



FIQH

CLASS 11

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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. To understand how the Big Bang Theory compares to the Qur'ānic description of the creation of the universe.

2. To be introduced to two presentations of the Cosmological Argument for the existence of God

MY NOTES

THE ORIGIN OF THE UNIVERSE

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

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

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

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۗ أَفَلَا يُؤْمِنُونَ

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

THE COSMOLOGICAL ARGUMENT FOR THE EXISTENCE OF GODThe Argument from an Uncaused Cause**The basic structure of the argument:**

1. Everything has a cause
2. Every cause itself has a cause
3. **But** you cannot have an infinite number of causes
4. **Therefore**, there must be an uncaused cause which causes everything to happen without being itself caused by anything
5. Such an uncaused cause is what people understand as God



ACTIVITY



In pairs, create a script for a role play between an atheist and a Muslim about the existence of God. Try to present the cosmological argument.

The argument in detail:

Scientists are not able to explain what caused the Big Bang, because it was only after the Big Bang took place that time and all the laws of science came about. Hence, it is not possible to scientifically understand or explain what took place before the explosion.

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

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

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

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

THE ARGUMENT FROM POSSIBILITY AND NECESSITY

The basic structure of the argument:

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

The argument in detail:

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

DID YOU KNOW?



Sir Fred Hoyle, a renowned mathematician, remarks in his book that the chance that higher life forms might have emerged by "chance" is comparable with the chance that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein.

MY NOTES



KEY POINTS



1. The Qur'ānic description of the creation of the universe is in harmony with the Big Bang Theory.

2. There are many ways of presenting the Cosmological Argument for the existence of God. Two famous ways of presenting this argument are: a) from an uncaused cause, and b) from possibility and necessity.

3. The argument from an uncaused cause: a) everything has a cause; b) every cause itself has a cause; c) **but** you cannot have an infinite number of causes; d) **therefore**, there must be an uncaused cause which causes everything to happen without being itself caused by anything; e) such an uncaused cause is what people understand as God.

4. The argument from possibility and necessity: a) individual things come into existence and then cease to exist; b) therefore, at one time none of them were in existence; c) **But**, something comes into existence only as a result of something else that already exists; d) **Therefore**, there must be a being whose existence is necessary - that is God.

The same cannot be said of sugar. Sugar minus its sweetness is not sugar. This is because sweetness is a **necessary** attribute of sugar and hence the two cannot be separated, while sweetness is not a necessary attribute of tea. The sweetness of tea, is **dependent** upon sugar being added to the tea.



A similar example can be used

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

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

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

IN SUMMARY



1. Explain the Big Bang Theory for the creation of the universe. How does it compare with the Qur'ānic version for the creation of the universe?
2. Why is it impossible for science to explain as a fact what took place before the Big Bang?
3. If everything in existence requires a cause for its existence, why does God not have a cause?

ACTIVITY

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

WORD BANK:

Bigbang

Cause

Uncaused

Cosmological

Dependent

Effect

Necessary

Possibility

Existence

Time

Space

Creator

LEARNING OBJECTIVES



1. To understand why the universe could not have come about through chance

2. To be introduced to Islam's position in relation to the Theory of Evolution

MY NOTES

THE THEORY OF EVOLUTION

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

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

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

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

MICRO-EVOLUTION VS MACRO-EVOLUTION

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

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

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

The results of natural selection **within** a particular species has been witnessed. Similarly, through artificial selection, human beings have also been able to produce new varieties of characteristics within a particular species.

ACTIVITY



In pairs, create a script for a dialogue between an atheist and a Muslim discussing the extent of the validity of the theory of evolution and Islam's position on it.

For example, the following different varieties of dogs have been produced through artificial selection:



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

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

*"Why if species have descended from other species by fine gradations, do we **not** everywhere see **innumerable transitional forms**? But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?"*
(Charles Darwin, The Origins of Species, 1st ed. p. 172)

Darwin proposed that such transitional forms would be discovered when the fossil record is inspected more carefully. It has been now over 150 years since his book was published and despite a lot of effort to unearth evidence throughout the world, we are yet to see any evidence of any transitional forms! A famous British evolutionist, Derek Ager, thus admits:



*"The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find - over and over again - **not gradual evolution, but the sudden explosion of one group at the expense of another.**"*

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

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

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



ISLAM'S POSITION ON EVOLUTION

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

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

To use an example, Isaac Newton's laws of motion may explain why and how a snooker ball moves across a snooker table. However, for the ball to actually start moving, a person is still required to hit the ball in the first place. The laws of motion are not substitutes for the player! In the same way, evolution, if proven

true, might explain the process through which life evolved in this world; however, God is still required to set this process into motion.

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

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

However, according to the mainstream interpretation of Qur'ānic verses discussing the creation of Prophet Ādam (A), Muslims generally reject the idea that **human beings** are also the products of evolution and that human beings evolved from apes. We believe that the first human being was a special creation of Allāh (SWT), who was individually created and placed on this planet, i.e. not through the process of evolution.



DID YOU KNOW?



Colin Patterson, a renowned palaeontologist and evolutionist, once remarked: *"No one has ever produced a species by mechanisms of natural selection. No one has ever got near it and most of the current argument in neo-Darwinism is about this question."*

KEY POINTS



1. The theory of evolution states that all life on earth originated from a common ancestry.
2. This theory can be divided into micro-evolution and macro-evolution.
3. There is no problem in accepting micro-evolution. However, there is no evidence available to prove macro-evolution. It is just a theory.
4. The theory of evolution does not challenge the existence of God. It just proposes an explanation for the process used by God to create diversity.
5. Muslims reject the idea that human beings evolved from apes.

IN SUMMARY



1. What is the theory of evolution?
2. What is the difference between micro-evolution and macro-evolution?
3. What is Islam's position on evolution?

ACTIVITY

PLACE THE TILES IN THE RIGHT ORDER TO REVEAL A MESSAGE

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THE NATURE OF RECOMPENSE & RETRIBUTION

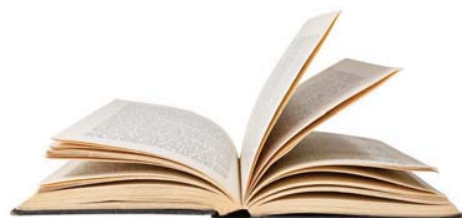
03

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

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

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

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



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

In the Qur'ān, Allāh (SWT) says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

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

LEARNING OBJECTIVES



- 1- To understand that the reward and punishment of Paradise & Hell are actually the manifestations of the reality of our own deeds
- 2- To become acquainted with the Qur'ānic verses & *aḥādīth* that point to this reality

MY NOTES



GROUP ACTIVITY



Discuss in groups how the understanding of the real nature of reward and punishment that you learnt today will impact your everyday life, especially at the time you are tempted to commit sins.



Similarly, in another verse, He says:

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا
كُنْتُمْ تَعْمَلُونَ

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

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

In yet another verse, Allāh (SWT) says:

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ، وَأَنَّ سَعْيَهُ سَوْفَ يُرَى

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

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

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

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ، لَتَرَوُنَّ الْجَحِيمَ

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا
تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُّبُّ أَحَدِكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat

the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allāh, surely Allāh is Oft-returning (to mercy), Merciful. [49:12]

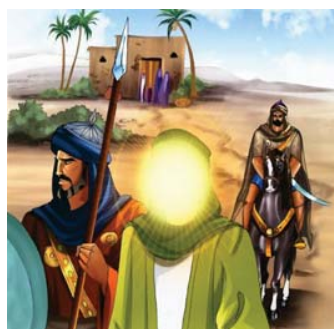
The following *ḥadīth* from the Holy Prophet (S) is also very useful in understanding the reality of recompense and retribution:

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



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

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



Sālih b. Sa'īd reports:

I visited Imām al-Hādī (A) on the day he arrived in Sāmarrā. I said to him, "May I be sacrificed for you! In every matter, they are only concerned to extinguish your light and to diminish you such that they have put you to stay in this hideous inn – the Inn of Sa'ālik."

"Here you are Ibn Sa'īd" said the Imām (A), and he indicated with his hand. Suddenly I was amid pleasant gardens and flowing rivers and gardens in which were perfumed plants and beautiful maidens like veiled pearls. My sight became confused and I was very amazed. The Imām (A) said to me, "This is where we are. This belongs to us, Ibn Sa'īd. We are not in the Inn of Sa'ālik!"

IN SUMMARY



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

DID YOU KNOW?



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

KEY POINTS



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

03

ACTIVITY

GUESS THE PHRASE!

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

		O		R			R		D			S							
			O			W		N			A			O		E			

Alphabet bank [O,E,U,R,Y,L,N,D,G,T]

		E			R			R		T			G						R
	O		N		H			V				R				L			
						I	G					O	!						

Alphabet bank [A,E,I,O,U,H,W,N,T,L,C,R]

		A		A				M		A		-		'	M				
M		A						E				B			I				T
							O					E							

Alphabet bank [L,Ā,E,O,N,F,D,M,T,J,S,U,A,L,H]



صَمُّكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ



Deaf, dumb (and) blind, so they will not turn back. [2:18]

Their hearts are sealed by Allāh (SWT) once and for all:

حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۖ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَهُمْ
عَذَابٌ عَظِيمٌ



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

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

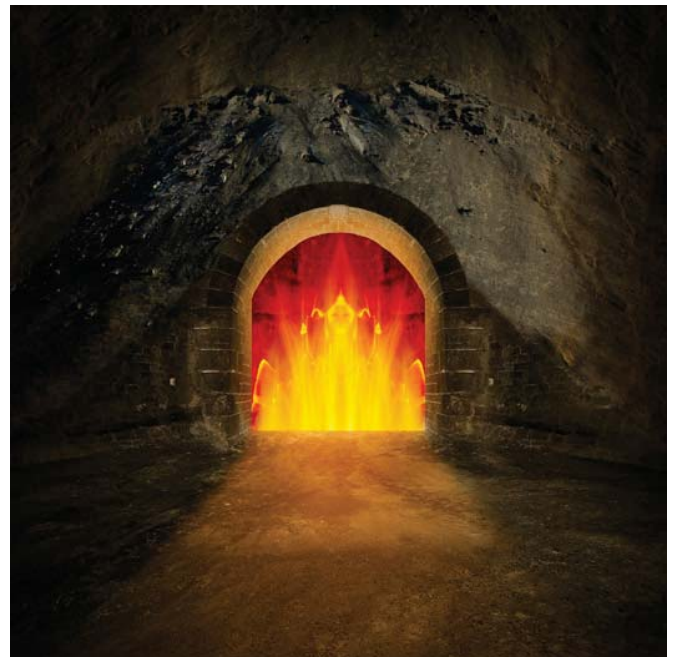
إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ، خَالِدِينَ فِيهَا أَبَدًا ۖ لَا
يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا



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

[33:64-5]

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



A GLIMPSE OF JAHANNAM

MY NOTES



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

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ، تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ
كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ



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

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ



On that Day We shall ask Hell: "Are you full?" And it will reply: "Are there any more?" [50:30]

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

كَلَّا ۗ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ، وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ، نَارُ اللَّهِ الْمُوقَدَةُ
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ



No indeed! He will be thrust into the Crusher! What will explain to you what the Crusher is? It is kindled fire of Allāh, which reaches to the hearts. [104:4-7]

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

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ



O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allāh in what He commands them, and do as they are commanded. [66:6]



كَلَّا لئن لم ينته لنسفعا بالناصية ، ناصية كاذبة خاطئة ، فلیدع نادیه
سندع الزبانية ،

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

4) The people of Hell always continuously suffer from the pangs of hunger and thirst. They will be given boiling hot water, which will make them even more thirsty. As food, they will only have bitter fruits from the tree of Zaqqūm. This tree grows in the bottom of Hell and its fruits will look like the heads of devils. After drinking and eating, they will be taken back to face their punishments.

ثم انكم ايها الضالون المكذبون ، لا تكون من شجر من زقوم ،
فمائون منها البطن ، فشاربون عليه من الحميم ، فشاربون شرب الهيم

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

...أذلك خير نزلًا أم شجرة الزقوم ، إنا جعلناها فتنة للظالمين ،
إنها شجرة تخرج في أصل الجحيم ، طلعتها كأنه رؤوس الشياطين ، فإنهم
لا يكون منها فمائلون منها البطن ، ثم إن هم عليها لشوبًا من حميم ، ثم
إن مرجعهم إلى الجحيم

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

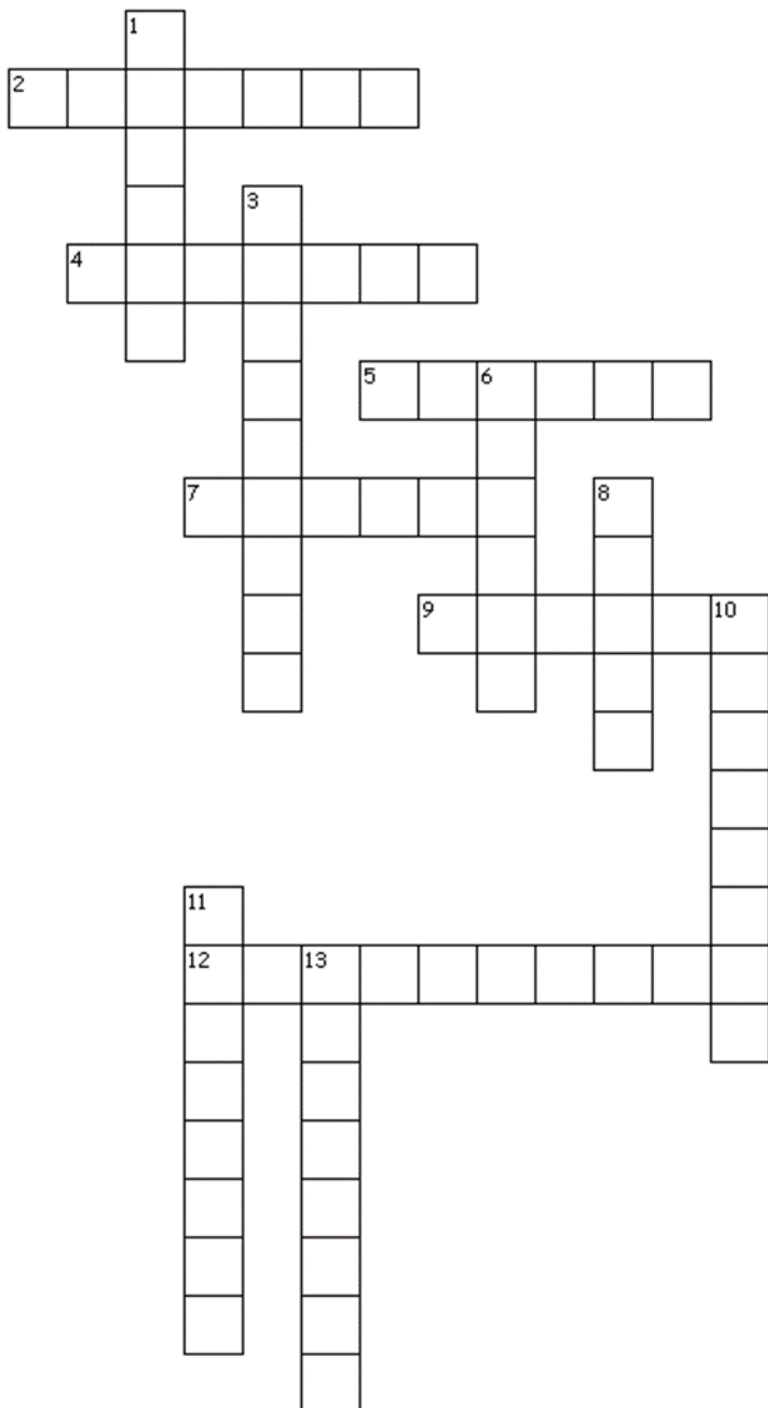
5) Despite all these terrible punishments of Hell and others which haven't been mentioned in this lesson, the worst punishment the inmates of Hell will face will be the feeling of being extremely far from the presence and Mercy of Allāh (SWT).

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

No indeed! On that Day they will be screened off from their Lord [83:15]



ACTIVITY



ACROSS

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

DOWN

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

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



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

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

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٢:١٧﴾

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

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

4) Human beings were created to eventually live in *Jannah*. Anything other than *Jannah* is below the worth of the human being, the best of Allāh (SWT)'s creation. He granted human beings the special gift of free will, so that they can perform good deed in this world and create their *Jannah*.

LEARNING OBJECTIVES



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

MY NOTES



CLASS ACTIVITY



Reflect upon the following *ḥadīth*. What do you understand from it? How is the *ḥadīth* relevant to you in your daily life?
 Imām al-Bāqir (A): "**Paradise is surrounded by trials and patience. So whoever endures trials in the world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires [of the world] will enter the Fire.**"



Imām 'Alī (A): **"Verily there is no price for your soul except for Paradise, so do not sell it for anything else."**



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

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



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

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

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا



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

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

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

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ...



And we shall strip all rancour from within their hearts... [7:43]

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



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

THE DESCRIPTION OF JANNAH

MY NOTES



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

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكْلُهَا
دَائِمٌ وَظِلُّهَا ۖ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ



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

[13:35]

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

عَلَى سُرُرٍ مَوْضُونَةٍ ، مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ

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



مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۖ وَجَنَى الْجَنَّتَيْنِ دَانٍ

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



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

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۖ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ، سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ
فَنِعْمَ عُقْبَى الدَّارِ



The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate: "Peace be upon you. You merit this reward for your steadfastness. How excellent is the ultimate abode!"

[13:23-4]



DID YOU KNOW?



Imām 'Alī (A) has said:
"Paradise has eight doors: a door through which the prophets and the truthful ones will enter, a door through which the martyrs and the righteous will enter, five doors through which our Shī'ah and our lovers will enter...a door through which the rest of the Muslims will enter, those that bear witness to 'There is no god but Allāh and who do not bear an atom's weight of enmity towards us, the Ahl al -Bayt."

4) There will be various different types of rivers flowing in Paradise. The food and drink will resemble those in this world, but the taste will be far greater than what is available in this world. Eating and drinking from these will also carry immense spiritual pleasure and benefit:

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

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

KEY POINTS



1. Jannah is the Arabic word used in the Qur'an for Paradise. It is the eventual destination of the good-doers.

2. Paradise is a pure place and no evil can enter it. Therefore, all its inhabitants will be purified from their evil before they can enter it. This will either be by direct Divine Forgiveness and Mercy or through temporary punishment in Hell.

3. People will live physical lives in Paradise and the beauty and pleasure of Paradise is beyond our wildest imagination.

4. The greatest joy for the people of Paradise is attaining the Pleasure of Allāh (SWT).

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

لَهُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدَّعُونَ

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

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

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۖ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allāh has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is the pleasure of Allāh; that is the grand achievement. [9:72]

IN SUMMARY



1. Why is the path to Paradise through Hell?
2. How are we creating our Paradise or Hell today with each action we perform?
3. Describe three different features of Paradise.

ACTIVITY

UNSCRAMBLE EACH OF THE CLUE WORDS

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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:

Ṭahārah and Najāsah

This part explains the meanings of the words *ṭahir* and *najis*, and explains the concept of *ṭahārah* and *najāsah* in Islam.

Furū' al-Dīn

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

Ṣalāh

In this part, we look at the first of the 10 *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'ān and the *aḥādīth* of *Rasūl Allāh* (S) and the *A'immaḥ* (A). *Taqīd* refers to following a *mujtahid* in Islamic Law.

Bulūgh

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

Why Study *Fiqh*?

The study of *Fiqh* is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our *'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. The importance of *mustaḥab* prayers
2. The *nawāfil* prayers
3. *Ṣalāt al-layl*

MY NOTES

**THE IMPORTANCE OF PERFORMING MUSTAḤAB PRAYERS**

Allāh (SWT) says in the Qur'ān that He created us so that we may worship Him. Prayer is the most important form of worship and helps us get closer to Allāh (SWT). *Rasūl Allāh* (S) has said that *ṣalāh* is the *mi'rāj* of a *mu'min*. Therefore, if we want to get closer to Allāh (SWT), we must perform *ṣalāh* - not because we *have* to - but because we *want* to out of love for Him.

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

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

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

Imām al-Ḥasan al-'Askarī (A) has said that the signs of a *mu'min* are five:

1. praying 51 *raka'āt* a day (17 *wājib* and 34 *nawāfil*)
2. going for *ziyārah* of Imām al-Ḥusayn (A) on the day of *Arba'in*
3. wearing a ring on the right hand (e.g. *'aqīq* ring)
4. a mark of *sajdah* on the forehead
5. reciting *Bismillāh* loudly in *ṣalāh* (for the two *sūrahs* during *qiyām*).'

The 34 *raka'āt* of *nawāfil* prayers should be performed as follows:

- * 2 *raka'āt nāfilah* before praying *fajr ṣalāh*
- * 8 *raka'āt nāfilah* before praying *zuhr ṣalāh*
- * 8 *raka'āt nāfilah* before praying *'aṣr ṣalāh*
- * 4 *raka'āt nāfilah* after praying *maghrib ṣalāh*
- * 1 *rak'ah nāfilah* prayed as 2 *raka'āt* sitting down after *'ishā' ṣalāh*, and
- * 11 *raka'āt nāfilah* anytime between midnight and *fajr ṣalāh*. This set of prayers is also known as *ṣalāt al-layl*.

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

ACTIVITY



Create a list of people you would like to pray for in *ṣalāt al-layl*. You may start your list with the name of Imām al-Mahdī (A)

A *mustaḥab ṣalāh* cannot be more than 2 *raka'āt*, so when we have to pray 8 *raka'āt* or 4 *raka'āt nāfilah*, we have to pray it in units of two (just like *ṣalāt al-fajr*).

If we are unable to perform all the 34 *raka'āt* of *nawāfil* prayers, we should try to perform as many as we can.

ṢALĀT AL-LAYL

The 11 *raka'āt* midnight *nāfilah ṣalāh* is called *ṣalāt al-layl* or *ṣalāt al-taḥajjud*. It is the most important *nāfilah ṣalāh* and is not attached to any *wājib ṣalāh*. It can be prayed any time between midnight and *fajr*, but it is recommended to pray it just before *fajr* time. Allāh (SWT) says in the Qur'ān:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

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



[17:79]

Q: How do we perform ṣalāt al-layl?

STEP 1	4 prayers of 2 <i>raka'āt</i> each, making a total of 8 <i>raka'āt</i> . The <i>niyyah</i> for each 2 <i>raka'āt ṣalāh</i> is: 'I am praying 2 <i>raka'āt</i> for <i>ṣalāt al-layl qurbatan ilallāh</i> '
STEP 2	Perform a 2 <i>raka'āt ṣalāh</i> with the <i>niyyah</i> : 'I am praying 2 <i>raka'āt ṣalāt al-shaf' qurbatan ilallāh</i> '. Do not recite <i>qunūt</i> in this <i>ṣalāh</i> .
STEP 3	Pray 1 <i>rak'ah</i> standing with the <i>niyyah</i> : 'I am praying 1 <i>rak'ah ṣalāt al-witr qurbatan ilallāh</i> '. This is the most important part of <i>ṣalāt al-layl</i> . After reciting <i>sūrat al-Fātiḥah</i> and another <i>sūrah</i> , raise your hands for <i>qunūt</i> and recite the following <i>du'ā</i> : <p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا فَوْقَهُنَّ وَمَا تَحْتَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ</p> Then recite seven times: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ Then recite seventy times: أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ Then say <i>اللَّهُمَّ اغْفِرْ لِي</i> and mention the names of 40 Muslims, either living or dead, asking Allāh to forgive them. Don't forget your parents, siblings and relatives who have passed away. If you do not have any names to mention, you can recite: اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ Then say 300 times: أَلْعَفُو Then do the <i>takbīr</i> , go to <i>rukū'</i> and complete the <i>ṣalāh</i> as normal.

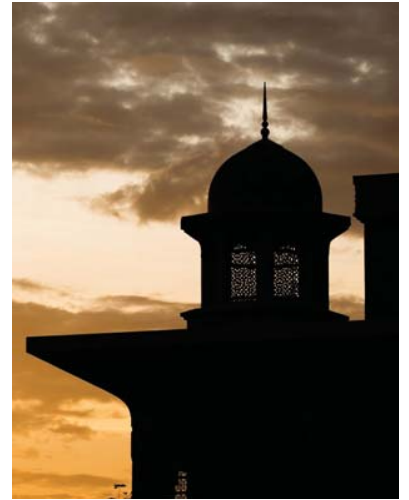
IN SUMMARY

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

DID YOU KNOW?



Imām al-Ḥusayn (A) loved *ṣalāt al-layl* so much that in his parting advice to his sister *Sayyidah Zaynab* he told her to remember him in her *ṣalāt al-layl*.



KEY POINTS



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

LEARNING OBJECTIVES



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

MY NOTES

**WHAT IS KHUMS?**

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

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

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

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

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

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ

Know that whatever thing you may come by, a fifth (khums) of it is for Allāh and the Messenger, for the relatives and the orphans, for the needy and the traveller... [8:41]

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

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

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

ACTIVITY



A person earns £24,000 and has a total expense of £20,500. How much *khums* is she required to pay?

The *Sahm al-Sādāt* can also be given to the *Marja'* who distributes it to the poor *Sādāt*. A poor *Sayyid* is one who lacks the means for one year's respectable living (in accordance to his/her social status). *Khums* is given to *Sādāt* who are Shī'ah Ithnā 'Asharī and who pray and don't sin openly.

HOW IS KHUMS CALCULATED?

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

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

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

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

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

IN SUMMARY

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

DID YOU KNOW?



There is no *khums* on the following items among others:

- *Mahr* (dowry), that is *wājib* for a husband to give to his wife at the time of marriage
- The earning or property of a child who is not *bāligh*
- Inheritance



KEY POINTS



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

LEARNING OBJECTIVES



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

MY NOTES

**WHAT IS ZAKĀT?**

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

Allāh (SWT) says in the Qur'ān:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ
مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ



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

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

The nine items on which *zakāt* is *wājib* are:



WHEAT



BARLEY



GRAPES/RAISINS



DATES



GOLD COINS



SILVER COINS



CAMELS



CATTLE



SHEEP & GOATS

ACTIVITY



Read verse 9:60 and list the eight groups of people who can receive *zakāt al-māl*

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

WHO ARE THE RECIPIENTS OF ZAKĀT?

The following āyah of Qur'ān tells us whom to give *zakāt*:



إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي
الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

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

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

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

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

IN SUMMARY



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

DID YOU KNOW?



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

KEY POINTS



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

LEARNING OBJECTIVES



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

MY NOTES

**ISLAMIC FUNERAL RITES**

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

Allāh (SWT) says in the Qur'ān:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

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

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

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

Before death, Muslims should:

- *Ensure they have prepared a will. They should inform their heirs where to find the will and it should be read before the funeral rites and burial as it may have specific instructions that need to be taken into account.
- *Ask for forgiveness from all around and especially from those who they know may be upset with them. They should also ask Allāh (SWT) for forgiveness of sins and for the intercession of *Rasūl Allāh* (S) and his *Ahl al-Bayt*. Recite the *kalimah*, *istighfār*, *ṣalawāt* and any *āyāt* of the *Qur'ān* they know, as much as possible.
- *If they have their own *kafan*, they should inform those around where to find it.
- *A dying man should inform his eldest son or nearest of kin about any missed *ṣalāh* and fasts and if *ḥajj* was *wājib* but not done as well as any outstanding *khums* and *zakāt*. He should ask for all this to be settled as soon as possible and before inheritance is distributed. A woman can also ask her next of kin to fulfil any missed *wājibāt* and in particular if she has any debts that need to be settled.

ACTIVITY



Perform a role play in class to show what you would do and how you would behave in the presence of someone who was about to die.

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

WHAT SHOULD THOSE AROUND A DYING PERSON DO?

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

نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ نَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

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

There are several recommended *ad‘iyā’* that a dying person can recite or those near him/her can recite. It is also recommended that as much Qur’ān as possible should be recited for the dying person’s comfort, especially *sūrat Yāsīn*, *sūrat al-Ṣāffāt*, *sūrat al-Aḥzāb*, *āyah 254* of *sūrah al-Baqarah* and *āyah 54* of *sūrat al-A‘rāf*. If possible, these should be recited near the head of the person.

It is *makrūh* to:

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

As soon as a person passes away:

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

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

IN SUMMARY

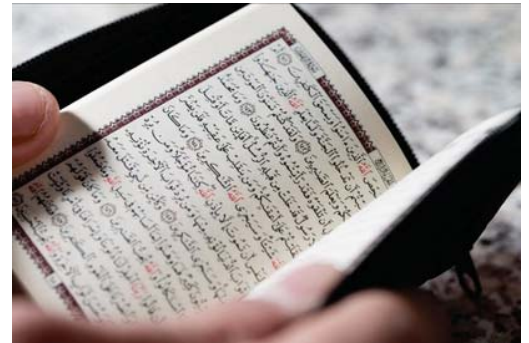
1. What does the Qur’ān say about death?
2. What are the things that a dying person should do?
3. What is *iḥtiḍār* and *sakarāt al-mawt*?
4. What should those around a dying person do? What *makrūh* actions should they keep away from?

DID YOU KNOW?



Rasūl Allāh (S) has said, “**The world is a paradise for the faithless and a prison for the faithful (mu‘min).**”

The opposite is true for the life after death.



KEY POINTS



1. Death is a certainty. Allāh (SWT) says in the Qur’ān that every soul shall taste death. We should therefore prepare for death so that we are ready for it when it comes.
2. A dying person should ensure they have written a will and make known to their heirs any outstanding debts or *wājibāt* that they have missed so that these can be fulfilled on their behalf.
3. It is *wājib* to place a dying person in such a way that the feet are facing *qiblah*.

LEARNING OBJECTIVES



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

MY NOTES

**ISLAMIC FUNERAL RITES**

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

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

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

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

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

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

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

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

It is *mustaḥab* that:

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

ACTIVITY



Watch a video demonstration of *ghusl*, *takfīn* and *tadfin*

HUNŪT AND TAKFĪN

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

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

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

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

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

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



DID YOU KNOW?



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

KEY POINTS



1. The *ghusl*, *takfīn*, and *tadfīn* of a Muslim is *wājib al-kifā'ī* on every *bāligh* sane Muslim.
2. Islamic funeral rites should be performed with the permission of the *wālī* of the deceased.
3. *Ghusl al-mayyit* involves washing the *mayyit* three times: first with water mixed with berry leaves, then with water mixed with camphor and lastly pure water.
4. After *ghusl*, *hunūṭ* should be performed, followed by *takfīn*.

IN SUMMARY



1. Islamic funeral rites are *wājib al-kifā'ī*. What does this mean?
2. What are the three types of water required for *ghusl al-mayyit*?
3. What are the *mustaḥab* acts whilst performing *ghusl al-mayyit*?
4. What is *hunūṭ*?
5. What are the three *wājib* pieces of cloth for *kafan*?

LEARNING OBJECTIVES



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

MY NOTES

**SALĀT AL-MAYYIT**

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

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

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

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

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

After 1st takbīr:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

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

After 2nd takbīr:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

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

After 3rd takbīr:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allāh, forgive all the faithful – men and women

ACTIVITY



List down the differences between *ṣalāt al-mayyit* and other ritual prayers.

After 4th takbīr:

if it is a man:

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ

O Allāh, forgive this dead body

if it is a woman:

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتَةِ

O Allāh, forgive this dead body

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

AN ISLAMIC BURIAL

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

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

The *mayyit* should be lowered into the grave gently whilst reciting this *mustaḥab du'ā'*: "O Allāh, hollow out the earth on his/her two sides, raise up his/her actions, and cause him/her to encounter the pleasures of Paradise from You."



MY NOTES



DID YOU KNOW?



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

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

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

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

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

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

KEY POINTS



1. *Ṣalāt al-mayyit* is different from other *ṣalawāt*. It consists of five *takbīrs*, with a *duʿāʿ* between every two *takbīrs*.
2. *Wuḍūʿ* or *ṭahārah* is not required for *ṣalāt al-mayyit* although it is preferable.
3. Instead of reciting the *adhān*, people should be called to perform the *ṣalāh* by calling out *al-ṣalāh* three times.
4. A *mayyit* should be placed on its right side in the grave, with its face facing *qiblah* and its head on a pillow of sand.
5. The *talqīn* should then be recited in Arabic whilst holding the shoulders of the *mayyit*.
6. After the grave is covered with soil, those present should put their fingers into the soil and recite the *tanzīl*.

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



IN SUMMARY



1. How is *ṣalāt al-mayyit* different from other ritual prayers?
2. What are the benefits of attending a funeral?
3. How should a *mayyit* be placed in the grave?
4. What is *talqīn*?
5. What is *tanzīl*?

CONSUMPTION OF ALCOHOL AND DRUGS IS FORBIDDEN IN ISLAM

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

Allāh (SWT) forbids alcohol in the Qur'ān:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ...



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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ



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

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

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



The effects of intoxicants are far-reaching. They not only harm the consumer but also those around him/her.

LEARNING OBJECTIVES

1. Why are intoxicants *ḥarām* in Islam?
2. What are the negative effects of intoxicants on individuals and society?
3. What are the basic Islamic rulings on intoxicants?

MY NOTES


ACTIVITY

What are the negative effects of alcohol on society?

MY NOTES



For example, driving can cause the death of innocent people. Similarly, children whose mothers take alcohol in pregnancy are born with its harmful effects.

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

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

BASIC RULINGS REGARDING INTOXICANTS

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

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

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

Sitting at a table where alcohol is served is not permissible. When we go out with non-Muslim friends from college or work, it is important that we do



not sit with them if they are drinking alcohol. We should avoid any restaurant that has a bar, sells alcohol or even permits people to bring their own alcohol.

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

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

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



DID YOU KNOW?



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

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

KEY POINTS



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

IN SUMMARY



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

LEARNING OBJECTIVES



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

MY NOTES

**HIJJAT AL-ISLĀM**

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

- * ***bulūgh*** (puberty)
- * ***'aql*** (sanity)
- * ***istitā'ah*** (affordability)

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

Those who wish to go for *hajj* should:

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

The annual *hajj* (*hijjat al-Islam*) is made up of two parts:

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

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

Labbayk, Allāhumma labbayk. Lā sharika laka labbayk

At Your service (here I am) O Allāh, at Your service. There is no partner for You. At Your service.

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

ACTIVITY

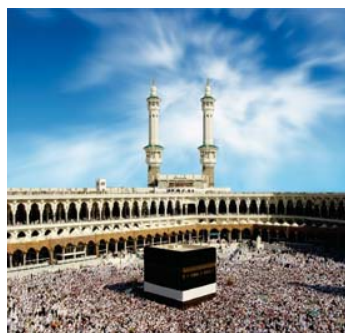


Can you recall any similarities between the acts of *Hajj* and the lives of *Nabī Ibrāhīm* (A) and his son *Nabī Ismā'īl* (A)?

HAJJ AL-TAMATTU'

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

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



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

IN SUMMARY



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

DID YOU KNOW?



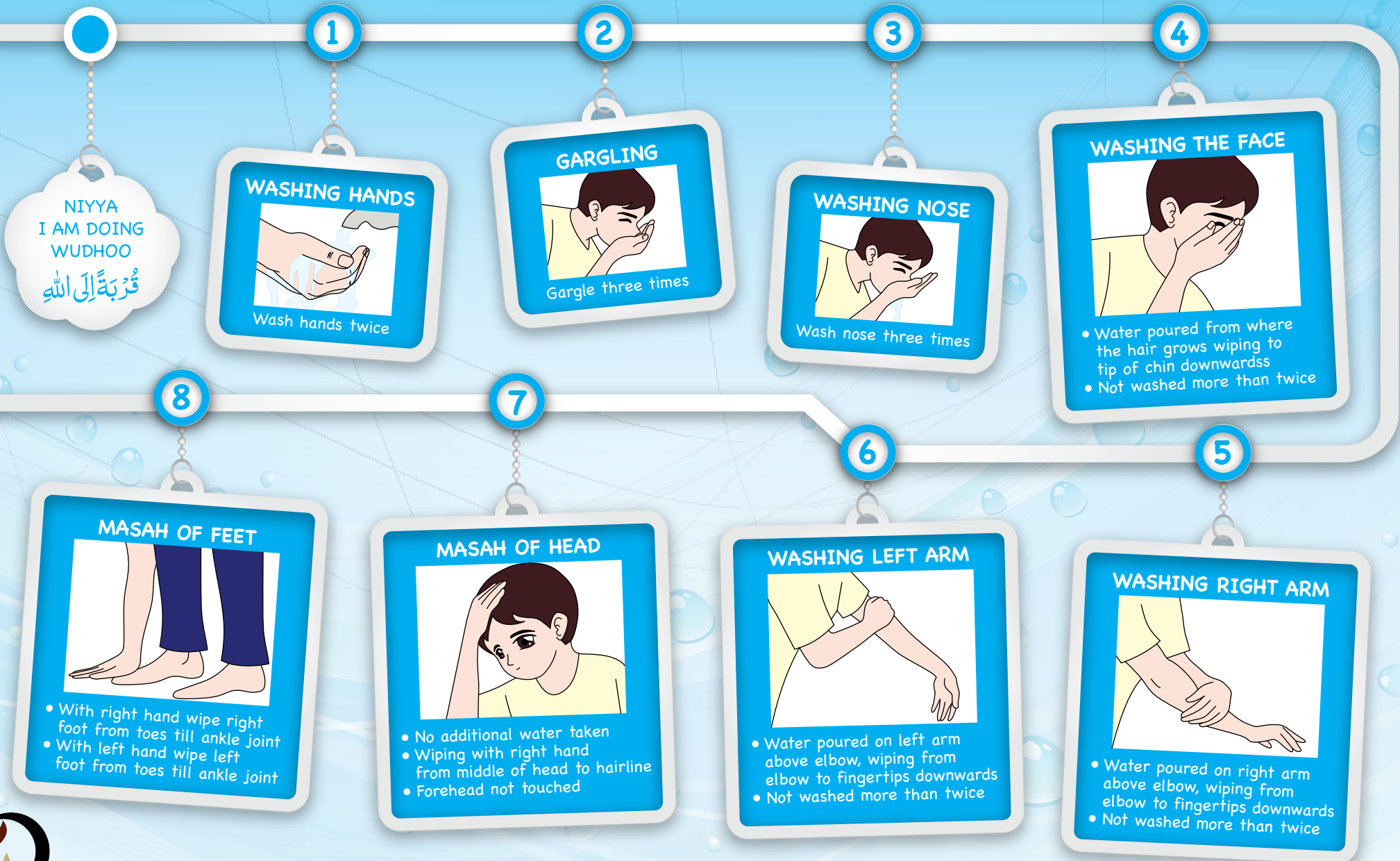
It is highly recommended to go to Makkah for *'Umrah* in other months besides *Ḥajj* in *Dhū'l-Ḥijjah*. When performing *'Umrah*, it is *wājib* to enter Makkah in *Iḥrām* and perform *'Umrah al-Tamattu'* which consists of *tawāf*, a two *raka'āt ṣalāh* after *tawāf*, *sa't* and *taqṣīr*. *Ḥajj al-Tamattu'*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

KEY POINTS

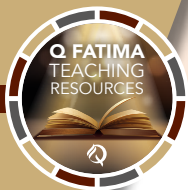


1. The annual pilgrimage to Makkah in the month of *Dhū'l-Ḥijjah* is called **Ḥijjat al-Islām**.
2. It is *wājib* on all sane and *bāligh* Muslims to perform *Ḥajj* at least once in their lifetime if they have the *istitā'ah* (affordability, health and possibility of travelling to Makkah).
3. *Ḥijjat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

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

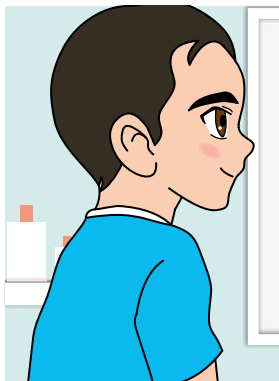


~ Niyya ~

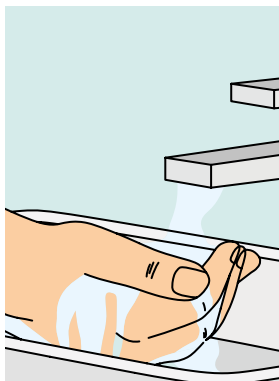


Niyya: I am doing
Wudhoo.

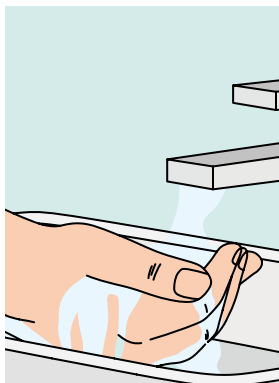
قُرْبَةً إِلَى اللَّهِ



~ 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 ~

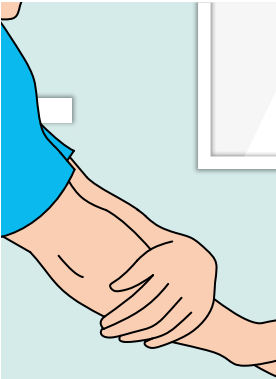


Water poured on right arm above elbow.

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

All wiping done downwards.

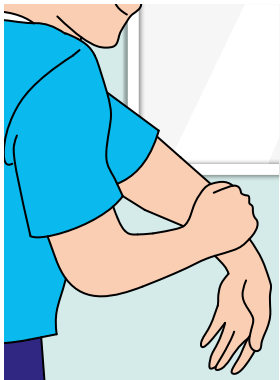
Ensure arm is washed no more than twice.



~ Washing Left Arm ~



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



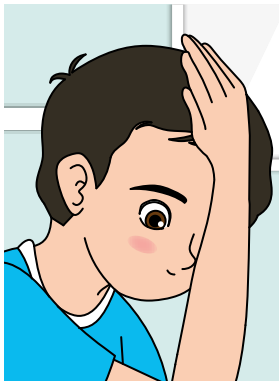
- That water has reached everywhere.
- All wiping done downwards.
- Ensure arm is washed no more than twice.



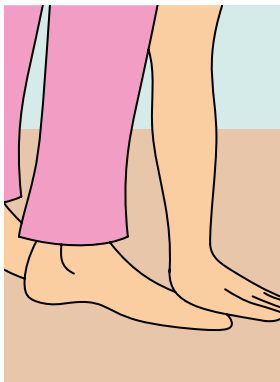
~ Masah of Head ~



- 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 ~



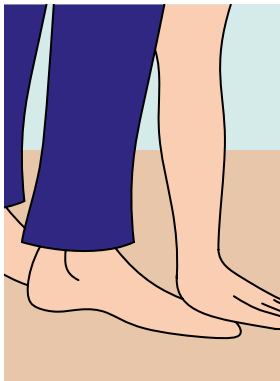
Wiping from toes till ankle joint.

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

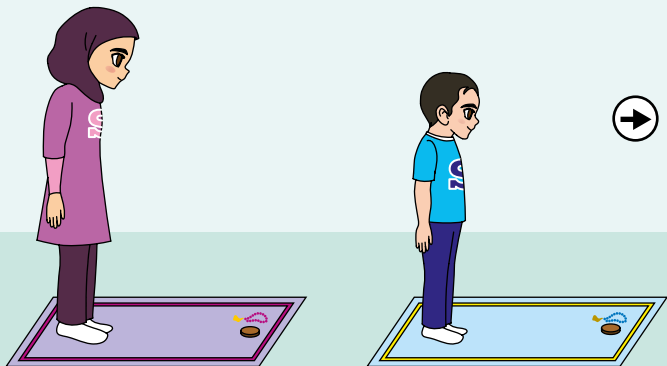


- 2 times Hayya alas salaa
حَيِّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah
حَيِّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal
حَيِّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Qad qaamatis salaa
قَدْ قَامَتِ الصَّلَاةُ
- 2 times Allahu Akber
اللَّهُ أَكْبَرُ
- Once Laa ilaaha illallah
لَا إِلَهَ إِلَّا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



~ Salaa Assessment ~

3 Rakats Maghrib Salaa



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

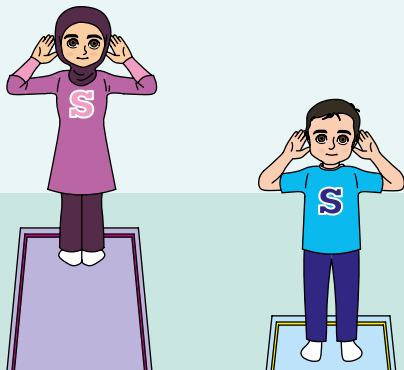
قُرْبَةً إِلَى اللَّهِ

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 ~



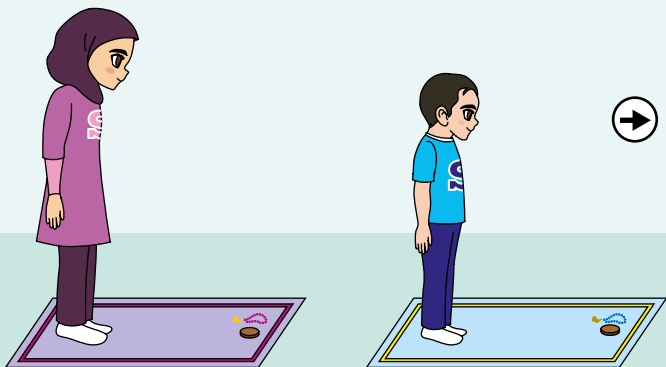
- Recitation of Allahu Akber (Allah is Greater than anything and anyone).

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} الرَّحْمَنِ 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}

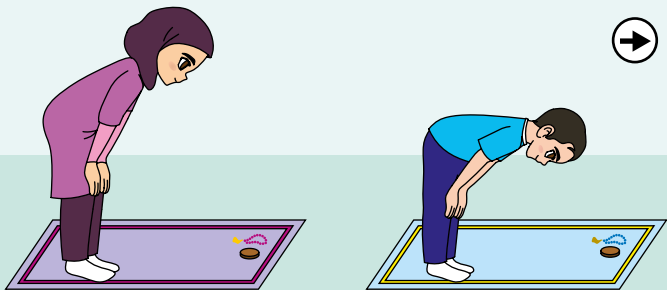
~ Suratul Ikhlaas ~

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.



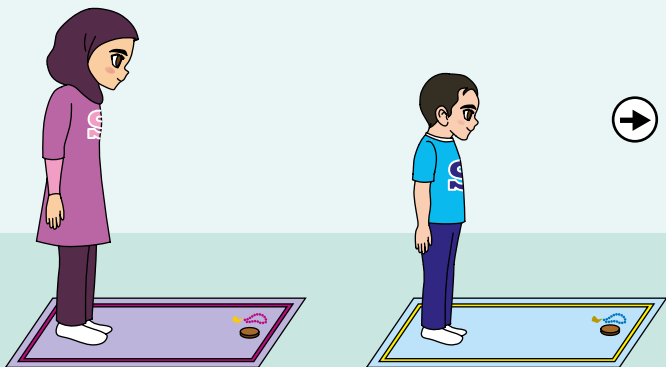
Bending knees slightly with palms on thighs – girls.



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.

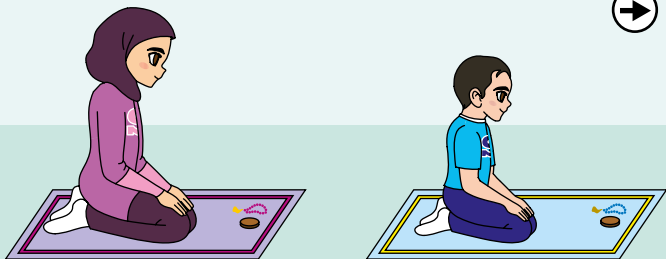
سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

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



~ Julus - Recitation ~

Between two Sujood



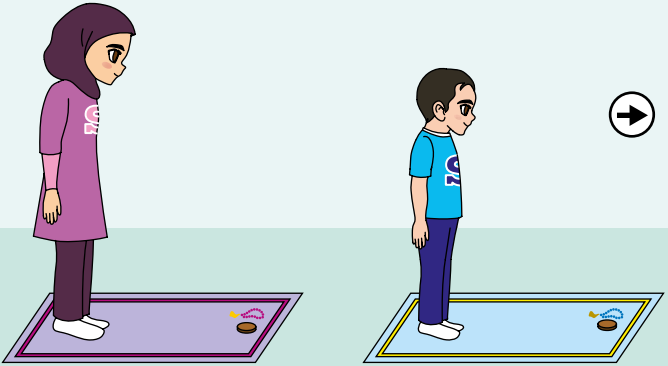
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ



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



~ Raising for next Rakat ~

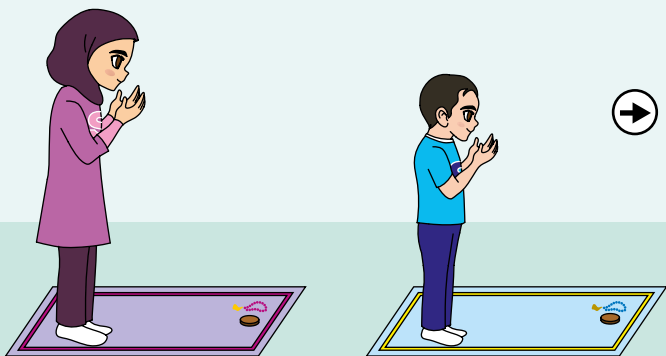


بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

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



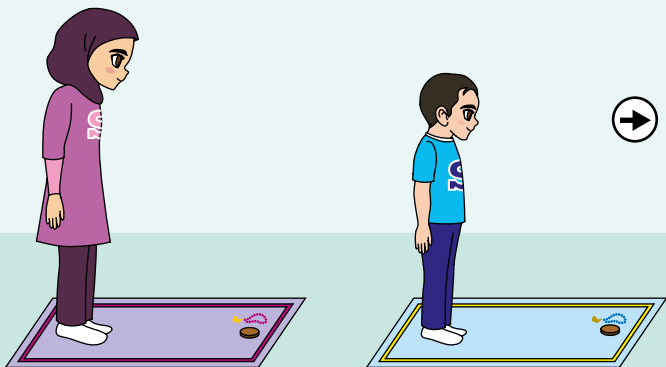
~ Second Rakat Qunoot ~



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



~ Third Rakat ~



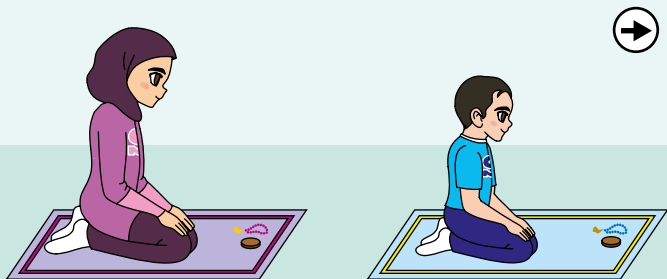
Tasbihate Arba: once Wajib better three times

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 ~

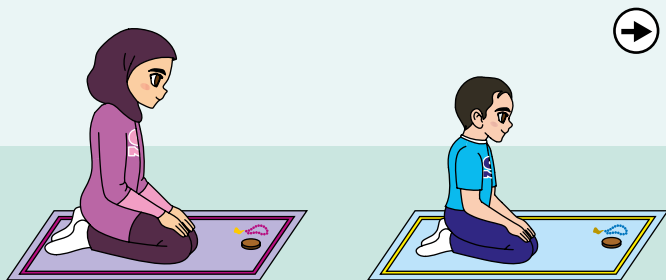


- Recitation in seated position.
- Motionless while reciting.
- Palms on thighs.
Recitation of 3 Salaams.
- 3 takbirs after Salaam.
- Salawaat after Salaam.



~ Tashahhud ~

In second and final Rakat



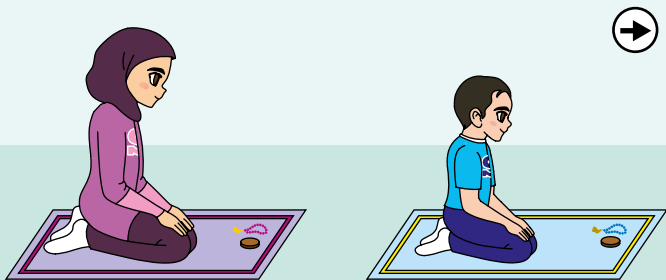
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(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



