



FIQH

CLASS 6

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‘AQQĀ’ID

What is ‘Aqā’id?

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

The *Uṣūl al-Dīn* comprise of 5 basic principles:

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

This Chapter Consists Of:

Islam and Muslims

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

Uṣūl al-Dīn

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

I am a Muslim

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

Why Study ‘Aqā’id?

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

Dear Lord,

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

LEARNING OBJECTIVES



1. Understand that belief in God is a natural instinct
2. Study common reasons why some people might refuse to believe in God
3. Understand why some people commit evil deeds in the name of Islam

MY NOTES

BELIEF IN GOD IS A NATURAL INSTINCT

If we study the history of human beings we will realise that humans have always had faith in a Higher Power and a Creator. This is a part of our nature (*fiṭrah*) built into us, so much so that we can say that those who deny the existence of God hold an unnatural belief. Even when people don't know who God is, they worship the stars, the sun, the moon, animals, fire, trees, idols, other human beings, etc. This shows that as a natural instinct, people have a need to worship and submit to a Higher Power.

The Holy Prophet (S) said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ
ثُمَّ أَبَوَاهُ يَهُودَانَهُ أَوْ يَنْصِرَانَهُ أَوْ يَمَجْسَانَهُ



"Every child is born on the natural instinct (fiṭrah i.e. to believe in One God only). Then it is the child's parents who make the child a Christian or a Jew or a Magian (and so on)."

It is this natural instinct to believe in One God - the concept of *Tawḥīd* – that the Qur'an refers to when it says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



So set your face upright to the religion as a people of pure faith, the fiṭrah of Allāh according to which He originated mankind. There is no altering Allāh's creation; that is the upright religion, but most people do not know. [30:30]

In other words, human beings will always instinctively want to believe in God because that is how Allāh (SWT) has created us. The belief in *Tawḥīd* is built into us as a natural instinct. Even when an atheist tries to argue using "science", you can see that they are forcing themselves to ignore the obvious signs all around them.

ACTIVITY



List 3 reasons why you believe in Allāh (SWT).

WHY DO SOME PEOPLE REFUSE TO BELIEVE IN ALLĀH (SWT)?

There are many reasons why people refuse to believe in God. Below are three such reasons:

1) Some religions teach that God has a body or has a family. They may also believe in idols or physical objects as gods.

Such ideas do not make sense to many people, so they refuse to believe in God altogether. If people understood God the way the Holy Prophet (S) and the *Ahl al-Bayt* (A) have explained who God is, only the very evil people would reject to believe in God.

2) Some people also decide not to believe in God because they feel that this would take away their “freedom” to commit *ḥarām* acts. They would also be “forced” to perform *wājib* acts.

Allāh (SWT) is all-Powerful and Needless of anyone: He does not need our worship, nor has anything to gain from it.

He is our Creator and He is all-Knowing: He knows exactly what is beneficial for us and what is harmful for us, in a way that we do not know.

He is Wise and Merciful: He has made those things that are essential for our wellbeing *wājib* upon us and those things that are very harmful for us, as *ḥarām*.

If we realised these facts, we would never complain and always eagerly rush to follow what our Loving Lord has commanded us to do, because it is only to our benefit.

3) Many people do not want to believe in God, because they feel that religion causes most of the evil and wars in the world.

Although it is true that religious beliefs have been a motivation for some wars in history, it is incorrect to say that “religion” is the cause of most wars. In fact, according to the *Encyclopaedia of Wars*, religion has been the primary motivation for less than 7% of all wars and less than 2% of all people killed in warfare. For example, both of the great wars in history, World War 1 and World War 2, were not religious in nature or cause.



MY NOTES



DID YOU KNOW?



The Arabic word *fiṭrah* also refers to a special type of *zakāt* that we give to the poor on the day of *Eid al-Fiṭr*.

Most scientists today believe that the universe began with the 'Big Bang', but they cannot answer what caused this 'Big Bang' to take place.

KEY POINTS



1. Our *fiṭrah* is our natural instinct. We are born with it. It guides us to believe in God.
2. Everyone is born with this pure *fiṭrah*, but as they grow up, they may decide to ignore it and pollute it, causing them not to believe in God.
3. Some people refuse to believe in God because of various misunderstandings they have about God.
4. A small number of evil people are using our beautiful religion as a cover for their evil deeds, which has caused non-Muslims to question Islam.
5. We have to be ambassadors for our faith and show people its true reality.

WHY DO MANY BAD PEOPLE TODAY USE THE NAME OF ISLAM TO DO THEIR EVIL WORK?

Some people today blame Islam for the terrorism that we often see around the world today. Evil very often uses the name of goodness and good people to reach its objectives. Bad people do not say, "I am an evil person, I am an oppressor, be on my side!" If they want to get support from people, they will say things that are attractive to these people.

In the Muslim majority countries, most of the people love Islam. Evil people take advantage of this and call others to their cause by claiming that this is what Allāh (SWT) wants from them. Such people use the name of our beautiful and peace-loving religion to achieve their own evil goals.

Another big reason that has helped these evil people gain support is because of the wars and daily killings of innocent people in Muslim countries. The anger and confusion that is caused by these wars have sadly made the call for revenge by opportunistic terrorists more appealing to certain small groups of naive Muslims.

Unfortunately, many non-Muslims, who are not aware of this reality, blame Islam for the evil deeds that these people do, while in reality Islam has nothing to do with it. There are about 1.6 billion Muslims in the world today. That means that roughly 1 in every 4 people in the world today is a Muslim. The number of these bad people who claim to be Muslims and use the name of Islam to do their evil deeds throughout the world is not even 1% of the global Muslim population. This also shows that Islam does not teach Muslims to do such evil deeds.

It is therefore very important that we Muslims, as ambassadors of our great faith, try to portray a true and positive image of Islam.



IN SUMMARY



1. What does the Arabic word *fiṭrah* mean?
2. Is belief in God a natural instinct?
3. Why do some people not believe in God?
4. Why do some people use the name of Islam to do their evil deeds?
5. How can we as Muslims guide others towards God?

ACTIVITY PAGE

Below are certain scenarios. Choose a partner to work with and write down the answers to the questions below. Then present these scenarios in a play format in front n of your class.

John is Ahmad's friend. John tells Ahmad that he does not believe in God because his freedom to do anything he wants will be taken away from him. What do you think Ahmad should tell John?

Victoria and Aminah are friends. Victoria tells Aminah that she does not believe in God because religions always cause war and bloodshed. What do you think Aminah should tell Victoria?

Rishi and Muhammad go to school together. Rishi tells Muhammad that his parents are Hindus and they believe in many gods. However, he doesn't believe in any god because it doesn't make sense to him. What do you think Muhammad should tell Rishi?

Matthew and Hasan play for the same football club. Matthew doesn't like Hasan because he thinks that Muslims are bad people. What do you think Hasan should say to him? What else can Hasan do to give Matthew a correct image of Islam and Muslims?

LEARNING OBJECTIVES



1. Understand the basic difference between *anbiyā'* and *rusul*
3. Introduction to how Allāh (SWT) communicates with His prophets
4. Introduction to the *ūlū'l-'azm* prophets

MY NOTES

NUBUWWAH - AN INTRODUCTION

A prophet is called a *nabī* in Arabic and the plural of *nabī* is *anbiyā'*. A messenger is called a *rasūl* and the plural is *rusul*. The main difference between a *nabī* and a *rasūl* is that a *rasūl* is a *nabī* who has also been given a Book from Allāh (SWT). For example, *Nabī Mūsā* (A) was given the *Tawrāt*. *Nabī 'Īsā* (A) was given the *Injīl* and our Holy Prophet (S) was given the *Qur'ān*. These *anbiyā'* were also *rusul*.

Singular	Plural
A Prophet (<i>Nabī</i>)	Prophets (<i>Anbiyā'</i>)
A Messenger (<i>Rasūl</i>)	Messengers (<i>Rusul</i>)

Allāh (SWT) sent 124,000 prophets to guide us. The first prophet was 'Ādam (A) and the last one was Muḥammad (S).

The most important message of every *nabī* and *rasūl* was *Tawḥīd* – to have faith in only one God and to worship none but Him. Every time people began neglecting this reality and started worshipping idols, Allāh (SWT) sent another *nabī* to remind people that no one is worthy of being worshipped except Allāh (SWT).

Allāh (SWT) always chose His prophets and messengers from human beings, so that they could live among people and be role models for them. The *anbiyā'* would know what Allāh (SWT) wants them to do because they would receive communication from Allāh (SWT).



All the *anbiyā'* were protected by Allāh (SWT) from ever committing sins and therefore we say they are *ma'sūm*. If a *nabī* was to make mistakes in his teachings then people would be confused and they would not know if the words and actions of the *nabī* at any given time are truly from Allāh (SWT) or if they are mistakes.

Apart from being *ma'sūm*, the *anbiyā'* could also perform miracles with Allāh (SWT)'s permission, so that people would really believe that they have been sent by Allāh (SWT).

ACTIVITY



List the names of the Divine Books that have been mentioned in the *Qur'ān* and which *rasūl* each book was revealed to?

THE ŪLŪ'L-'AZM PROPHETS

All of the 124,000 prophets were great people who called their communities to worship only Allāh (SWT) and believe in the Hereafter. However, there are different ranks among prophets, some of them were greater than other prophets. Allāh (SWT) says in the Qur'ān:

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ
عَلَىٰ بَعْضٍ

And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others...[17:55]

The greatest among the prophets were the 5 ūlū'l-'azm prophets:

1. Nabī Nūḥ (A)
2. Nabī Ibrāhīm (A)
3. Nabī Mūsā (A)
4. Nabī 'Isā (A)
5. Nabī Muḥammad (S)

One of the main characteristics of these prophets due to which they reached their lofty levels of closeness to Allāh (SWT), was their extreme patience and steadfastness in Allāh (SWT)'s way. In the Qur'ān, Allāh (SWT) instructs our Holy Prophet (S) to follow in the footsteps of the other 4 ūlū'l-'azm prophets before him:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

Be steadfast [Oh Muḥammad], like those messengers of firm resolve (ūlū'l-'azm)... [46:35]

HOW DOES ALLĀH (SWT) COMMUNICATE WITH THE ANBIYĀ'?

Allāh (SWT) mentions in the Qur'ān how He speaks to His messengers (*rusul*) and prophets (*anbiyā'*):

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

It is not [possible] for any human that Allāh should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is Most High, All-Wise. [42:51]

MY NOTES



DID YOU KNOW?



Some *anbiyā'* are still alive until today. Some among them are:

1. *Nabī 'Isā* (A)
2. *Nabī Ilyās* (A)
3. *Nabī Idrīs* (A)

MY NOTES



KEY POINTS



1. The Arabic word for prophet is *nabī* (plural: *anbiyā'*).

2. A *nabī* who receives a Book from Allāh (SWT) is also a *rasūl* (plural: *rusul*).

3. There are 5 *ūlū'l-'azm* prophets: *Nūḥ* (A), *Ibrāhīm* (A), *Mūsā* (A), *'Isā* and *Muḥammad* (S).

4. Allāh (SWT) sometimes communicates with His *anbiyā'* through direct revelation (including instructions in dreams) or via an angel or from "behind a curtain".

This *āyah* shows that there are 3 ways in which Allāh (SWT) communicates with His prophets:

1. **Direct revelation** - Allāh (SWT) speaks directly to a prophet. One form of this is through **true meaningful dreams** that he knows for sure are messages from Allāh (SWT).

Q: Do you remember Prophet Ibrāhīm (A)'s dream about his son?

2. **Through a "curtain"** - Allāh (SWT) spoke to Prophet *Mūsā* (A) through a burning bush. Also, when the Holy Prophet (S) went for *mī'rāj*, he heard Allāh (SWT) speaking to him from behind a curtain of light (*nūr*).



Q: What did Allāh (SWT) say to Nabī Mūsā (A) through the burning bush?

3. **Through an angel** - Allāh (SWT) sent Angel *Jibrā'īl* to the *anbiyā'* and *rusul* with His messages.

IN SUMMARY



1. Why do we need prophets?
2. What is the main difference between a *nabī* and a *rasūl*?
3. What are the three main ways in which Allāh (SWT) speaks to His prophets?
4. What are the names of the *ūlū'l-'azm* prophets?

ACTIVITY PAGE

GUESS WHO?

Where relevant, please provide the Arabic names for each of the questions.

1) We are messengers sent by Allāh (SWT) and we are different from other prophets because each of us has also been given a Book by Allāh (SWT). Who are we?

2) I am a *rasūl* who is still alive. Who am I?

3) We are the five *ūlū'l-'azm* prophets. Can you name us?

4) I am the angel who used to deliver Allāh (SWT)'s messages to the *anbiyā'* and *rusul*. Who am I?

TRUE OR FALSE

Don't forget to correct the mistakes of the statements that are false!

1) The most important message of every *nabī* and *rasūl* was *Tawḥīd*.

2) All the prophets were angels.

3) The *Ūlū'l-'Azam* prophets reached their lofty levels because of their wealth and fame.

4) Allāh (SWT) spoke to Prophet Ibrāhīm (A) through a burning bush.

5) Prophet 'Ādam (A) was one of the *Ūlū'l-'Azam* prophets.

LEARNING OBJECTIVES



1. To become familiar with the "Event of the Cloak" and its importance.
2. To understand the special status of *Sayyidah Fāṭimah (A)*

MY NOTES

WHO ARE THE AHL AL-KISĀ'?

Ahl al-Kisā' means "The People of the Cloak". A cloak is a large piece of cloth that looks like a blanket.

The *Ahl al-Kisā'* are the Holy Prophet (S), Imām 'Alī (A), *Sayyidah Fāṭimah (A)*, Imām al-Ḥasan (A) and Imām al-Ḥusayn (A). They are known by this name because of a famous and important event in Muslim history, referred to as the *Ḥadīth al-Kisā'* (The Story of the Cloak).

The *Ahl al-Kisā'* are also sometimes known in other languages as the *Panjatan* - "The Five Special Ones".

WHAT IS HADĪTH AL-KISĀ'?

Once the Holy Prophet (S) came to the house of *Sayyidah Fāṭimah (A)* and told her that he was feeling tired. He requested her to bring a specific large cloak and to cover him with it, so that he could get some rest.

After a while, Imām al-Ḥasan (A) returned home and immediately smelt the beautiful fragrance of his grandfather, the Holy Prophet (S). He went to where he was resting and asked him for his permission to sit near him and then joined him under the cloak.

After some more time, Imām al-Ḥusayn (A) arrived and also smelt the fragrance of his grandfather. After gaining the Holy Prophet (S)'s permission, he also joined them under the cloak. A little while later, Imām 'Alī (A) returned to his house and in the same manner as his two sons, joined the Holy Prophet (S) and his two sons. Finally, *Sayyidah Fāṭimah (A)* also went and joined her family under the cloak.

At this point, the Holy Prophet (S) raised his hands and prayed to Allāh (SWT):

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي وَحَامَّتِي



"O Allāh, these are the People of my Household (Ahl al-Bayt). They are my most beloved and my supporters.

حَمُّهُمْ حَمِّي وَدَمُّهُمْ دَمِّي

Their flesh is my flesh and their blood is my blood.

يُؤْلَمُنِي مَا يُؤْلَمُهُمْ

Whoever hurts them, hurts me too.

وَيَجْزُنِي مَا يَجْزُنُهُمْ

Whoever displeases them, displeases me too.

ACTIVITY



Can you think of three other titles of *Sayyidah Fāṭimah (A)*? What do they mean?

أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ

I am at war with those at war with them.

وَسَلْمٌ لِمَنْ سَالَمَهُمْ

I am at peace with those at peace with them.

وَعَدُوٌّ لِمَنْ عَادَاهُمْ

I am the enemy of their enemies.

وَمُحِبٌّ لِمَنْ أَحَبَّهُمْ

And I am the friend of their friends.

إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ

They are from me and I am from them.

فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتِكَ وَعُفْرَانِكَ وَرِضْوَانِكَ عَلَيَّ وَعَلَيْهِمْ

وَأَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيراً

O Allāh! Bestow Your Blessings, Benevolence, Forgiveness and Your pleasure upon me and upon them. And remove impurity from them and keep them thoroughly pure."

At this point, Allāh (SWT) sent the Angel Jibrā'il to reveal the following important verse to the Holy Prophet (S), which is well known as the Verse of Purity (*Āyat al-Taḥīr*):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً



Allāh only desires to remove uncleanness from you, O members of the (Prophet's) household, and to purify you completely. [33:33]

This verse proves that the *Ahl al-Bayt* are all *ma'ṣūm* (sinless). They are protected by Allāh (SWT) from all kinds of sins and evil ways and they never commit any wrong.

From that day onwards, this famous event became known as the *Ḥadīth al-Kisā'* and the Holy personalities involved as the *Ahl al-Kisā'*.

MY NOTES



DID YOU KNOW?



The *Ahl al-Kisā'* were also Allāh (SWT)'s chosen ones to represent the Muslims in the event of *Mubāhilah*, when Allāh (SWT) revealed:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا
جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا
وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ
نَبْتَهِلْ فَنَجْعَل لَعْنَتَ اللَّهِ عَلَى
الْكَاذِبِينَ

Tell whoever disputes with you on this matter after true knowledge has come to you: 'Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, and then let us pray together and invoke the curse of Allāh on those who lie.' [3:61]

KEY POINTS



1. The *Ahl al-Kisā'* are 5: Prophet Muḥammad (S), Imam 'Alī (A), *Sayyidah Fāṭimah* (A), Imām al-Ḥasan (A) and Imām Ḥusayn (A).

2. In the "Event of the Cloak", *Ḥadīth al-Kisā'*, Allāh (SWT) revealed *Āyat al-Taḥīr*, which shows that the *Ahl al-Bayt* (A) are *ma'ṣūm*.

3. *Sayyidah Fāṭimah* (A) has a very special status. One of her titles is *al-Muḥaddithah*, because Angel Jibrā'īl (A) used to speak to her.

THE SPECIAL STATUS OF SAYYIDAH FĀṬIMAH (A)

Although *Sayyidah Fāṭimah* (A) is not a prophet or an Imām, she has a very special status in the eyes of Allāh (SWT).

When Prophet Ādam (A) ate from the tree and was sent down to this world, he prayed to Allāh (SWT) to forgive him for the sake of *Sayyidah Fāṭimah* (A) and the rest of the *Ahl al-Kisā'* (A). Allāh (SWT) accepted his prayers and He was forgiven. The prayer he recited was:

"Oh Allāh, for the sake of Muḥammad, 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn, turn towards me (in forgiveness)."

Once someone asked Imām al-Ṣādiq (A) why *Sayyidah Fāṭimah* (A) was given the title *al-Zahrā'*. He replied:

"Because when she stood for prayers in her prayer niche, her light would radiate for the dwellers of the skies just as the light of the stars radiates for the dwellers of the earth."

Describing her special status, the Holy Prophet (S) said:

"Fāṭimah is the chief lady of the women of Paradise."

In another *ḥadīth*, the Holy Prophet (S) said to *Sayyidah Fāṭimah* (A):

"Verily Allāh is angry at whatever angers you, and is pleased with whatever pleases you."



One of the titles of *Sayyidah Fāṭimah* (A) is ***Muḥaddithah***, meaning "**the one who is spoken to (by angels)**". She is called this because after the passing away of the Holy Prophet (S), Angel Jibrā'īl (A) used to often come down to her, console her and inform her about different secrets and future events relating to her pure offspring. She used to narrate what she was told by Angel Jibrā'īl (A) to Imām 'Alī (A) and he would compile everything in a book called *Muṣḥaf Fāṭimah*.

IN SUMMARY



1. Who are the *Ahl al-Kisā'*?
2. Why is the Event of the Cloak so important?
3. What are two of *Sayyidah Fāṭimah* (A)'s titles? Why was she given those titles?

ACTIVITY PAGE

Write down the sequence of event from *Ḥadīth al-Kisā'*. Include a summary of the prayer of the Holy Prophet (S) and mention the verse that was revealed in the end.

<u>Who</u>	<u>Where</u>	
What happened...		
<u>First</u>	<u>Next</u>	<u>Last</u>

LEARNING OBJECTIVES



1. Understand the concept of *Qiyāmah*.
2. Understand why it is necessary to believe in *Qiyāmah*.
3. Become familiar with different names for *Qiyāmah*.

MY NOTES

WHY QIYĀMAH?

After *Tawhīd*, the most important foundation of Islam and the most emphasised subject in the Qur'ān is the belief in life after death.

After we have died, we will all be raised back to life and brought to account for our deeds in this world. This day is called *Yawm al-Dīn* (The Day of Judgement). Those who do good deeds in this world will be rewarded with Paradise, and those who do evil will be punished.

WHY WOULD LIFE HAVE NO PURPOSE OR MEANING IF THERE WAS NO QIYĀMAH?

It is because of belief in *Qiyāmah* that we decide to make good use of our short lives in this world. We prepare for the Hereafter by doing good deeds, such as worshipping Allāh (SWT), and helping others with our wealth, time and energy. We keep away from sins and avoid hurting others or disobeying Allāh (SWT), because we do not wish to be punished on the day of *Qiyāmah*.

People who do not believe in life after death have no overarching reason to be moral or good in this world. If committing a certain crime is to their benefit and if they won't be caught by the police, there is no external reason stopping such people from committing the crime. The same goes for moral vices. Can you imagine a world where people backbite and abuse each other, steal and do anything they like because they don't believe that they will be held accountable on the Day of Judgement?

As for believers in Allāh (SWT) and the Hereafter, even if they are by themselves, they are aware that Allāh (SWT) is watching them, which stops them from saying and doing anything bad. Can you imagine how nice and safe this world would be if everyone believed in Allāh (SWT) and the Hereafter?

Allāh (SWT) asks us in the Qur'ān:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ



What? Is he who has been a believer like unto him who has been ungodly? They are not equal.[32:18]

ACTIVITY



Write down 3 important goals you would like to have in this life so that you are successful in the Hereafter. What steps will take to achieve these goals? Discuss your ideas with the rest of the class.

Belief in *Qiyāmah* is linked to the belief that the life of this world is a test for us. This life is a time for us to prepare for our eternal lives in the Hereafter. It is for this reason that we find strength to bear hardships and difficulties in this world. We know that these are all tests from Allāh (SWT). Those who bear the hardship with patience and do not forget or disobey Allāh (SWT) will be rewarded.

Imām ‘Alī (A) has said:

“This world is a place to leave behind and the Hereafter is the everlasting residence.”



MY NOTES



Imām ‘Alī (A) describes the Day of *Qiyāmah* in *Nahj al-Balāghah* (Sermon 182):



“You are still in a place to which those who were before you have been wishing to return. In this world, which is not your house, you are just a traveller in motion. You have been given the call to leave from here, and you have been ordered to collect supplies while you are here. You should know that this thin skin cannot tolerate the Fire (of Hell). So, have pity on yourselves...”

QIYĀMAH IN THE QUR’ĀN

Many different words have been used in the Qur’ān to refer to the Day of Judgement. Some of these are:

Al-Ākhirah - The Hereafter:

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

He is Allāh; there is no god but He. All praise is due to Him in this life and the Hereafter, and His is the Judgement, and to Him you shall be brought back.

[28:70]

Yawm al-Qiyāmah - The Day of Resurrection:

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

...So Allāh shall Judge between you on the Day of Resurrection. [4:141]

Yawm al-Hisāb - The Day of Reckoning:

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

And Mūsā said: Surely I take refuge with my Lord and your Lord from every proud one who does not believe in the Day of Reckoning. [40:27]

DID YOU KNOW?



In his sermon welcoming the Holy month of Ramaḍān, the Holy Prophet (S) said to the people:



“Remember the hunger and thirst of the Day of Qiyāmah with your hunger and thirst (whilst fasting).”

Sūrat al-Qiyāmah is the 75th sūrah in the Holy Qur’ān.

Al-Sā’ah - The Hour:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

...And because the **Hour** is coming, there is no doubt about it; and because Allāh shall raise those who are in the graves. [22:7]



Al-Hāqqah - The Sure Reality:

الْحَاقَّةُ ، مَا الْحَاقَّةُ ، وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

The Sure Reality! What is the Sure Reality? And what would make you realise what the Sure Reality is! [69:1-3]



All these names tell us that life in this world is not an end in itself. There is life Hereafter. All human beings will be resurrected (raised back to life) one day, and brought to account for their deeds. Those who do good in this world will go to Paradise, and those who do evil will be punished.

KEY POINTS



1. There are many different names in the Qur’ān used to refer to the Day of Judgment.
2. On the Day of Judgment, we will all be judged for our actions. Those who were good in this life will be rewarded and those who were evil will be punished.
3. If Allāh (SWT) did not judge us for our deeds, we would not feel the need to be good and avoid evil.



IN SUMMARY



1. What is the meaning of *Qiyāmah*?
2. Why is it necessary to believe in *Qiyāmah*?
3. List any 3 names used in the Qur’ān to refer to the Day of Judgement, and give their meanings.
4. How can we prepare ourselves for the day of *Qiyāmah*?

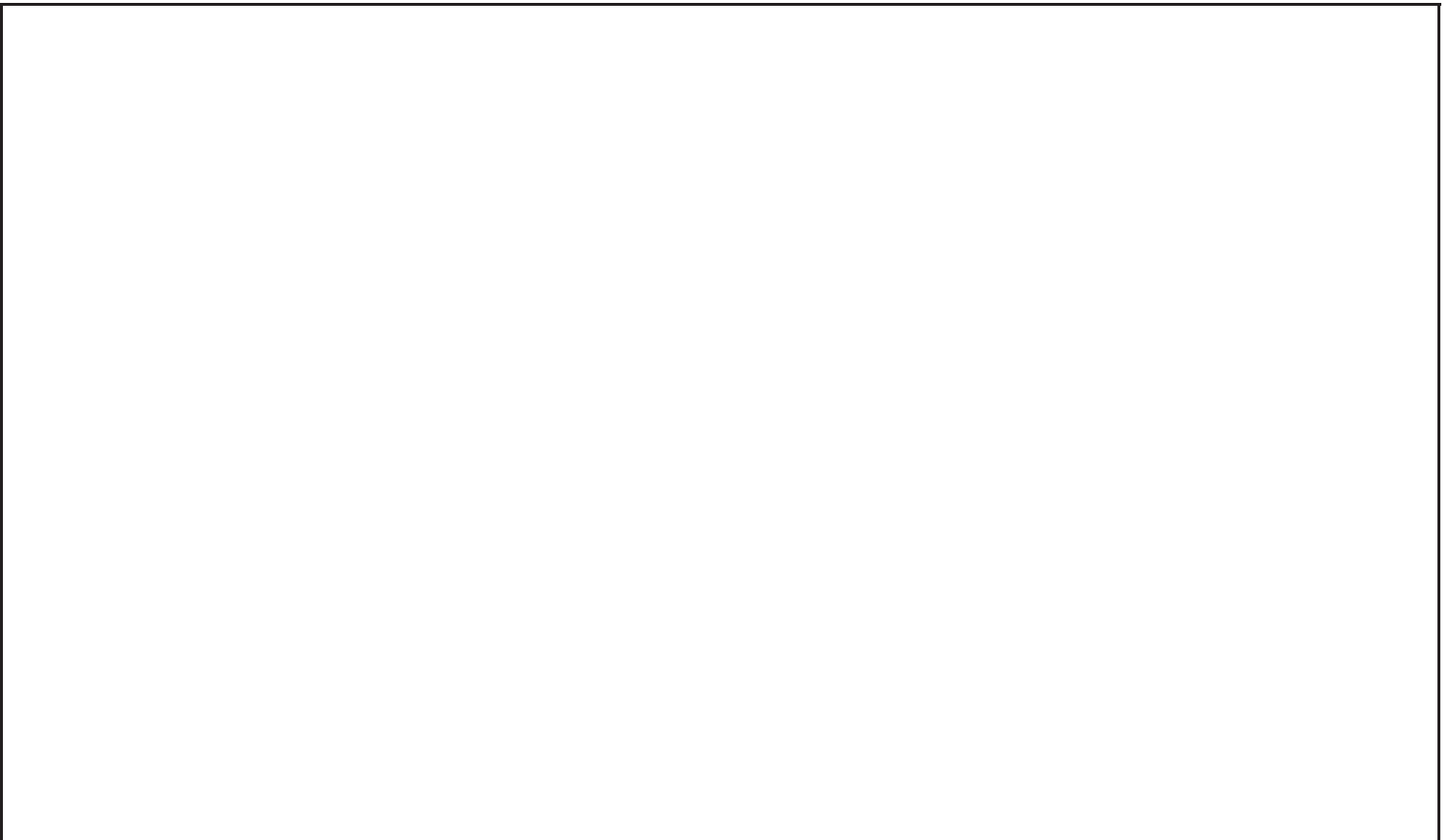
ACTIVITY PAGE

1) Fill in the blank boxes:

<u>Name</u>	<u>Meaning</u>	<u>Verses</u>
<i>Al-Hāqqah</i>		
	The Day of Resurrection	
<i>Al-Sā'ah</i>		
		[40:27]
	The Hereafter	

2) Imām 'Alī (A) describes *Qiyāmah* in *Nahj al-Balāghah* (Sermon 182). He advises us to prepare for that grand day by saying: "You have been ordered to collect supplies while you are here." What supplies do you think the Imām is talking about?

3) Pick an example from nature and explain through a drawing how Allāh (SWT) makes living things die and then brings them back to life:



LEARNING OBJECTIVES



1. Understand what is meant by *niyyah*
2. Understand the importance of having the right *niyyah* before every action

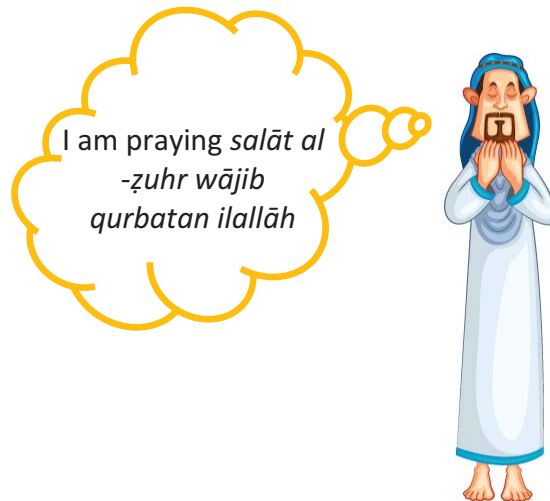
MY NOTES

WHAT IS NIYYAH?

Whatever we do in life, we do it for a reason. This reason is called our “intention” or “**niyyah**” in Arabic. For example, we sleep because we are tired and our intention is to rest. When we watch TV, it is because we enjoy watching a programme, so our intention is to enjoy ourselves.

Similarly, when we perform any Islamic act like *wuḍū’*, *ṣalāh* or *ṣawm*, we must have the correct *niyyah*. The *niyyah*, or intention, for all Islamic acts of worship is one and the same: **qurbatan ilallāh**, meaning “**to gain proximity to Allāh (SWT)**”.

For example, if we are praying a *wājib ṣalāh*, like *ṣalāh al-ẓuhr*, we say:



Once we become *bāligh* and we fast in the month of Ramaḍān, our *niyyah* is:
“I am fasting for the month of Ramaḍān, wājib qurbatan ilallāh.”

When we perform *wuḍū’*, our *niyyah* is:
“I am performing wuḍū’, qurbatan ilallāh.”

Even when we give charity, our *niyyah* has to be:
“I am giving some money to the poor, qurbatan ilallāh.”

Islam teaches us to perform all our actions for the sake of Allāh (SWT).

ACTIVITY



A person is standing ready to start his *ṣalāh*. Using a speech bubble, write down what you think should be going through this person’s mind just before they start praying.

Imām al-Ṣādiq (A) says:

Anyone who performs a small act for the sake of Allāh, Allāh will make the deed greater than the person had intended. And anyone who performs a great act for the sake of people, Allāh will make it trivial in the sight of others.



QURBATAN ILALLĀH

MY NOTES



How do we get closer to Allāh (SWT)?



By doing everything we do for the sake of Allāh only, and to please Him alone.

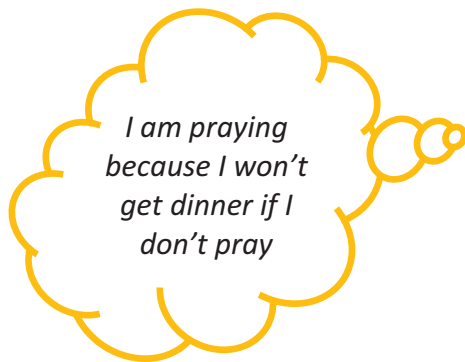
In a beautiful *ḥadīth*, Imam al-Ṣādiq (A) says:

الْقَلْبُ حَرَمُ اللَّهِ وَ لَا تُسْكِنُوا حَرَمَ اللَّهِ غَيْرَ اللَّهِ



The heart is the sanctuary of Allāh; so do not allow anyone to dwell in the sanctuary of Allāh except Allāh.

Allāh (SWT) does not accept our good actions unless they are done only for His sake and to get closer to Him. If we perform any *wājib* or *mustaḥab* act without the correct *niyyah* of wanting to come closer to Allāh (SWT), then it is not accepted.



For example, if a person does *wuḍū'* only because he is feeling hot and he wants to cool himself, then his *wuḍū'* is not accepted and he cannot pray until he does *wuḍū'* again with the proper *niyyah*.

Similarly if a person prays *ṣalāh* to show off to others or fasts in the month of Ramaḍān to go on a diet and lose weight, then Allāh (SWT) does not accept his/her *ṣalāh* and *ṣawm* and it is as if he/she has not prayed or fasted at all!

DID YOU KNOW?



The Holy Prophet (s) said:



إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Verily, actions are judged by the intention behind them."

Allāh (SWT) tells us in the Qur'ān that on the Day of Judgement, for every good deed we bring with us from this world, He will reward us 10 times its worth:

مَنْ جَاءَ بِالْحُسْنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ



Whoever **brings** a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly. [6:160]

MY NOTES



We often perform good deeds with the right intention. However, the second part of our duty, as per the verse above, is to protect our good deeds after we have performed them, so that we can **bring** them with us to the Hereafter and be rewarded for them.

Sometimes we perform good deeds, but after performing them, we show off about them to others. At this point, our intention has changed and those deeds are no longer counted as having been performed solely for the sake of Allāh (SWT). Hence, such deeds are no longer counted among our good deeds on the Day of Judgement!

Once a boy was praying in the mosque sincerely for the sake of Allāh (SWT). After some time, while he was still praying, he heard some footsteps behind him and realised that someone was watching him. He started praying very slowly and recited his prayers loudly and in a beautiful tone.

After finally finishing his prayers, he turned around to see a dog sitting near the door of the mosque. He then realised that he had just wasted his prayer. He had prayed to show off to a dog instead of praying sincerely to Allāh (SWT)!

KEY POINTS



1. *Niyyah* means intention.
2. The *niyyah* is the most important step before every action.
3. The *niyyah* for all acts of worship should be "*qurbatan ilallāh*", which means that we are performing the act to get closer to Allāh (SWT).
4. Any act which is not done with the intention of getting closer to Allāh (SWT) is not accepted.

IN SUMMARY



1. What is the meaning of the word "*niyyah*"?
2. Why is the *niyyah* very important before any act?
3. What does the phrase "*qurbatan ilallāh*" mean?
4. What *niyyah* should we have before performing *ṣalāh*?
5. How do we bring our good deeds with us to the Hereafter?

ACTIVITY PAGE

FILL IN THE BLANKS

A word bank has been given to you below.

1. Intention in Arabic is called _____.
2. When we perform any Islamic act like _____, _____ or *ṣawm*, we must have an intention.
3. Once we become _____, fasting is obligatory upon us in the month of _____.
4. Our intention should be "*qurbatan* _____".
5. The _____ is the sanctuary of Allāh (SWT).
6. If we perform any _____ or _____ act without the correct intention, then it is not accepted.
7. Anyone who performs a small act for the sake of Allāh (SWT), He will make the deed _____ than its worth.
8. *Qurbatan ilallāh* means to gain proximity to _____.
9. The Holy Prophet has said "*Verily, _____ are judged by the _____ behind them.*"

heart	intentions	Allāh (SWT)	<i>ṣalāh</i>	<i>wājib</i>	<i>mustaḥab</i>	<i>wuḍū'</i>	<i>Ramaḍān</i>
		<i>ilallāh</i>	<i>bāligh</i>	<i>niyyah</i>	greater	actions	

UNSCRAMBLE THE FOLLOWING WORDS:

1. **yahyni** - _ _ _ _ _

2. **jiwāb** - _ _ _ _ _

3. **libagh** - _ _ _ _ _

4. **aṣmw** - _ _ _ _ _

FIQH

What is *Fiqh*?

Fiqh (Jurisprudence) is a study of the Branches of Religion (*Furū' al-Dīn*), unlike 'Aqā'id (Theology), which is a study of the Roots of Religion (*Uṣūl al-Dīn*). It is an expansion of the *Sharī'ah* based on the Holy Qur'ān and the *Sunnah* of the Holy Prophet (S). *Fiqh* deals with the rulings pertaining to the observance of each of the 10 *Furū' al-Dīn*.

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

This Chapter Consists Of:

Ṣalāh

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

Taqīd

This section looks at the concept of *taqīd* and *ijtihād*. *Ijtihād* is the science of deriving Islamic law from its sources, most commonly the Holy Qur'an and the *ḥadīth* of the Holy Prophet (S) and the *A'immah* (A). *Taqīd* refers to following a *mujtahid* in Islamic law.

Bulūgh

This part looks at the period in our lives when we turn *bāligh*. It explains the changes we experience in our bodies as well as our religious obligations upon reaching *bulūgh*.

Why Study *Fiqh*?

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

Dear Lord,

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

LEARNING OBJECTIVES



1. Understand when it is *wājib* and *mustaḥab* to perform *wuḍū'*
2. Understand the basic rulings regarding *wuḍū'*
3. Understand that the water for *wuḍū'* must be *mubāḥ*, *muṭḥaq* and *ṭāhir*.

MY NOTES

WHEN IS WUḌŪ' WĀJIB?

Wuḍū' itself is a *mustaḥab* act. It only becomes *wājib* before the following actions:

- Before praying any *wājib* or *mustaḥab ṣalāh* (except for *ṣalāt al-mayyit*)
- Before touching the Arabic script of the Qur'ān
- Before touching the names of Allāh (SWT) (in any language)
- For the *wājib tawāf* of the *Ka'bah*



When doing *wuḍū'*, it is better to do it with the general *niyyah* of *qurbatan ilallāh* (seeking proximity to Allāh (SWT)) and not for a specific act like *ṣalāt al-maghrib*. That way, we can use the same *wuḍū'* to pray more than one *ṣalāh* (e.g. *maghrib* and *'ishā'*), touch the Qur'ān and so on. Otherwise, we would have to perform a separate *wuḍū'* for every action that requires it.

WHEN IS WUḌŪ' MUSTAḤAB?

Sometimes it is not *wājib* but *mustaḥab* to do *wuḍū'*, meaning there is a lot of *thawāb* to do it but it is not a must. There are many examples of when it is *mustaḥab* to do *wuḍū'*:

- * Before going to bed
- * Before reciting *du'ā'*
- * Before reciting Qur'ān (even if you don't touch the writing)
- * Before entering a *masjid* or the shrine of a *nabī* or Imām
- * When you are angry
- * When visiting a Muslim cemetery

CONDITIONS FOR WUḌŪ'

Before performing *wuḍū'*, it is important to ensure that we remove everything that will stop the water of *wuḍū'* from reaching the skin, such as rings, watches, nail polish and socks.

We must also make sure that the water we use is:

- * **Mubāḥ** = we have permission to use it
- * **Muṭḥaq** = pure
- * **Ṭāhir** = not *najis*

ACTIVITY



Practical demonstration of *wuḍū'* in the classroom

We are not allowed to use anything without the owner's permission, because it is like stealing. Something that is used without the owner's permission is called *ghasbī*. Water which is not *ghasbī* is *mubāḥ*, and can be used for *wuḍū'*.

The place where we perform *wuḍū'* must also be *mubāḥ*. The container holding the water for *wuḍū'* must be *mubāḥ*, and must not be made of gold or silver.

Water for *wuḍū'* must be *muṭlaq* (pure) and must not be mixed with anything. It must also be *ṭāhir*. *Wuḍū'* cannot be performed using *najis* water.

DO YOU REMEMBER?

When preparing for *ṣalāh*, we must think of the following:

- * *Niyyah*
- * *Wuḍū'*
- * *Qiblah*
- * Place of *ṣalāh*
- * Time of *ṣalāh*

These are called ***muqaddimāt al-ṣalāh***



IN SUMMARY

1. When is it *wājib* to perform *wuḍū'*?
2. When is it *mustaḥab* to perform *wuḍū'*?
3. What are the 3 main conditions for the water of *wuḍū'*?
4. Why is it important to remove your watch and socks before *wuḍū'*?
5. *Wuḍū'* is not necessary before which *wājib ṣalāh*?

DID YOU KNOW?



It is *mustaḥab* to remain in *wuḍū'* at all times during the day. This means we should do *wuḍū'* when we wake up in the morning and every time our *wuḍū'* breaks, we should perform *wuḍū'* again.

KEY POINTS



1. *Wuḍū'* is *mustaḥab* but becomes *wājib* before certain actions such as *ṣalāh* and touching the Arabic writings of Qur'ān.
2. It is *mustaḥab* to remain in *wuḍū'* at all times.
3. It is *mustaḥab* to perform *wuḍū'* before certain acts such as reciting *du'ā'*, visiting a graveyard and going to sleep.
4. Before starting *wuḍū'*, we should remove everything that will stop the water from reaching the skin, such as watches and socks.
5. The water of *wuḍū'* must be ***mubāḥ, muṭlaq and ṭāhir***.

LEARNING OBJECTIVES

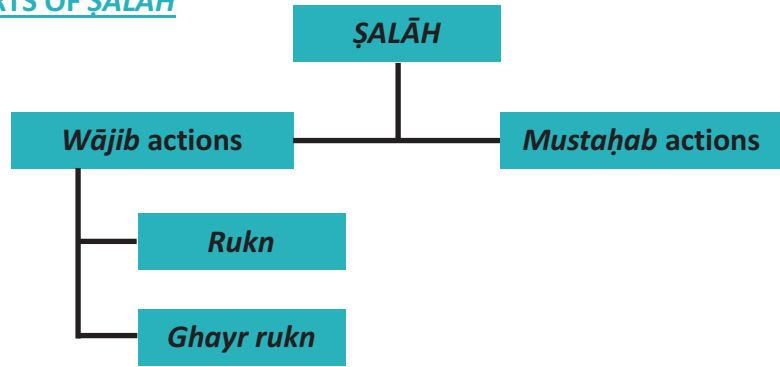


1. Learn all the *wājib* actions of *ṣalāh*.
2. Understand the difference between *rukn* and *ghayr rukn* actions of *ṣalāh*.

MY NOTES



WĀJIB PARTS OF ṢALĀH



The *ṣalāh* is divided into *wājib* and *mustahab* actions. The *wājib* parts of *ṣalāh* are:



Niyah (intention)



Takbirat al-Ihrām



Qiyām



Qirā'ah



Ruku'



Sajdah (both)



Dhikr of *ruku'* and *sajdah*



Tartīb & muwālāt



Tashahhud



Salām

ACTIVITY



Draw this table and write at least 3 actions in each column

Actions of <i>ṣalāh</i>		
<i>rukn</i>	<i>ghayr rukn</i>	<i>mustahab</i>

All these *wājib* parts of *ṣalāh* are divided into two categories: *rukn* and *ghayr rukn*.

Rukn are the *wājib* parts of *ṣalāh* that cannot be missed – even by mistake. Even if they are not performed unintentionally, the *ṣalāh* becomes invalid (*bāṭil*) and must be repeated. If the *ghayr rukn* acts of *ṣalāh* are missed out by mistake, the *ṣalāh* is not *bāṭil*.

RUKN PARTS OF ṢALĀH

The *wājib rukn* parts of *ṣalāh* are:

1- Niyyah - You need to know which *ṣalāh* you are praying, whether it is *wājib* or *mustaḥab*, *adā'* or *qaḍā'*. The niyyah for *ṣalāh* must be that it is performed solely for seeking closeness to Allāh (SWT) (*qurbatan ilallāh*).

2- Takbirat al-iḥrām - Must be done straight after the *niyyah* and the body must be still.

3- Qiyām - The “*rukn*” part of *qiyām* is to stand still during *takbirat al-iḥrām* and after *qirā'ah* when you do *takbīr* just before *rukū'*.

4- Rukū'

5- Sujūd - *Sujūd* is the plural of *sajdah*. Both *sajdahs* are *wājib rukn*.

GHAYR RUKN PARTS OF ṢALĀH

The *wājib ghayr rukn* parts of *ṣalāh* are:

Qirā'ah - This is recitation during *qiyām* (the 2 *surāhs* or *taṣbīhāt al-arba'ah*).

Dhikr of rukū' and sujūd - All *wājib* recitations in *ṣalāh* must be in Arabic and pronounced as accurately as possible.

Tashahhud - In the 2nd and last *rak'ah*.

Salām - In the last *rak'ah*.

Tartīb - The order in which we perform the *ṣalāh* must be maintained.

Muwālāt - If a person intentionally stops *ṣalāh* due to “day-dreaming” or pauses too long such that a person watching might think they are no longer praying, then the *ṣalāh* is *bāṭil*.

DID YOU KNOW?



The first *takbīr* (*Allāhu Akbar*) at the beginning of *ṣalāh* is called *takbirat al-iḥrām* (just like the *iḥrām* of *ḥajj*) because some things become *ḥarām* for you after this *takbīr* until you finish the *ṣalāh* (e.g. talking, laughing, turning away from *qiblah*, etc).

KEY POINTS



1. The *ṣalāh* is divided into *wājib* and *mustaḥab* actions
2. The *wājib* parts of *ṣalāh* are either *rukn* or *ghayr rukn*.
3. If any of the *rukn* acts of *ṣalāh* are missed out, even by mistake, the *ṣalāh* is *bāṭil*
4. If any of the *ghayr rukn* acts of *ṣalāh* are missed out intentionally, the *ṣalāh* is *bāṭil*. If they are missed out by mistake, the *ṣalāh* is not *bāṭil*.

IN SUMMARY



1. What is the difference between *rukn* and *ghayr rukn* acts of *ṣalāh*?
2. Which acts of *ṣalāh* are *rukn*? Which ones are *ghayr rukn*?

LEARNING OBJECTIVES



1. Understand that *taqlīd* can only be done in *Furū' al-Dīn*
2. Understand the definitions of *mujtahid*, *muqallid* and *marja'*
3. Understand how to select a *marja'* for *taqlīd*

MY NOTES

TAQLĪD CAN ONLY BE DONE IN FURŪ' AL-DĪN

When girls and boys attain *bulūgh*, then following the laws of Islam become *wājib* on them. They must perform all their acts of worship correctly, according to the teachings of the **Qur'ān** and **Sunnah**.

In order to know the correct rulings relating to the *Furū' al-Dīn* (such as *ṣalāh*, *ṣawm* and *ḥajj*), we must either become a *mujtahid*, or do *taqlīd* of a *mujtahid* (expert in Islamic law).

Taqlīd therefore means to follow the most learned person in matters of Islamic Law.

Taqlīd is only done in acts of worship and in the Islamic laws of dealing with others. At the *madrasah*, we study all such matters under **Fiqh**. *Fiqh* deals with the *Furū' al-Dīn*.

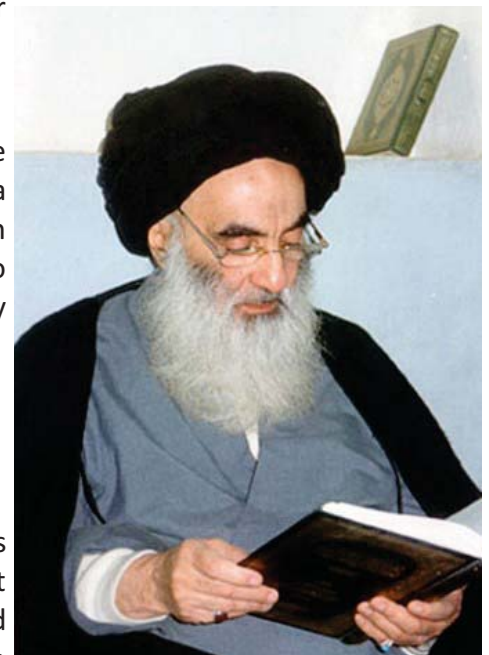
Q: Why can we not do taqlīd in Uṣūl al-Dīn?

We cannot do *taqlīd* in matters of '**Aqā'id**' (also called *Uṣūl al-Dīn* or "roots of religion"). The *Uṣūl al-Dīn* are five: *Tawḥīd*, '*Adālah*, *Nubuwwah*, *Imāmah* and *Qiyāmah*. A Muslim has to understand these and have faith in them, and not just accept them because someone tells him or her to do so.

A person must understand and believe in the *Uṣūl al-Dīn* before accepting Islam. Once a person has become a Muslim, they can then follow a *mujtahid*, who will teach them how to perform the various acts of worship in daily life.

Q: How do we select a marja' for taqlīd?

We must do the *taqlīd* of the *mujtahid* who is the most learned in Islamic law. The most learned *mujtahid* is known as a **marja'**. To find out who is the most learned person, we can ask scholars to guide us.



GROUP ACTIVITY



In small groups, write down the meanings of the following words:

Mujtahid, Muqallid, Taqlīd, Sunnah, Sharī'ah, 'Aqā'id, Marja', Fiqh

IMPORTANT TERMINOLOGY

Mujtahid

A Shī'ah Ithnā 'Asharī Muslim who has reached a level of knowledge in Islamic law where he or she does not need to follow another *mujtahid*.

A *mujtahid* can find the Islamic ruling on any matter through research (mainly from the Qur'ān and *Sunnah*).

A female *mujtahid* is called a *mujtahidah*.

Muqallid

Someone who follows a *mujtahid* to know how to practice the laws of Islam. The plural of *muqallid* is *muqallidīn*.

Marja'

This is a *mujtahid* who is followed by *muqallidīn*. The plural of *marja'* is *marāji'*.



IN SUMMARY



1. What does *taqlīd* mean?
2. Why is *taqlīd* not permissible in *Uṣūl al-Dīn*?
3. Who is a *muqallid*?
4. What is the meaning of the terms *mujtahid* and *marja'*?
5. What are the 2 main sources of Islamic Law?

DID YOU KNOW?



Ijtihād is derived from the term "*juhd*" which means effort and struggle. The jurist is called a *mujtahid* because of his efforts and struggle in deriving religious rulings.

MY NOTES



KEY POINTS



1. The main sources of Islamic Law are the **Qur'ān** and the **Sunnah**.
2. **Taqlīd** refers to following a **mujtahid** (expert in Islamic Law). A person who does **taqlīd** is a **muqallid**. A **mujtahid** who has **muqallidīn** (followers) is a **marja'**.
3. **Taqlīd** is allowed only for rulings relating to **Furū' al-Dīn**. It is not permissible in **Uṣūl al-Dīn**.

LEARNING OBJECTIVES



1. Understand the meaning of *şalāt al-qaşr*.
2. Understand how to perform *şalāt al-qaşr*.
3. Understand when to perform *şalāt al-qaşr*.

MY NOTES

WHAT IS ŞALĀT AL-QAŞR?

Şalāt al-qaşr refers to **shortened prayers**. When we travel to a place where we intend to stay for less than 10 days, we have to shorten our *şalāh*.

For *şalāt al-qaşr* to apply:

> 28 MILES

The total distance travelled from the boundary of your home city (going and returning) should be 28 miles (44 km) or more.

< 10 DAYS

The duration of the journey should be less than 10 days. If you travel to a place and plan to stay there for 10 days or more, then you must pray in full (like you do normally) from the very first day you arrive.

= ḤALĀL PURPOSE

The journey should not be for a *ḥarām* purpose.

Only 4 unit (*raka'āt*) prayers are shortened, so *fajr* and *maghrib* prayers are **not** shortened.

Şalāh	Number of <i>raka'āt</i>	
	Full	Qaşr
<i>Fajr</i>	2	-
<i>Zuhr</i>	4	2
<i>'Aşr</i>	4	2
<i>Maghrib</i>	3	-
<i>'Ishā'</i>	4	2

GROUP ACTIVITY



From the 3 lists below, which word in each list is the odd one out?

- | | | |
|---------------|---------------|---------------|
| <i>'Ishā'</i> | <i>Qaḍā'</i> | <i>Şawm</i> |
| <i>Fajr</i> | <i>Adā'</i> | <i>Rukū'</i> |
| <i>'Aşr</i> | <i>Qaşr</i> | <i>Qiyām</i> |
| <i>Zuhr</i> | <i>Taqlīd</i> | <i>Sajdah</i> |

Each 4 unit prayer is shortened to 2 units and the *niyyah* for the prayer becomes:

"I am praying 2 rak'ah şalāt al-qaşr wājib qurbatan ilallāh"

ŞALĀT AL-QAŞR

The distance of 28 miles or more should be measured from the city boundary and not from one's house. The boundary for London is generally considered to be the M25.

If you miss any *şalāt al-qaşr* when you are travelling, you must perform its *qaḍā'*. The *qaḍā'* should also be shortened even if you are already back home, so you would pray 2 *rak'ah* prayers for the *qaḍā'* of *zuhr*, *'aşr* and *'iṣhā'*).

Similarly, if you have a *qaḍā'* of a 4 *raka'āt şalāh* and decide to perform it whilst you are travelling, you must repay the *qaḍā'* as 4 *raka'āt* even though you are travelling because the *şalāt* was missed when you were not a traveller.



DID YOU KNOW?



Travellers to Makkah, Madīnah or Kūfā, have the option to pray either *qaşr* or full prayers. They can pray in full inside Masjid al-Ḥarām, Masjid al-Nabawī and Masjid Kūfā, as well as anywhere else in these cities. We also have the option of praying full prayers in the shrine of Imām al-Ḥusayn (A) (up to the distance of 25 arm lengths from the sacred tomb), even if we are there for less than 10 days.

MY NOTES



KEY POINTS



1. *Şalāt al-qaşr* refers to shortened prayers. We must shorten any 4 unit *wājib şalāt* to 2 units when we travel.

2. For *şalāt al-qaşr* to apply, we must be residing at each travel destination for less than 10 days and the total distance travelled should be 28 miles or more, measured from the home city boundary.

3. The *qaḍā'* of a *şalāt al-qaşr* should be offered as a *qaşr* (shortened) *şalāt* as well.

IN SUMMARY



1. What does *şalāt al-qaşr* mean?
2. What is the minimum distance for *şalāt al-qaşr* to apply?
3. What is the maximum number of days you can stay at one place for *şalāt al-qaşr* to apply?
4. Which of the 5 daily prayers can be shortened?
5. If you miss a *şalāt al-qaşr*, how should you offer its *qaḍā'* ?

LEARNING OBJECTIVES



1. Understand the concept of *bulūgh*
2. Understand when boys and girls reach the age of *bulūgh*.

MY NOTES

WHAT IS BULŪGH?

As boys and girls grow into men and women, they change physically and emotionally. This age of maturity is also called the age of puberty (or *bulūgh* in Arabic).

Q: When do boys and girls become *bāligh(ah)*?

Boys mature (become *bāligh*) usually around the ages of 12 - 15 years, while girls mature earlier. In Islam, girls are considered to be *bālighah* from the age of 9 (i.e. the 9th Islamic birthday).

Whatever is *wājib* on adults like *ṣalāh*, *ṣawm* and *ḥijāb* becomes *wājib* on boys and girls from the age of *bulūgh*.

WHAT ARE THE SIGNS OF BULŪGH?

There are various physical signs of *bulūgh*. Some are common to boys and girls like the growth of hair under the armpits and below the navel (called pubic hair) and some signs are unique to each gender.

When we become *bāligh(ah)*, we also become ***mukallaf*** (responsible). This means that we are now held responsible before Allāh (SWT) for our actions. This is the age from which we must do everything that is *wājib* and keep away from everything that is *ḥarām* in Islam. For example, someone who is *mukallaf* must know how to perform *wuḍū'*, pray 5 times a day, fast the whole month of *Ramaḍān*, observe *ḥijāb* and so on. In other words, they must know all the basics of Islam and act on them properly.

GROUP ACTIVITY

Pictionary

In small groups, take turns to draw pictures showing one of these words:

***ḥijāb* *bāligh* *ṣalāh*
ṣawm *wājib***

Ask your teammates to guess the word. Your picture should have no letters or numbers!

EMPHASIS ON *HIJĀB*

When a girl becomes *bālighah*, it is *wājib* on her to cover all her hair and body in public and in the presence of *ghayr maḥram* people, except for her face and her hands from the wrist to the fingers.

Bālighah girls and women do not have to wear *ḥijāb* when they are only with other women or with *maḥram* men like their grandfather, father or brothers. But they still have to dress respectfully and modestly in front of other women and in front of their fathers, brothers and all others *maḥram* to her. Dressing modestly means not wearing clothes that are too thin, short or tight on the body.

It is also *wājib* for girls to cover themselves fully (except for face and hands) when they pray *ṣalāh*.

Boys also have to dress respectfully and not to stare and admire women who are *ghayr maḥram*. Boys should not wear clothes that are too thin, short or tight on the body.



DID YOU KNOW?



A blind old man once came to visit the Holy Prophet (S). *Sayyidah Fāṭimah* (A) was present in the house at the time, and she observed *ḥijāb* the whole time the blind man was in their house. When he left, the Holy Prophet (S) asked her why she was fully covered even though the visitor was old and blind and couldn't even see her! She replied saying that even though he couldn't see her, she could still see him!

IN SUMMARY



1. What does *bulūgh* mean?
2. When do boys become *bāligh*?
3. When do girls become *bālighah*?
4. What are some of the signs of *bulūgh*?
5. What does *mukallaf* mean?
6. Why is it important for *bāligh* boys and *bālighah* girls to observe *ḥijāb*?

KEY POINTS



1. ***Bulūgh*** refers to the age of maturity according to Islamic Law.
2. Boys become ***bāligh*** around the age of 12 - 15 years, depending on when they develop signs of *bulūgh*. Girls become *bālighah* by their 9th birthday according to the Islamic calendar.
3. When we become *bāligh*, we also become ***mukallaf***, meaning that we have to obey all the rules of Islamic Law (e.g. perform all *wājibāt*).

LEARNING OBJECTIVES



1. Understand the meaning of *ḥayḍ* and *istiḥāḍah*.
2. Learn how and when to perform *wājib ghusl*.
3. Learn the actions which are *ḥarām* in the state of *ḥayḍ* and *istiḥāḍah*.

MY NOTES

HAYḌ AND ISTIḤĀḌAH

As a girl grows older, her body starts changing. She experiences some bleeding, which occurs every month. It is called **period** or **menstrual bleeding** (or *ḥayḍ* in Arabic).

Most menstrual periods last from 3 to 5 days, but in some women it can vary and continue for up to 7-10 days. If you count a menstrual cycle from the first day of one period to the first day of the next period, the average cycle is 28 days long. However, cycles in women can also vary, especially in young teenagers.

The average age for a girl to get her first period is 12. But this does not mean that all girls start at the same age. A girl can start her period (*ḥayḍ*) any time from the age of 8.

During the days that a female has her period, she is not required to pray the daily prayers or to fast. If she misses some *wājib* fasts in the month of *Ramaḍān*, she will have to perform *qaḍā'* for those missed fasts later. She doesn't have to pray *qaḍā'* for the prayers that she misses during her period.

Besides *ḥayḍ*, a *bālighah* woman can also experience bleeding that is not a part of her menstrual cycle. This unexpected irregular (non-period) bleeding is called *istiḥāḍah*. When a woman experiences *istiḥāḍah*, she still has to pray and fast but there are some additional rules for it (such as performing *wuḍū'* or *ghusl* before every prayer) that you will learn later.

WHAT IS ḤARĀM FOR A WOMAN DURING HAYḌ?

- × Praying *ṣalāh* of any kind including *ṣalāh al-āyāt*. She can, however, pray *ṣalāh al-mayyit* because it does not require *wuḍū'* or *ghusl*.
- × Entering any *masjid* including *Masjid al-Ḥarām* (Makkah), *Masjid al-Nabawī* (Madīnah) or the shrine of any of the *A'imma* (A).
- × Touching the writings of the Qur'ān
- × Reciting any of the four *āyāt* of the Qur'ān for which *sajdah* is *wājib*.

WĀJIB GHUSL

Ghusl is a bath that is done in a special way and with a *niyyah*. There are three types of *ghusl* that are *wājib* for women only:

1. **Ghusl of ḥayḍ:** *Wājib* to perform after the end of the menstrual bleeding (period), before a woman can start *ṣalāh* and *ṣawm* again.
2. **Ghusl of istiḥāḍah:** *Wājib* for women after certain kinds of irregular bleeding.
3. **Ghusl of Nifās:** *Wājib* after the bleeding of childbirth.

GROUP ACTIVITY



Learn how to perform *ghusl* (*tartībī* and *irtimāsī*) as a class.

Every *ghusl* is performed in exactly the same way except that the *niyyah* is different. For example, after her period is over, a girl must perform *ghusl* of *ḥayḍ* with the intention:

“I am performing *ghusl* of *ḥayḍ*, *wājib qurbatan ilallāh*”

METHOD OF PERFORMING GHUSL

There are two ways of performing *ghusl*: ***tartībī*** and ***irtimāsī***.

Ghusl tartībī (step-by-step) is performed as follows:

1. ***Niyyah***: You should know why you are performing the *ghusl* e.g. “I am performing the *ghusl* of *ḥayḍ qurbatan ilallāh*”.
2. Wash **head and neck** first.
3. Then wash the **right side** of the body from the right shoulder downwards.
4. Then wash the **left side** of the body from the left shoulder downwards.

When washing any of the three areas mentioned above, it is good to also wash a bit of the other parts to ensure no part of the body remains unwashed.

DID YOU KNOW?



Apart from the *tartībī* (step by step) method, there is another method of performing *ghusl*. It is called *ghusl irtimāsī* (*ghusl* by complete immersion in water). It is not a common method of doing *ghusl*. If you would like to know more about this method, you can read the *risālah* of your *marja'*. *Ghusl irtimāsī* is not allowed when fasting or during *ḥajj* when wearing *iḥrām*.

IN SUMMARY



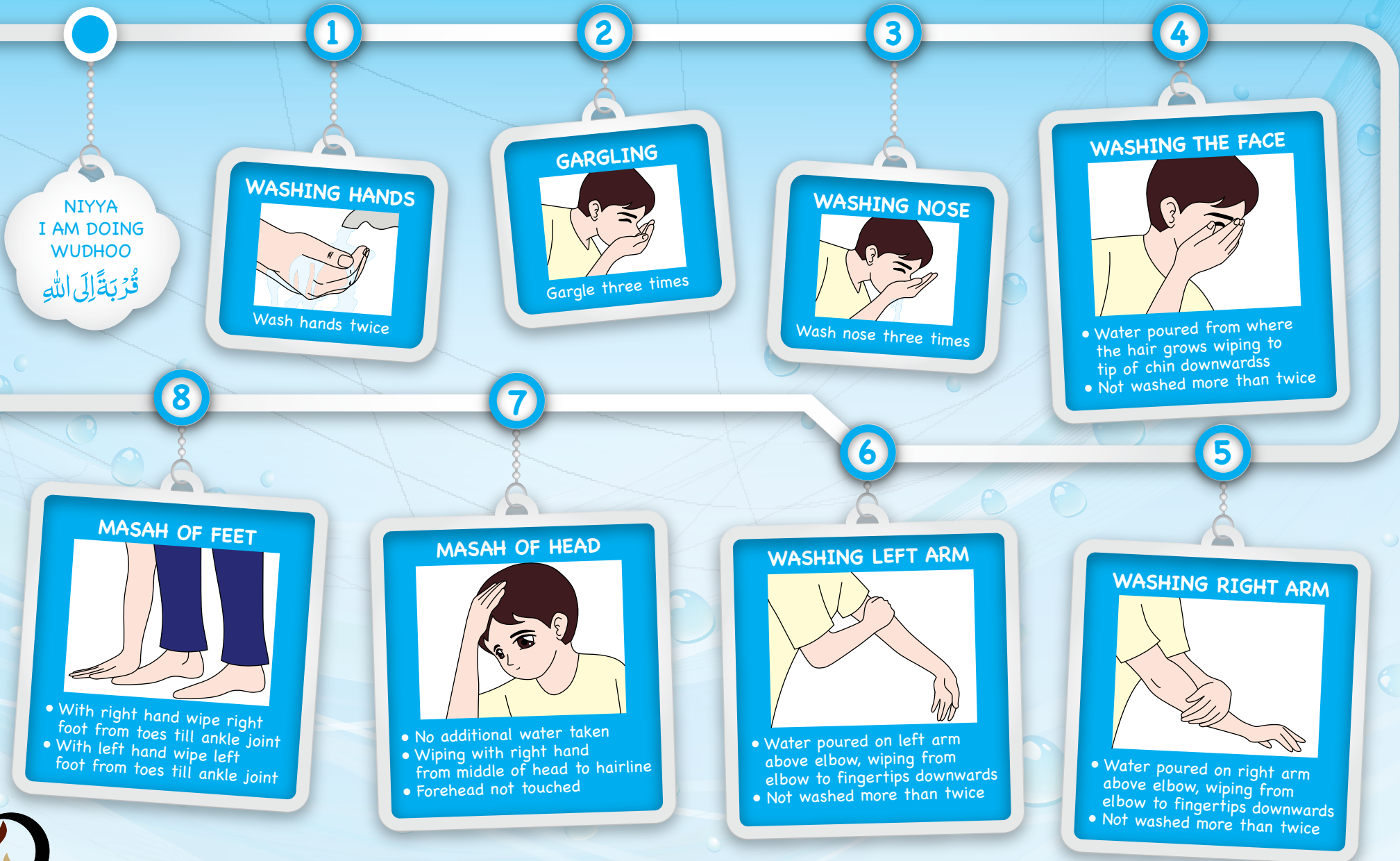
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5. What does *mukallaf* mean?
6. Why is it important for *bāligh* boys and *bālighah* girls to observe *ḥijāb*?

KEY POINTS

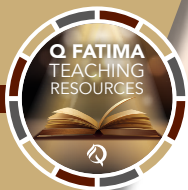


1. ***Ḥayḍ*** refers to a woman's menstrual bleeding (period)
2. When a woman is in *ḥayḍ*, she is not required to pray or fast. She has to perform *qaḍā'* of any *wājib* fasts missed due to *ḥayḍ*, but does not have to do *qaḍā'* of any *ṣalāh* missed.
3. Non-period bleeding is known as ***istiḥāḍah***, and bleeding after childbirth is known as ***nifās***.
4. At the end of *ḥayḍ*, a woman must perform ***wājib ghusl*** before she can start praying or fasting again.

My Wudhu Chart



Wudhoo & Salaa Assessment



Name: _____

Age: _____ Class: _____



~ Wudhoo Assessment ~

Wudhoo was taught by the Prophet (pbuh) after he came back from Mi'raj, where he performed wudhoo with water from a river in Heaven.

Apart from salaa, wudhoo is also required for:

- Tawaf around the Ka'ba
- Touching the writing of the Holy Qur'an
- Touching the names of Allah and the 14 Ma'sumeen

It is Mustahab to do wudhoo:

- Before going to sleep
- Before going to the Imambara
- When you are angry, as it calms you down
- In fact try to be in wudhoo at all times

Before doing wudhoo, ensure that:

- The parts of wudhoo (face, arms, head, feet) are all tahir
- There is nothing on them which will stop water reaching it, e.g. plasters, nail varnish, watches, rings etc.



~ Removal of Obstructions ~



- All rings/watches removed
- Sleeves rolled up above elbows
- Socks removed



Wajib – BOLD
Mustahab – LIGHT

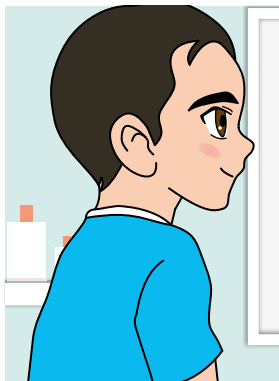


~ Niyya ~

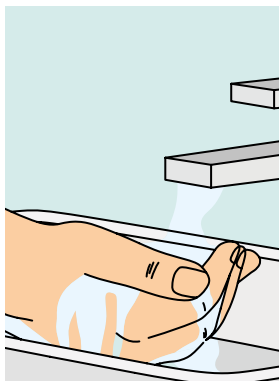


Niyya: I am doing
Wudhoo.

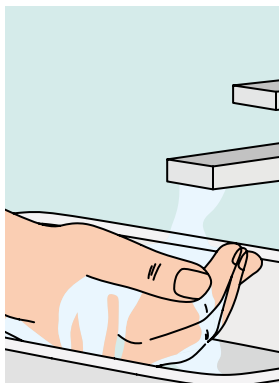
قُرْبَةً إِلَى اللَّهِ



~ Washing ~



Washing hands
twice.



~ Washing ~



Gargling three time.



~ Washing ~



Washing nose
three times.



~ Washing The Face ~



Water poured from where the hair grows.

Face wiped from hairline to tip of chin.

Whole width of face is wiped downwards.



Face not washed more than twice.



~ Washing Right Arm ~

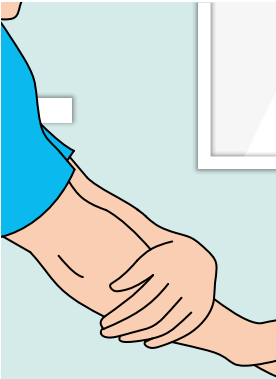


Water poured on right arm above elbow.

Wiping from elbow to fingertips ensuring that water has reached everywhere.

All wiping done downwards.

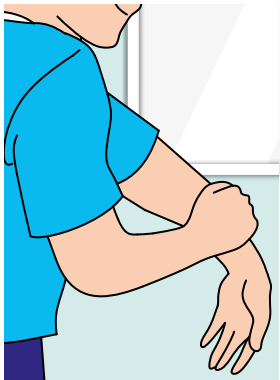
Ensure arm is washed no more than twice.



~ Washing Left Arm ~



- Water poured on left arm above elbow.
- Tap is closed before wiping.
- Wiping from elbow to fingertips ensuring.



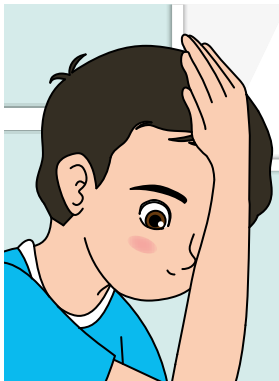
- That water has reached everywhere.
- All wiping done downwards.
- Ensure arm is washed no more than twice.



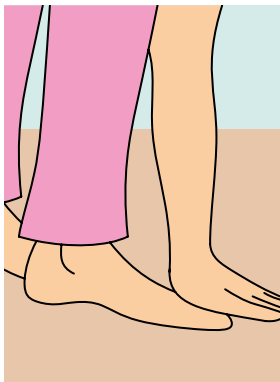
~ Masah of Head ~



- No additional water taken.
- Wiping with right hand from.
- Middle of head to hairline.
- Wiping with flats of fingers.
- Forehead not touched.



~ Masah of Feet ~



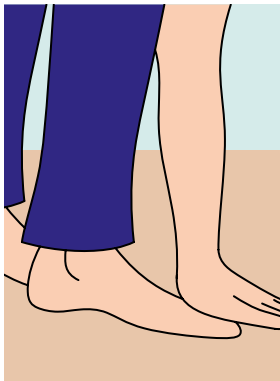
Wiping from toes till ankle joint.

Right foot first then left.

Not same time.

Right hand used for right foot.

Left hand used for left foot.



Each foot wiped ONCE only.



~ Adhan ~

Adhan is the call for salaa (prayer). It is called in a loud voice. It can be called from the minaret of a masjid (mosque).

4 times Allahu Akber

اللَّهُ أَكْبَرُ

2 times Ash hadu anl laa ilaaha illallah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 times Ash hadu anna Muhammadar
Rasulullah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 times Ash hadu anna Aliyyuw waliyullah

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ



- 2 times Hayya alas salaa
حَيِّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah
حَيِّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal
حَيِّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Allahu Akber
اللَّهُ أَكْبَرُ
- 2 times Laa ilaaha illallah
لَا إِلَهَ إِلَّا اللَّهُ



~ Iqama ~

Iqama is the call to start salaa. It is said just before salaa.

2 times Allahu Akber

اللَّهُ أَكْبَرُ

2 times Ash hadu anl laa ilaaha illallah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 times Ash hadu anna Muhammadar
Rasulullah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 times Ash hadu anna Aliyyuw waliyullah

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ

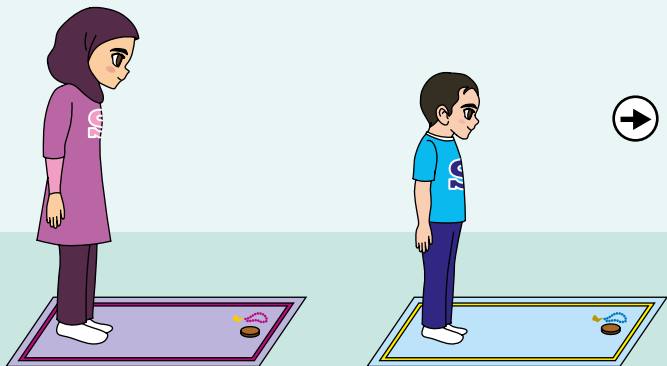


- 2 times Hayya alas salaa
حَيِّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah
حَيِّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal
حَيِّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Qad qaamatis salaa
قَدْ قَامَتِ الصَّلَاةُ
- 2 times Allahu Akber
اللَّهُ أَكْبَرُ
- Once Laa ilaaha illallah
لَا إِلَهَ إِلَّا اللَّهُ



~ Salaa Assessment ~

3 Rakats Maghrib Salaa



NIYYA: “I am praying 3 rakats for
Salaatul Maghrib – Qurbatan ilallah”

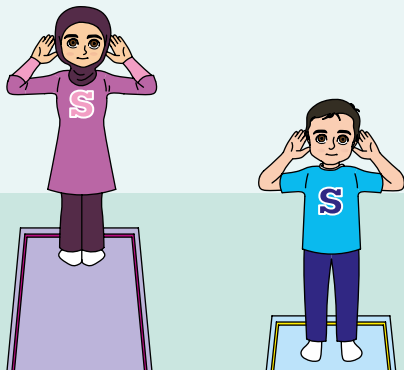
قُرْبَةً إِلَى اللَّهِ

Teacher's Note:

Ensure child says Qurbatan ilal lah (only for Allah) and NOT Qurbatan illal lah (for all EXCEPT Allah) – note the meaning changes.



~ Takbiratul Ehram ~



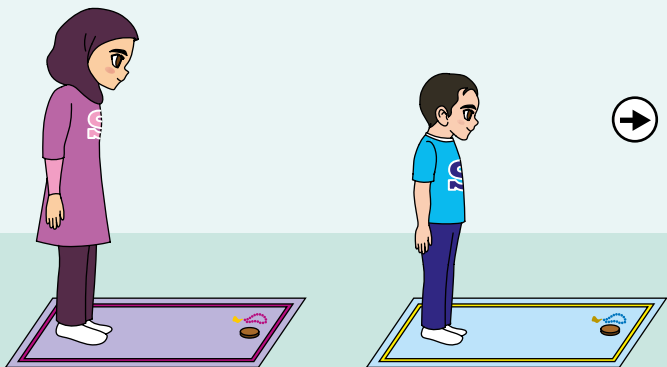
- Recitation of Allahu Akber (Allah is Greater than anything and anyone).

الله أكبر

- Hands raised up to ears with fingers closed.



~ Qiyaam ~



- Standing straight facing Qibla.
- Motionless while reciting.
- Standing with feet together (girls).
- Standing with feet apart (boys).
- Palms on thighs Looking at sajdagah.
- Recitation of Suratul Fatiha and one other Sura.



~ Suratul Fatiha ~

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {1}
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {2} الرَّحْمَنُ الرَّحِيمِ {3}
مَالِكِ يَوْمِ الدِّينِ {4} إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ {5}
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ {6} صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ {7}

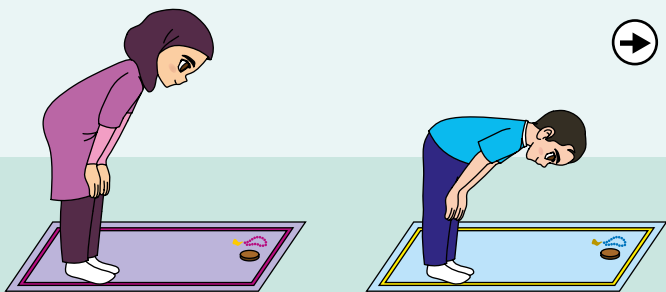
~ Suratul Ikhlaas ~

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ {1} اللَّهُ الصَّمَدُ {2}
لَمْ يَلِدْ وَلَمْ يُولَدْ {3} وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

QIYAM MUTTASIL BIR RUKU: STANDING BEFORE RUKOO. To stand erect while saying Takbiratul Ehram and to stand before Rukoo – is RUKN part of Salaa.



~ Rukoo ~



سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ



(Glory be to my Rabb, the Great and praise be to Him).



Bending at right angles with palms on knees – boys.



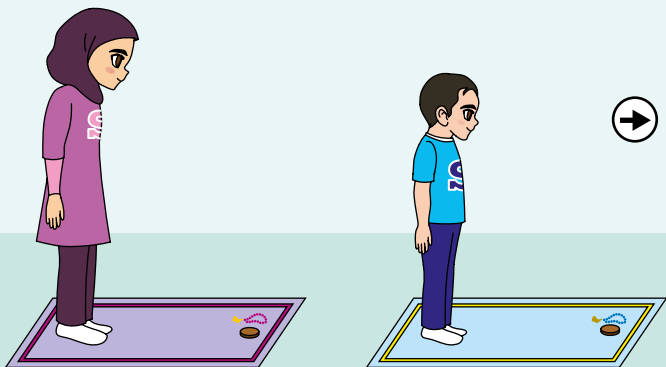
Bending knees slightly with palms on thighs – girls.



Looking between the feet.



~ After rising from Rukoo ~



سَمِعَ اللهُ لِمَنْ حَمِدَهُ



(Allah hears he/ she who praises Him).



~ Sujood ~



- 7 parts of body touching ground.
- Motionless while reciting.
- Rising head first from sajda.
- Sitting still between sujood.

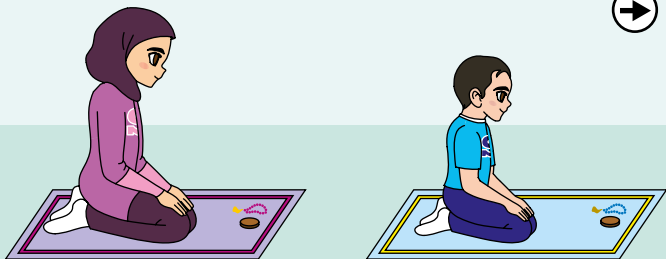
سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

- (Glory be to my Rabb, the most High and praise be to Him).



~ Julus - Recitation ~

Between two Sujood



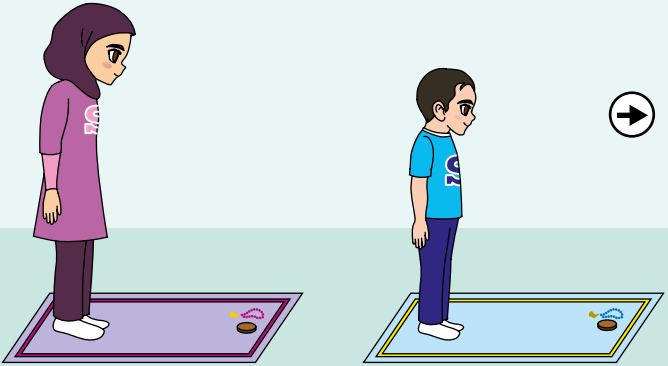
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ



(I see forgiveness from Allah, my Rabb,
and I turn repentant to Him)



~ Raising for next Rakat ~

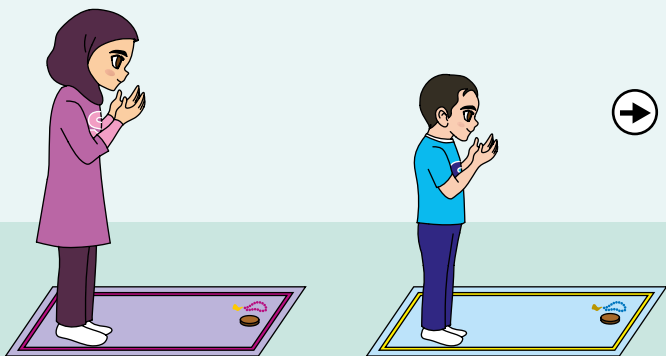


بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

- (With the power and strength of Allah, I stand and sit).



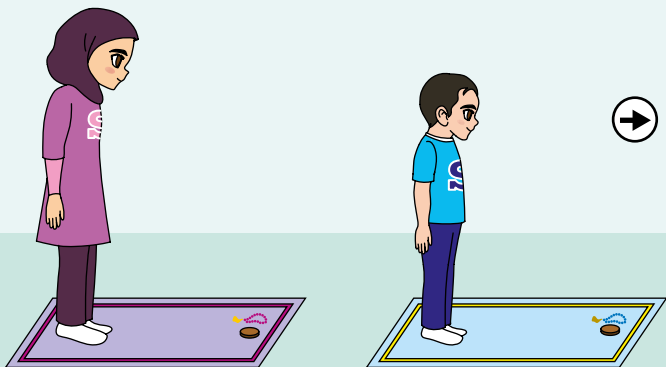
~ Second Rakat Qunoot ~



- Recitation of any du'a.
- Raising hands to face level.
- Palms facing upward.



~ Third Rakat ~



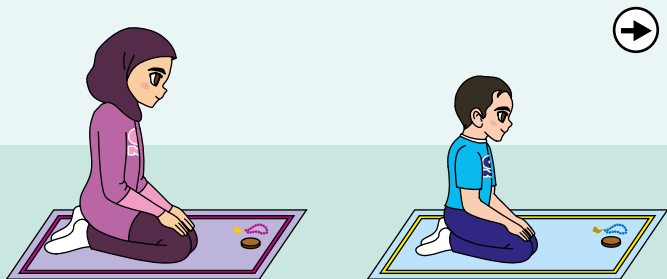
Tasbihate Arba: once Wajib better three times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

□ (Glory be to Allah, and all praise is for Allah, and there is no god except Allah, and Allah is greater than everything and everyone).



~ Tashahhud & Salaam ~

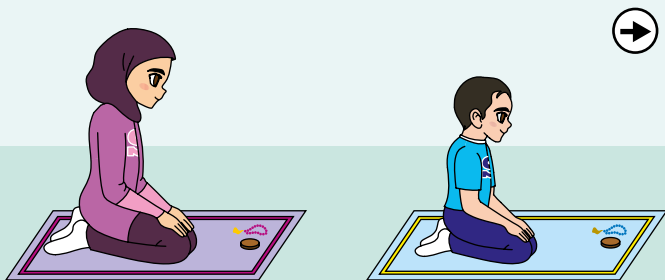


- Recitation in seated position.
- Motionless while reciting.
- Palms on thighs.
Recitation of 3 Salaams.
- 3 takbirs after Salaam.
- Salawaat after Salaam.



~ Tashahhud ~

In second and final Rakat



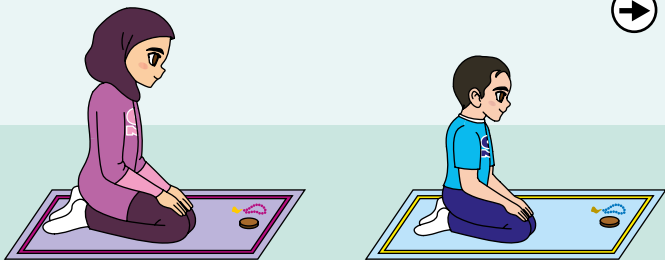
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(I bear witness that there is no god except Allah, the only One and there is no partner for Him, and I bear witness that Muhammad is His slave and His messenger. O Allah! Send blessings on Muhammad and his ahlulbayt).



~ Salaam ~

In final Rakat



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(Salaams be upon you, O Prophet and the mercy of Allah and His blessings; Salaams be upon us and upon all the righteous servants of Allah; Salaams be upon you all and the mercy of Allah and His blessings).



~ Assessment Summary ~

Wudhoo

REMOVAL OF OBSTRUCTIONS

NIYYA: I AM DOING WUDHOO

WASHING THE FACE

WASHING RIGHT ARM

WASHING LEFT ARM

MASAHA OF HEAD

MASAHA OF FEET



~ Assessment Summary ~

Salaa

- NIYYA
- TAKBIRATUL EHRAM
- QIYAAM
- RUKOO
- SUJOOD
- JULUS - RECITATION BETWEEN TWO SUJOOD
- SECOND RAKAT QUNOOT
- TASHAHHUD
- THIRD RAKAT
- TASBIHATE ARBA
- SALAAM



NOTES



