers into a fist. Now, using only the closed fingers of one hand, pick up a pencil and write... Pick up a spoon and eat with it... Can you?

If we had no fingers, how could we write? How could we eat?

If our fingers didn't open and close when we wanted them to, what would we do?

Now, open your fingers and keep them still. With those same fingers, pick up a pencil., write the name of God

Pick up a spoon and eat . Can you?

So, God is very Wise and very Kind to have given us the use of fingers which open and close at our will.

Who, other than the "All-knowing and Almighty God", can make such good fingers for us?

**Experiment and Think: 2**

Keep your lips still. Now speak... Can you? Can you say every word?

When you keep your lips open, can you chew your food? Doesn't the food fall out of our mouth?

What do you do with your tongue?

— You speak.

— You taste food.

— What else?

Can you keep your tongue still while chewing your food? Experiment, when we eat, how does our tongue help us?

If we had no tongue, how would we eat? How would we speak?



Who, other than the “All-knowing and Almighty God”, can create lips and a tongue for us?

### **Experiment and Think: 3**

Move the tip of your tongue around your mouth. What do you feel?

- Teeth
- The roof of your mouth
- Gums
- What else?

Now swallow your saliva. Now suck. Does your mouth become totally dry? Where did the new saliva come from?

Do you know what would happen without it?

You couldn’t speak anymore, you couldn’t eat anymore, and your mouth would become totally dry.

Do you know the names of all these blessings? How many are they?

Who thought of you and created them for you?

Who other than the “All-knowing and Almighty God”, can make them for us? If our Creator wasn’t All-Knowing and Almighty, how could He have thought up all the things we need? How could He have created them?

## Aqaid Chapter 05

### THE RACE (QAYAMAT)

That afternoon, it was agreed that we would all walk from our school to a nearby village famous for its flowers. The plan was that we would race each other. The whole class was ready. We were supposed to reach the mosque of the village before sunset. The mosque of that village was built near a tall tree and the mosque's minaret was also very tall; we could see it from our own village.

We were all waiting for our sports teacher to announce the start of the race. When he did so, we quickly set off. Some of the boys ran, others said that at the beginning it was better to walk. We were happy and merrily we chatted amongst ourselves. On the way, we came to a stream that flowed from the same village we were going to. We became very happy and sat down at the side of the stream to wash ourselves and drink some of its fresh, cool water.

"Children", our teacher called out loudly, "if you are thirsty and want to drink, don't drink too much. Otherwise you might get a stomach-ache and lag behind."

Upon hearing this, those of us who are bright and alert left the side of the stream and continued our walk. But some of us said that they were very thirsty, and that if they didn't quench their thirsts they wouldn't be able to go on. So they decided to drink a few handfuls more...

Our teacher was running faster than all of us. Slowly, slowly the sun began to set.

Our teacher was the first to reach the mosque of that village. I and some of my friends also reached the mosque before the sun had completely set.

The following morning the teacher announced the winners.

"Dear children", he said, "yesterday these pupils tried very hard and are the winners of the race. Today I am going to give them their prizes and you should congratulate them."

"This world is also a competition ground. We all struggle and race each other. Our race is in good deeds and in helping and working for others."

"Those who succeed in this race are those who give more benefit to God's servants and worship God the best. God gives these people a prize and reward in the Hereafter, and puts them in Heaven."

"However, those who do not strive in doing good deeds and turn to ugly, unworthy deeds will be ashamed of their ugly deeds in the Hereafter and will regret them."

bitterly. They will not go to Heaven but will go to Hell and receive the recompense of their ugly deeds.

“Those who do good and those who do bad are not the same before God. God recompenses each person according to the goodness or badness of that person’s deeds.

“If God didn’t give to those who do good a beautiful, eternal reward, what would induce us to do good deeds?

“And if God didn’t punish those who do bad deeds, what would be the difference between them and those who do good?”

**Questions:**

1. What kind of people normally win races and competitions?
2. When the children sat down at the edge of the stream, what did the teacher say to them?
3. Our race in this world is in doing what?
4. What kind of people are the winners in the competition ground that is the world?
5. What kind of people live in shame in this world and in the Hereafter?
6. Are those who do good deeds and those who do bad deeds the same before God?
7. What reward does God give those who do good works?
8. What is the punishment of those who do bad?

**Exercises:**

- a. Write the answers to the above questions carefully in your best handwriting.
- b. Read the lesson to the members of your family.
- c. With the help of your friends and teachers, arrange a race or competition.
- d. Write a report of a race or competition and state the reason for the victory of the winners.
- e. If you have carried out exercise “c”, write a report about it and read it to your school-friends.

## **Aqaid Chapter 06**

### **HOW MUST A GUIDE BE?(IMAMAT, NABUWWAT)**

This boy has lost his way home. To whom do you entrust him?

Who can guide him and take him home?

Can someone take him home who doesn't know the way?

Would you trust a dishonest and untrustworthy person? Would you entrust this child to such a person? ...Why not?

Would you choose someone to guide him who doesn't know the way to the child's home or who makes mistakes in showing the way?. Why not?

So, a guide must:

- Know the way correctly
- Be honest and trustworthy,
- and make no mistakes in guiding

A prophet is a trustworthy and honest person whom God has chosen to guide the people, to whom God has taught the path of life in this world and in the Hereafter, and to whom God has entrusted the leadership of humanity.

#### **How Must a Prophet Be?**

When you want to send a "verbal message" to a friend, what do you do?

To whom do you relate the message so that your friend receives it?

Would you choose a liar and dishonest person to carry your message?... Why not?

So, who would you choose to deliver the message?

Yes, the deliverer of the message must be truthful and honest, must not forget the message, and, in hearing and delivering it, mustn't make any mistakes

God, too, chooses a truthful and honest person to deliver His message, and relates His message to him. The Prophet correctly receives God's message and delivers it to the people perfectly and correctly.

#### **The Secret of staying away from Sins.**

- 1) Awareness of the sin
- 2) Awareness of status of Allah and submission to Allah.

Dirty clothes have been washed in this tub.  
Who is ready to drink some of the dirty water in this tub?

If an amount of it was given to a blind and uninformed person, it is possible that he would drink it

But how about a person who sees and is informed?  
If a person sees the dirt in the water and perceives its harmfulness, would he drink it?

Right, every seeing and aware person who sees the ugliness and foulness of a thing will not associate himself with it; rather, he will hate it and be disgusted by it.

Likewise, as prophets are aware of foulness of sins and of the status of Allah and are in complete submission to Allah, they never commit sins. This vision and awareness has been given to them by Allah.

Hence they are called infallible (***ma'sum***) That is:  
They do no wrong, they neither make mistakes nor forget, they are perfectly honest and trustworthy.  
Prophets are the aware and sinless guides of mankind.

### Questions:

1. What kind of person must a guide be?
2. What kind of person does God choose for Prophethood?
3. When you want to send a message, who do you say it to? Do you choose a liar to be your messenger?
4. What qualities must a Prophet have?
5. Would a seeing and aware person drink the dirty water from a wash-tub? Why not?
6. Why don't the prophets commit sins?
7. Who has given vision and awareness to the Holy Prophets?

### Exercises:

- a. Ask your friend to answer the above questions.
- b. Read the lesson to one of your friends and discuss it together
- c. Write the answers to the questions.

**WHO CAN BE THE PROPHET'S SUCCESSOR?**

**(IMAMAT)**

The passengers of this aeroplane have boarded, but the pilot hasn't come yet. It seems he has fallen sick and is unable to come.

Who will be put in his place to fly the passengers to their destination? One of the passengers?

...The stewardess?... A passer-by?... Who?

Will they elect someone to take the place of the pilot who doesn't have the awareness and vision of this skill?

Would the passengers have confidence in him? Would they fly with him?

Who can become the pilot's replacement?

Definitely it must be someone who knows how to fly a plane and has the 'insight and awareness' of this skill.

Now, with regard to this example, can you say:

Who can be the "Imam"?

Who can be the Prophet's replacement?

How must the Prophet's replacement be?

Can someone who doesn't have the vision and awareness to guide the people, be the prophet's replacement?

Is someone who doesn't know the rules of religion properly, who sins and makes mistakes, be worthy of successor-ship?

Would people have confidence in him?

Who knows better which person is capable of succeeding the Prophet?... God, or the people?

Of course, God knows better and that is why He appoints the capable person to be the Prophet's replacement and orders the Prophet to place his divine vision and awareness at his successor's disposal. The Prophet acts according to God's command and appoints the person to be his successor and introduces him to the people .

The successor of a Prophet is called an "Imam". he guides mankind towards God, and the people take example from him and follow him in the way they live their lives.

The Imam knows the laws and instructions of religion (as God and the Prophet have taught him), The Imam, like the Prophet, is a perfect example of religion and acts perfectly in accordance with religious instructions.

The imam like the prophet commits no sins because of his awareness of the sin and awareness of status of Allah and submission to Allah

Because the Imam, like the Prophet, commits no sins and makes no mistakes, people have confidence in him and are able to follow his words and actions.

The Imams (twelve Imams) are all infallible. This means that:

They commit no sin, they are perfectly honest and trustworthy, and they fully and correctly communicate the laws and instructions of religion to the people. (That is, they never make mistakes or forget anything.)

**Think and Answer:**

1. Who can be an Imam and replacement for the Prophet?
2. Can someone who is a sinner or forgetful become the Imam of Muslims?... Why not?
3. What does “perfect example of religion” mean?
4. Why is the Imam disgusted by sins?
5. Who provided the Imam with special vision and awareness?
6. ‘The Imam is infallible’; what does this mean? What is the Arabic word for infallible?
7. What is the Divine responsibility of the Imam?

## Aqaid Chapter 08

### SHIA

Imam 'Ali (alayhissalaam), was the best muslim. He used to listen well to the words of the Prophet. He used to obey the Prophet's instructions and, in all his actions, was perfectly submissive to them. He always helped and assisted the Prophet and struggled in the way of righteousness.

During the time of the Prophet, a group amongst the Muslims were friends of 'Ali (alayhissalam) and, together with Ali(alayhissalam), strove and struggled for the advancement of the "religion of Islam". These Muslims always used to take example from 'Ali'(alayhissalam)'s speech, behaviour, manners and morals, and, like 'Ali(alayhissalam), they used to obey the instructions of the Prophet.

Our Holy Prophet(sallallaho alyhe wa aleh) used to speak to 'Ali(alayhissalam) and that distinguished group in this fashion;

"O 'Ali! You and your "*Shia*" are the best people on the earth."

Also, sometimes when he saw 'Ali(alayhissalam) with his friends, he would point to them and say,

"This youth and his *Shia*" are the successful ones."

This distinguished group , was named by the Holy Prophet, "*Shia*."

So. from that very day, a Muslim who followed Imam 'Ali(alayhissalam) in behaviour, speech, ethics, morals, and righteousness, was called a Shia (*Shia* means follower"). We *Shia* believe in what our Holy Prophet said, that, after the Prophet twelve Imams, one after the other, have attained to leadership and Imamate. The first Imam is the Holy Imam 'Ali, *Amirul Momineen*(alayhissalam)— and the twelfth Imam is the Holy Imam Mehdi(alayhissalam)

Another group of Muslims are called "*Sunni*" or '*ahle tasannun*' or *ahle sunnah*".

This group of Muslims recognize Imam 'Ali(alayhissalam) as being the fourth of the successors of the Prophet(sallallaho alyhe wa aleh), and does not believe in the concept of Imam being appointed by Allah.



# AKHLAQ-M04

Diniyat Classes Muscat (DCM)

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## Akhlaq Chapter 01

### CONCEPT OF SIN

A sin is what a person gets for doing a BAD DEED. Think of everything you do as if it were being marked by Allah. If you do a good deed you get a blessing (Thawaab), and if you do a bad deed you get a sin (Gunah).

#### Annoying The Holy Prophet (sallallaho alayhe wa aalehi wasallam)

Imam as-Sadiq (alayhissalam) addressed a group of people and inquired why they annoyed the Messenger of Allah. Someone asked Imam (alayhissalam) how they did so, and he (alayhissalam) said: "Do you not know that your deeds are reported to him (sallallaho alayhe wa aalehi wasallam)?"

When he (sallallaho alayhe wa aalehi wasallam) observes a sin against Allah among them, he becomes displeased. Therefore do not hurt the Messenger of Allah but do please him."<sup>1</sup>

#### Allah knows everything

Allah explains to us that whatever sins we commit, whether **BIG** or **(SMALL)**, in public or in secret, He knows them all.

#### Seeking forgiveness:

He also says that He will forgive those who do Taubah (ask for forgiveness) and who do not keep on repeating the Gunah.

Once In the time of our 6<sup>th</sup> Imam, Imam Ja'far as-Sadiq (alayhessalaam), two men came and said that they wanted to ask Allah for forgiveness for their sins.

The first man said that he had done 2 very big sins, while the second man said that he had only done lots of small sins.

I have done 2 BIG sins!!



I have only done lots of small sins!



Imam Ja'far As-Sadiq (alayhessalaam) told the men that they should bring to him stones, one for each sin they had committed. **BUT the man who had done the two big sins had to bring two enormous rocks, whilst the other had to bring pebbles.**

After a while the two men returned to Imam (alayhessalaam). The man who had done the big sins was very tired from carrying the large rocks whereas the other one was fine.

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<sup>1</sup> Usul al-Kafi, vol. 1, p. 219



2 BIG rocks



Lots of small pebbles

Imam (alayhessalaam) then told them both to put the stones back in the exact place they had found them.

The man who had done the big sins found it very tiring and difficult, but finally managed to put the two rocks in their place.

The man who had done the small sins had picked up so many pebbles from everywhere that he had no idea where the exact place of each one was and so could not put them back.

**Moral:**

**It is very difficult to ask Allah for forgiveness for the sins that we think are small because we forget about them.**

It is important that we keep doing Taubah and praying that Allah forgives us for our sins, He is the Most Forgiving and the Most Merciful.



**Reward of staying away from sins**

Imam Ja'far as-Sadiq (alayhessalaam) said,

“To refrain from eating a single morsel of Harām is, near Allah, more valued than the performance of two thousand rakats of recommended prayer.”<sup>1</sup>

**Discuss in class:**

1. Which sins you think people commit often and find very difficult to stop.
2. Ways in which you can help them stop.

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<sup>1</sup> Iddat'ud-Dai

## **HURMAT OF A MOSQUE**

### **What is Hurmat?**

Hurmat means great RESPECT or REVERENCE. When we go to a Mosque we should realise that we have come to remember Allah.

### **Houses of Allah**

Abu Basīr the narrator says that he asked Abu Abdillah Imam Ja'far as-Sadiq (alayhessalaam) for the reason why respect of mosques is obligatory? Imam (alayhessalaam) said that it was because a mosque is the house of Allah on earth.

### **Things not to do in a mosque:**

- Sleeping in the mosque,
- Raising your voice except in Azan (call for prayer),
- We must not go to the mosque after eating onion, garlic or anything that creates a foul breath.
- When you are in a Mosque, you MUST be quiet. People will be praying and it would be VERY rude to talk. If you have to talk, it should NEVER be about things which are not important.

### **Things to do in a mosque:**

- Keeping it absolutely clean and pure,
- Entering it with the right foot forward and leaving it with the left foot first
- Before entering we must ensure that our shoes are not najis, lest the Masjid becomes najis due to it.
- Enter the Masjid in a state of ritual purification (Ghusl and Wuzu).
- Wear the best dress, apply perfume
- Pray two rakat prayers of saluting the mosque.

If you see someone making a Mosque Najis, it is WAJIB for you to tell him to stop. It is also WAJIB to clean it and make it Tahir.

When entering the Mosque, we should say:

*"In the name of Allah, I put my trust in Allah and there is no power except that of Allah."*

When leaving the Mosque we should say:

*"In the name of Allah, I seek the protection of Allah from Shaitan."*

## Akhlaq Chapter 03

### RESPECT TO PARENTS

Allah tells us how important it is to respect our parents in many places in the Quran

The holy Quran explains to us that we should be so respectful of our parents that we should not even say 'uff' to them

And so we should try our best to NEVER disrespect them and be kind to them

#### Looking towards parents with kindness:

The Messenger of Allah (peace be upon him and his family) said: "Every righteous child who casts a look of mercy and affection upon his parents shall be granted, for every look of his, rewards equivalent to that of an accepted Hajj." Those around the Prophet questioned: "O' Prophet of Allah! Even if he were to look at them a hundred times a day?" The Messenger of Allah (peace be upon him and his family) replied: "Indeed! Allah is the Greatest and Most Kind."<sup>1</sup>

#### How should we respect our parents:

Imam as-Sadiq (peace be upon him) has said (in regards to one's parents): 2

- "Do not cast your gaze upon them except with love and compassion;
- Do not raise your voice above theirs;
- Do not raise your hands above theirs;
- Do not walk ahead of them.

We should also avoid any other deeds that disrespect them : for eg:

- We should not interrupt them when they are speaking.
- We should not correct their mistakes in front of others.

#### Story: Good deeds towards parents:

The Companion of Prophet Musa in Paradise

Once, while conversing with God, Prophet Musa ((alayhissalam).) requested:

"O' Lord! I desire to meet the person, who is to be my companion in Paradise."

Jibraeel descended and informed him that his companion was to be a butcher who lived in a certain place. Prophet Musa ((alayhissalam).) set out in search of him and arrived at his shop, when he noticed a youth, resembling a night watchman, busy selling meat.

When night fell, the youth took some meat and proceeded towards his house. Musa ((alayhissalam).) followed him till they reached there.

Musa ((alayhissalam).) approached the youth and said, "Would you not like to have a guest?" The youth willingly agreed and took him inside.

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1 Biharul Anwar, Volume 74, Page 73

قَالَ رَسُولُ اللَّهِ (ص): مَا مِنْ وَلَدٍ بَارٍ نَظَرَ إِلَى أَبَوَيْهِ بِرَحْمَةٍ إِلَّا كَانَ لَهُ بِكُلِّ نَظْرَةٍ حَجَّةٌ مَبْرُورَةٌ. فَقَالُوا يَا رَسُولَ اللَّهِ وَإِنْ نَظَرَ فِي كُلِّ يَوْمٍ مِائَةً نَظْرَةً؟ قَالَ نَعَمْ. اللَّهُ أَكْبَرُ وَأَطْيَبُ.

قَالَ الصَّادِقُ (ع): لَا تَمْلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ وَرِقَّةٍ وَلَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصْوَاتِهِمَا وَلَا يَدَّيْهِمَا وَلَا تَتَقَدَّمْ قُدَّامَهُمَا. 2

Musa ((alayhissalam).) watched the youth preparing some food. When he had finished, he brought down a large basket from the upper storey. Bringing out an old and wizened woman from inside it, he washed her and then proceeded to feed her with his own hands. When the youth was about to carry the basket back to its original place, Musa ((alayhissalam).) noticed the old lady's lips move as she mumbled something incomprehensible. The youth then brought food for him and both of them ate their dinner.

Musa inquired, "What is your relation with this old lady?"

The youth replied, "She is my mother and since my financial state does not allow me to purchase a slave-girl for her, I myself strive to serve and look after her."

Musa questioned further, "What did your mother mumble before you took her upstairs?"

He responded, "Whenever I wash her and feed her, she prays: May God forgive you and place you in the company and in the rank of Prophet Musa ((alayhissalam).) in Paradise."

Hearing this, Musa ((alayhissalam).) said, "O' Youth! I give you glad tidings; God has accepted your mother's prayers and Jibrael has informed me that you shall be my companion in Paradise!"<sup>5</sup>

## Akhlaq Chapter 04

### CLEANLINESS

Our Eighth Imam (alayhessalaam) explained that:

*To be pure and clean is amongst the habits of the Prophets.*

Allah says in the Holy Qur'an is Surah al-Baqarah (2:222)... *For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean.*

#### **The visible and obvious benefits of cleanliness:**

It is very important to keep yourself clean. If you do not look after your body, you will end up catching germs more easily, and this will make you unwell. You will leave a bad impression on others, who will remain away from you. You will not feel fresh and active, but will feel depressed and lazy. When you make yourself clean, neat and tidy, you feel fresh and healthier. Try to keep clean at all times, but special attention should be given when in the toilet, when eating food, and when getting ready to offer prayers.

#### **How should you keep yourself clean?**

- When you go to the toilet, you MUST ALWAYS use water to clean yourself. If you use tissue paper only, then you will be Najis. This means that you will not be able to pray Namaaz.

On leaving the toilet, it is your responsibility to leave it as clean or cleaner than it was when you entered. You should also wash your hands properly. This makes sure that all the germs, which you can catch, are killed, and do not spread to food, or other areas.

- At home you should keep yourself clean by brushing your teeth in the mornings and evenings,

The Prophet (sallallahu alayhe wa aalehi wasallam) said, 'If it were not for the fact that it would inconvenience my community, I would have commanded them to brush their teeth before every prayer.'<sup>1</sup>

- By washing your face when you get up, and
- By taking a shower regularly.
- When you are ready to eat, you should wash your hands so that there is no dirt on them when you eat. It is also recommended that you should not dry your hands before having meal.

If your hands are dirty, you may swallow some dirt with your food. This could be bad for you because you don't know what you have touched during the day.

- You should clean your own room and try to wash your own dishes. If you see a mess somewhere and you know that you did not do it, you should still try and clean it up. This is important for public places like the Mosque or school. If everyone picks up a bit of rubbish, or clears some mess, the place will be spotless and tidy and everyone will benefit.
- You should also clip your nails and not let them get too long or dirty

Abi 'Abdillah (alayhissalam): "Clipping nails is from the *sunnah*."<sup>2</sup>

1 [al-Kafi, v. 3, p. 22, no. 1]. رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): لَوْلَا أَنْ أُشِقُّ عَلَى أُمَّتِي لِأَمْرِهِمْ بِالسَّوَالِكِ مَعَ كُلِّ صَلَاةٍ.

2 In al-Kafi: Narrated from Ibn 'Uqbah from his father from

## Akhlaq Chapter 05

### TO BE MERCIFUL AND TO BE GENTLE

To be merciful means to be kind and good.

We say that Allah is the MOST Merciful. This means that Allah is the Kindest and always helps us when we need it.

We should always help anybody when they ask. If somebody does something wrong towards us we should forgive them and be kind towards them, this is what merciful means.

It is good to help someone when they ask for it, but it is even better to help someone who is in difficulty, without them having to ask. Some people have dignity, which means they have self-respect. If they are in a problem, they will not ask since they do not want people to feel pity for them. It is up to you to keep your eyes open, and see when people need help.

If you can help them, then you should do so. If you cannot help them, then try to find someone who can.

To be gentle also means to be kind towards somebody.

If someone did something you did not like, you should not get angry and shout, but you should be polite and explain until they understand what they did wrong.

Imam Ali (alayhessalam) says:

Bear yourself towards your brother in such a way that if he disregards kinship you keep to it; when he turns away be kind to him and draw near to him; when he withholds, spend for him; when he goes away approach him; when he is harsh be lenient; when he commits wrong think of (his) excuse for it, so much so as though you are a slave of him and he is the benevolent master over you. But take care that this should not be done inappropriately, and that you should not behave so with an undeserving person.<sup>1</sup>

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<sup>1</sup> Nahju '1-Balaghah, Commandment no. 31 إحمِلْ نَفْسَكَ مِنْ أَخِيكَ عِنْدَ صَرَمِهِ عَلَى الصِّلَةِ وَعِنْدَ صُدُودِهِ عَلَى اللُّطْفِ وَالْمُقَاوِمَةِ وَعِنْدَ جُمُودِهِ عَلَى الْبَذْلِ وَعِنْدَ تَبَاعُودِهِ عَلَى الدُّنُوِّ وَعِنْدَ شِدَّتِهِ عَلَى اللَّيْنِ ، وَعِنْدَ جُرْمِهِ عَلَى الْعُذْرِ ، حَتَّى كَأَنَّكَ لَهُ عَبْدٌ ، وَكَأَنَّهُ ذُو نِعْمَةٍ عَلَيْكَ ، وَإِيَّاكَ أَنْ تَضَعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ أَوْ أَنْ تَفْعَلَهُ بِغَيْرِ أَهْلِهِ.



## WORKSHEET

How should you behave in the following places:

1. You are playing with your friends, and one of them falls down and gets hurt. All your friends start laughing.
2. You are playing, and someone you do not know falls and gets hurt. All your friends start laughing.
3. You are on the way to school, and you see a bird which has had its wing broken, what should you do.
4. You see a little boy being bullied by others, how should you react?

## **CONDUCT IN PUBLIC**

This is the way that you behave in front of others, especially when you are in a group or at a gathering.

When you are with other people, you should never behave badly since you will leave an impression, and that is how others will think of you.

Leaving a bad impression means that people will not have respect for you.

It is wrong to behave badly at home, but it is also incorrect to behave badly in front of others, because not only are you spoiling your own name, but the name of you parents and teachers.

### **What should we take care of when in public?**

- Not to disrespect others in any case

We should especially respect the elders

Story: Qasim and Abdullah, on seeing their grandfather, went to ask him about his health (etc). Their grandfather said “You are really good children, who come to ask about my health . When you will be old, god willing you will reach high status”. Abdullah said “grandpa, one night we went with our father to the mosque .There we saw a preacher sitting on the pulpit. I listened to him. One of his statements was “An old person in his household, is, like a prophet, a respectful man of his time”.<sup>1</sup>

So the lesson is that the way that the prophets were respected in their times, old people should be respected too.

- We should treat people as equals and not behave proudly

Once a rich person dressed in clean and elegant clothes arrived in the presence of the Noble Prophet (sallallahu alayhe wa aalehi wasallam) and sat down before him. A short while later, a poor person wearing old and torn clothes, came and sat down near the rich person, who immediately gathered his neat clothes from near the poor person and drew it towards himself.

Having observed this, the Noble Prophet (sallallahu alayhe wa aalehi wasallam) said to the rich man: “Did you fear that the poor person next to you might make your clothes dirty?”

“No,” replied the man.

“Then why did you behave so?” asked the Noble Prophet (sallallahu alayhe wa aalehi wasallam).

The person decided that: As a punishment for this act he would gift half of his wealth to the poor man”.

Turning to the poor person, the Noble Prophet (sallallahu alayhe wa aalehi wasallam) inquired, “Do you accept the offer?”

“No, O’ Prophet of Allah,” said the man.

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<sup>1</sup> <https://www.al-islam.org/morals-children-and-young-mohammad-mehdi-taj-langaroodi/story-no-22-respect-old-people>

When the rich person wanted to know the reason, the poor man explained: "I fear I too might get the pride and self-conceit."<sup>1</sup>

Regarding the holy Prophet (sallallahu alayhe wa aalehi wasallam) it is narrated that: The Holy Prophet of Islam possessed the magnificent status of prophecy and divine leadership, but his manners in dealing with the people and his way of life were so simple and gentle that when he was among the people and a newcomer wanted to know about him, he had to ask, 'Which one of you is the Prophet'? <sup>2</sup>

On group journeys, the Prophet would work like the others and would never let anybody work instead of him. Once on a journey, his companion asked him to allow him to do the work. In answer to this request, the Holy Prophet of Islam said, 'I do not like to be treated as if I were privileged because God does not like any of His creatures to consider himself privileged or to be treated as if he were privileged over others'. And he got up and collected firewood.<sup>3</sup>

- We must take care of our appearance and not go into public in a dirty state

It has been said that the Holy Prophet of Islam (sallallahu alayhe wa aalehi wasallam) was fond of scent, He used to brush his teeth frequently and washed his blessed hands both before and after meals.

Whenever the Holy Prophet of Islam was about to leave his house, he would look into a mirror or into water; he always left home with a clean, pleasant appearance. <sup>4</sup>

- Treat everyone nicely and be considerate towards others

Among Imam Raza (alayhissalam)'s most valued features was that he was mindful of the peacefulness of his subordinates at the mealtime. Two of his servants named Yasir and Nadir said, "Imam al-Ridha (alayhissalam) said to us if we were eating and he came to us, we did not have to stand up and should finish our food."

- Greet everyone with 'salaamun alaykum'

الإمامُ عَلِيُّ (عَلَيْهِ السَّلَامُ): السَّلَامُ سَبْعُونَ حَسَنَةً ، تِسْعَةٌ وَسِتُّونَ لِلْمُبْتَدِي وَوَاحِدَةٌ لِلزَّادِ.

9— Imam Ali (alayhissalam) said, 'The greeting (salaam) is rewarded seventy good deeds, sixty-nine of which are for the one who greets first and one reward for the one who returns [the greeting].'<sup>5</sup>

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1 Rahnama-e-Sa'adat, Volume 1, Page 161; Al-Kafi, Volume 2, Chapter The Excellence Of the Poor Muslims

2 Bihar ul-Anwar, Vol. 16, pp.220-229

3 Kohl, pp.67-68

4 Wasa'il, new edition, Vol. 1, p.442, Wasa'il, new edition, Vol. 1, p.349

5 [Bihar al-Anwar, v. 76, p. 11, no. 46]

## **WORKSHEET**

### **How would you behave in the following?**

1. You are invited to a friend's house for a birthday party. At lunchtime, you all sit down to eat, but one of your friends is by himself, and no one has called him.
2. You go out to play with your friends, and they start to speak badly about someone whom you don't like either.
3. Your father brings you to the Mosque, and tells you that he has to go out, and will pick you up later. When he leaves, you see your friends go behind the Mosque to play.
4. You are serving in the Mosque, and one of the older volunteers tells you to sit down, and calls you a "silly little boy". How do you react?
5. You are in Madressa, and the teacher is late in the class. All your friends start throwing chalk, and playing around. What would you do?

## HOSPITALITY

Hospitality means to be polite to guests when they come to your house and to welcome them and treat them with respect.

### Blessings that the guest brings:

Even if we do not have much money or things to properly keep the guests, we should always welcome guests and serve them whatever we can even if it is less

And we should not worry about their rizq, because a guest brings his OWN rizq!

Not only that but the guest also causes the sins of the hosts to go away and causes angels to visit our house!

The Prophet (sallallahu alayhe wa aalehi wasallam) said, 'The guest arrives bringing his own sustenance and leaves taking away the sins of his hosts.'<sup>1</sup>

رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): كُلُّ بَيْتٍ لَا يَدْخُلُ فِيهِ الضَّيْفُ لَا تَدْخُلُهُ الْمَلَائِكَةُ.

The Prophet (sallallahu alayhe wa aalehi wasallam) said, 'Any house which is not visited by guests is not visited by angels either.'<sup>2</sup>

### How should we be treat our guests?

1. We should eat with our guests

رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ أَحَبَّ أَنْ يُحِبَّهُ اللهُ وَرَسُولُهُ فَلْيَأْكُلْ مَعَ ضَيْفِهِ.

The Prophet (sallallahu alayhe wa aalehi wasallam) said, 'Whoever wants to be loved by Allah and His Prophet should eat with his guest.'<sup>3</sup>

2. We should do all we can to serve him, try our best to fulfil his needs and should avoid to bother them.

Ibn Abi Ya'afur says, 'I saw a guest once at Abi 'Aabdillah's [i.e. Imam al-Sadiq (alayhissalam)] house, who stood up to get something he needed, so Imam refused for him to do so, and stood up to get it himself, saying, 'The Prophet of Allah (sallallahu alayhe wa aalehi wasallam) prohibited that a guest be allowed to do work.'<sup>4</sup>

Muhammad Ibn Zaid Shakham says: One night I was a guest of Imam Ja'far as-Sadiq (alayhissalam). In the morning he asked, "What provisions of journey do you have?" I told him what I had. He said, "May be it would not be enough." After that he gave me two gold coins and twenty dirhams. I took them and went away. But, by chance I could not start my journey that day. The Imam (alayhissalam) learnt that I was still in town. He sent for me and asked, "Why did you not come back to me? Be my guest, till the time you stay in Medina.

1 [Bihar al-Anwar, v. 75, p. 461, no. 14]. رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): الضَّيْفُ يَنْزِلُ بِرِزْقِهِ، وَيَرْتَجِلُ بِذُنُوبِ أَهْلِ الْبَيْتِ.

2 Mizan ul hikmah

3 [Tanbih al-Khawatir, v. 2, p. 116]

4 [al-Kafi, v. 6, p. 283, no. 1] قَالَ رَسُولُ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) عَنْ أَنَسٍ: مَنْ أَحَبَّ أَنْ يُحِبَّهُ اللهُ وَرَسُولُهُ فَلْيَأْكُلْ مَعَ ضَيْفِهِ. قَالَ رَسُولُ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ أَحَبَّ أَنْ يُحِبَّهُ اللهُ وَرَسُولُهُ فَلْيَأْكُلْ مَعَ ضَيْفِهِ.

And if you need anything just mention it.” I said that I was very fond of milk. At once, the Imam gave me a milk-giving she goat and then he taught me a supplication and told me to recite it in the month of Rajab.<sup>1</sup>

3. We should respect him and honor him

If the guest is a Muslim, we can start by saying SALAAMUN ALAYKUM.

We can speak in a low voice instead of shouting.

A father and a son were once guests of Imam ‘Ali (alayhissalam). As they arrived, Imam received them warmly and arranged for their comfortable accommodation. In a room where they were seated, Imam sat opposite them, engaging them in a friendly conversation.

And then it was time for the meal. After food had been served and eaten, Qambar, Imam's servant, brought a basin and a pitcher full of water for washing the guests' hands. Imam took the pitcher himself and asked the father to extend his hands so that he would pour the water.

“How is it possible that my Imam serves me? It should be otherwise,” the guest said.

Imam ‘Ali (alayhissalam) said: “Here is your brother in faith, eager to serve his brother and to earn the pleasure of Allah. Why do you prevent him?”

But the guest hesitated. Finally Imam (alayhissalam) said: “As your Imam, I request that you allow me the honour of this service.”

And when the guest complied, Imam said: “Let your hands be washed thoroughly. Do not hasten, thinking that I should be relieved of this duty early.”

When it was the son's turn, Imam instructed his own son Muhammad b. Hanafiyyah, to hold the pitcher and wash the guest's hands. Looking at his son, Imam said:

I washed your father's hands. My son washed your hands. If your father had not been my guest today, I would have washed your hands myself. But Allah loves to see that when a father and a son are present in a place, the father enjoys a privilege and a priority.<sup>2</sup>

## WORKSHEET

How should you behave when?

1. Someone comes to your house when you are tired and sleepy?
2. It is dinnertime, and you have a guest?
3. Your cousin is spending the day with you, and he breaks one of your toys?
4. If someone did not have any hospitality, how would they behave?

---

<sup>1</sup> Akhlaq al-A'imma, Morals & Manners of the Holy Imams

<sup>2</sup> Perals of wisdom-al-islam.org

## Akhlaq Chapter 08

### HELPING THE WEAK

Helping the weak does not just mean helping those people who are not very strong, but it means to give your help to those people who do not have very much money or who are ill or needy.

A NEEDY person is one who NEEDS help.

Allah has said in Qur'an that anyone who has any money should give some to the needy.

When we help those people who are not as well off as we are, then we should also thank Allah that we are blessed with so much.

Since Allah has given us so much, we should use some of it to help others. This means that we are using our wealth properly, the way we are meant to, rather than just spending it on luxuries and useful things.

Think of how weak we are, and Allah still helps us. We should then try and help all the poor, all the injured, and all the ones who do not have as much as we have.

We don't have to be rich and powerful to help others. If we have some spare time, we can go to the hospital to visit some of the elderly or ill people there. All we have to do is chat with them so that they do not feel lonely, or cheer them up. We can find some elderly people around our area, and do their shopping for them, or help them in their garden.

If we help others, then on the Day of Judgment, Allah will help us.

## **CRUELTY**

This means to be mean and cold hearted. To be cruel is very bad, and is the opposite of kindness.



If for example, something bad happens to someone, and instead of helping them out, you laugh at them, then that is an example of being cruel.

Islam is a way of life based on kindness, and it is totally against cruelty.

In the time of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), people used to tie up prisoners of war, whether they were male or female.

When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) came back from the war-front, he saw this and became very angry.

He ordered the people to untie the prisoners immediately and to give them water and food.

He said that the ladies and children should be kept under shade and should be looked after.

After some of the prisoners realized how fair and kind the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was, they became Muslims.

This shows that the only way to show the beauty of Islam to the non-Muslims, is to show them what Islam teaches us. Never be cruel, always be fair.



## Akhlaq Chapter 10

### HONESTY

Honesty means truthfulness, sincerity.

Speaking lies is Haraam. Even if the lie is just a joke for making others laugh

Prophet Mohammad (sallalloho alayhe wa aalehi wasallam) says :"

*"A person who is not honest cannot have a perfect and strong faith".*

If you are not honest, you will have to remember what you have lied about and to keep your lies from being discovered you may have to keep on lying and so will form a habit. And so it is much more easier to always tell the truth .

Imam 'Ali (alayhissalam) said:

إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ، وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِئْسَ

*Truth is heavy and difficult but pleasant, and falsehood is light and easy but painful and dangerous. 1*

This short sentence of Imam 'Ali (alayhissalam) describes truth and falsehood:

Usually truth seems very difficult and hard to say but when we do gather courage and say it, the result is very good.

But, at first telling lies seem very easy and pleasant, but when we tell lies the effect is dangerous and bad .

Just like a delicious but poisonous food when we look at it, it seems very tasty and we think that we should eat it because this will make us happy , but when we eat it, it destroys our heart, stomach and everything in our body and kills us!



Always be **HONEST** in everything you do and say the importance of truthfulness is emphasized in the following Ayat of the Qur'an in Surah 9 (9:119)

***O you who believe! Be careful of your duty to Allah , and be with the truthful.***

1 Bihar al-Anwar, volume 70, page 107

## Akhlaq Chapter 11

### RUDENESS

To be rude means to talk in such a way as to insult someone or make them feel bad. It means to be impolite, or to have no respect for other people.

To be rude is a bad habit. It can make you lose your friends and may make people dislike you.



Sometimes people are rude and they do not even realise it.

Some examples of being rude are:

1. Answering back to your parents.
2. Not listening when someone is talking to you.
3. Swearing or using other bad language even if you are angry.
4. Arguing when your parents ask you to do something.
5. Telling jokes which are filthy/crude

You should never be rude to people because you will lose your respect.

There is a saying in English that

***"If you can't say something nice, then don't say anything at all."***

## Akhlaq Chapter 12

### HASTE

#### What is Haste?

Haste means to do something in such a hurry that you are not thinking as clearly as you could do.

#### Result of Haste

When you are hasty, then the chances are that you will make mistakes.

الإمام عليّ (عليه السلام): مَعَ الْعَجَلِ يَكْثُرُ الزَّلَلُ .

Imam Ali (alayhissalam) said, 'Mistakes happen frequently [when work is done] with haste.'<sup>1</sup>

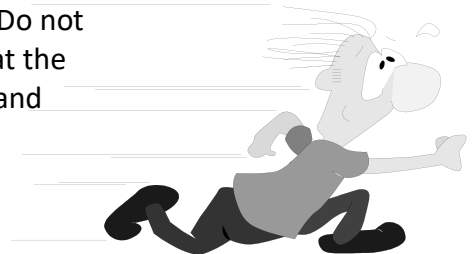
If you take your time, and do things at a steady pace, then you will have a chance to think about what you are doing, and so you will do it properly. But when you are in a rush, then your mind is working very fast, and you might forget something, which will cause a lot of problems later on.

You may even have to repeat a task and so more of your time is wasted, and if you had done the work properly the first time this time would have been saved.

One of the most important things which you should never rush is your prayers. If you hasten your prayers, then you will not be paying attention to Allah, and this shows that you are ungrateful. Hurrying prayers also means that you will not gain as much sawaab from it.

#### Don't be hasty but don't be slow or lazy either!

Always take your time to do things. Think before you act. Do not take so much time that you don't get anything done, but at the same time do not be so hasty that you forget something, and then have to do it all again.



#### Haste in good deeds:

Although making haste in other tasks is bad, but rushing towards good deeds and not delaying them is a good thing.

Imam al-Sadiq (alayhissalam) has said, 'My father used to say, 'When you think of doing something good, rush to do it immediately for verily you do not know what could happen later [to prevent you from doing it].'<sup>2</sup>

The main thing that you SHOULD make haste in, is rushing to say prayers on time, or Namaze Jamaat. If you hear Adhaan, then you should rush to join the prayers.

### WORKSHEET

<sup>1</sup> [Ghurar al-Hikam, no. 974]

<sup>2</sup> [al-Kafi, v. 2, p. 142, no. 3]. الإمام الصادق (عليه السلام): كَانَ أَبِي يَقُولُ: إِذَا هَمَمْتَ بِخَيْرٍ فَبَادِرْ؛ فَإِنَّكَ لَا تَدْرِي مَا يَحْدُثُ.

What should you do if:

1. You are in the middle of your prayers, and your cousins come home to play.
2. You are doing your homework in your room, and you know that your favorite cartoon is going to come on television in 10 minutes.
3. You are eating your food at the table, with your family, and your friend calls on you to play.

What would a hasty person do in the above, and what could the results be.

## Akhlaq Chapter 13

### TO KEEP YOUR PROMISE

Allah says in the Holy Qur'an, Sura Bani Israil, verse 34:

***"...Keep your promise; you will be questioned about it." (17:34)***

The above ayat tells us that if we make a promise to someone then we have to fulfil it as we will be asked about it on the day of Judgement.

#### **Not making promises we cannot keep:**

Our first Imam, Imam Ali (alayhessalaam) has said that you should not make a promise at the very outset if you cannot fulfil it and you should not undertake initially to perform a job which is beyond your control. He further said that you should not make a promise about which you are not certain whether it will be possible for you to fulfil it.

The above hadith tells us to think before we make a promise, will we be able to fulfil it, if not then do not promise, there is no sin in that. Yet there is a sin in making a promise and then breaking it.

Once a man was taken prisoner, accused of attacking a Muslim, and revolting against the government.

This man asked his prison officer if he would allow him to go and see his family, as they did not know what had happened to him, if he promised to come back the next morning.

The man said that he had not attacked anyone, nor had he revolted against the government, he was totally innocent of all of the charges against him, but as he believed in the mercy of Allah, he would not run away and promised to come back early the next morning.

The prison officer was so taken back by the man's words that he agreed.

Only after the man had gone did the prison officer realise what he had done. What would he tell the king?

That whole night the prison officer tossed and turned wondering how he was going to tell the king that he had let the prisoner go.

Morning came. The man kept his promise and came back.

The prison officer surprised to see him asked him why he had come back and not escaped when he had had the chance.

The man replied that he had promised to come back and could not break that promise, as he would have to answer to Allah for that.

When the king was told of what had happened in the night, he realised that a man with that much faith in Allah could not have committed the crimes he was accused of and set the man free.

Always remember that to fulfil a promise is important, no matter what it concerns (big or small) or to whom it is made (Muslim or non-Muslim).

So think before you Promise!

## WORKSHEET



Why did the prison officer let the man go?

Did the man keep his promise and why?

Why did the king let the man go free?

What is Wajib - to make a promise or to keep it?

What should you think of before you make a promise?

And what could the results be?

# FIQH-M04

Diniyat Classes Muscat (DCM)(BOYS)

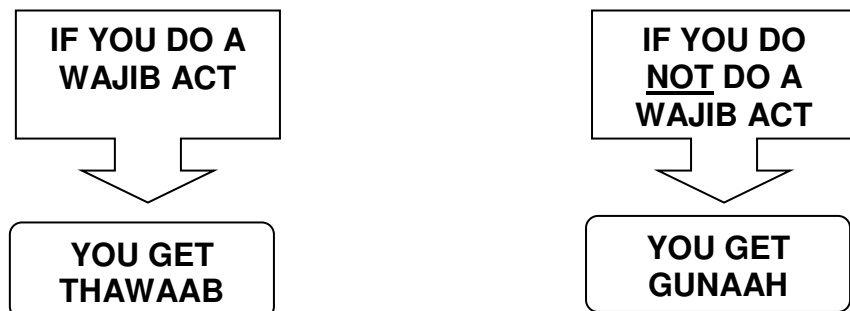
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## USEFUL EXPLANATIONS 1

### Wajib

Wajib means compulsory, we must do it. Allah has given us so many blessings. In return, when He tells us to do something, we must obey Him.



Examples of Wajib acts



### Mustahab

A Mustahab act is one that is good to do because it makes Allah happy. However, it is not Wajib.



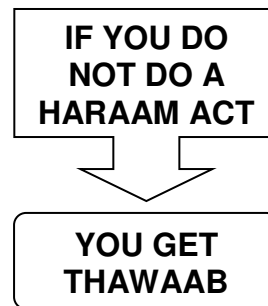
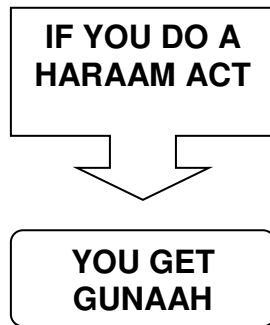
Examples of Mustahab acts





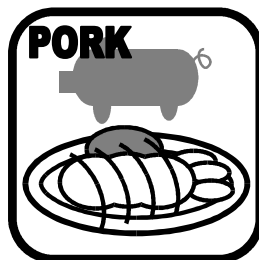
## Haraam

Haraam means forbidden, we must never do it. This is because it makes Allah angry.



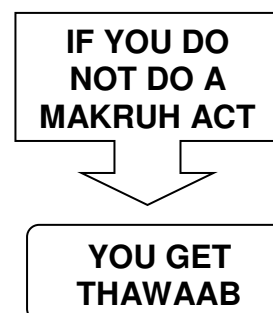
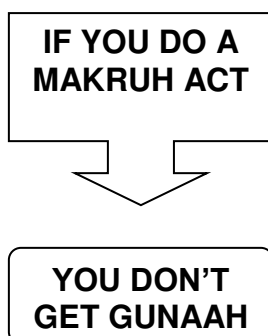
## Examples of Haraam acts

### EATING



## Makruh

A Makruh act is one that we should try not to do because it is not liked by Allah. However, it is not Haraam.



## Examples of Makruh acts

**URINATING**

**WHILE STANDING**

## Mubah

Mubah acts are those that we are allowed to do. Another word for Mubah is Jaiz, which means allowed.



## Examples of Mubah acts



<b>WAJIB</b>	<b>– WE MUST DO THEM</b>
<b>MUSTAHAB</b>	<b>– ARE GOOD TO DO THEM AS IT MAKES ALLAH HAPPY</b>
<b>HARAAM</b>	<b>– WE MUST NEVER DO THEM</b>
<b>MAKRUH</b>	<b>– WE SHOULD TRY NOT TO DO THEM</b>
<b>MUBAH</b>	<b>– WE ARE ALLOWED TO DO THEM &amp; WE GET THAWAAB IF WE DO THEM IN THE WAY ALLAH LIKES</b>

## USEFUL EXPLANATIONS 2

### Muslim

A Muslim is a person who believes in:

- Tawhid (Presence & Oneness of Allah)
- Nabuwwat (the Prophethood & the Prophets)
- Qiyamat (the Day of Judgement)

### Mu'min

Mu'min is a person who believes in:

- Tawhid (Presence & Oneness of Allah)
- Adl (Justice of Allah)
- Nabuwwat (the Prophethood & the Prophets)
- Imamat (12 Imams)
- Qiyamat (the Day of Judgement)

Allah says in the Holy Qur'an (Simplified meaning of Ayat 15, Surah al-Hujaraat):

***"The Mu'mins alone are the true believers in Allah and His Prophet. Once they believe, they never doubt again. They give up their wealth and even their lives for Allah. They are always truthful."***

### Zahid

This is the person who does not love the things of this world too much.

Allah says in the Holy Qur'an (Simplified meaning of Ayat 23, Surah al-Hadeed):

***"Do not grieve (too much) at what you missed or rejoice (too much) at what He has given to you. Allah does not like proud people."***

### Muttaqi

This is a person who is pious. This means that he always remembers what Allah's wishes are. He never does what Allah has forbidden, and always does what Allah wants him to do. We should all try to be Muttaqi.

Allah says in the Holy Qur'an (Simplified meaning of Ayat 183, Surah al-Baqarah):

***"You should fast so that you become Muttaqi."***

## USEFUL EXPLANATIONS 3

### Kafir

This is a person who is not a Muslim.

Allah says in the Holy Qur'an (Simplified meaning of Ayat 161, Surah al-Baqarah):

*"The people who are Kaafirs, and die while they remain Kaafirs, are cursed by Allah, His angels and all mankind."*

I AM A KAAFIR. I DO **NOT**  
BELIEVE IN ONE GOD,  
PROPHETS, DAY OF  
JUDGEMENT OR 12 IMAMS



### Mushrik

A Mushrik believes that Allah has a partner.

Allah says in the Holy Qur'an (Simplified meaning of Ayat 107, Surah al-An'aam):

*"Follow only what has been commanded by Allah, there is no god except Him, and turn away from the Mushriks."*

I AM A MUSHRIK. I BELIEVE THAT  
THERE ARE DIFFERENT GODS FOR  
DIFFERENT THINGS. THERE'S A GOD  
FOR RAIN, FOOD, MONEY, ETC...



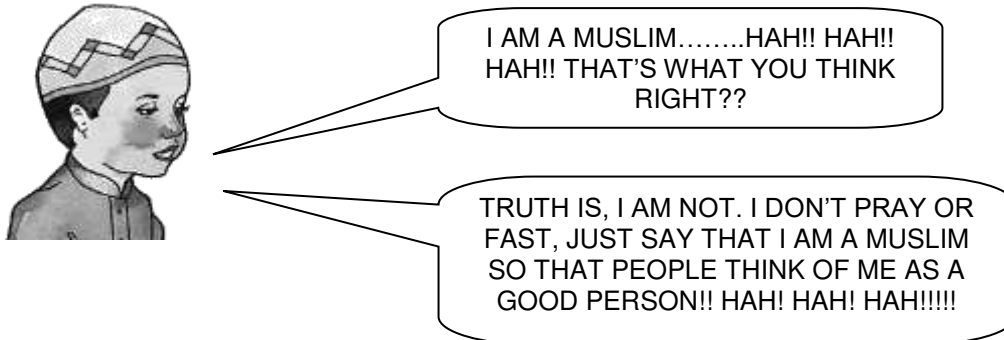
**KAAFIR IS A PERSON WHO IS NOT A MUSLIM**  
**MUSHRIK BELIEVES THAT ALLAH HAS A PARTNER**

## Munaafiq

A Munaafiq is a person who says that he is a Muslim, but in his heart he does not follow Islam. He is a hypocrite. Such a person is a liar and makes Allah very angry.

Allah says in the Holy Qur'an (Simplified meaning of Ayat 138, Surah an-Nisaa):

***"Inform the Munaafiqs that there will be a painful punishment for them (in the next world)."***

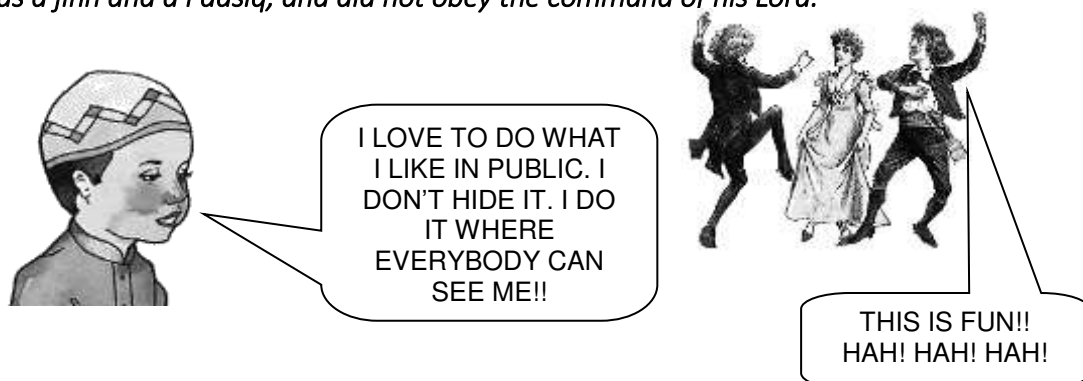


## Faasiq

This is a person who disobeys Allah. He sins in public.

Allah says in the Holy Qur'an (Simplified meaning of Ayat 40, Surah al-Kahf):

***"Allah said to the angels to bow down in front of Aadam, they all obeyed, except Shaitan. He was a jinn and a Faasiq, and did not obey the command of his Lord."***



MUNAAFIQ IS A PERSON WHO SAYS HE IS A MUSLIM BUT IN HIS HEART HE DOES NOT FOLLOW ISLAM

FAASIQ IS A PERSON WHO DISOBEYS ALLAH OPENLY

## BRIEF INTRODUCTION TO TAQLEED

- In every sphere of life, we need advice of the experts in that field. Likewise, in the matter of Islamic laws, we must obey the rulings of the experts of that law.
- A Mujtahid is an expert in the ruling of Islamic Laws. He studies the Qur'an and the Ahadeeth (sayings) of the Ma'sumeen (Ahlul Bayt) and gives Fatawa (plural of Fatwa: religious verdict)
- The fatawa of our present Mujtahid can be found in a book called Tauzeehul masail or Islamic Laws.
- Taqleed means obeying Islamic Laws according to the ruling of a Mujtahid.
- Muqallid is a person who does Taqleed, that is, follows the orders of the Mujtahid.
- Every Baligh male and female has to follow (WAJIB) the rules regarding Furoo-e-deen if s/he is not him/herself a mujtahid
- You cannot do Taqlid of someone on the aspects of Usul-e-Din and follow him because this must come from your heart(daleel) <sup>e.g.</sup> Believing in One God.

Upon becoming Baligh, you should make Niyyat (intention) that you will act or follow him in accordance with verdicts when ever the need arises.

## BULOUGH

Boys become Baligh upon completion of their fifteenth lunar year (according to Islamic Calendar) OR for boys, other signs also there which will be taught in higher classes

Girls become Baligh upon completion of their ninth lunar year (according to the Islamic calendar).

After that all Wajibaat become applicable upon them.

THE FIRST THING TO DO IS THE NIYYAT OF WHOSE MUQALLID YOU BECOME.

Your teachers will guide you about who are the current Marja'

## INTRODUCTION TO NAJASAAT

Najasaat means those things which are considered najis by Shariat.

Najasaat are najis by themselves and make other things najis by contact. A thing becomes Najis by coming into contact with another Najis thing, but only if either one or both the things are wet or moist.(transferable wetness)

Thus a dry Najasaat does not make another dry thing Najis.

The following are some examples of Najasaat:



### Toilet Etiquette

1. When entering the toilet one should enter with the left foot first.
2. **It is Haraam to face the Qibla**, or to have your back to Qibla, when sitting on the toilet. (If your toilet faces Qibla, then sit slightly sideways on it(20 degrees).
3. After urinating, the part of the body concerned must be washed twice (better thrice) with water.



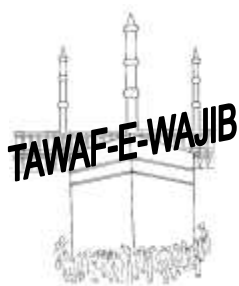
4. It is makruh to urinate whilst standing.
5. After relieving the bowels, the part of the body concerned may be cleaned with water.



## WUDHU

Wudhu is a special way of washing that makes us spiritually clean. Wudhu is made up of washing the face and arms, and wiping the front of the head and upper part of the two feet.

Wudhu is Wajib [required] for:



**WRITINGS OF:**



**Allah & The  
Holy Quran**

Wudhu is Mustahab [recommended] for:<sup>1</sup>



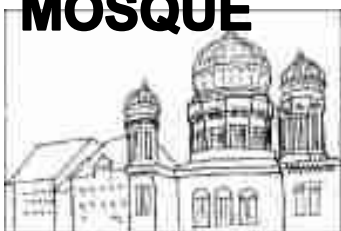
**VISITING  
GRAVEYARD**



**GOING TO  
SLEEP**



**ENTERING  
MOSQUE**



<sup>1</sup> :((baaz fuqaha kai mutabiq)

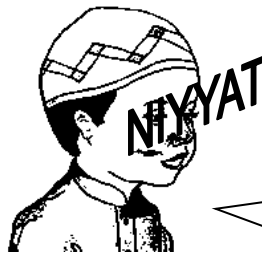
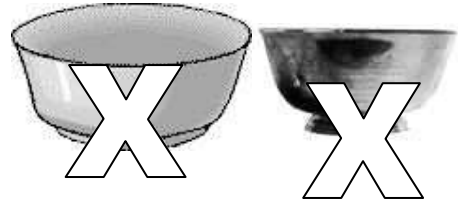


## Conditions Of Wudhu



WATER IS TAHIR; PURE [MUTLAQ];  
MUBAH [TAKEN WITH PERMISSION  
& ENOUGH FOR WUDHOO AND  
FOR ANY OTHER USE

IF USING A CONTAINER  
IT MUST BE MUBAH  
AND NOT MADE OF GOLD OR SILVER



I am doing  
Wudhoo for  
Tahaarat  
For the pleasure of  
Allah, Qurbatan  
Ilallah



MUWALAT I.E.  
WITHOUT  
INTERRUPTIONS

REMOVE NAIL  
VARNISH &  
TIGHT RINGS

MASAH DONE  
WITH WETNESS  
FROM WUDHOO  
WATER



WUDHOO DONE  
BY YOURSELF



ENOUGH TIME  
AVAILABLE

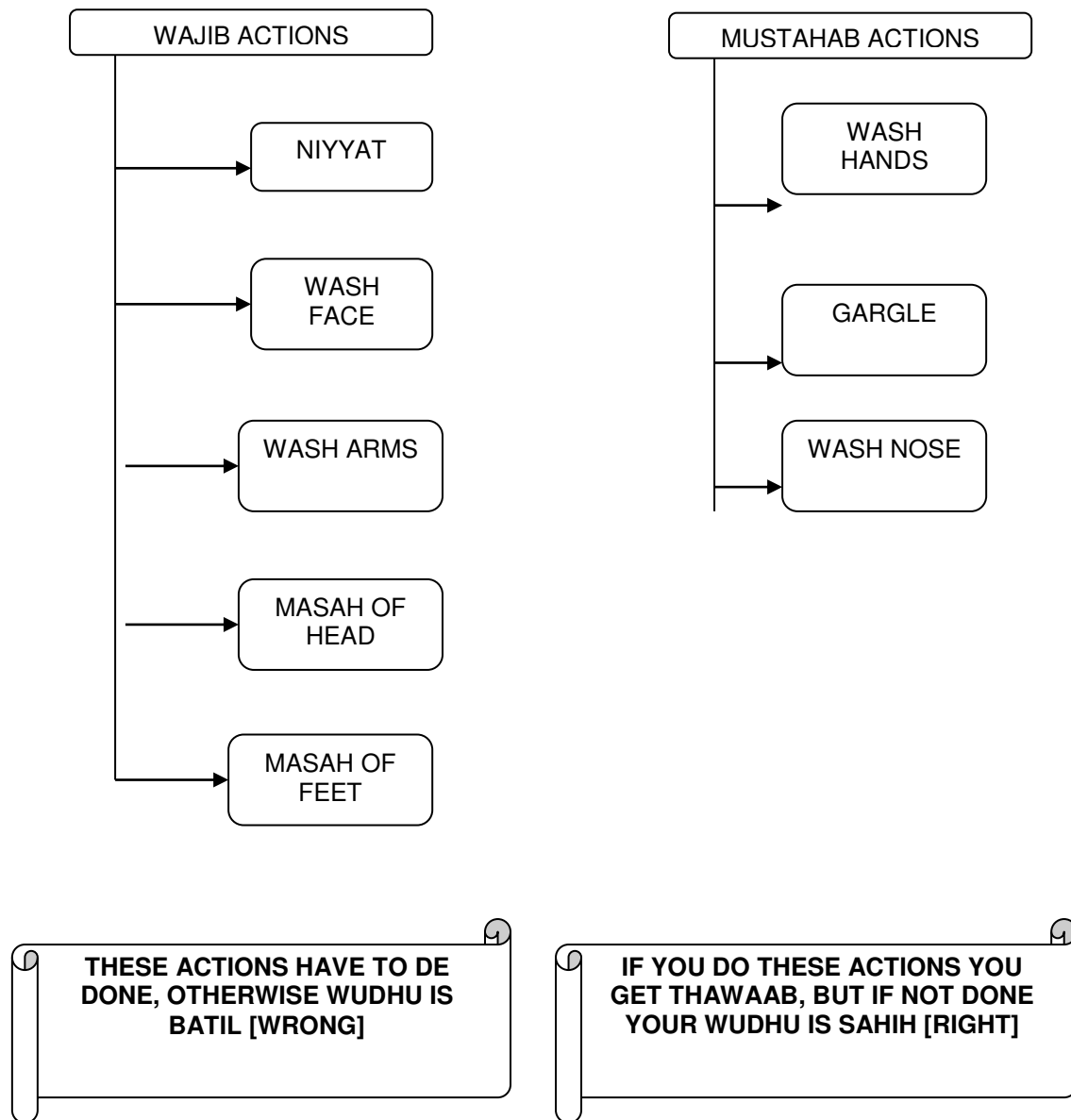


WATER NOT  
HARMFUL TO HEALTH



## STEP-BY-STEP EXPLANATION OF HOW TO PERFORM WUDHU

Wudhu is divided into

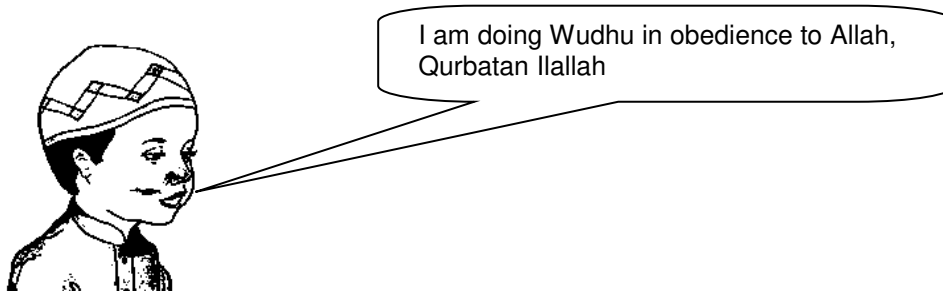


## STEP – BY – STEP EXPLANATION OF HOW TO PERFORM WUDHU

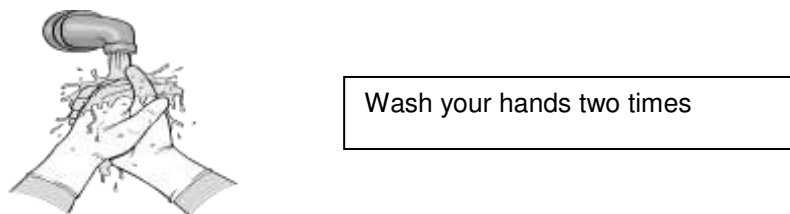
While performing wudhu, it is Mustahab to recite Du'as during each action.

1. Niyyat - Wajib Action

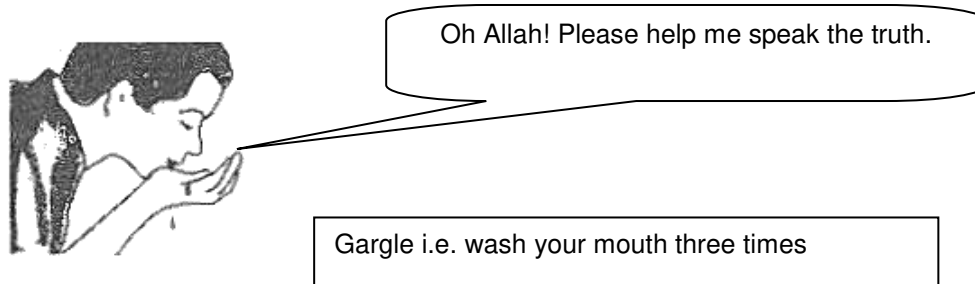
The first action of wudhu is Niyyat i.e. you say what you are going to do and for whom. The Niyyat must be of Qurbatan ilallah. And also the niyyat should be with the intention of 'taharat'<sup>2</sup>



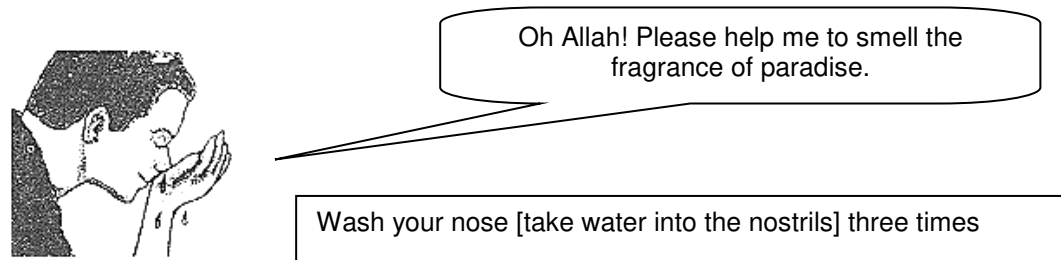
2. Washing your hands - Mustahab Action



3. Gargling - Mustahab Action

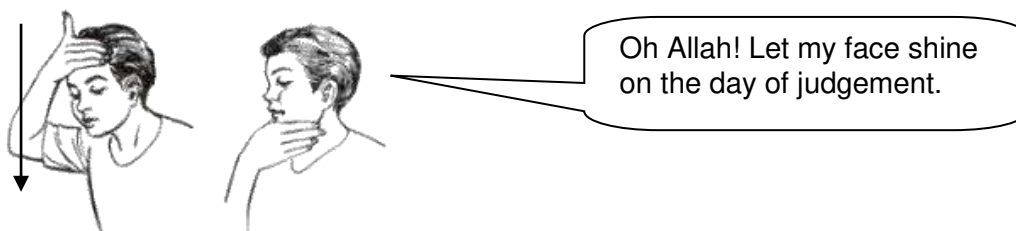


4. Washing your nose - Sunnat Action



<sup>2</sup> Taharat ya kisi gharaz se ho

5. Washing your face - Wajib Action



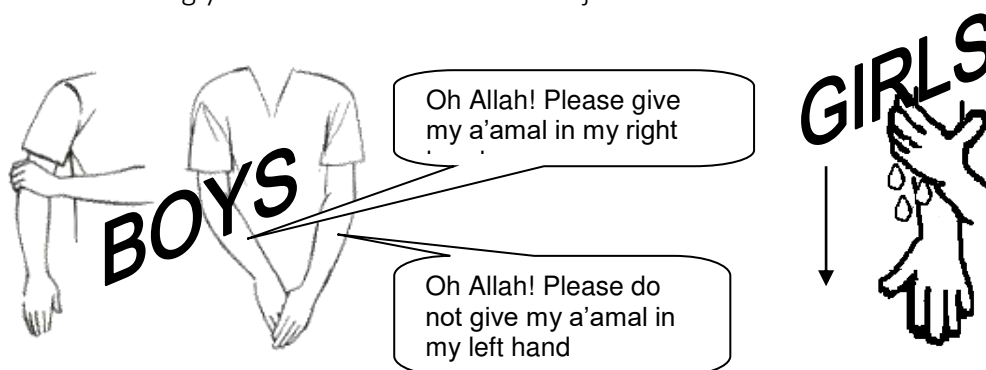
First get some water in your right hand and then pour it onto your forehead, where the hair grows.

You have to wash the whole length of your face, beginning from your forehead (where the hair grows) and ending at the bottom of the chin.

You have to wash the whole width of your face. You do this by stretching your hand out (from your thumb to your middle finger). To make sure that the whole width has been washed, you should pass your wet hand on either side of your face.

Washing of the face once is Wajib, two times is Mustahab, and three or more times is Haraam

6. Washing your arms - Wajib Action



The washing of the arms is from the elbow to the fingertips. First the right arm is washed with the left hand, then the left arm is washed with the right hand. THE WASHING OF THE ARMS IS A LITTLE DIFFERENT FOR BOYS AND GIRLS.

**BOYS - BETTER IF THE WATER IS POURED ABOVE THE BACK PART OF THE ELBOW.**

**GIRLS – BETTER IF THE WATER IS POURED ABOVE THE FRONT PART OF THE ELBOW.**

Washing of the arms once is Wajib, two times is Mustahab, and three or more times is Haraam. In case of washing three times, if you use the same water for masah, then the wudhu will become void (batil)

7. Masah of the head - Wajib Action

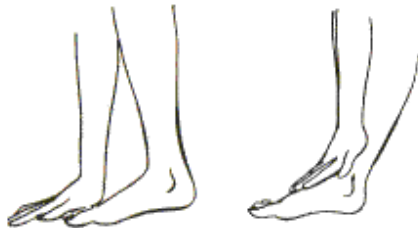


Oh Allah! Please decrease the heat of the sun on the day of judgement.

This is done by wiping the wet fingers of the right hand from the middle of the head up to the edge of the hair, without touching the forehead.

This is done once only.

8. Masah of the feet - Wajib Action



Oh Allah! Please help me pass pul – e – siraat with ease

This is done by wiping the wet fingers of the right hand over the upper part of the right foot from the tip of the toes to the ankle.

Then the same is done with the left hand for the left foot.

This is done once to each foot.

**Things that make Wudhu Batil**

- Going to the toilet; whether to pass urine or faeces.
- Passing wind from the rear. (stomach wind)
- Sleeping.
- Becoming unconscious
- etc.

## ADHAN AND IQAMAH

---

### ADHAN

The Call to Salaat

اَللّٰهُ اَكْبَرُ - (4 times)

Allah is the Greatest

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ - (2 times)

I bear witness there is no god but Allah.

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ - (2 times)

I bear witness Muhammad is the messenger of Allah

اَشْهَدُ اَنَّ عَلِيَّ وَلِيُّ اللّٰهِ - (2 times)

I bear witness Ali(alaihissalam) is the Wali of Allah.

حَيَّ عَلَى الصَّلَاةِ - (2 times)

Hasten to prayer.

حَيَّ عَلَى الْفَلَاحِ - (2 times)

Hasten to success.

حَيَّ عَلَى خَيْرِ الْعَمَلِ - (2 times)

Hasten to the best deed.

اَللّٰهُ اَكْبَرُ - (2 times)

Allah is the Greatest.

لَا اِلَهَ اِلَّا اللّٰهُ - (2 times)

There is no god but Allah.

## IQAMAH

The Recitation Just Before Salaat

اللَّهُ أَكْبَرُ - (2 times)

Allah is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - (2 times)

I bear witness there is no god but Allah.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - (2 times)

I bear witness Muhammad is the messenger of Allah

أَشْهَدُ أَنَّ عَلِيَّ وَلِيُّ اللَّهِ - (2 times)

I bear witness Ali(alaihissalam) is the Wali of Allah.

حَيَّ عَلَى الصَّلَاةِ - (2 times)

Hasten to prayer.

حَيَّ عَلَى الْفَلَاحِ - (2 times)

Hasten to success.

حَيَّ عَلَى خَيْرِ الْعَمَلِ - (2 times)

Hasten to the best deed.

قَدْ قَامَتِ الصَّلَاةُ - (2 times)

Indeed the prayer has begun.

اللَّهُ أَكْبَرُ - (2 times)

Allah is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ - (1 time)

There is no god but Allah.

ADHAN - call for Salaat	IQAMAH-call to start Salaat
X 4 اللَّهُ أَكْبَرُ Allah is the greatest	X 2 اللَّهُ أَكْبَرُ Allah is the greatest
X 2 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ I bear witness there is no God but Allah	X 2 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ I bear witness there is no God but Allah
X 2 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ I bear witness Muhammad is the messenger of Allah	X 2 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ I bear witness Muhammad is the messenger of Allah
X 2 أَشْهَدُ أَنَّ عَلِيَّ وَلِيُّ اللَّهِ I bear witness Ali is the Wali of Allah	X 2 أَشْهَدُ أَنَّ عَلِيَّ وَلِيُّ اللَّهِ I bear witness Ali is the Wali of Allah
X 2 حَيَّ عَلَى الصَّلَاةِ Hasten to prayer	X 2 حَيَّ عَلَى الصَّلَاةِ Hasten to prayer
X 2 حَيَّ عَلَى الْفَلَاحِ Hasten to success	X 2 حَيَّ عَلَى الْفَلَاحِ Hasten to success
X 2 حَيَّ عَلَى خَيْرِ الْعَمَلِ Hasten to the best deed	X 2 حَيَّ عَلَى خَيْرِ الْعَمَلِ Hasten to the best deed
Not to be recited in Adhan	X 2 قَدْ قَامَتِ الصَّلَاةُ Indeed the Salaat has begun
X 2 اللَّهُ أَكْبَرُ Allah is the greatest	X 2 اللَّهُ أَكْبَرُ Allah is the greatest
X 2 لَا إِلَهَ إِلَّا اللَّهُ There is no god but Allah	X 1 لَا إِلَهَ إِلَّا اللَّهُ There is no god but Allah



## Conditions of Adhan and Iqamah

- It is Mustahab for every person that they should recite Adhan and Iqamah before offering their daily Wajib Salaat.
- They should be recited after the time of Salaat has set in, and not before.
- They should be recited in correct Arabic, with proper pronunciations. It should not be recited in a musical voice like singing - that makes it Batil.
- There should not be an unusual gap between sentences of Adhan and Iqamah.
- It is Mustahab that if a person hears Adhan or Iqamah recited by someone else, he himself should also utter, in a low voice, the part he happens to hear.
- It is Mustahab that while pronouncing Adhan a person should be standing with his face towards Qibla and should have performed Wudhu. He should place his hands on his ears and raise his voice. He should leave a short gap between the sentences
- It is makrooh to talk with anyone during the recital of Adhan.

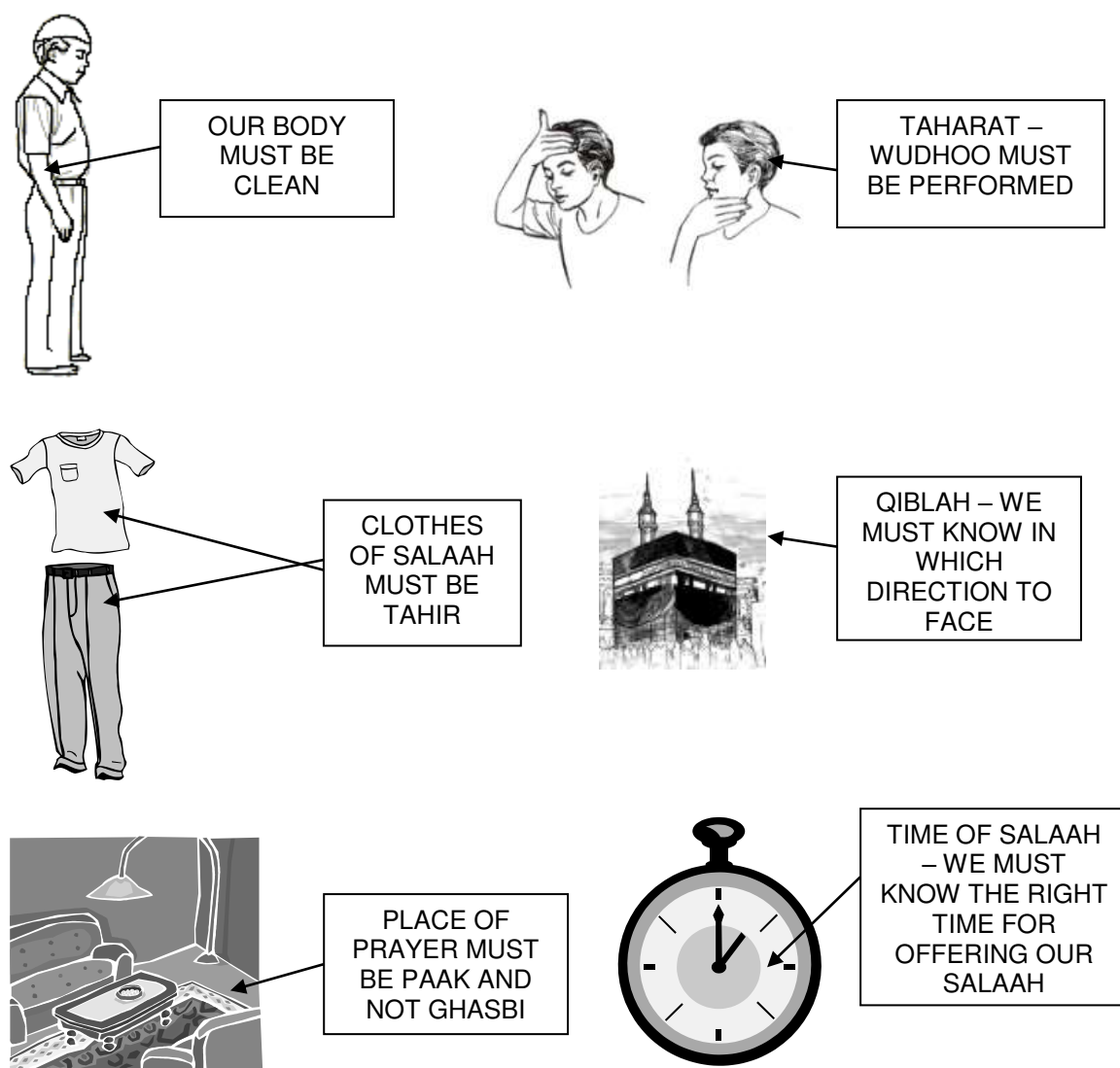
## PREPARATION FOR SALAAT

Before you start your Salaat you must prepare yourself. This is known as MUQADDIMATUS-SALAAT.

There is mnemonic checklist to remember this. It goes QWPTC (pronounced kwepts) and stands for:

Q	=	QIBLAH
W	=	WUDHOO
P	=	PLACE
T	=	TIME
C	=	CLOTHES

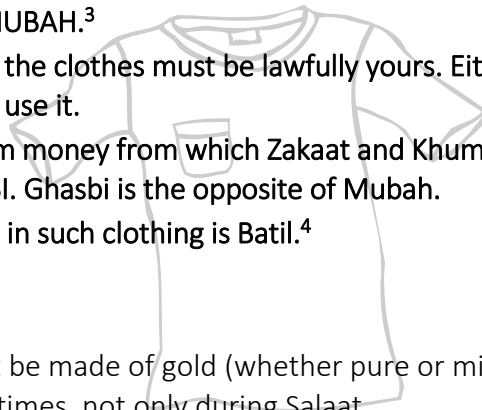
Before Starting Salaat, We Must Prepare Ourselves In The Following Manner



## THE CLOTHES FOR PRAYER

The following condition must be observed in the clothes for Salaat

- The clothes must be **TAHIR**.
- The clothes must be **MUBAH**.<sup>3</sup>
  - Mubah means that the clothes must be lawfully yours. Either you are the owner or you have permission to use it.
  - A dress bought from money from which Zakaat and Khums has not been paid, is regarded as GHASBI. Ghasbi is the opposite of Mubah.  
So a prayer offered in such clothing is Batil.<sup>4</sup>



### FOR MEN ONLY

- The clothes should not be made of gold (whether pure or mixed). Wearing any gold is Haraam for men at all times, not only during Salaat.
- The clothes should not be made of pure silk. Wearing pure silk is Haraam for men at all times, not only during Salaat.

For a female, it is required to cover whole body except face, hands upto wrist and feet upto ankles

For male, it is required to cover the private parts, but better to cover from the navel (bellybutton) to at the least below the knees.

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<sup>3</sup> As per ehtiyat e wajib

<sup>4</sup> As per ehtiyat e wajib

## THE PLACE OF SALAAT

Islam teaches us that we have to respect the things which belong to others, and that we should not use them without the owner's permission.

The above rule has to be remembered at all times especially when you want to perform your Salaat.

The place where you intend to pray must either be yours or you must have the permission of the owner to use it

If the place does not belong to you and you do not have the permission of the owner to use it then your Salaat is Batil.<sup>5</sup>

Of course, if you go to Masjid (mosque), you do not need anyone's permission to perform your Salaat in there.

**WHY? Because.....**

**MASJID IS THE HOUSE OF ALLAH,  
IT IS BUILT FOR PRAYING TO ALLAH**

**The following conditions must be observed for the Place of Salaat**

- ❖ Salaat can only be offered in someone's place with their permission. (Mubah)
- ❖ The place where you perform your Sajdah must be Tahir. Where you stand or sit while performing Salaat can be Najis, as long as there is no possibility that this Najasat will effect your body or clothes.
- ❖ You cannot offer your Salaat in a place where you are not sure you will be able to complete your Salaat or that there is a possibility of danger to your life, for example on a busy road in the rush hour.
- ❖ The place where you pray must not be unstable, like on a bed or a couch.
- ❖ There should be enough space to stand and perform Rukuu and Sajdah properly.
- ❖ If women and men are praying in the same room, then the women must stand behind the men. The minimum difference should be that her place of Sajdah be at least in line with his thighs during Sajdah
- ❖ The place where the head is kept for Sajdah must not be 4 fingers (joint together) above or below the place where we stand (kharay rehnai ki jagah)

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<sup>5</sup> As per ehtiyat e wajib

## THE TIME OF SALAAT (FAZILAT AND QADHA)

It is better to pray in the time of Fazilat, when the prayers are rewarded with more Thawab.

When the time of a Salaat ends, it becomes Qadha. If you have not prayed your Salaat before it becomes Qadha, you will then pray with the Niyyat of Qadha (rather than 'ada')

**THERE ARE SEVERE PUNISHMENTS AND DISADVANTAGES OF DELAYING THE WAJIB SALAAT, MAKING THEM QADHA OR MISSING THEM COMPLETELY.**

NAME OF SALAAT	START TIME	QADHA TIME
FAJR (Subh)	Subh-e-Sadiq	SUNRISE
DHUHR	Zawal-e-Aftab	SUNSET
ASR	After DHUHR prayer	SUNSET
MAGHRIB	Maghrib-e-Sharai	MIDNIGHT
ISHA	After MAGHRIB prayer	MIDNIGHT

### Explanation

- Subh-e-Sadiq: The last part of night, in which a white line starts appearing on the sky, from east, known as Subhe Kazib (False Dawn). After a while, this line starts spreading on both sides, known as Subhe Sadiq (True Dawn).
- Zawal-e-Aftab: The sun after extending from east reaches mid sky. Now when it starts moving further towards west, this time is known as Zawal-e-Aftab
- Maghrib e Sharai: After the sun sets, a red cover starts extending in the sky. When this reddishness reaches mid sky, and starts extending towards west, this is known as Maghrib-e-Sharai. It is recommended not to start Maghrib prayers before this

## INTRODUCTION TO SALAAT (NAMAAZ)

Salaat (prayer) is Wajib on a Muslim five times a day. The Salaat is wajib on those who have become 'BALIGH'.

Boys become 'Baligh', at the latest, by the age of 15 and girls become 'Baligh' at the age of 9. (according to lunar year)

Salaat is one of the main pillars of Islam. It is the first and foremost duty of every Muslim. In the Holy Qur'an Allah has mentioned it again and again in more than 80 places. Allah has given more importance to Salaat than any other act of worship. Salaat keeps us away from evil things and helps us live a clean and pure life.

How many kinds of Salaat are there?

The following Prayers are Wajib

### 1. The five daily Prayers

FAJR	2 RAKAATS
ZUHR	4 RAKAATS
ASR	4 RAKAATS
MAGHRIB	3 RAKAATS
ISHA	4 RAKAATS
TOTAL	17 RAKAATS WAJIB EVERYDAY

2. The Prayer of Aayat - Prayer recited when an eclipse takes place (or an earthquake or any other event which causes fear in people).<sup>6</sup>



3. The Prayer of Mayyit - Prayer recited before a dead body before it is buried.



4. The Prayer after completing Wajib Tawaf of Ka'aba

5. Deceased father's qaza salat which is Wajib on elder son<sup>7</sup>

6. Those salaats which become Wajib due to ijara (rent), mannat, qasam and/or ahed









<sup>6</sup> Point in brackets is as per Ehtiyat e wajib

<sup>7</sup> As per ehtiyat e wajib

## What is wajib in Salaat?

As you already know, Salaat is made up of different parts. In this section, you will come to know the list of the Wajib acts of Salaat.

There are 10 things which are wajib in the Salaat:

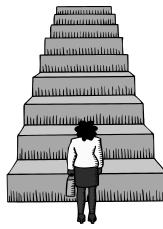
<p><b>NIYYAT</b></p>  <p>The intention to perform a particular Salaat, 'Qurbatan ilallah'</p>	<p><b>TAKBIRATUL EHRAM</b></p>  <p>The first 'Allahu Akbar' in Salaat.</p>
<p><b>QIYAM</b></p>  <p>Standing for recitation</p>	<p><b>QIRA'</b></p>  <p>Recitations during the Qiyam</p>
<p><b>RUKU</b></p>  <p>Bending from the waist</p>	<p><b>TWO SAJDAHS</b></p>  <p>Prostration with knees, palms and toes touching the ground</p>
<p><b>DHIKR</b></p>  <p>The recitations during Ruku and Sajdah</p>	<p><b>TASHAHHUD</b></p>  <p>The recitation while sitting down after the two sajdahs in the second and final rakaats of salaah</p>

## SALAAM



The final recitation of Salaat while sitting down

## TARTIB AND MUWALAT



**Tartib** means to pray in the order prescribed by the Shariah

**Muwalat** means to pray without interruption or gap

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

In the same way, the wajib acts of Salaat are divided into two categories: **Rukn and Ghayr Rukn.**

**Rukn** means those parts of the Salaat which are its foundation.

**Ghayr Rukn** means these parts of the Salaat which are not considered as its foundation.



## QIBLAH - KA'ABA 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'aba, which is in Makka.

So, Allah has commanded that, all the Muslims should face in **one direction** at the time of prayers and **Allah has selected the Ka'aba, as the direction for prayers.**

THE KA'ABA IS THE HOUSE OF ALLAH  
THE KA'ABA IS OUR QIBLAH  
QIBLAH IS THE DIRECTION WE FACE IN SALAAT

### FINDING THE QIBLAH:

The mosque that surrounds the Holy Ka'aba is called **Masjidul Haram**.

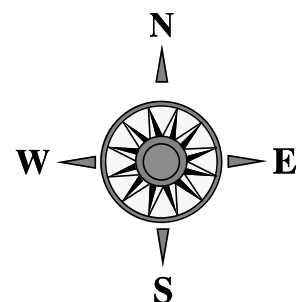
#### The Three Ways Of Finding Qiblah

- any convincing means of knowledge
- mihrab of a Mosque
- grave of a Muslim

#### 1. Any Convincing Means Of Knowledge



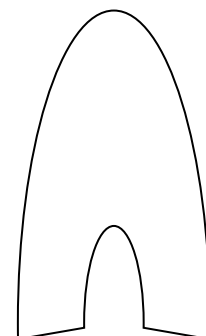
This means that something or someone makes you sure that Qiblah is in a certain direction. This would include asking a **trustworthy person** or using a **compass**.



#### 2. Mihrab Of A Mosque

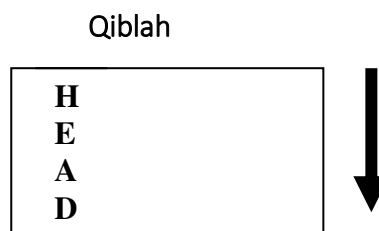


Mihrab is a place in the mosque specially built for the person who leads the prayers. It is like an arch that has been carved into the wall and is also built in the direction of the Qiblah.



### 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

If you is not sure which direction the qibla is :

First you should try your best to find out the qibla, if you cannot gain 100 % certainty(yaqeen);

Then pray in the direction that you are somewhat certain of (itmenaar), if no matter how hard you try, you cannot gain even this much certainty,

Then pray in whichever direction is more likely to be the correct direction (gumaan). If all directions seems equally likely to be the correct qibla direction despite all efforts to find out, then pray in any direction.

## FUROO-E-DEEN - PART 1

**Furoo-e-deen are the branches of religion.** They are the acts of worship that we do when we have understood the Usool-e-deen. There are 10 Furoo-e-deen altogether.

### 1. Salaat (Daily Prayers)

Allah says in the Holy Qur'an: **"Seek assistance through patience and Salaat..." (2:45)**

There are 17 Raka'ats in the Daily Prayers:

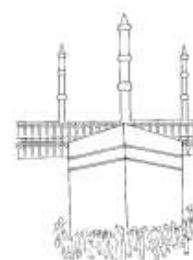
Fajr has 2;  
Zuhr has 4;  
'Asr has 4;  
Maghrib has 3 &  
'Isha has 4.



### 2. Sawm (Fasting in the Month of Ramadhan)

Allah says in the Holy Qur'an: **"O you who believe, Sawm is prescribed for you... so that you may become pious." (2:183)**

Fasting is Wajib for every Muslim for the whole lunar month of Ramadhan every year. It starts at Subhe Sadiq and ends at the time of Maghrib.



### 3. Haj (Pilgrimage to Makka)

Allah says in the Holy Qur'an: **"And go for Haj for the pleasure of Allah..." (2:196)**

Every Muslim has to go to Makka once in their life-time for Pilgrimage when they can afford to go.

### 4. Zakaat

Allah says in the Holy Qur'an: **"And surely those who believe and do good deeds and keep up Salaat and pay Zakaat shall have their reward with their Lord..." (2:277)**

Zakaat is paid on certain items and is given to needy Shia Muslims.



### 5. Khums (Islamic Tax)

Allah says in the Holy Qur'an: **"And from everything you gain, Khums is for Allah and His Prophet..." (8:41)**

Everyone has to pay 1/5th of their year's savings. The money is divided between Saadaat (descendants of the Prophet (sallallahu alayhe wa aalehi wasallam) and our 12<sup>th</sup> Imam (alayhissalam); during his Ghaybat it is given to the Mujtahid whose taqleed is done (aalam)

20%

## FUROO-E-DEEN - PART 2

### 6. Jihad (To Fight for Allah)

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



Jihad means fighting in the path of Allah in response to the call from the Prophet (sallallahu alayhe wa aalehi wasallam) or the Imam (alayhissalam) of the time.

### 7. Amr-bil-Ma'roof (Guide others to the Good)

### 8. Nahi-'anil-Munkar (Stop others from doing evil)

Allah says in the Holy Qur'an: **And among you there should be a group who invite to do good and do Amr-bil-Ma'roof and Nahi-'anil-Munkar. These will be the successful people. (3:104)**

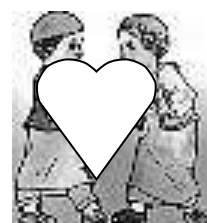
If we see someone who is not doing a wajib act, we should order him to do it. This is called **Amr-bil-Ma'roof**.

If we see someone doing a haram act, we should stop him from doing it. This is called **Nahi-'anil-Munkar**.

### 9. Tawalla (To be the friends of the friends of Ma'sumeen (alayhissalam))

The Prophet (sallallahu alayhe wa aalehi wasallam) has said: **"Whoever pleases my family, has pleased me, and whoever annoys them, has annoyed me.**

**Tawalla** means to love the teachings of the 14 Ma'sumeen (alayhissalam) and to keep friends with their followers.



### 10. Tabarra (To be the enemies of the enemies of Ma'sumeen (alayhissalam))



**FUROO E DEEN ARE BRANCHES OF RELIGION. THERE ARE 10.**

**THESE ARE SALAAT, SAWM, HAJ, ZAKAAT, KHUMS, JIHAD, AMR BIL MA'ROOF, NAHI 'ANIL MUNKAR, TAWALLA & TABARRA**

# HISTORY-M04

Diniyat Classes Muscat (DCM)(BOYS)

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## History Chapter 01

### ARABIA BEFORE ISLAM

Arabia is a large country whose area is three million square kilometres. From olden times this land was divided into three regions. These were **Hijaz**, the **Arabian Desert** and **Yemen**.

#### Geography Box – Map of Arabia in Olden Times



1. Divide the map of Arabia into the three regions. Shade each region with a different coloured pencil. Don't forget to fill in the key.

2. Mark on the map of Arabia the cities of Makka, Madina and Abwa.

KEY:

- ☐ - Hijaz
- ☐ - Arabian Desert
- ☐ - Yemen

The largest city in Hijaz was Makka and its history dated from the time when Prophet Ibrahim (alayhissalam) left his wife Hajar, and his little son Ismail there, and after the appearance of the ZamZam Spring, there came a tribe called Jurhum to settle there near the spring. From his descendants there were many Arab tribes. The most famous was the Quraish.

Before the coming of Islam, the Arabs had many bad habits. Some of these were:

1. They were very quick to start fights and even wars for very small and silly reasons. Some families fought for fifty to hundred years, until they even forgot what the original quarrel was all about.
2. They did not have law and order except strength and power. The stronger tribes would think nothing of robbing and killing the weaker ones.
3. They believed in hundreds of gods, and built little idols to worship, and even put them in the Holy Kaba.

4. Women were treated very badly.
5. One of the most horrible customs of the Arabs was to bury their daughters alive. If they heard that a daughter had been born to them, they would get very angry and take the baby and put her in a grave and cover it up.

The Arabs, however, also had some good qualities. These were as follows:

1. They never broke a promise and regarded this to be a great sin.
2. They had great skill in horsemanship and archery.
3. They were brave people and never ran away from the enemy in war.
4. They were very good in the art of poetry and had sharp memories that enabled them to remember long verses and speeches by heart.

These good qualities were especially found in the family of Adnaan, who himself was a descendant of Prophet Isma'il (alayhissalam).

The descendants of Adnaan were very generous. Some of them believed in one God as taught by Prophet Ibrahim (alayhissalam). Their poetry and speech was better than all others were. Our Holy Prophet (sallalloho alayhe wa alehi wasallam) was from this noble family. He was from the clan of Bani Hashim, which was part of the tribe of Quraish.

### Exercise

In the Holy Qur'an, Allah describes the feelings of some of the Arabs when a daughter was born to them. This is in Surah an-Nahl (the Bee), verses 58 and 59. Find these verses and write the translation below.

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Now you know...

- ◆ Hijaz is a region of Arabia; its capital was Makka.
- ◆ The Quraish was the main Arab tribe in Makka. They were the descendants of Prophet Isma'il (alayhissalam).
- ◆ Before Islam, the Arabs had many bad habits: they were quick to start fights, they had no law and order, they were idol worshippers, and they treated women badly and buried their daughters alive.
- ◆ The Arabs had some good qualities: they never broke their promises, they were very brave and had skill in horsemanship and archery and they were brilliant poets.
- ◆ The family of Adnaan had the best qualities. They were generous, the best in poetry and (some of them (ancestors of Prophet saww) believed in one God
- ◆ The Holy Prophet (sallallohu alayhe wa alehi wasallam) was from the clan of Bani Hashim, which was part of the tribe of Quraish.

**Note: see Questions on page # 41**



## History Chapter 02

### QUSAY SON OF KILAB

Qusay was the fourth ancestor of our Holy Prophet Muhammad (sallallaho alayhe wa alehi wasallam). Qusay and his brother Zohrah were very young when their father, Kilab, died.

Their mother, Fatimah, married another man, Rabia, who took his new family with him to Syria. Rabia took care of Qusay as his own son.

When Qusay was grown up, there was a quarrel between him and Rabia's tribe. As a result, Qusay returned to his birthplace, Makka. Since he was a good leader, he soon became very powerful amongst the Makkans, and especially the tribe of Quraish.

Qusay was generous and brave and he was popular because he had very good manners and treated people kindly. He became the chief of the Quraish.

One important thing he did was to set up the **Daar-un-Nadwa** which was a house next to the Holy Ka'ba, where the chiefs of all the tribes would gather to discuss their problems.

Qusay took over all the responsibilities of the tribe of Quraish, which were:

- |                  |  |
|------------------|--|
| 1. <b>Hijaba</b> | In charge of the keys of the Holy Ka'ba.               |
| 2. <b>Nadwa</b>  | Chairman of Daar-un-Nadwa.                             |
| 3. <b>Rifada</b> | Feeding of the pilgrims.                               |
| 4. <b>Saqaya</b> | Supplying water to the pilgrims.                       |
| 5. <b>Liwa</b>   | Appointer of the standard bearer of the Quraishin war. |
| 6. <b>Qiyada</b> | Commander of the army in war.                          |

Qusay died in 480 A.D. and left behind two sons, Abdud Daar and Abd Manaaf.

#### Art Box

Design an A4 poster showing the six responsibilities of the Quraish.

For each responsibility:

1. Give the Arabic name.
2. Explain what the responsibility involves.
3. Draw a symbol representing the responsibility.

Marks will be given for creativity, presentation and content.

In his will, Qusay made his elder son, Abdud Daar, the new chief of the Quraish and left the six duties connected with the Quraish to him. The younger brother, Abd Manaaf, was the wiser, but he never tried to take the leadership away from his brother.

After the two brothers died, their sons began to quarrel about the division of the six duties. Finally, it was decided that the duties would be divided between Abd Manaaf's sons and Abdud Daar's sons.

### Exercise

1. Which do you think was the most important responsibility of the Quraysh and why?

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2. If you were given the choice to be in charge of one of the responsibilities which would it be and why?

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### Extension Exercise

In the wordsearch below, find the six duties of the tribe of Quraish.

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

- |           |           |
|-----------|-----------|
| 1. Hijaba | 4. Saqaya |
| 2. Nadwa  | 5. Liwa   |
| 3. Rifada | 6. Qiyada |

### Now you know...

Qusay was the fourth ancestor of the Holy Prophet (sallallahu alayhe wa alehi wasallam).

- ◆ He was brought up in Syria, but returned to his birthplace, Makka, later during his life.
- ◆ Qusay was generous and brave and he became the chief of the Quraish.
- ◆ The most important thing he did was to set up the **Dar-un-Nadwa**, where the chiefs of all the tribes would gather to discuss their problems.
- ◆ He took over the six responsibilities of the tribe of the Quraish: **Hijaba, Nadwa, Rifada, Saqaya, Liwa and Qiyada**.
- ◆ He had two sons: Abdud Daar and Abd Manaaf.

**Note:** see Questions on page # 41

## History Chapter 03

### HASHIM SON OF ABD MANAAF

Hashim was the great grandfather of our Holy Prophet Muhammad (sallallahu alayhe wa alehi wasallam). He had a twin brother whose name was Abd Shams and two other brothers, Muttalib and Nawfal.

Hashim was a wise leader and one of the important things he did was to make a trade agreement between the Quraish and the ruler of Syria then made similar agreements with the rulers of Ethiopia, Yemen.

As a result, goods could be exchanged freely between these countries and the Quraish became rich and powerful. Makka itself became a centre of trade.

In summer the trade caravans went to Syria and in the winter to Yemen. But the trade routes were not safe from thieves on the way. Hashim therefore made a deal with the those tribes that if they would not attack his caravans, he promised to sell them his goods at cheap prices. They accepted this offer because it meant that they would no longer be outlaws and could enter Makka without being attacked. Allah mentions this in the Holy Qur'an:

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

For the security of the Quraish.

Their security during their journey in the winter and the summer;

So (in return) let them worship the Lord of this House (Ka'ba).

(He) Who fed them against hunger, and secured them against fear.

**(Suratul Quraish 106: 1- 4)**

At that time there was a practice of the Arabs known as **Ihtifaad**. When members of a family could not earn enough to feed themselves, they would leave Makka and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honourable than begging.

It was Hashim who told the people not to accept this. He started a scheme, where one poor family was united with one rich one. The two families helped each other in the trading and thus both were in a better position.

Umayyah, son of Abd Shams, was jealous of the respect of his uncle Hashim. He tried hard to make people like him by giving them gifts. However, Hashim continued to attract the hearts of the people by his kindness and good actions.

Finally, Umayyah openly challenged his uncle for the leadership of the Quraish. He wanted them both to go to a wise man and let him decide between them.

Hashim agreed on two conditions. He said that the loser should sacrifice 100 camels to feed the pilgrims in the Haj season and also leave Makka for 10 years. Umayyah agreed to these conditions.

When the wise man saw and heard the two men, he immediately said that Hashim was more fit to rule and so Umayyah was forced to leave Makka. He spent 10 years in Syria. Ever since that day the Bani Umayyah became the enemies of the Bani Hashim.

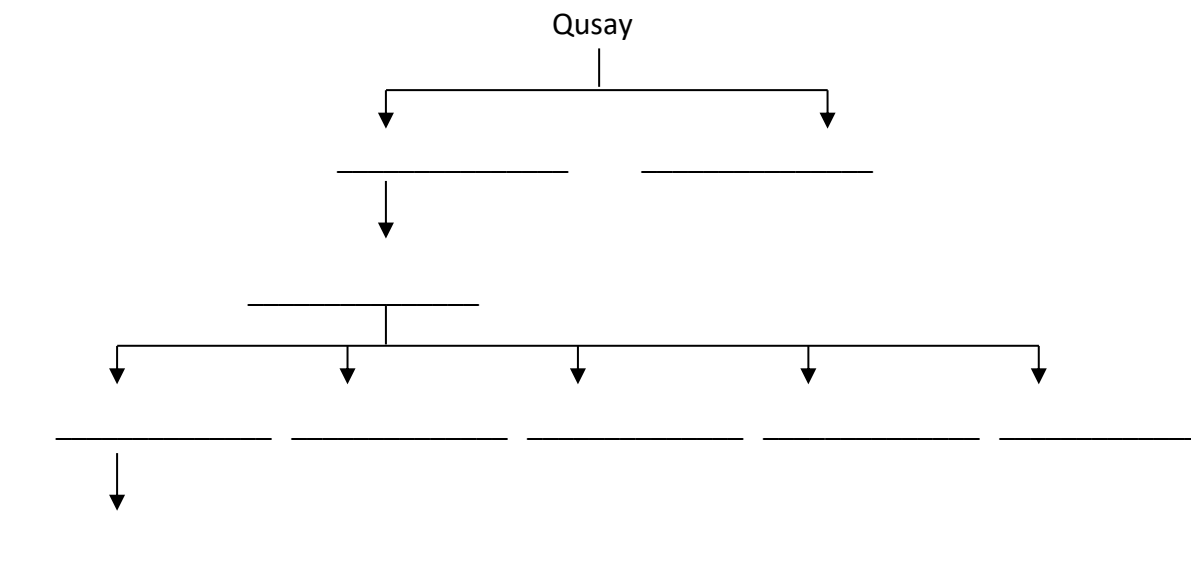
**Research Box**

Find out a bit more about some of the Bani Umayyah. What sort of people were they? How did they treat the Holy Prophet (sallallahu alayhe wa alehi wasallam) and other members of the Ahlul Bayt (alayhissalam).

Hashim died in Syria. He left behind 5 sons: Abdul Muttalib, Asad, Nadha, Saifi and Abusaifi. The last three had no children and Asad had only one daughter Fatima who was the mother of Imam Ali (alayhissalam).

### Exercise

Complete the family tree:



### Now you know...

- ◆ Hashim was the great grandfather of the Holy Prophet (sallallahu alayhe wa alehi wasallam).
- ◆ He had a twin brother called Abd Shams.
- ◆ Hashim was a wise leader. He made the Quraish rich by making a trade agreement with the ruler of Syria. He also made an agreement with the thieves on the trade routes, that if they would not attack the trade caravans, then he would sell them his goods at cheap prices.
- ◆ He brought an end to the practise of **Ihtifaad**, by uniting one rich family with one poor family.
- ◆ Hashim's nephew, Ummayah (son of Abd Shams) was jealous of the respect of his uncle. He challenged his uncle for the leadership of the Quraish.
- ◆ He lost the challenge, and had to sacrifice 100 camels to feed the Hajj pilgrims and leave Makka for 10 years. From then on, the Bani Ummayah became the enemies of the Bani Hashim.

**Note:** see Questions on page # 41

## **REVISION EXERCISE ONE**

### **Section A- ARABIA BEFORE ISLAM**

Answer the following questions:

1. What were the names of the three regions of Arabia?
2. The Arabs were descendants of which Prophet (alayhissalam)?
3. Describe three bad habits of the Arabs.
4. What were the religious beliefs of the descendants of Adnaan?
5. From which clan and tribe was the Holy Prophet (sallallaho alayhe wa alehi wasallam)?

### **Section B - QUSAY SON OF KILAB**

Answer the following questions:

1. How was Qusay related to the Holy Prophet (sallallaho alayhe wa alehi wasallam)?
2. How did Qusay become powerful amongst the Quraish?
3. What was the most important thing Qusay did?
4. Give two responsibilities of the Quraish and describe what they involved.
5. What were the names of Qusay's sons?

### **Section C - HASHIM SON OF ABD MANAAF**

Answer the following questions:

1. How did Hashim make the Quraish rich and powerful?
2. Where did the Quraish trade in the summer and in the winter?
3. Why was Umayyah jealous of Hashim?
4. Why did the people do "Ihtifaad"?
5. How is our Holy Prophet (sallallaho alayhe wa alehi wasallam) related to Hashim?

## History Chapter 04

### ABDUL MUTTALIB - SON OF HASHIM (PART 1)

#### Introduction to Abdul Muttalib

Abdul Muttalib was the grandfather of our Holy Prophet Muhammad (sallallahu alayhe wa alehi wasallam). His mother's name was Salma and his father was Hashim.

Abdul Muttalib was born in Madina. His mother named him Shibah.

When the people saw the young Shibah with his uncle Muttalib<sup>1</sup>, they thought he was his slave, and called him Abdul Muttalib, which means slave of Muttalib

Muttalib continued to manage his brother Hashim's duties until Abdul Muttalib was old enough to take over.

Abdul Muttalib took over the duties of Saqaya and Rifada when his uncle Muttalib died. He had many good qualities and made many changes to the lives and habits of the Quraish. Some of these were:

1. He was the first man to make Nazr and fulfil it. A Nazr is where a person promises Allah that, if his wish is granted, he will perform a certain good deed.
2. He stopped the custom of marriages between son and his father's wife (other than his own mother).
3. He started the rule of cutting off the hand of a thief. (
4. He stopped the people from drinking alcohol.
5. He discouraged the terrible practice of burying daughters alive.
6. He set the fine of 10 camels for killing a person by mistake.
7. He was the first to give 1/5 (Khums) of treasure in the way of Allah.

Abdul Muttalib lived for 82 years and his good leadership earned him the title Sayyidul-Bat'ha, which means Chief of Makka.

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<sup>1</sup> Acc to WIKISHIA Hashim died before Shibah's birth. When he was seven, Muttalib, his uncle brought him from Madinah



## Exercise

Read verses 7-11 of Sura ad-Dahr in the Holy Qur'an and then write a few sentences below about a Nazr that was done by Imam Ali (alayhissalam) and his family.

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## Now you know...

- ◆ Abdul Muttalib was the grandfather of our Holy Prophet (sallallahu alayhe wa alehi wasallam).
- ◆ His mother's name was Salma and his father's name was Hashim.
- ◆ His real name was Shibah, but because he was once mistaken as the slave of his uncle Muttalib, he was called Abdul Muttalib.
- ◆ He was the first person to make and fulfil his Nazr and the first to pay Khums.
- ◆ During his life he made many good changes in the lives of the Quraish: he stopped marriage between close relatives, he punished thieves, he stopped people drinking alcohol, he discouraged the burying of daughters alive and he set a fine for killing people by mistake.
- ◆ Because Abdul Muttalib was a good leader, he was called **Sayyidul-Ba'tha**, which means Chief of Makka.

**Note: see Questions on page # 50**

## ABDUL MUTTALIB - SON OF HASHIM (PART 2)

### The Well of Zam Zam

The well of Zam Zam had existed since the time of Prophet Ibrahim (alayhissalam). It was a sign of Allah's Mercy to Prophet Ibrahim's (alayhissalam) wife Hajir and son Prophet Isma'il (alayhissalam). This blessed well exists even today.

After Prophet Isma'il (alayhissalam), the tribe of Jarham settled around the well of Zam Zam and used its water for their needs. When they grew rich and powerful in Makka, they did not take care of the well and overused it, so it dried up.

By the time Abdul Muttalib was born, people only knew that the well of Zam Zam existed, but nobody knew where it was anymore.

It is said that one day Abdul Muttalib received instructions in a dream to dig up Zam Zam and was given some signs as to where it was. He took his eldest son Harith, and after digging for four days, they managed to find the entrance of the well.

The Quraish claimed that the well belonged to the whole tribe so everyone should have the honour of digging the well. Abdul Muttalib wanted to dig up the well himself, so that he could arrange the distribution of water to everyone, especially the pilgrims, in an organised way.

They could not reach a decision, so they decided to go to a famous wise person in Syria and follow whatever he said.

Every clan sent one person to represent itself. Abdul Muttalib with his son and companions were in one caravan and the others were in another.

During the long journey Abdul Muttalib's caravan had run out of water so they asked the other people for some, but were refused. The situation was such that Abdul Muttalib thought they would die and asked everyone to dig their grave so that when the first person died the other would bury him, and it would only be the last person who would remain unburied. They all dug their own graves.

After some time Abdul Muttalib decided that it was better to keep searching than to die in such a way. By Allah's Mercy, they soon discovered water. Thus, they were able to quench their thirst and fill their waterskins. The other group requested for water. The companions of Abdul Muttalib tried to refuse, but Abdul Muttalib said that if they did that, then there would be no difference between the two.

Seeing the kindness of Abdul Muttalib, the other group said that the miracle of discovering water in the middle of the desert was proof from Allah that the well of Zam Zam belonged to Abdul Muttalib. They did not go on any further and returned to Makka at once.

On his return, Abdul Muttalib dug deeper in the well and found some treasure - two gold deer, some swords and battle armour. The Quraish again claimed a share of the treasure and were prepared to fill up the well if they did not get it. It was decided to draw lots, and the result was that the two gold deer went to the Holy Ka'ba and the rest to Abdul Muttalib, and the Quraish got nothing.

It was then that Abdul Muttalib gave 1/5 of his share to be spent in the way of Allah.

## Exercise

How is the well of Zam Zam connected to walking between Safa and Marwah during Haj? Write a little bit about it below.

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## Extension Exercise

After reading this lesson, what have you learnt about the tribe of Quraish? What sort of people were they? Think about the way they behaved towards Abdul Muttalib.

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## Now you know...

- ◆ The well of Zam Zam has existed since the time of Prophet Ibrahim (alayhissalam). In its early days it was overused, and it dried up. At the time of Abdul Muttalib knew nothing about the well except that it existed.
- ◆ In a dream Abdul Muttalib received instructions to dig up the well, but the Quraish refused to let him dig alone. So, they decided to seek the advice of a wise man, who lived in Syria.
- ◆ On the way to Syria, Abdul Muttalib and his companions ran out of water. Everyone refused to give them water.
- ◆ However, by the mercy of Allah, Abdul Muttalib discovered water, which he willingly shared with others. The Quraish thought this was a sign from Allah that the well of Zam Zam belonged to Abdul Muttalib. They all returned to Makka.
- ◆ When they returned, Abdul Muttalib dug further and discovered some treasure. From his share, he donated 1/5 in the way of Allah.

**Note: see Questions on page # 50**

## History Chapter 06

### ABDUL MUTTALIB - SON OF HASHIM (PART 3)

#### Abdul Muttalib's Nazr

When Abdul Muttalib was digging the well of Zam Zam, he felt that his position amongst the Quraish was weak because he had only one son. At that time he made a Nazr, a promise to Allah, that if he got 10 sons, he would sacrifice one of them to Allah.

Allah blessed Abdul Muttalib with many children. He had 12/11 sons, some whose names were Harith, Abu Talib, Hamza, Abbas, Abu Lahab and Zubayr. He also had 6 daughters.

When the number of his sons reached ten, Abdul Muttalib knew it was time to fulfil the Nazr. Although it was very difficult for him to sacrifice and lose one of his beloved sons, he did not want to break his promise to Allah. After discussing the matter with his sons, he decided that one would be selected by drawing lots. When the lots were drawn, the name of Abdullah, the father of our Holy Prophet (sallallahu alayhe wa alehi wasallam), came up.

Abdullah was the youngest and most loved son of his father, but Abdul Muttalib did not turn away from his duty and took Abdullah to the place of sacrifice. However, his family and the people of Quraish were very sad at the thought of losing the young Abdullah and begged Abdul Muttalib to find another solution.

They ended up with a solution that a lot should be cast between Abdullah and 10 camels. In case the lot still fell to Abdullah, a further 10 camels should be added and the lot cast again. This should be repeated till the lot fell to the camels.

In those days the penalty for the accidental killing of a person (blood price) was 10 camels.

A lot was cast between Abdullah and 10 camels but the result was Abdullah. The number was increased to 20, but still Abdullah's name came out. The number was increased by 10 until it reached 100. Finally when a lot was cast between Abdullah and 100 camels, the lot fell to the camels. The people were overjoyed, but Abdul Muttalib was not sure he had fulfilled his duty to Allah. So he drew the lots two more times, and each time it fell to the camels.

Finally, Abdul Muttalib was satisfied that his action was correct. He ordered that 100 camels belonging to him should be slaughtered that same day in front of the Holy Ka'ba and no person or animal should be stopped from eating the meat.

In this way Allah protected Abdullah, who later was to become the father of our Holy Prophet Muhammad (sallallahu alayhe wa alehi wasallam). One year before Aamul Feel (The Year of the Elephant), Abdullah got married to Aamina, daughter of Wahab. Aamina was to become the mother of the Holy Prophet (sallallahu alayhe wa alehi wasallam).

One year after his marriage, Abdullah was returning from trade in Syria and fell ill in Madina. When Abdul Muttalib heard about it, he sent his son Harith to go and see him. By the time Harith arrived, Abdullah had died. He was buried in Madina. He died two months before his great son was born.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) used to say, "I am the son of two sacrifices, Prophet Isma'il (alayhissalam) and Abdullah".

### Exercise

What did the Holy Prophet (sallallahu alayhe wa alehi wasallam) mean about the sacrifice of Prophet Isma'il (alayhissalam)? Write a few sentences about it below.

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### Extension Exercise

In the Holy Qur'an, Allah praises Imam Ali (alayhissalam) and his family for the Nazr they made and kept as they had promised in Suratu Dahr (the Time), verses 7 and 8. Find these verses and write the translation below.

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### Now you know...

- ◆ Abdul Muttalib made a **Nazr** that if he got 10 sons, he would sacrifice one in the way of Allah.
- ◆ He had twelve sons and six daughters.
- ◆ To fulfil his Nazr, he decided to pick his son whom he would sacrifice by casting lots. His son Abdullah came up. He was Abdul Muttalib's youngest and most loved son.
- ◆ The Quraish were unhappy with the thought of sacrificing Abdullah, so it was decided that a lot should be cast between Abdullah and ten camels. If the lot fell to Abdullah then ten more camels should be added and the lot repeated.
- ◆ Finally, after many repetitions, when a lot between Abdullah and 100 camels was cast, it fell to the camels. Thus, the camels were sacrificed.
- ◆ Abdullah married Amina and from their marriage the Holy Prophet (sallallahu alayhe wa alehi wasallam) was born. Sadly, Abdullah died two months before the birth of his great son.

**Note: see Questions on page # 50**

## History Chapter 07

### ABDUL MUTTALIB - SON OF HASHIM (PART 4)

#### Aamul Feel - The Year of the Elephant

##### Art Box

When you have finished reading this lesson:

Draw on an A4 size paper a picture of this story. Show the Ka'ba, the mountains surrounding it, the birds with stones in their claws flying towards the army of Abraha and the Elephant. In the corner of the picture write out Suratul Feel.

The best pictures will be displayed

Yemen is a country that neighbours Arabia. Just before the birth of our Holy Prophet Muhammad (sallallohu alayhe wa alehi wasallam), the governor of Yemen was a man called Abraha. When Abraha learnt that the Arabs looked upon the Holy Ka'ba with great honour, he decided to build a huge church in San'a in Yemen. When the church was built, he asked the Arabs to leave the Holy Ka'ba and come to his church instead.

The Arab tribes ignored this invitation. In one of the events, some Arab travellers sheltering in the church lit a fire to keep themselves warm and by mistake burnt the church down. As a result, Abraha was very angry and decided to destroy the Holy Ka'ba once and for all.

In 570 A.D. Abraha marched at the head of a huge army towards Makka. He camped outside Makka, and then sent a few of his people to capture the camels of the Makkans. Of the camels captured, around 200 belonged to Abdul Muttalib.

An officer from Abraha came to the Makkans, saying that he did not wish to hurt them but had come to demolish the Holy Ka'ba with his Elephant. Abdul Muttalib, the chief of the Quraish, said that they too did not want to fight Abraha. As for the Holy Ka'ba, it was the house of Allah and He would do whatever He pleased.

Abdul Muttalib then went with some of his sons to see Abraha. Abraha welcomed him with respect. He expected Abdul Muttalib to ask him not to destroy the Holy Ka'ba but instead Abdul Muttalib asked for the return of his camels. Abraha was surprised that Abdul Muttalib was talking about camels when the Holy Ka'ba itself was going to be destroyed.

In response to Abraha's remarks, Abdul Muttalib gave a famous reply, saying: "I am the owner of the camels. The House too has a Master who looks after it." On hearing this, Abraha shook his head and proudly replied: "There is none powerful enough to stop me."

On his return, Abdul Muttalib ordered the people to leave Makka and go to the hills for safety. He then prayed to Allah to protect them and the Holy Ka'ba from any harm.

The next morning Abraha prepared to march towards Makka. All of a sudden, a flock of birds appeared from the side of the sea, holding tiny stones in their claws and beaks. Each bird held three stones and they showered the stones on the army of Abraha in such a way that the Elephant and many men were soon dead. One of the stones hit Abraha on his head and he was so frightened that he ordered the remaining men in his army to retreat at once. Many of his men died on the way back and Abraha himself reached San'a with the flesh falling from his body and died a painful death. This dreadful and miraculous event is mentioned in the Holy Qur'an in the following verses:

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

Have you not seen how your Lord dealt with the People of the Elephant? Did He not cause their plan to go astray? He sent down upon them flocks of birds, who showered them with stones of baked clay. So they became like straw eaten up by cattle. **(Suratul Feel, 105:1-5)**

### Exercise

Read the translation of Suratul Feel. What do you think Allah is trying to say about those people who plot against Allah and Islam?

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### Now you know...

- ◆ Abraha was the governor of Yemen. He built a great church and invited the Arabs to leave the Holy Ka'ba and come and worship in his church.
- ◆ However, the Arabs ignored him, and one day, by mistake, burnt down the church. So, Abraha decided to attack and destroy the Holy Ka'ba.
- ◆ Abraha came to Makka with a great army of elephants. Before entering he seized all the camels of the Makkans. Then he sent a messenger to tell the Quraish that he had come to attack the Ka'ba and did not want to fight them.
- ◆ Abdul Muttalib went to meet Abraha. He asked him to return his stolen camels. Abraha was surprised that Abdul Muttalib was worried about his camels when the Holy Ka'ba was going to be destroyed. He replied: "I am the owner of the camels. The House too has a master who looks after it."
- ◆ The next day Abraha prepared to march towards Makka. However, Allah protected His House and sent birds holding tiny stones in their claws, who attacked the army, destroying them.
- ◆ The year in which this event happened is called 'Aamul Feel' – The Year of the Elephant. The story is mentioned in the Holy Qur'an in Suratul Feel.

**Note: see Questions on page # 50**



## **REVISION EXERCISE TWO**

### **Section A - ABDUL MUTTALIB - SON OF HASHIM (PART 1)**

Answer the following questions:

1. How was Abdul Muttalib related to the Holy Prophet (sallallahu alayhe wa alehi wasallam)?
2. Why was Abdul Muttalib not called by his real name?
3. Describe two changes Abdul Muttalib made in the lives of the Quraish?
4. What punishment did he encourage for a thief?
5. What was the title given to Abdul Muttalib and what did it mean?

### **Section B - ABDUL MUTTALIB - SON OF HASHIM (PART 2)**

Answer the following questions:

1. What instructions did Abdul Muttalib receive in his dream?
2. Why did the Quraish stop Abdul Muttalib from carrying out his instructions?
3. How did they decide to settle the dispute?
4. Why did the Quraish abandon their journey and let Abdul Muttalib carry out his instructions?
5. What did Abdul Muttalib do with his share of the treasure?

### **Section C - ABDUL MUTTALIB - SON OF HASHIM (PART 3)**

Answer the following questions:

1. What was Abdul Muttalib's Nazr?
2. Why did Abdul Muttalib not sacrifice Abdullah?
3. What did the wise man suggest?
4. How many camels were sacrificed instead of Abdullah?
5. When did Abdullah die and where is he buried?

### **Section D - ABDUL MUTTALIB - SON OF HASHIM (PART 4)**

Answer the following questions:

1. Why did Abraha decide to destroy the Holy Ka'ba?
2. What did Abraha do that angered Abdul Muttalib?
3. Why was Abraha surprised by the words of Abdul Muttalib?
4. What was Abdul Muttalib's famous reply?
5. What did Allah send to attack Abraha and his army?

## History Chapter 08

### THE BIRTH OF THE HOLY PROPHET (SALLALLAHO ALAYHE WA ALEHI WASALLAM)

The Holy Prophet of Islam, Muhammad Al-Mustafa (sallallahu alayhe wa alehi wasallam), was born after sunrise on Friday the 17th of Rabiul Awwal 570 A.D. in Makka. He was born in the Year of the Elephant, when Abraha tried to destroy the Holy Ka'ba.

The parents of the Holy Prophet (sallallahu alayhe wa alehi wasallam) were Abdullah son of Abdul Muttalib and Aamina daughter of Wahab. Abdullah died two months before his son was born and was buried in Madina. The Holy Prophet (sallallahu alayhe wa alehi wasallam) belonged to the respected family of Bani Hashim from the tribe of Quraish.

Abdul Muttalib decided to bring up the Holy Prophet (sallallahu alayhe wa alehi wasallam) under his own care. On the seventh day of the birth of his grandson, he slaughtered a sheep to show his gratitude to Allah for blessing him with a healthy grandson. Many people were invited to take part in the celebrations.

In this gathering, Abdul Muttalib announced to the people that he would name the child "Muhammad", which means "One who is worthy of praise". When the Quraish asked him why he was keeping such an unusual name, he replied that he wanted his grandson to be praised in the heavens and on the earth.

**Before this event, the Holy Prophet's (sallallahu alayhe wa alehi wasallam) mother had already named him "Ahmad". Allah has referred to him by both names in the Holy Qur'an. The Holy Prophet (sallallahu alayhe wa alehi wasallam) was breastfed by his own mother Aamina for three days only. As was the custom in those days, he was then given to a foster-mother to nurse. Two women had this honour.**

**They were:**

**Thubiyah. She was a slave of Abu Lahab and nursed the Holy Prophet (sallallahu alayhe wa alehi wasallam) for four months (few days). The Holy Prophet (sallallahu alayhe wa alehi wasallam) and his wife Bibi Khadija (alayhissalam) always regarded her with great kindness throughout her life. When the Holy Prophet (sallallahu alayhe wa alehi wasallam) returned from the battle of Khaybar he learnt of her death and was saddened by it.**

**Halimah. She belonged to the tribe of Sa'd bin Bakr. She brought up the Holy Prophet (sallallahu alayhe wa alehi wasallam) outside the city of Makka in the desert. Here he grew up strong and healthy and learnt the pure Arabic language of the desert. He stayed with her for five years.**

**Learn to write the word "Muhammad" in Arabic. : \_\_\_\_\_ Learn to write the word "Ahmad" in Arabic. : \_\_\_\_\_**

**Exercise**

**Abdul Muttalib called his grandson "Muhammad" because he wanted him to be praised in the heavens and the earth. Verse 56 of Suratul Ahzab does exactly this. Write down the translation below.**

### Extension Exercise

Our Holy Prophet (sallallahu alayhe wa alehi wasallam) has been called “Ahmad” in Surah as-Saff (Surah 61, verse 6) and “Muhammad” in Surah al-Ahzab (Surah 33, verse 40). Find both verses and write the translation below.

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### Now you know...

- ◆ The Holy Prophet (sallallahu alayhe wa alehi wasallam) was born on Friday 17<sup>th</sup> Rabiul Awwal 570 AD in Makka. The year in which he was born is called ‘Aamul Feel’ – The Year of the Elephant.
- ◆ His father was Abdullah son of Abdul Muttalib and his mother was Aamina daughter of Wahab.
- ◆ Abdul Muttalib named the Holy Prophet (sallallahu alayhe wa alehi wasallam) ‘Muhammad’ which means ‘One who is worthy of praise’. However, his mother had already named him ‘Ahmad’. Allah has referred to him by both names in the Holy Qur’an.
- ◆ The Holy Prophet (sallallahu alayhe wa alehi wasallam) was breastfed by his mother Aamina for only three days. As was the custom, he was given to a foster-mother to nurse.
- ◆ He had two foster-mothers:
  - 1) **Thubiyah:** She was a slave and nursed him for four months. The Holy Prophet (sallallahu alayhe wa alehi wasallam) always regarded her with great respect.
  - 2) **Halimah:** She brought up the Holy Prophet (sallallahu alayhe wa alehi wasallam) outside Makka in the desert where he grew up strong and healthy. He stayed with her for five years.

Answer the following questions:

1. When do Muslims celebrate the birthday of the Holy Prophet (sallallahu alayhe wa alehi wasallam)?
2. Who were the parents of the Holy Prophet (sallallahu alayhe wa alehi wasallam)?
3. Who named the Holy Prophet (sallallahu alayhe wa alehi wasallam) ‘Muhammad’, and what does it mean?
4. What had his mother already named him?
5. In whose care was the Holy Prophet (sallallahu alayhe wa alehi wasallam) kept till the age of five years?

### THE CHILDHOOD OF THE HOLY PROPHET (SALLALLAHO ALAYHE WA ALEHI WASALLAM)

The Holy Prophet (sallallahu alayhe wa alehi wasallam) lived in the desert with Halimah for five years and she looked after him very well. During this time he learnt about handling animals and also trained in archery. In this happy atmosphere he grew up strong and healthy. Halimah regarded him as very special, because ever since he had come under her care, she was showered with the blessings of Allah and became rich.

When he was five years old, Halimah returned the Holy Prophet (sallallahu alayhe wa alehi wasallam) to the care of his mother Lady Aamina. The young boy was very dear to his grandfather Abdul Muttalib, because he reminded him of his son Abdullah.

Lady Aamina decided to go to Madina to visit the grave of her husband, Abdullah, and also meet some of her relatives. She took the Holy Prophet (sallallahu alayhe wa alehi wasallam) along with her and stayed for one month. On the way back to Makka, tragedy struck, and Lady Aamina fell ill at a place called Abwa. After a short time she died and was buried there. The Holy Prophet (sallallahu alayhe wa alehi wasallam) was now an orphan and Abdul Muttalib took him under his wing. He loved his grandson very much and made sure that he did not feel unwanted. The Holy Qur'an mentions this event as follows:

**In the Name of Allah, the Most Kind, the Most Merciful**

*Did He not find you an orphan and give you shelter?*

**(Suratu Dhuha, 93:6)**

The Holy Prophet (sallallahu alayhe wa alehi wasallam) was only eight years old when he lost his grandfather. Before his death, Abdul Muttalib made his son Abu Talib responsible for taking care of the young child.

This was a duty, which Abu Talib carried out fully for the rest of his life.

The loss of Abdul Muttalib made the Holy Prophet (sallallahu alayhe wa alehi wasallam) very sad, and he kept weeping upto the very edge of the grave and never forgot his kindness.

There were many reasons why Abdul Muttalib chose Abu Talib as the guardian of the Holy Prophet (sallallahu alayhe wa alehi wasallam). Abu Talib and Abdullah were born of the same mother. He was also well known for his generous nature. He treated the Holy Prophet (sallallahu alayhe wa alehi wasallam) better than his own sons, and never let him feel lonely.

When the Holy Prophet (sallallahu alayhe wa alehi wasallam) was twelve years old, Abu Talib took him on a trade journey into Syria with a caravan of the Quraish. On the way they passed through Madyan, the Qura valley and the country of Samud and saw the beautiful natural scenery of Syria. The Holy Prophet (sallallahu alayhe wa alehi wasallam) used to say that this was one of the most pleasant trips he had ever been on.

At Busra, the caravan stopped to stock up supplies for the rest of the journey. There was an old Christian monk whose name was Bahira, who lived in an old monastery in Busra. The monk never used to speak but when he saw the Holy Prophet (sallallahu alayhe wa alehi wasallam), he broke his silence and asked, "Who is this boy?" Abu Talib answered that he was his nephew. Bahira then said, "This boy has a brilliant future. He is the same Prophet whose coming has been foretold in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from the Jews, because if they learn about him, they will kill him".

Some historians say that after this warning, Abu Talib did not like to continue his journey and returned with the Holy Prophet (sallallahu alayhe wa alehi wasallam) to Makka, while others say that he went on to the other markets of Syria but kept an extra watch over the safety of the Holy Prophet (sallallahu alayhe wa alehi wasallam). In any case, Abu Talib was more careful than before about the safety of his nephew.

Some historians have written that the Holy Prophet (sallallahu alayhe wa alehi wasallam) learnt about the stories of the other Prophets and history from the Christian monk and that is how he related them to the people in the form of the Holy Qur'an. **THIS IS A SHAMEFUL LIE.** It is difficult for one to believe that the Holy Prophet (sallallahu alayhe wa alehi wasallam) learnt all the stories from his short meeting with the Christian and managed to remember everything for 28 years and then pretended that the Holy Qur'an was revealed to him at the age of 40. The meeting with Bahira served no real purpose except to make Abu Talib aware that his nephew was a very special person.

Thus, the Holy Prophet (sallallahu alayhe wa alehi wasallam) grew up in the household of Abu Talib, loved and cherished by all. His aunt, Fatima binte Asad, the wife of Abu Talib and mother of Imam Ali (alayhissalam) looked after him as if he was her own son.

### Now you know...

- ◆ When the Holy Prophet (sallallahu alayhe wa alehi wasallam) reached the age of five, Halimah returned him to the care of his mother Lady Aamina.
- ◆ Lady Aamina took the Holy Prophet (sallallahu alayhe wa alehi wasallam) to Madina to visit the grave of her husband, Abdullah, and to meet some of her relatives. However, on the return journey she fell ill and died at a place called Abwa, where she was buried.
- ◆ Orphaned, the Holy Prophet (sallallahu alayhe wa alehi wasallam) was taken under the care of his grandfather Abdul Muttalib. Sadly, when he was only eight years old he also lost his grandfather.
- ◆ So, the responsibility of looking after the Holy Prophet (sallallahu alayhe wa alehi wasallam) was handed over to his uncle Abu Talib, who treated him better than his own sons. His aunt, Fatima daughter of Asad also treated him well.
- ◆ At the age of twelve Abu Talib took the Holy Prophet (sallallahu alayhe wa alehi wasallam) on a trade journey with a caravan of the Quraish. At Busra, an old Christian monk by the name of Bahira upon seeing the Holy Prophet (sallallahu alayhe wa alehi

wasallam) inquired who he was. Abu Talib said that he was his nephew.

- ◆ Bahira said that this boy was the same Prophet mentioned in the Heavenly Books. His religion would spread throughout the world. However, if the Jews found him, they would kill him.
- ◆ From then on Abu Talib took special care of the Holy Prophet (sallallaho alayhe wa alehi wasallam).

**Note: see Questions on page # 57**

## History Chapter 10

### ABU TALIB AND THE HOLY PROPHET (SALLALLAHO ALAYHE WA ALEHI WASALLAM)

At the time of his death, Abdul Muttalib left the Holy Prophet (sallallahu alayhe wa alehi wasallam) in the care of his son Abu Talib. Abu Talib and Abdullah, the father of the Holy Prophet (sallallahu alayhe wa alehi wasallam), were brothers born of the same mother. Abu Talib took the Holy Prophet (sallallahu alayhe wa alehi wasallam) into his home and treated the young boy, who was only eight years old, like his own son. His wife, Fatima binte Asad, also loved the Holy Prophet (sallallahu alayhe wa alehi wasallam) dearly and he regarded her as his mother.

Since the time he received a warning from the Christian monk Bahira, Abu Talib was very careful about the personal safety of his nephew. He used to ask one of his own sons to sleep in the bed of the Holy Prophet (sallallahu alayhe wa alehi wasallam), so that if any attack was made, he would come to no harm.

As the Holy Prophet (sallallahu alayhe wa alehi wasallam) grew up, he was always under the protection of his loving uncle who was one of the most respected leaders of the Quraish. When the Holy Prophet (sallallahu alayhe wa alehi wasallam) was older, it was Abu Talib who encouraged him to take part in the business of trade caravans. He arranged for his nephew to be introduced into the service of Khadija binte Khuwaylid. This introduction was to lead to the marriage of the Holy Prophet (sallallahu alayhe wa alehi wasallam) to that noble lady. At the marriage, it was Abu Talib who recited the sermon and conducted the ceremony.

When the time came for the Holy Prophet (sallallahu alayhe wa alehi wasallam) to announce his mission of Prophethood, Abu Talib was one of his strongest supporters. While he was under the powerful protection of his uncle, the Quraish did not dare to harm the Holy Prophet (sallallahu alayhe wa alehi wasallam). For the safety of the Holy Prophet s Janab e Abu Talib took the Holy Prophet (sallallahu alayhe wa alehi wasallam) and the Bani Hashim and left Makka to live for three years in a valley known as the "Valley of Abu Talib". At this time Abu Talib also went through the same difficulties that the Holy Prophet (sallallahu alayhe wa alehi wasallam) underwent, although he could have easily returned to Makka where he was still respected and honoured amongst the Quraish.

Although some ignorant people write that Abu Talib was not a Muslim, there are many reasons why this cannot be true.

Secondly, Fatima binte Asad was known to be a Muslim and she was also the wife of Abu Talib till she died. A Muslim woman cannot remain married to a man who is not a Muslim.

Thirdly, at the death of Abu Talib, the Holy Prophet (sallallahu alayhe wa alehi wasallam) wept for a long time and then prayed for him. Yet we know that it is forbidden to pray for the forgiveness of a person who is not a Muslim. All these and many other reasons prove beyond doubt that, even if he did not declare it openly, Abu Talib was a Muslim of strong faith.

In his will, Abu Talib instructed his children to always stand by the Holy Prophet (sallallahu alayhe wa alehi wasallam) and never to leave him. He also advised them to follow Islam, so that they would be successful.

The death of his uncle after a lifetime of companionship made the Holy Prophet (sallallahu alayhe wa alehi wasallam) very sad. During the same year he also lost his dear wife, Bibi Khadija (alayhissalam). For these reasons, the Holy Prophet (sallallahu alayhe wa alehi wasallam) called this year "AamulHuzn", which means "Year of Grief".

### Exercise

If someone tells you that Abu Talib was not a Muslim, how would you try to convince him that he was? Write a few sentences on the next page about the arguments you would use.

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### Extension Exercise

**Abu Talib looked after the Holy Prophet (sallallahu alayhe wa alehi wasallam) like his own son. Think about the ways in which your parents look after you and protect you.**

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### Now you know...

- ◆ Abu Talib was chosen as the guardian of the Holy Prophet (sallallahu alayhe wa alehi wasallam) because his father Abdullah and Abu Talib were born of the same mother.
- ◆ After the warning of Bahira, the Christian monk, Abu Talib was very careful about the safety of the Holy Prophet (sallallahu alayhe wa alehi wasallam). He used to ask one of his sons to sleep in the bed of the Holy Prophet (sallallahu alayhe wa alehi wasallam), so that if any attack was made, he would come to no harm.
- ◆ Abu Talib encouraged the Holy Prophet (sallallahu alayhe wa alehi wasallam) to take part in the business of trade caravans. He was introduced into the service of Khadija daughter of Khuwaylid; later he got married to her.
- ◆ When the Holy Prophet (sallallahu alayhe wa alehi wasallam) announced his prophethood, Abu Talib was one of his strongest supporters. He also suffered with the Holy Prophet (sallallahu alayhe wa alehi wasallam) when the Quraish exiled the Muslims from Makka.
- ◆ Proof that Abu Talib was a Muslim:
  - 1) Fatima daughter of Asad was married to Abu Talib, and she was a Muslim. A Muslim woman can only remain married to a Muslim man.
  - 2) The Holy Prophet (sallallahu alayhe wa alehi wasallam) cried and prayed for the forgiveness of Abu Talib when he died. It is forbidden in Islam to pray for the forgiveness of a non-Muslim.



### **REVISION EXERCISE THREE**

#### **Section A-THE CHILDHOOD OF THE HOLY PROPHET (sallallaho alayhe wa alehi wasallam)**

Answer the following questions:

1. What lessons did our Holy Prophet (sallallaho alayhe wa alehi wasallam) learn in the desert?
2. Why did Abdul Muttalib choose Abu Talib to look after his grandson?
3. What religion did Bahira follow?
4. How was Imam Ali (alayhissalam) related to the Holy Prophet (sallallaho alayhe wa alehi wasallam)?
5. Why was Abu Talib worried about the safety of his nephew?

#### **Section B-ABU TALIB AND THE HOLY PROPHET (sallallaho alayhe wa alehi wasallam)**

Answer the following questions:

1. Why was Abu Talib chosen to bring up the Holy Prophet (sallallaho alayhe wa alehi wasallam)?
2. What did Abu Talib do after receiving the warning of Bahira, the Christian monk?
3. As the Holy Prophet (sallallaho alayhe wa alehi wasallam) grew older what did Abu Talib encourage him to do?
4. When did Abu Talib share the suffering of the Holy Prophet (sallallaho alayhe wa alehi wasallam)?
5. What happened in “Aamul Huzn” – “The Year of Grief”?

## History Chapter 11

### LADY KHADIJA (SALAMULLAH ALAUHA) - PART 1

Lady Khadija (SALAMULLAH ALAUHA) was the first wife of the Holy Prophet (sallallahu alayhe wa alehi wasallam) and the mother of Lady Fatima (SALAMULLAH ALAUHA). She was born in Makka. Her father's name was Khuwaylid bin Asad and he was a wealthy trader.

When her father died, Lady Khadija (SALAMULLAH ALAUHA) continued his business of sending trade caravans to Syria and Yemen. Under her sensible management, the business expanded and with the profits she helped the poor, the widows, the orphans, the sick and the disabled. If there were any poor girls, she got them married and paid their dowry.

Lady Khadija (SALAMULLAH ALAUHA) preferred not to travel with the caravans and used to send her agents instead. She made such great profits that she was soon the richest trader in Makka. Her trade caravans were larger than the rest of the traders combined, and her success earned her the title "Princess of Makka".

Although the Arabs were mostly idol worshippers, a few of them had turned away from such practices and believed in One God as had been taught by the Prophets Ibrahim (alayhissalam) and Isma'il (alayhissalam). One such man was Waraqa bin Naufal, the paternal cousin of Lady Khadija (SALAMULLAH ALAUHA). He used to stop people from the terrible practice of burying their baby daughters alive. He had a great interest in the Bible and Tawrat.

Lady Khadija (SALAMULLAH ALAUHA) listened to her uncle's ideas and she also believed in One God. Her reputation for being a good lady earned her the name Tahira, which means "the pure one." As Lady Khadija's (SALAMULLAH ALAUHA) fame grew, many men asked for her hand in marriage, but she turned them all down.

In the spring of AD 595, at the time when the summer caravans were ready to leave Makka for Syria, Lady Khadija (alayhissalam) had not yet found a reliable agent to take her caravan. Meanwhile, Abu Talib was trying to find employment for his nephew, the Holy Prophet (sallallahu alayhe wa alehi wasallam), who was now 25 years old. When he heard of this vacancy, he came to Lady Khadija (SALAMULLAH ALAUHA) and asked her to consider his nephew for the job.

Like most people in Makka, Lady Khadija (SALAMULLAH ALAUHA) had heard a lot about the Holy Prophet (sallallahu alayhe wa alehi wasallam). Already he had earned a reputation for his trustworthiness and honesty. Although he lacked experience, she had no hesitation in hiring him, saying that she would send along her slave Maysara, who was already an experienced traveller.

That year the trade caravan of Lady Khadija (SALAMULLAH ALAUHA) made unusually high profits. The Holy Prophet (sallallahu alayhe wa alehi wasallam) learnt the business quickly and in Syria he impressed the traders with his clever but fair dealing.

On their return to Makka, the Holy Prophet (sallallahu alayhe wa alehi wasallam) reported back to Lady Khadija (SALAMULLAH ALAUHA) and then returned to his home. Maysara then told her about all the details of the trip. He was very impressed with the manner of the Holy Prophet (sallallahu alayhe wa alehi wasallam) and spoke highly of his character and personality.

That is why, when Abu Talib sent a marriage proposal from the Holy Prophet (sallallahu alayhe wa alehi wasallam) Lady Khadija (SALAMULLAH ALAUHA) agreed immediately and a date was fixed for the marriage. Abu Talib himself took charge of the preparations for the marriage of his beloved nephew. On the day of the wedding he dressed the Holy Prophet (sallallahu alayhe wa alehi wasallam) in the cloak of Abdul Muttalib and made him wear the ring of Hashim. The sermon of marriage was recited by Abu Talib at the agreed Mahar of 400 pieces of gold. The marriage was a cause of great celebration amongst the Quraish.

After the marriage, Abu Talib arranged for a feast in which every resident of Makka was invited for a meal. This practice is known as "Walimah" and Islam later made it a recommended part of the marriage ceremonies.

At the time of their marriage the Holy Prophet (sallallahu alayhe wa alehi wasallam) was 25 years old while Lady Khadija (SALAMULLAH ALAUHA) was 40 /25/28/ years of age.

## Exercise

**Why do you think the Lady Khadija (alayhissalam) accepted the proposal of the Holy Prophet (sallallaho alayhe wa alehi wasallam)?**

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### Now you know...

- ◆ Lady Khadija (alayhissalam) was the first wife of the Holy Prophet (sallallaho alayhe wa alehi wasallam).
- ◆ She owned a caravan business, which she continued to expand. With the profits she helped the poor and the sick.
- ◆ She did not travel on the trade journeys to Syria and Yemen herself, as she preferred to send her agents instead. Soon she became the richest trader in Makka. Her trade caravans were the largest and her success earned her the title “Princess of Makka”.
- ◆ Lady Khadija (alayhissalam) unlike most of the Makkans believed in One God. She was a good lady and was often called Tahira, which means “the pure one.”
- ◆ When the Holy Prophet (sallallaho alayhe wa alehi wasallam) was 25 years old, Abu Talib was looking for employment for his nephew. Lady Khadija (alayhissalam) had still not found a reliable agent to take her summer trade caravans. So, Abu Talib asked her to consider his nephew for the job.
- ◆ She had heard of the Holy Prophet (sallallaho alayhe wa alehi wasallam)’s good reputation and although he lacked in experience she had no hesitation in hiring him. That year the profits were unusually high. When Maysara, her slave returned to Makka, he spoke very highly of the Holy Prophet (sallallaho alayhe wa alehi wasallam)’s character and personality.
- ◆ That is why Lady Khadija (alayhissalam) immediately agreed to the marriage proposal from the Holy Prophet (sallallaho alayhe wa alehi wasallam). Abu Talib took charge of the marriage preparations. At the time of their marriage the Holy Prophet (sallallaho alayhe wa alehi wasallam) was 25 years old and Lady Khadija (alayhissalam) was 40 years old.

**Note: see Questions on page # 64**

## History Chapter 12

### LADY KHADIJA (ALAYHISSALAM) - PART 2

After her marriage to the Holy Prophet (sallallahu alayhe wa alehi wasallam), Lady Khadija (salamullah alayha) began to lose interest in her business deals. She settled down happily in her new life as a wife. Because her business was so large, she could not close it overnight. Therefore she slowly began to cut down its size. After a few years, she was no longer a trader, although she was still a very rich lady.

Lady Khadija (salamullah alayha) made it her duty to serve her husband and make him happy. In this she was very successful. Their marriage was blessed with happiness and children.

Their first child was Qasim. After his birth, the Holy Prophet (sallallahu alayhe wa alehi wasallam) was called Abul Qasim - the father of Qasim - as per the custom of the Arabs. The second child was also a boy. His name was Abdullah. He was also called Tahir and Tayyib.

Both boys did not survive very long and died while still very young. These losses made the Holy Prophet (sallallahu alayhe wa alehi wasallam) very sad. Later on, he brought his cousin Imam Ali (alayhissalam) up in his house when he was about 6 years old

The Holy Prophet (sallallahu alayhe wa alehi wasallam) used to spend a lot of time in the cave of Hira on a mountain near Makka. Here he would think about Allah and wonder at His creations. Sometimes, he would remain in Hira for a few days before he returned. At these time Lady Khadija (alayhissalam) would bring him food and drink and making sure he was comfortable.

When the Holy Prophet (sallallahu alayhe wa alehi wasallam) was finally commanded by Allah to begin his mission to preach Islam, Lady Khadija (salamullah alayha) was the first woman to accept his message and become a Muslim.

She gave her entire wealth to serve the cause of Islam. Her money was used to buy the freedom of the early Muslims, many of whom were slaves. Later on, her money also financed the two migrations that the Muslims made to Abyssinia to escape the cruelties of the Quraish. As the Holy Prophet (sallallahu alayhe wa alehi wasallam) continued preaching Islam, many of the Quraish became his enemies. They began to call him names and insult him. Some of them called him "Abtar" which means an animal whose tail has been cut off. By this word they meant that the Holy Prophet (sallallahu alayhe wa alehi wasallam) had no children who would inherit him and carry forward his name.

This mockery made the Holy Prophet (sallallahu alayhe wa alehi wasallam) sad, until Allah revealed the Suratul Kawthar in reply:

**In the Name of Allah, the Most Kind, the Most Merciful**

Verily, We have given you (O Muhammad) the Kawthar. So pray to your Lord and offer sacrifice. Verily, your enemy shall be "Abtar."

### **(Suratul Kawthar, 108 : 1 – 3)**

In these verses Allah promised the Holy Prophet (sallallahu alayhe wa alehi wasallam) that he would not be childless, and soon afterwards a child was born. She was a girl and he named her Fatima Zahra. Lady Fatima (salamullah alayha) became the mother of our Holy Imams (alayhimussalam).

Today the descendants of the Holy Prophet (sallallahu alayhe wa alehi wasallam) are present throughout the world and they are called Sayyids. They can, now a days, be identified by their turbans, which are black or green in colour. However, no one claims to be the descendants of Aas bin Waail or Abu Sufyan or Abu Jahl or any of the other enemies of the Holy Prophet (sallallahu alayhe wa alehi wasallam). This is because of the promise of Allah in the above Sura, when He said to the Holy Prophet (sallallahu alayhe wa alehi wasallam) that, "Verily your enemy will be Abtar."

Lady Khadija (salamullah alayha) was married to the Holy Prophet (sallallahu alayhe wa alehi wasallam) for 25 years. She died on the 10th of Ramadhan in 619AD. She is buried in Makka. In the same year the Holy Prophet (sallallahu alayhe wa alehi wasallam) lost his uncle, Abu Talib. Saddened by these two great losses, he called that year "Aamul Huzn", which means "The Year of Sadness".

While Lady Khadija (salamullah alayha) lived, the Holy Prophet (sallallahu alayhe wa alehi wasallam) did not marry another woman he always said that she was the best of his wives. The Holy Prophet (sallallahu alayhe wa alehi wasallam) had said that Lady Khadija (salamullah alayha) was one of the four perfect women who had ever lived. The other three are: Lady Aasiya the wife of Fir'aun, Lady Maryam the mother of Prophet Isa (alayhissalam) and Lady Fatima Zahra (salamullah alayha).

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

- ◆ After her marriage, Lady Khadija (alayhissalam) began to lose interest in her business and slowly began to close it down. Instead she made it her duty to serve her husband.
- ◆ Their marriage gave birth to two sons: Qasim and Abdullah. Sadly, both sons died at a very young age. Therefore when Imam Ali (alayhissalam) was born the Holy Prophet (sallallahu alayhe wa alehi wasallam) brought him up as his own son.
- ◆ When the Holy Prophet (sallallahu alayhe wa alehi wasallam) was commanded by Allah to begin to preach Islam, Lady Khadija (alayhissalam) was the first woman to become a Muslim. She gave her entire wealth to serve the cause of Islam.
- ◆ As the Holy Prophet (sallallahu alayhe wa alehi wasallam) began to preach Islam the Quraish began to insult him and call him "Abtar" which means an animal whose tail has been cut off. This is because he had no children to inherit him. To comfort him, Allah revealed Suratul Kawthar.
- ◆ Allah promised he would not be childless and soon Lady Khadija (alayhissalam) gave birth to a daughter Fatima Zahra. She became the mother of the Holy Imam (alayhissalam) and her descendants are known all over the world as Sayyids.

- ◆ However, no one claims to be the descendant of Abu Sufyan or Abu Jahl (who were enemies of Islam), since Allah said: “Verily your enemy shall be Abtar.”
- ◆ After 25 years of marriage Lady Khadija (alayhissalam) died. In the same year Abu Talib also died. The Holy Prophet (sallallaho alayhe wa alehi wasallam) called this year “Aamul Huzn” – The Year of Sadness.

**Note: see Questions on page # 64**

## **REVISION EXERCISE FOUR**

### **Section A(LADY KHADIJA (salamullah alayha) - PART 1)**

Answer the following questions:

1. Why was Lady Khadija (salamullah alayha) called the Princess of Arabia?
2. Lady Khadija (salamullah alayha) was influenced by her uncle's ideas, which ideas were these?
3. What work did the Holy Prophet (sallallahu alayhe wa alehi wasallam) do for Lady Khadija (salamullah alayha)?
4. Who recited the marriage ceremony of the Holy Prophet (sallallahu alayhe wa alehi wasallam) and Lady Khadija (salamullah alayha)?
5. How old were the Holy Prophet (sallallahu alayhe wa alehi wasallam) and Lady Khadija (salamullah alayha) when they got married?

### **Section B(LADY KHADIJA (alayhissalam) - PART 2)**

Answer the following questions:

1. Why did Lady Khadija begin to lose interest in her business?
2. What were the names of the two boys of the Holy Prophet (sallallahu alayhe wa alehi wasallam) and Lady Khadija (alayhissalam), and what happened to them?
3. What was the name that the enemies of the Holy Prophet (sallallahu alayhe wa alehi wasallam) called him and why did they call him that?
4. What Surah in the Holy Qur'an was revealed as an answer to this name calling, and explain how Allah kept His promise that He made to the Holy Prophet (alayhissalam) in this Surah?
5. When did Lady Khadija (alayhissalam) die and who else died in the same year?



## History Chapter 13

### PROPHET AADAM (ALAYHISSALAM)

Prophet Aadam (alayhissalam) was the first man ever to be created. After Allah had created the earth, the heavens, the sun and the moon, He created angels and the jinn. Finally, He created Prophet Aadam (alayhissalam) and then Lady Hawwa (alayhissalam).

When Allah informed the angels that He was going to make a new creation who would live on earth, they were surprised and said,

"O Allah, why are you deputing new creatures on earth while we are already busy worshipping You and are reciting Your Names all the time? These creatures will fight amongst themselves over the blessings of the earth and kill each other".

The angels said this because they had seen the jinn act in this way on the earth. However, a few of the jinn were very pious and some like Azazeel or Iblees used to worship Allah with the angels.

Allah gave the angels an answer that satisfied them. He said,

*"I know that which you do not know. The creature that I will make will be my deputy on earth. His children will occupy the whole earth and will eat things, which will grow on it. After I have created him I will give him life and then you should prostrate yourselves (do sajdah) before him".*

Allah made the body of Prophet Aadam (alayhissalam) from a special clay and then gave him a soul which turned him into a perfect human being. He then commanded the angels to prostrate before Prophet Aadam (alayhissalam). All the angels immediately obeyed this command and paid their respects to Prophet Aadam (alayhissalam). However, Iblees (Shaitan) refused to prostrate.

Allah asked Shaitan why he had disobeyed His command. Shaitan replied that he had been created from fire and was better than Prophet Aadam (alayhissalam), who had been created from clay. He therefore openly disobeyed Allah due to his pride.

Allah was very displeased with the disobedience of Shaitan and He said to him, "Get out of Heaven. You are cursed until the Day of Judgement". Shaitan asked to be allowed to live till that day and this request was granted.

Instead of being grateful to Allah, Shaitan promised that he would forever lead Prophet Aadam (alayhissalam) and his children away from the right path. However, Allah told him that he would not be able to mislead those people who were good Muslims.

Prophet Aadam (alayhissalam) and Lady Hawwa (alayhissalam) began to live in Heaven, where they enjoyed the blessings of Allah. They had everything they wished for and were very happy.



### Exercise

In the Holy Qur'an in Suratul Baqarah, Allah describes how Iblees refused to prostrate before Prophet Aadam (alayhissalam). Write down the translation below.

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### Extension Exercise

In the wordsearch below, find seven words associated with the creation story of Prophet Aadam (alayhissalam).

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

*Now you know...*

- ◆ After Allah created the heavens and the earth He created Prophet Aadam (alayhissalam) and Lady Hawwa (alayhissalam).
- ◆ When the angels found out that Allah was going to make a new creation they were surprised and asked Allah why he was going to create new creatures when they were already worshipping Him, while the new creatures would only fight amongst each other.
- ◆ Allah told them that He knew what they did not know and that He would make the new creature his deputy on earth.
- ◆ Allah created Prophet Aadam (alayhissalam) out of special clay and then gave him a soul. He then commanded the angels to prostrate to Prophet Aadam (alayhissalam). The angels immediately obeyed Allah, except Iblees (a jinn) refused to prostrate. He told Allah that he was created from fire and was better than Prophet Aadam (alayhissalam) who was created from clay.
- ◆ Allah was displeased and ordered that Iblees (Shaitan) get out from heaven and that he was cursed till the Day of Judgement. Shaitan asked to be allowed to live till that day, and his request was granted. Shaitan promised to forever lead Prophet Aadam (alayhissalam) and his children away from the right path. However, Allah told him he would not be able to mislead those who were good Muslims.
- ◆ Prophet Aadam (alayhissalam) and Lady Hawwa (alayhissalam) began to live in Heaven where they enjoyed the blessings of Allah.

**Note: see Questions on page # 71**

## **IMAM ALI (ALAYHISSALAM) - PART 1**

Name :	Ali
Title:	Al Murtadha (The one with whom Allah is pleased)
Kuniyat:	Abul Hasan
Father:	Abu Talib bin Abdul Muttalib
Mother:	Bibi Fatima Binte Asad
Birthdate:	13th Rajab, 23 years before Hijra, in Makka
Imamat:	From 11AH to 40AH
Martyrdom:	21st Mahe Ramadhan 40AH
Buried:	Najaf, Iraq

### **A UNIQUE BIRTHPLACE:**

The first Holy Imam (alayhissalam) was born in the Sacred House, the Holy Ka`ba, in Makka in 600 A.D. The place of his birth was a sign of his position in the eyes of Allah and no one else has ever been born in the Holy Ka`ba.

Just before he was born, his mother Fatima binte Asad came to the Holy Ka`ba with intense pain of pregnancy .She stood there and prayed God to help her. The wall of the sacred building then split by a miracle. Abbas bin Abdul Muttalib and some of his companions watched in amazement as she walked into the building which closed behind her. As the door was locked, nobody could get in.

And Imam Ali (alayhissalam) was born in the Holy Kaba!

At that time, the Prophet (sallallaho alayhe wa aalehi wasallam) had just suffered the death of his own son. He therefore was all the more attached to his new cousin and brought him up under his affectionate care.

In Nahjul Balagha the Holy Imam (alayhissalam) says, "The Prophet (sallallaho alayhe wa aalehi wasallam) brought me up in his own arms and fed me his own morsel. I followed him wherever he went like a baby camel following its mother. Each day a new part of his character would become known to me and I would accept and follow it as a command."

His childhood was spent in the company of the Prophet (sallallahu alayhe wa aalehi wasallam) and the Holy Imam (alayhissalam) was similar in his character, knowledge, self-sacrifice, patience, bravery, kindness and eloquence. From his infancy, he prostrated to Allah with the Prophet (sallallahu alayhe wa aalehi wasallam), and when the message of Prophethood was declared, he was the first man to become a Muslim.

After the declaration of Prophethood, the Holy Imam (alayhissalam) was always ready to serve the Prophet (sallallahu alayhe wa aalehi wasallam) and defend him from his enemies. He used to write down the verses of the Holy Qur'an and discuss them with the Prophet (sallallahu alayhe wa aalehi wasallam) as soon as they were revealed to him. His matchless devotion lasted up to the day when the Prophet (sallallahu alayhe wa aalehi wasallam) passed away in 11 A.H. The Prophet (sallallahu alayhe wa aalehi wasallam) has said of the Holy Imam (alayhissalam):

"O Ali, you are my brother in this world and the Hereafter."

"I am the city of knowledge and Ali is the gate."

"Nobody knows Allah except I and Ali. Nobody knows Ali except Allah and I. Nobody knows me except Allah and Ali."

"If you want to see the knowledge of Adam, the piety of Nuh, the devotion of Ibrahim, the awe of Musa and the service and devotion of Isa, look at the bright face of Ali."

Among the many titles of the Holy Imam (alayhissalam) are:

1. Amir al-Mu'mineen (Commander of the Faithful)
2. Sayyid al-Wasiyyeen (Master of the successors of Prophets)
3. Qaseem an-Naar wal Jannah (Distributor of Hell and Paradise)
4. Saqi al-Kawthar (Waiter at the Pool of Kawthar)
5. Haider al-Karraar (The Charging Knight)
6. Imam al-Muttaqeen (Leader of the Pious)
7. As-Siddeeq al-Akbar (The Greatest Testifier)
8. Al-Farooq al-A'zam (The Greatest Distinguisher between Right and Wrong)
9. Ya'soob al-Muslimeen (The Best amongst Muslims)
10. Khalifatu Rasulullah (Successor of the Messenger of God)
11. Wasi ar-Rasulullah (The Viceregent of the Messenger of God)
12. Waliullah (The Friend of God)
13. Yadullah (The Hand of God)
14. As-Saafi (The Pure)
15. Asadullah al-Ghalib (The Victorious Lion of God)

## IMAM ALI (ALAYHISSALAM) - PART 2

### The Virtues and the Qualities of the Holy Imam (alayhissalam)

The Holy Imam (alayhissalam) was a man who possessed and displayed the greatest character that a human being is capable of achieving. In all fields he has left for his followers a model on which to base their own lives. The Prophet (sallallahu alayhe wa aalehi wasallam) said to the Holy Imam (alayhissalam), "O Ali, you will be engaged in disputes but you will overcome them because of seven qualities that you have which no one else has:

- you are the first of those who believed in me,
- the greatest of them in war,
- the most knowledgeable of them in the signs of Allah,
- the one of them who is most loyal in keeping the covenant (Ahd) of Allah,
- the most compassionate of them towards people,
- the most capable of giving equal treatment and
- the greatest of them in distinction before Allah."

Hereunder, we attempt to list some of his outstanding merits.

#### 1. His faith in Allah and the Prophet (sallallahu alayhe wa aalehi wasallam)

The Holy Imam (alayhissalam) was the first man to become a Muslim. The Prophet (sallallahu alayhe wa aalehi wasallam) has said, "The angels bless me and Ali for 70 7 years because, for a time, Ali and I were the only ones who recited the Kalima." He also said, "Ali was the first to believe in me and will be the first to shake my hand in greeting on the Day of Judgement. He is the greatest testifier of the truth (Siddeeq). He is the chief of the believers."

#### 2. His knowledge

The Prophet (sallallahu alayhe wa aalehi wasallam) said, "Ali is the most learned of my community and the most capable of giving legal decisions after me." The Holy Imam (alayhissalam) proved superiority in all branches of knowledge throughout his life. After the death of the Prophet (sallallahu alayhe wa aalehi wasallam), even the Caliphs who had wrongly seized power had to come to the Holy Imam (alayhissalam) for the solution of their difficult problems. When he came to power, he put on the cloak and turban of the Prophet (sallallahu alayhe wa aalehi wasallam) and went to the mosque and sat on the pulpit.

After praising Allah and giving guidance to the people, he sat back confidently, knitted his fingers and placed them on his stomach. Then, he said, "Question me before you lose me. Question me, for I have the knowledge of those who came earlier and those who will come

later. I could give judgements to the people of the Tawrat by their Tawrat, to the people of the Gospels by their Gospels, to the people of the Psalms by their Psalms and the people of the Furqaan (Holy Qur'an) by their Furqaan. By Allah, I know the Qur'an and its interpretation better than anyone who claims knowledge of it."

### 3. His bravery

The Holy Imam (alayhissalam) was always at the forefront of the battles of Islam and personally brought about victory for the Muslims in many of them. He was both a great soldier and a great general and was the victor of Badr, Uhud, Khandaq, Khayber and Hunayn.

Not only was he unstoppable in the battlefield, he also taught his friends and enemies how to conduct themselves in war. His bravery extended to his general dealing with the people and he never hesitated in saying or doing something in the cause of Islam, no matter what the opposition.

### His eloquence

The most famous of the many books on Ameerul Momineen (alayhissalam)'s eloquent(baleegh) sayings is Nehjul Balagha which is compiled by Syed Razi.

### 5. To love the Holy Imam (alayhissalam) and to be his Shia

The Holy Imam (alayhissalam) once said, "The Prophet, may Allah bless him and his family, told me that only believers will love me and only hypocrites will hate me." Therefore, one of the ways in which the faith of a Muslim can be judged is by examining his feelings towards the Holy Imam (alayhissalam).

When Umme Salama, a wife of the Prophet (sallallaho alayhe wa aalehi wasallam), was asked about the Holy Imam (alayhissalam), she replied, "I heard the Apostle of God say that Ali and his Shia will be the successful ones." The Prophet (sallallaho alayhe wa aalehi wasallam) once said, "70,000 of my community will enter Heaven without any reckoning or punishment against them." Then he turned to the Holy Imam (alayhissalam) and said, "They are your Shia and you are their Imam. "

Once when the Prophet (sallallaho alayhe wa aalehi wasallam) was with a group of Muslims he said to them. "O People of Ansar, instil in your children the love of Ali bin Abu Talib (alayhissalam). Whoever loves him should know that he is rightly guided and whoever hates him should know that he is in error."

May Allah raise us on the Day of Judgement at the side of Imam Ali (alayhissalam)

## IMAM ALI (ALAYHISSALAM) - PART 3

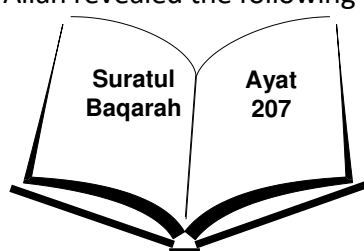
The life of the Holy Imam (alayhissalam) is filled with events that prove his merits and his position as the foremost amongst Muslims after the Prophet (sallallahu alayhe wa aalehi wasallam). No other person achieved so much or possessed such qualities. Here we list very briefly some highlights from his life.

### 1. HIS CONDUCT AT ZUL ASHIRA

When the Prophet (sallallahu alayhe wa aalehi wasallam) was commanded by Allah to preach to his relatives, he called them together for a meal after which he introduced them to Islam and asked who would help him in his mission. None came forward except the Holy Imam (alayhissalam) although at the time he was only a young boy. At that time the Prophet (sallallahu alayhe wa aalehi wasallam) told him, "O Ali, you are my brother, my trustee, my helper, my inheritor and my successor after me". At a time when his own family was not prepared to believe in him, the Prophet (sallallahu alayhe wa aalehi wasallam) received the guarantee of lifetime support from the Holy Imam (alayhissalam).

### 2. HIS SACRIFICE ON THE NIGHT OF MIGRATION.

After he had ordered the Muslims to leave Makka for Madina for their safety, the Prophet (sallallahu alayhe wa aalehi wasallam) received the command to migrate himself. As per the command of Allah he asked the Holy Imam (alayhissalam) to sleep on his bed, while he left the house secretly. Although the Holy Imam (alayhissalam) was aware that he might be killed in the place of the Prophet (sallallahu alayhe wa aalehi wasallam) he did not hesitate to carry out the order. The plot by the Quraish to collectively kill the Prophet (sallallahu alayhe wa aalehi wasallam) was thus averted and in recognition of the sacrifice of the Holy Imam (alayhissalam), Allah revealed the following verse:



*And among men there is one who sells his soul seeking the pleasure of Allah and truly, Allah is affectionate to his (such) servants.*

### 3. HIS FULFILMENT OF THE OBLIGATIONS OF THE PROPHET (sallallahu alayhe wa aalehi wasallam) IN MAKKA

A lot of people in Makka used to leave their valuables with the Prophet (sallallahu alayhe wa aalehi wasallam) because of his reputation for honesty. Even his enemies trusted him in this matter. After he left for Madina he instructed the Holy Imam (alayhissalam), who was the only person he could trust, to return the deposits to their owners. He was also entrusted the duty of bringing his own family to Madina.



#### **4. DEPUTATION OF THE HOLY IMAM (alayhissalam) TO Bani Judhaimah**

The Prophet (sallallahu alayhe wa aalehi wasallam) had sent Khalid bin Walid to the people of Bani Judhaimah near Makka. However, Khalid exceeded his orders and made war on the people who had even accepted Islam. In order to repair the damage done by Khalid, the Prophet (sallallahu alayhe wa aalehi wasallam) sent the Holy Imam (alayhissalam) towards them.

He dealt gently with the people, and compensated them for their losses, paying them more than they asked. By his wise and sensible steps, he managed to make the oppressed people happy and as a result, The Prophet got very delighted.

#### **5. REMOVING THE IDOLS FROM THE HOLY KA`BA**

After the conquest of Makka, the Prophet (sallallahu alayhe wa aalehi wasallam) decided to remove all the idols that the Makkans had placed within the walls of the Holy Ka`ba. He could not reach up to some of them and he chose the Holy Imam (alayhissalam) to climb onto his shoulders and knock down every last idol.

#### **6. TAKING UP THE STANDARD AT KHAYBER**

During the battle of Khayber, the Muslims were unable to conquer one of the Jewish forts, despite numerous attempts under different commanders. The Holy Imam (alayhissalam) was present but could not take part due to a severe eye infection. Finally the Prophet (sallallahu alayhe wa aalehi wasallam) declared: "Tomorrow, I will give the standard to one whom Allah and His Apostle love. He does not flee from battle and will not come back until Allah has brought about victory at his hands". The Muslims waited anxiously for the next day, each wanting to be the one chosen.

However, the Prophet (sallallahu alayhe wa aalehi wasallam) called the Holy Imam (alayhissalam) and restored the health of his eyes by rubbing them with his saliva. The Holy Imam (alayhissalam) then went into battle with such ferociousness that none could withstand him. He did not return until he had captured every fort and brought about victory for the Muslims.

#### **7. THE DELIVERY OF THE VERSES OF THE HOLY QUR'AN TO MAKKA**

The Prophet (sallallahu alayhe wa aalehi wasallam) sent a document containing verses of Surae Tawba (Bara'at) with Abu Bakr to Makka to read it out during the Haj. However, the angel Jibrael (alayhissalam) came to the Prophet (sallallahu alayhe wa aalehi wasallam) and said, "Allah sends His greetings to you and wills that the verses be delivered only by you or a man from you". The Prophet (sallallahu alayhe wa aalehi wasallam) immediately sent the Holy Imam (alayhissalam) on a fast camel to overtake Abu Bakr and take the verses in his place. Thus, the Holy Imam (alayhissalam) completed the task of reciting the verses, which contained an important message, that the Muslims would no longer tolerate the idol worshippers, to the people of Makka.

## 8. THE NOMINATION AT GHADEER KHUM.

After his final Haj, the Prophet (sallallahu alayhe wa aalehi wasallam) received a command from Allah to inform the people of the succession of the Holy Imam (alayhissalam). At a place called Ghadeer Khum, the Prophet (sallallahu alayhe wa aalehi wasallam) gave a speech in which he summarised his entire mission. At the end of it he said, "O people, for whomever I am the Master, this Ali is also his Master." There is no doubt that everyone present understood the message although many did not follow it in their greed for power and their jealousy of the Holy Imam (alayhissalam).

### RESPONSIBILITY OF BEING A SHIA:

- FOLLOW THE TEACHINGS OF IMAM ALI (alayhissalam)
- CONDUCT OURSELVES WITH THE SAME KINDNESS AND CONSIDERATION AS OUR IMAM (alayhissalam)
- BE JUST
- BE TRUTHFUL
- PRACTISE PIETY
- UPHOLD OUR FAITH NO MATTER HOW STRONG OUR ENEMY MAY BE

## **IMAM ALI (ALAYHISSALAM) - PART 4**

### **THE MARTYRDOM OF IMAM ALI (alayhissalam)**

After Imam Ali (alayhissalam) became the Caliph of the Muslims, he had to fight many battles. The last of these was the Battle of Nahrawan, against the Kharjites. These were the people who had deserted the Holy Imam (alayhissalam) because they thought he should not accept their proposal of HAKAM against Muawiya at Siffin. After the war, a group amongst them met at Makka, where they plotted the assassination of the Holy Imam (alayhissalam), Muawiya and Amr al-Aas. Amr was Muawiya's close advisor and his governor in Egypt and they feared that he would claim the Caliphate after the death of Muawiya. By these murders the Kharjites thought that they could bring order to the Muslim empire. Accordingly, Abdur Rahman ibne Muljam agreed to kill the Holy Imam (alayhissalam), Burak bin Abdallah Tymi to kill Muawiya and Amr bin Bakr Tymi to kill Amr al-Aas.

The morning of Friday the 19th of Mahe Ramadhan was fixed for the execution. The three assassins poisoned their swords and set off towards Kufa, Damascus and Egypt. The man sent to Egypt was killed before he could approach Amr al-Aas. The second man, Burak, reached Damascus and actually struck at Muawiya but missed, and was killed before he could do him any harm. However, the man sent to kill the Holy Imam (alayhissalam) reached Kufa safely and stationed himself in the mosque of Kufa on the night of the 19th of Mahe Ramadhan.

### **THE LAST FOOTSTEPS:**

The Holy Imam (alayhissalam) had prophesied his departure from this world several days beforehand. When he left the house, the chickens began making a great noise. The Holy Imam (alayhissalam) said, "Leave them alone, for their cries are only in grief of my approaching death."

On the morning of the 19th of Mahe Ramadhan, the Holy Imam (alayhissalam) went to the mosque of Kufa and began to wake up all the people sleeping there. Ibne Muljam was lying on his stomach so as to hide the sword, and the Holy Imam (alayhissalam) woke him up as well, telling him not to sleep on his stomach as that was the way of Shaitan. After giving the Adhaan, the Holy Imam (alayhissalam) started praying. When the Holy Imam (alayhissalam) was in the state of prostration, Ibne Muljam dealt a heavy stroke with his sword on the Holy Imam's (alayhissalam) head. The Prophet (sallallohu alayhe wa aalehi wasallam) had foretold the assassination of the Holy Imam (alayhissalam) and his children and had said "O Ali, I see before my eyes your beard dyed with the blood of your forehead".

### **MERCY FOR MURDER**

The murderer was caught and brought to the Holy Imam (alayhissalam) and when the Holy Imam (alayhissalam) saw that the ropes tied to him were cutting his flesh, he forgot his own agony and requested that Ibne Muljam should be treated more humanely.

### LAST WORDS OF WISDOM:

The Holy Imam (alayhissalam) was taken home from the mosque. During his last hours, Asbagh bin Nabata, one of his companions, visited him and asked him for some words of advice. The Holy Imam (alayhissalam) replied, "O Asbagh, what can be greater counsel than the fact that yesterday I was your companion, today I am your guest and tomorrow I will only be a memory."

His last words to his sons were, **"Remain steadfast in piety and resign yourself to the Will of Allah. Never aspire to anything which is beyond your reach. Always be truthful and merciful towards the orphans. Help the poor and needy and try to live in the world in a way which may help it to become better."**

### THE SPECIAL FUNERAL

He also instructed them to carry his coffin from behind only, as the front would be carried by unseen hands. He told them to take the route guided by the coffin itself. At the place where the coffin would stop, they would find a grave already dug for him. He also requested his sons that he should be buried secretly, because he feared his enemies might desecrate his grave.

On the 21st of Mahe Ramadhan in 40 A.H. the Holy Imam (alayhissalam) departed this world. He was 63 years old at the time. After washing and shrouding his body, his two sons Imam Hasan (alayhissalam) and Imam Husain (alayhissalam) carried the coffin. The coffin stopped at Najaf which is about four miles from Kufa. Here they found a grave already prepared with a message in it saying: "This grave has been dug by Prophet Nuh (alayhissalam) for the Commander of the Faithful, Ali (alayhissalam)."

The Holy Imam (alayhissalam) was buried in this grave. Until recently, the shrine of the Holy Imam (alayhissalam) at Najaf was breathtaking. Countless number of people from all over the world used to flock to his tomb day after day to pay their respects and to offer salutations. Here they prayed to Allah seeking the Holy Imam's (alayhissalam) intercession.

# QURAN-M04

Diniyat Classes Muscat (DCM)(BOYS)

## Contents

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

مَلِكِ النَّاسِ

إِلَهِ النَّاسِ

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ۝

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ ۝ وَتَوَاصَوْا بِالصَّبْرِ ۝



## Quran Chapter 04

### DU`Á FROM THE HOLY QUR'ÁN - 1

#### Introduction

Allah has instructed us to do Du`á in the Holy Qur'án:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

*Your Lord says: "Call (do Du`á) to Me, I will answer you.*

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

*Verily, those who are too proud to worship Me,*

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

*shall soon enter hell, disgraced. (al-Mu'min, 40:60)*

We see from this verse that Alláh not only invites us to do Du`á, He promises that He will answer our prayer. He also says that Du`á is a form of worship.

The importance of Du`á is seen in @alát, where there is a special opportunity to do Du`á. This is in Qunút. In this lesson, we will learn some Du`ás that are found in the Holy Qur'án.

#### Du`á 1

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

*Our Lord! Give us good in this world, and good in the hereafter,*

وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

*and save us from the punishment of the fire. (al-Baqaráh, 2:201)*

#### Du`á 2

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

*Our Lord! Accept (this service) from us. Verily You, and You (alone) are the All-Hearing, the All-Knowing (al-Baqaráh, 2:127)*

DU`Á FROM THE HOLY QUR'ÁN - 2

Du`á 3

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

O our Lord! Forgive me and my parents and the believers on the Day of Judgement.  
(Ibráhím, 14:41)

Du`á 4

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

O my Lord! Have mercy on them just as they nourished (looked after) me when I was small. (Baní-Isrá'íl, 17:24)

This Du`á and the previous one are the best prayers we can have for our parents and we should try to always recite both of them in Qunút.

Du`á 5

رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

O my Lord! Increase my knowledge! (^á-Há, 20:114)

This is a prayer that must always be on our lips. We should seek knowledge so we can understand better our duty to Alláh.

## RECOMMENDED WUZU SUPPLICATIONS (TOZIH AL-SISTANI – REF 263)

When his eyes fall on the water, he should say:

bismil lāhi wa billāh, wal hamdu lillāhil ladhī ja'alal mā'a tahūraw wa lam yaj'alhu najisā	بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجِسًا۔
<i>In the name of Allah and by Allah. All praise is for Allah who made water pure and did not make it impure.</i>	

When washing his hands before performing wudū', he should say:

bismil lāhi wa billāh, allāhummaj 'alnī minat tawwābīna waj 'alnī minal mutatahhiirīn	بِسْمِ اللَّهِ وَبِاللَّهِ اَللّٰهُمَّ اَجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ
<i>In the name of Allah and by Allah. O Allah! Make me of those who often repent and make me of those who purify themselves.</i>	

When rinsing the mouth, he should say:

b allāhumma laqqinnī hujjatī yawma alqāk, wa atliq lisānī bidhikrik	اَللّٰهُمَّ لَقِّنِيْ حُجَّتِيْ يَوْمَ الْقَاكَ وَاطْلِقْ لِسَانِيْ بِذِكْرِكَ۔
<i>i O Allah! Inculcate in me my proof on the day I meet You, and make my tongue fluent with Your remembrance.</i>	

When rinsing the nose, he should say:

b allāhumma lā tuḥarrim 'alayya rīḥal jannah, waj 'alnī mimmay yashammu rīḥahā wa rawḥahā wa tībahā	اَللّٰهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيْحَ الْجَنَّةِ وَاجْعَلْنِيْ مِمَّنْ يَشْتُمُّ رِيْحَهَا وَرَوْحَهَا وَطِيْبَهَا۔
<i>i O Allah! Do not deprive me of the fragrance of Paradise, and make me of those who smell its fragrance, its breeze, and its perfume.</i>	

When washing the face, he should say:

b allāhumma bayyid wajhī yawma taswaddu f īḥil wujūh, wa lā tusawwid wajhī yawma tabyaddul wujūh	اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَسْوَدُّ فِيْهِ الْوُجُوْهُ وَلَا تُسَوِّدْ وَجْهِيْ يَوْمَ تَبْيَضُّ الْوُجُوْهُ۔
<i>i O Allah! Brighten my face on the day when [some] faces shall darken, and do not darken my face on the day when [some] faces shall brighten.</i>	

When washing the right arm, he should say:

b allāhumma a'tinī kitābī biyamīnī, wal khulda fil jināni biyasārī, wa ḥāsibnī hisābay yasīrā	اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ وَالْخُلْدَ فِي الْجَنَانِ بِيسَارِيْ وَحَاسِبْنِيْ حِسَابًا يَسِيْرًا۔
<i>i O Allah! Give me my book [of deeds] in my right hand, and a permanent stay in Paradise with ease, and account me [for my deeds] with an easy accounting.</i>	

When washing the left arm, he should say:

b allāhumma lā tu'tinī kitābī bishimālī, wa lā miw warā'i zahrī, wa lā taj'alhā maghlūlatan ilā 'unuqī, wa a'ūdhu bika mim muqatta'ātin nīrān	اَللّٰهُمَّ لَا تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ وَلَا مِنْ وَّرَآءِ ظَهْرِيْ وَلَا تَجْعَلْهَا مَغْلُوْلَةً اِلَيَّ عُقْنِيْ، وَاعُوْذُ بِكَ مِنْ مُّقَطَّعَاتِ النَّيْرَانِ۔
<i>i O Allah! Do not give me my book [of deeds] in my left hand, nor from behind my back, and do not chain it to my neck. I seek refuge with You from the garments made from Hell-fire.</i>	

When wiping the head, he should say:

b allāhumma ghashshinī birahmatika wa barakātika wa 'afwik	اَللّٰهُمَّ غَشِّشْنِيْ بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ۔
<i>i O Allah! Envelop me in Your mercy, Your blessings, and Your pardon.</i>	

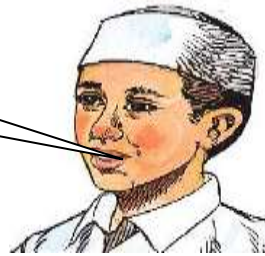
When wiping the feet, he should say:

b allāhumma ṭhabbitnī 'alas sirāti yawma tazillu f īḥil aqdām, waj 'al sa'yī f īmā yurdhika 'annī, yā dhal jalāli wal ikrām	اَللّٰهُمَّ ثَبِّتْنِيْ عَلَي الصِّرَاطِ يَوْمَ تَزِلُّ فِيْهِ الْاَفْدَامُ وَاجْعَلْ سَعْيِيْ فِيْ مَا يُرْضِيْكَ عَنِّيْ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ۔
<i>i O Allah! Keep me firmly on the path on the day when feet shall stumble, and let my efforts be in those things that make You pleased with me, O Possessor of Majesty and Bounty!</i>	

## WUZU – METHOD

We have to do Wuzu for Namaz

I am doing Wuzu in  
obedience to Allah,  
**Qurbatan ilallah**



### 1. NIYYAT



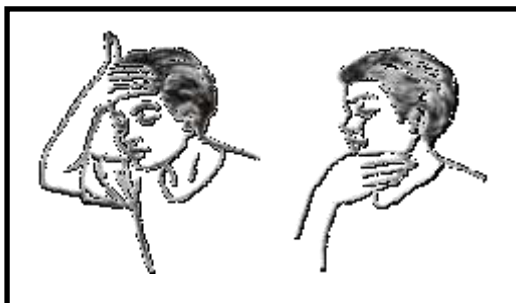
2. Washing Hands



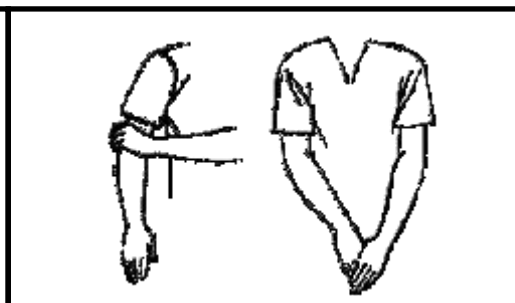
3. Gargling 3 times



4. Washing Nose 3 times



5. Washing of the face  
From Top to Bottom



6. Washing of the arms, from elbow  
to fingertips, First Right, then Left



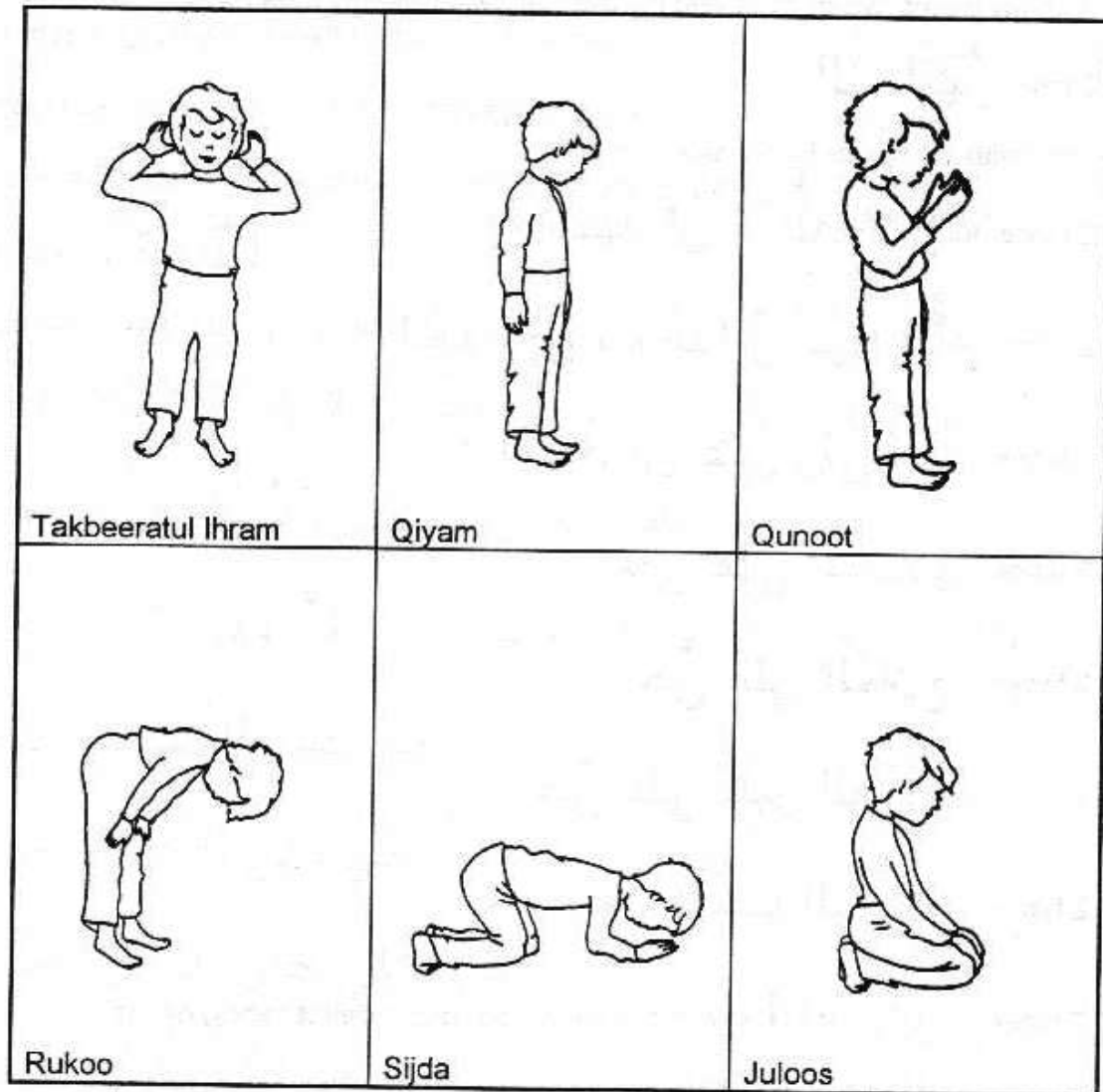
7. Masah of the head  
From back to Front



8. Masah of the feet, from fingertips  
to mound, First Right, then Left

## NAMAZ – METHOD (ZUHR NAMAZ)

These are the actions that I have to know before I pray namaz. They all have special names.



Following is the method of Zuhur Namaz

1. Say niyyat "I am praying 4 rak'ats of Zuhur Prayers, Qur-batan Ilallah (for Allah)"

2. Raise hands up to ear and say "Allahu Akbar"

اللَّهُ أَكْبَرُ



3. Stand still for qiyam and looking at the ground (mohr, turbat). Recite Suratul Fatiha and Sura Ikhlas (or any other sura from the Qur'an)



4. Say "Allahu Akbar" and then go to ruku'. Looking between your feet, recite: "Sub-hana rabbiyal 'azeemi wa biham-dih"

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ



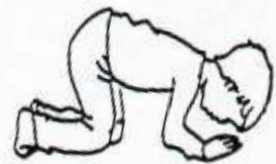
5. Stand up from ruku' and recite: "Sami'allahu liman hamidah" ﴿٢﴾

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ



6. Say "Allahu Akbar" and then go to sajda making sure that the seven parts of your body touch the ground – Forehead, two palms, two knees, and the two tips of toes. In sajda, recite: "Sub-hana rabbiyal a'laa wa bihamdi"

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ



7. Sit up from sajda and looking at your lap, say: "Astaghfirullah rabbi wa atubu ilayh"

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ



8. Go back to sajda once more and recite: "Sub-hana rabbiyal a'laa wa bihamdi

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ



9. Sit up from sajda and recite: "Allahu Akbar"

اللَّهُ أَكْبَرُ



10. Now stand up for qiyam of the second rak'at. Whilst in the process of standing up, recite: "Bihawli illahi wa quwwatihi aqumu wa aq'ud"

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ



11. Stand for qiyam and recite Suratul Fatiha and Suratul Ikhlas.

12. Raise hands for qunoot and recite: "Rabbanaa aatinaa fid dunya 'hasanataw wa fil aakhirati 'hasanataw waqinaa 'azaaban naar.

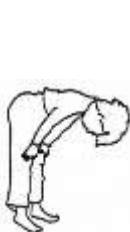
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْآخِرَةِ حَسَنَةً

وَّ قِنَا عَذَابَ النَّارِ



13. Then do ruku' and the two sajdas just like the first rak'at.



14. Sit after the second sajda, say Takbeer “Allahu Akbar” and then recite Tashahhud: “Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan ‘abduhu wa rasuluh, Allahumma salli ‘alaa Muhammadiw wa aali Muhammad - ﴿٢﴾

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

15. . Now stand up for qiyam of the third rak’at. Whilst in the process of standing up, recite: “Bihawlillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

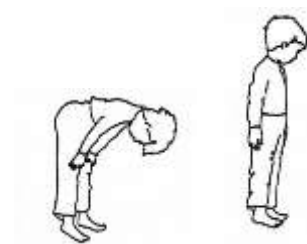
16. In qiyam of third rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

17. Then do ruku’ and the two sajdas just rak’at.



like the first



18. Now stand up for qiyam of the fourth rak’at. Whilst in the process of standing up, recite: “Bihawlillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

19. In qiyam of fourth rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ



20. Then do ruku' and the two sajdah just like the first rak'at.



21. Sit after the second sajdah, say Takbeer "Allahu Akbar" and then recite Tashahhud: "Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan 'abduhu wa rasuluh, Allahumma salli 'alaa Muhammadiw wa aali Muhammad"

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

22. Then say salaam: "Assalamu 'alayka ayyuhan nabiyyu wa rahmatullahi wa barakatuh; Assalamu 'alaynaa wa 'alaa ibadillahis saaliheen; Assalamu 'alaykum wa rahmatullahi wa barakatuh -

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادَ اللَّهِ الصَّالِحِينَ  
السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

23. Then three times (raising your hands each time) say Allahu Akbar:

اللَّهُ أَكْبَرُ

Memorize the following Surahs

Suratul Hamd

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

Suratul Ikhlas

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

## NAMAZ KI IBARATEIN

When	What
Start of namaz & After every action	اللَّهُ أَكْبَرُ
Ruku	سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ
Rising from Ruku	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
Sajda	سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ
Sitting between two sajdas	أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ
Rising from second sajda	بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ
Qunoot	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ
Tashahhud	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
Third and Fourth Rakat	سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ
Salam	السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

## PRACTICAL WUZU - ASSESSMENT

- Washing
  - ☐ Washes hands
  - ☐ Rinses mouth
  - ☐ Rinses nose
  - ☐ Washes face from top to bottom
  - ☐ Washes face – From beginning of forehead to end of chin
  - ☐ Washes face – Full width
  - ☐ Washes hands from elbow to fingers completely
  - ☐ Washes hands from elbow to fingers direction
  - ☐ Washes right hand first, then left hand
- Wiping
  - ☐ Wipes head with correct side of fingers
  - ☐ Wipes head from behind to front
  - ☐ Wipes feet from fingertips to mound
  - ☐ Wipes right feet first, then left hand
  - ☐ Wipes from the water which remains while washing left hand
  - ☐ Wipes while water is not dried
- General
  - ☐ Not much gap between different actions
  - ☐ Does not waste water(makrooh)

## PRACTICAL NAMAZ – ASSESSMENT

### Rak'at 1- Actions

#### Niyyat

- ☐ Does niyyat before starting namaz
- ☐ Says and understand Qurbatan Ilallah

#### Takbiratul Ahram

- ☐ Says correct words
- ☐ Straight, and calm

#### Qir'at

- ☐ Recites Suratul Hamd
- ☐ Recites Suratul Ikhlas
- ☐ Straight, and calm
- ☐ No rhythmic movement

#### Ruku'

- ☐ Waits for a while, straight, before going to Ruku
- ☐ Starts zikr after getting calm
- ☐ Recites zikr
- ☐ After reciting zikr, waits for a while, then stands up

#### Samiallah

- ☐ Recites 'Samiallah'
- ☐ Recites 'Samiallah' standing straight and calm
- ☐ After 'Samiallah', waits for a while, then goes to sajda

#### Sajda

- ☐ Seven parts on the floor
- ☐ Starts zikr only after becoming calm
- ☐ Recites zikr
- ☐ Stays calm during zikr
- ☐ Correct part of thumb on the floor
- ☐ After reciting zikr, waits for a while, then sits

#### Astaghfirullah

- ☐ Recites 'Astaghfirullah'
- ☐ Recites 'Astaghfirullah' sitting straight and calm
- ☐ After 'Astaghfirullah', waits for a while, then goes to sajda

#### Sajda No. 2

- ☐ Seven parts on the floor
- ☐ Starts zikr only after becoming calm
- ☐ Recites zikr
- ☐ Stays calm during zikr
- ☐ Correct part of thumb on the floor
- ☐ After reciting zikr, waits for a while, sits for a while, and then stand up for second rak'at
- ☐ Recites Bihawl

## **Rak'at 2**

### Qir'at

- ☐ Recites Suratul Hamd
- ☐ Recites Suratul Ikhlas
- ☐ Straight, and calm
- ☐ No rhythmic movement

### Qunoot

- ☐ Raises hand
- ☐ Recites Qunoot

### Ruku'

- ☐ Waits for a while, straight, before going to Ruku
- ☐ Starts zikr after getting calm
- ☐ Recites zikr
- ☐ After reciting zikr, waits for a while, then stands up

### Samiallah

- ☐ Recites 'Samiallah'
- ☐ Recites 'Samiallah' standing straight and calm
- ☐ After 'Samiallah', waits for a while, then goes to sajda

### Sajda

- ☐ Seven parts on the floor
- ☐ Starts zikr only after becoming calm
- ☐ Recites zikr
- ☐ Stays calm during zikr
- ☐ Correct part of thumb on the floor
- ☐ After reciting zikr, waits for a while, then sits

### Astaghfirullah

- ☐ Recites 'Astaghfirullah'
- ☐ Recites 'Astaghfirullah' sitting straight and calm

- ☐ After 'Astaghfirullah', waits for a while, then goes to sajda

### Sajda No. 2

- ☐ Seven parts on the floor
- ☐ Starts zikr only after becoming calm
- ☐ Recites zikr
- ☐ Stays calm during zikr
- ☐ Correct part of thumb on the floor
- ☐ After reciting zikr, waits for a while, then sits

### Tashahhud

- ☐ Recite tashahhud
- ☐ Recited tashahhud sitting straight and calm

### Salam

- ☐ Recite all 3 salams
- ☐ Recited salam sitting straight and calm

### Closing

- ☐ Recite Allahu Akbar three times

## **Recitation Assessment**

The student should be able to recite correctly, with accurate talaffuz

- ☐ Takbiratul Ahram
- ☐ Suratul Hamd
- ☐ Suratul Ikhlas
- ☐ Zikr-e-Ruku'
- ☐ Samiallah
- ☐ Zikr-e-Sajda
- ☐ Astaghfir
- ☐ Bihawl
- ☐ Qunoot
- ☐ Tashahhud
- ☐ Salam 1
- ☐ Salam 2
- ☐ Salam 3

## Quranic Ayats with translation

Aya-e-Tatheer	Ahzab 33:33
<p>إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا</p>	
<p>Bus Allah (SWT) ka irada ye hai ai Ahle Bait (AS) kay wo tum sey har burai ko door rakhey aur is tarah pak o pakeeza rakhey jo pak o pakeeza rakhnay ka haq hai</p>	
<p>Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying</p>	

Aya-e-Mawaddat	Shoora 42:23
<p>قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ</p>	
<p>Aap kah dijie kay main tum say is tableegh e risalat ka koi ajar naheen chahta ilawa is kay merey aqraba say mohabbat karo</p>	
<p>Say: I do not ask of you any reward for it but love for my near relatives</p>	

Ayat-e-Durood	Ahzab 33:56
<p>إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا</p>	
<p>Be shak Allah (SWT) aur us kay malaika rasool par salawat bhejtay hain, to ay sahibat-e-iman, tum bhi un par salawat bhejtey raho aur salam kartay raho</p>	
<p>Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation</p>	

Aya-e-Mubahila	Ale Imran 3:61
<p>فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ</p>	
<p>Inhein kay dijie kay ao hum log apney apney farjand, apni apni aurtaun aur apney apney nafson ko bulaien aur phir khuda ki bargah main dua karein aur khoon par khuda ki lanat qarar dain</p>	
<p>then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars</p>	

Aya-e-Ikmal-ud-Deen	Maida 5:3
<p>الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا</p>	
<p>Aaj main nay tumharey liey deen ko kamil kardia hai aur apni nemataun ko tamam kardia hai aur islam tko tumharey liey pasandeeda banadia hai</p>	
<p>This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion</p>	



Aya-e-Wilayat	Maida 5:55
<p>إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ</p>	
<p><i>Iman walon, bus tumhara wali Allah (SWT) hai, aur iska rasool aur wo sahiban-e-iman jo namaz qaim kartey hain aur halat-e-rukoo main zakaat detey hai</i></p>	
<p>Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow</p>	

Aya-e-Baligh	Maida 5:67
<p>يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ</p>	
<p><i>Ai paighambar, aap is hukm ko pohonchadein jo aap kay parwardigar ki taraf say nazil kia gaya hai aur agar aap ney ye na kia to goya is kay paigham ko naheen pohonchaya. Aur khuda aap ko logon kay shar say mehfooz rakhega kay allah kafiron ki hidayat naheen karta hai</i></p>	
<p>O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people</p>	

Aya-e-Baqiyyatullah	Hood 11:86
<p>بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ</p>	
<p><i>Allah ki taraf ka zakheera tumrahay haq main bohut behtar hai aur tum sahabe iman ho</i></p>	
<p>What remains with Allah is better for you if you are believers, and I am not a keeper over you</p>	

Aya-e-Jaa-al-Haq	Bani Israil 17:81
<p>وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا</p>	
<p><i>Aur keh dijiey kay haq agaya aur batil fana hogaya kay batil baharhal fana honey wala hai</i></p>	
<p>And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).</p>	

Aya-e-Ghalba-e-Islam	Tawba 9:33
<p>هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ</p>	
<p><i>Wo khuda wo hai jisney apney rasool ko hidayat aur dine haq kay sath bheja takey apney deen ko tamam adyan par ghalib banaye chahey mushrakeen ko kitna hi nagawar kyoh na guzrey</i></p>	
<p>He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse</p>	

#### References:

- ❑ Arabic text from al-Islam.org
- ❑ English translation by Shakir, from al-Islam.org
- ❑ Urdu translation by Allama Zeeshan Hyder Jawwadi