# BOOK 7A

a textbook for
**'AQAA'ID**
**AKHLAAQ**
**FIQH**
**AD'IYAH**
**AADAB**
**QASAS AL-AMBIYAA'**
**SIIRAT AN-NABII**
**TAARIKH AL-ISLAAM**
**TAFSIIR**
**HADIITH**
and
**ISLAMIC STORIES**



*mawlaanaa* FEIZEL CHOTHIA
*mu'allimah* NAEEMA DESAI

age 16-17

*an advanced islamic studies program to be enjoyed by both child & parent*

my faith ...ISLAM

# my faith ...ISLAAM

*Mawlaanaa* Feizel Chothia
*Mu'allimah* Naeema Desai

# BOOK 7a

**BOOK 7a**

***'AQAA'ID***
***AKHLAAQ***
***FIQH***
***'AD'IYAH WA AADAAB***

**BOOK 7b**

***QASAS AL-AMBIYAA'***
***SIRAT AN-NABII***
***TAARIIKH AL-ISLAAM***
***TAFSIIR AL-QUR'AAN***
***HADIITH***
***&***
***SHORT***
***MORAL STORIES***

my faith ...**ISLAAM**

A TEXTBOOK FOR *'AQAA'ID*, *AKHLAAQ*, *FIQH, 'AD'IYAH WA AADAAB, QASAS AL-AMBIYAA', SIIRAT AN-NABII, TAARIIKH AL-ISLAAM, TAFSIIR AL-QUR'AAN, HADIITH & SHORT MORAL STORIES*

## GRADE 7

**NB**: The following subjects are covered in Book 7b :

*QASAS AL-AMBIYAA', SIIRAT AN-NABII, TAARIIKH AL-ISLAAM, TAFSIIR AL-QUR'AAN, HADIITH & SHORT MORAL STORIES*

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# preface

The preservation of the religious and moral heritage of Muslims is important as well as complex. To impart Islaamic education to children and to enable them to grow as Muslims in modern society offers a great challenge to us. A fundamentally important facet in this context is Islaamic didactic material. It gives me pleasure to say that the book 'MY FAITH, ISLAAM' represents a positive attempt to address this challenge.

For a long time, the need has been felt for an augmentation of the current Islaamic studies programs. An innitiative was undertaken to address this need. The outcome is 'MY FAITH, ISLAAM'. It is a comprehensive set of textbooks on Islaamic Studies embracing the full school career of Muslim children. The books have been specially graded to enable children from grade one through to grade twelve to relate to the text in a manner that suits their particular academic level.

This text is designed to be both practical and interesting. I hope that the users will find the variety of topics, exercises and extracts do, in fact, fulfil that aim. An effort has been made to present the matter in a methodical and readable manner and all major Islaamic topics pertinent to Muslim children have been included. The text has been presented in lesson format and I have used language which is simple and a style which is appealing to young minds. I have attempted to narrate the facts in such a way that there is a moral lesson for the learners in each section and through every lesson I attempt to motivate the learner to imbibe the spirit of Islaam and transform it into practical living.

Although care has been taken to cover aspects as thoroughly as possible, constructive and clear criticism would be appreciated to improve the material. In the preparation of these books consideration was given to the limited time teachers have in preparing lessons. However, teachers should still make use of any extra material they have appropriate to the standard and lesson.

I do not claim this material to be the best, but it is the product of very sincere and laborious efforts. How far I have succeeded in my attempt is for the users to judge.

Books do provide a basis for education and it is the teachers who make them really useful and meaningful. Books on their own can do no miracle for young people unless they are properly geared to use them. I hope the Islaamic teachers will remain conscious of this.

Although my aim has primarily been to fascilitate the instruction of teachers and the assimilation of children I hope it will benefit parents too. I will deem my efforts well rewarded if it inspires young Muslims to under stand and practice Islaam passionately.

May Allaah accept my humble effort and make it a source of my salvation in the Hereafter. *Amin*.

*Mawlaanaa* Feizel Chothia
*Ramadan* 1440 AH / November 2019

# acknowledgements

"*Whoesoever is not grateful to people is not grateful to Allaah*."

I wish to express my heartfelt gratitude in appreciation of the enthusiasm, sincerity and dedication to Islaamic re-awakening of brother Muhammad Doola without who's support this treatise could not have been accomplished. Special thanks to brother Muhammad Amod who provided invaluable technical assistance in the production of this work. Their love of Faith is most heartening and inspirational indeed. May Allaah, the Exalted, grant them all the best of this world and the hereafter.

I would be failing in my duty if I did not display my gratitude to my mentors, *Mawlana* Hasan Docrat a truly outstanding and erudite scholar of Islaam, who very kindly proof-read the work.

I owe a special debt of gratitude to my wife, *Mu'allimah* Naeema Desai Chothia, without whose assistance, support, encouragement and patience this work would not have been Possible.

Finally, let me add that if this work stimulates a more assertive and active interest in Islaamic faith and doctrine amongst young Muslims, I will consider the effort to have been amply rewarded.

*Mawlaanaa* Feizel Chothia

***Mawlaanaa* Feizel Chothia** has devoted his life to the cause of Islaam. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islaamiyah* (*Daar Al-Uluum* Azaadville) institute of traditional Islaamic sciences, one of the most well known institutions of Islaamic learning in South Africa. He studied under the guidance of the eminent Islaamic scholar and *Shaykh ul-Hadiith* (Specialist in Prophetic Tradition), *Mawlaanaa* Fazlur Rahman Azmi and *Mawlaanaa* Hasan Docrat, author of the popular work on Arabic syntax, 'A Simplified Arabic Grammar' and Syllabus Co-ordinatorof *Madrasah Arabiyah Islaamiyah*. He has also acquired a post graduate degree in Islaamic Studies under the guidance of the distinguished academic, Prof. Abdur Rahman I. Doi. He has specialist training in Islaamic jurisprudence, primarily the Hanafi School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has traveled widely in the cause of Islaam, visiting Arabia, Palestine, South East Asia, Turkey and England as well as living both in South Africa and Australia where he served as Imam in numerous *Masjids* and was actively engaged in Islaamic propagation, teaching and administration, and developing curricula and materials for Islaamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islaamic seminaries). Apart from his formal training and experience, his development as an Islaamic scholar within the Western milieu and his intimacy with Western culture and its institutions has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islaamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islaamic education and literature.

***Mu'allimah* Naeema Desai Chothia** is a South African born graduate of *Madrasah Tarbiyat ul-Banaat*, a popular tertiary Islaamic institute near Johannesburg. She has, in the course of her academic endeavors, also acquired a diploma in the Montessori method of nursery and pre-school education. She has experience in teaching in primary, secondary and tertiary Islaamic seminaries (ie.*Madrasah's* and *Dar ul-'Ulum's*) and Nursery and Pre-schools, as well as conducting teenage and adult Islaamic educational programs for women and new convert Muslims, both in South Africa and Australia. *Mu'allimah* Naeema Desai is a qualified Islaamic Studies directress with twenty years of experience as not only a teacher but also as principal of Islaamic primary seminaries. She currently lives in Perth, Australia.

# introduction

**T P**

The first and most crucial obligation upon a Muslim is to acquire knowledge. This is so because correct knowledge must come before correct action. The opposite is also true: that partial or false knowledge could, and does, lead to wrong or disastrous conduct. It is impossible for a Muslim to live according to the requirements of Islaam and at the same time live in a state of ignorance and barbarity. Our attitude, as Muslims, to knowledge is an important part of our worldview. How well we understand and fulfil our role as human beings will depend on the type of knowledge we acquire, the sources we depend on and the ways in which we gain knowledge, and the purposes for which we use our knowledge. Knowledge is connected in Islaam with worship. The acquiring of knowledge is worship, reading the *Qur'an* and pondering upon it is worship, travelling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality - with promoting virtue and combatting vice, enjoining right and forbidding wrong. Knowledge is to be pursued and practiced with modesty and humility and leads to beauty and dignity, freedom and justice. The main purpose of acquiring knowledge is to bring us closer to Allaah. It is not simply for the gratification of the mind or the senses. It is not knowledge for its own sake or science for its own sake. Knowledge accordingly must be linked with values and goals. One of the purpose of acquiring knowledge is to gain the good of this world, not to destroy it through wastage, arrogance and shamelessness in the reckless pursuit of higher standards of material comfort. Another purpose of knowledge is to spread freedom and dignity, truth and justice. It is not to gain power and dominance for its own sake. The *Qur'an* is our most important link with reality. A Muslim must therefore acquire a knowledge of the *Qur'an* and its essential guidance. A Muslim needs to have a knowledge of the *Sunnah* of the Sacred Prophet Muhammad [s]. This is because his *Sunnah* is the practical method or path for implementing Islaam. The *Sunnah* includes what the noble Prophet [s] said, what he did and what he agreed to. From the *Qur'an* and the *Sunnah* a Muslim needs to have a knowledge of the *Shari'ah* or the Islaamic Moral and Legal System which regulates man's actions. A Muslim needs to know the purposes of the *Shari'ah* and how it categorises life's transactions, that is, what is lawful (*halal)* and what is unlawful (*haram*) and the principles and values that govern each. Islaamic knowledge is the only authentic way to come nearer and closer to the Creator. It informs us of Him, of His attributes, of how He rules over the cosmos and history, of how He relates Himself to us, and how we should relate to Him, to ourselves and to our fellowmen, and to every other being. It is also important to remember that the search for knowledge is a life-long process and does not end with the receiving of a certificate.

ABBREVIATIONS

**T** - An activity that must be conducted by the teacher.

**C** - An activity or exercise that must be completed by the child.

**P** - An activity or exercise that requires the assistance or participation of the parent.

As a mark of reverence, Muslims are required to invoke the benedictions of *Allaah* upon the Noble Prophets and angels whenever their names are mentioned. Prayers are also invoked upon the Family and Companions of the Prophet [s] as well as the pious predecessors of Islaam.

[s] - *sallallahu 'alayhi wa sallam* : May the Peace and Blessings of *Allaah* be upon him.
[a] - *alayhis-salam* : On whom be peace.
[r] - *radiy-allahu anhu / anha* : *Allaah* be pleased with him / her
[rh] - *rahmat-ullahi alayhi / ha* : *Allaah* shower His Mercy upon him / her

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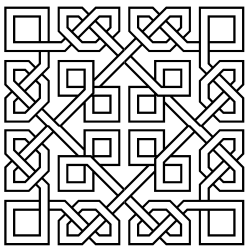
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# 'AQAA'ID beliefs

بسم الله الرحمن الرحيم

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**Signs of *Qiyaamah***

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The *Qur'aan* reminds us time and again that this universe has been created temporarily and at an appointed time it will surely be annihilated. The exact date and time of this event, termed as *Qiyaamah*, is known to *Allaah* Alone. The *Qur'aan* and the *Ahaadiith* have however informed us about various signs which will occur prior to *Qiyaamah* and which will be indicative of the imminence of the event. Learning about the signs of the End of the World is not merely information which a person adds to his cultural credit without it having any real impact on his life. The many benefits knowledge of End Times affords the believer include fulfilling the obligation of believing in the unseen which is one of the six pillars of Faith, encouraging one to obey *Allaah* and prepare for the Day of Resurrection, an admonition for the heedless and encouragement for the repentant to not be obsessed with this worldly life, an evidence for the truthfulness of the message of the Prophet *Muhammad* [s], equipping the believers to deal with the ordeals in the prescribed manner and eliminating any confusion concerning the correct course of action, being mentally prepared for what may take place so that we are not taken by surprise when the events do occur, offering hope because one of the signs of the Hour is the global victory of *Islaam* and its spread throughout the earth, satisfying the natural curiosity of a person who wants to know the unseen and learn what may happen in the future, obstructing the way for deceivers such as astrologers, fortune tellers, soothsayers and their like, who claim to have knowledge of future events, and lastly strengthening and increasing the *iimaan* (faith) of Muslims.

***Taqliid / Madh'hab***

The word '*madh'hab*' is derived from an Arabic word meaning "to go" or "to take as a way", and refers to a *mujtahid's (specialist jurist)* choice in regard to a number of interpretive possibilities in deriving the rule of Allaah from the primary texts of the *Qur'aan* and *hadiith* on a particular question. In a larger sense, a *madh'hab* represents the entire school of thought of a particular *mujtahid* Imaam, such as *Abuu Haniifah, Maalik, Shaafi'ii, or Ahmad* -together with many first-rank scholars that came after each of these in their respective schools, who checked their evidences and

refined and upgraded their work. The *mujtahid Imaams* were thus explainers, who operationalized the *Qur'aan* and *sunnah* in the specific *sharii'ah* rulings in our lives that are collectively known as *fiqh* or "jurisprudence". In relation to our *diin* or "religion", this *fiqh* is only part of it, for the religious knowledge each of us possesses is of three types. The first type is the general knowledge of tenets of Islaamic belief in the oneness of Allaah, in His angels, Books, messengers, the prophethood of Muhammad [s], and so on. All of us may derive this knowledge directly from the *Qur'aan* and *hadiith*, as is also the case with a second type of knowledge, that of general Islaamic ethical principles to do good, avoid evil, cooperate with others in good works, and so forth. Every Muslim can take these general principles, which form the largest and most important part of his religion, from the *Qur'aan* and *hadiith*. The third type of knowledge is that of the specific understanding of particular divine commands and prohibitions that make up the *sharii'ah*. Here, because of both the nature and the sheer number of the *Qur'aan* and *hadiith* texts involved, people differ in the scholarly capacity to understand and deduce rulings from them. But all of us have been commanded to live them in our lives, in obedience to Allaah, and so Muslims are of two types, those who can do this by themselves, and they are the *mujtahid Imaam*s; and those who must do so by means of another, that is, by following a *mujtahid Imaam*, in accordance with Allah's word referring to those possessing the capacity to draw inferences directly from the evidence, which is called in Arabic *istinbaat*. The *Qur'aan* obliges the believer who is not at the level of *istinbaat* or directly deriving rulings from the *Qur'aan* and *hadiith* to ask and follow someone in such rulings who is at this level. It is not difficult to see why Allah has obliged us to ask experts, for if each of us were personally responsible for evaluating all the primary texts relating to each question, a lifetime of study would hardly be enough for it, and one would either have to give up earning a living or give up ones *diin.*

***Kalaam***

*Kalaam* (Islaamic scholastic theology) refers to the formal study of '*Aqiidah* (Islaamic doctrine) by which :1) the contents of faith ('*Aqaa'id*) are clearly defined and irrefutably defended against any criticism, 2) are proven to be ration-

al, and not absurd nor inconsistent. *Kalaam* is a system of rational debate which aims to protect the '*Aqaa'id* of *Islaam* from heresy and deviation (*Bid'ah). Kalaam* therefore provides compelling reasons for the individual Muslim to be personally convinced of the truth of Islaamic doctrine and to thoroughly refute any criticism of it. Of the many '*Ulamaa*' of *Kalaam* , two rose to prominence and became the most influential *Kalaam* experts in the Muslim world. From the many sources available to them as handed down by the Sahaabah from the Holy Prophet *Muhammad* [s], they developed advanced and sophisticated techniques to preserve and promote the '*Aqiidah* of *Islaam. They were Imaam Abul-Hasan al-Ash'arii and Imaam Abuu Mansuur al-Maaturiidii .* The 'Aqiidah of the Muslim majority has since been authentically preserved by the schools they established.

***Tasawwuf***

*Tasawwuf* (Islaamic mysticism) is concerned with the search for deep spirituality through an inner journey that is undertaken to achieve profound awareness of Allaah and closeness to Him. The roots of the *Suufii* way lie in the ascetic example of the Holy Prophet Muhammad [s] and his *Sahaabah* (Companions). In *Tasawwuf* observation of the Sharii'ah is certainly fundamental, however inner development of the soul is paramount. *Tasawwuf* emphasises that to follow the *Sharii'ah* literally, without regard for the essence of Islaam (ie. love, mercy, patience, generosity, justice, equity, etc.) and without paying due attention to nurturing the soul (ie. moral purification and upliftment), would leave a Muslim leading an incomplete life.

# lesson 1

## OUTCOME OBJECTIVES T P

- learn about the Signs of *Qiyaamah* in detail
- realize that these signs serve to strengthen the Muslims belief and commitment to *Islaam*
- understand that knowledge of these signs equips the believers to deal with the ordeals in the prescribed manner and eliminates any confusion
- discern that because ours is truly a marvelous creation and the human story an amazing one indeed, it is only fitting that it be brought to an end via amazing and marvelous events
- appreciate that all Muslims conscientiously prepare themselves before that momentous occasion comes to pass

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to three lessons being read out by the teacher explaining the Signs of Qiyaamah in detail
- learn a new *Aayaat* and a new *Ahaadiith*
- complete numerous exercises related to the topic
- complete detailed research assignments

LESSON 1A

# Signs of Qiyaamah

**Read and explain the following.** **T**

The *Qur'aan* reminds us time and again that this universe has been created transient and at an appointed time it will surely be annihilated. The exact date and time of this event, termed as *Qiyaamah*, is known to *Allaah* alone.

The *Qur'aan* and the *Ahaadiith* have however informed us about various signs which will occur prior to *Qiyaamah* and which will be indicative of the imminence of the event.

The signs of the Hour can be divided into two categories : Minor signs and Major signs.

The Minor signs are again divided as follows : Earlier and Later. The Earlier signs have been unfolding through the course of the history of *Islaam,* while the Later signs will occur just before the Major signs.

The Major signs refer to the extraordinary super-natural events which are yet to occur, and which precede the Final Hour.

When a Muslim witnesses these signs, it fortifies his belief in *Allaah* and his future meeting with *Allaah* on the Day of Resurrection, as well as in the truthfulness of the Prophet *Muhammad* [s]. These signs serve to strengthen the Muslims commitment to *Islaam*.

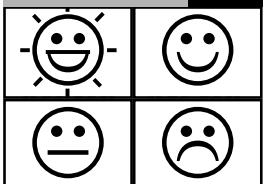
Learning about the signs of the End of the World is not merely information which a Muslim adds to

**C T**

**Vocabulary**

transient
.....
annihilated
.....
imminence
.....
super-natural
.....
commitment
.....

**Comments** **T**



C T

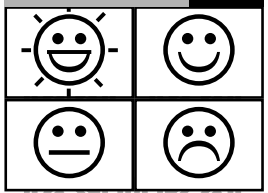
**Vocabulary**

cultural credit
.....
affords
.....
admonition
.....
heedless
.....
repentant
.....
preoccupied
.....
ordeals
.....
eliminate
.....
astrologer
.....
soothsayer
.....
motivated
.....

his cultural credit without it having any real impact on his life. The many benefits which knowledge of End Times affords the believer include :

1) fulfilling the obligation of believing in the unseen which is one of the seven pillars of Faith,
2) a reminder that *Allaah* has foreknowledge of everything that is occurring in this world and that He has ultimate control over all affairs
2) encouraging one to obey *Allaah* and prepare for the Day of Resurrection,
3) an admonition for the heedless and encouragement for the repentant to not be preoccupied with this worldly life,
4) an evidence for the truthfulness of the message of the Holy Prophet *Muhammad* [s],
5) equipping the believers to deal with the ordeals in the prescribed manner and eliminating any confusion concerning the correct course of action,
6) being mentally prepared for what will happen so that we are not taken by surprise when the events do occur,
7) offering hope because one of the signs of the Hour is the global victory of *Islaam* and its spread throughout the earth,
8) satisfying the natural curiosity of a person who wants to know about the unseen and learn about what may happen in the future,
9) obstructing the way for deceivers such as astrologers, fortune tellers, soothsayers and their like, who falsely claim to have knowledge of future events,

**Comments** T



10) strengthening and increasing the *iimaan* (faith) of Muslims.



## MINOR SIGNS

The following list includes some of the early Minor Signs of *Qiyaamah* as described in the *Hadiith* of the blessed Prophet *Muhammad* [s]. An important point to note is that despite the large collection of *Ahaadiith* describing the many signs of *Qiyaamah* there is no specific chronology determined regarding the sequence of these events.

### The Earlier Minor Signs

1) The noble birth of the Prophet *Muhammad* [s].
2) The miraculous 'Splitting of the Moon' by the Prophet [s] during his lifetime.
3) The death of the blessed Prophet [s].
4) The Conquest of Jerusalem to Islaam.
5) The Prophet's foretelling of the Battle of *Siffiin* between his *Sahaabah* (Companions).
6) The emergence in Arabia of the apostates, false prophets, and *Khawaarij* extremists who killed many innocent Muslims.
7) The spread of *Islaam* all over the world.
8) The invasion and destruction of Muslim lands by the Mongol hordes.
9) The 'Fire of *Hijaaz*' in 654 AH which devastated Arabia and which was sparked by a powerful earthquake.
10) The first conquest of Constantinople to *Islaam*.

**CT**

**Vocabulary**

chronology

.....

sequence

.....

apostate

.....

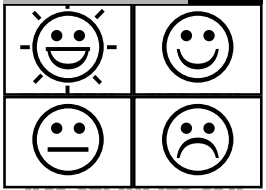
extremist

.....

devastate

.....

**Comments** **T**



C T

**Vocabulary**

abandon

.....

devoid

.....

prevalent

.....

jurist

.....

diminish

.....

dominant

.....

monopolize

.....

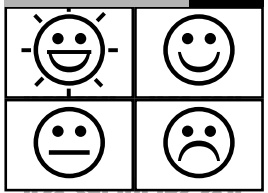
profusion

.....

## The Later Minor Signs

1) The *Qur'aan*ic teachings will be abandoned.
2) The pious will be called fools.
3) The most corrupt Muslims will control religious affairs in the *Ummah*.
4) The *Masaajid* will be beautifully decorated, but they will be devoid of guidance.
5) The *Sunnah* of the Prophet [s] will be abandoned.
6) *Bid'ah* (evil innovations) in religion will become prevalent.
7) There will be an abundance of *Qurraa*' (*Qur'aan* reciters) and a shortage of *Fuqahaa*' (Islamic Jurists).
8) The *Qur'aan* will be recited everywhere but not correctly understood.
9) People will come to the *Masjid* seated on thick, luxurious cushions.
9) Books will be printed in great number across the world.
10) Worldly knowledge will abound while *Islaam*ic knowledge will diminish.
11) Information will spread rapidly across the world.
12) Hypocrites will be in power and evil, immoral people will be at the helm of business.
13) European civilization will become dominant and spread across the world.
14) Usury will prevail all over the world.
14) Global trade will dominate peoples' lives.
15) Markets across the world will be monopolized and controlled by a few.
16) There will be a profusion of police.

**Comments** T



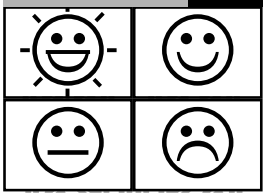
17) Devices for spying on people will proliferate and even the strap of a man's sandal will speak.
18) Wealthy people will be given recognition and learned people will be ignored.
19) Muslims will no longer care whether the source of their wealth is *Halaal* or *Haraam*.
19) Muslims will follow the ways of the Jews and Christians and many will abandon *Islaam* just to gain wealth.
20) People will be believers in the morning and disbelievers in the evening.
21) Learned orators and lecturers will lie openly.
22) Lies will prevail over the truth.
23) Untrustworthy people will be regarded as trustworthy.
24) Trustworthy people will be regarded as untrustworthy.
25) An abundance of tale-carriers, backbiters, critics and taunters will be found in society. People will dispute over petty issues.
26) Oppression, jealousy, and greed will become the order of the day.
27) Violence, bloodshed and anarchy will become common.
28) Varying intoxicants will be excessively consumed.
30) There will be abundance of wealth and prosperity in Arabia.
31) Some Arabian tribes will return to idol worship.
32) The buildings of *Makkah* will be extremely tall.
33) Barefoot, naked Arab shepherds will

C T

**Vocabulary**

proliferate
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recognition
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taunters
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anarchy
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intoxicant
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common
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prosperity
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excessive
.....

**Comments** T

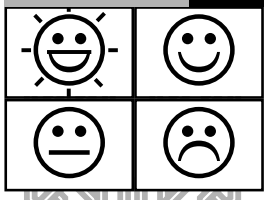


C T

**Vocabulary**

generation
.....
meadow
.....
recede
.....
sanctions
.....
flourish
.....
unashamedly
.....
nudity
.....
profusion
.....
adultery
.....
fornication
.....
illegitimate
.....
obesity
.....
homosexual
.....
transfiguration
.....
barren
.....

**Comments** T



compete in the construction of tall buildings.

34) The later generations of this *Ummah* will curse the earlier pious generations.

35) Arabia will become green meadows and rivers will flow though its lands once more.

36) The Euphrates river in Iraq will recede uncovering a mountain of gold.

37) Crippling sanctions will be imposed on the Muslims of Iraq and Syria by the Europeans.

38) Jerusalem will flourish while *Madiinah* will be in ruins.

18) The *Masjid-un-Nabawii* in *Madiinah* will look like a white palace.

39) People will unashamedly follow their passions and whims.

40) Immorality and sin will be committed publicly.

41) Women will be clothed yet naked and nudity will be fashionable.

42) Hairstyles will be bizarre.

43) Adultery and fornication will become widespread.

44) An abundance of illegitimate children will be born.

45) Obesity will become widespread across the world.

45) People will openly engage in homosexuality.

46) There will be transfiguration of people into other forms.

47) The faces of certain sinful Muslims will be changed into that of pigs and monkeys.

48) Child-bearing women will be displeased having children, and barren women will be

happy having no children.
49) Women will vastly outnumber men.
50) Slave women will give birth to their mistresses.
51) Children will become the cause of grief and regret for parents.
52) People will establish ties with strangers and sever relations with family.
53) Parents will not be respected and will be abandoned in old age.
54) The use of abusive language will become universal.
55) Musical instruments will be found in every home.
56) People will carry musical instruments on or in their heads.
57) Inanimate objects will begin to speak.
58) People will communicate using dishes.
59) Extremely tall buildings will be built across the world.
60) Metal will fly and terror will be spread from its wings.
61) Men of metal will emerge.
61) Long distances will be covered in a short period of time.
62) Mountains will be removed from their places.
63) Time will pass by quickly - a year will seem like a month, a month like a week, a week like a day, a day like an hour and an hour like the flickering of a flame.
64) The ordinary Muslim's dreams will come to pass the next day.
65) The number of earthquakes will rapidly increase.

C T

**Vocabulary**

mistress

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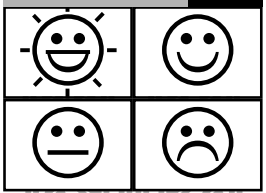
grief

.....

inanimate

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**Comments** T



C T

**Vocabulary**

progeny

.....

inaugurate

.....

66) There will be an increase of sudden sinking of parts of the earths surface.
67) It will be hot in winter and cold in summer.
68) Rain will fall against which houses of brick cannot offer any protection.
69) Rain will fall but the earth will not bring forth any produce.
70) Stones will rain down from the skies.

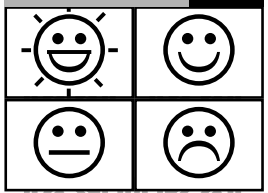
## MAJOR SIGNS

The following list includes some of the Major Signs of *Qiyaamah* as described in the *Hadiith* of the blessed Prophet *Muhammad* [s]. Like the Minor Signs mentioned before, there is no clear chronology regarding the sequence of these events, however what is certain is that the first of the Major Signs of *Qiyaamah* is the appearance of *Imaam Mahdii* [r].

### The *Mahdii* [r]

The literal meaning of the word *'Al-Mahdii'* is 'The Guided One'.
The *Mahdii* mentioned in the *Ahaadiith* of 'End Times' refers to a specific righteous individual who will appear just prior to the emergence of the *Dajjaal* and the descent of *Nabii 'Iisaa* [a] (Jesus). He will be called *Imaam al-Mahdii*, the 'Rightly Guided Leader' of all Muslims.
The promised *Mahdii* will be from the progeny of *Sayyidunaa Hasan* [r], the grandson of the Prophet *Muhammad* [s].
He will be born and raised in *Madiinah*, inaugurated as *Khaliifah* in *Makkah* at the age of forty, and migrate to Jerusalem and Damascus from where

Comments T



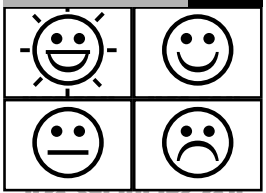
he will rule till the coming of *Nabii 'Iisaa* [a].
His name will be *Muhammad*, like the name of the Prophet [s], and his father's name will be *'Abd-ullaah*, like the Prophet's [s] father's name. His mother's name will be *Aaminah*.
Both his parents will be *Sayyids* (ie. from the direct descendants of the Prophet *Muhammad* [s]).
Just as a son resembles the father, similarly, he will resemble the Prophet [s] in personality and character. (NB: some say in physical appearance too).
*Imaam al-Mahdii* [r] will not be a prophet, neither will he receive revelation, but he will be inspired by *Allaah*.
He will receive knowledge directly from Allaah and will strictly adhere to the way of the pious predecessors (ie. *Salaf as-Saalihiin*) of *Islaam*.
He will not know that he is the awaited *Mahdii* until the day he is inaugurated as *Khaliif*.
He will have a noble, broad forehead and a high bridged, thin nose.
He will be well built (NB: some say lean built), tall and have a handsome face.
His hair will reach his shoulders and the light (*nuur*) of his face will be beautifully contrasted by the striking darkness of his hair and handsome beard.
He will have a fair complexion (NB: some say brown skinned), having a bright face (NB: some say with a handsome small black spot on his cheek), finely arched eyebrows, clear dark eyes and brilliant white teeth with slights gaps between them.
He will be eloquent but will have a slight stutter

**C T**

**Vocabulary**

descendant
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inspired
.....
predecessor
.....
complexion
.....
eloquent
.....

**Comments** **T**



C T

**Vocabulary**

anomalous
.....
swathes
.....
recede
.....
vanguard
.....

when speaking. He will strike his left thigh with his right hand when frustrated by his stutter.

**Signs Preceding the emergence of *Imaam Mahdii* [r]**

1) *Imaam Mahdi* [r] will emerge at a time when there will be great confusion, widespread conflict, intense violence and tremendous loss of life across the world.

2) Every time a calamity ends another will befall humanity which will be far more extreme. People will be distressed to such an extent that they will long for death.

3) Tyrannical European rule will prevail over the Muslim lands.

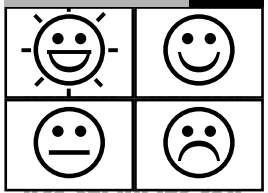
4) Anomalous red winds will blow across the world, the faces of many will be transfigured from man to pig, and large swathes of people will be swallowed into the ground.

5) Strange black winds will arise followed by many earthquakes in which many will perish.

6) The Euphrates river in Iraq will recede disclosing a mountain of gold over which people will fight. Ninety-nine out of every one hundred people fighting for it will perish.

7) A Muslim man called *Haarith-Harraath* (NB: some say his name is *Shu'ayb* from the tribe of *Banuu Tamiim*) and another called *Mansuur* (NB: some say he is an unnamed *Haashimii* [ie. a descendant of the Prophet's [s] family] with a mole on his left cheek) at his vanguard will come to power in *Khuraasaan*. He will command an invincible Muslim army carrying black flags.

**Comments** T



8) India will be reconquered to *Islaam*.

9) Time will begin to contract. A year will seem like a month, a month like a week, a week like a day, a day like an hour and an hour like the burning of a leaf.

10) A star with a luminous tail (ie. a comet) will arise from the eastern sky just before the emergence of *Imaam Mahdi* [r].

11) A major war will erupt between the Muslims of Turkey and Christian Europe. Half the Christian forces will enter into an alliance with the Muslims, while the other half of the Christian forces will remain the common enemy.

12) The Muslims and their Christian allies will defeat their common Christian enemy. Thereafter, a Christian will say that the victory was due to the cross, and a Muslim will say it was due to *Islaam*. (NB: some say that there will be a deliberate act of betrayal by the Christian ally). A battle between Muslims and Christians will ensue.

13) The two Christian armies will reunite. They will defeat the Muslims and capture Instanbul (Constantinople).

14) The European Christians will go on to conquer Syria and northern Arabia up to *Khaybar*, just north of *Madiinah*. (NB: some say that most of the population of *Madiinah* will flee leaving the city desolate.)

15) With eighty flags, having 12,000 soldiers under each flag, the European armies will pursue the Muslims who will be forced to retreat everywhere.

16) The Arabs as a nation will be destroyed.

C T

**Vocabulary**

contract

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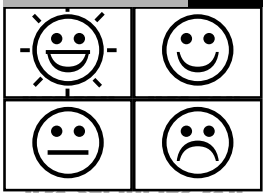
luminous

.....

desolate

.....

**Comments** T



C T

**Vocabulary**

apostate
.....
massacre
.....
descendant
.....
transpire
.....
assailed
.....
pillaged
.....
descendant
.....
transpire
.....

17) A tyrannical *Sufyaanii* (ie. a descendant of *Abuu Sufyaan*) named *Urwa bin Muhammad* will emerge in Damascus and rule over Syria and Egypt. He will be a man with a large head, a pockmarked face, and white spots in his eyes. Outwardly he will appear to be pious, but in reality he will be an apostate. He will receive the support of the *Kuffaar*. The *Sufyaanii* will spread great corruption and mischief and massacre the descendents of the Messenger of *Allaah* [s], killing even children and ripping open the bellies of women.

17) Having no leaders, in desperation the Muslims will await the promised *Mahdii*.

19) A total eclipse of the sun and moon (NB: some say two lunar eclipses) will occur in the month of *Ramadaan* prior to *Imaam Mahdi*'s [r] emergence.

20) In the same month a strange voice from the heavens will be heard by all, which will awaken those who are sleeping and alarm those who are awake.

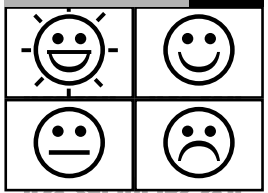
21) The ruler of Arabia will die during this period. There will be a dispute about succession and a major inter-tribal conflict will transpire during the month of *Dhul Qa'dah*.

22) In the same year the *Hujjaaj* (pilgrims) will be assailed and pillaged.

23) A violent battle will erupt in *Minaa,* on the outskirts of *Makkah,* in which many Muslims will be slain and blood will flow until it pours over the *Jamarat-ul-Aqabah* (ie. one of the three stone pillars representing *Shaytaan*).

24) An army of the *Sufyaanii* will march to *Madiinah* and pillage it for three days.

**Comments** T



## The emergence of *Imaam Mahdii* [r]

25) At this time, the promised *Mahdii* (who may not yet be aware that he is the *Mahdii*) will flee from *Madiinah* to *Makkah*.

26) While *Imaam Mahdi* [r] is performing *Tawaaf* around the *Ka'bah*, a voice will be heard from the heavens declaring, *"This is the Khaliifah of Allaah, Al-Mahdii. Listen to him and obey him."*

27) Immediately the pious Muslims (NB: some say the *'Abdaal* saints of Syria) will approach him, while he is between the *Hajar al-Aswad* and *Maqaam Ibraahiim*, and pledge their allegiance (*bay'ah*) to him. Thus *Imaam Mahdi* [r] will become the *Khaliif* of *Islaam* and leader of all the Muslims of the world.

28) *Imaam Mahdi* [r] will be forty years old when he becomes *Khaliif*.

29) The news of the advent of *Imaam Mahdii* [r] will reach the *Sufyaanii*. He will send forth a huge army comprising the Arabs of *Banuu Kalb* to sieze *Imaam al-Mahdii* [r] and kill him.

30) When this army reaches a place called *Baydaa*, which is between *Makkah* and *Madiinah*, they will be swallowed into the earth and destroyed.

31) The invincible Muslim armies of *Khuraasaan* carrying black banners will immediately come to the assistance of *Imaam Mahdii* [r]. They will defeat everyone in their path untill they reach *Imaam Mahdii* [r] and surrender all authority to him. They will present the Hindu King, shackled in chains, as a gift to *Imaam Mahdii* [r].

32) Muslims from all over the world, including

**C T**

**Vocabulary**

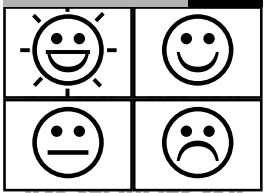
allegiance

.....

surrender

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**Comments** **T**



C T

**Vocabulary**

advance

.....

engage

.....

triumphantly

.....

dispatch

.....

Roman (ie. European) Muslims, will rush to join *Imaam Mahdii* [r]. (NB: some say large Muslim armies from India and Africa will also join him).

33) *Imaam Mahdii* [r] will proceed to *Madiinah Munawwarah* where he will present himself before the grave of the blessed Prophet *Muhammad* [s].

34) Thereafter, leading the Muslim army, *Imaam Mahdii* [r] will advance to *Shaam* (Syria) and engage the forces of the tyrannical *Sufyaani.* The *Sufyaanii's* forces will be defeated and the *Sufyaanii* will be captured and executed by *Imaam Mahdii* [r].

35) Thereafter, *Imaam Mahdii* [r] will proceed to confront the massive Christian European armies marshalled under eighty flags, having 12,000 soldiers under each flag.

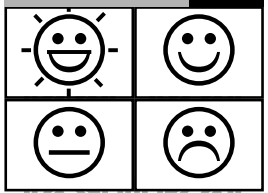
36) Seeing this overwhelming force, one third of *Imaam Mahdii's* [r] army will flee and will never be forgiven by *Allaah* for their cowardice and betrayal.

37) In the ensuing battle, of the remaining two thirds of *Imaam Mahdii's* [r] army, one third will be martyred and the remaining third will attain victory.

38) *Imaam Mahdii* [r] will march triumphantly into Jerusalem where his armies from *Khuraasaan* will raise black flags, and then he will proceed to Damascus and establish his capital there.

39) *Imaam Mahdii* [r] will dispatch an army of seventy thousand Muslim men from the *Banuu Ishaaq* of *Khuraasaan* to reconquer Istanbul (Constantinople).

**Comments** T



40) Upon approaching the huge walls which surround the city, the Muslim army will call out, *"Allaahu Akbar!"* Miraculously, the walls will come crashing down and the Muslims will recapture the city.

41) *Imaam Mahdii* [r] will continue the Great *Jihaad* for seven years until the city of Rome and all of Europe is conquered and the whole world eventually submits to his authority (NB: some say the Christian Europeans will enter into a peace treaty with him) .

42) *Imaam Mahdii* [r] will then return to *Shaam*, establishing justice, peace and mercy over all the lands he passes.

43) But by the time he reaches *Shaam*, news of the emergence of *Dajjaal* will be received. This will occur in the eigth year of his rule.

44) During his rule, those living in his dominions will rejoice in prosperity and abundance. Everybody will be happy to the extent that even birds and animals will celebrate his rule. The skies will rain profusely, the lands will become exceedingly fertile, the earth will become green and verdant and bear every fruit in abundance, livestock will proliferate, riches and wealth will abound and people will live in comfort and luxury.

**The *Dajjaal***

The literal meaning of the word *'Dajjaal'* is 'Deceiver'.

He is called the Dajjaal because he *'Dajjala'*, meaning that he deceives by using trickery and fraud. So he is an impostor, a liar, and a trickster.

C T

**Vocabulary**

dominions

.....

rejoice

.....

prosperity

.....

profusely

.....

verdant

.....

proliferate

.....

abound

.....

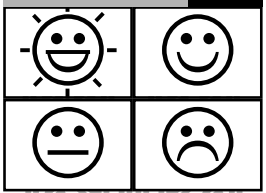
fraud

.....

impostor

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Comments T



C T

**Vocabulary**

unprecedented

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turmoil

.....

tribulation

.....

protruding

.....

literate

.....

illiterate

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Since the birth of *Aadam* [a] till the advent of *Qiyaamah* there is no *fitnah* (evil, tribulation) greater than that of the *Dajjaal* because of the unprecedented confusion and turmoil that he will cause.

The *Dajjaal* will first claim to be a prophet and then god himself.

Everyone will believe in him and worship him, except Muslims who will easily recognise him as the *Dajjaal*.

The Holy Prophet [s] instructed us to seek refuge in *Allaah* after of every Salaah from the *fitnah* (ie. trials and tribulations) of the *Dajjaal*.

The Prophet [s] has given such a clear description of the *Dajjaal* that there is very little room for him to deceive a Muslim.

*Dajjaal* will be of Jewish descent.

He will be young and short, with a very large head. The hair on his head will be extremely twisted.

*Dajjaal* will have a wheatish complexion and a very large, hairy body.

His legs will be bent or crooked with a large gap between the two calves, and he will walk with his toes pointed inwards.

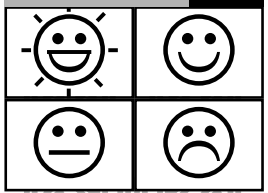
He will have only one eye which will protrude like a 'floating', swollen grape, while his other eye will be totally flat, erased or covered by skin.

There will be a thick 'fingernail-like' object in his protruding eye.

The Arabic letters *'Kaaf'*, *'Faa'* and *'Raa'* (ie. *Kufr* – meaning bisbelief) will appear on *Dajjaal's* forehead and will be easily read by all Muslims regardless of them being literate or illiterate.

*Dajjaal* will be sterile and have no children.

**Comments** T



## The emergence of the *Dajjaal*

1) Before *Dajjaal* emerges there will be three consecutive spells of drought. In the first year the skies will withhold one third of its rains, causing the earth to withhold one third of its produce. In the second year the skies will withhold two thirds of its rain causing the earth to withhold two thirds of its produce. In the third year the skies will withhold all its water and there will be no crops that year. All animals, be they hooved or toothed will die as a result. For Muslims, their food will be *'Tahliil'* (ie. reciting *'Laa ilaaha illa-llaah' – 'There is no god except Allaah'*), *'Takbiir'* (ie. reciting *'Allaahu-akbar' – 'Allaah is greatest'*) and *'Tahmiid'* (ie. reciting *'Al-hamdu li-llaah' – 'All praise be to Allah'*).

2) *Dajjaal* will emerge between *Shaam* and Iraq. His emergence will become known to all when he reaches a place called *Yahuudiyyah* in *Isfahaan* (ie. a city in modern day Iran).

3) The Jews of the world will first accept him as the awaited 'Jewish Messiah' (ie. saviour king) and then believe him to be god incarnate. The Jews of *Isfahaan*, numbering seventy thousand, will be his primary followers. They will wear expensive silk attire and carry double edged swords.

4) Apart from having mainly Jewish followers, a great number of women will also follow *Dajjaal*. A man will therefore go to his mother, sister, aunt, niece, wife and daughter, and tie them up for fear that they will join the *Dajjaal*.

5) Also, people with faces like hammered shields will follow him (NB: some say that

C T

**Vocabulary**

consecutive

.....

saviour

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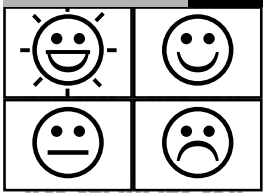
incarnate

.....

attire

.....

**Comments** T



these are people of Mongol ancestry.)

6) *Dajjaal* will have *Jannah* (paradise) and *Jahannam* (hell) with him, though his Jannah will in reality be *Jahannam* and his *Jahannam* will in reality be *Jannah*.

7) Those who hear about *Dajjaal* should stay far from him. A person will approach him thinking himself to be a believer, but on seeing *Dajjaal's* amazing feats he will become his follower.

8) Those who obey him will enter his *Jannah* (paradise) while those who disobey him will enter his *Jahannam* (hell).

9) *Dajjaal* will stay on the earth for forty days - one day will be like a year, one day will be like a month, one day will be like a week and the rest of the days would be normal days.

10) *Dajjaal* will walk on the earth like a cloud driven by the wind. He will travel at great speeds and his means of conveyance will be a gigantic mule with ears that spread forty spans across (NB: this may be an allusion to an aircraft with long wings or some other advanced technology.)

11) *Dajjaal* will give a command to the sky, and the rains will immediately fall. Then he will give a command to the earth, and it will immediately sprout crops. Then he will give a command to the pasturing animals, and they will fatten with their udders swelling with milk.

12) *Dajjaal* will walk through desolate land and command it to bring forth its' treasures, and its treasures will immediately come forth and collect before him like a swarm of bees.

13) People will believe that *Dajjaal* has a

**C T**

**Vocabulary**

allusion

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sprout

.....

pasturing

.....

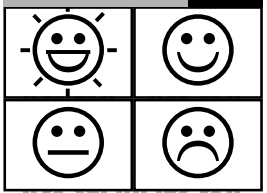
udders

.....

desolate

.....

**Comments** **T**



'mountain of bread and a river of water' (ie. every provision), but in truth he is wretched and disgraced. In reality *Dajjaal* will have nothing with him at all. Whatever he appears to have will be nothing but illusion and deception.

14) Muslims who disbelieve in the *Dajjaal* and reject him will be afflicted with drought, famine and poverty, by his command.

15) *Dajjaal* will play exquisite music by which to lure people to follow him.

16) *Dajjaal* will perform what seems to be miracles, but, in truth, it will be vile deception.

17) *Dajjaal* will approach a man and ask him, *"If I bring your camel back to life, will you then believe that I am God?"* The man will reply, *"Most certainly!"* Thereafter a *jinn*, from among the many *jinn* who will always accompany *Dajjaal*, will appear before the man in the form of his camel with a fat hump and fully laden udders, and the man will bow before *Dajjaal* believing him to be god.

18) Likewise *Dajjaal* will appear before another man whose father and brother have long passed away and ask him, *"If I bring your father and brother back to life will you believe that I am your Lord?"* The man will reply, *"Why not?"* The *jinn* will once again take on the appearance of his brother and father and the man will accept *Dajjaal* as god on earth.

19) Similarly *Dajjaal* will come to a bedouin whose parents have passed away and say, *"If I resurrect your father and mother for you, will you bear witness that I am your Lord?"* The bedouin will say, *"Yes!"* Then two *jinn* will appear to him in the form of his father and

**CT**

**Vocabulary**

wretched

.....

illusion

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famine

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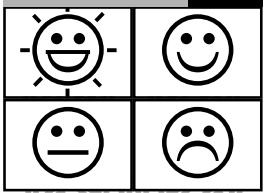
exquisite

.....

vile

.....

**Comments** **T**



mother and will say, *"O my son, follow him, for he is your Lord,"* and so the bedouin will be deceived into worshipping *Dajjaal*. (NB: some say that the *jinn* will reappear to humanity and walk amongst them like they did during the time of *Nabii Aadam* [a])

20) *Dajjaal* will have with him fire and water, but in reality his fire will be cool water, while what appears to be his water will in reality be a blazing fire. Whoever is present during his time and is desirous of water should drink out of that which he sees as fire.

21) The Holy Prophet *Muhammad* [s] instructed us to recite the opening verses of *Surah al-Kahf* over *Dajjaal* if we live to see him. These verses will protect a Muslim from his *fitnah*.

22) So when tested by *Dajjaal's* fire, a Muslim should seek refuge in *Allaah* from him and recite the opening verses of *Suurah al-Kahf.* These verses will offer protection from his *fitnah* and the fire will become cool and peaceful for Muslims just as it was for *Nabii Ibraahiim* [a].

23) The holy Prophet Muhammad [s] also instructed that whoever among the Muslims meets the *Dajjaal* then let him spit in his face and recite the opening Verses of *Suurah Al-Kahf*, or he should say, *"You are lying, you are not our Lord. Allaah is our Lord and in Him we put our trust, to Him we repent and we seek refuge with Allaah from you!"* By doing this, *Dajjaal* will have no control over him.

24) *Allaah* will certainly protect every Muslim from the deception of *Dajjaal*.

25) *Dajjaal* will swiftly come to rule over the entire world, but he will not be able to enter *Makkah* and *Madiinah,* both of which will be guarded by angels. (NB: some say that *Dajjaal* will not be able to enter four masjids, the *Ka'ba*, *Masjid an-Nabawii, Masjid al-Aqsaa* and the *Masjid* of *Mount Tuur* in Sinai).
26) *Dajjaal* will go to a place called *Markanah*, near *Taa'if*. On hearing about his arrival the womenfolk will rush towards him, and the men will be forced to tie their mothers, daughters, and sisters to restrain them from joining the *Dajjaal*.
26) *Dajjaal* will approach *Madiinah*, defeat those who are outside the city and besiege those who are inside.
27) When *Dajjaal* reaches the outskirts of *Madiinah* there will be three tremors which will cause the hypocrites still living in *Madiinah* to flee and join him, leaving only true Muslims in the city. In this way *Madiinah Munawwarah* will be purified of all disbelievers.
28) Not being able to enter *Madiinah, Dajjaal* will climb *Mount Uhud* and seeing the *Masjid-an-Nabawii* in the distance, say to his followers, *"Behold the white palace of Ahmad."*
29) *Dajjaal* will kill a pious Muslim brimming with youth, splitting him in two and cutting him into pieces. He will scatter these pieces and then call the young man forth. By his command the young man will come forward laughing with his face gleaming with happiness. *Dajjaal* will ask him, *"Do you now believe that I am god?"* and the pious Muslim youth will reply, *"No! I am now totally convinced that you*

**C T**

**Vocabulary**

restrain

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besiege

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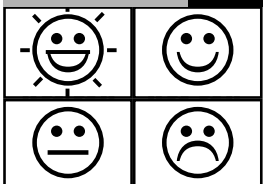
brimming

.....

convinced

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**Comments** **T**



C T

**Vocabulary**

illusion

.....

incarnate

.....

besiege

.....

resist

.....

tyrant

.....

*are the Dajjaal."* This event will increase the faith of the *kuffaar* in *Dajjaal*, but to all the Muslims present it will be a sure sign that he is certainly the *Dajjaal*. *Dajjaal* would then make an attempt to kill the young Muslim a second time but he will not be able to do so.

30) What is certain is that *Dajjaal* does not in reality give life to anyone, because *Allaah* alone gives life and causes death. However by means of deception he will create the illusion that he gives life in order to trick people into believing that he is god incarnate.

31) From *Madiinah, Dajjaal* will proceed to *Shaam* where *Imaam Mahdii* [r] will be stationed with the Muslim armies.

32) *Dajjaal* will go to the mountain of *iiliyaa'* (Jerusalem) where he will besiege the righteous Muslims residing there who will courageously resist him. They will say, *"We will fight this tyrant tomorrow until we meet Allaah or He grants us victory?"* In the morning they will awaken to find *Nabii 'lisaa* [a] with them (NB: some say that this refers to *Imaam Mahdii* [r] and his forces).

### *Nabii 'lisaa* (Jesus) [a]

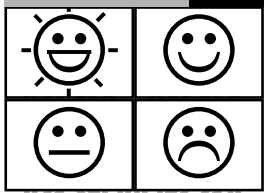
*Allaah* honoured *Nabii 'lisaa* (Jesus) [a] with revelation and sent him as a Prophet to the *Banuu Israa'iil* (Children of Israel – ie. Jews).

Unfortunately, in spite of his tremendous efforts in calling them to the truth, the Jews stubbornly refused to accept his message.

They rebelliously attempted to kill him.

However *Allaah* saved his prophet from their wicked scheme and raised him to the heavens

**Comments** T



where he resides to this day.
The Jews did not kill *Nabii 'Iisaa* [a], nor did they crucify him.

The excellence of the last Prophet to mankind, *Nabii Muhammad* [s], was revealed to *Nabii 'Iisaa* [a], and he was informed of the virtues of his *Ummah*. So *Nabii 'Iisaa* [a] prayed to *Allaah* to make him from amongst the *Ummah* of that last Prophet [s].
*Allaah* answered *Nabii 'Iisaa's* [a] prayer and thus he will return for the second time as a humble follower of *Nabii Muhammad* [s].
*Nabii 'Iisaa* [a] will be a just ruler amongst the Muslims during the reign of *Imaam Mahdii* [r].
His return will be a major sign of the imminence of *Qiyaamah*.
There is not a single person amongst the Christians and Jews who will not come to believe in *Nabii 'Iisaa* [a] as a prophet and servant of *Allaah*, and on the Day of Resurrection he will be a witness against them.

*Nabii 'Iisaa* [a] will be very handsome. He will have a reddish white complexion, have a muscular body with a very broad chest and be of average height.
His hair will be soft and wavy, reaching his earlobes, and when he raises his head, droplets of water, like pearls, will fall from his hair.

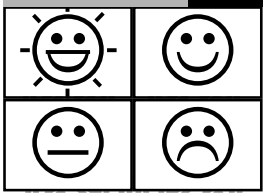
*Nabii 'Iisaa* [a] will have three main tasks, when he returns :
1) The first and most important will be to destroy *Dajjaal*.

**C T**

**Vocabulary**

crucify
.....
imminence
.....
complexion
.....

**Comments** **T**



C T

**Vocabulary**

anticipation

.....

barbarous

.....

2) The second will be to protect the Muslims from the barbarous tribes of *Ya'juuj* and *Ma'juuj* (Gog and Magog).

3) The third is to reign as a *Khaliif* over all humanity according to the *Qur'aan* and *Sunnah*, and to be a humble follower (*Ummatii*) of the final Messenger of *Allaah, Muhammad* [s].

## The Return of *Nabii 'Iisaa* [a]

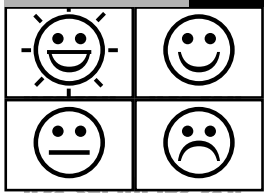
1) Having failed to enter the holy city of *Madiinah*, *Dajjaal* will proceed to the city of Damascus in Syria to confront *Imaam Mahdii* [r].

2) *Imaam Mahdii* [r] will have arranged the Muslim army in anticipation of *Dajjaal*, and will be preparing to lead the Muslims in the *Fajr Salaah.* At this time *Nabii 'Iisaa* [a] will descend at the white *Minaarah* of the *Umawii Masjid,* wearing saffron coloured garments, with his hands resting on the wings of two angels.

3) All the Muslims present will immediately recognise him as *Nabii 'Iisaa* [a].

4) On seeing *Nabii 'Iisaa* [a], *Imaam Mahdii* [r] will step back for him to lead the *Salaah*, however *Nabii 'Iisaa* [a] will place his hands on *Imaam Mahdii's* [r] shoulder and say, *"No! you are leaders of one another. This is an honour from Allaah to this Ummah alone."* And so *Imaam Mahdii* [r] will lead the *Salaah*, with *Nabii 'Iisaa* [a] following behind him. This event also emphasizes that *Nabii 'Iisaa* [a] returns not as a Prophet, but rather as an *Ummatii* (ie. a follower of the final Messenger of *Allaah, Muhammad* [s]).

**Comments** T



5) After completing the *Salaah, Nabii 'Iisaa* [a] will take command of the Muslim armies. He will say, *"Open the gates of the city!"* The gates will be opened and *Dajjaal* will be stationed in front, accompanied by an army of 70,000 Jews.

6) On seeing *Nabii 'Iisaa* [a], *Dajjaal* will be struck with fear and begin to dissolve like salt does in water.

7) Amongst the powerful miracles of *Nabii 'Iisaa* [a] is that he will simply breathe in the direction of the *Kuffaar* and they will all perish.

8) *Dajjaal* will flee and *Nabii 'Iisaa* [a] will pursue him till the eastern gate of *Ludd*, on the outskirts of Jerusalem. Here *Nabii 'Iisaa* [a] will kill him with a spear.

9) The Muslims will thereafter vanquish *Dajjaal's* Jewish army. The Jews will not be able to escape on that day. Every time they attempt to hide behind a rock or a tree, except for the Boxthorn tree, these objects will miraculously cry out, *"O Muslims, there is a Jew hiding behind me. Come hither and slay him."*

10) With the death of *Dajjaal* all battles will come to an end. Spite, hatred and jealousy will disappear from the hearts of everyone. Peace will prevail and people will use their swords as sickles to harvest crops.

11) *Nabii 'Iisaa* [a] will rule with justice. He will destroy the cross, kill the pigs and abolish the *jizyah* (ie. a protection tax contributed by non-Muslims citizens of the *Khilaafah*).

12) All of humanity will believe in him and embrace the religion of *Islaam*.

13) There will be peace, joy and safety dur-

C T

**Vocabulary**

perish

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hither

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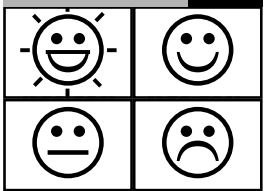
abolish

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prevail

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**Comments** T



**C T**

**Vocabulary**

copious

.....

suffice

.....

ing this time and every dangerous beast will be made harmless. A child will play with a snake and not be hurt, and a wolf will graze with sheep and not be attacked.

14) The skies will send down copious rains and the earth will bring forth its blessings. There will be an abundance of crops just as there used to be in the time of *Nabii Aadam [a]*

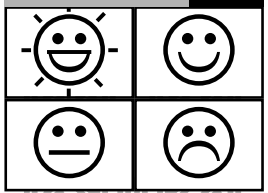
15) The earth will produce fruit in such abundance that a single bunch of grapes will feed a large group of people, and a pomegranate will grow so big that its peel will be used as an umbrella. The milk of a cow will suffice an entire tribe, and that of a sheep a whole family. Horses will be cheap as they will never again be ridden into war, and bulls will be expensive as they will be needed to plough the land.

16) The earth will become like a garden of paradise and mankind, now all Muslim, will live in peace and comfort under *Nabii 'Iisaa* [a] who will reign as *Khaliif*.

17) Wealth will be so plentiful that no one will concern himself with it, and a single *sajdah* (prostration) in *Salaah* during this time will be more valuable than the world and all that it contains.

18) Not long thereafter (NB: some say seven years thereafter, while others say immediately after the death of *Dajjaal*), the two barbaric tribes of *Ya'juuj* and *Ma'juuj* will make their terrifying appearance.

**Comments** **T**



**The *Qur'aan* and the *Ahaadiith* have informed us about various signs which will occur prior to *Qiyaamah*. What are the benefits of learning about the signs of *Qiyaamah*? List at least five.** C

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**Explain the difference between the following terms and give an example of each.** C

**Minor Signs** : .....
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.....

## ACTIVITIES

***Qur'aan***

Allaah ﷻ has declared

*"Are they awaiting the Hour of Destruction (ie. Qiyaamah) to come upon them suddenly? Its signs have already come. But of what benefit will admonition be to them when it has actually come upon them?"*

***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"The Last Hour will not come until you see ten signs before it : the smoke, Dajjaal, the beast, the rising of the sun from the west, the descent of 'Iisaa son of Maryam [a], Ya'juuj and Ma'juuj, and landslides in three places, one in the east, one in the west and one in Arabia, at the end of which a fire would burn forth from the Yemen and drive people to the place of their assembly."*

**Early Minor Signs** : .....

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Example : .....

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**Later Minor Signs** : .....

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Example : .....

.....

**Major Signs** : .....

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Example : .....

.....

**List ten 'Later Minor Signs', giving an example of each as has been witnessed in our world today.** **C**

eg) **Usury will prevail all over the world.**

*For example, all business transactions today involve usury (ie. interest) in one form or the other and big banks control the modern world.*

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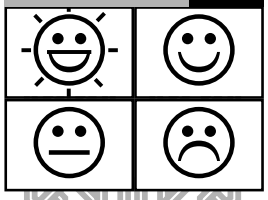
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**Comments** **T**



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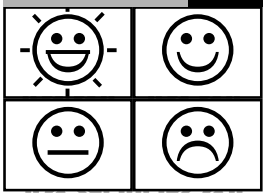
## Answer the following questions. C

1) What is the first Major Sign of *Qiyaamah*?

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2) Who is *Imaam Mahdii* [r] ? Give an explanation and description of him.

Comments T



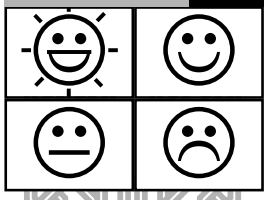
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**C**

**Inspite of there being no clear chronological sequence in the *Hadiith* describing the events of the emergence and the life of *Imaam Mahdii* [r], using the notes in the lesson as a guide, place the following sentences in as logical a sequence of events as you can imagine by writing the correct numbers in the blocks provided. Work in groups of three to complete this task !**

| | |
|---|---|
| 1 | *Imaam Mahdi* [r] will emerge at a time when Tyrannical European rule will prevail over the Muslim lands. |
| | *Imaam Mahdii* [r] will continue *Jihaad* for seven years until the city of Rome and all of Europe is conquered. |
| | News of the emergence of *Dajjaal* will occur in the eigth year of *Imaam Mahdii's* [r] rule. |
| | *Imaam Mahdii* [r] will march triumphantly into Jerusalem and then he will establish his capital in Damascus. |
| | A major war will erupt between the Muslims of Turkey and Christian Europe. |
| | *Imaam Mahdii* [r] will proceed to *Shaam* (Syria) and defeat the *Sufyaanii*. |
| | A total eclipse of the sun and moon will occur in the month of *Ramadaan* prior to the *Mahdi*'s [r] emergence. |

**Comments** **T**



- [ ] A Muslim man called *Haarith-Harraath* from *Khuraasaan*. will command an invincible army carrying black flags.
- [ ] While *Imaam Mahdi* [r] is performing *Tawaaf* around the *Ka'bah* he will be made *Khaliif.*
- [ ] Two Christian armies will defeat the Muslims of Turkey and capture Instanbul (Constantinople).
- [ ] *Imaam Mahdii* [r] will confront the massive Christian European armies marshalled under eighty flags.
- [ ] The Euphrates river in Iraq will recede disclosing a mountain of gold over which people will fight.
- [ ] The European Christians will go on to conquer Syria and northern Arabia up to *Khaybar*, just north of *Madiinah*.
- [ ] A violent battle will erupt in *Minaa* on the outskirts of *Makkah* in which many Muslims will be slain
- [ ] *Imaam Mahdii's* [r] soldiers from the *Banuu Ishaaq* of *Khuraasaan* will reconquer Istanbul (Constantinople).
- [ ] *Imaam Mahdii* [r] will then return to *Shaam*, establishing justice, peace and mercy over all the lands he passes.
- [ ] Muslims from all over the world, including Roman (ie. European) Muslims, will rush to join *Imaam Mahdii* [r].
- [ ] During his rule, riches and wealth will abound and people will live in peace, happiness and luxury.

**List five distinctive features of the *Dajjaal*.** **C**

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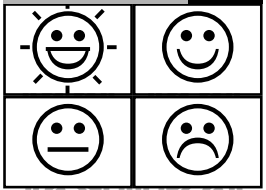
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**Comments** **T**



## Indicate whether True or False C

Before *Dajjaal* emerges there will be three consecutive spells of drought. T

*Dajjaal* emergence will become known to all when he reaches Jerusalem. ☐

The Jews of the world will believe *Dajjaal* to be the 'Messiah' and god incarnate. ☐

*Dajjaal* will have mainly European and Chinese followers. ☐

*Dajjaal's* Jannah will in reality be *Jahannam* and his *Jahannam* will in reality be *Jannah*. ☐

Those who hear about *Dajjaal* should immediately march out to confront him. ☐

*Dajjaal* will stay on the earth for a total of forty years. ☐

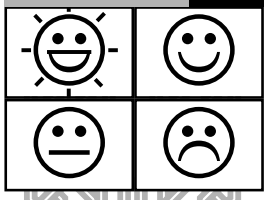
*Dajjaal* will travel at great speeds and his means of conveyance will be a gigantic mule ☐

*Dajjaal* will give a command to the sky, and the rains will immediately fall. ☐

*Dajjaal* will truly possess all power and every treasure on earth. ☐

Muslims who disbelieve in the *Dajjaal* and reject him will be living in peace and comfort. ☐

**Comments** T



*Dajjaal* will play exquisite music by which to lure people to follow him. ☐

*Dajjaal* will perform true miracles to prove his claim to god-head. ☐

In the time of Dajjaal, the *jinn* will reappear to humanity and walk amongst them. ☐

*Dajjaal* will have fire and water, but his fire will be water, and his water will be fire. ☐

Only the opening verses of *Surah al-Kahf* will protect a Muslim from *Dajjaal's fitnah*. ☐

*Dajjaal* will not be able to enter *Makkah* and *Madiinah.* ☐

Three tremors caused by *Dajjaal* will cause all the people of *Madiinah* to perish. ☐

*Dajjaal* will kill a pious young Muslim of *Madiinah* and bring him back to life. ☐

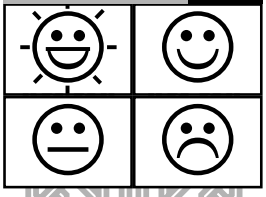
From *Madiinah, Dajjaal* will proceed to *Shaam* to confront *Nabii 'Iisaa [a].* ☐

**Complete the following sentences.** **C**

*Allaah* honoured *Nabii 'Iisaa* (Jesus) [a] with revelation and sent him as a Prophet to the ..... .

The ..... stubbornly refused to accept his message and rebelliously attempted to

**Comments** **T**



..... him.

*Allaah* saved *Nabii 'lisaa* [a] from their wicked scheme and raised him to the ..... where he resides to this day.

The ..... did not kill *Nabii 'lisaa* [a], nor did they ..... him.

*Nabii 'lisaa* [a] prayed to *Allaah* to make him from amongst the *Ummah* of ..... .

*Nabii 'lisaa's* [a] will return for the second time as a ..... of *Nabii Muhammad* [s].

The return of *Nabii 'lisaa* [a] will be a major sign of the imminence of ..... .

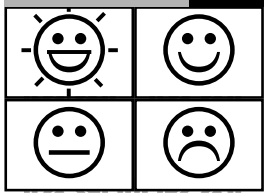
The ..... and ..... will come to believe in *Nabii 'lisaa* [a] as a prophet and servant of *Allaah*.

**C**

**What are the three main tasks that *Nabii 'lisaa* [a] will fulfill when he returns?.**

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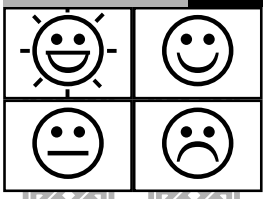
**Comments** **T**



**Briefly describe the most important events that transpire when *Nabii 'Iisaa* [a] returns.** **C**

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**Comments** **T**

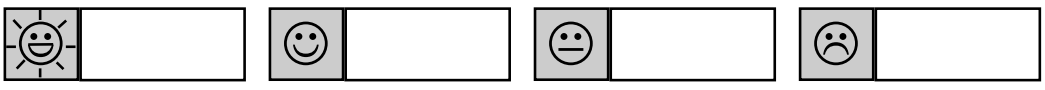


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- listed benefits of learning about *Qiyaamah* ☐
- explained the meanings of related terms ☐
- listed Later Minor Signs ☐
- answered questions on the topic ☐
- placed sentences in a logical sequence ☐
- listed features of the *Dajjaal* ☐
- answered questions on the topic ☐
- completed a true and false exercise ☐
- completed sentences on the subject ☐
- listed the three tasks of *Nabii 'Iisaa* [a] ☐
- described a sequence of future events ☐

How does my teacher
**rate my performance in this lesson ?**



LESSON 1B

# Signs of Qiyaamah

CONTINUED

C T

**Vocabulary**

progeny

.....

rapacious

.....

cannibal

.....

invested

.....

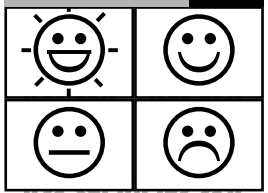
vanguard

.....

rearguard

.....

Comments T



Read and explain the following. T

## *Ya'juuj* and *Ma'juuj*

*Ya'juuj* and *Ma'juuj* are tribes of human beings (not monsters) from the progeny of *Yaafith ibn Nuuh* [a].

*Ya'juuj* is a nation and *Ma'juuj* is another nation. Each nation is four hundred thousand tribes strong (NB: some say that no man amongst them dies until he has fathered one thousand males, each one carrying a weapon).

The *Ya'juuj* and *Ma'juuj* will outnumber the rest of humanity by ten to one (NB: some reports indicate one thousand to one).

They have broad flat faces, small eyes and reddish black hair (NB: some say that amongst the *Ya'juuj* and *Ma'juuj* are some tribes which are one hundred and twenty cubits tall [ie. 50 meters tall, like the people of 'Aad]. These are the ones that cannot be confronted by any means or planning or power. Others are rapacious cannibals who do not pass by any elephant or camel or pig but they eat it, and if one of them dies, they eat him as well).

Among them are skilled people and others who are invested with power and authority, as well as subjects who obey those who rule over them. There are also some people among them who have some knowledge of *Allaah* and recognize and affirm His power and will.

Their armies will be so large that while the vanguard of an army will be in Syria, the rearguard will still be in Khorasan.

They are located in a land of ice (NB: some say beyond ice) which is hidden from our gazes, the exact location of which is still unknown (NB: some say it is inner-earth and others suggest a parallel dimension).
They were imprisoned more than five thousand years ago (NB: the exact time is unknown) by *Dh-ul-Qarnayn* [r], a pious Muslim king who was a disciple of *Nabii Ibraahiim* [a] (NB: *Dh-ul-Qarnayn*[r] was not Alexander the Great nor Cyrus who were both disbelieving kings of antiquity).

*Dh-ul-Qarnayn* [r] was a powerful world ruler who travelled to many lands conquering them, establishing justice and strictly instituting the Law of *Allaah*.
*Allaah* provided him with every form of material resource with which to accomplish his conquests and fulfill his mission.
He once carried out a campaign in three directions - the far west, the far east, and the far north. It was in the north that he came across a people who complained to him about the tyranny of the disbelieving tribes of *Ya'juuj* and *Ma'juuj* which inhabited iced lands behind two huge mountains.

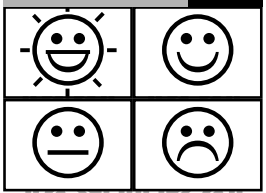
*Ya'juuj* and *Ma'juuj* would emerge from behind these mountains to perpetrate acts of unimagined wickedness, mayhem and plunder.
The people of the north requested *Dh-ul-Qarnayn* [r] to erect a barrier between themselves and the tribes of *Ya'juuj* and *Ma'juuj* to protect them from their atrocities.
With the tremendous material resources at his

**C T**

**Vocabulary**

dimension
.....
parallel
.....
disciple
.....
antiquity
.....
instituting
.....
accomplish
.....
campaign
.....
tyranny
.....
mayhem
.....
plunder
.....
atrocity
.....
resources
.....

**Comments** **T**



C T

**Vocabulary**

disposal

.....

revert

.....

wreak

.....

chaos

.....

disposal, *Dh-ul-Qarnayn* [r] enlisted their physical labour and set about erecting a high wall between the two mountains. (NB: some say that it was a huge opening into inner earth which was sealed from the top). The height of the wall or its exact dimensions are unknown but we do know that the wall was made with blocks of iron and molten copper.

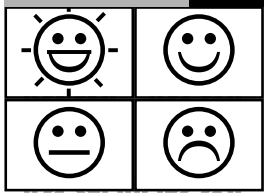
For all these thousands of years, the tribes of *Ya'juuj* and *Ma'juuj* have been unable to scale the wall, or penetrate it.

Every day *Ya'juuj* and *Ma'juuj* attempt to break through the wall erected by *Dh-ul-Qarnayn* [r], until some of them reach the point when they can actually see the light on the other side. They then return saying to each other, *"We will break through tomorrow."* But *Allaah* causes the wall to revert to its original thickness.

When the time comes that *Allaah* decrees them to be released, one of them will say, *"We will break through tomorrow, if Allaah wills (ie. 'in-shaa' Allaah')."* (NB: this implies that some of them are still aware of *Allaah*).

The following day they will find the wall as they had left it the previous day (ie. it will not have returned to its original state) and after breaking through the remaining part of it they will emerge to wreak chaos once more.

**Comments** T



## The Emergence of *Ya'juuj* and *Ma'juuj*

1) Before the emergence of *Ya'juuj* and *Ma'juuj*, *Allaah* will reveal to *Nabii 'lisaa* [a] that, *"Such an overwhelming creation of mine is to emerge that no power shall be able to*

*stop them. Therefore take my believing servants and ascend the Mount of Tuur".* (NB: the Mount of *Tuur* is located in the Sinai Peninsula.)

2) The tribes of *Ya'juuj* and *Ma'juuj* will suddenly emerge and surge fourth in all their fury, like waves upon waves, swarming out of every crater and rapidly occupying the entire world.

3) They will not pass by any water but they will drink it all to the last drop, and they will not pass by any town but they will completely destroy it.

4) When an army of *Ya'juuj and Ma'juuj* comes to the lake of Tiberias, in Northern Palestine, they will drink up all the water of that lake such that by the time the rearguard of the army passes they will say, *"There used to be water here."* (NB: Lake Tiberias is 23 kilometres long, 13 kilometres wide and 44 metres deep).

5) After conquering the whole world, the *Ya'juuj and Ma'juuj* will eventually reach the Mount of *Khamr* in Jerusalem and will arrogantly proclaim, *"We have conquered the people of the earth, let us destroy those in the sky too."* (NB: this may be a prediction referring to large space stations orbiting the earth or maybe even lunar, Mars or other interplanetary colonies).

6) So saying they will fire their arrows towards the sky. When the arrows return they will be blood stained. (NB: this may be a reference to the complete destruction of the space stations or interplanetary colonies). Then *Ya'juuj and Ma'juuj* will declare, *"We have con-*

**C T**

**Vocabulary**

prediction

.....

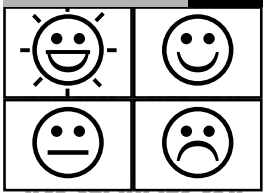
interplanetary

.....

colony

.....

**Comments** **T**



C T

**Vocabulary**

prevail

.....

relic

.....

fortify

.....

siege

.....

beseech

.....

*quered the people of Earth and we have conquered those in the sky and prevailed over all."*

7) The tribes of *Ya'juuj and Ma'juuj* will remain for as long as *Allaah* wills - their men, women and children - spreading mischief and corruption, killing everyone and destroying everything in their path, and violating every sacred relic and land, all out of arrogance and wicked transgression such that their disbelief (*Kufr*) goes beyond bounds never seen before.

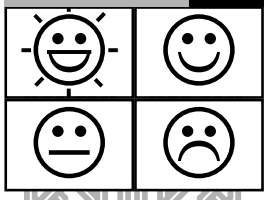
8) No one will be safe from them except those Muslims who fortify themselves in strongholds in the mountains (NB: some say 'or go into hiding in the earth'). Muslims the world over will suffer thirst, hunger, poverty and exhaustion.

9) The *Ya'juuj and Ma'juuj* will then declare, *"Now that we have rid ouselves of all on earth and all those in the sky, what is left are only those fortified in the mountains."* They will then besiege the Muslims until the sieges become unbearable.

10) But at the point of their greatest strength and dominance, the *Ya'juuj and Ma'juuj* will come to utter destruction, like the arrogant nations of old as related in the Holy *Qur'aan*.

11) At this time, *Nabii 'Iisaa* [a] and his Muslim companions will also be besieged on the Mount of *Tuur*. Food will be so scarce that the head of an ox will be more valuable than gold. Faced with these extreme hardships, *Nabii 'Iisaa* [a] and the Muslims will beseech (*du'aa'*) *Allaah* to remove this sever trial.

**Comments** T



12) *Allaah* will answer *Nabii 'lisaa'*s [a] prayers and afflict the *Ya'juuj and Ma'juuj* with a small parasitic worm which will cause large erupting boils to appear on their necks leading to their abrupt simultaneous death.

13) *Nabii 'lisaa* [a] and the Muslims will descend from the Mount of *Tuur* only to find the dead bodies of the *Ya'juuj and Ma'juuj* littered across every inch of the earth.

14) Their rotting corpses will emit an intolerably putrid stench and *Nabii 'lisaa* [a] will once more supplicate to *Allaah* to remove this impurity. *Allaah* will answer his prayers and send astonishing gigantic birds with necks as thick as that of the necks of camels (NB: this description seems to imply a prehistoric Pterosaurs type flying reptile species) which will carry off the dead corpses of the *Ya'juuj and Ma'juuj* to a place beyond human habitation (NB: some say that they will be dumped at a place called *Nahbal*).

15) *Allaah* will then send down heavy rains, the waters of which will flow over every part of the earth. It will continue to rain for forty days and the earth will be cleansed so thoroughly that it would appear like a shining mirror.

16) The hearts of the Muslims too will be pure like shining mirrors and there will no longer be any hatred, conflict or war. The Muslims will gather the bows and arrows of the *Ya'juuj and Ma'juuj* tribes for a period of seven years, and use it as fuel for fire.

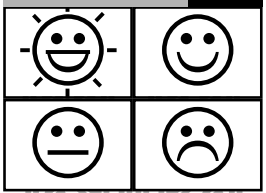
17) *Allaah* will order the earth to yield its crops in abundance. There will be such blessing and prosperity that one pomegranate will

**C T**

**Vocabulary**

parasitic
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afflict
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simultaneous
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emit
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putrid
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stench
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prehistoric
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prosperity
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**Comments** **T**



C T

**Vocabulary**

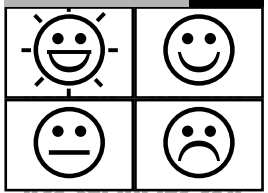
suffice
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annihilation
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era
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renounce
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imposed
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abrogated
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citizen
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discarded
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be sufficient for a whole group while it's peel will suffice as an umbrella for all of them. The milk of one camel will be sufficient for a group of tribes, the milk of one cow will be sufficient for a whole tribe and the milk of one goat will be sufficient for a whole family.

## The Death of *Nabii 'Iisaa* [a]

1) After the annihilation of the tribes of *Ya'juuj and Ma'juuj*, life will be peaceful once more and the earth will be bountiful.
2) *Nabii 'Iisaa* [a] will instruct people in the *Qur'aan* and *Sunnah,* and establish the *Sharii'ah* of *Islaam*.
3) He will lead the people in *Salaah*, perform the *Hajj* and establish justice throughout the earth.
4) He will stay on earth for a period of 40 years after descending. This will be the best era of the *Ummah* after the first era of *Islaam*.
5) Those who accompany *Nabii 'Iisaa* [a] will be amongst the most beloved to *Allaah*.
6) During this period all other religions besides *Islaam* will be renounced, hence there will be no *kuffaar* in the world.
7) *Jihaad* will be stopped and *Kharaaj* and *Jizyah* (ie. taxes imposed upon non-Muslims citizens of the *Khilaafah*) will be abrogated.
8) Wealth and property will be in such abundance that there will be no one to accept charity, and thus *Zakaah* and *Sadaqah* will be discarded.
9) People will love a single *Sajdah* (prostration) more than the world and all it contains.
10) Every type of religious (*Diinii*) and world-

**Comments** T



ly (*Dunyawii*) blessing will abound on earth.
11) There will be many advances in *Islaami*c civilization and amazing sophistication in the lifestyle of Muslims.
12) There will be no animosity between people for a period of seven years.
13) All hearts will be free from hatred, miserliness, envy, malice and jealousy.
14) For a period of forty years no one will fall ill or die.
15) *Nabii 'Iisaa* [a] will marry (NB: some say he will take four wives) and have many children.
16) He will live for 19 years after marriage.
17) Thereafter he will die a natural death. The Muslims will perform his *Janaazah Salaah* (funeral prayers) and bury him alongside the Holy Prophet *Muhammad* [s] in *Madiinah Munawwarah*.
18) A pious man named *Jahjaah* from the *Qahtaan* tribe of Yemen will then be appointed as *Khaliifah* and he will rule with great justice in emulation of *Nabii 'Iisaa* [a].
19) After his demise other *Khulafaa'* will follow (NB: some say twelve), but as time passes, corruption and decadence will gradually set in once more.

**C T**

**Vocabulary**

civilization
.....
sophistication
.....
malice
.....
emulation
.....
demise
.....
decadence
.....

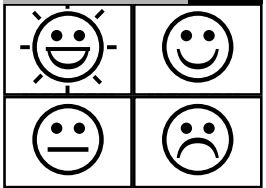
**Answer the following questions.** **C**

**ACTIVITIES**

1) Who are the *Ya'juuj* and *Ma'juuj* ?
.....
.....

2) Describe some features and characteristics

**Comments** **T**



***Qur'aan***

Allaah ﷻ has declared

*"And on that Day [i.e. the Day Ya'juuj and Ma'juuj will emerge], We shall leave them to surge like waves one upon the other, and the Trumpet will be blown, and We shall gather them all together."*

***Hadiith***

The Companion *'Abd-Allaah ibn 'Arnr* [r] said:

*"Allaah, may He be glorified and exalted, divided creation into ten parts: nine parts are the angels and one part is the rest of creation. Then He divided the angels into ten parts: nine parts of them glorify Allaah night and day, never tiring, and one part conveys His message. Thereafter, He divided creation into ten parts: nine parts are the linn and one part is the progeny of Aadam [a]. And He divided the progeny of Aadam [a] into ten parts; nine parts are Ya'juuj and Ma'juuj and one part is the rest of humankind."*

of the *Ya'juuj* and *Ma'juuj*.

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3) Where are the *Ya'juuj* and *Ma'juuj* tribes located.

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4) Explain who imprisoned them and why?

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5) When will the *Ya'juuj* and *Ma'juuj* reappear?

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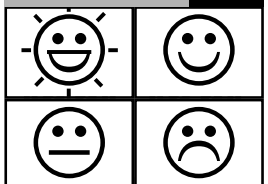
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**Comments** T



**Briefly describe the series of events from the emergence of the *Ya'juuj* and *Ma'juuj* until their demise.** **C**

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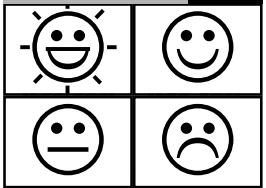
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**Comments** **T**



## Complete the following sentences. C

*Allaah* honoured *Nabii 'Iisaa* (Jesus) [a] with revelation and sent him as a Prophet to the ..... .

After the annihilation of the tribes of ..... *and* ..... , life will be peaceful and the earth will be bountiful.

..... will lead the people in *Salaah*, perform the *Hajj* and establish justice throughout the earth.

*Nabii 'Iisaa* [a] will stay on earth for a period of ..... years after descending. This will be the ..... era of the *Ummah* after the first era of *Islaam*.

During this period all other religions besides ..... will be renounced, hence there will be no ..... in the world.

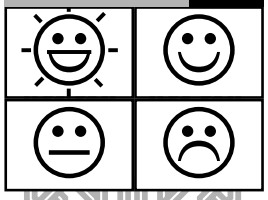
Wealth and property will be in such abundance that there will be no one to accept ..... .

At this time people will love a single ..... more than the world and all it contains.

There will be many advances in ..... civilization and amazing sophistication in the lifestyle of .....

There will be no animosity between people for a

Comments T



period of ..... years.

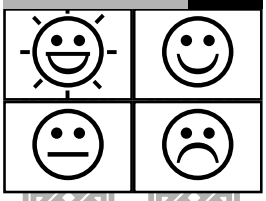
For a period of ..... years no one will fall ill or die.

*Nabii 'Iisaa* [a] will marry and take ..... wives.

*Nabii 'Iisaa* [a] will die a ..... death. The ..... will perform his *Janaazah Salaah* and bury him alongside the ..... in *Madiinah Munawwarah*.

A pious man named ..... will then be appointed as *Khaliifah* and he will rule with great justice in emulation of .....

**Comments** **T**



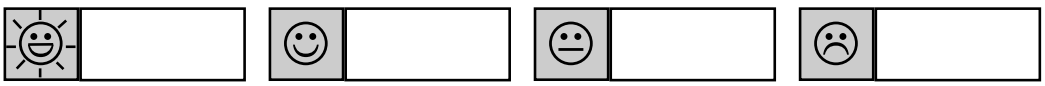
**In groups of three do a detailed research assignment on either : *Dh-ul-Qarnayn* [r] or the location of *Ya'juuj* & *Ma'juuj*.** **C T**

## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- learnt a new *aayah* and *hadiith* ☐
- answered questions on the topic ☐
- described events related to the subject ☐
- completed sentences on the subject ☐
- completed a research assignment ☐

How does my teacher
**rate my performance in this lesson ?**



LESSON 1C

Signs of



Qiyaamah

FINAL SIGNS

C T

**Vocabulary**

decadence

.....

destiny

.....

usury

.....

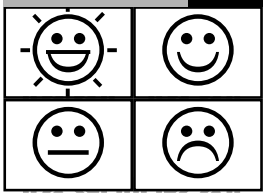
sever

.....

magnitude

.....

Comments T



Read and explain the following. T

## Sinking of the Land

After the just rule of the pious *Khaliif Jahjaah* [rh] many other *Khulafaa'* will follow (NB: some say that the name of one of them will be *Muquad*). But with the passage of time corruption and decadence will once again gradually set in.

*Kufr* with its baseless customs will begin to spread across the Earth.

Some of the followers of *Islaam* will fall into ignorance and wickedness. They will be guilty of denying *Qadr* (*Taqdiir* – ie. destiny), drinking alcohol, legalising *ribaa* (ie. usury), wearing silk, having singing girls for public entertainment and severing ties of kinship, all without remorse.

When the majority of people become guilty of exceeding sinfulness, some will be transformed into apes and pigs, stones will rain upon others, and a devastating wind will sweep many more away.

The earth will be made to swallow the rest, along with their homes and entire lands.

Three sinkings of large land masses will occur - one in the East, one in the West and one in Arabia.

The nature of these three land-sinkings will be of a much greater magnitude and severity than has ever been seen before.

Scholars say that entire countries and even continents will be swallowed into the earth (NB: some narrations indicate that one sinking will happen at the location of the city of Basrah, in Iraq).

## The Smoke (*Dukhaan*)

After the sinking of the lands, a thick smoke or fog will envelope the skies.

The whole world will be like a house on fire (NB: some say that a star with a tail [ie. comet or asteroid] will appear prior to the smoke).

This smoke will last for forty days and it will cause the *Mu'miniin* to develop a 'cold like' illness, while the effect of it upon the *Kuffaar* will be so severe that it will cause their bodies to swell until bodily fluids ooze out of their ears and they lapse into unconsciousness.

The *Kuffaar* will beg *Allaah* to remove this affliction while openly proclaiming belief. But this claim of faith will be insincere.

*Allaah* will remove the tribulation and the skies will clear up, but the *Kuffaar* will slip back into disbelief forgetting that the Day of Judgement will come and that they will be called to account for their wrongdoing and disbelief.

## The Night of Three Nights

Not long after the dissipation of the smoke, a night will be experienced which will be unusually long.

**C T**

**Vocabulary**

dissipation

.....

anxiety

.....

resort

.....

astonished

.....

bewilderment

.....

This incident will occur in the month of *Dhu-l-Hijjah*, not long after after *'lid al-Adhaa*.

The night will extend for the duration of three nights and cause great anxiety among the people. Even the animals will become restless.

Those who engage themselves in *Salaah* during the night will immediately recognize it. A person will stand in prayer, read a section of the *Qur'aan* and then go to sleep. Thereafter, he will wake up only to be astonished that it is still night. He will stand in prayer again and read a another section of the *Qur'aan*, then go to sleep.

As the night continues people will cry and scream out in fear and resort to the *masjid*. After the duration of three nights, to their utter bewilderment, they will then see the sun rising from the West. (NB: Some explain that the earth will stop rotating for three days thus causing the night to be extended, or it may tilt off its axis due to a magnetic shift or be struck by comets etc.)

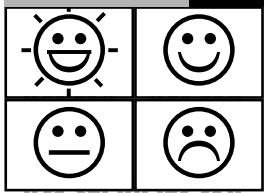
Everyone will resort to *Tawbah*, begging *Allaah* for forgiveness.

**The Rising of the Sun from the West**

After the Night of Three Nights, the sun will rise from the West and its rays will be extremely dull.

When the sun reaches the meridian it will resume it's normal course, return and set in the West as usual.

**Comments** **T**



On seeing this terrifyingly strange event many *Kuffaar* will declare their faith in One *Allaah* while many sinful Muslims will repent for their sins. However at this time neither will the *Imaan* of the *Kuffaar* nor the *Tawbah* of the sinful Muslims be accepted by *Allaah*.

From this point onward, the door of *Tawbah* (repentance) will be closed and will remain closed until the Day of Judgement.

**The Beast from the Earth**

After the unusual event of the rising of the sun from the West (NB: some say the very next day), an earthquake will strike Mount *Safaa* in *Makkah*, causing it to split open.

A strange beast unlike anything previously seen will emerge from the mount.

The beast will appear when disintegration, corruption, disbelief and evil prevail. It will be a time when the commands of *Allaah* are ignored by most of humanity and the religion of *Islaam* is changed and made a mockery of.

This animal will be most fascinating in its appearance and behaviour, and it will have the ability to speak. (NB: some suggest that it will look like a dragon but opinions vary widely and none can be confirmed.)

After emerging from the ground, it will dust the sand off its head and proceed towards the area between *Al-Hajar-ul-Aswad* (the Black Stone) and

**C T**

**Vocabulary**

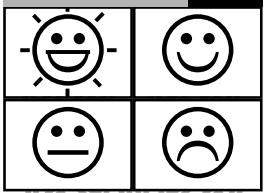
meridian

.....

disintergration

.....

**Comments T**



the *Maqaam Ibraahiim* (Station of *Ibraahiim* [a]) near the *Ka'bah*.

On seeing it most people will flee, except for one group of pious believers.

The beast will approach this group first and illuminate their faces such that they will look like shining stars. The beast will then mark their faces with the sign of *iimaan* (true belief).

Thereafter it will set out at great speed and travel throughout the world marking the faces of the Muslims and the *Kuffaar* accordingly, and none will be able to escape it.

The beast will have the staff of *Nabii Muusaa* [a] with which it will mark the faces of the Muslims causing them to shine brightly, while it will mark the necks and noses of the *Kuffaar* with the ring of *Nabii Sulaymaan* [a] causing their faces to be blackened.

Thus there will be a clear distinction between the Muslim and non-Muslim such that if a group sit at a dinner table, the Muslim and non-Muslim will be clearly known.

The Beast will speak to people in every language saying, *"Mankind had no faith in Allaah's revelations."*

Before the emergence of this beast there will be two rumours on two previous occasions about its emergence - once in Yemen and once in *Najd*.

As mentioned earlier, after the sun has risen from the west the door of repentance will be closed. Thus the beast will emerge to openly distinguish the believers from the disbelievers, thus completing the aim of closing the door of repentance

After performing its duty the wonderful beast will vanish as suddenly as it appeared.

## The Breeze from the South

Soon thereafter, an delightfully fresh and fragrant breeze will blow from the south causing a mild illness under the armpits of the Muslims.

This illness will soon cause their deaths according to the degree of their piety (ie. first the most pious will die, then the ordinary Muslims, then the sinful) until not a single Muslim, pious or sinful, remains alive.

Even if a Muslim was hiding in a cave or on the very top of a mountain the sweet breeze would reach him and cause him to die.

There will then be no one on earth left who would differentiate between *iimaan* and *kufr*, and between good and evil.

## The Destruction of the *Ka'bah*

After the Breeze from the South, not a single Muslim will remain on the face of the earth and the forces of *Kufr* and falsehood will rage rampant.

Humanity will revert to idolatry and the entire

C T

**Vocabulary**

rampantly
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rage
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revert
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domination
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tyrant
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revert
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barbarity
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perpetrate
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corruption
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inflict
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indulge
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depravity
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world will fall under the domination of *Kaafir* Africans led by a tyrant called *Zhuu Sawiiqatayn* ('The one with short, crooked shin bones') from Abyssinia.

The *Kaafir* Africans will destroy the *Ka'bah,* brick by brick, and unearth the treasures that lay beneath. The *Hajj* will no longer be performed.

At this time the words of the Holy *Qur'aan* will be lifted from the pages of books.

There will neither be any awareness of *Allaah* in the hearts of the people nor any consideration of His moral law.

Humanity will stoop to the lowest depths of barbarity, perpetrating the worst acts of immorality, corruption and evil.

Tyrant rulers will inflict the worst forms of persecution and cruelty upon their subjects.

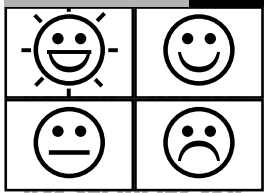
The general masses will indulge in bloodshed and ruthless selfishness.

There will be such depravity that not a single human being will be considered good.

This last generation of humanity will be the worst of all creation.

Ironically humanity will achieve great material advancement at this time and gain complete mastery over nature.

**Comments** T



The earth will uncover all its treasures and people will live in extreme opulence and waste.

Only *Allaah* knows how long this era of absolute disbelief and depravity will last.

There will be a relative degree of peace and normality in *Shaam* (Syria) as compared to the rest of the world and many people will migrate towards *Shaam* with their families.

**The Great Fire from the South**

An unnatural colossal fire will break out in Yemen and spread across the world.

The intensity of this fire will be terrifying, striking horror and fear in the hearts of everyone on earth.

Humanity will flee from it and strangely the fire will follow them as they flee. When they stop to rest, it too will stop, and as they proceed it will resume following them.

In this manner it will drive all of humanity towards *Shaam*, after which it will suddenly disappear.

This is the final sign of *Qiyaamah*.

Amongst humanity there will not be a single person on earth who even utters the word, "*Allaah*". They will be the worst of all human generations.

**The Last Day**

Some years after the Great Fire, while people will

C T

**Vocabulary**

generation

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ironically

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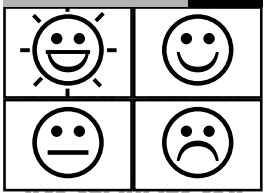
opulence

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colossal

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Comments T



C T

**Vocabulary**

futility

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incessant

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evade

.....

still be carelessly living their lives in sin and futility, enjoying the luxury and comforts of the world, on a Friday which will be the 10th of the Islamic month of *Muharram*, a distant incessant sound will be heard.

At first no one will take notice of this sound, but as it gradually grows louder and louder, people will be overtaken by fear. This will be the sound of the *Suur* (Heavenly Trumpet) being blown by the Angel *Israafiil*, The Angel of *Qiyaamah*.

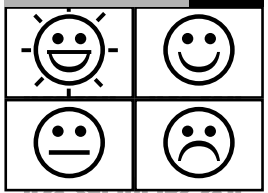
The sound of the Trumpet will be heard by everyone on earth at the same time and no one will be able to evade it.

As the sound grows louder and louder humanity will be gripped with fear and flee from their homes into the forests and jungles in the hope of escaping it, while the animals will race into the towns and cities also trying to escape.

The oceans will burst into flames, the mountains will be flung into the air and the sky will turn molten red.
The sun, moon, planets, stars and every other heavenly body will crash into each other, and space itself will be torn apart.

All living creatures will perish in an instant and our universe, as well as every other world, will be no more.

**Comments** T



## The Death of *shaytaan*

When all of mankind perishes, *Malak-ul-Mawt* (the

Angel of Death) will advance towards *shaytaan*, who will be fleeing in every direction knowing that the term of life which he had requested from *Allaah* has now finally come to an end.

The *Malaa'ikah* (angels) of torment will seize *shaytaan* and beat him with fiery rods while *Malak-ul-Mawt* tears out his cursed soul.

The extent of pain suffered by *shaytaan* in this agonizing moment of death will be the sum total of all the pain that was suffered by all of mankind during their respective moments of death.

**The One**

The *Suur* will be blown (NB: some say for a period of six months) until everything vanishes into nothingness.

Even the *Malaa'ikah, Israafiil* and the *Suur* itself will perish (NB: some say that only eight things will remain: The '*Arsh* [Throne], *Kursii* [Footstool], *Lawh* [Preserved Tablet], *Qalam* [Pen], *Jannah*, *Jahannam*, the *Suur* and the Souls of humanity, but their souls will lapse into a state of unconsciousness).

Only *Allaah* will remain. He will then proclaim, "*To whom does kingdom and authority belong today?*" There will be none to respond and only total silence. *Allaah* Himself will then declare, "*To Allaah, The One, The Vanquisher."*



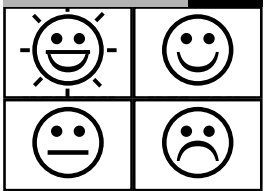
**CT**

**Vocabulary**

agonizing

.....

**Comments** **T**



C T

**Vocabulary**

authority
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vanquisher
.....
conscientious
.....
momentous
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No one can explain why *Allaah* has chosen to end our world in the remarkable and amazing manner that He has so chosen. It may be that because ours is truly a marvelous creation and the human story an amazing one indeed, it is only fitting that it be brought to an end via amazing and marvelous events.

Muslims know with certainty that this is the destiny of our world and that these events will come to pass.

Therefore all Muslims conscientiously prepare themselves before that momentous occasion comes to pass.

The subject of the 'Resurrection' has already been covered in Book 5, section one. You may review it.

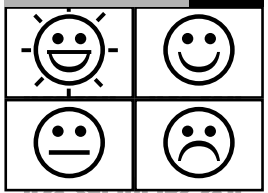
**ACTIVITIES**

**Complete the following sentences.** **C**

After the just rule of a series of pious ..... corruption and decadence will once again gradually set in.

Some of the followers of ..... will fall into ignorance and wickedness. They will be guilty of denying ..... , drinking ..... , legalising ..... , etc. all without remorse.

**Comments** **T**



When the majority of people become guilty of exceeding sinfulness, some will be transformed into ..... , ..... will rain upon others, and a devastating

..... will sweep many more away.

The ..... will be made to swallow the rest, along with their homes and entire lands.

..... sinkings of large land masses will occur - one in the ..... , one in the ..... and one in .....

Scholars say that entire ..... and even ..... will be swallowed into the earth .

**C**

**Briefly describe the 'Smoke' (*Dukhaan*) which appears in end times.**

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**C T**

**In groups of five do a detailed research assignment on the 'Night of Three Nights' and the 'Rising of the Sun from the West' describing at three scientifically valid scenarios that could lead to such an event.**

***Qur'aan***

Allaah ﷻ has declared

*"Then wait for the Day when the sky will bring forth an opaque Smoke, enveloping all humanity. This is a painful torment."*

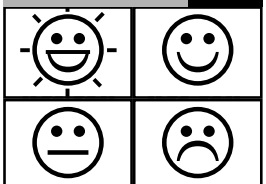
*"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a Beast to speak to them because mankind believed not with certainty in Our Signs."*

***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"The 'Hour' will not come until you see the Smoke, ... the Beast, the rising of the sun from the West, three Landslides : one in the east, one in the west and one in the Arabian Peninsula, and the last will be a fire which will emerge from Yemen and drive the people to their place of gathering."*

**Comments** **T**



**C T**

**In The 'Beast from the Earth', appears in numerous ancient legends. With the supervision of your teacher, discuss these legends and the mythological creatures associated with it. The teacher must provide pictures and diagrams for this lesson.**

**Indicate whether True or False**

A fiery wind from the south will cause the death of all Muslims on earth. T

There will then be no one left on earth who would differentiate between good and evil. ☐

Thereafter Kufr and falsehood will rage rampant and humanity will revert to idolatry. ☐

*Kaafir* Europeans will destroy the *Ka'bah* and the *Hajj* will no longer be performed. ☐

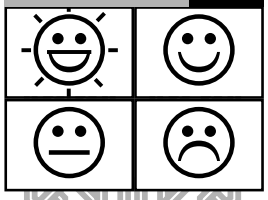
The true words of the Holy *Qur'aan* will still remain in the pages of books. ☐

Humanity will stoop to the lowest depths of barbarity and immorality. ☐

This last generation of humanity will be the most technologically advanced. ☐

The earth will uncover its treasures and people will live in extreme opulence and waste. ☐

**Comments** **T**

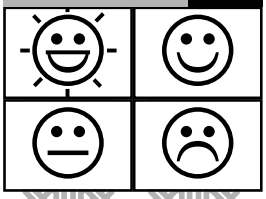


**C**

**Describe the 'Last Day' and end of the universe as we understand it.**

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**Comments** **T**

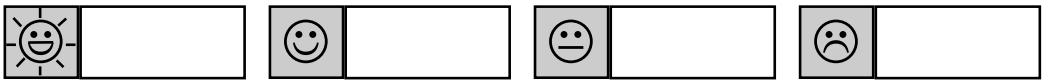


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- learnt a new *aayah* and *hadiith* ☐
- completed sentences on the subject ☐
- described the Smoke of End Times ☐
- completed a research assignment ☐
- discussed legends related to the subject ☐
- completed a True or False exercise ☐
- described the Last Day ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 2

## OUTCOME OBJECTIVES T P

- learn about the institution of *Madh'hab* and the four Great *Imaams* of *Fiqh*
- understand that Fiqh refers to the comprehensive understanding and authentic application of the *Sharii'ah*
- appreciate that the ability to issue *Islaam*ic rulings requires scrupulous knowledge of the *Qur'aan* and the *Sunnah* as well as the context in which each ruling was issued by the Prophet [s]
- discover that the Four *Imaam*s of *Fiqh* became the most influential in the Muslim world because of the comprehensive nature of their compilations of *Sharii'ah* law and their sophisticated techniques
- discern that ordinary Muslims who do not have specialist knowledge of *Fiqh* are required to follow one *Madh'hab* for practical reasons
- realize that picking and choosing between *Madhaahib* on personal whim is impermissible because it leads to contradiction, error and ultimately misguidance
- appreciate that the valid differences of opinion between the *Fuqahaa'* are a source of mercy for the Muslim *Ummah* because it gives the *Sharii'ah* remarkable flexibility without compromising its principles
- learn about the lives and times of the Four Great *Imaam*s of *Fiqh*

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson about *Taqliid* and the *Imaams* of *Fiqh*
- learn new *Aayaat* and *Ahaadiith*
- explain important terms related to *Fiqh*
- answer questions related to the topic
- complete a research project on the four *Imaam*s

Read and explain the following. **T**

## *FIQH*

The term *'fiqh'* literally means 'understanding'. Technically it means the comprehensive understanding and authentic application of the *Sharii'ah* (*Islaam*ic Law). The aim of the *Sharii'ah* is to promote human welfare in this world and the hereafter.

The knowledge of *Fiqh* refers to the compilation and codification of the Laws of *Islaam* as derived from its four primary sources:

1) The Holy *Qur'aan*
2) The ***Sunnah*** of the Holy Prophet Muhammad [s]
3) ***Ijmaa'*** (the Consensus of the *Sahaabah*, the *'Ulamaa'* (learned scholars) of *Islaam,* and the *Ummah* at large
4) ***Qiyaas*** (the use of analogical reasoning to deduce new rulings based on the *Qur'aan* and the *Sunnah*)

**NB**: ***'Urf*** (Customary practice not in conflict with the primary sources) and ***Istihsaan*** (avoiding any rigidity and unfairness in exceptional cases that might result from a literal application of the law) are subsidiary sources of *Islaam*ic law which require a more detailed discussion.

For example, where an explicit ruling is not found in the Holy *Qur'aan*, then it is sought in the *Sunnah* of the Prophet *Muhammad* [s], and if not found there then the *Ijmaa'* of the Muslims, partic-

ularly that of the *Sahaabah* and *'Ulamaa'*, and lastly, if these three options do not offer a ruling then the final recourse is *Qiyaas.*

*Fiqh* defines the responsibilities and daily life of the *mukallaf* (sane Muslim adult).

Therefore knowledge of *Fiqh* is necessary for the *mukallaf* to correctly practice *Islaam* in his or her sphere of activity (eg. If the *mukallaf* is a businessman then he would be obligated to acquire the *Fiqh* of trade and commerce before conducting business).

## The Development of *Fiqh*

The Holy Prophet *Muhammad* [s] would issue *Islaam*ic rulings during his lifetime, but after his death, the ability to issue rulings required scrupulous knowledge of the *Qur'aan* and the *Sunnah* as well as the context in which each ruling was issued by the Prophet [s]. This became increasingly difficult for the new generations of Muslims who had not witnessed the life and practice of the Prophet *Muhammad* [a] first hand like the *Sahaabah* (Companions of the Holy Prophet [s]) had.

Furthermore, as time passed and *Islaam* spread throughout the world new situations arose that needed clear rulings to guide the growing Muslim *Ummah*.

The *'Ulamaa'* (learned scholars of *Islaam*) worked hard to gather and preserve the sayings and practice of the Holy Prophet *Muhammad* [s] from the *Sahaabah*, as well as the Prophet's [s] unique methodology in issuing *Islaam*ic rulings

This arduous task was complex and time-consuming and the *'Ulamaa'* travelled thousands of miles for months and years on end to compile all this important information.

Of the many *'Ulamaa'* that emerged as *Fiqh* experts, four rose to prominence. They became the most influential in the Muslim world because of the comprehensive nature of their compilations of *Sharii'ah* law and their sophisticated techniques:

1) *Imaam Abuu Haniifah* [rh]
   (*Nu'maan ibn Thaabit ibn Zuutaa ibn Marzubaan* / 80 - 148 AH [699 - 765 CE] )
2) *Imaam Maalik* [rh]
   (*Maalik ibn Anaas ibn Maalik ibn 'Amr al-Asbahii* / 93 - 179 AH [711 - 795 CE] )
3) *Imaam Shaafi'ii* [rh]
   (*Muhammad ibn Idriis ash-Shaafi'ii* / 150 - 204 AH [767 - 820 CE] )
4) *Imaam Ahmad ibn Hambal* [rh]
   (*Ahmad ibn Muhammad ibn Hanbal ash-Shaybaanii* / 164 - 241 AH [780 - 855 CE] )

All four of these great *Imaam*s (leaders in *Islaam*ic knowledge and piety) developed advanced methods to preserve the laws and teachings of *Islaam* from the many sources available to them as handed down by the *Sahaabah*.

Their means of analysing evidence and its application varied, and sometimes led to diverse interpretations, thus expanding the application of the Prophet's [s] teachings and practice.

This process produced four unique traditions or schools of *Islaam*ic law which became known as the four *Madhaahib* (singular : *Madh'hab,* also spelt *Mazh'hab*)

The general Muslim population, being less qualified, adhered to one of these four authentic schools of *Sharii'ah*. Over time, the *Hanafii Madh'hab* became dominant because of being adopted

as the preferred school for political administration and governance by the *Khaliif's* of *Islaam*. This has continued till the present day.

About 70% of the Muslim world adheres to the *Hanafii Madh'hab*, 20% are *Shaafi'ii*, 9% *Maalikii* and 1% *Hambalii*.

## ***Taqliid*** **- Following a *Madh'hab***

Ordinary Muslims who do not have specialist knowledge of *Fiqh* are required to follow one *Madh'hab* for the following reasons:

1) Learning the injunctions of one *Madh'hab* is easy and with in everyone's capacity.
2) Learning one *Madh'hab* results in less confusion for the ordinary Muslim, whereas keeping track of the injunctions of multiple *Madhaahib* is very difficult and confusing.
3) Following one *Madh'hab* facilitates uniformity and consistency of practice in society and law.
4) Most importantly, following one *Madh'hab* allows the heart to focus on the essential practical duties of worship and service, instead of theoretical debates on delicate and often irrelevant points of law.

***Talfiiq*** - Combining Between *Madhaahib*

Each *Madh'hab* is based on foundational principles (*Usuul*) from which all the rulings of the *Madh'hab* are consistently and harmoniously derived.

It is therefore prohibited to pick and choose between *Madhaahib* merely seeking convenient options based on personal whim and desire, and not out of legitimate necessity. Doing so is impermissible because it leads to contradiction, error and ultimately misguidance. This is known as *Talfiiq*. *Allaah* warns against

*Talfiiq* in the following verse of the *Qur'aan* :

*"And do not follow (your) desires, for then you would be led astray from the path of Allaah."*

An example of this is if a Muslim intends to perform *Salaah* and performs *wuduu'*. After that, he touches a woman and says to himself, *"According to Imaam Abuu Haniifah [rh], touching a woman does not invalidate the wuduu'."* After that, his nose bleeds, so he says, *"According to Imaam Shaafi'ii [rh], bleeding does not invalidate the wuduu'."* Thereafter he proceeds to perform *Salaah*. Due to the contradictory combination of opinions, his *wuduu'* and *Salaah* are not valid according to both *Imaam Abuu Haniifah* [rh] and *Imaam Shaafi'ii* [rh]. This is prohibited and sinful (*fisq*).

## Differences between the *Madhaahib*

The valid differences of opinion between the *Fuqahaa'* (*Islaam*ic jurists, legal experts) are a source of mercy for the Muslim *Ummah* because it allows for a variety of valid legal options (all ultimately derived from the *Qur'aan* and *Sunnah*) which in turn gives the *Sharii'ah* remarkable flexibility without compromising its principles and higher purposes.

Due to the vast multicultural nature of the Muslim *Ummah*, Muslims worldwide differ in their specific circumstances. That does not only apply on the global and communal level, but even individuals within a single society who may have unique extenuating circumstances.

Had all Muslims been compelled to adhere to only their specific *Madh'hab* under extremely unusual circumstance, this would have proved unduly difficult for them. *Allaah* has not placed upon the *Ummah* of *Muhammad* [s] any unreasonable or undue

difficulty in the practice of *Islaam*.

Therefore the alternate ruling from another *Madh'hab* may be more suitable in averting unreasonable hardship, thus fulfilling the higher purposes of *Islaam*, namely Mercy and facilitating the worship of the Creator of all, *Allaah*.

That said, no ordinary Muslim should self-prescribe themselves a ruling from another *Madh'hab*. Instead, they should consult with a qualified specialist in *Fiqh*. Doing this diminishes the possibility of seeking out rulings for mere convenience and it prevents the well intended Muslim from making avoidable mistakes and incorrect judgments.

**T C**

**AN IMPORTANT POINT TO UNDERSTAND**

The verses of the *Qur'aan* and the *Hadiith* are like medicines on the shelves of a pharmacy. Medicines certainly cure but they require the correct prescription of a qualified doctor who would know which specific medicine is suitable for a particular illness. If a layman were simply to consume all the medicines on the shelf he would cause untold harm to himself and those around him. Similarly misapplication of the *Qur'aan* and *Sunnah* without the guidance of qualified *Fuqahaa*' (specialist *Islaam*ic legal experts) can potentially lead to untold harm to one's religion in this world and one's wellbeing in the hereafter.

## Understanding the Basic Mechanics of the *Sharii'ah*

### Difference between *Sharii'ah* and *Fiqh*

The term *Sharii'ah* literally means 'watering hole'. The *Sharii'ah* is constituted of the following three components :

1) The laws dictated in the *Qur'aan*.
2) The laws related from the Holy Prophet *Muhammad* [s] (ie. *Sunnah*).
3) The practice of the Consensus (*Ijmaa'*) of the

*Sahaabah* (which is all based on the *Qur'aan* and *Sunnah*).

Just as the *Qur'aan* and *Sunnah* do not change, the *Sharii'ah* never changes.

The term *Fiqh* literally means '(true) understanding'. *Fiqh* refers to the derivation of rulings and judgements from evidence found in the *Sharii'ah* (ie. the *Qur'aan*, *Sunnah*, and *Ijmaa'*) . *Fiqh* does not override *Sharii'ah*, but is employed to derive and extend laws for matters not specifically addressed by the *Sharii'ah*.

In summary :

1) *Sharii'ah* cannot be changed. But *Fiqh* can change based on new information.
2) *Sharii'ah* is broad and general. *Fiqh* focuses on narrow and specific issues.
3) *Sharii'ah* is derived from the *Qur'aan* and *Sunnah* primarily. *Fiqh* is derived from the *Sharii'ah*.

**NB**: *Usuul al-Fiqh* is knowledge of the evidence for *Fiqh* rulings.

## Sources of the *Sharii'ah*

As mentioned previously, the *Sharii'ah* is derived above all from the *Qur'aan* and *Sunnah*. When required the *Sharii'ah* sanctions the use of the personal judgement and initiative (*Fiqh*) of a qualified specialist (*Mujtahid*) in *Sharii'ah* for deriving *Islaam*ic rulings. This use of individual reason and judgement by specialists (*Mujtahid*uun) is known as Ijtihaad and is one of the factors that give the *Sharii'ah* its essential flexibility and dynamism.

Also, as mentioned previously, the *Sharii'ah* recognises the local laws and customs (*'Urf*) of any place so long as these are not in conflict with the *Qur'aan* and the *Sunnah*. This has given rise to the unity and variety, the richness and diversity of Muslim cul-

tures globally.

## Who is a *Mujtahid* ?

A *Mujtahid* is an *Islaam*ic scholar who has achieved the highest level of expertise in interpreting the *Sharii'ah*. The *Mujtahid* is qualified to derive legal rulings from the primary sources (ie. the *Qur'aan* and *Sunnah*).

## Types of *Mujtahid*uun

There are several categories or ranks of *Mujtahid*.

1) ***Mujtahid fi-sh-Shar'*** (also referred to as *Mujtahid Mutlaq*) : This refers to a *Mujtahid* who has the capability of independently deriving rulings (*ijtihaad*) from the sources references of the *Sharii'ah*, who is the founder of the methods and principles of *Fiqh*, who does not follow any other mujtahiduun and who is to be followed by others. (eg. *Imaam Abuu Haniifah* [rh])

2) ***Mujtahid fi-l-****Madh'hab* : This refers to a *Mujtahid* who has the capability of independently deriving rulings (*ijtihaad*) from the sources references of the *Sharii'ah*, who occasionally disagree with the *Mujtahid fi-sh-Shar'* but who in principle are in conformity with them. (eg. *Imaam Abuu Yuusuf* and *Imaam Muhammad ash-Shaybaanii* [rh])

3) ***Mujtahid fi-l-Masaa'il*** : This refers to a *Mujtahid* who derives rulings (*ijtihaad*) in those issues (*masaa'il*) regarding which there is no report from the senior *Mujtahid*uun of the school. (eg. *Imaam Tahaawii* [rh])

4) ***As-haab ut-Takhriij*** : This group of specialist *'Ulamaa"* of *Fiqh* do not have authority for independent *ijtihaad*. They simply clarify what is ambiguous in their *Madh'hab* based on the general principles and views of the *Mujtahid*uun of their *Madh'hab*. They very rarely, if ever, venture to draw rulings from source texts, when there is none. (eg. *Imaam Abuu Bakr al- Jassaas* [rh])

5) ***As'haab ut-Tarjiih*** : This group of specialist *Muqallid 'Ulamaa"* of *Fiqh* distinguishes between the different legal positions within a given *Madh'hab* and determine which are more authoritative or better suited to given circumstances. (eg. Imaam Marghinaanii [rh])

6) ***As'haab ut-Tamyiiz*** : This group of specialist *Muqallid 'Ulamaa'* of *Fiqh* distinguishes between the stronger and weaker opinions within a given *Madh'hab* (eg. *Imaam Abul Barakaat al-Nasafii* [rh])

7) ***Muqalliduun*** : This group of specialist *Muqallid 'Ulamaa'* of *Fiqh* simply collate, memorize and disseminate the rulings (*ahkaam*) of their respective *Madh'hab*. (eg. *Allaamah Ibn `Aabidiin* [rh])

## What are the Conditions and Prerequisites for becoming a *Mujtahid ?*

In order to become a *Mujtahid*, the following is required:

1) Mastery of the Arabic language
2) Mastery of the *Qur'aan* and its related sciences (*Usuul ut-Tafsiir*)
3) Mastery of the *Hadiith* and *Sunnah* and its related sciences (*Usuul ul-Hadiith*)
4) Mastery of the legal positions of the *Fuqahaa'* (jurists) amongst the *Sahaabah*
5) Mastery of the legal positions of all the prominent *Fuqahaa'* of the past.
6) Mastery of *Usuul ul-Fiqh*, especially of juridical analogy (*Qiyaas*), its types and conditions.
7) Thorough knowledge and understanding of one's society and public interest (*Maslahah*)
8) Thorough knowledge and understanding of the issues on which *Ijtihaad* is being conducted
9) An exceptionally high degree of intelligence and per-

sonal piety combined with the *Islaami*c virtues of compassion, courtesy, and modesty.

If a person accomplishes all of the above, only then will he or she be considered a *Mujtahid*. If they do not, then they must follow a *Mujtahid*.

## The Purposes of the *Sharii'ah*

The main purpose of the *Sharii'ah* is to realise and secure the general good or the interests (Masaalih) of people by promoting their welfare as individuals and as a collective body and keeping harm and injury away from them. This it seeks to do, in order of priority, by :

1) guaranteeing their 'vital needs' (*Durууriyaat*)
2) catering for their 'requirements' or exigencies (*Haajiyaat*)
3) allowing for 'betterment', enhancement or improvements (*Tahsiiniyaat*) in the quality of their life.

An example of a vital need is housing, to protect people from heat or cold and provide for sleep and rest.

An example of a requirement is windows in the house to allow for light and privacy.
An example of an improvement or enhancement is furniture or beds to make life easy and comfortable.

'Requirements' and 'improvements' can only be catered for if vital needs are met or satisfied. If a vital need is threatened then a lesser need can be dispensed with. For example, under normal circumstances a person must keep his or her private parts covered. Keeping your private parts covered is important for the preservation of your honour and dignity but it may not be absolutely vital for the preservation of health and life. If, there-

fore, a person has to have medical treatment which is a vital need and which requires his or her private parts to be examined, the vital need takes precedence. In such a situation, the *Sharii'ah* allows a person to uncover his or her private parts to the view of a medical professional.

***Duruuriyaat*** (Vital needs)

The vital needs that the *Sharii'ah* is concerned to protect are those on which the life of the human being depends. If any of these needs are threatened, corruption, disorder and injustice will result in individual and collective life. These vital needs, in order of priority, are five:

1) ***Diin*** or the natural system of beliefs andway of life of *Islaam*.

**NB**: it includes the protection of 'freedom of belief' for non-Muslims

2) ***Nafs*** (life) of the individual human being and of the human species.
3) ***'Aql*** (mind) of the individual (ie faculties of discretion).
4) ***'Ird*** (honour) of the individual.
5) **Maal** (wealth or property) of the individual.

The protection of each of these is necessary for the welfare of individuals and society.

By *Diin* is meant the totality of beliefs, practices and laws by which *Islaam* regulates the relationship between the human being and his Creator and between one human being and another. Preservation of *Diin* implies keeping it free from deviation and error, inviting others to accept and live according to it, and defending it from hostile forces.

By the preservation of life is meant measures to preserve the human species in the best possible way and this includes laws relating to marriage and reproduction. It also includes providing

the vital needs of food, drink, clothing, shelter and security. It also includes laws relating to the prohibition of suicide and abortion (except when the mother's life is in danger) and the need for just retaliation against those who commit murder.

The safeguarding of the mind is the concern of such provisions of the *Sharii'ah* that forbid the consumption of alcohol and all intoxicating substances.

Preserving honour and chastity is the goal of such *Sharii'ah* laws that punish sexual relations outside marriage and false accusations against people who are chaste.

The preservation of wealth includes laws in the *Sharii'ah* that encourage people to work and earn a living lawfully and that prohibit exploitation and injustice, and such practices as theft, usury and gambling.

***Haajiyaat*** (Requirements or exigencies)

These pertain to laws of the *Sharii'ah* which provide ease in case of difficulty and which eliminate or reduce hardship from people's lives. For example, a person is not required to fast in the month of *Ramadaan* if he is ill or on a journey. In business transactions, the *Sharii'ah* has allowed a variety of contracts and trading practices. It allows any local custom in meeting needs so long as it is not otherwise prohibited. It allows divorce in case of need. Such allowances receive sanction in the verses of the *Qur'aan*: "Allaah has not created any hardship over you in matters of religion (22: 78)."

***Tahsiiniyaat*** (Improvements or Enhancements)

These pertain to all the laws of the *Sharii'ah* that relate to improving the quality of human life, conduct and morals and

beautifying the conditions under which life is lived. These include laws pertaining to cleanliness of the body, clothes, and environment, the covering of the private parts or *'Awrah*, the method of getting rid of impurities, the performance of extra acts of worship such as voluntary fasting and charity and so on.

The above categories relate to the general objectives or concerns (*Maqaasid*) of the *Sharii'ah*. From these, we can see that the concerns of the *Sharii'ah* are not only with aspects of personal religion or worship but deal with all aspects of life.

Moreover, the *Sharii'ah* is not just 'law' as many understand the term; it is concerned with morals and worship as well. It is concerned with the overall good of human society and the environment.

## Specific Guidance and Basic Principles

In order to realise its objectives, more detailed guidance is then provided in the *Sharii'ah* by dividing all life's transactions into that which is lawful (*Halaal*) and that which is prohibited (*Haraam*). In many cases, this guidance is explicit for *Islaam* is not vague and it does not simply ask people to be good and morally upright and to keep away from evil, and then leaves them to their own devices.

More than this, it provides basic principles which give the *Islaam*ic system a strength and a flexibility to deal with new problems and situations and which help to promote goodness, justice and fairness at all times.

## *Halaal* and *Haraam*

All a person's activities and transactions are divided into two main categories according to the *Sharii'ah*: the *Halaal* and the

*Haraam*. *Halaal* literally means that which is lawful or permissible. All that is beneficial for an individual, his society and the environment comes under the category of *Halaal*.

The basic principle in *Islaam* is that every thing and every act is allowed unless it is specifically prohibited by the *Qur'aan* or *Sunnah*. This principle emphasises growth and development rather than meanness, hardness and constriction.

*Haraam* means that which is unlawful or prohibited. Only that which is destructive for a person as an individual, his society and his environment - destructive in the physical, mental and spiritual senses - is regarded as *Haraam* or forbidden.

## Categories of *Halaal*

Included in the category of *Halaal*, is that which is *Fard* or compulsory, *Mustahabb* or recommended, *Mubaah* or tolerated, *Makruuh* or disliked.

What is *Fard* (compulsory) is so because its neglect renders a person blameworthy. For example, to deliberately abandon the compulsory daily *Salaah* is to rebel against the clear injunctions of the *Qur'aan* and the *Sunnah*.

One classification of knowledge relating to what is compulsory is the distinction between *Fard 'Ayn* and *Fard Kifaayah*.

***Fard 'Ayn*** is a duty imposed on the individual, like the daily *Salaah* or the payment of *Zakaah* if one is eligible. No one can do this duty for you. If you neglect it, you alone are blameworthy.

***Fard Kifaayah*** is a duty imposed on the whole Muslim community. If this duty is performed by a few in the community, it is considered discharged. If it is not performed by anyone, then the

whole community is blameworthy. An example of this is the performance of the Funeral Prayer (*Salaat ul-Janaazah*).

***Mustahabb*** refers to those acts that are recommended in the *Sunnah* of the Prophet [s]. The doing of such acts - such as smiling at your fellow Muslim or using the toothbrush (*Miswaak*) regularly and before *Salaah* - is rewarded while not doing them is not punished.

***Mubaah*** or tolerated refers to those acts which may be done but which do not attract either reward or warrant punishment.

***Makruuh*** refers to that which is detested but allowed and there is no punishment for it. Something like divorce is detested but allowed only in the last resort as the least of other evils.

## Principles Governing *Haraam*

The principles governing *Haraam* are as follows :

- What has been declared *haraam* is because of its impurity and harmfulness.
- What leads to *haraam* is itself *haraam*.
- What is *haraam* in large quantities is also *haraam* in small quantities.
- Good intentions are not an excuse for indulging in *haraam* activities. A good end does not justify a wrong means in *Islaam*.
- What is *haraam* is prohibited to everyone alike.
- In case of necessity, the *haraam* may be allowed but only so long as the necessity lasts.
- It is unlawful to declare something that is lawful *haraam* and it is *haraam* to declare what is unlawful to be lawful.
- The doing of anything that is *haraam* is punishable, either in this world or in the hereafter.

## Doubtful Areas (*Shubhah*)

There are areas where there are no precise pronouncements in the *Sharii'ah*. It is better to avoid these doubtful areas in as much as it may lead in the end to what is unlawful. One should not also place oneself in situations of temptation or go near to what is prohibited.

## More Basic Principles of the *Sharii'ah*

In addition to the categories mentioned above and the principles governing them, there are a number of other important principles for understanding and applying the *Sharii'ah* under varying circumstances which make it a sound and effective problem-solving system at all times. Some of these principles are as follows:

1) **Actions are judged according to intentions**. This principle distinguishes between conduct based on knowledge and sincerity on the one hand and mere habitual actions, conscious wrongdoing or hypocritical behaviour on the other. It is the basis for judging accountability. Duress, ignorance and forgetfulness absolve a person of accountability. For example, a person is not accountable if he is forced to say or do something like renouncing faith or drinking wine under duress. He is not accountable if he does something in ignorance, like selling a defective article without knowing it is defective. He is not accountable if he forgets, like drinking water unintentionally during fasting: this does not break the fast.

2) **Harm or injury must not be allowed to exist or persist.** This rule for example gives a buyer the right to return defective goods to the seller. It also allows the killing of harmful pests. It allows for punishments to be meted out to criminals. Some of these punishments are fixed. Others are discretionary and involve censure in public.

3) **What is harmful cannot be used to combat another**

**harm**. For example, a person is not allowed to prevent flooding of his land by flooding another person's land.

4) **The need to stop a particular act, which may on its own be lawful, in order to prevent general hardship or injury.** For example, refusing to permit the setting up of a foundry or a blacksmith's shop in the midst of shops trading in clothes; or the compulsory selling of food which is hoarded by one person but which is needed by people.

5) **Adopting the lesser of two evils to avoid the more serious of the two**. If a person wants to perform Salaah and is sick and cannot make wuduu', or cannot cover his 'awrah, or cannot face the Ka'bah, he must still perform Salaah because not fulfilling these conditions of Salaah is less serious than abandoning the Salaah.

6) **Meeting vital needs allows what is normally forbidden.** This allows the eating of forbidden foods like pork if life is threatened. As soon as proper food becomes available, the allowance is cancelled. This principle has also been used by some scholars to allow the buying of a house in which to live - a vital need - with a loan obtained on interest, which is normally forbidden. However, the attempt should be made to come out of what is forbidden as soon as possible. Also, if non-interest funds become available, this allowance is cancelled.

7) **Hardship gives rise to relaxation of laws.** Certain laws, for example laws relating to *Salaah* and *Sawm* (fasting), are relaxed for persons who are sick or travelling.

From these and other principles, it could be seen that there is nothing in the *Sharii'ah* that imposes undue hardship and difficulty on people. It is also appropriate to emphasise again that there is nothing in the *Sharii'ah* that is not suited to or in conformity with human nature (*Fitrah*). The concerns of the *Sharii'ah*, its basic principles, its detailed laws and sanctions are all meant to create the conditions under which the human being can preserve and safeguard all that is noble and just from all that

is false, vicious and destructive.



## The Four *Imaams* of *Fiqh*

1) ***Imaam Abuu Haniifah*** [rh]
80 - 148 AH [699 - 765 CE]

The *Hanafii Madh'hab* (school of *Fiqh*) was the first of the four great *Madhaahib* to be established. It was founded by *Nu'maan ibn Thaabit ibn Zuutaa ibn Marzubaan*, better known by his title *Abuu Haniifah* (the Father of Sincere Devotion). He was born in Kufa, Iraq, in the year 80AH, 67 years after the death of the Holy Prophet *Muhammad* [s]. Of Persian/Afghan origin, *Abuu Haniifah* was brought up in a wealthy Muslim family. His father, *Thaabit*, a noted businessman and a man of remarkable piety, had the honour of meeting *Sayyidunaa 'Alii* [r], the fourth *Khaliif* of *Islaam*, who prayed for *Thaabit* and his family. The prayers of *Sayyidunaa 'Alii [r] bore fruit in the person of Imaam Abuu Haniifah* [rh].

Kufa was the provincial capital of Iraq and a commercial center with a culturally diverse population comprising Persian Zoroastrians, Chinese Buddhists, Indian Hindus, Roman Christians, Turkish animists and the ruling Arab and newly converted Muslims. The melting pot that was Kufa left a lasting impact on the young *Abuu Haniifah* and this impact is reflected in his comprehensive and dynamic *Fiqh*. While *Madiinah* was the city of the Holy Prophet [s], the cradle of *Islaami*c civilization, insulated from the convulsive currents in faraway lands, Kufa was at the very center of the cultural and intellectual turbulence brought on by the mixing of so many diverse nations. The geopolitical as well the cultural contexts of these two cities was very different and this must be kept in mind when comparing the

diverse positions of the various schools of *Fiqh* on specific issues.

Kufa was also a major centre of Islamic learning and intellectual activity at the time. Some of the most distinguished *Sahaabah* (Companions) of the Prophet [s] such as *Khaliif 'Alii ibn Abii Taalib* [r] and *'Abdullah ibn Mas'uud* [r] settled in this city. *Abuu Haniifah* was very fortunate to have met a number of prominent *Sahaabah* in his youth, including *Anas ibn Maalik* [r], *Sahl ibn Sa'd* [r], *'Aamir ibn Waathilah* [r] and *Jaabir ibn 'Abdullaah* [r] amongst others. Therefore *Imaam Abuu Haniifah* [rh] belonged to that pious period of the *Tabi'uun*, the Successors of the *Sahaabah*. In fact, it is reported that the *Imaam Abuu Haniifah* [r] has transmitted *hadiith* from sixteen *Sahaabah*, namely : *Anas ibn Maalik* [r], *Abdullaah ibn Aniis al-Juhanii* [r], *'Abdullaah ibn al-Haarith ibn Juz' al-Zaabidii* [r], *Jaabir ibn 'Abdullaah* [r], *Abdullaah ibn Abii Awfaa* [r], *Waa'ilah ibn al-Asqa'* [r], *Ma'qal ibn Yasaar* [r], *Abu Tufayl 'Aamir ibn Waathilah* [r], *'Aa'ishah bint Hajrad* [r], *Sahl ibn Sa'd* [r], *al-Thaa'ib ibn Khallaad ibn Suwayd* [r], *Thaa'ib ibn Yaziid ibn Sa'iiid* [r], *Abdullaah ibn Samraa* [r], *Mahmuud ibn ar-Rabii'* [r], *'Abdullaah ibn Ja'far* [r], and *Abuu Umaamah* [r].

Like his father, *Abuu Haniifah* grew up to be a successful merchant, but he soon started taking a deep interest in higher *Islaam*ic education. One day, when *Abuu Haniifah* was passing by the house of *Imaam ash-Sha'bii* [rh], an eminent *'Aalim* of the time, the *Imaam* asked him where he was going. The young *Abuu Haniifah* replied that he was on his way to meet a certain merchant. Whereupon *Imaam ash-Sha'bii* [rh] told *Abuu Haniifah* that he showed signs of intellectual alertness and dynamism and he ought to devote his time to *Islaam*ic studies. These words of advice fired *Abuu Haniifah*'s enthusiasm, and he began to dedicate all his time and energy to the pursuit of *Islaam*ic knowledge and wisdom.

Inspite of starting his formal *Islaam*ic education much later than his peers, thanks to his indefatigable energy and intellectual brilliance, *Abuu Haniifah* soon became a prominent *Islaam*ic thinker and jurist. He had the good fortune of learning directly from great luminaries like *ash-Sha'bii* [rh], *Salaamah ibn Kuhayl* [rh], *A'mash* [rh], *Hammad* [rh] and *'Amr ibn Murrah* [rh], all of whom were based in Kufa at the time. *Abuu Haniifah* received a thorough education and training in traditional *Islaam*ic sciences including *tafsiir* (*Qur'aan*ic exegesis), *kalaam* (*Islaam*ic theology) and *fiqh* (*Islaam*ic jurisprudence). In addition, *Abuu Haniifah* gained proficiency in Arabic grammar, literature, history and genealogy before he proceeded to Basrah where he attended the lectures of great scholars like *Qataadah* [rh] and *Shu'bah* [rh], both of whom had learned *hadiith* directly from the Prophet's [s] Companions.

*Abuu Haniifah*'s sharp intellect, coupled with his unflinching dedication to his studies, enabled him to understand and assimilate *Islaam*ic knowledge very rapidly. Increasingly recognised as an esteemed scholar in his own right, *Imaam Abuu Haniifah* [rh] could have established his own school and begun to teach, but he decided to study further. Thus he went to *Makkah* to perform the sacred *Hajj* (pilgrimage) and during his stay there received advanced training in *Fiqh* under the tutelage of the leading scholars of *Makkah* and *Madiinah*. He enrolled at the school of *'Ataa ibn Abii Rabaah* [rh], who was one of the giants of *Islaam*ic sciences and wisdom at the time and also a student of *'Abdullaah ibn Umar* [r], the distinguished Companion of the Holy Prophet [s].

*'Ataa ibn Abii Rabaah* [rh] interviewed *Imaam Abuu Haniifah* [rh] about his beliefs before enrolling him and the *Imaam*'s response was as follows, "*My master, I do not speak ill of the Aslaaf (the pious Muslims of earlier generations), nor do I call a sinner a*

*Kaafir, and I believe in Qadr (destiny)*". *Imaam Abuu Haniifah* [rh] attended *'Ataa*'s [rh] lectures regularly before refining his knowledge of *hadiith* and *fiqh* under the guidance of *Ikramah* [rh], who was an outstanding pupil of none other than *'Abdullaah ibn Abbaas* [r], the cousin of the Prophet [s].
*Imaam Abuu Haniifah* [r] then left *Makkah* for *Madiinah* where he learned *hadiith* from *Sulaymaan* [rh] and *Saalim ibn 'Abdullaah* [rh]. *Sulaymaan* [rh] was an aide of *Ummul mu'miniin* (the 'Mother of the believers') *Maymuunah* [r], the wife of the Holy Prophet [s], and *Saalim* [rh] was a grandson of *Khaliif 'Umar ibn al-Khattaab* [r]. They were considered to be two of the most learned scholars of *Madiinah* at the time. *Imaam Abuu Haniifah* [rh] also studied at the feet of the great great grandsons of the Holy Prophet Muhammad [s], *Imaam Baaqir* [rh] and *Imaam Ja'far as-Saadiq* [r] from whom he learned not only *Qur'aan*, *hadiith and fiqh* but also knowledge of the subtle and unseen mysteries of *Islaam*.

It is reported that *Imaam Abuu Haniifah* [r] learnt *Ahaadiith* from over four thousand scholars. The reason why the *Imaam* [rh] attached himself to so many teachers and attended so many schools was that he wanted to acquaint himself with the different principles and methods in vogue so that by a comparative study of them he could enrich his scope and understand that much more.

Having travelled to some of the leading centres of *Islaam*ic learning and having acquired a thorough training in all the branches of *Islaam*ic knowledge under the guidance of the most eminent scholars of his time, *Imaam Abuu Haniifah* [rh] became one of the greatest repositories of *Islaam*ic knowledge. His mastery of *Islaam*ic sciences elevated him to a new level within the firmament of *Islaam*ic learning and scholarship and his influence and fame spread throughout the world.

*Imaam Abuu Haniifah* [rh] was no hermit nor a pure academic, cloistering himself in a monastery or a masjid. He was a rich man, a successful merchant, a wonderful human being who lived among common folk with the zest and enthusiasm of a believer and contributed to the life of the community that he was a part of. *Imaam Abuu Haniifah* [rh] was also a mathematician of the first magnitude and a great city planner, responsible for the planning of the city of Baghdad when it was founded by the *'Abbaasid Khaliif, al-Mansuur*.

Although his merit was recognised by his teacher *Hammaad* [rh], and inspite of now becoming a *Mujtahid* (an independent authority in *Islaam*ic law) in his own right, *Imaam Abuu Haniifah* [rh] refrained from establishing a school of jurisprudence (*madh'hab*) of his own even though he was now forty years of age. As long as his mentor *Hammad* [rh] lived, *Imaam Abuu Haniifah* [rh] respectfully adhered to his school and never even stretched his feet towards the house of *Hammaad* [rh] out of respect for him. When *Hammaad* [rh] died in 120 AH, *Imaam Abuu Haniifah* [rh] was offered his position which he reluctantly accepted after much persuasion. From this point onwards people from all over the world flocked to his religious discourses, so much so that his fame far exceeded that of even the rulers of his time.

*Imaam Abuu Haniifah*'s [rh] grasp of *Islaam* was rigorous, comprehensive and authentic, and as an *Islaam*ic thinker and pioneer of *Islaam*ic legal thought, he was without equal. An undisputed master of legal theory and jurisprudence, he was able to bridge gaps which others struggled evento see. The vast corpus of juristic pronouncements (*fataawaa*) developed by *Imaam Abuu Haniifah* [rh] and his trusted disciples, which numbered no less than forty specialists on every legal issue, became so large that, over time, a school of *Islaam*ic legal thought emerged named after him. Known as the *Hanafii Madh'hab*, this school of *Islaam*ic legal thought is today the Muslim world's most widely

followed *madh'hab* and, in fact, the most popular and influential code of legal practice in human history. Pioneered by *Imaam Abuu Haniifah* [rh] and his distinguished pupils such as *Abuu Yuusuf Ya'quub ibn Ibraahiim* [rh], *Muhammad ibn al-Hasan ash-Shaybaanii* [rh] and *Zufar ibn al-Hudhayl* [rh], this school of legal thought is most prevalent in Central Asia and China, South Asia, the Middle East, Turkey and Eastern Europe, and Egypt.

*Imaam Abuu Haniifah* [rh] was not only a highly respected scholar but he was also outspoken in championing truth and justice. He did not hesitate to criticize even the powerful *Khaliif's* of his age when they fell short of the high moral standards expected of *Islaam*ic rulership. It is true that he always strove to ensure that unity was maintained amongst the Muslims, but in no way was he prepared to ever compromise *Islaam*ic principles and the *Sunnah* of the Holy Prophet *Muhammad* [s].

Given that *Islaam* was the dominant intellectual force of the time and that every group attempted to justify their cause in the name of *Islaam*, *Imaam Abuu Haniifah*'s [rh] prestige and influence as an *Islaam*ic authority were certainly of concern to both the *Umayyad* as well the subsequent *Abbaasid* rulers.

In 132 AH the *Umayyad* dynasty was overthrown by the *'Abbaasid*s. Upon coming to power, the *'Abbaas*id *Khaliifs* embarked on a campaign of extermination of all political rivals, which unfortunately extended even to members of the blessed Prophet *Muhammad's* [s] direct descendants who were critical of them. In 145 AH the followers of *Muhammad Nafs Zakiyyah* [rh] took up arms against the *'Abbaasid Khaliif Mansuur* and eventually died fighting against the *Khaliif's* forces. His brother *Ibraahiim* [rh] continued the fight after him.

The *'Ulamaa'* always worked towards unity and reconciliation amongst Muslims and did not join any of the contesting parties,

but that did not deter them from speaking out against wrongdoing and injustice. Even though *Imaam Abuu Haniifah* [rh] had pledged allegiance to the *'Abbaas*ids, he sympathized with *Ibraahiim* [rh] because his criticism of the *'Abbaasid Khaliif's* falling short of the high moral standards expected of *Islaam*ic rulership was true. Later when *Ibraahiim* [rh] was overpowered by the *Khaliif's* forces in 146 AH, *al-Mansuur* began to arrest those who sympathized with *Ibraahiim* [rh], one of whom was *Imaam Abuu Haniifah* [rh]. But when the *Imaam* [rh] was brought to the court, the courtiers immediately recognised him and respectfully presented the *Imaam* [rh] to *Khaliif al-Mansuur*, reminding him, *"This man is the greatest 'Aalim of Islaam alive today and must be treated with special courtesy."*

The *Khaliif* certainly respected *Imaam Abuu Haniifah* [rh]. He knew the *Imaam* [rh] to be an uncompromising, reliable, generous scholar to whom people flocked because of his knowledge, excellence, wisdom, true guidance and fear of *Allaah*. There was no action the *Khaliif* could take against *Imaam Abuu Haniifah* [rh] because the *Imaam* never revolted against the institution of *Khilaafah*. He understood that the *Imaam's* criticism was against the individual failings of the political leaders. But the subversive retinue around *Khaliif al-Mansuur* provoked him against the *Imaam* and insisted that the *Khaliif* needed to contain *Imaam Abuu Hannifah's* [rh] influence. The *Khaliif* decided to offer him the position of *Qaadii* (Chief Justice) of Baghdad calculating that by offering the *Imaam* [rh] such a necessary duty which would benefit the general public and which could not be refused, the *Imaam* [rh] could thus be brought under his control. But the great *'Ulamaa'* and *Saalihiin* (pious people) of *Islaam* have, throughout the ages, refused the favours of men of power and wealth in order to retain their independence and, in so doing, selflessly serve *Islaam*.

*Imaam Abuu Haniifah* [rh] declined the offer. *Khaliif al-Mansuur*

was furious that his offer was spurned and he suspected that it implied opposition to his authority. The *Khaliif* had the *Imaam* [rh] imprisoned and flogged to compel him to accept the position of Chief Justice. The *Imaam* [rh] was taken out each day and lashed until he had received 110 lashes. Inspite of these tortures, *Imaam Abuu Haniifah* [rh] never yielded to the *Khaliif*'s coercion nor did he renounce his allegiance to the *Khaliif* even though he considered others to be more worthy of the position of *Khilaafah*, especially leading members of the *Ahl-ul-Bayt* (Prophet's [s] family). But the *Imaam* [rh] never trusted those opportunistic forces who claimed to support the *Ahl-ul-Bayt,* as history so often proved true. So inspite of his deep love for the *Ahl-ul-Bayt*, the unity and stability of the *Islaam*ic public order always outweighed all other considerations.

The *Imaam's* [rh] reputation as a scholar and man of piety compelled *Khaliif al-Mansuur* to allow him to teach even in prison. *Imaam Muhammad ibn al-Hasan ash-Shaybaanii* [rh], the famous disciple of *Imaam Abuu Haniifah* [rh], was in fact tutored while the *Imaam* [rh] was in prison. Thousands more still flocked to listen to *Imaam Abuu Haniifah* [rh] and study at his feet. The enemies of *Islaam* saw an opportunity to sow discord amongst the Muslims and planned to poison *Imaam Abuu Haniifah* [rh] while still in custody, so laying blame on the *Khaliif* for his death. In this way they hoped to cause civil strife within the *Ummah*.

Fortunately *Khaliif al-Mansuur* did not want to appear to be an enemy of knowledge and an oppressor of scholars. When events forced him to curtail *Imaam Abuu Haniifah* [rh], he produced a justification which had an adequate logical basis, namely to force him to act as *Qadii* and thus support his rule. He did not punish the *Imaam* [rh] out of simple malice. When this failed to produce a satisfactory result, the *Khaliif* did not insist on it. After the *Imaam* [rh] was imprisoned for a time, *Khaliif al-Mansuur* had him released on the basis that he would stay at

home and issue *Fataawaa* (rulings) regarding the judgements presented to him, including such *fataawaa* that expanded the *Khaliif's* authority. But again the great *Imaam* [rh] refused to issue a single *fatwah* or even to hold audience with people, thus asserting his autonomy and independence from the rulers. But by now the effects of the poison administered by the hidden hands of enemies, the *munaafiquun* (hypocrites) who had always plagued *Islaam* from its inception, took its toll.

In the month of *Rajab* 150 AH the great *Imaam, Abuu Haniifah, Nu'maan bin Thaabit* [rh], passed away in Baghdad due to the effect of poison while performing his *Salaah*. He died the death of a true *'Aalim* (scholar) and *Shahiid* (martyr). The *Janaazah Salaah* (funeral prayer) was performed six times, and each time fifty thousand people took part in the prayers. Even the *Khaliif al-Mansuur* prayed over his grave and ordered that he himself should one day be buried beside *Imaam Abuu Haniifah* [rh]. After his burial, for twenty days people from all over the world kept on coming to perform the funeral prayers over his grave.

In 459 AH a mausoleum was built on his tomb by the great *Seljuq Sultaan, Alp Arslaan*, as well a large *Madrasah* in his honour. This beautiful structure was destroyed by the *Shii'ah Safawiy* (Safavid) dynasty but later restored by the great *Uthmaaniy* (Ottoman) *Khaliif, Sultaan Sulaymaan* the Magnificent, which stands to this day.



2) ***Imaam Maalik*** [rh]
93 - 179 AH [711 - 795 CE]

Because *Islaam* is not only a religion but also a complete way of life, the Holy *Qur'aan* and the *Sunnah* (normative practice of the Holy Prophet Muhammad [s]) provide detailed and comprehen-

sive guidance for Muslims, covering every sphere of their life. After preaching and propagating *Islaam* in *Makkah* for more than a decade, the Prophet [s] migrated to *Madiinah* in 622 CE and devoted the next decade of his life to transforming that Arabian oasis into a fully-fledged *Islaam*ic society. The Prophet [s] not only imparted *Islaam*ic knowledge to the people of *Madiinah*, he also developed the social, political, economic and legal apparatus of that society in the light of the Divine revelation, and in so doing he established the first *Islaam*ic system of government in history. From that day on, *Madiinah* became the model *Islaam*ic society, a shining example of what a Muslim state ought to be like. Ever since then, Muslims have continued to admire, study and analyse the key features and characteristics of that early Madinian society as established by the Holy Prophet [s] himself. Probably more than anyone else, one man played a pivotal role in recording the norms and culture of that society; he was *Imaam Maalik ibn Anas* [rh].

*Abuu Abdullaah, Maalik ibn Anas ibn Maalik ibn Abii Aamir al-Asbahii*, known as *Imaam Maalik* [rh], was born in *Madiinah* during the reign of the *Umayyad Khaliif al-Waliid ibn Abd-ul-Malik*. Hailing from the Yemeni province of Himyar, *Maalik*'s grandfather came to *Madiinah* and settled there with his family during the reign of *Khaliif 'Umar* [r]. Living during the early days of *Islaam*, his grandfather and father acquired a thorough education in *Islaam* under the supervision of the Prophet's [s] Companions (*Sahaabah*). Young *Maalik* was thus brought up in a deeply religious environment, where everyone lived their lives in accordance with the Prophetic norms and practices. After memorising the whole *Qur'aan*, he received instruction in Arabic grammar and traditional *Islaam*ic teachings at home. He then acquired a thorough familiarisation with the fundamentals of *Islaam* under the supervision of his learned father, *Anas*, and uncle, *Rabii'*. Being very studious, he preferred to occupy himself with his studies rather than pursue a career in trade or com-

merce. Such was his thirst for knowledge and education that, even as a child, he chose to stay at home and study, rather than go out and play games with other children. His love for learning remained with him for the rest of his life, as he went on to become one of the Muslim world's most celebrated scholar.

As a gifted student, he excelled in his studies and outshone his peers. Though Damascus was the political capital of the *Islaam*ic world at the time, *Madiinah* remained the hub of *Islaam*ic learning and scholarship by virtue of the fact that it was the city of the Prophet [s] (*Madiinat-un-Nabii*), and the first civic capital of the *Khilaafah*. Brought up and educated in this blessed city, *Maalik* developed instant affinity with the normative practice of the Prophet [s]. Not surprisingly, the study of Prophetic *hadiith* became his favourite preoccupation in life.

Since his uncle *Abu Suhayl, an-Naafi'* [rh] was an eminent authority on *hadiith* literature, *Maalik* began to study this and other related subjects under his guidance. *Naafi'* [rh] was fortunate to have studied *Islaam*ic sciences, especially *hadiith*, directly under the supervision of *Sayyidatunaa 'Aa'ishah* [r], the Prophet's [s] beloved wife, and famous companions like *Abuu Hurayrah* [r] and *Abdullaah ibn 'Umar* [r]. *Maalik* sat at the feet of *Naafi'* [rh] and studied the *Islaam*ic sciences in a thoroughly systematic way. Other outstanding students of *an-Naafi'* [rh] included *az-Zuhrii* [rh], *al-Awzaa'ii* [rh] and *Ibn Jariir* [rh], but it was the precocious *Maalik* who was destined to outshine all of them on account of his unrivalled mastery of the Prophetic *hadiith*.

*Maalik* may have been gifted, but he was equally selfless and hardworking. He made it a rule for himself to visit his teachers in their homes and wait as long as it was necessary for them to come out of their houses and teach him. Adverse weather and difficult terrain notwithstanding, he always insisted on visiting all

the luminaries of *Madiinah* including *Muhammad ibn Yahyaa al-Ansaarii* [rh], *Abu Haazim Salmah ibn Dinaar* [rh] and *Yahya ibn Sa'iid* [rh] in order to learn *hadiith* from them. Thus he spent considerable sums of money, endured physical hardship and experienced many personal difficulties in his quest for Prophetic *hadiith*.

After completing his formal study of *tafsiir* (*Qur'aanic* exegesis), *fiqh* (jurisprudence) and *hadiith*, *Maalik* began to attend the class of *Rabii'ah ibn Abd ar-Rahman* [rh] and *Sa'iid ibn Musayyib* [rh], two of the greatest *Islaam*ic scholars of their generation. As a passionate exponent of qualified independant reason in juristic matters (*ijtihaad*), *Rabii'ah* [rh] argued that the ability to exercise scholarly discretion was a necessary pre-requisite for a correct understanding and application of *Islaam*ic ideals at a practical level. Thus he did not hesitate to exercise independant scholarly discretion (*ijtihaad*) where he felt it was appropriate to do so. Although the directive for such an interpretative methodology already existed in the *Qur'aan* and the *Hadiith*, many scholars were reluctant to exercise their own discretion until *Imaam Abuu Haniifah* [rh] emerged to develop the methodology in a rigorous and systematic manner, thus making it a key feature of *Hanafii* legal thought.

Keen to master the art of *ijtihaad*, *Maalik* attended *Rabii'ah*'s [rh] lectures and became highly proficient in exercising intellectual discretion. The need for such an interpretive approach to the revealed sources of *Islaam*, the *Qur'aan* and *Hadiith*, was appreciated as soon as the Muslims began to encounter new challenges during the rapid expansion of the *Islaam*ic world following the death of the Prophet [s] in 632. Faced with new challenges and difficulties, the early scholars of *Islaam* approached the Divine revelation and Prophetic *hadiith* with analytical minds in order to derive guidance from them in providing *Islaam*ic answers to the novel problems of their time.

Not content with what he had learned so far, *Maalik* then mastered *hadiith* under *Hishaam ibn Urwah* [rh], *'Abd ur-Rahmaan ibn Hurmuz* [rh] and *Sa'iid ibn Musayyib* [rh]. Despite being a prominent *Taabi'iy* (Successor) of the Prophet's [s] Companions and an eminent authority on *hadiith*, *Sa'iid* [rh] was so impressed with *Maalik*'s knowledge of *hadiith* that he formally authorised him to teach. *Imaam Maalik* [rh] then attended *Ja'far al-Saadiq's* [rh] lectures on the *Qur'aan, hadiith* and *fiqh* at the *Masjid an-Nabawii.* As well as being a direct descendant of the Prophet *Muhammad* [s], *Ja'far* [rh] was a great *Islaam*ic scholar and sage of his time. *Imaam Maalik* [rh] studied under *Ja'far's* [rh] tutelage and the latter was also deeply impressed with his vast knowledge.

The rise of both political and theological differences within the early Muslim community prompted *Imaam Maalik* [rh] to familiarise himself with the views of all these sects and groups, and become a champion of normative *Islaam* (*Ahl us-Sunnah wal-Jamaa'ah*). By the time *Imaam Maalik* [rh] reached his fortieth birthday, he was already widely recognised as an eminent *Islaam*ic scholar and jurist throughout *Madiinah*, not least because more than seventy distinguished scholars of *tafsiir* and *hadiith* had authorised him to teach the *Islaam*ic sciences.

Since he was also a strict adherent of the Prophetic *sunnah* and the pious practice (*'amal*) of the people of *Madiinah*, he cared little about the wealth and luxuries of this world. Indeed, he chose to live in virtual poverty, far removed from the wealth and pleasures of this life. As expected, his piety, simplicity and asceticism (*zuhd*) elevated his standing in *Madiinah* and earned him the admiration and love of all. His integrity, sincerity and unusual grasp of *Islaam*ic teachings and practices, coupled with his photographic memory and intellectual brilliance, made him a popular figure not only in *Madiinah* but also across the *Islaam*ic world.

After the death of his beloved teacher *Rabii'ah* [rh] in 755, *Imaam Maalik* [rh] came to be regarded as *Madiinah*'s most learned scholar. And since there was no better place to start teaching than in the Prophet's [s] own *masjid*, *Imaam Maalik* [rh] began to deliver daily lectures on *hadiith* and *fiqh* in the *Masjid un-Nabawii.* Being a polite and friendly teacher, he always encouraged his students to ask questions and he, in turn, also provided reasoned and straightforward answers. People often tested his knowledge of *Islaam* by posing difficult political and theological questions regarding the behaviour of the city's ruling elites. But the *Imaam* [rh] despised schism and strife and he always responded to such questions in a measured, relevant and succinct way.

*Imaam Maalik's* [rh] lectures at the *Masjid un-Nabawii* became so popular that thousands of students came from all over the Muslim world to hear him speak. Some of his famous students included *Imaam ash-Shafi'ii* [rh], *Imaam Abuu Yuusuf* [rh], *Imaam Muhammad ibn ul-Hasan ash-Shaybaanii* [rh] and *'Abdullaah ibn Mubaarak* [rh]. Even *Imaam Abuu Haniifah* [rh], inspite of being thirteen years his senior, attended his lectures and they regarded it as an honour to be students and teachers of each other. The *'Abbaasid Khaliifs, al-Mansuur, al-Mahdii* and *Haaruun ar-Rashiid* and his young sons, *al-Amiin* and *al-Ma'muun*, who later became *Khaliifs*, had also attended *Imaam Maalik*'s lectures.

Like *Imaam Abuu Haniifah* [rh], *Imaam Maalik* [rh] was thoroughly acquainted with the methods of *ijtihaad (*scholarly discretion), and also considered *Islaam*ic teachings to be completely in harmony with human reason and logic. However, unlike *Imaam Abuu Haniifah* [rh], he regarded the norms and practice of Madinian society to be a fundamental source for the interpretation of *Islaam*ic teachings. Shaped by the Prophet [s]

in the light of Divine guidance, the customs (*'urf*) and practices (*'amal*) of the people of *Madiinah*, therefore, became an important component of *Imaam Maalik*'s [rh] legal theory and methodology.

In addition to this, his famous *Kitaab al-Muwatta'* (The Book of the Well-trodden Path), composed at the behest of the *'Abbaasid Khaliif al-Mansuur*, became one of the first and most important comprehensive anthologies of *hadiith* ever produced. After carefully examining and scrutinising a large quantity of Prophetic traditions (*hadiith*), he compiled around one thousand legally-orientated *ahaadiith* into one book. He supplemented the *hadiith* with the views and opinions of the Prophet's [s] Companions, followed by the customs and practices of the people of *Madiinah*, along with his own views and opinions on the issues concerned.

Upon completion, this book became an instant success. It became so popular across the Muslim world that, on one occasion, *Khaliif Haaruun ar-Rashiid* asked *Imaam Maalik* [rh] for his permission to make his book the law of the land. But, being a wise scholar, he told the *Khaliif* that it would be inappropriate to limit *Islaam* and Muslims to one particular interpretation of *Islaam*ic law only.

This pioneering work later inspired generations of *Islaam*ic scholars like *Imaam al-Bukhaarii* [rh], *Imaam Muslim* [rh], *Imaam Abuu Daawuud* [rh], *Imaam at-Tirmidhii* [rh] and others to compile their own voluminous collections of *hadiith*. In fact the *Muwatta'* of *Imaam Maalik* [rh] is rated even higher than the famous *Hadiith* compilations of *Sahiih al-Bukhaarii* and *Sahiih Muslim* on account of its authenticity as a book of *Islaam*ic teachings and practices.

*Imaam Maalik* [rh] was not only a great scholar of *hadiith*, *fiqh*

and theology, he was also a fearless defender of *Islaam*, both against its enemies as well as its adherents who had gone astray, especially the rebellious factions that arose in his time. *Imaam Maalik* [rh] saw that those who rebelled against the rulers were no more just than those whom they rebelled against and that rebellion entailed nothing more than chaos, loss of life, and injustice.

Through all the turmoil and upheavals of his age, *Imaam Maalik* [rh] clung to the community and championed unity. He insisted that Muslims should always obey their *Khaliif*s and never rebel against them. Having said that he did not call people to uncritically support the governors and *Khaliif*s in everything that they did. He sought to remain neutral and did not rally people to anyone when rebellion or unrest occurred, this in accordance with the Prophetic advice, *"When the swords of Muslims clash, then withdraw from both parties (ie. be neutral)."* If any *Khaliif* was guilty of wrongdoing, *Imaam Maalik*'s [rh] resistance to that was achieved through admonition and speaking truth to those in power. He insisted that it was the noble task of the *'Ulamaa'* (scholars of *Islaam*) to teach the rulers, not rebel against them.

Although *Imaam Maalik* [rh] kept himself apart from all rebellious movements and sedition, he was nevertheless embroiled in a political controversy in 147 AH, during the reign of the *'Abbaasid Khaliif, al-Mansuur,* which caused him to be imprisoned and brutally whipped. During this ordeal his arms were racked to the point that his shoulders were dislocated.

The punishment meted out to *Imaam Maalik* [rh] was on account of his recounting the *hadiith*, *"There is no divorce for anyone who is compelled."* Some provocateurs involved in the rebellion against the *'Abbaasid Khilaafah* mischievously claimed this as proof of the invalidity of oaths of allegiance made to *Khaliif al-Mansuur* under duress. *Al-Mansuur* forbade *Imaam Maalik* [rh]

to relate the *hadiith* for fear of encouraging rebellion, but some *munaafiquun* (hypocrites) enticed the *Imaam* into relating it under a false pretext. While the sincere scholars transmitted it from him, the enemies of *Islaam* and their unwitting followers used this hadiith to renounce their allegiance to the *Khaliif* claiming that it was only given under duress, and thus attempted to invalidate the *Khilaafah* altogether. By relating this *hadiith* they also endeavoured to depict *Imaam Maalik* [rh] as a rebel and so give credibility to their rebellious movements.

Not understanding the extent of the conspiracy, the governor of *Madiinah*, *Ja'far ibn Sulaymaan* arrested the *Imaam* [rh] without the knowledge of the *Khaliif* and had him imprisoned and punished. When the people of *Madiinah* saw their *Imaam* being subjected to this unjust punishment they were incensed against the '*Abbaas*id *Khaliif* and his governor. The conspiracy seemed to be working in pitting the Muslims againts their *Khaliif*, but *Imaam Maalik* [rh] immediately understood the insidious plan and forbade his followers to rebel.

The matter was brought to the attention of *Khaliif al-Mansuur* who regretted what had been done by the governor and had him immediately dismissed. The *Khaliif* personally travelled to *Madiinah* to apologise to *Imaam Maalik* [r] for the injustice he was made to endure.

Like *Imaam Abuu Haniifah* [rh], *Imaam Maalik* [rh] certainly did not think that the *Khaliif*s of his time were conducting themselves according to the high moral standards expected of *Islaam*ic rulership, but neither did he consider it permissible to remove them by force, because the result of civil strife was inevitably corruption, disorder and bloodshed which always afflict the innocent first. He therefore considered it his duty to guide the rulers and reform them. That is why he used to visit the *Khaliifs* and *Amiirs* (political authorities) and admonish them, calling them

back to the *Sunnah* of the blessed Prophet *Muhammad* [s]. He used to say, *"It is the duty of every Muslim in whose chest Allaah has placed the knowledge of Islaam to go to those in power and to command them to do what is right and forbid them from doing what is wrong…" .* One of his students asked, *"But people criticise you for visiting the rulers who men of learning should avoid."* The *Imaam* [rh] replied, *"That is a burden I place on myself, because if I do not advise them then they might consult those who may lead them astray."*

*Imaam Maalik* [rh] died in *Madiinah* at the advanced age of eighty-five and was buried in the city's famous cemetery, *Jannat ul-Baqii*. Named after *Imaam Maalik* [rh], the *Maaliki Madh'hab* later emerged and spread across the Muslim world. Today the adherents of his *Madh'hab* are to be found mainly in North and West Africa, Egypt and north eastern Arabia.



3) ***Imaam Shaafi'ii*** [rh]
150 - 204 AH [767 - 820 CE]

If *Sharii'ah* (*Islaam*ic law) is a vast and complex subject, then the Principles which govern the *Sharii'ah* or '*Usuul ul-Fiqh* is even more complex and sophisticated. And although the *Qur'aan* and *Sunnah* (the normative practice of the Holy Prophet *Muhammad* [s] ) are the two fundamental sources of *Islaam*ic jurisprudence, how these two sources should be analysed, interpreted and implemented in a constantly changing and expanding *Islaam*ic society soon occupied the minds of the early *Islaam*ic scholars (*'Ulamaa'*) and jurists (*Fuqahaa*').

Following the death of the Holy Prophet [s], the *Islaam*ic territories continued to grow rapidly, and new challenges began to confront the early Muslim community. This prompted scores of

prominent *Islaam*ic scholars to carry out a systematic study of the *Qur'aan* and the Prophetic *Hadiith*, and in so doing they developed *Usuul ul-Fiqh* in order to facilitate the coherent derivation of rulings from the *Qur'aan* and *Hadiith*.

It is true that *Imaam Abuu Haniifah* [rh], assisted by his talented students like *Abuu Yuusuf* [rh], *Muhammad ash-Shaybaanii* [rh] and *Zufar* [rh], pioneered *Islaam*ic legal methodology and introduced its overarching principles in a coherent manner. But it was *Muhammad ash-Shaybaanii*'s [rh] student, *Imaam as-Shaafi'ii* [rh], who advanced the science of the Principles which govern the *Sharii'ah* and he is widely considered to be the 'father of *Usuul ul-Fiqh*'.

*Muhammad ibn Idriis ash-Shaafi'ii* [rh] was of *Qurayshii* ancestry and was born in the city of Gaza in southern Palestine. His family were direct descendants of the Prophet *Muhammad*'s [s] great grandfather, *'Abd Manaaf*. He grew up in Palestine and received elementary education in Arabic language and grammar, and committed the entire *Qur'aan* to memory before he was seven. When *ash-Shaafi'i* was still young, his father died and this prompted his mother to migrate to their ancestral home in *Makkah*, where members of their family and close relatives lived at the time. He then received further training in Arabic grammar, literature and history, and also became proficient at archery.

Here *ash-Shaafi'ii* and his mother were forced to endure considerable personal and financial hardship but, despite their abject poverty, his devout mother was keen to give her son a good start in life by continuing with his *Islaam*ic education.

From the outset, *ash-Shaafi'ii*'s prodigious memory and sharp intellect endeared him to his teachers. He could commit large collections of *hadiith* to memory with ease. Since I*maam*

*Maalik*'s [rh] book , *al-Muwatta*', was a popular religious text at the time, all the brightest students of *Islaam*ic sciences were expected to learn it by heart. He consequently memorised this anthology of Prophetic traditions in its entirety before he was fifteen years old. He mastered this book so well that he was considered to be a great authority on the religious thought of *Imaam Maalik* [rh].

*Ash-Shaafi'i* then studied *fiqh* (*Islaam*ic jurisprudence) under the guidance of *Sufyaan ibn 'Uyaynaa* [rh] and *Muslim ibn Khaalid az-Zanjii* [rh], both of whom were respected jurists of their time. Impressed with *ash-Shaafi'ii*'s intellectual abilities, the governor of *Makkah* then personally wrote a letter to his counterpart in *Madiinah* to request that *Imaam Maalik* [rh], the compiler of *al-Muwatta'*, should teach *ash-Shaafi'ii*. In *Madiinah*, he devoted all his time and energy to the pursuit of *hadiith* and *fiqh*, and studied the *Muwatta'* under *Imaam Maalik'*s [rh] personal supervision.

Some of *Imaam Maalik*'s [rh] eminent students at the time included scholars like *Imaam Muhammad ibn al-Hasan al-Shaybaanii* [rh], who came all the way from Iraq to attend *Imaam Maalik'*s [rh] lectures. Although *ash-Shaafi'ii* was happy to be in the company of such an illustrious group of *Islaam*ic legal minds, on a more personal level, he began to experience considerable hardship at the time. Unlike the other students, he had no one to support him financially but, given his intellectual brilliance, *Imaam Maalik* [rh] offered him a regular stipend which enabled him to complete his advanced education. His stay in *Madiinah* proved so productive that *Imaam Maalik* [rh] subsequently asked him to become his teaching assistant. By the time *Imaam Maalik* [rh] died in 795 CE, *ash-Shaafi'ii* had already become recognised throughout *Madiinah* as an eminent *Islaam*ic scholar and jurist.

Deeply saddened by *Imaam Maalik*'s [rh] death, he soon left *Madiinah* and returned to his native *Makkah*. Here *Imaam ash-Shaafi'ii*'s [rh] reputation spread across the *Hijaaz* on account of his vast knowledge of *Islaam*ic sciences. On one occasion, when the governor of Yemen happened to be in *Makkah*, he was informed about *Imaam ash-Shaafi'ii*'s [rh] intellectual abilities and legal expertise. This prompted the governor to approach *Imaam ash-Shaafi'ii [rh]* and invite him to accompany him to Yemen, where he promised to make him the Chief Justice of the city of *Najraan*.

The tall, slim and always neatly dressed *Imaam ash-Shaafi'ii* [rh] accepted the offer and moved to Yemen at the age of thirty one. However, his transition from the world of academia to the murky and uncertain world of politics and diplomacy did not go according to plan. As a gifted jurist and *Islaam*ic scholar, he was not only scrupulously clean, honest and trustworthy, he was also determined to uphold the truth and administer justice fairly and equitably, but his strict and uncompromising application of *Islaam*ic law did not go down too well with some of those in power.

*Imaam ash-Shaafi'ii* [rh] continued to apply *Islaam*ic law without any fear or favouritism. This eventually brought him into direct conflict with the governor who expected scholars to endorse his own views. Keen to have him dismissed, the governor falsely accused *Imaam ash-Shaafi'ii* [rh] of sympathising with a rebellious *Shii'ah* faction which was bitterly opposed to the *Abbaas*id *Khaliif, Haaruun ar-Rashiid.*

Though the charge of treason levelled against *Imaam ash-Shaafi'ii* [rh] was both false and unsubstantiated, he was found guilty of harbouring the rebellious *Shii'ah*s. Chained from head to toe by the authorities in *Najraan*, he was deported to the highest *Abbaas*id court in Baghdad in 803 CE.

The thirty-six year old *Imaam ash-Shaafi'ii* [rh] was summoned by *Khaliif Haaruun al-Rashiid* to appear before him, along with the other alleged conspirators to answer the charges. *Imaam ash-Shaafi'ii* [rh] eloquently refuted all the false charges levelled against him. *Khaliif Haaruun ar-Rashiid* was so impressed with *Imaam ash-Shaafi'ii*'s [rh] vast erudition and logical arguments that he engaged him in debate and discussion for a long period of time. They discussed the finer points of *Islaam*ic theology, jurisprudence, logic and even aspects of Greek thought. As a great patron of learning and scholarship, the *Khaliif* deeply admired *Imaam ash-Shaafi'ii*'s [rh] intellectual brilliance. At the time, *Imaam Muhammad ash-Shaybaanii* [rh], the famous *Hanafii* jurist, was the Chief Justice of Baghdad and he vouched for *Imaam ash-Shaafi'ii* [rh] to the *Khaliif* and requested that he set *Imaam ash-Shaafi'ii* [rh] free. The *Khaliif* not only set *Imaam ash-Shaafi'ii* [rh] free, he also requested that *Imaam ash-Shaafi'ii* [rh] stay in Baghdad and help him promote learning and scholarship throughout the vast *Islaam*ic lands.

Relieved to have been spared, *Imaam ash-Shaafi'ii* [rh] settled in Baghdaad and vowed never to become a government official again. Instead, he resumed his career as an academic and researcher in *Islaamic* sciences, for that was his real passion. In Baghdad he conducted advanced research in *fiqh* and *hadiith* under the guidance of *Imaam Muhammad ash-Shaybaanii* [rh] and other leading scholars. Being one of the foremost students of *Imaam Abuu Haniifah* [rh], *Imaam Muhammad ash-Shaybaanii* [rh] was considered to be one of the greatest scholars of *Islaam* at the time and an eminent authority on *Islaam*ic law. *Imaam ash-Shaafi'ii* [rh] learned *Hanafii* jurisprudence under his guidance and became highly proficient in the legal thought of this school.

In the course of his discussions and debates with the leading

*Hanafii* scholars, *Imaam ash-Shaafi'ii* [rh] emphasised the primacy of *hadiith* in the formulation of *Islaam*ic legal principles and prac-tices. He felt *qiyaas* (analogical deduction) played a far greater role within the *Hanafii* legal methodology than was necessary. Not surprisingly, he emerged from his discussions with the *Hanafii'*s as a great champion of a more literalist application of Prophetic *hadith*. That is not to say, however, that the *Hanafii* scholars did not uphold the *hadiith*. On the contrary, the *Hanafii'*s zealously adhered to the *hadiith* but, unlike the *Maalikii'*s and *Imaam ash-Shaafi'ii* [rh] himself, they placed greater emphasis on the need to rationally synthesize the many seemingly disparate *ahaadiith* with the prevailing circumstances and make the *Sharii'ah* as practical as possible.

Nevertheless, it is very true that *Hanafii* legal thought is characterised by its considerable reliance on the rational construction and deduction of rulings and principles from the scriptural sources of *Islaam*, namely the *Qur'aan* and *Sunnah* of the the Holy Prophet [s]. *Imaam ash-Shaafi'ii* [rh] was acutely aware of this and he deliberately engaged the *Hanafii* scholars in debates and discussion on the finer points of their legal thought, and in so doing he successfully mastered the legal thought of both *Imaam Abuu Haniifah* [rh] and *Imaam Maalik* [rh]. This was a remarkable achievement for *Imaam ash-Shaafi'ii* [rh] who was now able to analyse, refine and even critique the legal thought of two of the Muslim world's most influential jurists. And although *Imaam ash-Shaafi'ii* [rh] rightly considered *Imaam Abuu Haniifah* [rh] to be the father of *Islaam*ic legal thought and *Imaam Maalik* [rh] to be the greatest authority on *hadiith,* he knew that the science of the principles which underpin *Islaam*ic jurisprudence had to be fully developed and codified for the benefit of posterity.

Of course, he knew this would not be an easy task, but he was more than qualified to undertake this challenging, but important,

work. His success in this earned him a unique place in the intellectual history of *Islaam*, as the first systematic formulator of the science of *'Usuul ul-Fiqh* (the Principles of *Islaam*ic Jurisprudence).

In 804 CE *Imaam ash-Shaafi'ii* [rh] left Baghdad and moved to Syria, and from there he went to *Makkah* where he began to deliver regular lectures on *fiqh* and *hadiith* at the *al-Haram ush-Shariif* (the Sacred Mosque). Hundreds of students, including the famous *Imaam Ahmad ibn Hanbal* [rh], travelled from across the Muslim world to attend his inspiring talks on all aspects of *Islaam*. Influenced by the *Hanafii* scholars of Baghdad, *Imaam ash-Shaafi'ii* [rh] changed his views on certain aspects of *Maalikii* legal thought during this period, even though he continued to hold *Imaam Maalik* [rh] and his famous *al-Muwatta'* in very high regard.

After six years of teaching and travelling across Syria and Arabia, *Imaam ash-Shaafi'ii* [rh] returned to Baghdad in 810 CE to find *al-Ma'muun,* the son and successor of *Khaliif Haaruun ar-Rashiid*, on the *Abbaas*id throne. *Al-Ma'muun* immediately invited *Imaam ash-Shaafi'ii* [rh] to become the Chief Justice (*Qaadiy ul-Qudaat*) of Baghdad but, given his previous bad experience in *Najraan*, the latter politely turned down the offer. Moreover, since *Khaliif al-Ma'muun* was a champion of the heretical *Mu'tazil*ite creed, *Imaam ash-Shaafi'ii* [rh] - like the other prominent *'Ulamaa'* of the time - considered him to be a wrongdoer in this respect and deviated from the true path.

Not wanting to give the *Khaliif* any credibility by associating with him, *Imaam ash-Shaafi'ii* [rh] quietly left Baghdad in 814 CE and proceeded to Egypt. At the time, Egypt was a very peaceful and intellectually conducive place. Here he came into contact with scores of renowned *Islaam*ic scholars and jurists, including *Rabii' ibn Sulaymaan al-Mar'alii* [rh] and *Abuu Ibraahiim ibn*

*Yahyaa al-Muzanii* [rh]. He frequently engaged in discussion and debate with these scholars on different aspects of *fiqh* and *hadi-ith*, which further polished and refined his own ideas and thoughts on these subjects.

Convinced that he had fully grasped the complexities and intricacies of *Islaam*ic jurisprudence, *Imaam ash-Shaafi'ii* [rh] then sat down to formulate a systematic and coherent theory of *Islaam*ic legal thought. He took into consideration the views of the *Hanafii*s as well as the *Malikii*s and in so doing he presented a comprehensive but, equally refreshing, exposition of *Islaam*ic legal principles in order to address the new challenges of his time.

*Imaam ash-Shaafi'ii* [rh] recorded his ideas and thoughts in his celebrated book *Kitaab ul-Umm* (The Book of Essence) and *ar-Risaalah* (The Treatise). In these two books, he systematically formulated the fundamental principles of the science of *Islaam*ic jurisprudence (*'Usuul ul-Fiqh*), and created a new, comprehensive and original legal synthesis.

He was so successful in his task that a *Madh'hab* (school of legal thought) subsequently emerged based on his legal theory and spread across the Muslim world. Today, the *Shaafi'ii Madh'hab* is the second most popular school of *Islaam*ic law which is widely followed in Egypt, Yemen, South East Asia and parts of East Africa.

Blessed with a prodigious memory and remarkably sharp intellect, *Imaam ash-Shaafi'ii* [rh] left his indelible mark on the intellectual history of *Islaam* as one of its greatest legal theorists. He died in Egypt at the age of fifty-three and was buried in *al-Fustaat*. Later, in 1211 CE, the *Ayyuubi*d ruler, *Sultaan Afdal*, built an impressive mausoleum, which still stands to this day, as a tribute to his memory.



4) ***Imaam Ahmad ibn Hambal*** [rh]
164 - 241 AH [780 - 855 CE]

*Islaam*ic history is replete with scholars who distinguished themselves by the breadth of their learning and courage. These scholars were both pious and profoundly knowledgeable in *Islaam*ic principles and practices, and they cared little about the wealth and material possessions of this world. They humbled themselves before their Creator in the darkness of the night, and continued their quest for knowledge and wisdom during the day. They also endured considerable personal and financial hardship, and were often made to suffer for their faith and conviction, but they never bowed before kings and tyrants. To them, the life of this world was like an illusion; without a reality of its own. The pursuit of the pleasure of *Allaah* and truth, justice, equality and the welfare of the poor and needy became their sole mission in life.

These were men of remarkable character, dynamic personality, profound courage and relentless determination. Such exemplary scholars appeared at various times in *Islaam*ic history and they fulfilled their vocation with patience, perseverance and great success. *Imaam Ahmad ibn Hanbal* [rh] was one such towering scholar and reformer who emerged to defend *Islaam* at a critical time in *Islaam*ic history, and thereby left his indelible mark in the annals of the history of the *Ummah*.

*Ahmad ibn Muhammad ibn Hanbal al-Shaybaanii* [rh] was born into the noble Arab tribe of *Shaybaan*. *Ahmad*'s grandfather, *Hanbal ibn Hilaal*, occupied a prominent position as governor of the province of *Sarakhs* under the *Umayyad*s, while his father, *Muhammad*, was a valiant warrior who participated in many a *Jihaad* (military expedition) led by the *Umayyad*s and was mar-

tyred on the battlefield while he was in his thirties. *Ahmad* was about two years old when his father died, and he was brought up in dire poverty by his devout mother, *Safiyyah*. He attended his local schools and successfully committed the entire *Qur'aan* to memory before he was ten.

Influenced by his mother, *Ahmad* began to study *hadiith* at the age of sixteen and fell in love with the subject. He was not only a bright student, but also deeply religious during his early years. His scrupulous character and friendly personality endeared him to his teachers. During this period he worked as a clerk at his local post office to supplement his family's meagre income, and regularly drafted letters for the illiterate villagers free of charge. He thus combined his education in *fiqh* (*Islaam*ic jurisprudence) and *hadiith* with his other activities under the guidance of the great *Imaam Abuu Yuusuf Yaquub ibn Ibraahim* [rh].

*Imaam Abuu Yuusuf* [rh] was one of the foremost students of *Imaam Abuu Haniifah* [rh] and an outstanding *Islaam*ic scholar and jurist in his own right. Like *Imaam Abuu Haniifah* [rh], *Imaam Abuu Yuusuf* [rh] emphasised the importance of scholarly discretion (*ijtihaad*) through analogical deduction (*qiyaas*), which was a key feature of *Hanafii* legal thought and methodology. *Ahmad* attended *Imaam Abuu Yuusuf*'s [rh] lectures regularly and became thoroughly proficient in *Hanafii fiqh*.

He continued his studies of *hadiith* and *fiqh* for another four years under the guidance of *Haytham ibn Bishr* [rh], who was one of the foremost scholars of *hadiith* in Baghdad. As the political capital of the Muslim world and a thriving metropolis, Baghdad attracted some of *Islaam*'s most prominent scholars. Eager to complete his education, *Ahmad* then attended the classes of luminaries like *Abd al-Rahmaan ibn Mahdii* [rh] and *Abuu Bakr ibn 'Ayyaash* [rh], and rapidly assimilated *Islaam*ic knowledge and wisdom. His devotion, dedication and commit-

ment to his studies, especially of the Prophetic *hadiith*, was such that he often left his home well before the dawn prayer (*Fajr*) and waited for his teachers to arrive to begin the first class of the day.

Since *Imaam Ahmad ibn Hanbal*'s [rh] main preoccupation in life was the pursuit of knowledge, he happily travelled long distances in search of *Islaam*ic knowledge and wisdom. As an honest and passionate student he was happy to spend his money and endure every hardship in his quest. He was not one of those who expected his teachers to come to him; rather he went out of his way to visit his teachers and learn from them. So much so that when he first met his tutor *'Abd ur-Razzaaq ibn Hammaam* [rh] in *Makkah* during the *hajj*, his colleague *Yahyaa ibn Ma'iin* [rh], the tutor of the celebrated *Imaam al-Bukhaarii* [rh], suggested they should start learning from him there and then. *Imaam Ahmad* [rh] disagreed with him and instead he travelled all the way to *San'aa*, the capital of Yemen, to study *hadiith* under *'Abd ur-Razzaaq* [rh].

After completing his studies under the renowned scholars of Baghdad, he travelled to other major centres of *Islaam*ic learning including *Basrah*, *Kuufah*, *Makkah*, *Madiinah*, Yemen and Syria, in pursuit of *hadiith*. During his travels, he came into contact with *Imaam Muhammad ibn Idriis ash-Shaafi'ii* [rh], who was living in *Makkah* at the time. Although *Ahmad* was much younger than *Imaam ash-Shaafi'ii* [rh], the latter was deeply impressed by his vast knowledge of *Islaam*. Many years later, these two luminaries of *Islaam* met again; this time in Baghdad. By then *Imaam ash-Shaafi'ii* [rh] had already developed his theories of *Islaam*ic jurisprudence in a rigorous and systematic way. Likewise, *Imaam Ahmad ibn Hanbal* [rh] became widely recognised as an eminent scholar of *hadiith*, having mastered all the nuances and intricacies of this subject under the tutelage of the Yemeni scholar *'Abd ur-Razzaaq* [rh], the author of the highly rated *Musannaf*.

Here in Baghdad, the two men regularly engaged in debate and discussion on the finer points of *fiqh* and *hadiith*. *Imaam ash-Shaafi'ii* [rh] acknowledged *Imaam Ahmad ibn Hanbal*'s [rh] mastery in *hadiith*, and regularly consulted him on difficult issues relating to *hadiith*.

*Imaam Ahmad ibn Hanbal*'s [rh] collaboration with *Imaam ash-Shaafi'ii* [rh] proved extremely beneficial for him for a number of reasons. Hitherto he had been preoccupied with writing and memorising *hadiith* and issues related to *fiqh*, but *Imaam ash-Shaafi'ii* [rh] helped him to develop a critical approach to these subjects. An outstanding analyst and synthesizer, *Imaam ash-Shaafi'ii* [rh] explained to him his theories of *Islaam*ic jurisprudence, including all the intricacies involved in the construction and deduction of the principles of *'Usuul ul-Fiqh*, which enabled *Imaam Ahmad* [rh] to revisit the large quantity of *hadiith* he had learned. His critical examination of *hadiith* literature enabled him to ascertain their relevance to *Islaam*ic law and legal theory. This represented a major turning point in *Imaam Ahmad ibn Hanbal*'s [rh] intellectual journey. He was now in a position to develop his own approach to *fiqh*, thanks to his colossal knowledge of *hadiith*, the sayings of the *Sahaabah* and those of the *Taabi'uun* (Successors of the *Sahaabah*). *Imaam Ahmad*'s [rh] mastery of both *hadiith* and *fiqh* was publicly acknowledged by *Imaam ash-Shaafi'ii* [rh] himself when he said, *"I am leaving Baghdad when there is none more pious, nor a greater jurist than Imaam Ahmad ibn Hanbal [rh].*" He was forty at the time.

Normally a scholar of *Imaam Ahmad ibn Hanbal*'s [rh] calibre and accomplishment would have established his own school long before he reached forty, but he refrained from doing so. Historians explain that he followed the Prophet *Muhammad*'s [s] example; that is to say, since the Prophet [s] did not attain his Prophethood and propagate *Islaam* until he was forty, so *Imaam*

*Ahmad* [rh] waited till he reached his fortieth birthday. Also, he chose not to teach while his own teachers were still alive, out of respect for them. Interestingly, *Imaam ash-Shaafi'ii* [rh] died in the very same year *Imaam Ahmad* [rh] turned forty.

*Imaam Ahmad ibn Hanbal* [rh] soon gathered a very large following around himself. Having suffered considerable financial hardship during his student days, he gave preference to the poor students, especially those who were not in a position to pay for their studies. It was not long before his reputation spread in and around Baghdad with thousands flocking to attend his lectures. Unflustered by the mass attention he now received, *Imaam Ahmad* [rh] continued to lead a simple and ascetic life, far removed from the luxuries and pomp of this world.

When any of his admirers sent him money or gifts, he gave them away to the poor and needy. On a number of occasions, even the *Khaliif* sent him valuable gifts, but he refused to accept them. When his sons asked him why he had refused, he explained that it was due to caution and his personal dislike for distinction.

So, like so many other great *Islaam*ic scholars, *Imaam Ahmad ibn Hanbal* [rh] refused to accept favours or gifts, especially from the rulers of his time, and instead lived on an income from a small rental apartment he owned. When he ran out of money, which happened regularly, he would skip meals. On one occasion he was so poverty stricken that he could not afford to replace his old and worn out clothes, and when the locals offered to buy him new ones, he politely refused. Since his poverty and deprivation was self-imposed, *Imaam Ahmad* [rh] maintained his independence and dignity by not accepting anything without paying for it himself. Only when his situation became extremely desperate, did he accept small amounts of money, but always on the condition that he repaid it later.

*Imaam Ahmad ibn Hanbal* [rh] combined qualities that are always certain to ensure scholarly excellence - a sharp memory coupled with penetrative insight, endurance and perseverance, purity of heart and sincerity, a pleasant personality that combined poverty with generosity and dignity and self-respect with the willingness to forgive those who caused him harm and injury, and a willingness to undertake difficulties in the pursuit of his *Islaam*ic goals. His exemplary character and profound insight into *Islaam*ic teachings made him very popular with the masses in Baghdad.

*Imaam Ahmad* [rh] lived at a time when *Mu'tazili*sm (philosophical rationalism) became the dominant creed of the *Abbaas*id Empire under the stewardship of *Khaliif al-Ma'muun*. As a champion of philosophical rationalism, the *Khaliif* and his immediate successors (*Khaliif*s *Mu'tasim Billaah* and *al-Waathiq*) not only turned *Mu'tazili*sm into an official creed of the State, but *Khaliif*s *Mu'tasim Billaah* and *al-Waathiq* also imposed it on the people by force. After a fraudulent *Khaliif*al decree was issued which stipulated that all the scholars in Baghdad had to subscribe to the *Mu'tazili*te creed and anyone who refused to do so would be severly chastised, *Imaam Ahmad*'s [rh] life was suddenly turned upside down.

The *Mu'tazili*tes believed that the *Qur'aan* was created, contrary to the normative *Islaam*ic view, which stated that the *Qur'aan* was the uncreated, eternal Word of *Allaah*. Not only did this belief contradict the clear affirmation of *Allaah*'s speech in the *Qur'aan*, but more mischievously implied that just as the *Qur'aan* was created in time, as times change so too should it's rulings. Aside from the danger this false belief posed to the survival of *Islaam* as a religion, it also opened the door to the rulers becoming absolute despots by changing the laws of *Islaam* to suit their own whims.

Most of the *'Ulamaa'* (*Islaam*ic scholars) flatly refused to accept the *Khaliif*al decree, but when they were threatened with severe chastisement and persecuted by the ruling *Abbaas*id elites, many of them pretended to subscribe to some aspects of the *Mu'tazili*te creed to avert any social upheaval and civil strife. Some *'Ulamaa'* however continued to openly defy the *Khaliif*al decree, and *Imaam Ahmad* [rh] was one of them. When orders were eventually issued for all the defiant scholars to be brought to the *Khaliif*'s palace in chains, they all eventually surrendered except one. That indomitable scholar was *Imaam Ahmad ibn Hanbal* [rh].

It is very important to note that the main conspirator in the persecution of the *'Ulamaa'* and in imposing the false beliefs of the *Mu'tazilah* on the masses was in-fact not *Khaliif Ma'muun* or his successors, but rather a *Mu'tazili*te by the name of *Ahmad ibn abii Du'aad* who was the minister of *Khaliif Ma'muun*. *Ahmad ibn abii Du'aad* fraudulently wrote letters in the name of the *Khaliif* while he was on his death-bed, instructing the authorities to arrest and interrogate the *'Ulamaa'* of *Islaam*.

When *Khaliif al-Ma'muun* died, *Ahmad ibn abii Du'aad* further tricked *Khaliif al-Ma'muun*'s brother and successor, *Khaliif Mu'tasim Billah*, into believing that *Khaliif al-Ma'muun* left two instructions to his successor – *"...first, to persecute those who rejected belief in the createdness of the Qur'aan, and second to keep Ahmad ibn Abii Du'aad in power as the prime minister..."*. It was in fact *Ahmad ibn Abii Du'aad's* idea, not *Khaliif al-Ma'muun*'s, that people should be forced by using the power of the state to adopt the *Mu'tazilii* belief, and that punishment and imprisonment should be employed to that end.

*Khaliif Al-Mu'tasim* was not a man of knowledge. He was a man of the sword, which he never put down. So unfortunately he left the complicated disputes on the controversy of the 'createdness

of the *Qur'aan*' to *Ibn Abii Du'aad* to resolve.

Chained from head to toe, *Imaam Ahmad* ibn *Hanbal* [rh] was brought before *Khaliif Mu'tasim Billah* who interrogated him at the urging of *Ibn Abii Du'aad* for more than four days. The *Khaliif* insisted he change his views, but *Imaam Ahmad* [rh] remained steadfast. The battle between normative *Islaam* (*Ahl-us-Sunnah wal-Jamaa'ah*) and philosophical rationalism was in full force. When it became abundantly clear that *Imaam Ahmad ibn Hanbal* [rh] would not recant, his tormentors began to flog him until the whip broke into two. He was then dragged before the *Khaliif* for more questioning, but again he refused to budge an inch. The *Khaliif* then ordered his punishment be intensified. This time *Imaam Ahmad* [rh] was beaten to a state of unconsciousness, yet he remained as firm as ever, refusing to bow before the scourge of rationalism and the worship of the intellect, which at the time was threatening to undermine the very foundation of *Islaam* which emphasized the primacy of revelation over human intellect.

*Imaam Ahmad*'s [rh] brilliant defense of core *Islaam*ic beliefs as well as his courage and bravery in the face of such barbarism began to win over his opponents. As expected, his name and fame spread across the *Islaam*ic world like wildfire, and his contemporaries lavished much praise on him for championing normative *Islaam* and keeping the flame of true belief alive.

Al-*Mu'tasim* died soon thereafter and was succeded by *Khaliif al-Waathiq* who similarly succumbed to the deception of *Ahmad ibn Abii Du'aad*. The persecution of the *'Ulamaa'* continued unabated with the unwitting complicity of two *Khaliif*'s who were certainly not scholarly despite being powerful rulers.

*Imaam Ahmad ibn Hanbal* [rh] continued his struggle against the *Mu'tazili*tes until, in 847, *Khaliif Mutawakkil 'ala-Allaah* ascended

the *Abbaas*id throne and reversed his predecessor's harsh policies. *Khaliif Mutawakkil 'ala-Allaah* understood the grave error of his predecessors. He respected and supported the *'Ulamaa'* of *Fiqh* and *Hadiith*, among whom *Imaam Ahmad ibn Hanbal* [rh] was the leading figure. This was a time when the *Imaam* [rh] could have easily avenged himself against those who persecuted him, but he absolved them all of everything they did, seeking no revenge whatsoever.

*Imaam Ahmad* [rh] resumed his role of teaching *Islaam* and went on to write numerous books on *Hadiith* and *Fiqh* including his famous *al-Musnad,* which contains more than thirty thousand *ahaadiith* and a large selection of views and opinions of the Prophet's [s] Companions about different aspects of *Islaam*ic belief and practice.

*Imaam Ahmad ibn Hanbal* [rh] died in 885 CE at the age of seventy seven and was buried in Baghdad. After his death, a new school of *Islaam*ic legal thought emerged named after him. The *Hanbalii Madhhab* is today followed mainly in Palestine and Arabia, but inspite of being the smallest *Madhhab* his religious ideas and thoughts have influenced generations of influential *Islaam*ic scholars and reformers.

# lesson 2

## OUTCOME OBJECTIVES T P

- learn about the science of *'Ilm ul-Kalaam* and the two Great *Imaams* of *'Aqiidah*
- understand that *iimaan* is an exercise in thought and discernment, and therefore blind faith is condemned in *Islaam*
- appreciate that 'Aqiidah refers to a firm, unwavering belief (*iimaan*) which is not open to any doubt.
- realize that it is imperative to hold firmly to the *'Aqiidah* of the *Ahl-us-Sunnah wa'l-Jamaa'ah* (*Sunnii* Muslims) who represent more than a 90% majority of the *Muslim Ummah* and whom the Holy Prophet *Muhammad* [s] affirmed would never collectively go astray
- discover that the sources upon which *'Aqiidah* is based are restricted solely to the Book of *Allaah* (the *Qur'aan*), the *Sunnah* (*Hadiith*) of the Prophet *Muhammad* [s] and, when necessary, the *'Ijmaa'* (consensus) of the *Salaf us-Saalihiin*
- discern that sound reason and logic is always in agreement with the revelation (*Qur'aan* and the *Sunnah*), but when a contradiction is perceived between the two, revelation is always given priority over reason because *Allaah*'s knowledge supercedes that of human beings
- appreciate that the science of *Kalaam* is a system of rational debate which aims to protect the *'Aqaa'id* of *Islaam* from heresy and deviation (*Bid'ah*)
- learn about the qualities and characteristics of *Ahl-us-Sunnah wa'l-Jamaa'ah* which have distinguish them from all the deviant sects and religions that have emerged throughout the ages
- discover the lives and times of the two great *imaams* of *'Ilm ul Kalaam*
- learn about some notorious misguided sects in *Islaam*

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson about *'Aqiidah* and the *Imaams* of *'Ilm ul-Kalaam*
- learn new *Aayaat* and *Ahaadiith*
- explain important terms related to the lesson
- answer questions related to the topic
- complete a research project on the two *Imaams*
- complete a true and false exercise
- match two columns correctly

Read and explain the following. T

## *IIMAAN*

*Iimaan* (true faith or belief) is obligatory (*fard*) and rewarded by paradise, while *kufr* (unbelief) is condemned and punished by hell. Therefore, every Muslim must know the basic tenets of *iimaan*, be convinced of them, and not merely imitate others.

Belief in something is possible only if it is clearly known and understood, not absurd nor self-contradictory. *Iimaan* is thus an exercise in thought and discernment, and therefore blind faith is condemned in *Islaam*.

## *'Aqiidah*

Linguistically, the word ' *'aqiidah* ' means, 'to bind, to fasten tightly or to strengthen'. Technically it means firm, unwavering belief (*iimaan*) which is not open to any doubt.

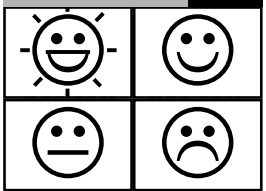
*'Aqiidah* specifically refers to the firm, unwavering belief (*iimaan*) in :

1) *Allaah*, who is One, having no partner in His Actions and right of worship, nor equal in His Names and Attributes. He is the Creator and Cherisher of the Worlds who alone deserves all forms of worship.
2) His Angels (*Malaa'ikah*) who are created from light and are ever obedient.
3) All His Scriptures (*Kutub*), the *Qur'aan* being the best and last, abrogating all scriptures revealed before.

**Vocabulary**

tenet
.....
contradictory
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linguistically
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technically
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unwavering
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cherisher
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abrogate
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Comments T



C T

**Vocabulary**

herald

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intercession

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4) All His Prophets (*Ambiyaa'*) and Messengers (*Rusul*), and that *Muhammad* [s] is the best and last of them, sent to all of mankind.

5) The Last Day (*Yawm ul-Aakhir*) and the various Signs heralding its approach.

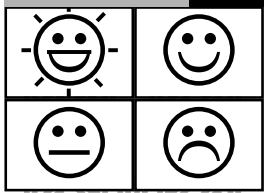
6) *Allaah*'s Decree (*Qadr*), the good and bad thereof, and that nothing occurs except by His will.

7) What is confirmed from the remaining matters of the Unseen such as the Throne (*'Arsh*), the Footstool (*Kursii*), Paradise (*Jannah*), Hell (*Jahannam*), the Bridge (*Siraat*), the Balance (*Wazn*), the Pleasure and Punishment in the Grave (*Qabr*), Resurrection (*Ba'th*), etc.

*'Aqiidah* also includes belief in all other related issues of importance like :

- the believers seeing their Lord in the here-after and that it is impossible to see *Allaah* prior to that, in this world;
- the intercession of the Holy Prophet *Muhammad* [s], the other Prophets, the Angels, the righteous and others on the Day of Resurrection;
- the Prophets being infallible and sinless;
- the excellence and trustworthiness of the *Sahaabah* and that the best among them were *Abuu Bakr* [r], then *'Umar* [r], then *'Uthmaan* [r], and then *'Alii* [r];
- the existence of miracles (*karamaat*) by the pious saints (*awliyaa'*) and the righteous;
- that every Muslim possesses a degree of

Comments T



nearness to *Allaah* in accordance to the level of his or her faith;

- and that the *'Ummah,* as a whole, is infallible and will never agree upon any deviation

**NB**: there is no infallibility for any single individual member of the Ummah.

- Etc... (for a full list of the articles of *'Aqiidah* please refer to *al-'Aqiidat-ut-Tahaawiyyah*)

C T

**Vocabulary**

infallible

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predecessor

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descendant

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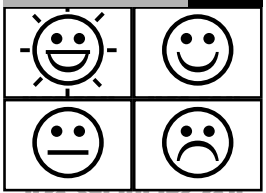
## The *Salaf us-Saalihiin*

The term *'Salaf us-Saalihiin'* (correctly spelt : *As-Salaf us-Saalihiin*) means 'Righteous Predecessors'. The *Salaf us-Saalihiin* refer primarily to the first three generations (*Khayr-ul-Quruun*) of the Muslim community (*Ummah*) which include : the *Sahaabah* (Companions of the Prophet [s]), the *Taabi'uun* (Successors of the *Sahaabah*), and the *Tab'ut-Taabi'iin* (Successors of the Successors), then secondarily to all the righteous *'Ulamaa'* (scholars) and *Saalihuun* (pious people) who have followed the noble example of the first three generations.

The *'Ulamaa'* (scholars) and *Saalihuun* (pious people) who came came after them in subsequent generations are called *Khalaf us-Saadiqiin* which means 'Truthful Descendants'.

The '*Aqaa'id* (beliefs) of *Islaam* were communicated by the Holy Prophet *Muhammad* [s] to the *Sahaabah*. The *Taabi'uun* (successors), in their turn, learnt these beliefs directly from the *Sahaabah*, and their successors (*Tab' ut-Taabi'iin*) from them in turn. Thus the *'Aqaa'id* of *Islaam* was communicated to the *Khalaf us-Saadiqiin* and the

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**Vocabulary**

authentic
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abbreviation
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unanimously
.....
constitute
.....
legitimate
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*Ummah* at large through numerous undeniable chains of authentic transmission (called *'Tawaatur'* in Arabic).

### *Ahl-us-Sunnah wa'l-Jamaa'ah*

The term *'Ahl-us-Sunnah wa'l-Jamaa'ah'* means 'The People who follow the Sunnah and who adhere to the Majority (of the *Muslims*)'. The term *Sunnii* is often used as an abbreviation for *Ahlus-Sunnah wa'l-Jamaa'ah*.

*Ahl-us-Sunnah wa'l-Jamaa'ah* (or *Sunnii*) therefore refers to the overwhelming majority of the Muslims throughout time who have not deviated and divided into sects, this because of :

1) their adherence to the *Sunnah* of the Holy Prophet *Muhammad* [s];
2) and because they have united upon the religious practice which the *Salaf us-Saalihiin* have unanimously agreed upon.

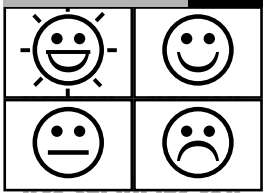
Furthermore, *Ahl-us-Sunnah wa'l-Jamaa'ah* (*Sunnii* Muslims) have always supported the *Khaliif*s and *Sultaan*s (ie. those who rule on behalf of the *Khaliif* of the time) of *Islaam* throughout the ages and have not revolted against them.

**NB**: modern Muslim nation states and their leaders do not constitute legitimate *Islaam*ic forms of leadership.

*Ahl-us-Sunnah wa'l-Jamaa'ah* are also referred to as *'At-Taa'ifat ul-Mansuurah'* (the Victorious Group) and, in the hereafter, as *Al-Firqat un-Naajiyyah* (the Saved Group).

*Ahl-us-Sunnah wa'l-Jamaa'ah* (*Sunnii* Muslims)

**Comments** T



represent the majority of the *Muslim Ummah* whom the Holy Prophet *Muhammad* [s] promised would never collectively go astray.

**NB**: Individuals amongst them can go astray.

Therefore it is important to hold firmly to the *'Aqiidah* of the majority of the Muslims. The many sects that have emerged over time, altogether account for only about one tenth of the *Ummah*. What differentiated these sects from the majority were their deviant beliefs, some of which we will discuss later.

## The Sources of *'Aqiidah*

The sources upon which *'Aqiidah* is based are restricted solely to the Book of *Allaah* (the *Qur'aan*), the *Sunnah* (*Hadiith*) of the Prophet *Muhammad* [s] and, when necessary, the *'Ijmaa'* (consensus) of the *Salaf us-Saalihiin*.

Therefore, any belief which contradicts the *Qur'aan* and the *Sunnah* - whether it be by way of reason (*'aql*), analogy (*qiyaas*), sensation (*dhawq*), an unveiling (*kashf*) of a mystic (*suufii*), an opinion (*ra'y*) of a scholar (*'aalim*) or anything similar - is rejected and not part of authentic *Islaamic 'Aqiidah.*

Sound reason and logic is always in agreement with the revelation (*Qur'aan* and the *Sunnah*), but when a contradiction is perceived between the two, revelation is always given priority over reason because *Allaah*'s knowledge supercedes that of human beings.

**C T**

**Vocabulary**

analogy

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mystic

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contradiction

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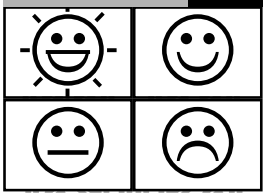
perceived

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supercede

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**Comments** **T**



**CT**

**Vocabulary**

inspiration
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perspicacity
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irrefutable
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inconsistent
.....
heresy
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compelling
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personally
.....
refute
.....

Within the *Ummah* are those individuals who receive *Ilhaam* (inspiration) from *Allaah*. A true dream is also part of *Ilhaam*. Similarly the existence of *faraasah* (deep insight and perspicacity) is also a reality, and when any of these are found to be in agreement with the *Qur'aan, Sunnah* and *Sharii'ah* at large, then they can be considered reliable forms of guidance for the individual who experiences them. However, they are not to be considered a source of *'Aqiidah* or *Sharii'ah,* and it is not incumbent upon other *Muslim*s to accept these forms of inspiration.

## *Kalaam*

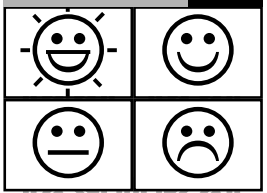
The word '*kalaam*' literally means 'speech, conversation or debate'. Technically *Kalaam* refers to the formal study of *'Aqiidah* by which :

1) the contents of faith (*'Aqaa'id*) are clearly defined and irrefutably defended against any criticism,
2) are proven to be rational and not absurd nor inconsistent.

*Kalaam* is a system of rational debate which aims to protect the *'Aqaa'id* of *Islaam* from heresy and deviation (*Bid'ah*).

*Kalaam* therefore provides compelling reasons for the individual Muslim to be personally convinced of the truth of *Islaam*ic doctrine (*'Aqiidah*) and to thoroughly refute any criticism of it.

**Comments** **T**



## The Development of *Kalaam*

The development of *Kalaam* was very similar to

that of *Fiqh*. During the lifetime of Holy Prophet *Muhammad* [s], whenever a question of belief arose he would personally clarify it. There was no need therefore to formally systematize *'Aqiidah*, just as there was no need to do so for *Fiqh*, *Tafsiir*, or any other religious science. The same was largely true of the era of the *Sahaabah* (Companions). However, as *Islaam* rapidly conquered vast territories across the world , Muslims came into contact with diverse religious communities who challenged *Islaam*ic beliefs and teachings. This challenge was compounded by the danger posed to *Islaam* by deviant Muslim individuals and ambitious politicians who attempted to alter the religion for their own ends. In response, the *'Ulamaa'* (learned scholars) of *Islaam* began to compile and meticulously systematize *Islaam*ic *'Aqiidah,* as taught by the Holy Prophet *Muhammad* [s], into the discipline of *'Ilm ul-Kalaam* (The Science of Theological Debate) to assist Muslims in responding to and overcoming those threats.

During the *'Abbaasid* period especially, starting around the middle of the second century after *Hijrah*, the introduction of Greek philosophy into Muslim lands led to various alien ideas taking root within Muslim society which were at odds with the *'Aqiidah* of *Islaam*. Various deviant sects, like the *Mu'tazilah* and *Khawaarij*, also emerged who questioned and attempted to reinterpret many fundamental beliefs and practices of *Islaam*. These sects often attempted to impose their deviant beliefs onto the Muslim masses by force.

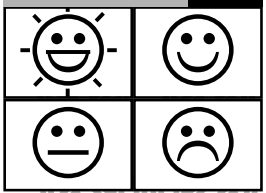
Many *'Ulamaa'* of *Kalaam* arose at this time to

**C T**

**Vocabulary**

systemize
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compounded
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ambitious
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compile
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meticulous
.....
discipline
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alien
.....
impose
.....

**Comments** **T**



**C T**

**Vocabulary**

prominence
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influential
.....
sophisticated
.....

defend the *'Aqiidah* of the Muslims against these threats. Of them, two rose to prominence and became the most influential *Kalaam* experts in the Muslim world. From the many sources available to them as handed down by the *Sahaabah* from the Holy Prophet *Muhammad* [s], they developed advanced and sophisticated techniques to preserve and promote the *'Aqiidah* of *Islaam*. They were :

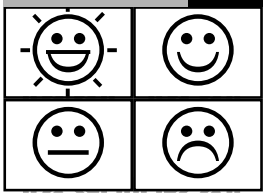
1) *Imaam Abul-Hasan al-Ash'arii* [rh] (*'Ali ibn Ismaa'iil ibn Abii Bishr al-Ash'arii* / 260 - 324 AH [873 - 935 CE] )
2) *Imaam Abuu Mansuur al-Maaturiidii* [rh] (*Muhammad ibn Muhammad ibn Mahmuud al-Maaturiidii* / 238 - 333 AH [853 - 944 CE] )

The *'Aqiidah* of *Ahl-us-Sunnah wa'l-Jamaa'ah* (ie. the Muslim majority) has since been authentically preserved by these two leaders of *Kalaam*, and the schools they established have been adhered to by all *Sunnii* Muslims across the world. It is known today simply as *Islaam*.

Amongst *Sunniis*, the *Hanafii*'s adhere to the school of *Imaam Abuu Mansuur al-Maaturiidii* [rh] while the *Shaafi'ii*s, *Maalikii*s and most *Hambalii*s adhere to the school of *Imaam Abul-Hasan al-Ash'arii* [rh]

Inspite of the minor differences between the *Ash'ariis* and the *Maaturiidiis* they represented two equally authentic approaches to the same *'Aqiidah* and have always been considered as one united group. Often both groups are collectively referred to as '*Ash'arii*s'.

**Comments** **T**



For over a thousand years, since their establishment, *Ash'arii-Maaturiidii Kalaam* has defined the beliefs of *Ahl-us-Sunnah wa'l-Jamaa'ah*.

## The Distinguishing Features of *Ahl-us-Sunnah wa'l-Jamaa'ah*

Despite the sheer size and amazing diversity of *Ahl-us-Sunnah wa'l-Jamaa'ah* which represent over 90% of the Muslim world, they possess certain qualities and characteristics which distinguish them from all the deviant sects and religions that have emerged throughout the ages. These include the following :

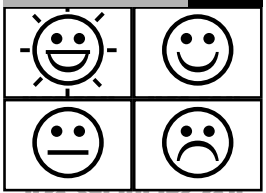
1) They attach primary importance to the *Qur'aan* and *Sunnah*.
2) They embrace the teachings of the *Qur'aan* and the *Sunnah* in their entirety.
3) They follow the guidance of the *Sahaabah* (the Companions of the Prophet [s]) and all those who travelled upon their path in matters of belief and action.
4) They adhere to a median position, never going to extremes in any matter.
5) They combine between faith in *Allaah*'s decree (*Qadr*) and affirming the possession of choice & free will of the human being, as well as the obligation of adopting *Asbaab* (necessary means) in all matters.
6) They call others to *Allaah* (*Da'wah*), command good and prohibit evil, wage *Jihaad*, uphold the *Sunnah*, act to revive the religion (*tajdiid*), and establish the *Sharii'ah* in all matters, major and minor.

**C T**

**Vocabulary**

feature
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median
.....
adopting
.....

**Comments** **T**



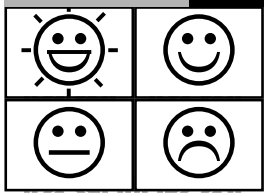
C T

**Vocabulary**

conformity
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spurn
.....
sectarianism
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afflict
.....
discharge
.....
equitably
.....
exploit
.....
esoteric
.....
exoteric
.....
perpetrator
.....

7) They strive to unite the Muslims and to eliminate all causes leading to conflict between them.
8) Notwithstanding the great distances between their lands and times, they possess a conformity in understanding and similarity in position and practice.
9) They spurn sectarianism and any disagreement in matters of *'Aqiidah*.
10) They do not befriend nor show enmity towards anyone due to any bond other than that of *Islaam*.
11) They show concern for the wellbeing of all Muslims, aid them, discharge their rights and prevent any injury from afflicting them.
12) They deal equitably and justly with each other and with others, and do not exploit nor wrong anyone.
13) They show kindness, mercy and good character towards all people.
14) They sincerely advise their leaders and the general body of Muslims.
15) They do not separate politics and other worldy matters from the Sharii'ah.
16) They do not divide the religion into an esoteric reality (*haqiiqah*) to which only a select group adhere to in secrecy, and an exoteric law (*Sharii'ah*) to which the general body of Muslims adheres to in public.
17) They consider all *Ahl-ul-Qiblah* (anyone who faces the *Ka'bah* in their prayers) as Muslims.
18) They do not consider the perpetrator of a sin as outside the fold of *Islaam*, but merely a Muslim sinner whom *Allaah* may forgive or punish as He pleases.

**Comments** T



19) They consider it impermissible to charge a Muslim as a *Kaafir*, unless there exists an incontrovertible evidence from the *Sharii'ah* which clearly indicates disbelief.

20) They consider the *Qur'aan* to be the literal uncreated speech of *Allaah*, its text and meaning preserved from any corruption until the Day of Resurrection.

21) They explain the *Qur'aan* by reference first to the *Qur'aan*, then the *Sunnah*, then the statements of the *Sahaabah*, then the statements of their followers (*Taabi'uun*) and consider it impermissible to comment on it by mere opinion

22) They affirm that while a human being does possess both an intent and a will, his intent and will is subordinate to the Intent and Will of the Creator.

23) They affirm that both the human being and his actions are creations of Allaah

24) They affirm that the life-spans of all men are decreed, the amount of their sustenance are apportioned, and that happiness or sorrow in the Hereafter has been determined upon mankind before they were created.

25) They affirm that it is impermissible to justify one's faults and sins by *Allaah*'s decree (*qadr*). Rather one must repent from his faults and sins and the perpetrator of a sin is accountable for his actions.

26) They affirm that reliance and trust upon *Allaah* (*tawakkul*) does not negate embracing the proper means necessary.

27) They affirm that in those matters in which Muslims differ, it is required to refer to the Book of *Allaah*, the *Sunnah* of His Messenger

**C T**

**Vocabulary**

incontrovertible

.....

subordinate

.....

sustenance

.....

apportion

.....

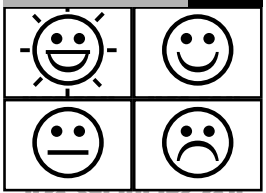
accountable

.....

negate

.....

**Comments** **T**



C T

**Vocabulary**

construe
.....
forsake
.....
allegiance
.....
implement
.....

(peace be upon him) and that which the righteous *Salaf* followed.

28) They affirm that the general rule concerning all Muslims is that they possess both good intent and sound belief, until the opposite becomes apparent. The general rule is to construe the words of a Muslim in the best manner.

29) They consider the *Salaah* (formal prayer) performed behind a Muslim whose true nature is hidden, as valid.

30) They consider it impermissible to forsake the congregational and Friday prayers (*Jumu'ah Salaah*).

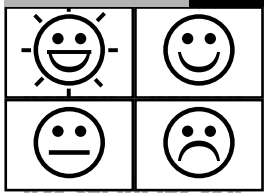
31) They affirm that *Khilaafah* and *Saltanah* (those who rule on behalf of the *Khaliif*) (ie. political authority) over the Muslims is decided by either the consensus (*Ijmaa*') of the *Ummah* or through the oath of allegiance (*Bay'ah*) given by those among the *Ummah* who possess the right to appoint or remove a ruler (*ahl-ul-hall wal-'aqd*) (ie. those in positions of political power and authority).

32) They consider it obligatory to obey and sincerely advise anyone who seizes *Khilaafah* or *Saltanah* by force, provided that he implements the *Sharii'ah* and unites the Muslim *Ummah* under his command.

33) They affirm that it is *Haraam* (forbidden) under all circumstances to revolt against the *Khaliif* or *Sultaan,* unless he openly renounces *Islaam*.

34) They affirm that it is required to perform *Salaah*, *Hajj* and *Jihaad* with the *Khaliif* or *Sultaan* of the Muslims, even if they are sinful and tyrannical.

**Comments** T



35) They consider it *haraam* (forbidden) for the Muslims to come to military conflict between themselves. But if two Muslim powers come to conflict then it is obligatory for the general Muslim population to remain neutral and not support either party.

36) They consider it permissible to fight those Muslims who revolt against the *Khaliif* or *Sultaan*, when one cannot stop them with lesser measures. This is determined according to circumstances and the benefits to be achieved for the *Ummah* at large.

37) They affirm that the *Sahaabah* (Companions of the Prophet [s]) are the best of the *Ummah*. To love them is true religion and faith while to hate them is disbelief and hypocrisy.

38) They affirm that it is obligatory to love and support the Family of the Household of the Messenger [s] of *Allaah* (ie. *Ahl-ul-Bayt*), and to honour and acknowledge the merit of his wives, who are the Mothers of the Faithful (*Ummahaat-ul-Mu'miniin*).

39) They affirm that to wage *Jihaad* in the path of *Allaah* against *Kaafir* powers, until the Day of Judgement, is obligatory upon those Muslims who possess political authority .

40) They affirm that to command to good (*al-ma'ruf*) and forbid evil (*al-munkar*) is obligatory upon all Muslims, according to their ability.

Etc... (for a full list, refer to *al-'Aqiidat-ut-Tahaawiyyah*)

**C T**

**Vocabulary**

neutral

.....

merit

.....

determined

.....

## The Differences between the *Ash'ariis* and the *Maaturiidiis*

The *Maaturiidiis* do not differ from the *'Ash'arii*s

except on six minor issues, which are as follows :

1) *Ash'arii*s affirm that if *Allaah* willed He could, in principle, punish the obedient and reward the disobedient, since He is free do anything. However He has promised through revelation to reward the obedient and punish the disobedient; while the *Maaturiidii*s affirm that *Allaah* must in principle reward the obedient and punish the disobedient, because His doing the opposite is absurd and He is never guilty of absurdity.

2) *Ash'arii*s affirm that man is required to believe in *Allaah* because of revelation, not merely because he is endowed with human reason, and that he has no obligation to believe prior to revelation; while *Maaturiidii*s affirm that man is required to believe in *Allaah* even before revelation by the mere fact of possessing reason.

3) *Ash'arii*s affirm that Divine attributes of agency such as creation, giving life, causing death, resurrecting the dead and so forth, are temporal; while the *Maaturiidii*s affirm they all are manifestations of a single beginninglessly eternal attribute termed *takwiin* (existentiation).

4) *Ash'arii*s affirm that *Allaah*'s own beginninglessly eternal speech may be heard, while the *Maaturiidii*s affirm that it may not.

5) *Ash'arii*s affirm that in principle *Allaah* may impose moral obligations that man cannot endure; while *Maaturiidii*s affirm that this is impossible, though both agree that in practice *Allaah* never does.

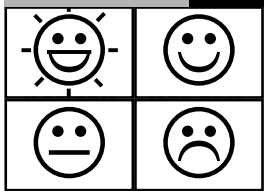
6) *Ash'arii*s hold two views about the possi-

**CT**

**Vocabulary**

absurdity
.....
endowed
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agency
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temporal
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manifestation
.....
attribute
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existentiation
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endure
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**Comments** **T**



bility of Prophets committing lesser sins that are not sordid: the first being that they are possible for them to absentmindedly commit, while the second is that they are not. The *Maaturiidii*s say this is impossible, and that they are divinely protected from both major and minor sins.

**NB**: These six issues are relatively minor, and mainly serve to underscore the broader agreement of the two schools on all other primary issues. Both schools together therefore represent *Sunnii* orthodoxy (*Ahl-us-Sunnah wal-Jamaa'ah*) and no clear-cut lines of distinction between the *Ash'ariyyah* and the *Maaturiidiyyah* can be discerned in the later history of Muslim thought and belief.

C T

**Vocabulary**

sordid
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absentminded
.....
distinguished
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lineage
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aristocracy
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considerable
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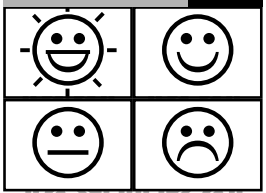


1) ***Imaam al-Ash'arii*** [rh]
260 - 324 AH [873 - 935 CE]

*Abul Hasan Alii ibn Ismaa'iil al-Ash'arii* [rh] was born in *Basrah* (in modern Iraq) into a distinguished Muslim family which traced its lineage back to the famous *Sahaabii* (Companion of the Prophet [s]) *Abuu Muusaa al-Ash'arii* [r]. A member of the Arab-Muslim aristocracy by birth, *Abul Hasan al-Ash'arii* received a careful and thorough education from early childhood.

*Ismaa'iil*, the father of *al-Ash'arii* was also a learned and highly respected scholar of *Basrah*. Sadly he died when *al-Ash'arii* was still a youngster, and this drove the family into poverty. Young *al-Ash'arii* thus suffered considerable personal hardship until his mother married *Abuu 'Alii Muhammad ibn 'Abd al-Wahhaab al-Jubbaa'ii,*

Comments T



**C T**

**Vocabulary**

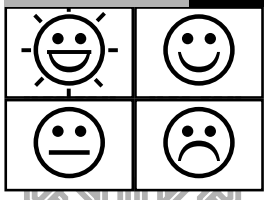
philosophical
.....
rationalism
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precedence
.....
revered
.....
exponent
.....
oratory
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proficient
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erudition
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acclaim
.....
mentor
.....
accomplished
.....
theologian
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undisputed
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who was one of the foremost students of *Waasil ibn 'Ataa',* the founder of the *Mu'tazilii* sect. The *Mu'tazilah* were proponents of philosophical rationalism who gave precedence to reason over revelation.

Based at the *Mu'tazilii Basrah* headquarters, al-*Jubaa'ii* was widely revered as one of the great exponents of *Mu'tazilii* doctrine. Brought up and educated under the guidance and care of this leading figure of philosophical rationalism, *al-Ash'arii* mastered Arabic grammar, literature, *Islaam*ic sciences and the philosophical and theological doctrines of the *Mu'tazilah* from an early age. As a teacher and writer, *al-Jubbaa'ii* was a powerful exponent of *Mu'tazilii* doctrine, but he was not noted for his debating or oratory skills.

Raised and nurtured in the home of the *Mu'tazilah, al-Ash'arii* became a committed and proficient exponent of their beliefs and doctrines. He mastered philosophical rationalism and successfully engaged in debates and discussions concerning the finer points of their philosophy and theology while still a teenager. His vast erudition and debating skills soon earned him much acclaim, even during *al-Jubbaa'ii*'s own lifetime. Thus everyone expected *al-Ash'arii* to follow in the footsteps of his aged teacher, mentor and stepfather and become a champion of *Mu'tazilii* doctrine after the latter's death.

**Comments** **T**



When *al-Jubbaa'ii* died in *Basrah* in 915 CE, *al-Ash'arii* was forty-two and already widely recognised as the most learned and accomplished *Mu'tazilii* theologian of his generation, and the

undisputed leader and champion of this philosophical creed. Whilst everyone expected *al-Ash'arii* [rh] to succeed *al-Jubbaa'ii* as the preeminent leader of the *Mu'tazilah*, events took an unexpected turn.

According to *al-Ash'arii* himself, the Holy Prophet *Muhammad* [s] appeared to him in a dream and instructed him to abandon the deviance of the *Mu'tazilah* and champion the cause of normative *Islaam* (*Ahl-us-Sunnah wal-Jamaa'ah*).

Knowing the inspiration of true dreams to be an important source of guidance, this Prophetic intervention proved decisive as far as *al-Ash'arii* was concerned. Although he considered himself to be a defender of the *Mu'tazilii* doctrine which he rationalized to be correct, the Prophet's [s] personal repudiation of the *Mu'tazilah* shook *al-Ash'arii* to his core. He thus confined himself to his house for two weeks, enduring a period of intense prayer and deep soul-searching and coming to terms with this new insight. After nearly forty years of learning, mastering, refining, hair-splitting debates and discussion on the finer points of *Mu'tazilii* philosophy and theology, it was now apparent to him to all be false and spurious. It was as if *al-Ash'arii* [rh] woke up from a deep slumber by the unexpected visitation of the Holy Prophet [s], coupled with the Divine light (*nur*) and blessing (*barakah*) which was now bestowed on him.

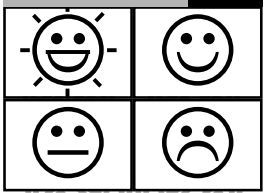
After fifteen days of deep reflection, intense introspection and intellectual realignment, he emerged from his house on a Friday afternoon - prior to *Salaat-ul-Jumu'ah* - and went straight to the cen-

**C T**

**Vocabulary**

preeminent
succeed
abandon
champion
normative
intervention
decisive
repudiation
core
confine
spurious
introspection
realignment

**Comments** **T**

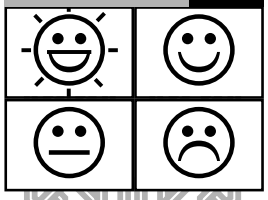


**C T**

**Vocabulary**

resurgence
.....
inimitable
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refute
.....
inconsistency
.....
depravity
.....
repudiation
.....
doctrine
.....
milestone
.....
formidable
.....
reinvigorated
.....
philosophical
.....
theological
.....
discourse
.....
adversary
.....
intellectual
.....
cogent
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**Comments** **T**



tral mosque in *Basrah*, which was packed to its maximum capacity. He stepped onto the minbar (pulpit) and delivered his historic announcement. This announcement was to mark the beginning of the end for philosophical rationalism and the resurgence of normative *Islaam*.

In his unique and inimitable style, *al-Ash'arii* [rh] proclaimed, "*He who knows me, knows who I am, and he who does not know me, let him know that I am Abul Hasan 'Alii al-Ash'arii; that I used to maintain that the Qur'aan is created, that eyes of men shall not see Allaah, and that the creatures create their actions. Behold! I repent that I have been a Mu'tazilii, I renounce their false opinions and I now take the opportunity to refute the Mu'tazilah and expose their inconsistencies and depravity.*"

His public repudiation of *Mu'tazilii* doctrine represented a milestone in *Islaam*ic intellectual history, for the battle line between *Ahl-us-Sunnah wal-Jamaa'ah* and philosophical rationalism now became clear - especially as the *Mu'tazilii* rationalists lost one of their most formidable champions.

As expected, a reinvigorated *al-Ash'arii* [rh] launched a systematic and full-blown attack on the philosophical and theological foundations of the *Mu'tazilii* creed. Having studied their ideas and thought under the guidance of its most prominent thinkers like *al-Jubbaa'ii*, and having mastered the art of philosophical and theological discourse, he now became the *Mu'tazilah*'s most formidable intellectual adversary. Unable to answer

his cogent and stinging philosophical and theological assaults on the very foundations of their school of thought, the *Mu'tazilah* suddenly found themselves stranded in an intellectual no-man's land.

It is related that *Imaam al-Ash'arii* [rh] once asked his erstwhile teacher *Abuu 'Alii al-Jubbaa'ii*, *"What is your opinion regarding three brothers, one of whom dies obedient, another disobedient, and the third as a child?" al-Jubbaa'ii* replied, *"The first will be rewarded, the second punished with Hellfire, and the third will neither be punished nor rewarded." Imaam al-Ash'arii* [rh] then asked, *"But what if the third one says, 'O Lord, why did you give me death at a young age and not leave me to grow up so I could be obedient to you and thus enter Paradise ?'" Jubbaa'ii* replied that *Allaah* would respond, *"I knew that if you had grown up you would have disobeyed and thus entered Hellfire, so it was better for you to have died young."* So *Imaam al-Ash'arii* [rh] said, *"If the second one says, 'My Lord, why did you not let me [too] die young so I would not have disobeyed and entered Hellfire?' What will the Lord say then?" Jubbaa'ii* was confounded and remained silent.

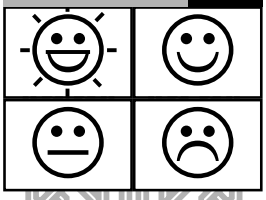
*Al-Ash'arii's* [rh] repudiation of *Mu'tazilii* doctrine was both comprehensive and monumentally effective. He composed more than ninety books and treatises on all aspects of *'Aqiidah* (*Islaam*ic beliefs) and theology (*Kalaam*), in refutation of the *Mu'tazilah*, as well as aspects of Islamic epistemology and philosophy. In so doing, he developed a powerful synthesis between reason (*'aql*) and revelation (*wah'y*), and between philosophical

**CT**

**Vocabulary**

assault
.....
erstwhile
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repudiation
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comprehensive
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monumental
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composed
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treatise
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epistemology
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synthesis
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**Comments** **T**

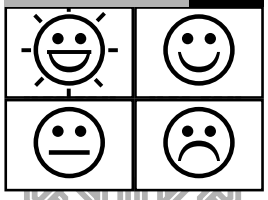


**CT**

**Vocabulary**

delineation
.....
luminous
.....
exposition
.....
concept
.....
scriptural
.....
acquaintance
.....
speculative
.....
rationalist
.....
preeminence
.....
subservient
.....
perspective
.....
secularism
.....
innovation
.....
heretic
.....
vehemently
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**Comments** **T**



rationalism and *Islaam*ic beliefs & law. His most famous books included *Al-Ibaanah an-Usul-id-Diyaanah* (The Delineation of Religious Principles), *Kitaab-ul-Luma'* (The Luminous Book) and *Maqaalat-ul-Islaamiyyiin* (Beliefs of Muslims). In these, and other books, he provided a systematic interpretation and exposition of core Islamic theological beliefs and concepts based on his profound knowledge and understanding of the original Islamic scriptural sources on the one hand, and thorough acquaintance with the methods of the philosophers and the speculative theologians on the other.

As philosophical rationalists, the *Mu'tazilah* believed in the pre-eminence of human intellect; that is to say, they considered Divine revelation (*Wah'y*) to be subservient to human reason (*'aql*). Not surprisingly, they interpreted fundamental *Islaam*ic concepts — the Oneness of *Allaah* (*tawhid*), His Divine Names and Attributes (*al-Asmaa' was-Sifaat*), and the nature of the *Qur'aan* - from a purely rationalistic perspective. This attitude was leading the *Ummah* down the path to secularism.

The majority of Muslims (*Ahl-us-Sunnah wal-Jamaa'ah*) not only considered such an interpretation of *Islaam* to be *Bid'ah* (deviant innovation) and blameworthy, they also considered the *Mu'tazilah* to be heretics and innovators in religious matters. Led by *Imaam Ahmad ibn Hanbal* [rh], the *Islaam*ic scholars of the *Ahl-us-Sunnah* vehemently opposed the philosophical interpretation of Islamic theological matters. Many of them considered the apparent (*zaahirii*) meaning of the

Divine revelation (the *Qur'aan*) and the Prophetic traditions (*Hadiith*) to be sufficient for human guidance. By contrast, *Imaam al-Ash'arii* [rh], like *Imaam Abuu Haniifah* [rh] before him, took the middle path and argued that revelation and reason were equally indispensable for formulating a balanced interpretation and understanding of *Islaam*ic thought and practice. He therefore devoted all his time and energy to successfully reconciling these two seemingly opposing positions. In so doing, *Imaam al-Ash'arii* [rh] demolished the heretical creed of the rationalists, and reiterated normative *Islaam*ic positions on all important theological matters.

Earlier, when the *'Abbaasid Khaliif, al-Mutawakkil 'ala-Allaah* ascended the *Abbaas*id throne in 847 CE, he expelled all the adherents and supporters of *Mu'tazilii* doctrine from the highest echelons of power and reinstated normative *Islaam* (*Ahl-us-Sunnah wal-Jamaa'ah*) as the official creed of the *Abbaas*id *Khilaafah*. Despite this, the intellectual legacy of *Waasil ibn 'Ataa* and his *Mu'tazilii* creed persisted within the intellectual and cultural circles of the *Khilaafah*. But thanks to *Imaam al-Ash'arii*'s [rh] sustained and uncompromising critique of philosophical rationalism, the *Mu'tazilii* creed was eventually rooted out from the intellectual and cultural lives of Muslims.

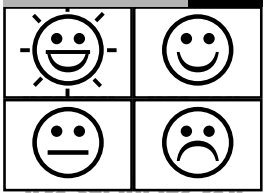
*Imaam Al-Ash'arii* [rh] was not only an outstanding *Islaam*ic intellectual, he was also one of the greatest religious thinkers of all time. Not surprisingly, his religious thought and intellectual legacy continues to exert a profound influence on the way Muslims think, behave and lead their lives to this

**C T**

**Vocabulary**

indispensable
.....
formulate
.....
reconcile
.....
demolish
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reiterate
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normative
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theological
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adherent
.....
echelon
.....
reinstate
.....
legacy
.....
sustained
.....
cultural
.....
uncompromising
.....
critique
.....

**Comments** **T**



**C T**

**Vocabulary**

prominent

.....

prolific

.....

ascetic

.....

academic

.....

patron

.....

renowned

.....

illustrious

.....

day. He died in 936 CE at the age of sixty eight and was buried at *Baab al-Basrah* (the Gate of *Basrah*). The *'Aqiidah* of *Ahl-us-Sunnah wal-Jamaa'ah* bears his name and Muslims the world over refer to themselves as *Ash'arii*'s to this day.

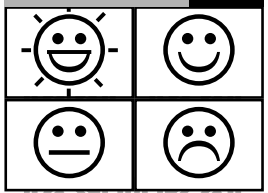
2) ***Imaam al-Maaturiidii*** [rh]
238 - 333 AH [853 - 944 CE]

*Abuu Mansuur, Muhammad ibn Muhammad ibn Mahmuud al-Maaturiidii* [rh] was born in *Maatuuriid*, a district of Samarqand in present-day Uzbekistan, in the year 853 CE during the reign of the *'Abbaasid Khaliif al Mutawakkil.* He was a descendant of the renowned *Sahaabii* (Companion of the Holy Prophet Muhammad [s]), *Abuu Ayyuub al Ansaarii* [r].

*Imaam al-Maaturiidii* [rh] was a prominent *faqiih* (jurist) of the *Hanafii Madh'hab* and a prolific author of numerous works in *fiqh*, *usuul-ul-Fiqh*, *tafsiir*, and *kalaam*. He lived the life of a *zaahid* (ascetic) and numerous *karaamaat* (miracles) are attributed to him. He was brought up in the advanced academic and cultural environment of his native Samarqand which was controlled by the powerful *Samaan*id Sultanate, who ruled Persia from 261 till 389 AH (819-999 CE). The *Samaan*id's were renowned as patrons of science and literature, and gathered around their court the most renowned scholars of the age.

He received a thorough education in all the *Islaam*ic sciences from the following illustrious scholars : *Abuu Nasr al-'Ayaadii* [rh], *Abuu Bakr*

**Comments** **T**



*Ahmad ibn Is'haaq al Faqiih as Samarqandii* [rh], *Nusayr ibn Yahyaa al Balkhii* [rh], *Muhammad ibn Muqaatil ar-Raazii* [rh] and *Imaam Abuu Bakr Ahmad Al-Juzjaanii* [rh] , all of whom were students of the disciples of *Imaam Abuu Haniifah* [rh] and his famous students, *Imaam Abuu Yuusuf* [rh] and *Imaam Muhammad Ash-Shaybaanii* [rh].

Although the elder of the two and having upheld the beliefs of mainstream *Sunnii Islaam* long before *Imaam al-Ash'arii* [rh], both I*maam al-Maaturiidii* [rh] and *Imaam al-Ash'arii* [rh] strove in the same cause of defending the *'Aqiidah* of *Ahl-us-Sunnah wal-Jamaa'ah* against the onslaught of deviant innovators, especially the *Mu'tazilah*.

While *Imaam al-Maaturiidii* [rh] insisted on unquestioning acceptance of the revealed text, namely the *Qur'aan* and *Sunnah*, he recognized the necessity of reason to properly understand the revealed texts and to respond appropriately to intellectual challenges that confront Muslims. He also supported using allegorical interpretation in the *Qur'aan* where necessary. Therefore, like *Imaam al-Ash'arii* [rh], he struck a balance between two extremes, avoiding the subjugation of revelation to reason (a characteristic of the *Mu'tazilah*) as well as the complete subjugation of reason to revelation (a characteristic of the *Dhaahiriyyah* - also pronounced *Zhaahiriyyah* - meaning 'literalists').

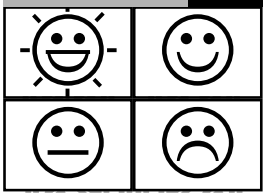
*Imaam al-Maaturiidii* [rh] defined *iimaan* (true faith) as '*tasdiiq bil-qalb'* or 'affirmation with the heart expressed by verbal confession (*iqraar bil-lisaan*). For *Imaam al-Maaturiidii* [rh] good deeds

**C T**

**Vocabulary**

innovator
.....
appropriately
.....
allegorical
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subjugation
.....
literalist
.....
verbal
.....
confession
.....

**Comments** **T**



**C T**

**Vocabulary**

enhance
.....
subsiting
.....
temporal
.....
staunchly
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encompassed
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profound
.....
invaluable
.....
conferred
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(*a'maal*) are not a part of faith, but certainly enhance faith.

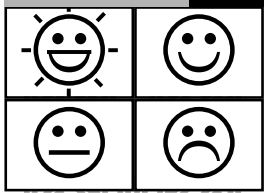
*Imaam al-Maaturiidii* [rh] refuted the *Mu'tazilah* in his defense of the Attributes (names) of *Allaah* as eternally subsisting in the Essence of *Allaah*, so he insisted that the expressions '*Allaah is eternally the Creator*' and '*Allaah has been creating from eternity*' are equally valid, even though the created world is temporal.

Furthermore, *Imaam al-Maaturiidii* [rh] staunchly defended the 'Vision of *Allaah*' (*ru'yah*) by believers in the hereafter, but rejected the possibility of that vision being encompassed by the physical eyes of human beings (*idraak*).

In recognition of his great scholarship and profound knowledge of *Islaam*, and given his invaluable services to the *Ummah*, people conferred on him the title of *Imaam-ul-Hudaa* (Leader of True Guidance) and *Imaam-ul-Mutakallimiin* (Leader of the Theologians). He penned numerous books on *tafsiir, kalaam,* and *'usuul* including - *Kitaab Ta'wiilaat ul-Qur'aan , Kitaab Ma'khadh-ish-Sharii'ah, Kitaab ul-Jadal, Kitaab ut-Tawhiid* and *Kitaab ul-'Usuul* amongst others.

*Imaam al-Maaturiidii* [rh] died in the year 944 CE at the age of 90 and was buried in Samarqand. The *Maaturiidii* school of *Kalaam* (scholastic theology) he founded was named after him and came to be widely recognised as the second of the two authentic schools of *Sunnii Kalaam* along with the *Ash'arii* school. The *'Aqiidah of Ahl-us-Sunnah wal-Jamaa'ah* is often referred to as *Ash'arii*

**Comments** **T**



*Maaturiidii 'Aqiidah*. Being the larger of the two schools, the *Maaturiidii*'s are rightly considered to represent the largest theological school ever, as well as the more dominant, enjoying a preeminent status as the theological school of choice for most Muslims across the world, including both the *'Uthmaanii* (Ottoman) *Khilaafah* and the *Mughal* Sultanate, the last two great *Islaam*ic powers.



## Some Misguided Muslim Sects

### The *Mu'tazilah*

The word *Mu'tazilah* means 'to withdraw or disassociate'. The *Mu'tazilah* sect originated in *Basrah* in the early second century of the *Hijrah*, when *Waasil ibn 'Ataa* withdrew from the circle of *Imaam Hasan al-Basrii* [rh] after a theological dispute regarding whether a person guilty of major sins remains a Muslim.

The *Sunnah* practice of *Islaam* as taught by the Prophet *Muhammad* [s] and his Companions continued to be taught during this period by *Imaam Hasan al-Basrii* [rh] who was a student of the fourth *Khaliif*, *Sayyidunaa 'Alii ibn Abii Taalib* [r]. *Imaam Hasan al-Basrii* [rh] said, "*'Ataa has withdrawn from the community (jamaa'ah)*," and thereafter, he and his followers were called the 'Withdrawers', or *Mu'tazilah*.

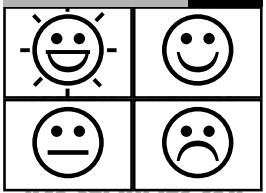
The *Mu'tazilah* named themselves A*hl-ut-Tawhiid wal-'Adl* (The People of Divine Oneness and Justice), claiming that their theology grounded the

**C T**

**Vocabulary**

dominant
.....
preeminent
.....
status
.....
disassociate
.....
theological
.....

**Comments** **T**



*Islaami*c belief system in reason.

Over time, the *Mu'tazilah* split into more than twenty subgroups, such as the *Waasiliyyah, Hudhaliyyah,* and *Nazzaamiyyah*, each named after their respective founders, and some of them even considering the other subgroups to be unbelievers.

Unlike the majoritarian *Ahl-us-Sunnah wal-Jamaa'ah,* the *Mu'tazilah* denied *Allaah*'s attributes (ie. *sifaat* - His Names). Furthermore, they denied the Beatific Vision (ie. seeing *Allaah*) by the dwellers of Paradise. They believed that *Allaah* creates His speech in a body and that the *Qur'aan* is therefore created and not His eternal unchanging speech. The *Mu'tazilah* also insisted that human reason is the ultimate determiner of truth while the majority *Sunnii* Muslims affirm that revelation is the ultimate determiner of truth. They also believe that reason dictates that *Allaah*, by his justice, must punish the sinful, while *Sunnii* Muslims believe that revelation affirms that *Allaah*, by his mercy, can forgive the sinner. Likewise, the *Mu'tazilah* insist that human beings are free agents and not constrained by *Qadr* (ie. destiny) and many similar erroneous beliefs which have been unanimously rejected by the *Ummah* over the ages.

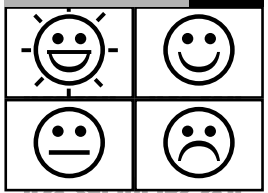
This being said, it must be remembered that although such beliefs are corrupt and invalid, the '*Ulamaa* of *Ahl-us-Sunnah wal-Jamaa'ah* never charged the *Mu'tazilah* with apostasy (*irtidaad*), nor did they regard it permissible to label them *Kaafir* (disbelievers) because of their views.

**CT**

**Vocabulary**

beatific
.....
determiner
.....
constrained
.....
unanimously
.....
apostasy
.....

**Comments T**



However, they did classify them as guilty of *Bid'ah* (deviant innovation) and transgression.

## The *Qadariyya*

The *Qadariyyah* (Libertarians) were the proponents of absolute free will, or libertarianism. The ideology of the *Qadariyyah* is shared by the *Shii'ah* and the *Mu'tazilah*, both of whom deny that *Allaah* creates evil, but rather ascribe to mankind the creation of evil. As such they deny the absolute belief in *Qadr* (predestination), an elementary component of *Islaam*ic belief.

## The *Shii'ah*

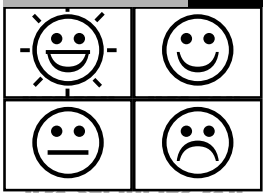
In 632 CE, the holy Prophet *Muhammad* [s] died leaving no designated successor, so prominent Muslims came together to choose a leader. Through a system of meritocracy, they elected *Sayyidunaa Abuu Bakr* [r] and gave him the title *Khaliifah*, which means 'successor' or 'viceroy'. A few decades thereafter, a small seditious group, comprised of newly conquered idolaters, Zoroastrians and Jews, emerged which attempted to destabilise the nascent *Khilaafah* from within by fomenting civil strife and political division through deceptively insisting that political authority was reserved exclusively for the descendants of the Prophet's [s] family, beginning with *'Alii* [r], the Prophet's [s] cousin and son-in-law, and his descendants. This notion was rejected by the overwhelming majority of Muslims including *'Alii* [r] himself, but it did cause confusion among some newly converted peoples who were accustomed to dynastic rule and attributing a semi-divine sta-

C T

**Vocabulary**

transgression
.....
libertarian
.....
designated
.....
prominent
.....
meritocracy
.....
viceroy
.....
decade
.....
seditious
.....
nascent
.....
foment
.....
civil
.....
strife
.....
descendant
.....
accustomed
.....
dynastic
.....

**Comments** T



C T

**Vocabulary**

schism
.....
endure
.....
evolved
.....
homogenous
.....
disparate
.....
exaggeration
.....
elevate
.....
pedestal
.....
divinity
.....
incarnation
.....
progeny
.....
exalted
.....

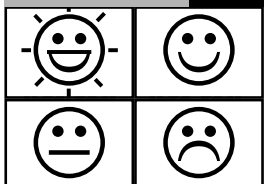
tus to their rulers.

*Sayyidunaa 'Alii* [r] was eventually elected as the fourth *Khaliif* by the Muslim *Ummah*, but the seditious groupings had set in motion a series of events that would eventually lead to civil war. These groupings came to be known collectively as the *Shii'ah*, which literally means 'sect' or 'faction' . After the death of *Sayyidunaa 'Alii* [r], the *Khilaafah* was stabilised by *Khaliif Mu'aawiyah* [r] but the seditious schism endured. Beginning as a political movement, the *Shii'ah* later evolved into a religious sect. They currently represent about five percent of the Muslim world.

Furthermore, the *Shii'ah* are not a single homogeneous group. There exists a multitude of disparate factions and subdivisions within their religious order, each with their own set of beliefs and practices - the *Kaysaaniyyah : Mukhtaariyyah, Haashimiyyah, Bayaaniyyah; Zaydiyyah : Jaaruudiyyah, Sulaymaaniyyah; Imaamiyyah : Ja'fariyyah, Baaqiriyyah, Naawuusiyyah, Muusawiyyah, Ithnaa 'Ashariyyah; Ghaaliyyah : Sabaa'iyyah, 'Albaa'iyyah, Mughiiriyyah, Mansuuriyyah, Khattaabiyyah, Hishaamiyyah* and *Ismaa'iliyyah Shii'ah* to name a few.

Amongst the above mentioned are those who indulged in such exaggeration that they elevated *Sayyidunaa 'Alii* [r] to the pedestal of divinity and considered him an incarnation of *Allaah* on earth. Others believed that *Sayyidunaa 'Alii* [r] and his progeny held an exalted station such as could not be reached by any Angel, Prophet or Messenger. There were yet others who regarded him to be

Comments T



designated by *Allaah* Himself to be the *Khaliif*, *Imaam* and ruler of the Muslim territories after the Prophet [s]. They thought that *Sayyidunaa 'Alii* [r] was sinless, had divine authority over the universe and knew the unseen. Others believed that *Sayyidunaa 'Alii* [r] was the fittest person to be raised up as the Prophet and that *Allaah* actually intended to make him the final Prophet and sent the angel *Jibraa'iil* [a] to him with the *Qur'aan*, but *Jibraa'iil* [a] made a mistake and carried it to the Prophet *Muhammad* [s]. Some believed in reincarnation and transmigration of souls. Yet others believed that *Allaah* is human in form. Many believed that religion consists only in acknowledgement of the *Imaam* and, thus, they renounced all other religious obligations and practices.

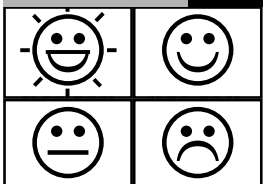
Despite the innumerable, often antagonistic and irreconcilable, doctrinal and juristic differences between the *Shii'ah* factions, a common belief shared by all is that of the *Imaamah of 'Alii* [r]. They hold that his *Khilaafah* and *Imaamah* were based on divine designation and appointment. They maintain also that the *Khilaafah* must remain in *Sayyidunaa 'Alii*'s [r] family. According to them the *Imaamat*e is not a civil matter, validly settled by the will of the people appointing an *Imaam* of their own choosing. They believe that it is a fundamental principal of faith and a basic element of religion and those who do not acknowledge the *Khilaafah* and *Imaamah* of *'Alii* [r] are rank hypocrites and disbelievers, or at the very least flagrant evildoers and rebels. There is much dispute and controversy among them on the question of how the *Imaamah* is transmitted after *Sayyidunaa 'Alii* [r] from one *Imaam* to another; and, so, when-

**C T**

**Vocabulary**

designated
.....
reincarnation
.....
transmigration
.....
renounce
.....
antagonistic
.....
irreconcilable
.....
doctrinal
.....
juristic
.....
civil
.....
rank
.....
flagrant
.....
controversy
.....
transmitted
.....

**Comments** **T**



CT

**Vocabulary**

proposed
.....
secede
.....
arbitration
.....
extremist
.....
assassinate
.....
integral
.....
havoc
.....
subdue
.....
exterminate
.....
diametrically
.....
fatalist
.....

ever the occasion arises for its transmission, various conflicting opinions and points of view are proposed.

Because they are so diverse, not all the *Shii'ah* can be declared outright disbelievers inspite of being misled in so many respects. Only those factions who deny or contradict what is necessarily known to be a requisite of *Islaam*ic belief are disbelievers.

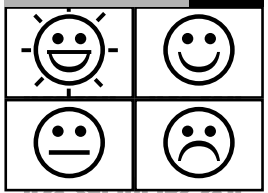
## The *Khawaarij*

The word *Khawaarij* means 'separatists or seceders'. The *Khawaarij* were the first sect to split from mainstream *Islaam*. After the peace arbitration between *Khaliif 'Alii* [r] and *Amiir Mu'aawiyah* [r] a small number of extremists separated from the *Ummah* and declared all Muslims to be *Kaafir*. They went on to assassinate *Khaliif 'Alii* [r] but failed in their attempts to assassinate *Amiir Mu'aawiyah* [r]. Even more extreme than the *Mu'tazilah*, they held human actions to be an integral part of *iimaan* and thus considered anyone guilty of a sin to be a *Kaafir* (disbeliever), therefore worthy of the death penalty. They wreaked havoc across the Muslim world for many centuries but were eventually subdued and exterminated. In recent history they have re-merged in the guise of extremist *Wahhaabii*sm.

## The *Jabriyyah*

The belief of the *Jabriyyah* is diametrically opposed to that of the *Qadariyyah*. They had a fatalistic outlook and believed that human beings have no free will in their actions at all. They say

**Comments** T



that humanity is under compulsion, or *jabr*, just as a feather is at the mercy of the winds, and that people have no choice even in their intentional deeds. A subgroup of the *Jabriyyah* are the *Jahmiyyah*.

**C T**

**Vocabulary**

compulsion

.....

multiple

.....

component

.....

vain hope

.....

## The *Jahmiyyah*

They were followers of *Jahm ibn Safwan al-Samarqandii* (d. 128 AH / 745 CE). Like the *Mu'tazilah*, they rejected the eternal Divine Names (*Asmaa'*) of *Allaah*. On the question of the nature of Allah, the *Jahmiyyah* are pantheists and say that He is everywhere and lives in all creatures. They insist that the *Qur'aan* was created, and therefore needing modification as time passed. And they believed that *Jannah* (paradise) and *Jahannam* (hell) are not eternal.

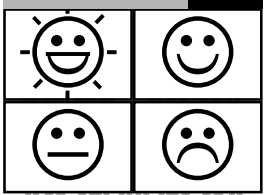
## The *Karraamiyyah*

Their name and beliefs are traced to *Abuu 'Abdillah Muhammad ibn Karraam* (d. 255 AH/868 CE). The *Karraamiyyah* believe that *Allaah* is a material being who has a physical body with multiple components. They also believe that *Allaah* occupies physical space and time. The *Karraamiyyah* divided into twelve further subsects.

## The *Murji'ah*

The word *Murji'ah* is derived from the Arabic *'rajaa'* which means 'vain hope'. The *Murji'ah* claimed that sinfulness does not harm one, but that *Allaah* forgives all wrongdoing as long as one has *iimaan* (faith), thus going to the opposite extreme of the *Khawaarij*. Because of this false

**Comments** **T**



belief, they frequently neglected their religious duties, including *Salaah*.

**NB**: for a full list of the deviant sects in *Islaam*, please refer to *'al-Milal wan-Nihal' by Shahrastaanii*.

**AN IMPORTANT POINT TO UNDERSTAND**

### The 'Uncreatedness' of the *Qur'aan*

The debate over the 'createdness' of the *Qur'aan* goes back to the fundamental issue of the exact relationship between the divine attributes / names (*asmaa*') and the divine essence (*dhaat / zhaat*). The *Mu'tazilah*, depending upon reason alone, insisted that the answer had to be 'either / or' , one or the other, not both : either the attributes were the same as the essence, or they were different from the essence. Logically, it is impossible for a thing to be the same and different at one and the same time. They opted for making the attributes (*asmaa*') the same as the essence. Having done so, they concluded that the *Qur'aan* had to be considered other than *Allaah*'s essence, and hence it was created.

In contrast, the majority of the Muslim *Ummah* (*Ahl-us-Sunnah wal-Jamaa'ah*) affirmed that *Allaah* could not be made to fit into the constraints of human reason and logic. We cannot claim to understand *Allaah* in the same way that we understand the things of this world. 'either / or' may work for created things, but it does not necessarily work for the Uncreated, which belongs to an utterly different order of reality.

The *Ahl-us-Sunnah*, led by *Imaam al-'Ash'arii* [rh] declared a formula that breaks the laws of logic : *"The attributes (asmaa') are neither Allaah nor other than Allaah."* Inasmuch as *Allaah'*s speech is the same as *Allaah* and the *Qur'aan* is *Allaah*'s speech, the *Qur'aan* had to be eternal. Hence, *Ahl-us-Sunnah* affirmed its eternity, but did not deny that the *Qur'aan* was created inasmuch as it was written in books and recited by tongues.

This formula on the attributes (*asmaa*') declares correctly that *Allaah* is both incomparable (*tanziih*) in His Essence (*dhaat*) and yet similar (*tashbiih*) at the same time in His Attributes (*asmaa'*). This similarity (*tashbiih*) is necessary as it allows us as humble human beings to understand *Allaah* in a meaningful and relevant way.

While *Allaah*'s *tanziih* (incomparable essence) protects us from anthropomorphism, polytheism and pantheism.

Another danger associated with the incorrect notion of the 'createdness' of the *Qur'aan*, as mentioned in the previous section, is that it implied that just as the *Qur'aan* was created in time and responded to events and circumstances in time, as times and circumstances change so too should it's rulings. Aside from the danger this false belief posed to the survival of *Islaam* as a religion, it also opened the door to the rulers becoming absolute despots by changing the laws of *Islaam* to suit their own whims.

**Briefly explain the following terms.** **C**

**ACTIVITIES**

*iimaan* - .....
.....
.....
.....

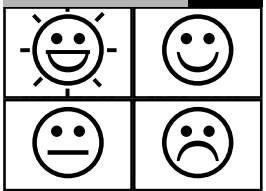
*'Aqiidah* - .....
.....
.....
.....

*Kalaam* - .....
.....
.....
.....

*As-Salaf us-Saalihiin* - .....
.....
.....
.....

*Ahl-us-Sunnah wa'l-Jamaa'ah* - .....
.....
.....
.....

**Comments** **T**



***Qur'aan***

Allaah ﷻ has declared:

*"And hold firmly to the rope of Allaah, all together, and do not become divided (into sects)."*

*"Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other."*

*"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the community of believers, We will turn him to that (evil) which he has (himself) turned and make him enter hell; and what a wretched end that is."*

***Hadiith***

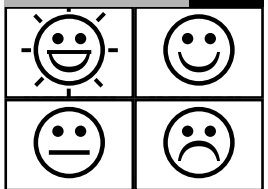
Our beloved Prophet Muhammad ﷺ said:

*"Follow my way (Sunnah), and the way of my rightly guided successors (Companions)."*

*"Follow the way of the majority of the Muslims! For, he who deviates from the majority will be thrown into Hell!"."*

*"My Ummah will never unanimously agree on error and misguidance."*

**Comments** **T**



## What are the sources of '*Aqiidah* ? C

.....

.....

.....

.....

.....

.....

.....

Can reason, inspiration and perspicacity be sources of *'Aqiidah* ? Explain !

.....

.....

.....

.....

.....

.....

## Indicate whether True or False. C T

*Ahl-us-Sunnah* embrace the teachings of the *Qur'aan* and the *Sunnah* in its entirety. T

They follow the guidance of the *Sahaabah* and all those who travelled upon their path. ☐

They affirm that it is not obligatory to love and support the *Ahl-ul-Bayt*. ☐

They adhere to a median position, never going to extremes in any matter. ☐

They insist on absolute faith in *Qadr* and insist that human beings have no free will. ☐

They strive to unite the Muslims and eliminate all that leads to conflict between them. ☐

They deal equitably and justly with Muslims only. ☐

They separate politics and other worldy matters from the Sharii'ah when required. ☐

They consider *Ahl-ul-Qiblah* as being *Ahl-us Sunnah Wal-Jamaa'ah only.* ☐

They consider the perpetrator of a major sin as outside the fold of *Islaam*. ☐

They consider it impermissible to charge a Muslim as a *Kaafir.* ☐

They affirm that true *tawakkul* requires negating all means. ☐

They consider the *Salaah* performed behind a sinful Muslim as invalid. ☐

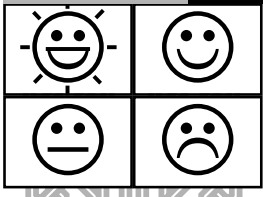
They affirm that it is *Haraam* to revolt against a Muslim *Khaliif* or *Sultaan.* ☐

They affirm that if 2 Muslim powers come to conflict then it is obligatory to remain neutral. ☐

They affirm that *Jihaad* against *Kaafir* powers is not obligatory upon Muslim authorities. ☐

They affirm that to command good and forbid evil is not obligatory upon all Muslims. ☐

**Comments** T



**Match the blocks in the two columns correctly and connect them together with a line.** **C**

| COLUMN A | COLUMN B |
|---|---|
| Eg. ***Mu'tazilah*** | They believe that human reason is the ultimate determiner of truth, and that the *Qur'aan* is created. |
| ***Qadariy-yah*** | They believe that *Allaah* has a physical body and that He occupies physical space and time. |
| ***Shii'ah*** | They believe that human beings have no free will at all and are like feathers in a storm |
| ***Khawaarij*** | They believe that sinfulness does not harm one and they neglected religious duties, including *Salaah*. |
| ***Jabariyyah*** | They believe that *Allaah* lives in all creatures and that *Jannah* and *Jahannam* are not eternal. |
| ***Jahmiyyah*** | They believe that political authority is reserved exclusively for *Sayyidunaa 'Alii* [r] and his descendants and that all other Muslims are disbelievers. |
| ***Karraamiy-yah*** | They assassinated *Sayyidunaa 'Alii* [r] and believed that sinful Muslims are *Kaafir* |
| ***Murji'ah*** | They believe that human beings have absolute free will and deny belief in *Qadr*. |

## RESEARCH PROJECT

**C T**

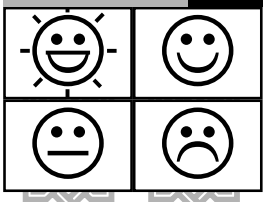
**The famous debates that *Imaam Al-'Ash'arii* [rh] and *Imaam Maatuuriidii* [rh] had with the opponents of *Ahl-us Sunnah wal-Jamaa'ah* are recorded in the books of *Islaam*ic history.**

**In groups of 3, research some of those debates and then choose one that you found most interesting.**

**Then prepare a 3 page essay on your findings identifying firstly the resolution being supported, the opposing resolution and the quality of the evidence and arguments in support of the resolution.**

**You may prepare the essay together with your group members.**

**Comments** **T**





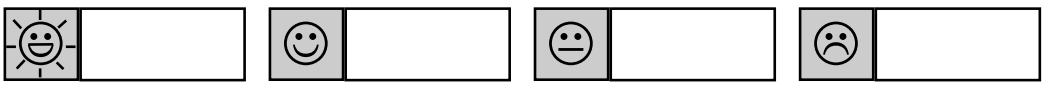
## SUMMARY

**P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- learnt new *Aayaat* and *Ahaadiith* ☐
- explained important terms ☐
- answered questions on the topic ☐
- completed a true and false exercise ☐
- matched two columns correctly ☐
- completed a research project ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 4

## OUTCOME OBJECTIVES T P

- learn about the science of *Tasawwuf* and the *Founders of the* Great *Turuk* of *Islaam*ic mysticism
- realize that *Taswwuf* is the search for deep spirituality through an inner journey that is undertaken to achieve profound awareness of *Allaah* and closeness to Him.
- appreciate that the roots of the *Suufii* way lie in the ascetic example of the Holy Prophet *Muhammad* [s] and his *Sahaabah*
- understand that to follow the *Sharii'ah* literally, without regard for the essence of *Islaam* and without paying due attention to nurturing the soul would leave a *Muslim* leading an incomplete life
- discern that *Tasawwuf* attempts to bring about perfect *Islaam*ic faith and practice by developing the spiritual and moral qualities implicit in *Islaam* through correct behaviour and correct thinking
- discover that the only aim of the *Suufii* is to love *Allaah*, and thereafter to project this love to His creation at large

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson about *Tasawwuf* and the *Founders of the* Great *Turuk* of *Islaam*ic mysticism
- learn new *Aayaat* and *Ahaadiith*
- explain important terms related to the lesson
- answer questions related to the topic
- complete key sentences related to the subject
- complete a research project on great *Suufiyaa'*

Read and explain the following. **T**

## *Tasawwuf*

Linguistically, the word ' *tasawwuf* ' means 'purification' or 'wearing rough woollen garments'.

**NB**: The word '*tasawwuf*' also originates from *Ahl us-Suffah* (literally, 'the people of the platform'), the name given to those ascetic and indigent *Muslim*s who devoted themselves to seeking *Islaam*ic knowledge, worship and devotion and who lived on a raised platform in the Prophet's [s] *Masjid*.

Technically it refers to *Islaam*ic mysticism, and is concerned with the search for deep spirituality through an inner journey that is undertaken to achieve profound awareness of *Allaah* and closeness to Him.

Those who embark on the journey of *Tasawwuf* (*Islaam*ic spirituality) are referred to as *Suufii* or *Saalik* (wayfarer).

The roots of the *Suufii* way lie in the ascetic example of the Holy Prophet *Muhammad* [s] and his *Sahaabah* (Companions).

**NB**: In the time of the Holy Prophet *Muhammad* [s], *Tasawwuf* as a term did not exist, but was in fact part of the life of every *Muslim*. Thus, the first *Suufiyaa*' (ie. plural of '*Suufii*') were the Prophet [s], with his exemplary contemplative and ascetic lifestyle, and his *Sahaabah* (Companions).

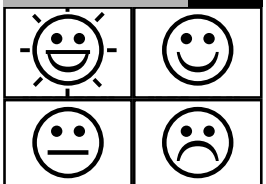
***Tazkiyah*** (Self-purification)

**C T**

**Vocabulary**

linguistically
.....
indigent
.....
mysticism
.....
spirituality
.....
ascetic
.....
contemplative
.....

**Comments** **T**



C T

**Vocabulary**

paramount
.....
literally
.....
essence
.....
exhort
.....
prominent
.....
nurture
.....
exhibited
.....
prosperity
.....
trappings
.....
precedence
.....
indulgence
.....
fortify
.....

The main feature of *Tasawwuf* is ' *tazkiyah* ', or purification of the soul. In *Tasawwuf* observation of the *Sharii'ah* is certainly fundamental, however inner development of the soul is paramount.

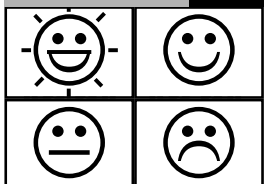
*Tasawwuf* emphasises that to follow the *Sharii'ah* literally, without regard for the essence of *Islaam* (ie. love, mercy, patience, generosity, justice, equity, etc.) and without paying due attention to nurturing the soul (ie. moral purification and upliftment), would leave a *Muslim* leading an incomplete life.

The *Qur'aan* commands *Muslim*s to be continuously engaged in the remembrance of *Allaah* (*Dhikr*, also spelt ' *Zhikr* '), which is a central practice of *Tasawwuf*, and exhorts self-development and purification (*Tazkiyah*). The Holy Prophet *Muhammad* [s] therefore commanded to inner development of the soul (*Ruuh*), as did his *Sahaabah*, most prominent of whom were *Sayyidunaa Abuu Bakr* [r] and *Sayyidunaa 'Alii* [r].

***Zuhd*** (Ascetism)

What is now known as *Tasawwuf* first exhibited itself as *Zuhd* (asceticism). Seeing the prosperity and material development that accompanied the conquests and expansion of *Islaam*, the *'Ulamaa'* and *Saalihuun* (pious people) became concerned that a desire for the trappings of the world was taking precedence over the *Qur'aan*'s warnings against greed and indulgence. They taught that the only way to fortify *Muslim*s against this *Fitnah* (temptation) was to become self-disciplined and

**Comments** T



to exert themselves in acts of worship (*'Ibaadah*) and ascetic piety (*Zuhd*). However, a rigorous regime of self-discipline did not mean denying the joys of the world entirely and to live in celibate seclusion (*saruurah* or *rahbaaniyyah*). Rather, following the example of the Holy Prophet *Muhammad* [s], *Muslim*s ascetics (*Zuhhaad* – plural of ' *Zaahid* ') married, had families and lived within society, but as though they were not part of it, completely detached from its indulgences and desires.

## The Development of *Tasawwuf*

From the 10th century onward, these ascetic (*Zaahid*) traditions began to form into organised schools of mysticism (*Tasawwuf*) known as *Tariiqah*s (singular – ' *Tariiqah* ', plural – ' *Turuk* ') meaning 'paths'. Rules and methods derived from the teachings and practice of the Holy Prophet *Muhammad* [s] and his *Sahaabah* were explained in meticulous detail to followers (*Muriiduun*, singular ' *Muriid* ') that would help them, not simply to focus on moral upliftment and their inward lives, but rather to turn that attention toward *Allaah*, with *Ma'rifah* (gnosis - ie. intimate knowledge of the Eternal Perfect One, *Allaah*) as their sole aim. According to the schools of *Tasawwuf*, this could not be achieved alone; the seeker (*Saalik*) must attach himself to a competent spiritual teacher (*Murshid*).

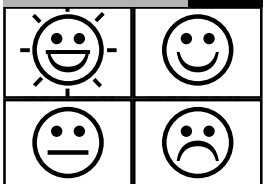
While the *'Ulamaa'* of *Fiqh* and *Kalaam* focussed on *Sharii'ah* and *'Aqiidah* (theology), the *'Ulamaa'* of *Tasawwuf,* or *Murshiduun* (spiritual guides),

**C T**

**Vocabulary**

ascetic
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rigorous
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celibate
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seclusion
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indulgence
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gnosis
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competent
.....
theology
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**Comments** **T**



**C T**

**Vocabulary**

adherence
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authentic
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aspirant
.....
motives
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personal
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were concerned primarily with moral upliftment and spiritual development. While observing the *Sharii'ah* and strict adherence to the *'Aqiidah* of *Islaam* are necessary for any practicing *Muslim*, the path of *Tasawwuf* extended *Islaam*ic practice to not merely the letter of the law, but on purifying the heart from everything except *Allaah*. For the *Suufiyaa*', seeking *Allaah*'s pleasure alone is more important than anything else, even the self.

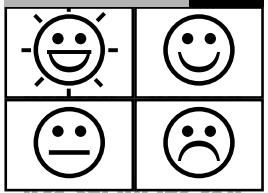
Amongst the many authentic *Turuk* (singular – '*Tariiqah* ') that emerged, the most prominent are the *Qaadirii*, *Chishtii* and *Naqshbandii*, all of which are named after their founders. Other *Turuk* include the *Suhrawardii*, *Shaadhilii*, *Rifaa'ii*, *Khalwatii*, *Baa 'Alawii*, *Tijaanii*, *Darqawii*, *Bayramii*, *Jalwatii*, and *Mawlawii*, etc.

These *Turuk* (*Suufii* orders) operate globally and have hundreds of millions of members. The members or followers of a *Tariiqah* are known as *Muriiduun* (singular - '*Muriid* '), meaning 'desirous' or 'aspirant', referring to their 'desiring to truly know *Allaah* and aspiring to love Him as is His due'.

## The Distinctive Features of *Tasawwuf*

*Tasawwuf* teaches that neither practicing the *Sharii'ah* nor *Iimaan* alone, is sufficient for perfect adherence to the *Sunnah* of the Holy Prophet *Muhammad* [s]. This is because It is possible to follow the rules of the *Sharii'ah* for one's own personal motives and without faith in *Allaah* (ie. being a *Munaafiq* – hypocrite). It is also possible to have

**Comments** **T**



faith in *Allaah* without being earnest in this faith and without becoming a person characterized by humility, charity, compassion, and love (ie. being *Haqiir* – ignoble).

*Tasawwuf* attempts to bring about perfect *Islaam*ic faith and practice by developing the spiritual and moral qualities implicit in *Islaam* (but not necessarily actualized by all *Muslim*s) through correct behaviour and correct thinking. These inner attitudes and character traits marked the Prophet *Muhammad*'s [s] personality (*Akhlaaq*). *Tasawwuf* teaches *Muslim*s not only to act like the Prophet [s] (ie. *Islaam*) and to think like him (ie. *Iimaan*), but also to be aware, like him, of *Allaah*'s presence in all things and at all times, including within one-self, and to behave beautifully and appropriately (*Ihsaan*) under all circumstances.

## *Tasawwuf* in Practice

*Suufii* practice is based on the fundamental idea that *Allaah* is love. The only aim of the *Suufii* therefore is to love *Allaah*, and thereafter to project this love to His creation at large.

*Tasawwuf* can be summarised as the fulfilment of the *Qur'aan* and *Sunnah* directive to worship *Allaah* with love as if you see Him before you, just as a lover gazes in infatuation at his beloved standing before him, never turning his gaze away from the beloved to another. This emphasis on inner focus on '*Allaah* alone' is ardently promoted by the schools of *Tasawwuf* which insist that the *Suufii* should not even wear noticeably different

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**Vocabulary**

ignoble

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implicit

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actualized

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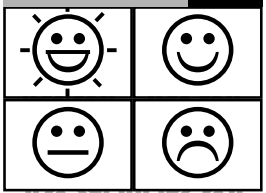
ardent

.....

infatuation

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**Comments** **T**



clothes, because outward appearance should not be the hallmark of a *Suufii*, but rather only inner focus on the Divine.

Because ‘ love ’ is, in essence, the recognition and pursuit of attributes of perfection, *Suufiyaa*’ (plural of ‘*Suufii*’) are seekers of *Ma’rifah* (ie. gnosis or recognition of *Allaah*’s perfect attributes) and knowledge of the spiritual mysteries of Divine love, which cannot be attained until the *Nafs* (‘ ego ’ or ‘ self ’), which obstructs this pursuit, has been subdued and fully controlled through prescribed devotional practices like *Dhikr* (formulas of remembrance of *Allaah* which cleanse the heart), voluntary acts of *‘Ibaadah* (worship which focusses the heart) and service to humanity & creation at large.

## Body and Spirit

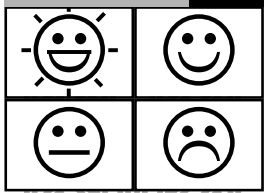
While humankind is both body and spirit, the body is understood to be that earthly element (*an-Nafs ul-Ammaarah*, translated as ‘ instinct ’ or ‘ desire ’), which when not disciplined, alienates humanity from *Allaah*. *Tasawwuf* teaches that a rigorous programme of *Dhikr*, *Muraaqabah* (contemplation), *‘Ibaadah*, *Tahajjud* (night vigil prayer) and voluntary *Sawm* (fasting), for example, is necessary in order to discipline the *Nafs*, purify the soul (*Ruuh*) and ‘ bridle ’ the body.

Only in this way, can the ‘ever-reproachful soul’ (*an-Nafs ul-Lawwaamah,* also translated as ‘ conscience ’) be nurtured and become the ‘ contented soul ’ (*an-Nafs ul-Mutma’innah*), at peace and

**Vocabulary**

ego
attribute
pursuit
subdue
devotional
formula
alienate
vigil
contemplation
rigorous
communion
reproachful
conscience
nurtured
contented

**Comments**



in communion with the Divine, like a lover at peace in the arms of the beloved.

So, like a bridled horse, only when disciplined can the body allow its rider (ie. soul) to reach the destinations true end (ie. *Allaah*'s good pleasure and love).

*Tasawwuf* teaches that, like a lover who continuously calls out the name of the beloved, the constant recitation of *Allaah*'s divine names (*Asmaa'*) and His praises purifies the heart of all else until it is ready to receive divine grace (ie. *Allaah*'s clear guidance and true love). Just as love is jealous and accepts no partners, so too does *Allaah* only love those who cleanse their hearts of all else. According to *Tasawwuf*, the legal injunctions of *Islaam* (*Sharii'ah*) are truly valid only if performed with *Allaah*'s presence in mind, and seeking His pleasure alone.

## Spiritual Stations and States

*Tasawwuf* teaches that knowing *Allaah* is such a challenging pursuit that it cannot be achieved without an experienced guide or teacher (*Murshid*). The Holy Prophet *Muhammad* [s], himself the supreme guide (*al-Murshid ul-Kaamil*) who showed the true way to *Allaah*, is the precedent for this requirement of *Tasawwuf*. *Allaah* bestows this sacred task on purified souls who themselves have travelled the same journey (*Suluuk*) to Him. These *Murshiduun* (plural of '*Murshid*') are usually affiliated to established schools of *Tasawwuf*.

**C T**

**Vocabulary**

bridled

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multiple

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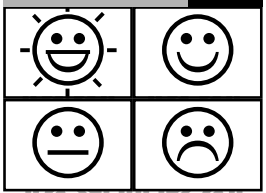
grace

.....

precedent

.....

**Comments** **T**



C T

**Vocabulary**

aspirant

.....

transcendental

.....

annihilation

.....

negation

.....

(**NB**: Some prominent schools of *Tasawwuf* will be discussed later in the lesson).

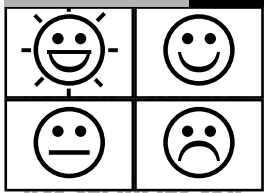
*Suufii* orders (*Tariiqah*s), like the schools of *Fiqh* and *Kalaam*, trace their chain of authority (*Silsilah*), to the Holy Prophet *Muhammad* [s] and his *Sahaabah* (Companions), especially *Sayyidunaa Abuu Bakr* [r] (the first *Khaliif* of *Islaam*) and *Sayyidunaa 'Alii* [r] (the fourth *Khaliif* of *Islaam*).

Each spiritual aspirant (*Muriid*) is required to attach himself to such a authentic guide (*Murshid*) (who can be male or female), who will prescribe him various spiritual exercises and physical services to perform. The stages of development of the *Suufii* are described as *Maqaamaat* (stations, plural of ' *Maqaam* '), and include *tawbah* (repentance), *sabr* (patience), *shukr* (gratitude), *ridaa* (acceptance), *tawakkul* (trust) and *mahabbah* (love).

While on this path, a *Suufii* will experience various transcendent spiritual states (*Ahwaal*), such as *Khawf* (fear) and *Rajaa* (hope). The *Maqaamaat* (stations) are permanent spiritual changes gained through acts of devotion, whereas states (*Ahwaal*) are temporary, and dependent on the grace and favour of *Allaah* in the moment.

Finally, through the stations of *Mahabbah* (love) and *Ma'rifah* (gnosis), the *Suufii* reaches the position of *Fanaa* (self-annihilation or self-negation), like a lover losing himself in the beloved, after which he then exists and dwells (*Baqaa*) wholly in

**Comments** T



and for *Allaah*.

This union with *Allaah* is not in a physical sense, but rather the *Suufii* or *Saalik* becomes one with the Divine **will**, rather than actually joining with the essence of *Allaah*.

The notion of becoming one with the essence of the Divine is blasphemous and is condemned in *Islaam*. It is associated with false pagan belief systems like the concept of 'Nirvana' or 'Moksha' in Hinduism and Buddhism , which is erroneous and flatly rejected in *Islaam*.

**Features of the schools of *Tasawwuf***

The schools of *Tasawwuf* celebrate the Divine in many different ways. While some have very strict devotional acts such as silent meditation and consecutive fasting, others have trance-like dance movements like the whirling dervishes. Some have musical accompaniment to songs of glorification like the *Qawwaals*, and others compose sacred poetry and literature like the works of *Imaam al-Ghazaalii* [rh], *Mawlaanaa Jalaal ud-Diin Ruumii* [rh] and *Fariid ud-Diin Attaar* [rh].

*Tasawwuf* has produced a network of *Murshiduun* (guides or teachers) who operate under inspiration from *Allaah* (*Ilhaam*) and who are directed to invite humanity to realise absolute truth and, in so doing, bring peace and love to the world. These *Murshiduun* hold different ranks with *Allaah* (some nearer to Him than others, the closest called ' *Abdaal* ') and always adhere to authentic

**C T**

**Vocabulary**

blasphemous

.....

trance

.....

devotional

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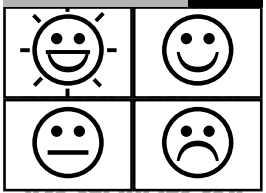
consecutive

.....

accompaniment

.....

**Comments** **T**



**C T**

**Vocabulary**

retreat
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prejudice
.....
unparalleled
.....
penetration
.....
prominent
.....

*Tariiqah*s. All these *Turuk* (ie. plural of ' *Tariiqah* ') have their own retreats or lodges (called ' *Zaawiyah* ' or ' *Khaanqaah* ') and welcome any seeker (*Saalik*) at their door without prejudice.

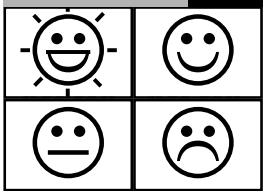
The *Chishtii Tariiqah*, which converted masses of Hindus in India, is well known for its *Qawwaalii* devotional music. In North Africa, the *Shaadhilii Tariiqah* originated in Tunisia but now has a large following in the West. In Turkey, the *Mevlevi* (*Mawlawii*) *Tariiqah*, following the teachings of *Mawlaanaa Jalaal ud-Diin Ruumii* [rh], is renowned for its whirling dervishes. The *Naqshbandii Tariiqah* spread from Daghestan, in the Caucus, to India and Turkey and is famous for its silent meditation (*Muraaqabah*).

### *Muhy-id-Diin Ibn ul-'Arabii* [rh]

The greatest of all scholars of *Tasawwuf* was *Ibn ul-'Arabii* [rh] (his full name is *Abuu 'Abd Allaah Muhammad ibn 'Alii ibn Muḥammad ibn ul-'Arabii al-Haatimii al-Taa'ii*) , who was born in al-Andalus, now known as Spain, in 1165 CE and died in Damascus in 1240 CE. His voluminous writings investigate every aspect of *Tasawwuf* with unparalleled brilliance and penetration. No one, after the *Qur'aan* and the Holy Prophet *Muhammad* [s], has had more influence on the way *Muslim*s have thought about *Allaah* for the past six hundred years.



**Comments** **T**



## The Founders of the Most Prominent Schools

**of *Tasawwuf***

1) '***Abd ul-Qaadir al-Jiilaanii*** [rh]
470-561 AH [1077-1166 CE]

*Islaam* has produced the world's greatest spiritual teachers, sanctified men and women who devoted their entire lives to acquiring a deeper understanding of the meaning and purpose of creation, and humanity's role in this vast universe. Unlike the philosophers, theologians and scientists, their methodology was to 'experience' knowledge, and not merely know. According to them, the universe and the human soul are not mere abstract concepts which are independent of each other, for at a certain level all things are inter-connected and inter-dependent, all ultimately linked to a single principle.

These great spiritual teachers were eager to understand the true nature of reality, that is to say, they sought to transcend the shallow 'exterior', and plunge into the ocean of the 'inner' meanings of all things in order to attain 'experiential' knowledge and understanding which would enable them to journey ever closer to the Divine — the origin of all that exists. One of the *Muslim* world's most influential and revered *Suufii*'s was the great *Murshid, 'Abd ul-Qaadir al-Jiilaanii* [rh].

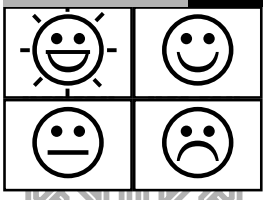
*Sayyid Muhy-id-Diin, Abuu Muhammad 'Abd ul-Qaadir Hasanii al-Jiilaanii* [rh] was born in 1078 CE in *Nif*, a district town of *Jiilaan* in the province of *Tabaristan*, located on the coast of the Caspian Sea in Persia. His family traced their lineage back

**C T**

**Vocabulary**

sanctified
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abstract
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transcend
.....
experiential
.....

**Comments** **T**



C T

**Vocabulary**

intermediate

.....

seminary

.....

presumably

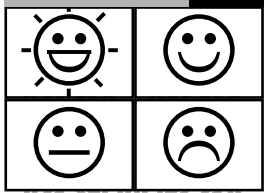
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to *Sayyidunaa Hasan* [r], the eldest son of *Khaliif 'Alii ibn abii Taalib* [r] and grandson of the Holy Prophet *Muhammad* [s.

*Abuu Saalih*, his pious father died when he was a child, but his equally pious mother, *Umm ul-Khayr Faatimah*, raised him with the support of her scholarly and saintly father, *'Abdullaah as-Sumaa'ii* [rh], who was a descendant of *Sayyidunaa Husayn* [r], the second son of *Khaliif 'Alii* [r]. *'Abd ul-Qaadir* [rh] received his early education in Arabic grammar, committed the whole *Qur'aan* to memory and studied *Hadiith* at home under the supervision of his mother and grandfather. He then began his formal education at a local *Madrasah* when he was about ten. Thereafter, he pursued his intermediate studies at local religious seminaries and acquired a good knowledge of the traditional *Islaam*ic sciences as well as *Tasawwuf* before he reached his eighteenth birthday.

In 1095 CE, *'Abd ul-Qaadir* [rh] left his native *Jiilaan* and journeyed to Baghdad, which was the capital of the *Muslim* world at the time. However, on his way to Baghdad his caravan was surrounded by a group of robbers who seized all the travellers' belongings by force. When one of the robbers asked young *'Abd ul-Qaadir* [rh] if he had any valuables on him, to the surprise of the robber, he replied, "*Yes indeed ! My mother had stitched forty gold coins in my sleeves so it would not be easily found by others.*" At first the robber did not take him seriously, presumably because he thought the youngster was amusing him. But when the leader of the gang questioned *'Abd ul-*

**Comments** T



*Qaadir* [rh] and demanded to see the hidden gold coins, *'Abd ul-Qaadir* [rh] opened up his sleeves and showed him the money. The robbers found his behaviour very puzzling and were intrigued. When they asked him why he admitted to having the gold coins, to their amazement, he replied, "*My mother's parting advice to me were that I should always speak the truth. Since denying that I had any money on me would have been to utter a falsehood, I decided to tell the truth.*" *'Abd ul-Qaadir*'s [rh] admirable truthfulness and honesty stirred the robbers' conscience and they fell to the ground, begging for his forgiveness and clemency. Appreciative for the lesson in good behavior and morality, the robbers returned all the goods they had seized from the people, and pledged to reform themselves and change their evil ways.

After a long and eventful journey, *'Abd ul-Qaadir* [rh] finally reached Baghdad. At the time Baghdad was a thriving centre of *Islaam*ic learning and vibrant commercial activity. To his surprise, he found the people of Baghdad very friendly and hospitable. Although joining the Baghdad branch of the famous *Nizhaamiyyah* Colleges (which were founded in 1065 by the celebrated *Seljuk* Prime Minister, *Nizhaam ul-Mulk* [rh]) would have been an attractive option, *'Abd ul-Qaadir* [rh] decided instead to study Arabic grammar, literature, *Tafsiir* (*Qur'aan*ic exegesis), *Hadiith* and *Fiqh* (*Islaam*ic jurisprudence), especially *Hanbalii Fiqh*, under the guidance of Baghdad's leading *'Ulamaa'*.

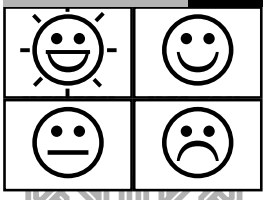
He paid for his educational and living costs out of

**C T**

**Vocabulary**

clemency
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pledged
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eventful
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vibrant
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commercial
.....
exegesis
.....
delebrated
.....

**Comments** **T**



**C T**

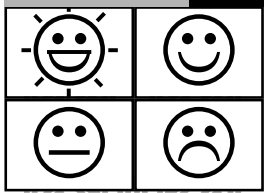
**Vocabulary**

optimistic
.....
prestigious
.....
edict
.....
simultaneously
.....

the forty gold coins his mother had given him, but when the money eventually ran out he began to experience considerable hardship. His financial situation became so dire that he was not always able to afford even a simple meal to eat. Despite these hardships, putting his trust in *Allaah*, he remained optimistic and was determined to complete his tertiary *Islaami*c education.

Known for his love of *Hadiith*, *'Abd ul-Qaadir* [rh] studied the subject in detail under the supervision of a number of prominent *Muhaddithuun* (traditionists) including *Shaykh Abuu Ghaalib Ahmad* [rh], *Shaykh Abul Qaasim 'Alii* [rh] and *Abu Muhammad Ja'far as-Sarraaj* [rh]. During this period he also studied Arabic literature under the guidance of *Abuu Zakariyyaa Yahyaa at-Tabriizii* [rh], who was an authority on Arabic literature and the principal of Baghdad's prestigious *Nizhaamiyyah* College. In addition to this, *'Abd ul-Qaadir* [rh] received thorough training in *Hambalii* legal thought and methodology under the tutelage of Baghdad's leading *Hambalii Fuqahaa'* (jurists), including *Abuu Sa'iid Mubaarak ibn ul-Mukharrimii Makhzuumii* [rh] and *Ibn 'Aqiil* [rh]. In later life *'Abd ul-Qaadir* [rh] subscribed to both the *Shaafi'ii* and *Hambalii* schools of law. He placed *Shaafi'ii* jurisprudence (*Fiqh*) on an equal footing with the *Hambalii Madh'hab*, and used to issue *Fatwaa* (religious edicts) according to both of them simultaneously.

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After completing his formal education, he studied at the feet of *Shaykh Abul Khayr Hammaad ibn Muslim ad-Dabbaas* [rh] who inspite of not know-

ing how to read and write, was a prominent, authority on *Islaam*ic spirituality and *Ma'rifah* (gnosis), and received formal training in *Tasawwuf* from him. Under *Shaykh ad-Dabbaas*'s [rh] instruction *'Abd ul-Qaadir* [rh] not only learnt the theories and methods of *Tasawwuf*, but also became exposed to a whole new universe of meaning, purpose and spiritual elevation - one where the inner significance and implication of religious teachings became clear to him for the first time.

The move from the 'text' to the 'spirit of the text' enabled *'Abd ul-Qaadir* [rh] to elevate his soul and continue his quest for spiritual growth and fulfilment. Being a *Suufii* himself, the *Hambalii Faqiih* (jurist), *Abuu Sa'iid* [rh], also played a decisive role in *'Abd ul-Qaadir*'s [rh] early spiritual quest. He personally guided him in the methods and practices of *Tasawwuf*, until the latter had attained complete mastery of the spiritual sciences and gnosis of the Divine, whereupon he conferred on him the robe of an initiate (*Muriid*) to *Tasawwuf*.

During this period *'Abd ul-Qaadir* [rh] earned his livelihood by cultivating crops and vegetables, and, interestingly, only spoke when it was absolutely required. After living amidst the ruins of *Madaa'in* (Ctesiphon) like a hermit for eleven years, in 1117 CE, at the age of forty, *'Abd ul-Qaadir* [rh] finally returned to Baghdad where he soon gained a reputation as a gifted commentator (*Mufassir*) of the *Qur'aan*, *Ahaadiith* (Prophetic traditions), *Hambalii Fiqh* and *Shaykh* (Master) of *Tasawwuf*. This prompted the local scholars to

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**Vocabulary**

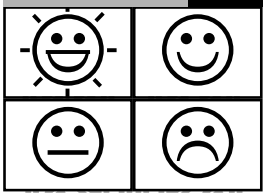
initiate

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hermit

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**Comments** **T**



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**Vocabulary**

admonish
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dissemination
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illustrious
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synthesise
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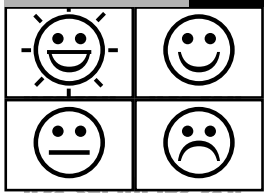
appoint him head of the same *Madrasah* (*Islaam*ic seminary) where his former mentor *Abuu Sa'iid* [rh] once served as principal.

It was during this period that the Holy Prophet *Muhammad* [s] appeared to *'Abd ul-Qaadir* [rh] in a true dream and advised him to preach *Islaam* and admonish the people of the land. At the time *'Abd ul-Qaadir* [rh] was fully engaged in lecturing on all the *Islaam*ic sciences, showing no desire nor inclination to become engaged in social activism or popular dissemination (*Da'wah*) of *Islaam*. However, his mystical encounter with the Holy Prophet *Muhammad* [s], coupled with the encouragement he received from *Khwaajah Yuusuf Hamdaanii* [rh], an illustrious sage of Baghdad of the time, prompted him to begin delivering public lectures on all aspects of *Islaam*ic teaching and practice, in order to encourage and inspire the people at large to lead a devout *Islaam*ic life based strictly on the teachings of the *Qur'aan* and *Sunnah*.

As a prominent *'Aalim* (scholar) of all the traditional *Islaam*ic sciences as well as a master of *Tasawwuf*, *'Abd ul-Qaadir* [rh] was able to interpret *Islaam*ic teachings in a traditional yet profoundly spiritually insightful way such that both the *'Ulamaa'* as well as the *Suufiyaa* would sit side by side to benefit from his inspiring lectures on all aspects of *Islaam*, without raising any objections whatsoever.

His remarkable and unique ability to synthesise the *Islaam*ic legal tradition with *Islaam*ic spirituali-

**Comments** **T**



ty and explain it in an easily understood way to the masses made him a hugely popular figure during his lifetime. *'Abd ul-Qaadir* [rh] became so famous that the college grounds where he used to deliver his talks regularly overflowed, as thousands of people flocked from all over to hear him speak. To accommodate the large crowds attending his lectures, the houses adjacent to his college were later purchased and demolished to create more space for the attendees. Thanks to his intellectual brilliance and unique style of delivery, thousands of non-*Muslim*s, including Jews and Christians, embraced *Islaam* and the masses of ordinary *Muslim*s began to devote themselves so much more to a life of piety and righteousness. Indeed, he became one of the first *Suufiyaa*' in the annals of *Islaam* to acquire such a mass following.

*'Abd ul-Qaadir Jiilaanii*'s [rh] ability to transcend sectarian differences and political barriers encouraged the leading *'Ulamaa'* (Scholars), *Fuqahaa'* (Jurists), *Suufiyaa*' (mystics), *Du'aat* (preachers) and the political leaders and rulers of his day to set their differences aside, and unite under the banner of *Islaam*. He used to deliver lectures three times a week: on Friday morning before the weekly Friday *Jumu'ah Salaah* (congregational prayer); on Tuesday evening, and also on Sunday mornings. More than seventy thousand people used to attend his lectures at any one time and around four hundred scribes used to write down his talks for the benefit of those unable to attend.

*'Abd ul-Qaadir Jiilaanii* [rh] enjoyed this unique success and popularity because he was able to

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**Vocabulary**

adjacent

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transcend

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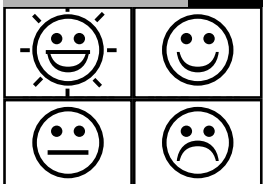
sectarian

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political

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**Comments** **T**



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**Vocabulary**

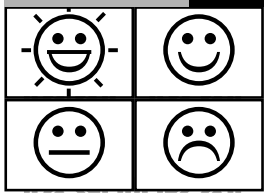
reconcile
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mystical
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sober
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intoxication
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renounce
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coveted
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scribe
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preserved
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manuscript
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posterity
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sermon
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synthesize every aspect of *Islaam* in manner that was within the capacity of everyone to understand and practice. Not surprisingly, he did not consider himself to be either a *Suufii* or *Faqiih*; he did not believe in one without the other. He was able to reconcile the mystical nature of *Tasawwuf* with the sober demands of *Islaam*ic Law.

*'Abd ul-Qaadir Jiilaanii* [rh] was a strict adherent of the *Sunnah* and *Sharii'ah*, emphasizing the importance of leading a balanced and moderate lifestyle, and always focusing on the primary need to purify one's heart, mind and conduct. Like the famous *Junayd al-Baghdaadii* [rh] before him*'Abd ul-Qaadir Jiilaanii* [rh] was a 'sober' *Suufii*, who strictly avoided the path of spiritual 'intoxication' pursued by other *Suufiyaa* like *Abuu Yaziid al-Bistaamii* [rh] and *Husayn ibn Mansuur al-Hallaaj* [rh]. Unlike some *Suufiyaa*' who completely renounced the world, *'Abd ul-Qaadir* [rh] married and participated in the day to day life of the ordinary people, ensuring that his personal and public life were always strictly in accordance with the *Sunnah* of the Holy Prophet *Muhammad* [s]. His contribution to the revival of the *Sunnah* thus earned him the coveted title of *Muhy-id-Diin* (The Reviver of True Religion) during his own lifetime.

Thanks to his band of dedicated scribes, *'Abd ul-Qaadir Jiilaanii*'s [rh] lectures were preserved in the form of books and manuscripts for the benefit of posterity. They include the book *Al-Fath ur-Rabbaanii* (The Divine Disclosure) which contains sixty-two sermons delivered between 1150 and 1152 CE; *Al-Ghunyah lit-Taalibii Tariiq il-Haqq*

**Comments** **T**



(That Which Suffices the Seekers of the True Path), wherein he explained the normative *Islaam*ic principles and practices in considerable detail, and *Futuuh ul-Ghayb* (Disclosure of the Unseen), which consists of seventy-eight sermons on the mystical dimensions of *Islaam*, and was compiled by his son, *'Abd ur-Razzaaq.* Inspired by the *Qur'aan* and Prophetic wisdom, more than twenty-four books and manuscripts have been attributed to *'Abd ul-Qaadir Jiilaanii* [rh].

Amongst his famous sayings is, *"Dear Friend, Your Heart is a polished mirror. You must wipe it clean of the veil of dust which has gathered upon it, because it is destined to reflect the light of divine secrets."* He would urge the negligent masses saying, *"O disobedient ones, do not despair of the mercy of Allaah! Never lose hope of Allaah's generosity. O you who are dead at heart, keep on remembering your Lord, recite His Book and the words of His Messenger, and attend the gatherings of Dhikr (remembrance of Allaah). This will certainly quicken your hearts like the earth is revived by the falling rain."* To the rich and powerful he would say, *"Many wealthy people, because of greed, are in fact poor and needy. In reality the brave person is he who wrestles and defeats the devil of greed, and thereafter becomes independent, without want or need, for this material World."* And to seekers of truth he advised, *"First there is ignorance, thereafter knowledge, then follows practice upon one's knowledge, thereafter sincerity upon that action, and finally comes understanding and wisdom in the heart."* And to the

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**Vocabulary**

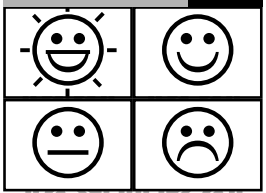
dimension

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negligent

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**Comments T**



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**Vocabulary**

explication

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theoretician

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lineage

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extremist

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crass

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materialism

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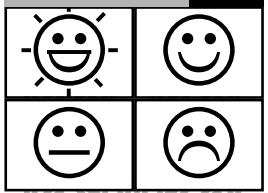
*Muslim*s at large he warned, *"To turn your face towards the creation is to turn your back towards Allaah."*

His unique and hugely influential explication of *Tasawwuf* led to the emergence of one of the most influential spiritual movements in the annals of *Islaam*. Named after him, the *Qaadiriyyah Suufii* order is today followed by millions of people throughout the *Muslim* world. The majority of the *Suufii* theoreticians and practitioners who came after him were in one way or another influenced by his religious ideas and spiritual practices. These include *Mu'iin ud-Diin Chishtii* [rh], *Shihaab ud-Diin Umar as-Suhrawardii* [rh] and *Muhyid-Diin ibn ul-'Arabii* [rh]. Aware of his immense influence and standing, the *Suufiyaa* of old have remarked, *"The foot of 'Abd ul-Qaadir Jiilaanii [rh] is on the head of every saint."* He died in 1166 CE at the venerable age of eighty-nine and was buried in Baghdad.

2) ***Mu'iin ud-Diin Chishtii*** [rh]
536-633 AH [1142-1236 CE]

All the famous *Suufii* Orders, like the *Qaadiriyyah*, *Naqshbandiyyah*, *Suhrawardiyyah* and *Shaadhiliyyah*, trace their spiritual lineage back to the Holy Prophet *Muhammad* [s] through his closest Companion. As mentioned in the previous biography, during the early days of *Islaam*, *Tasawwuf* was a reality amongst all *Muslim*s without the label, but after the great conquests of *Islaam*, and the tremendous wealth and opulence

**Comments** T



it brought to *Muslim* society, crass materialism and the influx of anti-*Islaam*ic attitudes and practices crept into the *Islaam*ic world. This state of affairs prompted prominent *Islaam*ic scholars (*'Ulamaa'*) and *Suufiyaa* (Mystics) to oppose the spread of hedonism and immorality which threatened the wellbeing of *Islaam*ic societies at the time.

It was a critical period in *Islaam*ic history, when the decline in *'Abbaas*id political power and authority, coupled with the intrusion of foreign intellectual and cultural influences, began to undermine Prophetic values, principles and practices. During this testing period in *Islaam*ic history, a number of influential *Suufiyaa*, like *'Abd ul-Qaadir al-Jiilaanii* [rh], *Shihaab ud-Diin 'Umar as-Suhrawardii* [rh], *Najm ud-Diin Kubraa* [rh] and *Khwaajah Yuusuf Hamadaanii* [rh], emerged to champion *Islaam*ic ethics and spirituality. A contemporary of these luminaries was *Mu'iin ud-Diin Chishtii* [rh], who became the founder of the famous *Chishtiyyah Suufii* Order in India, which is today the subcontinent's most influential *Suufii* Orders and also considered to be one the worlds most populous.

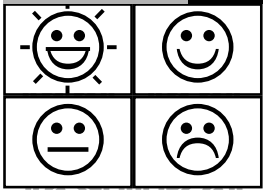
*Mu'iin ud-Diin Muhammad ibn Hasan* [rh], also known as *Aftaab-i Mulk-i Hind* (the 'Sun of the Kingdom of India'), was born in *Sistaan* into a noble *Muslim* family. His father, *Ghiyaath ud-Diin Hasan*, was a successful businessman who also became renowned for his personal piety and *Suufii* practice. Keen to educate his son, he enrolled young *Mu'iin ud-Diin* at his local

**C T**

**Vocabulary**

hedonism
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intrusion
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intellectual
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cultural
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undermine
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ethics
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luminary
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subcontinent
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**Comments** **T**



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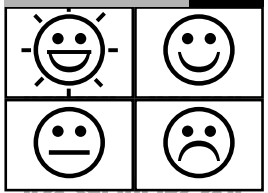
**Vocabulary**

elementary
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intermediate
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savant
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endure
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considerable
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proceed
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shrine
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proficient
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renowned
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exponent
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*Madrasah* where he received a thorough education in Arabic, Persian and all the tradtional *Islaam*ic sciences. Despite the political uncertainty and social upheveal of the times, he successfully completed his elementary and intermediate-level *Islaam*ic studies. He was barely fifteen when his father suddenly died and this forced his family to endure considerable financial hardship, like so many great savants before him. Fortunately, *Mu'iin ud-Diin* had inherited a garden and a water mill from his father and this earned him enough income to meet his daily expenses. Sadly though, soon thereafter his beloved mother also passed away.

Distraught and devastated by his loss, young *Mu'iin ud-Diin* sold his inheritance and distributed all the proceeds to the poor and the needy. He then travelled extensively in pursuit of *Islaam*ic knowledge and wisdom. In addition to *Bukhaaraa* and *Samarqand*, where he visited the shrines of the famous *Imaam Muhammad al-Bukhaarii* [rh] and *Imaam Abuu Mansuur al-Maaturiidii* [rh], he also travelled to many other renowned centres of *Islaam*ic learning and education, and studied under the guidance of scores of prominent *'Ulamaa'* and *Suufiyaa*'. During this period he committed the entire *Qur'aan* to memory and became a proficient exponent of the traditional *Islaam*ic sciences. On his arrival in *Harwaan* which was a prominent centre of *Islaam*ic learning and scholarship located on the outskirts of *Niishaapuur*, he encountered *Khwaajah 'Uthmaan Harwaanii* [rh], who was a distinguished *Islaam*ic scholar and prominent *Suufii*. Here he became a

**Comments** T



member of *Khwaajah Harwaanii*'s [rh] *Suufii* circle and spent the next two decades in his company. Under *Khwaajah Harwaanii*'s [rh] guidance, he mastered both the *Zaahirii* (exoteric ie. *Sharii'ah*) and *Baatinii* (esoteric ie. *Haqiiqah*) dimensions of *Islaam*, before travelling with his teacher to *Makkah* and *Madiinah* to perform the sacred *Hajj* (pilgrimage).

After staying in *Harwaan* for almost two decades, *Mu'iin ud-Diin* left *Khwaajah Harwaanii*'s [rh] company and travelled to Baghdaad, the capital of the *'Abbaas*id *Khilaafah*, to receive advanced training in *Islaam*ic sciences and *Tasawwuf*. During his stay in Baghdaad he encountered many famous *'Ulamaa'* and *Suufiyaa*' like *'Abd ul-Qaadir al-Jiilaanii* [rh], *Shihaab ud-Diin 'Umar as-Suhrawardii* (the founder of the *Suhrawardiyyah Suufii* Order), as well as *Khwaajah Yuusuf Hamadaanii* [rh] and *Shaykh Abuu Sa'iid at-Tabriizii* [rh]. Prior to this, he had also met the renowned Central Asian *Suufii* master *Najm ud-Diin Kubraa* [rh], the founder of the *Kubrawiyyah Suufii* Order, and studied *Islaam*ic mystical thought and practices under his tutelage for around two and a half years. Thanks to his extensive education and training in traditional *Islaam*ic sciences (*Sharii'ah*) and *Tasawwuf* (spirituality), *Mu'iin ud-Diin* [rh] soon established his reputation as a master of *Tasawwuf* and one of its most eloquent exponents.

From Baghdad, *Mu'iin ud-Diin Chishtii* [rh] proceeded to *Isfahaan* where he met another distinguished *Suufii* sage, *Shaykh Mahmuud al-*

**C T**

**Vocabulary**

esoteric

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exoteric

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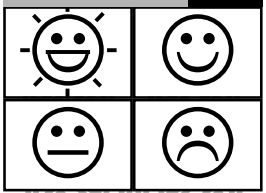
component

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eloquent

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**Comments** **T**



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**Vocabulary**

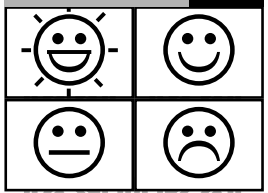
allegiance
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disciple
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disseminate
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inspirational
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mentor
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decisive
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*Isfahaanii* [rh], who admired him for his profound knowledge and understanding of *Sharii'ah* and *Tasawwuf*. Here he also met one of his most famous disciples, *Khwaajah Qutb ud-Diin Bakhtiyaar Kaakii* [rh], who originally came to *Isfahaan* to join the company of *Shaykh Mahmuud al-Isfahaanii* [rh] but, on meeting *Mu'iin ud-Diin Chishtii* [rh], changed his mind and instead pledged *Bay'ah* (spiritual allegiance) to him.

*Mu'iin ud-Diin Chishtii* [rh] was in his mid-forties when he moved from *Isfahaan* to *Ghaznaa* (in present-day Afghanistan) accompanied by a handful of disciples he had gathered around him. *Ghaznaa* was once the thriving capital of the *Ghaznav*id Sultanate, but it was now firmly in the grip of the *Ghuur*id rulers who had assumed control of that region after successfully ousting the last *Ghaznav*id ruler in 1186. On his arrival in *Ghaznaa*, *Mu'iin ud-Diin Chishtii* [rh] was surprised to encounter *Khwaajah 'Uthmaan Harwaanii* [rh], his former mentor and guide. *Khwaajah Harwaanii* [rh] urged him to proceed to India and disseminate the message of *Islaam* in that country.

Although *Muslim*s first entered India during the early part of the eighth century under the inspirational leadership of the young and dynamic *Muhammad ibn ul-Qaasim* [rh], the majority of India's population were still Hindus, which no doubt encouraged *Mu'iin ud-Diin Chishtii* [rh] to go to India and disseminate the message of *Islaam* amongst its idolatrous inhabitants. That said, what finally compelled *Mu'iin ud-Diin Chishtii* [rh] to

**Comments** **T**



travel to that land was a decisive inspirational dream in which the Holy Prophet *Muhammad* [s] appeared to him instructing him to proceed to India to teach and guide its indigenous people to *Islaam*. *"O, Mu'iin ud-Diin! You are a helper of my religion. I entrust to you the country of Hind for there prevails darkness. Proceed to Ajmer and spread there the Way of Truth."* He was immensely pleased with this mandate but wondered where Ajmer was situated, upon which the Holy Prophet [s] showed him the city, its distinctive fort, and its location. He was then bid farewell and, it is reported, given a pomegranate from *Jannah*.

*Mu'iin ud-Diin Chishtii* [rh] immediately left *Ghaznaa* and reached Lahore in 1190 CE. As a prominent regional centre of *Islaam*ic learning and commerce, Lahore at the time was the home of some of the subcontinent's most prominent *'Ulamaa'* and *Suufiyaa*'. Here *Mu'iin ud-Diin Chishtii* [rh] stayed for a brief period and often visited the tomb of *Abul Hasan 'Alii al-Hujwiirii* [rh] (who is better known as *Daataa Ganj Bakhsh* [rh]). *Mu'iin ud-Diin Chishtii* [rh] immersed himself in prayers and meditation for several weeks while in this blessed place, after which he moved to *Multaan* and stayed there for about five years.

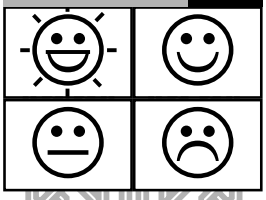
During his stay in *Multaan* he gained proficiency in Sanskrit and a number of other prominent Hindu languages and dialects, and made preparations to travel further into India. It was during these travels that he attracted a considerable following. His asceticism and spirituality captured the imagination and admiration of people of all faiths, thus

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**Vocabulary**

indigenous
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mandate
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proficiency
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dialect
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considerable
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asceticism
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eminent
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**Comments** **T**

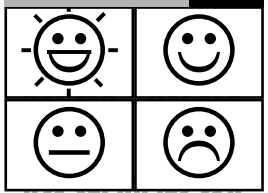


**C T**

**Vocabulary**

practitioner
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homage
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arbitration
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extremist
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assassinate
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integral
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havoc
.....
subdue
.....
exterminate
.....
diametrically
.....
fatalist
.....

**Comments** **T**



establishing his reputation as an eminent *Islaam*ic scholar and practitioner of *Tasawwuf*. Having arrived in Delhi during the reign of the *Sultaan Iltutmish*, *Mu'iin ud-Diin Chishtii* [rh] moved from Delhi to Ajmer shortly thereafter with his band of devout followers.

At that time, Ajmer was ruled by Prithvi Raj Chauhan, the famous Rajput king, who initially refused to allow him to settle there. But soon people began to flock to *Mu'iin ud-Diin Chishtii* [rh] in increasing numbers seeing his saintly character, kind treatment and many blessings. The local Hindus were so inspired by his divine teachings and simplicity that they began to embrace *Islaam* en-masse.

Soon thereafter *Sultaan Shihaab ud-Diin Muhammad Ghowrii* invaded India, and in the famous Battle of Tarain, defeated Prithvi Raj Chauhan. When *Sultaan Shihaab ud-Diin* came to know of the presence of *Mu'iin ud-Diin Chishtii* [rh] at Ajmer, he personally came to pay homage to him. Now settled in Ajmer, *Mu'iin ud-Diin Chishtii* [rh] married two wives, again at the direct instruction of the Holy Prophet *Muhammad* [s] who appeared to him in a dream saying, *"O Mu'iin ud-Diin, You are a great preceptor of our religion. You should not depart from our Sunnah of marrying multiple wives."* One marriage was with the daughter of *Sayyid Wajiihuddin* [rh], and another was with the daughter of the Hindu Raajaa (King). She had embraced *Islaam* at his hands and bore him two sons. He went on to have three sons altogether – *Abuu Sa'iid, Fakhr ud-Diin* and *Husaam*

*ud-Diin,* and one daughter *Biibii Jamaal*.

Ajmer became an integral part of the *Muslim* Delhi *Sultan*ate in 1196 CE. It is at this stage that *Mu'iin ud-Diin Chishtii* [rh] was increasingly influenced by the writings of the famous *Hambalii 'Aalim* and *Suufii*, *ʿAbd-ullaah Anṣaarii* [rh], whose famous work on the lives of the early *Islaam*ic saints, the *Tabaqaat us-Suufiyaa'*, played a significant role in shaping his worldview. By now, he was in his mid-fifties and decided to devote the rest of his life to the propagation of *Islaam* in the subcontinent.

Apart from his reputation of being a charismatic and compassionate spiritual preacher and teacher of superb moral character and deep learning, numerous *Karaamaat* (miracles and supernatural feats) are known of him including instantaneous miraculous travel over vast distances, clairvoyance, and visions of *Malaa'ikah* (Angels). But *Mu'iin ud-Diin Chishtii* [rh] was foremostly steeped in the traditional *Islaam*ic sciences (*'Uluum ush-Sharii'ah*) and *Tasawwuf*, and served all without prejudice as a humble and gracious *'Aalim* (scholar) and pious *Suufii*, who was motivated by no desire other than to win *Allaah*'s good pleasure and disseminate the message of *Islaam* throughout India.

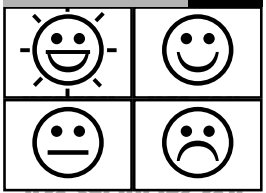
Though *Mu'iin ud-Diin Chishtii* [rh] was the founder of the *Chishtiyyah Suufii* order in India, he was not the originator of the *Chishtiyyah Tariiqah* as such. That credit must go to *Khwaajah Abuu Is'haaq Shaamii Chishtii* [rh], who was an outstanding exponent of *Tasawwuf* and a native of

**C T**

**Vocabulary**

worldview
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propagation
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charismatic
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supernatural
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clairvoyance
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disseminate
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exponent
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**Comments** **T**



C T

**Vocabulary**

initiated
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renowned
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segregation
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vehemently
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caste
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chauvinism
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austere
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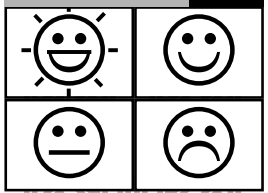
*Chisht* (a small town located towards the east of Herat in present-day Afghanistan). He inspired his prominent disciples to go and settle in different parts of Transoxiana and *Khuraasaan* and establish *Chishtiyyah* lodges (*Zaawiyyah*) across that region. As a result, this *Suufii Tariiqah* (order) became very popular across Persia and *Muslim* Central Asia.

As with the other prominent *Turuk* (*Suufii* orders), the adherents of this *Tariiqah* traced their spiritual lineage back to the Holy Prophet *Muhammad* [s] through *Khaliif 'Alii ibn Abii Taalib* [r], who in turn had initiated the renowned *Hasan al-Basrii* [rh] into *Tasawwuf* according to the Prophetic model, who in turn conveyed this knowledge to his *Suufii* successors. Thus the *Chishtiyyah Suufiyaa*' always emphasized the importance of following the Prophetic *Sunnah* in any and all spiritual quests.

After settling in Ajmer, *Mu'iin ud-Diin Chishtii* [rh] and his disciples mixed freely with the locals, serving on their needs first and then engaging them in discussion on religious and spiritual matters. As a fierce critic of all forms of racial and cultural segregation, he vehemently opposed the Hindu caste system as well as the chauvinism displayed by some *Muslim* rulers, and passionately argued that all human beings are equal in the sight of *Allaah*. "*We are all children of Aadam and Hawwaa',*" he argued, "*and both Aadam and Hawwaa' were created from dust.*"

*Mu'iin ud-Diin Chishtii* [rh] led a simple, austere

**Comments** T



but active life, and never failed to emphasise the need for sincerity and personal self-purification first. Likewise, he encouraged all his disciples to regularly engage in *Khalwah* (spiritual retreat, isolation) and so strive to move closer to *Allaah* by distancing oneself from worldly preoccupation. His message of love, peace, compassion, equality, freedom and brotherhood struck a chord with *Muslim*s and Hindus alike. Thanks to his untiring efforts, millions of non-*Muslim*s embraced *Islaam* and an equal number of *Muslim*s reformed their lives.

Moreover, *Mu'iin ud-Diin Chishtii* [rh] emphasised the regular performance of the fundamental *Islaam*ic laws, rites and practices such as the five daily *Salaah*'s, *Sawm* (fasting during the month of *Ramadaan*), *Zakaah* (obligatory charity), *Hajj* (pilgrimage to *Makkah*) as well as strict adherence to the *Sharii'ah* in all matters. He was such a rigorous adherent of the Prophetic norms and practices (*Sunnah*) that he married twice in his advanced age merely to emulate the Prophet [s] and also urged his disciples to fulfil this important Prophetic *Sunnah*. *Mu'iin ud-Diin Chishtii* [rh] is also notable for having been one of the first major *Suufiyaa*' to formally allow his followers to incorporate the use of music in their devotions, liturgies, and hymns to *Allaah*, which he did in order to make what was seen as a foreign Arab faith more relatable to the indigenous Hindu peoples who had recently entered the religion .

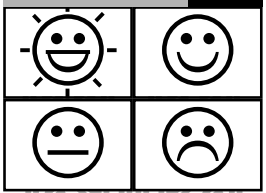
*Mu'iin ud-Diin Chishtii*'s [rh] teachings were insightful, profound and practical. He would say to

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**Vocabulary**

isolation
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preoccupation
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rites
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rigorous
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emulate
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incorporate
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liturgies
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relatable
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insightful
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profound
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practical
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**Comments** T



**C T**

**Vocabulary**

attainment

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cardinal

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eschew

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frivolous

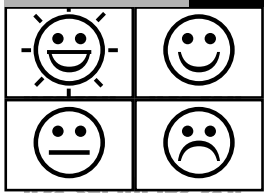
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immersed

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his disciples, "*Those in whom these three qualities are to be found have certainly been befriended by Allaah. First, generosity like the generosity of the ocean. Second, compassion like the compassion of the sun. Third, humility like the humility of the earth.*" Emphasising the importance of saintly company, he would say, "*The company of the righteous is better than a righteous deed, just as the company of the evil is worse than an evil deed*." In setting the bar for spiritual attainment he said, "*The lowest stage and degree of the Suufii, with respect to love, is that the Divine attributes (Sifaat) appear in him. The highest degree for the Suufii, with respect to love, is that if someone requests something of him, he provides it, by Allaah's leave, through the power of saintly miracles.*" As regards honouring humanity he warned, "*All sins committed do not harm an individual more than looking down upon one's fellow human being.*" With respect to duty to one's own soul he advised, "*There are four cardinal virtues of the individual self: refraining from begging in the state of poverty; displaying the attitude of being well-fed when feeling hungry; maintaining cheerfulness in the time of sorrow; and showing friendship even to one's enemy.*" When asked who a *Suufii* is, he said, "*The true Suufii is every servant of Allaah who chances on someone in need and does not leave him wanting.*" On another occasion he said, "*The sign of the Suufii is that he befriends death, foregoes comfort and eschews the frivolous company of people because he is immersed in remembrance (Dhikr) of his Lord*." On Divine love he would say, "*The heart of a true lover of Allaah constantly burns*

**Comments** **T**



*with the fire of love, so much so that whatever intrudes upon its sanctity is burnt to ashes*." And regarding the pre-eminence of *Salaah* in the spiritual quest, he emphasized, "*Without performing Salaah diligently, none can approach Allaah ! This because Salaah is the Mi'raaj (ie. means of ascension into heaven) of the truly pious in their attempt to approach the Divine.*"

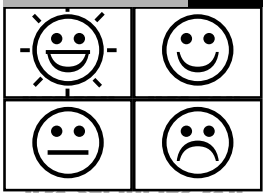
His personal character traits were admirable. He had a forgiving nature and showed love, regard, and respect to all, irrespective of caste, creed, or religion. He was inclusive and cosmopolitan in outlook, and a man of generous disposition, taking special pleasure in helping the poor and the needy. He was renowned for his hospitality and myriads of people of the city, with no ostensible means of subsistence, depended upon the *Langar* (ie. free food distribution) services he rendered daily, which he most often cooked with his own hands. He himself ate very little, fasting throughout the year, and while he clothed all those who came to him, he wore patched clothes himself. While very fond of *Salaah*, he would ensure reading the *Qur'aan* twice a day at the very least and was very particular about maintaining his *Wuduu'* at all times. He took no rest nor respite for seventy long years. He showed utmost concern for the well-being of his spiritual disciples (*Muriiduun*) and was greatly loved by his spiritual guides (*Murshiduun*) and teachers. He exemplified the prophetic attribute of *'love for all of Allaah's creation'* and there are so many anecdotes about his care even for animals and insects.

C T

**Vocabulary**

pre-eminence
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diligently
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cosmopolitan
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disposition
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ostensible
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subsistence
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respite
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anecdotes
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**Comments** T



**C T**

**Vocabulary**

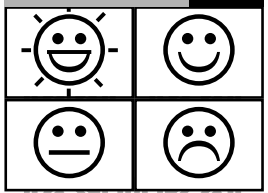
acclaim

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After more than forty years of preaching and propagating *Islaam* in the Indian subcontinent, *Mu'iin ud-Diin Chishtii* [rh] and his disciples had completely transformed the fortunes of *Islaam* throughout that vast region. His tolerant and compassionate behavior towards the local Hindu population was one of the major reasons behind the remarkable rates of conversion to *Islaam* at his hand. His great efforts and achievements earned him widespread acclaim even during his own lifetime. Prominent rulers, like *Sultaan Qutb ud-Diin* and *Sultaan Shams ud-Diin Iltutmish* of the *Mamluuk* dynasty, revered him, as did the *Mughal* Emperors, including *Akbar* the Great who would travel to and from Ajmer on foot out of respect for *Mu'iin ud-Diin* [rh], the great saint of Ajmer. The later *Mughal* emperors like *Jahaangir, Shaah Jahaan* and *Awrangzeb* [rh] became adherents of the *Chishtiyyah Tariiqah* and regularly went to Ajmer to pay homage to him.

*Mu'iin ud-Diin Chishtii* [rh] died in Ajmer at the ripe old age of ninety-seven. After his death, his mission was continued by his disciples, including *Hamiid ud-Diin Suufii* [rh] and *Khwaajah Qutb ud-Diin Bakhtiyaar Kaakii* [rh] among others. Over time, this *Tariiqah* spread throughout the subcontinent, thanks to prominent *Chishtiyyah Suufi*s like *Fariid ud-Diin Mas'uud Ganj-i-Shakar Ghariib* [rh] (*Baabaa Fariid*), *Nizhaam ud-Diin Awliyaa* [rh], *Amiir Khusraw* [rh], *'Abd ul-Qudduus Gangowhii* [rh] and *Burhaan ud-Diin Ghariib* [rh]. Even *Shaykh Ahmad Sirhindii* [rh] and *Shaah Walii-ul-laah* [rh], arguably the greatest *'Ulamaa'* of India, were deeply influenced by the religious

**Comments** **T**



ideas and thoughts of *Khwaajah Mu'iin ud-Diin Chishtii* [rh]. The *Chishtii Tariiqah* has arguably grown to be the largest of the main *Suufii* orders in the world.

**Vocabulary**

consolidate

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intimidating

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steppes

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sage

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pivotal

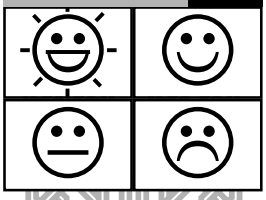
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3) ***Bahaa' ud-Diin Naqshband*** [rh]
717-791 AH [1317-1389 CE]

Although *Muslim*s first entered Central Asia during the reign of *Khaliif 'Umar ibn al-Khattaab* [r], the *Islaam*ic presence in that region was not consolidated until the time of *Khaliif 'Uthmaan ibn 'Affaan* [r]. The *Muslim* conquest of Central Asia paved the way for a strongly *Islaam*ic culture and identity to emerge in that region. So much so that Central Asia produced some of the *Muslim* world's most influential scholars, thinkers and personalities, like *Imaam al-Bukhaarii* [rh], *al-Khwaarizmii* [rh] and *Imaam al-Maaturiidii* [rh]. *Amiir Timuur* (Tamerlane), who was one of the most successful conquerors in history, was also born and raised on the cold, harsh and intimidating steppes of Central Asia. Known for his thirst for power and military conquest, this fearless military hardman none-theless had a soft spot for *Tasawwuf*. This is hardly surprising given the fact that Central Asia had produced some of the *Muslim* world's most famous and influential *Suufii* sages.

Indeed, *Tasawwuf* became part and parcel of the Central Asian religious landscape during the early days of *Islaam*; thus prominent early Central Asian *Suufiyaa*' like *Abuu Sa'iid ibn Abul Khayr* [rh] of *Mayhaanah* (located in present-day

**Comments** T



**C T**

**Vocabulary**

eminent

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engraving

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supplicate

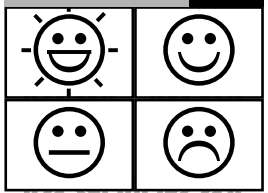
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Turkmenistan) played a pivotal role in the development of a unique Central Asian *Suufii* identity. Thanks to them, a number of indigenous *Turuk* (schools of *Tasawwuf*) emerged and became established in that region during the thirteenth and fourteen centuries. One such school of *Tasawwuf* was the *Naqshbandiyyah Tariiqah*, which was championed by *Khwaajah Naqshband* [rh], and it is today widely considered to be one of the *Muslim* world's most influential *Suufii* traditions.

*Muhammad* ibn *Muhammad Bahaa ud-Diin al-Bukhaarii* [rh], better known as *Khwaajah Naqshband* [rh], was born in 1317 CE in the village of *Qasr Hinduwaan*, not far from *Bukhaaraa* in modern-day Uzbekistan. When he was a child, he was blessed by *Shaykh Muhammad Baabaa Sammaasii* [rh], an eminent local saint, who foretold that the young boy would one day become a shining star of *Tasawwuf* and *Ma'rifah* (gnosis). "*This child is to be a guide for all humanity,*" *Baabaa Sammaasii* [rh] said, "*His secrets are going to reach every sincere and pious Muslim. The heavenly knowledge that Allaah is going to shower upon him will reach every house in this land. Allaah's name shall be engraved (Naqsh) on his heart. And the Order will take its name from this engraving.*"

At the age of 18, *Khwaajah Naqshband* was sent by his grandfather to the village of *Sammaas* to serve the *Shaykh*. He relates how he himself would arise hours before the *Fajr Salaah*, perform *Wuduu'*, and after performing the *Sunnah Salaah*, he would go into *Sajdah* (prostration), supplicating

**Comments** **T**



to *Allaah* in his heart, saying, *"O my Lord, give me the power to carry the difficulties and the pain of Your love."* Then he would proceed to perform the *Fajr Salaah* with his *Shaykh*, *Baabaa Sammaasii* [rh]. One day the *Shaykh* looked at him and said, "*O my son, you must change the method of your supplication. Instead say, 'O Allaah, grant Your pleasure to this weak servant,' because Allaah does not like His servants to be immersed in difficulties. Although Allaah in His Wisdom might give some difficulties to His servants to test them, the servant must not ask to be in difficulties. This would not be respectful to your Lord.*" This perspective dramaticallty changed *Khwaajah Naqshband*'s perspectives of the spiritual path.

After completing his early education in the traditional *Islaam*ic sciences including *Fiqh*, *Tafsiir*, *Hadiith* and *Tasawwuf* under the tutelage of *Baabaa Sammaasii* [rh], *Khwaajah Naqshband* travelled to *Bukhaaraa* to pursue higher education. He married during his stay in *Bukhaaraa* and eventually returned home after completing his formal *Islaam*ic studies. He then went to *Nasaf* where *Sayyid Amiir Kulaal* [rh], a prominent *'Aalim* and spiritual successor (*khaliifah*) of *Baabaa Sammaasii* [rh], lived and taught the traditional *Islaam*ic sciences and *Tasawwuf*. *Sayyid Kulaal* [rh] was a humble man who earned his living as a potter, and under his guidance, *Khwaajah Naqshband* [rh] mastered *Suufii* thought and practice.

After *Sayyid Kulaal*'s [rh] death, his mantle passed to his able disciple, *Mawlaanaa 'Aarif*

**C T**

**Vocabulary**

dramatically

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perspective

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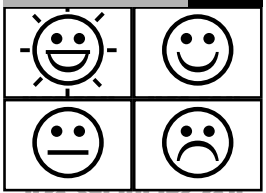
tutelage

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mantle

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**Comments** **T**



C T

**Vocabulary**

association

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motivate

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political

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socio

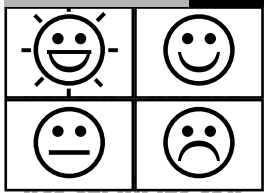
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*Dikkaaraanii* [rh], whom *Khwaajah Naqshband* [rh] served for a few years more before travelling to *Samarqand* where he joined the *Suhbah* (company) of a *Yaasawii Suufii* named *Hazhrat Khaliil Ataa* [rh], whom he had first seen in an inspired dream. Regarding his association with *Hazhrat Khaliil Ataa* [rh], *Khwaajah Naqshband* [rh] relates: "*He ordered me to help the needy, and to serve the weak, and to motivate the heart of the broken-hearted. He ordered me to keep to humbleness and humility and tolerance. I kept his orders and I spent many days of my life in that manner. Then he ordered me to take care of animals, to cure their sicknesses, to clean their wounds, and to assist them in finding their provision. I kept on that way until I reached the state that, when I saw an animal in the street, I would stop and make way for it.*"

It so happened that *Hazhrat Khaliil Ataa* [rh] gained political power in 1340 CE and became the ruler of Transoxiania. During this period, *Khwaajah Naqshband* [rh] served him for twelve years as his spiritual disciple, until *Hazhrat Khaliil Ataa* [rh] was ousted from power in 1347 CE. During this period of considerable socio-political uncertainty, *Khwaajah Naqshband* [rh] moved to *Ziwartuun* where he received further advanced training in *Tasawwuf*.

Known for his excellent character and personal piety, the *Khwaajah* [rh] soon rose to prominence. The local population revered him for his deep knowledge of *Islaam* and his profound moral and spiritual qualities. His advanced training in

**Comments** T



*Sharii'ah* and other *Islaam*ic sciences as well as *Tasawwuf*, coupled with his remarkable ability to serenely endure gruelling hardship and self-renunciation, won him much admiration from his teachers and *Suufii Murshiduun* (mentors) alike.

Although *Khwaajah Naqshband* [rh] led a life of renunciation, self-sacrifice and single-minded devotion to the Prophetic *Sunnah* and *Sharii'ah* of *Islaam*, he knew more than anyone else that one cannot attain success in any sphere of human endeavour without Divine grace and favour. Thus, according to *Khwaajah Naqshband* [rh], one cannot choose to be a *Suufii* for, strictly speaking, a spiritual gift is always granted rather than gained - although one should never despair of the mercy and grace of Divine Providence. Like all other great *Suufiyaa*' of the past, he fully understood and accepted this fact. Indeed, *Sayyid Amiir Kulaal* [rh], who was one of *Khwaajah Naqshband*'s [rh] foremost teachers and spiritual guides, had travelled more than eight miles every week, on foot, to attend religious classes during his training. After twenty years of travelling back and forth, his teacher eventually told him that he had been granted the gift of *Ma'rifah* (gnosis) and spiritual enlightenment. In the same way, *Sayyid Aamir Kulaal* [rh] put *Khwaajah Naqshband* [rh] through similar grueling trials before confirming that he too had been granted the gift of *Ruuhaaniyyah* (spiritual maturation) and *Ma'rifah* (gnosis).

The *Khwaajah* [rh] was so diligent in his practice of *Islaam* and morally disciplined that he even

**C T**

**Vocabulary**

serene

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gruelling

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renunciation

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grace

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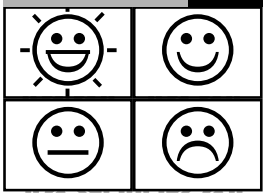
providence

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maturation

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**Comments** **T**



refused to accept food or gifts offered to him by the local rulers, for fear that they may have been obtained illegally or oppressively. Once, when he was asked why he refused to keep even a servant, he retorted, "*Ownership is incompatible with sainthood*." A strict adherent of *Islaam*, he observed a simple lifestyle and insisted on self-reliance and self-contentment. He detested the hedonistic lifestyle of the masses which he warned was alienating them from *Allaah* and thus called them to reform their ways through *Tasawwuf* which he defined as the path of '*al-Urwat ul-Wuthqaa'*, that is, 'an unbreakable bond' with *Allaah* which implied strict adherence to the *Qur'aan* and the *Sunnah*. In other words, according to *Khwaajah Naqshband* [rh], the fountainhead of *Islaam*ic spirituality and gnosis was nothing other than the *Qur'aan* and the Prophetic *Sunnah*. His assertion of the supremacy of the *Qur'aan* and the Prophetic *Sunnah* over all other sources of guidance was not only significant, it was also profoundly reformative because, at the time, many degenerate *Suufiyaa*' tried to dispense with these two fundamental sources of *Islaam* in their quest for the so-called ultimate spiritual experience of 'union with the Divine'. Likewise, *Khwaajah Naqshband* [rh] was an uncompromising exponent of the *Islaam*ic principle of Divine Unity (*Tawhiid*). He also made a clear distinction between knowledge and understanding of spirituality - as opposed to feeling and experiencing spirituality. He considered the former state to be the pinnacle of *Tawhiid* and the latter to be the peak of *Ma'rifah* (gnosis).

**C T**

**Vocabulary**

retort

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hedonistic

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supremacy

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assertion

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degenerate

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reformative

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dispense

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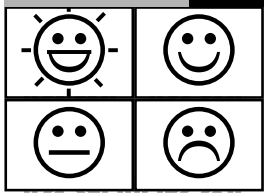
uncompromising

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exponent

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**Comments** **T**



According to the *Khwaajah*'s [rh] biographer, *'Abd ur-Rahmaan Jaami'* [rh], his spiritual path was first unveiled to him in the form of a vision when he was a young man. In that vision he saw three lamps and a throne. The three lamps represented all the *Suufii* luminaries of the past, while the throne was none other than the eminent *Suufii 'Abd ul-Khaaliq Ghujdawaanii* [rh]. He was informed that he had been specially blessed and that he would one day become a great *Suufii* and an influential disseminator of *Tasawwuf* and *Ma'rifah*. The following words of advice were then offered to him, *"Whatever happens, always follow the path marked out by divine command and prohibition (ie. Sharii'ah). Keep a firm resolve and never abandon the Prophetic example (Sunnah) and the practice of good works (al-A'maal us-Saalihah). Steer clear of heretical innovations (Bid'ah), take the Ahaadiith of the blessed chosen Muhammad [s] for your guide, and make a profound study of all that has been recorded about Allaah's messenger and his Sahaabah.*" Thus *Khwaajah Naqshband* [rh] was chosen by Providence to pursue and disseminate *Tasawwuf* and *Ma'rifah* in the light of the *Qur'aan* and the Prophetic *Sunnah* to humanity at large.

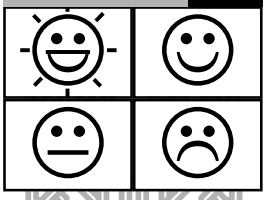
Following in the footsteps of his eminent predecessors such as *'Abd ul-Khaaliq Ghujdawaanii* [rh], the *Khwaajah* [rh] pursued a spiritual path which was in complete harmony with normative *Islaam*. He shunned the company of those mystics who became embroiled in heretical or reprehensible innovations (*Bid'ah*). Initiated by *Khwaajah Yuusuf Hamadaanii* [rh] back in the

**C T**

**Vocabulary**

luminaries
.....
disseminator
.....
heretical
.....
innovation
.....
embroiled
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reprehensible
.....

**Comments** **T**



**C T**

**Vocabulary**

evolved

stewardship

illiterate

surety

lodge

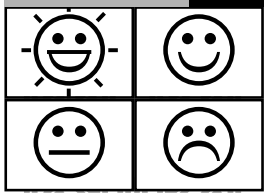
ailing

harvesting

eleventh century, the *Naqshbandiyyah Suufii* Order (*Tariiqah*) evolved and spread across Central Asia under the stewardship of eminent *Suufiyaa*' like *'Abdullaah Barqii* [rh], *Hasan Andaqii* [rh], *Ahmad Yaasaawii* [rh] and *'Abd ul-Khaaliq Ghujdawaanii* [rh], before *Khwaajah Naqshband* [rh] emerged to become its most influential champion. The mystical philosophy and spiritual methodology of the early *Naqshbandiyyah Suufiyaa*' was summed up by *'Abd ul-Khaaliq Ghujdawaanii* [rh] when he said, *"Learn Islaamic jurisprudence (Fiqh) and the traditions of the Prophet (Ahaadith). Do not mix with illiterate Suufiyaa', offer Salaah in congregation, do not seek after fame, do not accept any formal public office, do not be a surety for anybody, do not mix with rulers or princes, do not construct a khaanqaah (Suufii lodge), do not listen to too much mystic music (Samaa'), do not condemn mystic music, eat only what is permitted (Halaal), do not marry a woman who desires material comforts, avoid laughter because laughter kills one's heart. Your heart should be full of grief, your body as if that of an ailing person, your eyes wet with tears, your actions sincere, your prayers earnest, your dress tattered, your company Suufiyaa', your wealth poverty, your house the Masjid, and your friend Allaah."*

Although the *Suufii* teachings and practices championed by *Khwaajah Yuusuf Hamadaanii* [rh] and his illustrious disciples inspired considerable enthusiasm in *Islaam*ic practice across Central Asia, the absence of a unified approach to *Islaam*ic spirituality (*Tasawwuf*) prevented the

**Comments T**



masses from fully harvesting all the fruits from its blessed tree. As one of the most prominent *Suufiyaa*' of his generation, *Khwaajah Naqshband* [rh] was the most able and qualified person to unify and consolidate the different strands of *Tasawwuf* which then prevailed in Central Asia. And although he had an extensive knowledge of *Islaam* and was also spiritually gifted, the *Khwaajah* [rh] knew that the task he faced was not an easy one. Thus, after some deliberation, he initiated a mass *Islaami*c spiritual movement which subsequently became known as the *Naqshbandiyyah Suufii* Order (*Tariiqah*), and in so doing he contributed significantly to the widespread dissemination of *Islaam*, and particularly *Tasawwuf*, throughout *Muslim* Central Asia.

However, unlike *Jalaal ud-Diin Ruumii* [rh] or *Fariid ud-Diin Attaar* [rh] for instance, both of whom were great *Suufiyaa*' and prolific writers, the *Khwaajah* [rh] did not author much; rather he distinguished himself as a religious reformer par excellence. As a devout *Muslim*, he was horrified to see how *Islaami*c teachings were often grossly violated in his homeland, and this prompted him to instigate a mass campaign to revive authentic *Islaami*c practice. In so doing he hoped to arrest the corrosive forces of materialism and hedonism in that part of the *Islaami*c world.

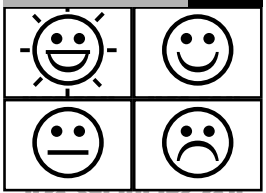
That said, innumerous sayings of *Khwaajah Naqshband* [rh] have been recorded for the benefit of posterity. He once advised, "*Our method is 'solitude in the crowd", (Khalwat dar anjuman) which means to remain busy in Allaah's adoration*

**C T**

**Vocabulary**

consolidate
.....
prevailed
.....
deliberation
.....
initiated
.....
par-excellence
.....
prompted
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instigate
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campaign
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corrosive
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materialism
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posterity
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solitude
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**Comments** **T**



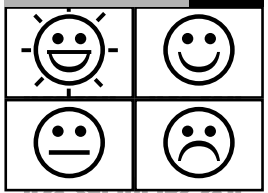
**C T**

**Vocabulary**

phenomenal
.....
constitute
.....
scrutiny
.....
accounting
.....
contemplation
.....
critique
.....
ardency
.....
woe
.....
restive
.....
charlatan
.....
pretentiously
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*while living in society; to be busy in His invocation outwardly and inwardly; to be aware of the state of our inmost heart and unaware of the entire phenomenal world around us.*" Regarding *Tasawwuf*, he explained, "*Three things constitute the Suufii Path : Muraaqabah (Reflection and meditation), Muhaasabah (self-scrutiny and accounting) and Mushaahadah (contemplation of the Divine). Muraqabah means forgetting the self to concentrate on the Creator of all. Muhaasabah means critique of the self in every moment. Mushaahadah means beholding the Divine Perfection with the eye of the heart. In the states of Qabd (contracting difficulty) we behold the attributes of Allaah's Majesty (Jalaal), and in states of Bast (expansive prosperity) we behold the attributes of Divine Beauty (Jamaal)*." On achieving the ultimate goal, he explained, "*Ardency of love essentially requires that the lover persistently remains in quest of the beloved. The dearer the beloved is the more woe, anguish, and afflictions will be experienced on the way to her. Therefore, on the mystic path, the Saalik (loving aspirant) should remain ever restive and uneasy in his quest for Allaah"*. Once asked about how to distinguish a true *Suufii Murshid* (Guide) from a charlatan, he cleverly answered, "*The Awliyaa' (saints) who have truly been gifted Divine mysteries, conceal it. But those who have been deprived (ie. have not attained sainthood), pretentiously publicise it.*"

**Comments** **T**



The movement launched by the *Khwaajah* [rh] was so popular that over time it became one of the most influential of all *Suufii* traditions, along

with the *Qaadiriyyah* and *Chistiyyah* Orders. Inspired by *Khwaajah Naqshband* [rh], the adherents of his *Suufii* tradition spread across Central Asia, as well as the Indian subcontinent where *Shaykh Ahmad Sirhindii* [rh], the renowned 16th century *Muslim* sage and reformer of India, became one of its foremost exponents and disseminators. Other famous Indian *Muslim* adherents of the *Naqshbandiyyah Tariiqah* included *Sultaan Jahaangir* and *Shaah Walii'ullaah* [rh] of Delhi. In addition to this, *'Abd ur-Rahmaan Jaamii* [rh], the prominent Persian writer and poet, was an adherent of this *Tariiqah*. Most importantly, the *Great 'Uthmaanii Khaliif*'s (Ottomans) were also adherents of the *Naqshbandii Tariiqah* and established this tradition as the preeminent *Suufii* order in Eastern Europe. The *Tariiqah* also spread extensively through the Middle Eastern Arab lands and eminent *'Ulamaa'* like *'Abd ul-Ghanii an-Naabuluusii* [rh] were affiliated to this *Suufii* tradition, while in North Africa *'Amiir 'Abd ul-Qaadir* [rh] and *Muhammad ibn 'Alii as-Saanuusii* [rh] were also adherents of the *Naqshbandiyyah Tariiqah*. Additionally, *Imaam Shaamil* [rh] of *Daghistaan*, the celebrated Caucasian warrior and freedom-fighter, was an adherent of this *Suufii* Order. Indeed, when *Islaam* was being brutally suppressed across Central Asia by the Stalinist rulers of the Soviet Empire, it was the followers of this *Tariiqah* who kept the torch of *Islaam* burning across that region. The *Naqshbandiyyah Tariiqah* has also today gained innumerous followers in Western Europe and America.

**C T**

**Vocabulary**

sage

.....

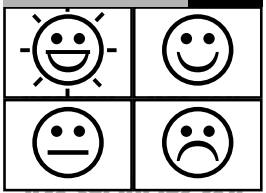
exponent

.....

celebrated

.....

**Comments** **T**



C T

**Vocabulary**

native

.....

mausoleum

.....

Thus, it would not be an exaggeration to say that the *Islaam*ic spiritualist movement initiated by *Khwaajah Naqshband* [rh] has few parallels in the history of *Islaam*. After an illustrious life of devotion and service to *Islaam*, he breathed his last on the 2nd of March 1389 CE at the age of seventy-two and was buried in his native village in *Qasr Hinduwaan* (in modern Uzbekistan), which was then renamed *Qasr 'Aarifaan* out of respect to him. A mausoleum was later erected in his memory which stands to this day.

**ACTIVITIES**

**Briefly explain the following terms.** C

*Tasawwuf* - .....
.....
.....
.....

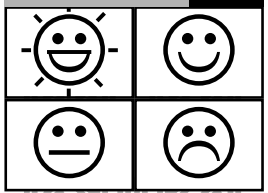
*Tazkiyah* - .....
.....
.....
.....

*Zuhd* - .....
.....
.....
.....

*Tariiqah* - .....
.....
.....

*Murshid* - .....
.....

**Comments** T



*Muriid* - .....

.....

*<u>Dh</u>ikr* - .....

.....

.....

*Ma'rifah* - .....

.....

.....

*Fanaa* - .....

.....

*Baqaa* - .....

.....

**Answer the following questions.** **C T**

1) Can a *Muslim* lead a complete life by only following the *<u>Sh</u>arii'ah* literally?

Yes ☐ No ☐

Why?.....

.....

.....

2) Does *Zuhd* mean denying oneself the joys of the world and living in celibate seclusion ?

Yes ☐ No ☐

Why?.....

.....

.....

***Qur'aan***

Allaah ﷻ has declared:

*"Truly he succeeds that purifies his soul, And he fails that corrupts his soul."*

*"The Day whereon neither wealth nor sons will avail, But only he (will prosper) that comes to Allaah with a pure heart."*

***Hadiith***

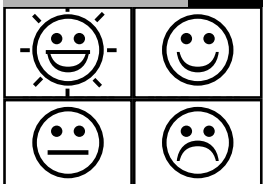
Our beloved Prophet Muhammad ﷺ said:

*'(Spiritual) excellence means that you worship Allaah as if you see Him, and if you are not able to see Him then know that He sees you."*

*"There is a piece of flesh in the body, which if is pure then then the entire body will be good (in its actions). Know that it is the heart."*

*"Verily, everything has a polish and the polish (which purifies) the heart is <u>Dh</u>ikr (remembrance) of Allaah Almighty."*

**Comments** **T**



3) Is practicing the *Sharii'ah* & having *Iimaan* sufficient for perfect adherence to the *Sunnah* ?

Yes ☐ No ☐

Why?.....
.....
.....
.....
.....

4) Is observing the *Sharii'ah* and strict adherence to the *'Aqiidah* of *Islaam* a necessary prerequisite on the path of *Tasawwuf* ?

Yes ☐ No ☐

Why?.....
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.....
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.....

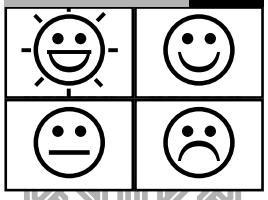
**Complete the following key sentences.** **C**

*Tasawwuf* is a deep spiritual journey that is undertaken to achieve profound awareness of ..... and closeness to Him.

The roots of the *Suufii* way lie in the ascetic example of the ..... and his ..... .

The main feature of *Tasawwuf* is purification of the ..... .

**Comments** **T**



While the *'Ulamaa'* of *Fiqh* and *Kalaam* focussed on *Sharii'ah* and *'Aqiidah*, the *'Ulamaa'* of *Tasawwuf,* or ..... (spiritual guides), were concerned primarily with ..... upliftment & ..... development.

For the *Suufiyaa*', seeking ..... pleasure alone is more important than anything else.

*Tasawwuf* teaches that neither practicing the *Sharii'ah* nor *Iimaan* alone, is sufficient for perfect adherence to the ..... .

*Tasawwuf* teaches *Muslim*s not only to act like the ..... and to think like him, but also to be aware, like him, of ..... presence in all things and at all times and to ..... beautifully and appropriately under all circumstances.

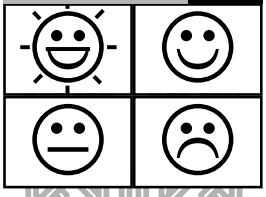
The only aim of *Tasawwuf* is to love ..... , and thereafter to project this love to His ..... at large.

' Love ' is, in essence, the recognition and pursuit of attributes of ..... .

*Suufiyaa*' seek ..... of *Allaah*'s perfect attributes and knowledge of the spiritual mysteries of Divine ..... .

True love requires absolute obedience therefore, *Tasawwuf* teaches strict obedience to

Comments



..... laws.

*Tasawwuf* teaches that it is necessary for a Muslim to discipline the ..... , purify the ..... (*Ruuh*) and ' bridle ' the ..... .

Only a ..... horse can allow its rider (ie. soul) to reach the destinations true end (ie. ..... good pleasure and love).

The constant recitation of *Allaah*'s ..... and His praises purifies the ..... of all else until it is ready to receive divine grace.

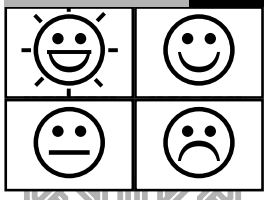
Just as ..... is jealous and accepts no partners, so too does *Allaah* only love those who ..... their hearts of all else.

Knowing *Allaah* is such a challenging pursuit that it cannot be achieved without an experienced ..... .

Through *Ma'rifah* and *Mahabbah*, the *Suufii* reaches the position of ..... (self-annihilation or self-negation), after which he then exists and dwells ( ..... ) wholly in and for *Allaah*.

This union with *Allaah* is not in a ..... sense, but rather the *Suufii* becomes one with the Divine .....

**Comments** T



**C T**

**CHOOSE ONE OF THE FOLLOWING TWO RESEARCH PROJECTS**

**(1)**

**Review the lives of the founders of the great *Turuk* (schools) of *Tasawwuf*. Consider the common attributes they shared. Then in groups of 5, discuss the most salient aspects of their lives.**

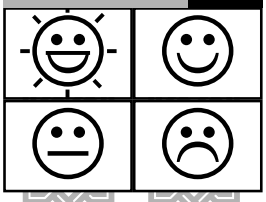
**Lastly, prepare a 5 page essay on your impressions of these great men and how their example gives you guidance in dealing with the moral and spiritual challenges you or your community may be facing.**

**You may prepare the essay together with your group members.**

**(2)**

**Prepare a 5 page essay on the life and works of *Imaam al-Ghazalii* [rh], the greatest proponent of *Tasawwuf* in *Islaam*ic history.**

**Comments** **T**

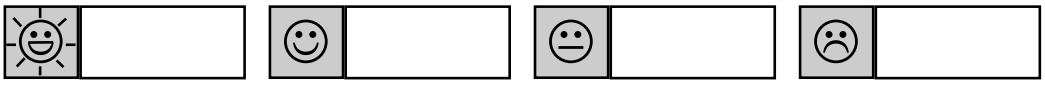


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- explained important terms ☐
- answered questions on the topic ☐
- completed key sentences ☐
- completed a research project ☐

How does my teacher
**rate my performance in this lesson ?**



# 'AKHLAAQ character

بسم الله الرحمن الرحيم

## CONTENTS


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**T P**

Islaam as a comprehensive way of life encompasses a complete moral system that is an important aspect of its world-view. We live in an age where good and evil are often looked at as relative concepts. Islaam however, holds that moral positions are not relative, and instead, defines a universal standard by which all actions and intentions may be appraised.

Islaam's moral system is striking in that it not only defines morality, but also guides humanity in how to achieve it, at both an individual as well as a collective level.

The Islaamic moral system stems from its primary creed of belief in One God as the Creator and Sustainer of all creation, humanity being the most honoured. From an Islaamic perspective, the purpose of human life is to worship Allaah, by leading this worldly life in harmony with the Divine Will, and thereby achieving peace in this world, and everlasting success in the life of the hereafter. Muslims look to the Glorious Qur'aan and the Traditions of the Holy Prophet [s] as their moral touchstones.

The Glorious *Qur'aan* declares, "*It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allaah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allaah-fearing*."

This verse underscores the Islaamic belief that righteousness and piety is based, before all else on a true and sincere faith. The key to virtue and good conduct is a strong relation with Allaah, the Omniscient. He knows the secrets of the hearts and the intentions behind all actions. Therefore, Islaam enjoins moral behavior in all circumstance. Allaah is aware of each one when no one else is. It may be possible to deceive the world, but it's not possible to deceive the Creator.

The love and continuous awareness of Allaah and the Day of Judgment enables man to be moral in conduct and sincere in intentions, with devotion and dedication.

The Glorious *Qur'aan* also declares, "*Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which you have no knowledge."*

It is interesting that the *Qur'aan* refers to "sins and trespasses against truth or reason". It is an indication of Allaah's blessing to every human being, of an innate moral sense. Such a moral sense, when uncorrupted, is what leads people to commendable acts of virtue. Islaam aims to enhance and amplify the moral sense in every human being and adorn the individual's character with the noblest of virtues.

The Islaamic moral principles therefore, appeal naturally to the human intellect, while elevating the pursuit of morality to the level of worship. This is because Islaam holds every action that is done with the goal of attaining of Allaah's pleasure to be worship.

The guiding principle for the behavior of a Muslim is what the *Qur'aan* refers to as *Al-`Amal As-saalih* or virtuous deeds. This term covers all deeds, not just the outward acts of worship.

Some of the most primary character traits expected of a Muslim are piety, humility and a profound sense of accountability to Allaah. Islaam also enjoins upon every Muslim to exercise control of their passions and desires.

Islaam warns against vanity and excessive attachment to the ephemeral pleasures of this world. While it is easy to allow the material world to fill our hearts, Islaam calls upon human beings to keep Allaah in their hearts and to use the material world in moderation and in accordance with Allaah's guidance. The Glorious *Qur'aan* declares, "*The Day whereon neither wealth nor sons will avail, but only he*

*(will prosper) that brings to Allaah a sound heart*".

Gratitude in prosperity, patience in adversity, and the courage to uphold the truth, even when inconvenient to oneself, are just some of the qualities that every Muslim is encouraged to cultivate.

For an individual as well as a society, morality is one of the fundamental sources of strength, just as immorality is one of the main causes of decline. While respecting the rights of the individual within a broad Islaamic framework, Islaam is also concerned with the moral health of the society.

Thus, everything that leads to the welfare of the individual and the society is morally good in Islaam, and whatever is harmful is morally bad.

Given its importance to a healthy and just society, Islaam supports morality and matters that lead to the enhancement of morality, and stands in the way of corruption and matters that lead to the spreading of corruption. The injunctions and prohibitions in Islaam are to be seen in this light

Morality in Islaam addresses every aspect of a Muslim's life, from greetings to international relations. It is universal in its scope and in its applicability.

A Muslim is expected to not only be virtuous, but to also enjoin virtue. He must not only refrain from evil and vice, but must also actively engage in asking people to eschew them. In other words, a Muslim must not only be morally healthy, but must also contribute to the moral health of society as a whole.

The Blessed Prophet Mohammed [s] summarized the conduct of a Muslim when he said, "*My Sustainer has given me nine commands: to remain conscious of Allaah, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right*."

# lesson 1

## OUTCOME OBJECTIVES T P

- learn about Sincerity in *Islaam*
- understand that Ikhlaas means 'to perform a deed sincerely for the sake of *Allaah* alone', and for the deed to be free from ostentation and all ulterior motives
- discover that when a person does something sincerely for *Allaah* alone, he or she is no longer concerned with receiving approval, praise or reward from anyone except *Allaah*
- appreciate that in order to maintain and improve sincerity of intention one must check one's intention before, during and after performing an action, ensuring that it is done for *Allaah* alone
- discern that if our actions are not done sincerely for the sake of *Allaah* alone, then we become guilty of either idolatry, hypocrisy, or ostentation, all of which are major sins
- realize that *Allaah* judges humanity on both their inward states as well as their outward actions and therefore we must complement our sincerity with the good actions
- recognise that heart and the mind should work together, with sincerity guiding the use of reason

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson being read out by the teacher explaining the *Islaami*c teachings regarding Sincerity
- learn new *Aayaat* and *Ahaadiith*
- answer questions related to the topic
- complete key sentences
- discuss and summarise the topic in groups
- search for a verse in the *Qur'aan* related to the topic

LESSON 1

# Sincerity



IKHLAAS

**Read and explain the following.** **T**

The literal meaning of the word ' *ikhlaas* ' is ' sincerity' , ' purity ' or ' to be alone '. Technically, ' *Ikhlaas* ' means 'to perform a deed sincerely for the sake of *Allaah* alone', and for the deed to be free from ostentation and all ulterior motives.

*Ikhlaas* is thus the act of purifying motives or intentions so that actions are done exclusively for the pleasure of *Allaah*. *Ikhlaas* therefore implies being free from pretence, deceit or hypocrisy.

*Ikhlaas* is closely related to *iimaan* (belief). Firstly, for a person to cultivate and maintain true *Ikhlaas* he must begin by avoiding anything that calls into question *Allaah*'s right to be worshipped alone, as One. Secondly, *Ikhlaas* includes purifying one's deeds from any and every form of *Shirk* which includes seeking the approval of anyone else besides *Allaah*.

*Ikhlaas* is also closely linked to *ihsaan* (ie. worshipping *Allaah* as if you see Him in front of you, or at least being aware that He sees you at all times) because only when a person is constantly aware that *Allaah* sees all, is he able to be truly *Mukhlis* (a sincere person).

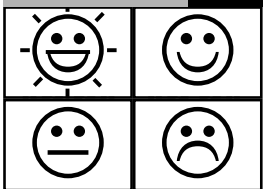
When a person does something sincerely for *Allaah* alone, he or she is no longer concerned with receiving approval, praise or reward from anyone except *Allaah*. Simply stated, if the opinions of others matter, than we are not truly *Mukhlis*.

**C T**

**Vocabulary**

literal .....
technical .....
ostentation .....
ulterior .....
pretence .....
deceit .....
hypocrisy .....
cultivate .....
approval .....

**Comments** **T**



**C T**

**Vocabulary**

tainted

.....

diminish

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nullify

.....

meritorious

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dedicate

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Sometimes a deed can be performed for *Allaah*'s sake, but thereafter it becomes tainted by boasting or showing off. This is called *Riyaa'* in Arabic. *Riyaa'* is a form of *Shirk* and it diminishes or completely nullifies the rewards that a *Muslim* would normally receive for a good deed performed.

Thus, in order for a *Muslim*'s good deeds to be accepted by *Allaah* they must always be performed with *Ikh*laas. The deed must not only be preceded by the right intention (*Niyyah*) but also be carried out in accordance to the *Sharii'ah*.

*Allaah* is Pure and He accepts only that which is done purely for His sake. Therefore, the acceptance of a person's deeds by *Allaah* depends on purity of intention (*Niyyah*). In fact purity of intention is so meritorious that a person with merely a sincere intention (*Niyyah*) is rewarded for an action that he is unable to perform.

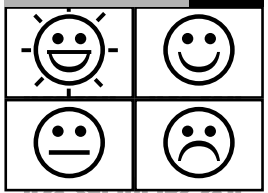


Because everyday distractions cause our levels of *Ikh*laas to increase and decrease, *Islaam*ic teaching guides us in maintaining and improving our sincerity of intention in the following ways :

1) Checking one's intention before, during and after performing an action, ensuring that it is done for *Allaah*. If at any point we find our intentions have changed, immediately renew the intention, dedicating the action to *Allaah* alone.

2) Seeking *Islaam*ic knowledge so as to

**Comments T**



understand what we are doing and why, as well as the virtues and rewards guaranteed in the hereafter for such deeds. This will not only increase our appreciation of the *Sharii'ah* but also serve as an encouragement to do more good in preparation for the hereafter and earning *Allaah*'s pleasure.

3) Increasing the number of good actions done during the course of the day to the point that good deeds become habitual, and piety second nature. This piety and goodness in action will keep our hearts good and pure, and so ensure good intentions and pure motives under all circumstances. (ie. just as a pure intention generates a good deed, good deeds automatically purify the heart.)

*Ikhlaas* is the foundation on which all our good deeds and pious actions are built. If the foundation is corrupt the structure will easily collapse.



*Allaah* has commanded us in the *Qur'aan* to ensure all our acts of worship are done sincerely for His sake alone.

*Ikhlaas* is not merely an encouraged virtue, but is the obligatory prerequisite for the acceptance of any act of worship and all good deeds.

If our actions are not done sincerely for the sake of *Allaah* alone, then we become guilty of either idolatry (*Shirk*), hypocrisy (*Nifaaq*), or ostentation (*Riyaa'*), all of which are major sins (*Kabaa'ir*) and

**C T**

**Vocabulary**

generate

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corrupt

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prerequisite

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obligatory

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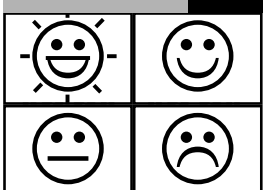
idolatry

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ostentation

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**Comments** **T**



C T

**Vocabulary**

motive

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impressive

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consciously

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actively

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cultivate

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attain

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paragon

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exemplar

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emulate

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indispensible

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aspire

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contrast

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punishable in *Jahannam* (hell).

Every action will be judged by the intention (*Niyyah*) behind it and a person will be rewarded or punished in the hereafter based on his or her intentions.

*Allaah* knows the true hidden motives of all actions, and these motives will be made known on the Day of Resurrection. On that day, people will be judged only according to their intentions, not on how many deeds were done nor on how impressive they may have seemed to be.

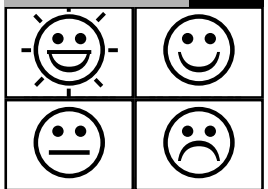
A *Muslim* must consciously and actively cultivate the virtue of *Ikhlaas* (sincerity) in all acts of worship and every other good deed by making an intention before performing the action.

This is the first and most blessed (*Mubaarak*) step on the straight path of *Islaam* and attaining eternal success in the Hereafter.

Secondly, all of the *Ambiyaa'* (Prophets) [a] and *Rusul* (Messengers) [a] were paragons of *Ikhlaas* and exemplars of the highest standards of inward and outward righteousness whom we must always strive to emulate. Therefore studying the lives of the Prophets of *Allaah* is indispensable for a person who aspires to be *Mukhlis* (sincere person).

Hypocrisy (*Nifaaq*), by contrast, is to perform acts of worship and good deeds for some ulterior or worldly motive. The vice of *Nifaaq* is one of the

**Comments** T



destructive sins of the heart that leads to *Jahannam* (Hell). The only way to repent from *Nifaaq* is to first beg *Allaah*'s forgiveness and then to renew one's *Niyyah* (intention) in the innermost depths of ones' heart.

Every act of worship and every good deed done without sincerity, whether to show off or to gain some worldly advantage, will be absolutely worthless on the Day of Resurrection. These fruitless deeds will be scattered like dust, leaving nothing behind but sins to be judged and punished.

Even good deeds motivated by concern for others, but not with the intention of pleasing *Allaah* first and foremost, will not be accepted on the Day of Judgement. It amounts to carelessly ignoring *Allaah* as the true source of all virtue and our duty to serve as His agents (*Khaliifah*) on earth and not as free agents, which is a form of self-worship (*Nafsaaniyyah*).

While *Shaytaan* despairs of convincing *Muslim*s to worship others beside *Allaah*, he is often successful in provoking a lesser form of idolatry (*Shirk*), including hypocrisy (*Nifaaq*) and ostentation (*Riyaa'*) by corrupting a *Muslim*s *Niyyah* (intention). This is the main line of attack that *Shaytaan* uses against believers. In fact, every *Muslim* will fall into this trap unless they consciously renew their *Niyyah* (intention) when performing any deed.

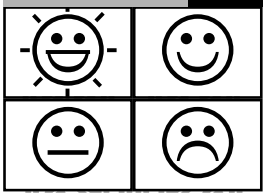
Hence, the *Muslim* is not protected from *Shaytaan* except by *Ikhlaas* (sincerity).

**C T**

**Vocabulary**

vice
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repent
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motivated
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concern
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despair
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provoke
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corrupt
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consciously
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**Comments** **T**



**C T**

**Vocabulary**

salvation

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damnation

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roghteous

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The virtue of *Ikhlaas* is the key to *Jannah* (paradise) and salvation from the fire of *Jahannam* (Hell).

It is not simply the outward words of faith (ie. *Kalimah Shahaadah*) that make the difference between eternal salvation and damnation; the true difference is the purity of heart of the person who utters them, because even hypocrites use righteous words.

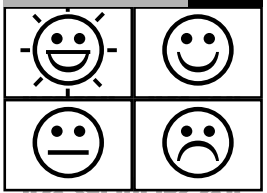
**AN IMPORTANT POINT TO UNDERSTAND**

*Ikhlaas* may even save a person from serious errors in faith and religious practice, so long as those errors are honest mistakes.

For example, a man from the previous nations once had himself cremated because he feared *Allaah* would resurrect him to punish him for his sins. The Holy Prophet [s] explained, *"A man had indulged himself in a life of sin. So when death approached he commanded his sons, saying: 'When I die you should burn me, pulverize me, and scatter me to the winds over the sea. By Allah, if Allah is capable he will punish me in such a way as he has not punished anyone else'. So they did as he instructed and when the man was resurrected before his Lord, Allaah said to him, 'What compelled you to do what you did (while Allaah knows all)?' The man said, 'Fear and awe of you, O my Lord.' Thus, Allaah forgave him due to that reason alone."*

Even though it is, in reality, an act of unbelief to imagine *Allaah* is incapable of resurrecting the dead, the sincerity in this man's righteous fear was far more important. Despite this error in '*Aqiidah* (creed), *Allaah* forgave him for his sincerity and had mercy upon him due to his ignorance. He had merely acted according to his inadequate knowledge, and did not deny the power of *Allaah* out of rebellious stubbornness or arrogant denial.

**Comments** **T**



*Ikhlaas* therefore is the overriding virtue. Thus *Allaah* forgives the honest mistakes of his servants, as every deed is judged first by its intention. That said, the conscientious *Muslim* must always first ensure that he is acting within the parameters of the *Sharii'ah* in every situation, hence the obligatory duty to acquire *'Ilm* (*Islaam*ic knowledge).



Good actions (*A'maal*) are an affirmation and an expression of true belief (*Iimaan*). It is for this reason that *Allaah* judges humanity on both their inward states as well as their outward actions.

As a result, we must complement our *Ikhlaas* (sincerity) with the good conduct that should necessarily follow it. For example, only by sincerity in worship and charitable deeds, fulfilling both the rights of *Allaah* and the rights of humanity - especially the weakest and most vulnerable of people - will we be considered true *Muslim*s worthy of *Allaah*'s favour and salvation .

If we are performing religious devotions (*'Ibaadaat*) by day and transgress the rights of others (*Zulm*) by night, then our worship is not truly sincere. Sincere prayers must result in good deeds and good behaviour towards others, or at least a restraint on our evil impulses.

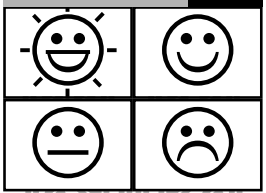
Such transgressions against the rights of people - all while regular outward devotions (*Ibaadaat*) to *Allaah* are performed - reflect an absence of *Ikhlaas*.

**C T**

**Vocabulary**

overriding
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conscientious
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parameter
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acquire
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affirmation
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complement
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vulnerable
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transgress
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restraint
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**Comments** **T**



C T

**Vocabulary**

actualize

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bankrupt

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annulled

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conformity

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deceptive

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treacherous

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malice

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*Muslim*s who fail to actualize sincerity through well wishing in their behaviour towards others will be, in reality, completely bankrupt on the Day of Resurrection.

Such people are truly bankrupt because their good deeds, even if they were done for the sake of *Allaah*, were annulled by their sins against others.

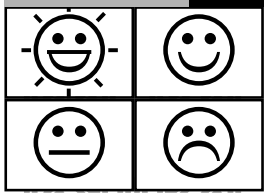
For this reason, two conditions are required for the acceptance of any good deed: *Ikhlaas* (sincerity) and conformity to the *Sunnah* (Prophetic way).

If deeds are sincere and incorrect, they will not be accepted. If deeds are correct and insincere, they will not be accepted. Rather, they are only accepted if they are both sincere and correct. Sincere means they are done for *Allaah* alone and correct means they are done according to the *Sunnah*.

*Ikhlaas* towards *Allaah* also implies well-wishing towards people, because a *Mukhlis* (sincere) person will never be deceptive and treacherous towards others nor bear them ill-will. Treachery (*Khiyaanah*), deception (*Khidaa'*) and malice (*Hiqd*) are a product of insincerity.

A sincere (*Mukhlis*) *Muslim* never bears ill-will or malice towards humanity. Any expressions of ill-will towards others is therefore a sure warning sign of an absence of *Ikhlaas*.

**Comments** T



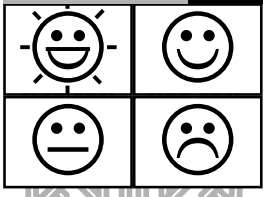
The heart and the mind should work together, with *Ikhlaas* (sincerity to *Allaah*) guiding the use of reason (*'Aql*).

When the true *Muslim* reasons, he acts. When he acts, he is sincere. Sincerity then calls him to all of the gates of virtue. So *'Aql* (reason) is certainly important in *Islaam* but, like other virtues, it is empty without *Ikhlaas* (sincerity).

An example of true *Ikhlaas* is found in an instance when a man came to the Holy Prophet *Muhammad* [s] and said, *"O Messenger of Allaah, what if a man intends to fight for the sake of Allaah (Jihaad) and he seeks worldly gains as well, will he be rewarded by Allaah."* The Holy Prophet [s] said in reply thrice, *"There is no reward for him."*

In this example it becomes clear that it is not permissible for *Muslim*s to have their intentions divided in the conduct of deeds that should only be done for the sake of *Allaah*. Having a split intention in religious duty or charitable deeds is, in fact, a form of *Shirk* (worshipping others besides *Allaah*). In this context the Holy Prophet *Muhammad* [s] said,*"Allaah Almighty declares, 'Indeed, I am free of any partners. Whoever performs a deed in which he associates another with me, I will abandon him and his partner'… 'whoever does a deed of the Hereafter for the sake of the world, then he will have no portion of it in the Hereafter'."*

Comments



**C T**

**Vocabulary**

idolatry

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ostentatiously

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subtle

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associate

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recompense

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perceptible

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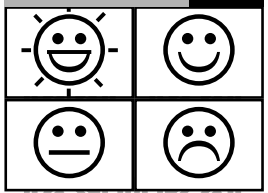
If a deed is done for the sake of a false God, that is the greater idolatry (*ash-Shirk ul-Akbar*) which removes a *Muslim* from the fold of *Islaam* altogether. However, if a good deed is ostentatiously done to show off to people, then this is considered the lesser idolatry (*ash-Shirk ul-Asghar*). It is certainly a tremendous sin, to be sure, but not one that expels *Muslim*s from *Islaam*.

In order for a believer to be truly *Mukhlis* (a sincere person), he or she must avoid both the greater and lesser forms of *shirk* (idolatry). *Ikhlaas* therefore is not to associate partners with *Allaah* in one's religion and not to be ostentatious in one's good deeds.

In a way, the lesser idolatry of ostentation (*ash-Shirk ul-Asghar*) is even more dangerous than the greater idolatry, due to the fact that it is so subtle.

The Prophet *Muhammad* [s] warned , saying *"Indeed, my greater fear for you is the lesser idolatry."* The *Sahaabah* [r] asked, *"What is the lesser idolatry, O Messenger of Allaah?"* The Prophet replied, *"It is ostentation (or 'showing off'). When people are being recompensed for their deeds on the Day of Resurrection, Allaah Almighty will say to them, 'Go to those for whom you made a show in the world, and look for your reward (from them)! Do you find any reward with them?' "*

**Comments T**



The Prophet *Muhammad* [s] described *ash-Shirk ul-Asghar* as less perceptible than the crawling of

an ant. He [s] once said, *"By The One in Whose Hand is my soul, there is idolatry more hidden than the crawling of an ant. Shall I not tell you something to say to rid youself of it...? Say:' O Allah, I seek refuge in you that I associate partners with you while I know, and I seek your forgiveness for what I do not know'."*

This is a humbling supplication that we should repeat often, as in it we acknowledge the potential for subtle defects in our intentions.

Ostentation and insincerity are infact the greatest trials. To be clear, the trial of ostentation is even more dangerous than the great tribulations near the end of time. The Holy Prophet *Muhammad* [s] once came to the *Sahaabah* [r] while they were discussing the *Dajjaal*, and said to them, *"Shall I not tell you about my greater fear for you than the Dajjaal?"* They said, *"Certainly, O Messenger of Allaah!"* The Prophet [s] said, *"It is hidden idolatry, that a man stands for Salaah and beautifies his Salaah when he sees another man looking at him."*

When we pray and fast for example, our concern should not be whether others view us as pious or not. Beautifying the prayer or displaying the discomfort of fasting for the sake of people is simply another act of lesser idolatry. The Prophet [s] warned, *"Whoever prays to be seen has associated partners with Allah. Whoever fasts to be seen has associated partners with Allah."*

A conscientious *Muslim* must therefore strive to

**CT**

**Vocabulary**

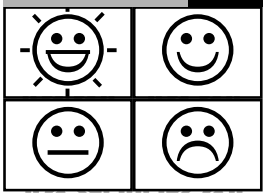
trial

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tribulation

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**Comments** **T**



perform his acts of worship with sincerity (*Ikhlaas*) & reverence (*Khushuu'*), and to strictly avoid the behaviour of the hypocrite.

*Allaah* describes the hypocrites in these terms, *"So destruction to those (hypocrites) who pray but are heedless of their prayer; those who are all show, but forbid simple acts of kindness to others."*
*"The hypocrites try to deceive Allaah, but it is He who causes them to be deceived. When they stand up to pray, they do so sluggishly, showing off in front of people, and remember Allaah only a little."*



Avoiding ostentation applies not only to acts of worship, but also to seeking *Islaam*ic knowledge.

The Holy Prophet Muhammad [s] said, *"Whoever seeks knowledge that should be sought for the sake of Allaah Almighty alone , but rather only to gain some worldly benefit, then he will not even smell the fragrance of Paradise on the Day of Resurrection."*

He [s] also warned, *"Whoever seeks knowledge in order to impress the 'Ulamaa' (scholars), or to argue with the foolish, or to attract the attention of people, then Allaah will admit him into Hellfire."*

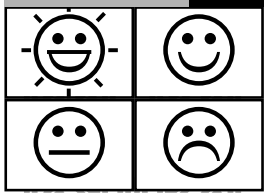
Indeed, one of the pitfalls of the students of *Islaam*ic knowledge is to become embroiled in controversies and debates to the point that they forget why they are studying *Islaam* in the first

**CT**

**Vocabulary**

reverence
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heedless
.....
embroiled
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controversy
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**Comments T**



place. It is very easy for a student of *Islaam* to become distracted by the pomp and show of scholarship and academia and the desire to distinguish himself above others. This is no more than crass egotism and self-worship (*Nafsaaniyyah*) which is severely punishable in the hereafter.



It takes a constant and relentless internal struggle against our caprice and base desires to achieve true *Ikhlaas* (sincerity and purity of heart), what scholars refer to as the greater *Jihaad* (*al-Jihaad al-Akbar*) or *Jihaad* of the heart (*Jihaad al-Qalb*).

This is a spiritual struggle and a *Jihaad* that we cannot afford to lose, lest we lose our opportunity for salvation.

Many hypocrites who were considered by people to be righteous *Muslim*s in the world - either as brave warriors (*Mujaahiduun*), scholars (*'Ulamaa*), or pious worshippers (*'Aabiduun*) - will be exposed on the Day of Resurrection for the fraudulent motives of their diseased hearts.

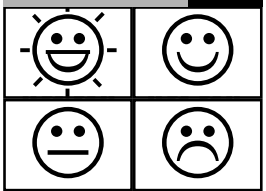
The Holy Prophet *Muhammad* [s] said, *"Verily, the first people to be judged on the Day of Resurrection will be a man who was martyred. He will be brought (before his Lord) and the blessings of Allaah conferred upon will be enumerated, and he will acknowledge them. Allaah will then ask, 'What did you do (in appreciation of) them?' The man will say, 'O Allaah, I fought in your cause until I was martyred. Allaah will say, 'You have lied, for*

**C T**

**Vocabulary**

academia
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crass
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egotism
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relentless
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caprice
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fraudulent
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enumerated
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martyred
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**Comments** **T**



**C T**

**Vocabulary**

conferred

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bounty

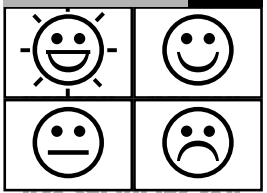
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acknowledge

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*you fought only that it would be said by others that you were brave, and thus it was said.' Then, Allah will order him to be dragged upon his face until he is cast into the fires of Hell. Another man acquired Islaamic religious knowledge and taught many, and he recited the Qur'aan (beautifully). He will be brought (before his Lord) and the blessings of Allaah conferred upon will be enumerated, and he will acknowledge them. Allaah will then ask, 'What did you do (in appreciation of) them?' The man will say, ' I acquired Islaamic religious knowledge, taught others, and I recited the Qur'aan beautifully for your sake.' Allah will say, 'You have lied, for you studied only that it would be said by others that you are a scholar and you recited the Qur'aan only that it would be said you are a great reciter, and thus it was said.' Then, Allaah will order him to be dragged upon his face until he is cast into the fires of Hell. Another man was given an abundance of wealth from Allaah and every kind of bounty. He will be brought (before his Lord) and the blessings of Allaah conferred upon will be enumerated, and he will acknowledge them. Allaah will then ask, 'What did you do (in appreciation of) them?' The man will say, 'I did not leave any good cause beloved to you but that I spent on it for your sake.' Allaah will say, 'You have lied, for you spent only that it would be said by others that you are generous, and thus it was said.' Then, Allaah will order him to be dragged upon his face until he is cast into the fires of Hell."*

**Comments** **T**



As sincerity towards *Allaah* is the starting point in

the fulfillment of all religious duties - inward and outward, for *Allaah* and for fellow creatures - it cannot be forced upon anyone in any way. Sincerity must come naturally from within the heart of a person, either by self-discovery or persuasion. Compulsion in religion has no place in *Islaam* at all.

*Allaah* has declared, *"There is no compulsion in religion. True guidance has become distinct from error. So whoever rejects false gods and believes in Allaah has grasped the firmest handhold - one that will never break. Allaah is All-Hearing and All-Knowing"*
*"Say, 'Now the truth has come from your Lord, so let those who wish to believe in it do so, and let those who wish to reject it do so."*
*"So (O Prophet) warn them. Your only task is to give warning. You are not there to control them."*

In other words, the Prophet *Muhammad* [s] is not given a mandate to force people to embrace *Islaam* or coerce them into moral conformity. In several verses, *Allaah* reminds the believers time and again that the only duty of the prophets was to deliver the message.

*"Obey Allaah and (obey) the Messenger. (But) if you turn away, (know that) he is responsible for the duty placed upon him, and you are responsible for the duty placed upon you. If you obey him, you will be rightly guided, but the Messenger's duty is only to deliver the message clearly."*

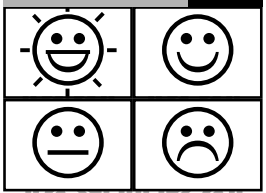
If *Allaah* wanted to compel everyone to follow one

C T

**Vocabulary**

persuasion
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mandate
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coerce
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conformity
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compel
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**Comments** T



religion, he could have created people without free will or he could have mandated his Prophets to force people into compliance. *Allaah* did neither of those things because His will is to test the sincerity of people's faith in this world.

*Allaah* declares, *"…If Allaah had so willed, He would have made you one community, but He wanted to test you through that which He has given you. So race to do good! You will all return to Allaah and He will make clear to you the matters about which you differed."*

Religious difference and diverse human conduct is natural and inevitable. *Allaah* allows it as it is His will to test the sincerity of people. Rather than provoking conflict from such differences, *Allaah* tells us to *"...race to do good..."* in setting true examples of what we claim to believe in and uphold. Even when the Prophet *Muhammad* [s] had to fight others to defend his community and their right to practice *Islaam*, he never compelled anyone to enter *Islaam* - not once, not ever. The prophetic method of spreading *Islaam* is by persuasion, not by persecution.

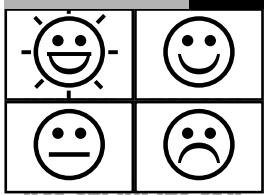
In conclusion, *Allaah* does not want people to be forced into hypocritical and empty worship. Remember that *Allaah* is All-Able to compel anyone He wills to do anything He wishes. There is, however, love for *Allaah* towards humanity, which can only be realised by those who willingly and lovingly worship Him - not out of compulsion, but out of love for Him. They worship Him because of their love for Him and they obey Him because

**C T**

**Vocabulary**

compliance
.....
diverse
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inevitable
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provoking
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compel
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persecution
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compel
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**Comments** **T**



they love His obedience. This could not occur unless these creatures had full freedom to believe or not to believe, to obey and disobey.

**Answer the following questions.** **C**

1) How would you define 'sincerity' in *Islaam*?

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2) How is *Ikhlaas* closely related to *iimaan* ?

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3) What guidance does *Islaam*ic teaching guides us in maintaining and improving our sincerity of intention?

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4) What do we become guilty of if our actions are not done sincerely for the sake of *Allaah* ?

**ACTIVITIES**

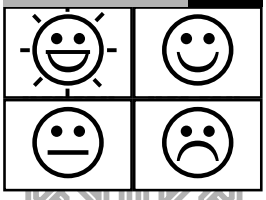
***Qur'aan***

*Allaah* ﷻ has declared:

*"And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer, and to practice regular charity; and that is the Religion, right and straight."*

*"Destruction to the worshippers who are neglectful of their prayers - those who want to be seen (of men), but refuse (to supply) neighborly needs."*

**Comments** **T**



**Hadiith**

Our beloved Prophet Muhammad ﷺ said:

*"Actions are only (judged) by intentions. Each person shall be rewarded only for that which he intended."*

*"Allaah does not look at your bodies nor does he look at your faces, but He looks at your hearts."*

*"Even the least show (of piety) is associating (others with Allaah)."*

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5) Whom must a person who aspires to be *Mukhlis* always strive to emulate? Why is that so?

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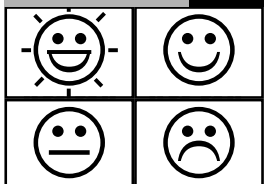
6) What is the main line of attack that *Shaytaan* uses against believers given taht he despairs of convincing *Muslim*s to worship others beside *Allaah*?

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7) Is *Ikhlaas* by itself adequate for salvation? If not then what must we complement our *Ikhlaas* (sincerity) with?

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**Comments** T



## Complete the following sentences. C

The heart and the mind should work together, with ..... guiding the use of reason (*'Aql*).

*'Aql* (reason) is certainly important in *Islaam* but, like other virtues, it is empty without ..... .

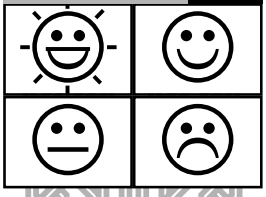
If a good deed is ostentatiously done to show off to people, then this is considered ..... . It is certainly a tremendous ..... , to be sure, but not one that expels *Muslim*s from ..... .

Indeed, one of the pitfalls of the ..... of *Islaam*ic knowledge is to become embroiled in controversies and debates with the desire to ..... himself above others.

Many ..... who were considered by people to be righteous *Muslim*s in the world - either as brave ..... , ..... , or pious ..... - will be exposed on the Day of Resurrection for the fraudulent motives of their diseased hearts.

..... cannot be forced upon anyone in any way. Rather it must come naturally from within the heart of a person, either by ..... or .....

Comments T



C T

**In groups of four, discuss the importance of free choice in religion. Explore 'choice' in the context of *Ikhlaas* as well as the mission of the Prophets. Also explore the wisdom in freedom of choice being gifted by *Allaah* to human beings.**

**Finally, summarise your conclusions in the space provided below.**

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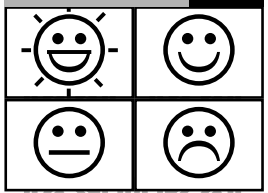
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**Comments** T



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**Ask your parents to help you find a short verse in the Holy *Qur'aan* about the virtue of 'Sincerity'. Thereafter write the verse in Arabic with the English translation in the space below.** **P C**

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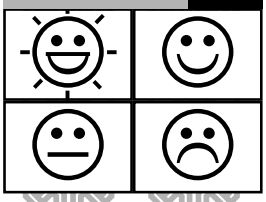
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**Comments** **T**

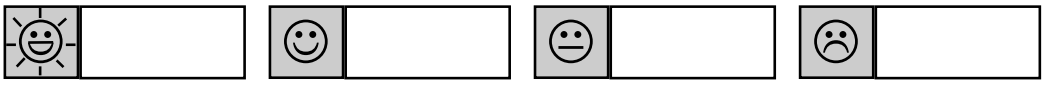


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- answered questions on the subject ☐
- completed key sentences ☐
- discussed and summarised the topic ☐
- searched for an *Aayah* with it's translation ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 2

## OUTCOME OBJECTIVES T P

- learn about Optimism in *Islaam*
- appreciate that expecting good from *Allaah* is a branch of good knowledge of Him
- realize that optimism has a direct relationship with *iimaan* and an indication of trust in *Allaah's* judgement
- discern that optimism embodies an attitude of perseverance and not giving up in the face of difficulty
- discover that optimism represents the spontaneous flow of love of Allaah, and trust in love
- learn that the difference between happy and unhappy people is their interpretation of unfortunate life events
- discern that a *Muslim* always avoids pessimistic people because they negatively impact our behaviour
- understand that fear and anxiety are two powerful emotions which impede and destroy optimism
- appreciate that like Prophets [a] we will never be abandoned as long as we too call on *Allaah* alone
- learn that Dhikr, Du'aa, and Shukr are profoundly effective in fostering a deep sense of optimism

## LESSON OVERVIEW T P

### BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a lesson being read out by the teacher explaining the *Islaami*c teachings on Optimism
- find suitable one word meanings for the words in the vocabulary list
- learn a new *Aayah* and a new *Hadiith*
- answer questions related to the lesson
- design and paint a quote on optimism
- explain how optimism engenders resilience
- correctly match blocks in two columns
- explain how fear and anxiety impede optimism
- complete an essay on optimism
- search for an *Aayah* and *Hadiith* related to the topic

LESSON 2

# Optimism

TAFAA'UL

**Read and explain the following.** T

The meaning of the word ' *tafaa'ul* ' is ' optimism ' or ' an expectation of good '.

To expect good of *Allaah* is a branch of good knowledge of Him. The opposite is true as well. Expecting wrongdoing from *Allaah* is indicative of gross ignorance of Him.

*Allaah* declares in a *Hadiith Qudsii* (ie. a *hadiith* the content of which is from *Allaah* but the actual wording being that of the Prophet [s] himself) "*I will be as my slave assumes me to be, so let him assume me to be as he wills (and I will treat him accordingly)*."

Optimism has a direct relationship with *Iimaan* (*iimaan* - faith). It is an indication that one has a good estimation of *Allaah* and that he trusts *Allaah*'s judgement and promises. So whoever finds himself characterised by pessimism and negativity should urgently review his state of *iimaan* and renew his relationship with *Allaah*.

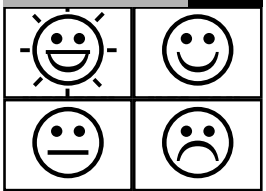
Optimism is a key quality of the *Muslim*. The one who acknowledges his blessings, is appreciative of them and feels contentment, in turn manifests gratitude toward *Allaah* in worship and obedience. While the one who does not see any good in what he has been blessed with and is unappreciative will only see the world as a place of disappointment and distress. He will manifest this attitude through frustration, anger and contempt for life, turning away from worship and obedience to the

C T

**Vocabulary**

gross
.....
characterised
.....
pessimism
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manifest
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contempt
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**Comments** T



creator of life, *Allaah*.

In other words, the optimist always sees the glass as being half full while knowing and feeling confident that it will continue to be filled, while the pessimist sees the glass as half empty with no hope of it ever being filled.



Optimism (*Tafaaʿul*) is more than just having a 'sunny' disposition. It embodies an attitude of perseverance, patience, and not giving up in the face of difficulty.

An optimistic person will notice opportunities instead of focusing on the hardships.

The people of *Tafaaʿul* (optimism) are those who when they see the sun, do not dwell on its scorching heat, but ponder over the light which it provides. They are those who when they see the sea, do not think of those who it drowned, but they ponder over the number of people who have travelled and benefited by sailing its waters. They are those who turn a blind eye to the faults of a friend, parent or spouse and instead remember the goodness in them which far supercedes their wrongdoing.

By remaining optimistic, a *Muslim* will instead of saying, *"Oh Allaah, I have a burden that it is great",* will rather say, *"Oh burden, I have an Allaah who is Greater! (ie. he will say, 'Allaahu Akbar')."*

**CT**

**Vocabulary**

disposition

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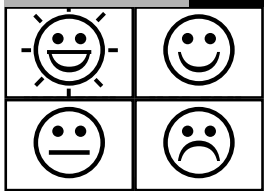
embody

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supercede

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**Comments** **T**



Even at death, a *Muslim* is commanded to be optimistic. Three days before the blessed Prophet *Muhammad* [s] passed away, he instructed, *"Let none of you die unless he has good expectations from Allaah."*

Even while dying, a *Muslim* will optimistically say, *"Yes, I am dying but I am returning to a merciful Lord. Yes my sins are great, but my Allaah's forgiveness is greater."*

Positive thinking will lead to positive emotions, which will in turn lead to better attitudes and behaviour towards everyone and everything, especially towards our Creator. And know that *Allaah* will treat us according to our attitudes towards Him.

Optimism is the result of love. Optimism represents the spontaneous flow of love, and trust in love.

It is only those who truly love who completely trust the beloved.

The *Muslim* who loves *Allaah* and is always conscious of *Allaah* Almighty (*Muttaqii*), and who in the contemplation (*Tafakkur*) of *Allaah* loses the consciousness of his own self, he inherits the power of *Allaah*, and it is in this power and belief that the spirit of true optimism is born.

**C T**

**Vocabulary**

expectation

.....

spontaneous

.....

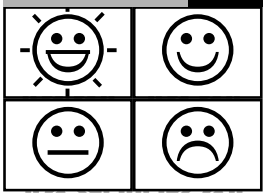
contemplation

.....

inherits

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**Comments** **T**



C T

**Vocabulary**

innate

.....

inherent

.....

anticipation

.....

Optimism thus comes from *Allaah*, while pessimism is born of the human mind and the trust a person puts in his own ability.

The pessimist is the person who stands in his own light. He is easily defeated in this world due to his own innate human weakness, and even more so in the hereafter.



Calamity and trials come from *Allaah* and only He can remove them.

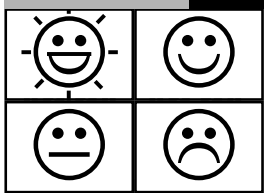
A core belief in *Islaam* is that every experience in life occurs ultimately in accordance with the will of *Allaah* and contains inherent good that will far outweigh the evil that seems more apparent at the time.

When in fear or faced with situations that appear harmful, a *Muslim* finds comfort in reminding himself of this divine mercy and that there will be benefit and ease in staying the *Islaam*ic course.

It can be likened to the hesitation one feels in anticipation of the bitterness of medicine while realizing the medication it is about to deliver contains relief and cure.



**Comments** T



Calamity is often a wake-up call to turn back to *Allaah*, to purify oneself of sins and to bring one back to the path of guidance.

Allaah has decalred in the Holy Qur'aan:

*"Corruption (and calamity) has appeared throughout the land and sea because of what the hands of people have earned, so that (Allaah) may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness)."*

So through hardship, *Allaah* gives people opportunity after opportunity to stop, reflect, and then to return to Him.

Patience (*Sabr*) and faith shown during calamities are means of reward, a raising of one's rank in *Jannah* (Paradise) and attaining proximity to *Allaah*.

*"And We will surely test you with some fear and hunger and loss of wealth and lives and fruits (of your labour), but give glad tidings to the patient, who, when disaster strikes them, say, 'Indeed we belong to Allaah, and indeed to Him we will return'. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided."*

No doubt *Allaah* loves His Prophets, the noblest of people to walk the face of this earth, yet they were made to endure the most severe tests, showing us that adversity is also a sign of *Allaah*'s immense love for His slaves.

**C T**

**Vocabulary**

consequence

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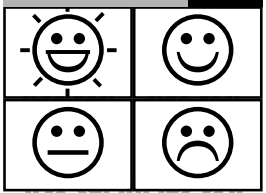
proximity

.....

adversity

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**Comments** **T**



C T

**Vocabulary**

averting

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arduous

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commensu-rate

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innate

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potential

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So on the surface, calamity may appear to be an evil occurrence, but behind it there lays the divine wisdom of right guidance, reward in paradise, the love of *Allaah* and, at the least, averting a greater harm.

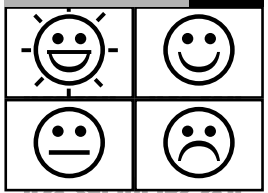
Also, it is human to want the easy way out in any situation, but *Allaah* knows what we are truly capable of handling.

He may at times decree a more arduous path for us than we would want, out of His infinite mercy and wisdom for our own benefit, thus allowing us to truly achieve our full potential in this world and the hereafter.

Even during the darkest of circumstances *Qur'aan*ic teachings bring optimism to *Muslim*s who believe wholeheartedly that, *"Allaah does not burden a soul except (with that which is within) its capacity."*

Thus every difficulty is commensurate with the innate ability of the one who bears it, and allows the individual to grow, reaching his true potential.

**Comments** T



**T C**

**AN IMPORTANT POINT TO DISCUSS**

The Prophet *Muhammad* [s] described the true optimism of a Muslim when he said, *"Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believe. If he receives a blessing, he thanks (Allaah), thus there is a goodly reward for him in it, and if a calamity befalls him, he endures it patiently, and there too is a goodly reward for him in it."*

The blessed Prophet [s] always approached each and every matter with optimism. Whether he was at home or on a journey, during times of ease or hardship, amidst moments of safety or fear, whilst being in a state of anger or joy, he always displayed an exceptional degree of optimism.

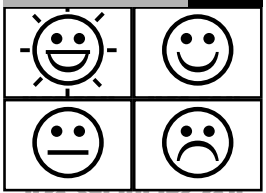
The Prophet [s] loved optimism and thus instructed *Muslim*s to always maintain genuine hope in *Allaah* and to adopt a positive outlook in every situation and on everything in life.

The noble trait of optimism amounts to nothing short of contentment with the wise decree of *Allaah* and expecting only good of Him in every situation.

Admittedly, attaining such an optimistic outlook to the trials of life is not easy, particularly when the factors involved seem to be massively disadvantageous, like we find in the *Siirah* (the life of the Holy Prophet [s]).

It is well known that the blessed Prophet *Muhammad*'s [s] father died before he could meet him. His mother died in front of him when he was six, his grandfather passed away two years later, he witnessed the death of all of his children with the exception of one, he witnessed the death of his beloved wife, *Khadiijah* [r], he kissed his grandchildren whilst knowing that they would be slain, he saw the corpses of his *Sahaabah* having fallen on the battle field, he was starved along with his family and friends within a valley for three full years, he was accused of sorcery and insanity , and so much more, yet, despite all of this, the Prophet [s] would say , *"I love optimism."* This is because he recognised *Allaah* as the Creator of all prosperity and adversity.

**Comments** **T**



The life of the Prophet *Muhammad* [s] tells the account of a noble man's struggle to establish truth, justice and peace through worship of the One True God, Allaah, against the incessant waves of falsehood, injustice and persecution he and his followers endured. In the end, however, he succeeded in winning all hearts and minds, and his mission was successful because of the message of truth with which he was sent and the optimism it instilled in him and all those who followed him. Indeed it is *Islaam* itself that necessitates and fuels enduring optimism.

There was no one who smiled more than the Messenger of *Allaah* [s].

In the direst of times, the Prophet *Muhammad* [s] would persistently raise morale, boost confidence and steer attention to the bright side of any situation.

Once, the Prophet [s] went to visit a bedouin who was ill and bed-ridden. Rather than lament at his condition, he uttered beautiful words of hope, *"Do not worry, this will cleanse you, if Allaah wills."* The Prophet [s] instead wisely showed him the bright side illness as a means of purifying sins and raising one's ranks in Paradise.

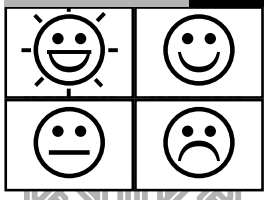
The Prophet [s] would even change names for the purpose of upholding optimism. The city of *Madiinah* was previously known as '*Yathrib*', which means 'blameworthy'. He changed it to '*Taybaa*' meaning 'that which is good and wholesome'.

The Prophet [s] once inquired about the name of a particular girl. Hearing it to be *'Aasiyah* which means 'rebellious', he [s] said, *"You are now Jamiilah,"* which means 'the beautiful one'.

He [s] would also change the names of tribes and places. He changed *'Banuu Mughwiyyah'* (the Tribe of Erring) into *'Banuu Rushdah'* (the Tribe of Righteousness).

Once the Prophet [s] walked through a valley and was

**Comments**



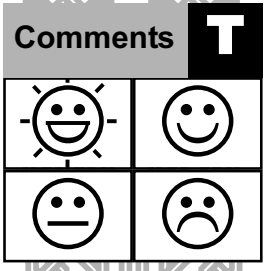
told it was called *'Shi'b-ud-Dalaalah'* (the Valley of Misguidance). He changed its name into *'Shi'b-ul-Hudaa',* which means 'the Valley of Guidance'.

The *Siirah* is, in fact, replete with examples of optimism shown by the Prophet [s] consistently throughout his life: his contentment and grateful demeanor, the manner in which he made *Du'aa'* expecting the best from *Allaah*, the way he dealt with people, always assuming the best of them and ever hopeful for them - even those staunchly opposed to him, and in his positive outlook toward the future despite all the hardship.

Of the most difficult of days for the Prophet [s] was when he suffered extremely harsh treatment at the hands of the people of *Taa'if* who quite literally hurled stones at him causing him to bleed all over, until driving him out of town in a violent and hostile show of rejection. When given the choice by *Allaah* to destroy them, the holy Prophet *Muhammad* [s] wanted them spared out of hope that *Allaah* would guide their descendants, if not them. Indeed, the people of *Taa'if* eventually embraced *Islaam* some years later, during the lifetime of the Prophet [s]. During those moments of difficulty in *Taa'if* the verses were revealed reassuring the Prophet [s] *"…indeed, with hardship (will come) ease. Indeed, with hardship (will come) ease."*

Amongst the many examples of great feats of optimism is the story of Prophet *Muusaa* [a], standing at the shores of the sea with the *Banuu Israa'iil* (Children of Israel) while behind them approached the formidable army of *Fir'awn*. The *Banuu Israa'iil*, given their proverbial weakness of faith, lost hope but *Nabii Muusaa* [a] was optimistic and responded to their desperate cries saying, *"Indeed Allaah is with me, He will most certainly guide me."* Inspite of *Nabii Muusaa* [a] not being able to see or even perceive a logical solution, he knew that *Allaah* has ultimate control over all things and all situations and he expected only good from *Allaah*. The fruit of his optimism was that *Allaah* parted the sea and saved him and his followers.

*Allaah* declares in the Holy Qur'aan, *"…Never give up*



*hope of Allaah's Mercy. Certainly no one despairs of Allaah's Mercy, except people who disbelieve."*

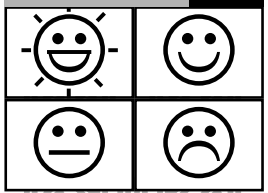
Therefore the Holy Prophet *Muhammad* [s] warned *Muslim*s of being anything other than optimistic.

In the most traumatic and harrowing of moments, optimism was always the attitude of the Messenger of *Allaah* [s]. In his life we find examples of optimism that history has not seen the like of.

In the battle of *Al-Ahzaab* the *Muslim*s were besieged by an army 10,000 strong, which was bigger than the entire population of *Madiinah*. Furthemore, the treacherous Jews decided to let the pagans into *Madiinah* from their quarter of the city, an action that could have marked the end of the *Muslim*s. But inspite of all this, the Prophet [s] and his *Sahaabah* were optimistic. *Allaah* described their optimism in the *Qur'aan*, as contrasted to the pessimism of the followers on *Nabii Muusaa [a], "And when the Muslims saw the coalition (of disbelievers attacking), they said, 'this is what Allaah and His Messenger had promised us, and Allaah and His Messenger have spoken the truth'. And it increased them only in faith and submission (to Allaah's will)."* True *Muslim*s always recognise that there is no power or force except that *Allaah* is greater than it (ie. '*Allaah*u Akbar' , *Allaah* is greater) and that there is no hand except that the hand of *Allaah* is above it. With all odds stacked against the *Sahaabah* in this moment of great danger, the Prophet *Muhammad* [s], leader of all optimists, called out, *"Allaahu akbar! I have been given the keys (ie. conquest) of Syria… Allaahu akbar! I have been given the keys of Persia… Allaahu akbar! I have been given the keys of Yemen."* Our beloved Prophet [s] remained optimistic and hopeful, inspite of the danger before them, raising the spirits of the believers with the prophecy that the empires of the world would fall to *Islaam*.

Although it was inconceivable at that time, these prophecies all came to pass. This is an example of how a *Muslim* should always behave even in times of great danger - one who always expects only good of *Allaah*.

**Comments**



Optimism gives a person more resilience when faced with hardship.

We know that even a test or difficulty can have great rewards and outcomes in the end, especially in the *Aakhirah* (Hereafter).

Focusing on that end result and having patience is more beneficial than focusing on the hardship.

In this context, for those who are grieved by hardship or affliction, loss or separation, and consumed by despair and uncertainty, *Allaah*'s words open up the horizons for the possibility of good.

The *Qur'aan* emphasise optimism even during the most difficult trials in life stating over and over, *"After difficulty, ease will certainly come."*

*"And whosoever fears Allaah's (retribution) and keeps his duty to Him, (Allaah) will make his affairs easy for him."*

Thus our Lord is Beneficient and our *Diin* is positive.

The Qur'an is *Allaah*'s paramount gift to mankind. It brings with it mercy, guidance, relief and lasting optimism, ensuring a good life while promising an eternity (*Aakhirah*) that surpasses any and all expectations.

The vast and frequent descriptions of *Jannah* in the *Qur'aan* and the numerous verses of hope leave no room for despair.

**C T**

**Vocabulary**

resilience

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context

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retribution

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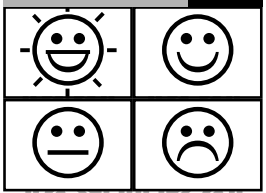
paramount

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surpasses

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**Comments** **T**



C T

**Vocabulary**

accumulate

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reassured

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transcend

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propel

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concurrently

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*"O mankind, there has to come to you instruction from your Lord and healing for what is in the heart, a guidance and mercy for the believers. Say, 'In the bounty of Allaah and in His mercy – in that let them rejoice. It is far better than all they accumulate (in this world)."*



It is important to note that the *Islaami*c understanding of *Tafaa'ul* (optimism) is not merely a feeling that makes one happy and reassured.

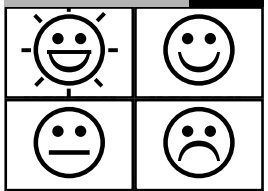
It is a principle which is necessarily merged with planning, *'Amal* (action) and *Du'aa'* (supplication), with optimism being the end product of that effort.

*Tafaa'ul* is a state of mind that informs a *Muslim* to have a good expectation of *Allaah* and to be pleased with the outcome that He decrees by His wisdom (which often transcends our limited self centred understanding).

There is a direct link between optimism and being pragmatic and progressing in life. This is because optimism helps you move forward, putting behind you any failures in life. It is the driving force that propels you to do what is right in those matters over which you have control while concurrently having trust and a good opinion of *Allaah* for matters that are not within your control.

Thus, an optimistic *Muslim* only focuses on what he has the ability to change, and leaves what is

**Comments** T



outside his control to *Allaah*.

He also knows that nothing is too difficult for or out of the grasp of *Allaah*.

Therefore a *Muslim* always feels optimistic and hopeful knowing that he is a dutiful servant of the One who created everything and has ultimate power over everything.

Happy and unhappy people generally have the same number of adverse events in their lives. The difference is in their interpretation of unfortunate life events. Optimistic people are willing and able to make positive life action plans to counteract negative events in their lives which they accept as part of *Allaah*'s test, while pessimists are more likely to do nothing, being preoccupied with questioning *Allaah*'s intent (and forgetting that life is a test of their spiritual and moral worth) . Thus pessimist invariably find themselves sinking into negativism, lethargy, and depression which further paralyses them.

A *Muslim* should strive for optimistic thought patterns that are also rational.

The difference between hope and mere wishful thinking is that mere wishful thinking involves laziness wherein the person neither exerts himself, nor strives to achieve what he wishes for. Hope, however, entails striving, exertion and beautiful reliance (*Tawakkul*) on *Allaah*. The first is like the one who wishes that the earth would plant and sow its own seeds for him. The second is like the

**C T**

**Vocabulary**

adverse

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counteract

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lethargy

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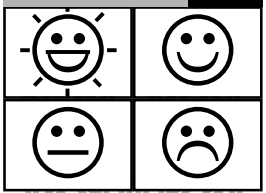
entail

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paralyze

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**Comments** **T**



**C T**

**Vocabulary**

cynic

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pessimist

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social

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one who actually tills the soil, plants the seed and then hopes that crops will grow. In *Islaam*, 'hope' therefore is not correct, except if accompanied by action (*'Amal*).

The optimistic *Muslim* is also careful about the company he keeps , only seeking the company and counsel of positive thinkers, while avoiding the company and influence of cynics and pessimists.

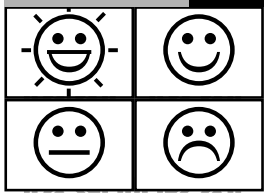
A *Muslim* always avoids pessimistic people because the social circles we choose directly impacts our thought patterns and behaviour.

The Holy Prophet *Muhammad* [s] warned against negative company when he said, *"A person will (certainly adopt the attitudes and) follow the ways of his close companions. So be cautious as to whom you take as a close companion."*

A man with optimism will help another who is drowning in the sea of fear and disappointment, while on the contrary, if someone who is downhearted comes to a pessimistic person, that pessimist will pull him down even further and make him sink to the depths, together with himself. On the side of the one is life, on the side of the other is death. The one climbs to the top of the mountain, the other descends to the depths of the earth.

Is there any greater helper in sorrow or misfor-

**Comments** **T**



tune, when every situation in life seems dark, than the spirit of optimism which knows that all will be well in the end?



Fear and anxiety are two powerful emotions which impede and destroy optimism.

No doubt fear is a natural human emotion in situations that are dangerous and potentially a cause of harm. *Islaam* redirects this fear into something productive by channeling one's fear entirely toward *Allaah* with whom lies the ultimate power and capacity to effect outcomes. In this, one is not denying fear , but rather experiencing fear due to one's fragility and vulnerability and then turning to *Allaah* who we recognise as the all-Powerful One in whom we seek refuge. By seeking the help of *Allaah* we are strengthened , and more importantly, become closer to Him through our sincere prayer, worship and sole reliance on Him.

This becomes an effective means to overcome all fears and intimidating life challenges, and unburden oneself of the paralysing effect of weakness. When fear is dispelled, optimism flourishes.

Anxiety is caused by fear of the unknown. Anxiety hinders a person's ability to function and holds them back in life. Because they are so afraid of failing anxious people often don't even try to pursue their ambitions.

Optimists on the other hand always pursue their

**C T**

**Vocabulary**

anxiety

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impede

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fragility

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vulnerability

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intimidating

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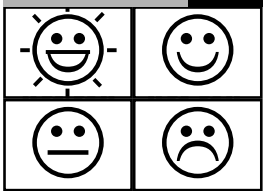
hinder

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dispel

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**Comments** **T**



**C T**

**Vocabulary**

derail

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strategy

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vulnerable

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obsessive

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ambitions. If failure occurs, instead of feeling defeated, the optimistic *Muslim* will see that as a temporary setback and an important life lesson. Some call this 'failing forward', in other words 'a temporary failure that allows you to move forward'.

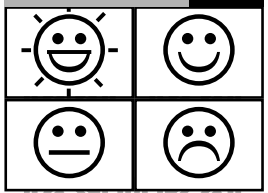
Excessive fear is self destructive. This type of self-consuming fear comes from *shaytaan*, who plants destructive thoughts in each of us in order to obstruct our progress and derail our good efforts.

The *Qur'aan* sheds light on the strategy of *shaytaan* in order to both warn us and equip us with the knowledge and tools needed to overcome him. *"shaytaan threatens you with poverty and orders you to immorality, while Allaah promises you forgiveness from Him and bounty. And Allaah is all-Encompassing and Knowing."*

In this regard, it is also important to recognize that many of our fears are directly linked to our love of this world (*dunyaa*).

The person who is excessive in his love of the world and strives obsessively for this material life (*Dunyaa*) above and beyond striving for the everlasting true life to come (*Aakhirah*) becomes vulnerable to falling into despair and fear in the face of difficulty and suffering.

**Comments** **T**



In contrast, one who is empowered by a heart full of optimism and faith in *Allaah* and who strives for the true everlasting life in the *Aakhirah* will suc-

cessfully overcome all difficulties and challenges.

Nothing has the power to overcome the optimism and faith of those who recognize *Allaah* as the only One capable of determining and changing outcomes. *Allaah* declares in the Holy *Qur'aan, "Certainly, the friends of Allaah shall have no fear, nor will they despair. Those who believed and were ever conscious of Allaah, for them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allaah; that is the greatest attainment".*

The greatest friends of *Allaah* were the Prophets (*Ambiyaa'*) [a]. The lives of the noble Prophets [a] are a means of guidance, motivation and optimism while simultaneously warning against heedlessness and love of this world. Each Prophet [a] was faced with seemingly insurmountable trials that would normally lead to tremendous fear and uncertainty. But each relied on *Allaah* solely, calling on Him and Him alone. *Allaah* strengthened each with spiritual fortitude (*Sabr*) by which they were able to continue to strive, full of optimism, hope and certainty in *Allaah*, overcoming fear and becoming exemplary role models for all humanity.

Their accomplishments were only realized with divine help from *Allaah*. These Prophets [a] were never left alone to themselves nor abandoned, and neither are we as long as we too call on *Allaah* alone.

**C T**

**Vocabulary**

conscious

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motivation

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simultaneous

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heedless

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insurmountable

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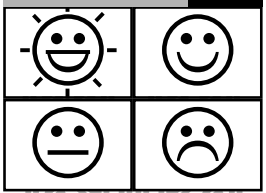
exemplary

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abandoned

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**Comments** **T**



**C T**

**Vocabulary**

notion

insignificant

encompassing

avail

register

beckon

abundance

material

The notion that everything we do is insignificant and often amounts to nothing is another cause of pessimism to some.

The *Muslim* knows that *Allaah*'s knowledge is all-encompassing. Not even the smallest amount of effort will ever go unnoticed or unrewarded.

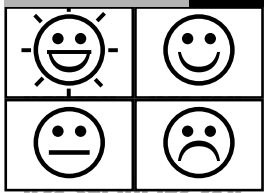
Knowing that it will be recorded in the presence of *Allaah* provides a *Muslim* comfort and satisfaction even when the fruit of one's labor is not immediately apparent.

The true *Muslim* is therefore never pessimistic that his efforts, however small, will be to no avail. Allaah declares in th Qur'aan, *"And not absent from your Lord is any (part) of an atom's weight within the earth or within the heaven, or anything smaller than that or greater, but that it is in a clear register."*

We sometimes forget that Allaah has taken care of us all this time. We are still here, no matter how many bumps and scrapes we've experienced along the way. Yet in our lowest moments it is easy to forget everything that *Allaah* has already blessed us with, and all that He continues to bless us with to the point that we take blessings for granted.

*shaytaan* plants seeds of comparison in the mind, beckoning you to look toward those who appear to have material abundance where you might lack

**Comments** **T**



it, conjuring up an image and false expectations of a 'perfect' life you deserve, eventually trying to lead you to despair in the mercy of Allaah as he so infamously did himself.

But how perfect does your life suddenly become when you think of those who appear to have been given far less than you - those who may be missing a critical function in their physical or mental capacity? How perfect does your life appear when you see poverty stricken environments where basic necessities such as clean water cannot be taken for granted? How perfect and blessed is your life when you witness misguidance, injustice, hatred and bigotry around you knowing you have the gift of true guidance and lasting optimism?

The holy Prophet *Muhammad* [s] said in this regard, *"Always look at those who have less than you, and do not look at those who have more than you, for that is more likely to stop you from belittling the blessings that Allaah has bestowed upon you."*

If only people looked with an attentive heart they would see *Allaah*'s gentle concern, His generous kindness, His considerate plans for them in ways they realize and ways they don't realize. Their hearts would then melt out of love for *Allaah* and longing for Him, and they would fall in gratitude to Him.

However, many people's hearts have been veiled from witnessing this due to their blinding attachment to base desires and obscene lusts and their

**C T**

**Vocabulary**

conjuring

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despair

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infamously

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stricken

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bigotry

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considerate

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base desires

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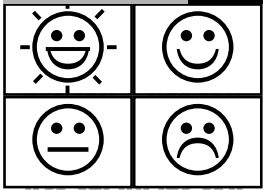
obscene

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lust

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**Comments** **T**



**C T**

**Vocabulary**

deprive

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visualize

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diminish

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focus on worthless material things. Because of this they have been deprived of true happiness, contentment and peace.

The Prophet *Muhammad* [s] likened life to a journey in which this world is but a brief stop. He said, *"What have I to do with this world? I am like a rider who rested for a short while under the shade of a tree and then journeyed on, leaving it."*

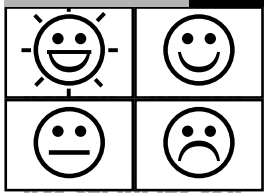
Visualizing life as a journey diminishes attention on this world, and keeps one focused instead on the road ahead to the final destination.

What would happen if one was to stop moving while trying to cross a river. One would eventually either drown in its depths or be pulled by the strong current in choosing not to at the very least attempt to swim. Similarly, *Shaytaan*'s purpose is to distract us, to stall us and eventually to drown us in this world.

Every act of worshipt, be it Salaah or *Dhikr* (remembrance of *Allaah*), *Du'aa'* (supplication), *Tilaawah* (recitation of the *Qur'aan*), is designed to bring your attention back to the journey and the way forward. All of these provide you with the road map as well as the ability to detach yourself from the distractions of this world toward the true destination and the source of all help, relief, hope and optimism - *Allaah*!

Such a bond with *Allaah* enables a *Muslim* to

**Comments** **T**



hand over every affair to the Master while staying active and engaged on the course ahead with complete reliance (*tawwakul*) on *Allaah* to direct the best outcome.

Frequent remembrance of *Allaah* also brings about another key component of optimism discussed earlier – gratitude (*Shukr*). Not only is gratitude a rewarded act of worship, but going back to the glass being half full, gratitude naturally fuels a sense of inner peace, contentment and an optimistic outlook.

*Allaah* commands, *"So remember Me, and I will remember you. And be grateful to Me and do not denounce Me (ie. being ungrateful)." "…If you are grateful, I will surely increase you (in favours and blessings), but if you disbelievingly denounce (ie. are ungrateful), then indeed, My punishment is severe."*

The significance of *Du'aa'* (supplication) cannot be emphasized enough as the primary means of attaining closeness to *Allaah* by exhibiting hope in His mercy, forgiveness and generosity.

*Du'aa'* is the very essence of worship in that it is an acknowledgement of our dependence and of *Allaah*'s benevelonce all at once.

The Holy Prophet *Muhammad* [s] said, *"The supplication of every one of you will be granted if he does not get impatient and say, 'I supplicated my*

**C T**

**Vocabulary**

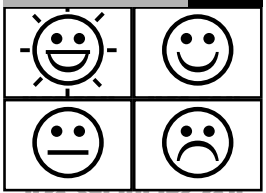
component

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exhibit

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**Comments** **T**



*Lord but my prayer has not been granted'."*

One finds optimism and comfort in knowing that *Allaah* will respond in a manner and time that is more appropriate than our own narrow calculations.

*To conclude,* progress is not measured by the wins of this world alone. Rather it is weighted heavily in sound intentions (*Ikhlaas*) and the sincere effort one makes to seek the pleasure of *Allaah* , hand in hand with gratitude (*Shukr*) and optimism (*Tafaa'ul*) that can only come from true faith (*iimaan*) and conviction (*Yaqiin*).

Three days before his death the Holy Prophet *Muhammad* [s] said, *"None of you should die except optimistically hoping only good from Allaah, the Exalted and Glorious."*

**ACTIVITIES**

**Answer the following questions.** **C**

1) How would you define 'optimism' in *Islaam*?

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2) How is *tafaa'ul* directly related to *iimaan* ?

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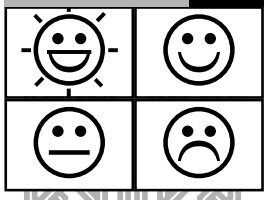
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**Comments** **T**



3) Is *tafaa'ul* more than just having a 'sunny' disposition ? Explain?

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4) How is *tafaa'ul* the result of love ?

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5) How does a true *Muslim* respond to calamity and trials?

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6) Why does *Allaah* decree a more arduous path for us than we would want?

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***Qur'aan***

*Allaah* ﷻ has declared:

*"Never give up hope of Allaah's Mercy. Certainly no one despairs of Allaah's Mercy, except people who disbelieve."*

*"…indeed, with hardship (will come) ease. Indeed, with hardship (will come) ease."*

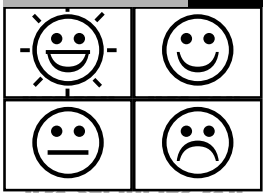
***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"I love optimism."*

*"None of you should die except hoping only good from Allaah, the Exalted and Glorious."*

**Comments**



**C**

**In groups of three, relate one incident each on optimism from the life of the Holy Prophet Muhammad [s].**

**Then collectively design and paint a quote of the Prophet [s] from one of those indicents in beautiful Arabic calligraphy.**

**C**

**We know that even a test or difficulty can have great rewards and outcomes in the end, especially in the *Aakhirah* (Hereafter). In this context, briefly explain how *Tafaa'ul* gives a person more resilience when faced with hardship.**

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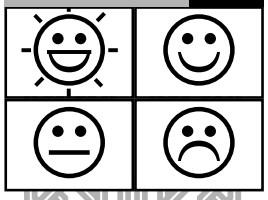
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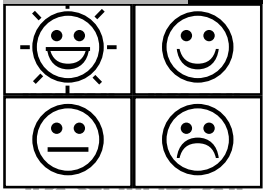
**Comments** **T**



**Match the blocks in the two columns correctly and connect with a line.**

| COLUMN A | COLUMN B |
|---|---|
| *Tafaa'ul* is not merely a feeling that makes one happy and reassured, | because the company we choose directly impacts our thought patterns & behaviour. |
| An optimistic *Muslim* only focuses on what he has the ability to change | *and do not look at those who have more than you."* |
| A *Muslim* always avoids pessimistic people | rather it must be merged with planning, action and supplication. |
| The Prophets [a] were never left alone to themselves nor abandoned, | because he knows that it is recorded by *Allaah* who will reward him eternally. |
| A *Muslim* is never pessimistic that his efforts, however small, will be to no avail | and neither are we as long as we too call on *Allaah* alone. |
| *"Always look at those who have less than you ...* | and leaves what is outside his control to *Allaah*. |

**Comments**



**C**

**Explain how 'fear and anxiety' impede and destroy optimism, and what *Islaam* teaches to overcome these two powerful emotions.**

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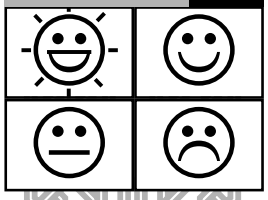
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**C**

**In groups of 3, discuss how *Dhikr, Shukr* and *Du'aa'* foster optimism. Thereafter write a short essay explaining your understanding.**

**Lastly design a piece of artwork that visually represent the themes you cover in your essay.**

**Comments** **T**



**Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about 'Optimism'. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below.** **P C**

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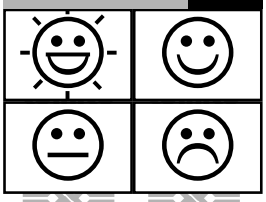
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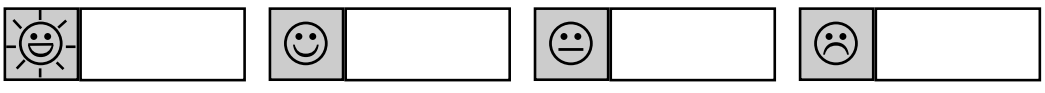


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- answered questions on the subject ☐
- designed and painted a quote ☐
- correctly matched blocks ☐
- explained important related issues ☐
- competed an essay ☐
- searched for an *Aayah* with it's translation ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 3

## OUTCOME OBJECTIVES T P

- learn about Gentleness in *Islaam*
- appreciate that *Rifq* (gentleness) is to manage all matters with subtlety, ease, dignity and deliberation.
- realize that much can be achieved through gentleness that simply cannot be done through severity and force
- discern that *Allaah* has distinguished those who are gentle and reserved a special reward for them in Paradise as well saving them from Hellfire
- discover that Gentleness is a sign of its possessor's deep understanding, patient deliberation, and broad wisdom
- learn that those who most particularly need to be gentle are those who occupy high positions of either religious or worldly responsibility
- discern that a person is not considered by *Allaah* as a true believer if he is not kind, gentle and considerate towards his family members
- understand that the attitude of *Islaam* towards those who commit sin is not to completely condemn and damn them because that inhibits repentance and drives people away from true religion
- appreciate that *Allaah* loves gentleness in all situations, even when faced with abuse and cruelty
- learn that gentleness should be shown to animals, insects, plants and indeed all of creation

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson being read out by the teacher explaining the *Islaami*c teachings on Gentleness
- answer questions related to the topic
- write a paragraph on the subject
- complete a True and False excercise
- identify lessons to be learnt from a story
- complete *Ahaadiith* related to the subject
- search for an *Aayah* and *Hadiith* related to the topic

LESSON 3

# Gentleness



RIFQ

**Read and explain the following.** T

The literal meaning of the word ' *Rifq* ' is ' gentleness ' , or ' cordiality '. Technically, ' *Rifq* ' refers to softness in speech and kindness in action, and dealing with matters in the best and easiest of ways.

*Rifq* (gentleness) is thus to manage all matters with subtlety, ease, dignity and deliberation.

*Islaam* teaches gentleness, promotes refined etiquette, and denounces all forms of cruelty.

*Islaam* is a gentle and noble religion. The Holy Prophet *Muhammad* [s] taught, *"Allaah is gentle and He loves gentleness. He rewards for gentleness as is never for (even a good deed done with) harshness. He does not reward for anything else more so than He rewards for gentleness."*

He [s] also said, *"Indeed, kindness and gentleness does not exist in anything, without beautifying it; and it is not withdrawn from anything, without ruining it."*

The Prophet [s] warned, *"Whoever is deprived of gentleness has been deprived of all goodness."*

Gentleness is entirely good, and should never be neglected because it always yields the required results, even if not immediately.

Thus much can be achieved through gentleness that simply cannot be done through severity and

C T

**Vocabulary**

cordiality

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subtlety

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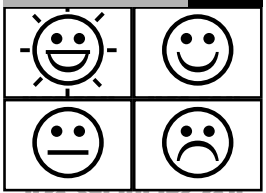
deliberation

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denounce

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**Comments** T



C T

**Vocabulary**

pinnacle

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adorned

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force.

*Allaah* has distinguished those who are gentle and reserved a special reward for them in Paradise as well saving them from Hellfire. The Messenger of *Allaah* [s] said, *"Shall I not tell you for whom the Hellfire is forbidden? It is every person who is friendly, polite, and gentle."*

*Rifq* is thus a sure path that leads to *Jannah*.

Therefore, we should train ourselves and our children to be kind and gentle in our treatment of everyone, Muslims and non-Muslims alike, and even animals, insects, plants and the environment at large.



Gentleness is a sign of its possessor's deep understanding, patient deliberation, and broad wisdom.

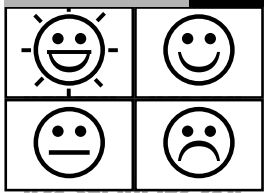
Gentleness is in fact the pinnacle of wisdom.

How beautiful is *iimaan* (faith) when adorned with knowledge (*'ilm*). How beautiful is knowledge when adorned with action (*'amal*). And, how beautiful is action when adorned with gentleness (*rifq*).

Gentleness is thus a sign of perfect *iimaan* and true *Islaam*.

Gentleness is a true sign of a *Muslim*s righteousness (*taqwaa*) and his good character (*akhlaaq*).

**Comments** T



Gentleness bears the fruit of the love of *Allaah* and the love of the people.

Gentleness develops the spirit of care, affection, and cooperation among people.

Through gentleness, society grows free of violence and hate.

Gentleness brings peace.

Therefore, a Muslim must be gentle :

1) firstly with other Muslims. *Allaah* commands, *"Lower your wing gently over the believers who follow you (O Muhammad)."*

**NB** : True Muslims are those who are stern against the disbelieving enemies of *Islaam*, and merciful and gentle towards fellow Muslims.

2) with all people - being lenient, not harsh nor impatient, and always dealing with them kindly.

3) especially with those whom he calls to *Allaah* and invites to *Islaam* (ie. *Da'wah*) .

4) with his subordinates for whom he is responsible.

5) with animals, insects, plants and the environment around him.

6) and even with his own soul by not overburdening it.

Those who most particularly need to be gentle are those who occupy high positions of either religious or worldly responsibility.

With gentleness they are to treat people well and

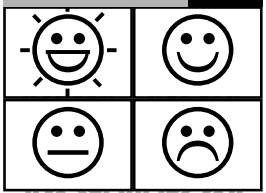
**C T**

**Vocabulary**

subordinates

.....

**Comments** **T**



win their hearts, and thus unite them in virtue and prosperity.

Gentle speech inspires the addressees to remember and adhere to truth, while harsh speech repels them.

In this context, *Allaah* the Exalted informed His Prophet [s], *"It was by the mercy of Allaah that you were lenient and gentle with them, for had you been stern and coarse of heart they would have fled from your presence."*



Gentleness must especially be shown to one's family members. Indeed, the greatest blessing gifted to any home is kindness and gentleness. The Holy Prophet *Muhammad* [s] said, *"Indeed, when Allaah loves the people of a household, He imbues them with gentleness (towards each other)."*

A person is not considered by *Allaah* as a true believer if he is not kind, gentle and considerate towards his family members. The Prophet [s] said, *"The best of you are the best in their treatment of their family, and I am the best towards my family."*

He [s] also said, *"The best of the believers in faith (iimaan), is the one with the best of character. And the best of those are those who are best in their treatment of their spouses."*

The Holy Prophet *Muhammad* [s] was always

**CT**

**Vocabulary**

prosperity

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coarse

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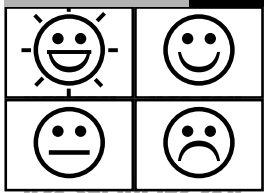
imbue

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considerate

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**Comments T**



kind, gentle and considerate towards his family members.

He was always gentle in conduct and speech and never once raised his voice in his home. The *Sahaabii*, *Anas ibn Maalik* [r] said, *"I served the Prophet [s] for ten years, and he never once even said 'Uff!' to me (ie. a word denoting impatience) and he never once scolded me by saying, 'Why did you do so and so?' or 'Why didn't you do such and such?' "*

Even when his [s] patience was tried, he [s] was never harsh in his words or actions.

He [s] would openly express his love and affection for all his family members.

He [s] frequently embraced and kissed his children and grandchildren, and often held his wife *'Aa'ishah's* [r] hand when they walked.

His gentleness, love and compassion knew no bounds. *Sayyidatunaa 'Aa'ishah* [r] said, *"The Prophet [s] used to kiss and embrace (his wives) affectionately."*

Gentleness, expressions of love and displays of affection serve to strengthen family ties and create a truly happy home.

Furthermore, a simple gentle word, warm hug or kind smile can go a long way in making your loved ones feel truly valued and cherished.
Patience and understanding are vital in dealing

**C T**

**Vocabulary**

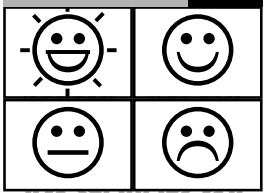
spouse

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affectionately

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**Comments** **T**



C T

**Vocabulary**

cherished

.....

demeanour

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foster

.....

impulsive

.....

with family members, especially during challenging times.

Being gentle in one's demeanour is necessary in fostering a peaceful atmosphere within the home.

Thus, instead of reacting impulsively, a Muslim is taught to pause, take a deep breath and respond to family members with gentleness, kindness and empathy.



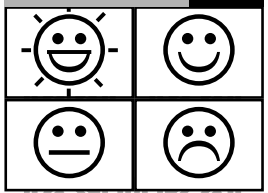
**AN IMPORTANT POINT TO DISCUSS**

T C

Despite his arduous schedule as a prophet and leader, the Prophet Muhammad [s] always made time for his family. He [s] always listened attentively to everyone's concerns.He [s] actively engaged in household chores, played with his grandchildren, and gave individual attention to each family member. His dedication to spending quality time with his family teaches us the importance of prioritising our loved ones. *Sayyidatunaa 'Aa'ishah* [r] said, *"I used to race him [s] on foot and I outran him,"* It is said that they used to swim together too. By specially allocating quality time for your family and engaging in enjoyable activities bonds are strengthened and cherished memories created.

A Muslim must make a conscious effort to be fully present when spending time with his family, putting aside all distractions and focusing on meaningful interaction with one and all. The Prophet [s] was an excellent communicator, attentively listening to his family's concerns and addressing them with gentleness and compassion. He [s] was gentle in his speech, never using harsh or hurtful words, even during disagreements. His example teaches us the importance of gentle communication within the family. Therefore a Muslim must cultivate effective communication within the family, actively lis-

**Comments** T



tening to each other's needs and finding solutions together.

The Holy Prophet Muhammad's [s] gentleness and consideration were born of his profound gratitude to to *Allaah* for the blessing of family. He [s] regularly expressed gratitude for the food he ate, the love of his family, and the guidance of *Allaah*. His emphasis on gratitude serves as a powerful lesson for us to be thankful for all the blessings we have in our lives. Gentleness and consideration are in fact born of a deep sense of gratitude and the sanctity we attach to all *Allaah's* blessings. The Prophet of *Allaah* [s] said, *"Whoever is not grateful to the people, he is not grateful to Allaah."* Therefore we must instil gratitude in our family, encouraging them to express thanks to one another and to *Allaah* for His blessings.

A thankful heart leads to contentment and strengthens family bonds. A thankful heart is a gentle heart.

**C T**

**Vocabulary**

aggressive

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unleash

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reform

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inherent

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dignity

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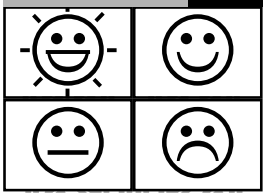
The Prophet *Muhammad* [s] said, *"Allaah is gentle and loves gentleness in all things."*

*Therefore,* even if there is the good intention of enjoining good and forbidding evil (*Al-amr bil-Ma'ruuf wan-Nahyi 'an-il-Munkar*), aggressive behavior should never be unleashed on others, especially fellow Muslims, in the name of reforming them.

*Islaam* affirms the inherent dignity of all people.

We must never forget that we are dealing with dignified human beings, who have delicate souls, hearts, emotions, and feelings.

**Comments** **T**



**C T**

**Vocabulary**

embraced
.....
ridiculed
.....
prone
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condemn
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damn
.....
repent
.....
reform
.....

All people want is to be shown respect, feel love and ambraced with acceptance.

They don't want to be ridiculed or looked down upon.

All people want to be dealt with patiently, and they expect a safe, nourishing environment to grow in, especially for spiritual growth.

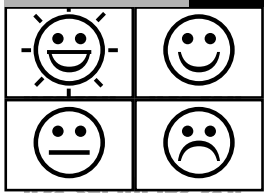
They want to see warm, inviting smiles from Muslims that draw them closer to *Allaah* and to *Islaam*.



*Islaam* acknowledges the weakness of human beings who, by nature, will make mistakes, are forgetful, and prone to commit sins. The Prophet [s] said, *"Had you not committed sin, then Allaah would have removed you from creation, and instead brought forth a creation that would commit sin, and who would then turn in repentance begging for forgiveness from Allaah. And (know that) Allaah would certainly forgive them."*

The attitude of *Islaam* towards those who commit sin is not to completely condemn and damn them, but rather to forthrightly explain their errors, and encourage them to repent, reform and improve themselves.

**Comments T**



Therefore a sinful person must not be completely condemned. Rather the sin should be condemned and the person reminded of how that sin harms their wellbeing in this world and the hereafter.

Furthermore, completely condemning and damning sinners inhibits repentance and drives people away from true religion.

*Allaah* reminds us by informing His Prophet [s], *"It was by the mercy of Allaah that you were lenient and gentle with them, for had you been stern and coarse of heart they would have fled from your presence (ie. been driven away from true religion)."*



*Allaah* loves gentleness in all situations, even when faced with abuse and cruelty. This is amply displayed in the blessed life of the Holy Prophet *Muhammad* [s] who was incessantly persecuted, cursed and insulted by his enemies but he did not return their abuse. Rather, he showed patience and forbearance and encouraged his companions to be kind.

*Sayyidatunaa 'Aa'ishah* [r] reported that a group of Jews asked permission to visit the Prophet [s] and when they were admitted they said, "Death be upon you." *I replied to them, "Rather death and the curse of Allaah be upon you!" The Prophet [s] said, "O 'Aa'ishah, Allaah is gentle and He loves gentleness in all matters."*

*Nabii Muhammad* [s] was commanded to begin inviting the unbelievers of *Makkah* to *Islaam* with gentleness, inspite of their animosity and malevolent plots against him and the Muslims. *Allaah* instructed, *"Indeed, they are planning a (wicked)*

**C T**

**Vocabulary**

inhibit

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coarse

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incessantly

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forbearance

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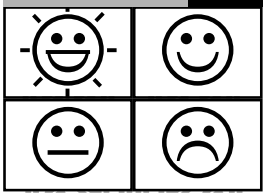
animosity

.....

malevolent

.....

**Comments** **T**



C T

**Vocabulary**

respite

.....

amends

.....

*scheme and I am planning. So give respite to the unbelievers, and deal gently with them for a while."*

For this reason, the Prophet [s] was patient and forbearing with their abuse for so many years. Only after the persecution became unbearably intense was he allowed to fight back in self-defense. Even then, the Prophet [s] was given clear instructions to accept their repentance or at least accept their offers of peace.

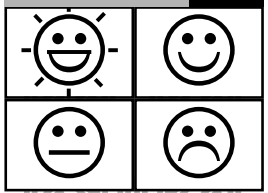
*Allaah* said, *"But if they repent, establish prayer, and give charity, let them go their way. Indeed, Allaah is Forgiving and Merciful. (And) If any one of the idolaters seeks your protection, then grant him protection so that he may hear the words of Allaah. Then deliver him to his place of safety. That is because they are a people who do not know."*

Thus, the door of mercy and gentleness is never closed, as even the worst of criminals are given the opportunity to repent and make amends.

Gentleness is especially important when inviting non-Muslims to *Islaam*.

*Allaah* commands, *"Invite (all) to the Way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious. For your Lord knows best, who has strayed from His Path, and who receives guid-*

**Comments** T



*ance."*

In this verse, the *Qur'aan* teaches Muslims to preach in one of three ways:

1) Using wisdom
2) Being a good example
3) Debating in the best and most gracious manner

In this verse, the *Qur'aan* specifies that to invite others to *Islaam*, gentle and gracious means of preaching are to be employed, in line with the nature of *Islaam* itself.

*Allaah* requires dialogue with the People of the Book (*Ahl ul-Kitaab*, ie. Jews and Christians) as well as all other religious communities to be conducted amicably and in a gentle manner.

The *Qur'aan* commands, *"And dispute you not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury)."*

As mentioned earlier, gentleness should be shown to animals, insects, plants and indeed all of creation.

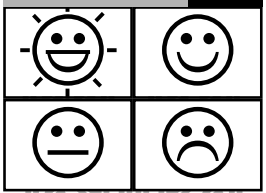
*Sayyidatunaa 'Aa'ishah* [r] reported, *"I was riding on a camel which was misbehaving so I began to beat it. The Messenger of Allaah [s] said, 'Indeed, kindness and gentleness does not exist in anything, without beautifying it, and it is not withdrawn*

**C T**

**Vocabulary**

gracious
.....
dialogue
.....
amicably
.....
disputation
.....

**Comments** **T**



C T

**Vocabulary**

ignoble

.....

apparently

.....

vile

.....

insolence

.....

liberality

.....

*from anything, without ruining and defacing it."*

Gentleness in *Islaam* extends even to the earth itself and the natural environment around us. *Allaah* describes true Muslims in the *Qur'aan* as follows, *"The true servants of the Merciful One are those who walk on the earth gently, and when the foolish ones address them, they simply say, 'Peace to you'."*

Thus Muslims have to be considerate and gentle in their treatment of the earth.



On some rare occasions, however, gentleness may be found ineffective, especially in dealing with ignoble people who are mean at heart.

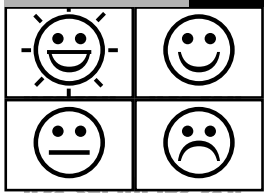
To treat such people with gentleness would be harmful to them. They should be treated in an apparently harsh and severe manner, but with the intention of reforming them and correcting their behaviour.

These types of ignoble men and women are only empty shells, devoid of spirit and reason. If you do not overpower them, they will overpower you.

It's important to remember that generosity wins the loyalty of the generous, but with the vile it breeds insolence.

To place liberality where the sword should be is as harmful as placing the sword where liberality

**Comments** T



should be.

But these are rare instances, involving deviant people of weak intelligence who have little good in them, being ignorant and foolish, with vicious natures and beast-like souls.

They are the only ones to be treated harshly with the aim of reforming them and as a protection against their viciousness.

In this way, one can understand why, on certain occasions, and with certain people, *Allaah's* Prophets [a] and favoured servants are rigorous.

Thus, gentleness is the rule except when it is feared that a wicked person may thereby escalate his corruption and transgression, and it is realised that he can only be stopped through severity and harshness.

So, situations may arise when we must apply just punishment to criminals, but we have to remember that the opportunity for repentance will always remain open to wrongdoers and even a great tyrant, like *Fir'awn* (Pharaoh), should be given his portion of gentleness.

Indeed, *Allaah* sent *Nabii Muusaa* [a] and *Nabii Haaruun* [a] to *Fir'awn* (Pharaoh) and He commanded them to speak gently to him :

*"Speak to him gently that perhaps he may remember or fear Allaah."*

**C T**

**Vocabulary**

deviant

.....

vicious

.....

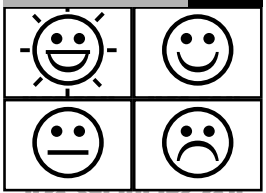
rigorous

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escalate

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**Comments** **T**



T C

## *Jihaad* and Gentleness

There is no contradiction between the gentle means advocated for *Da'wah*, and the command for armed *Jihaad*. This is because *Jihaad* can only be applied when all peaceful initiatives are exhausted and is responded, instead, by acts of war or extreme hostility. This is borne out in the Holy Prophet [s] *Muhammad's* example. For the first thirteen years of his mission, he was commanded to be patient and to conduct his *Da'wah* in a gentle manner, even though he [s] and the Muslims were severely persecuted and oppressed. He did not retaliate, nor allowed any of his followers to do so. Seeking a peaceful solution, he accepted the offer to migrate to *Madiinah*. Yet the attacks against him and *Islaam* continued, eventually escalating into attacks against *Madiinah* itself. It was only after that, did he use armed *Jihaad* to ensure the safety of all and the freedom to practice and preach *Islaam*.

Even after armed *Jihaad* was permitted, the Holy Prophet *Muhammad* [s] still preferred peace over war. It was for this reason that he signed the *Hudaybiyyah* Accord to facilitate peace even though the terms were unfavourable to Muslims, and despite the fact that the Muslims already had the upper hand.

Whenever the Holy Prophet Muhammad [s] sent out his armies on military expeditions, he always reminded them as follows, *"Wage war in the name of Allaah and in the way (prescribed by) Allaah. Slay the (enemy soldiers) who disbelieve in Allaah. Wage war, but do not be extreme, do not be treacherous, do not mutilate (the dead) bodies (of your enemies) and do not kill the children."*

In another *hadiith* the Prophet [s] said, *"(In times of war) Do not kill the old, the children, babies nor women, and do not be excessive. Gather the spoils of war (and fairly distribute them), do good, and be virtuous (even on the battlefield). Indeed, Allaah only loves those who do*

*good."* It is obvious from these *ahaadith* that *Islaam* expects gracious and gentle conduct even in *Jihaad*. The *Qur'aan* instructs: *"And fight in the cause of Allaah those who fight you, but do not transgress limits."*

In *Islaam*, war should only be waged as a last resort against oppressors and to remove deliberate impediments to the spread of the Message of *Islaam*, not because of hatred nor vengeance. Therefore, even in conducting *Jihaad*, Muslims are still exhorted to maintain the highest standards of morality, and especially to fulfill their promises to those with whom they have an accord so as to facilitate the spread of the message of *Islaam* through their righteous action even in the most adverse of circumstances. Consequently, treachery is not accepted as a means of securing the upper hand, even in battle. Allaah Almighty commands, *"O you who believe! Fulfill (all) obligations." "...(treaties are) not dissolved with those Unbelievers with whom you have entered into alliance and who have not subsequently betrayed you, nor aided any one against you. So fulfill your treaties with them to the end of their term: for Allaah loves the righteous."*

*Allaah* commands Muslims to be good to those who do not wage war against them. *"Allaah forbids you not, with regards to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them, for Allaah loves those who are just. Allaah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is those who turn to them (in these circumstances), that truly do wrong. "*

Furthemore, *Allaah* favours being forgiving in war. The best example of this was when the Holy Prophet *Muhammad* [s] , upon conquering the city, forgave the people of *Makkah* even though they had severely persecuted the Muslims before.

These are just a few illustrations of *Islaam*'s uncompromised gentleness in dealing with all people, even its enemies

*"Keep to forgiveness, enjoin kindness and gentleness, and (graciously) turn away from the ignorant ones." (Qur'aan, 7:199)*.

**ACTIVITIES**

**Answer the following questions.** **C**

1) Define ' *Rifq* ' in *Islaam'* ?

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2) List three virtues of *Rifq* ?

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3) Explain how *Rifq* can be considered the pinnacle of wisdom and true *Islaam* ?

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4) Towards whom must a *Muslim* be gentle? List

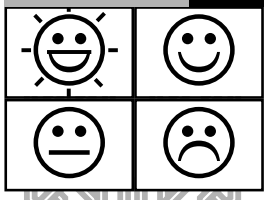
***Qur'aan***

*Allaah* ﷻ has declared:

*"Lower your wing gently over the believers who follow you (O Muhammad)."*

*"It was by the mercy of Allaah that you were lenient and gentle with them, for had you been stern and coarse of heart they would have fled from your presence."*

**Comments** **T**



six groups ?

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5) Explain the importance of gentleness for those in positions of responsibility (ie. rulers) ?

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**Write a short paragraph on gentleness towards family members.** **C**

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***Hadiith***

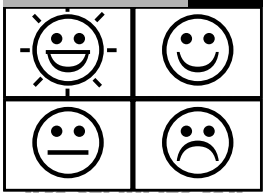
Our beloved Prophet Muhammad ﷺ said:

*"Allaah is gentle and He loves gentleness. He rewards for gentleness as is never for (even a good deed done with) harshness. He does not reward for anything else more so than He rewards for gentleness."*

*"Indeed, kindness and gentleness does not exist in anything, without beautifying it; and it is not withdrawn from anything, without ruining it."*

*"Whoever is deprived of gentleness has been deprived of all goodness."*

**Comments** **T**



**Under normal circumstances, can aggressive behavior be unleashed on others if there is the good intention of reforming them ? Explain your answer.** C

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**Indicate whether True or False** C

The attitude of *Islaam* towards those who commit sin is to completely condemn them. F

Condemning and damning sinners inhibits repentance & drives people away from Islam. ☐

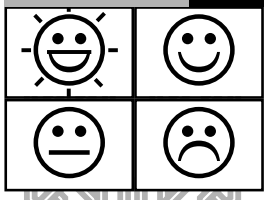
*Allaah* loves gentleness in all situations, except when faced with abuse and cruelty. ☐

Only after persecution becomes unbearable is a Muslim allowed to fight back. ☐

The door of mercy and gentleness is never closed, except to criminals. ☐

Gentleness is especially important when inviting non-Muslims to *Islaam*. ☐

**Comments** T



Gentleness does not have to be shown to animals, insects and plants. ☐

Gentleness is always effective in dealing with ignoble people who are mean hearted. ☐

Ignoble people can be treated harshly with the aim of reforming them & as a protection. ☐

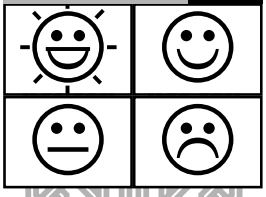
**C**

**Read the following stories. Thereafter, in groups of three discuss what you've learnt and then write down five lessons conveyed in the stories.**

'The Messenger of *Allaah* [s] enjoined gentleness and moderation in all situations. One example of this is the well-known *hadiith* of the young man who said to the Holy Prophet [s], *"O Messenger of Allaah! Grant me permission to commit adultery!"* The Prophet [s] replied, *"Would you like this to happen to your daughter?"* He answered, *"No!"* So he [s] said, *"Likewise other people do not like it to happen to their daughters."* And he passed his hand over the young man's chest and prayed for him, and from then on nothing was more abhorrent to this young man than adultery.

The Prophet [s] was gentle even with brutish and ignorant people. While the *Sahaabah* [r] were once in the *Masjid* with *Allaah's* Messenger [s], a bedouin came and began to urinate in the *Masjid*. The *Sahaabah* [r] shouted out, "*Stop! Stop!"* and rushed to accost him. But the Messenger of *Allaah* [s] said, *"Don't interrupt him. Just leave him alone."* When the bedouin finished urinating, *Allaah's* Messenger [s] called him and gently explained, *"These Masaajid are not places meant for urinating and filth, but are only for the remembrance of Allaah, prayer, and the recitation of the Qur'aan."* He then commanded one of the *Sahaabah* [r] to bring a bucket of water and clean up the mess."

**Comments** **T**



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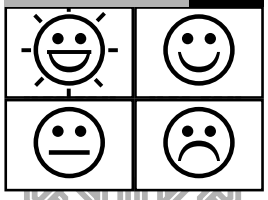
**Complete the following *Ahaadiith*.** **C**

*".....  is gentle and He loves gentleness. He rewards for gentleness as is never for (even a good deed done with) ..... . He does not reward for anything else more so than He rewards for ..... ."*

*"Indeed, kindness and gentleness does not exist in anything, without ..... it; and it is not withdrawn from anything, without ..... it."*

*"Whoever is deprived of gentleness has been deprived of all ..... ."*

**Comments** **T**



**Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about Gentleness. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below.** **P C**

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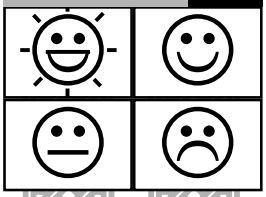
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**Comments** **T**

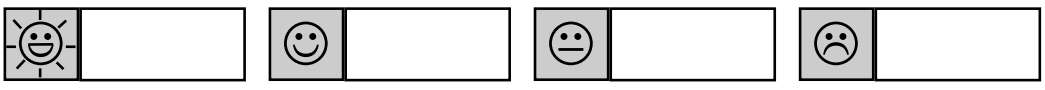


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- answered questions on the topic ☐
- wrote a paragraph on the topic ☐
- completed a true and false excercise ☐
- identified lessons in a story ☐
- completed Ahaadiith on the topic ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 4

## OUTCOME OBJECTIVES T P

- learn about Hospitality in *Islaam*
- discern that *Islaam*ic hospitality is considered a right rather than a gift, and the duty to fulfill it is a duty to *Allaah*
- discover that in being hospitable we are in fact displaying divine characteristics, which is the essence of virtue
- appreciate that feeding someone is one of the most profound symbols by which you express your eagerness for the wellbeing and prosperity of others
- ascertain that inviting and accepting invitations is a way of bringing hearts together and increasing love for one another, and therefore being guaranteed to receive the love of *Allaah* himself
- understand that not only does the guest bring *barakah* (blessing) to a household but that he leaves with the sins of the hosts forgiven
- realize that all guests must be treated with kindness and respect, irrespective of the guest being a family member, a stranger, Muslim, non-Muslim and even an adversary
- grasp that everyone you come into contact with is in essence a guest in your presence.

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Hospitality
- answer questions on hospitality in *Islaam*
- complete *ahaadiith* on hospitality
- explain answers to questions on the topic
- explain a *Hadiith related to the topic*
- read a story and identify lessons in it
- identify rules applying to hosts and guests

LESSON 4

# Diyaafah

HOSPITALITY

**Read and explain the following.** T

The meaning of the Arabic word ‘ *diyaafah* ’ is ‘ hospitality ’.

*Diyaafah* (hospitality) is a foundational *Islaam*ic virtue taught by the noble Prophet *Muhammad* [s].

*Islaam*ic hospitality is considered a right rather than a gift, and the duty to fulfill it is a duty to *Allaah*. Hospitality is thus an act of worship.

Hosting a guest is an opportunity to earn *Allaah*’s good pleasure. After all, are we not simply the guests of *Allaah* in this world whom He provides for generously. So in being hospitable we are in fact displaying divine characteristics, which is the essence of virtue. Thus hospitality in *Islaam* is certainly more than a mere social obligation or a means of furthering a network of connections. It is a spiritual act in which one exemplifies qualities which *Allaah* possesses and loves, namely friendliness, kindness, generosity, compassion, care for humanity, etc.

The most significant way in which you can express your good intent, well-wishing and concern for other human beings is to feed them. Feeding someone is one of the most profound symbols by which you express your eagerness for the wellbeing and prosperity of others.

Entertaining a guest hospitably is thus a profound way of showing love and respect towards another human being. Inviting and accepting invitations is

C T

**Vocabulary**

essence

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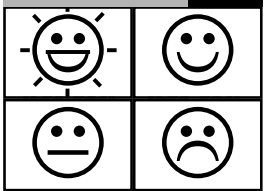
social

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exemplify

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**Comments** T



a way of bringing hearts together and increasing love for one another, and therefore being guaranteed to receive the love of *Allaah* himself. *Allaah* declares, "*My love is certainly for those who love one another for My sake, those who sit with one another for My sake, those who visit one another for My sake and those who spend on one another for My sake*."

**C T**

**Vocabulary**

refined

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culture

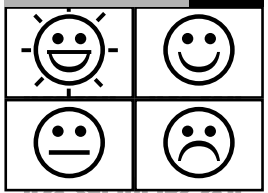
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**AN IMPORTANT POINT TO UNDERSTAND**

Generosity of spirit lies at the core of hospitality, making hospitality the virtue which defines humanity itself. Reaching out to others is an act of worship in *Islaam*, thus a humbling and spiritually transformative act. *Islaam* holds hospitality as a virtue that lies at the very basis of the *Islaam*ic ethical system. In *Islaam*, the hospitality relationship is triangular - it consists of host, guest, and *Allaah*. All subsequent *Islaam*ic teachings and etiquette of hospitality is to be understood in this framework.

The Prophet *Muhammad* [s] emphasized the importance of hospitality when he said, "*The one who believes in Allaah and the Day of Judgement must be hospitable to his guests.*" In this *hadiith*, honouring a guest is coupled with two of the most important beliefs in *Islaam* - belief in *Allaah* and belief in the Day of Judgment. Emphasising its importance, the Prophet [s] included hospitality along with the fundamental pillars of *Islaam* when he said, "*The one who offers Salaah, pays Zakaah, performs Hajj, fasts in Ramadaan and is hospitable (towards his guests) will certainly enter Paradise.*" Extending generous hospitality to guests is an important symbol of religious excellence and is part and parcel of refined *Islaam*ic culture and one of the best-known features of Muslim societies.

**Comments** **T**



The *Qur'aan* requires that hospitality or charity be offered to all visitors. Refusing to offer hospitality is condemned in the *Qur'aan*, as is treating guests insultingly or threatening them. Indeed, such behaviour is considered a great shame and punishable in the hereafter.

The personal hospitality of the holy Prophet *Muhammad* [s] knew no bounds. His house was often full of people, who were always treated generously. The Prophet [s] did not discriminate between his guests and treated everyone like he was his favoured guest by serving them personally. The holy Prophet *Muhammad* [s] would say, "*The person who is not hospitable has no goodness in him.*" The Prophet *Muhammad*'s [s] own well-attested hospitality included reluctance to even ask guests who had stayed too long to leave, even though he was the head of the city state of *Madiinah* and enjoyed unchallenged authority. He allowed multitudes of envoys, guests, and the poor to enjoy hospitality in his very own mosque, which was also the courtyard of his house.

Regretfully, the value of hospitality is lost to the modern non-Muslim world. Guests are considered a nuisance by non-Muslims, and even if they are hosted at all they are entertained coldly. Modern non-Muslim communities have no goodness left in them. In contrast, amongst Muslims guests are considered to be a source of blessing (*barakah*) and therefore Muslims try their very best to surpass each another in hospitably hosting their guests.

**C T**

**Vocabulary**

condemn

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discriminate

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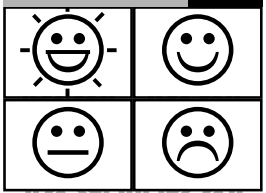
attest

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reluctance

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**Comments** **T**



**C T**

**Vocabulary**

rancour

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sustenance

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proximity

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accrue

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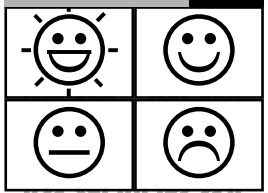
Muslims know that by virtue of the simple act of extending hospitality love and respect is fostered between guest and host, the relationship between them is thus strengthened and rancour removed, *Allaah*'s forgiveness and favours descend upon them and there is blessing (*barakah*) and increase in the sustenance of the host. Moreover, by being hospitable the host as well as the guest (in accepting an invitation) get the opportunity to earn *Allaah*'s eternal rewards in the hereafter, the greatest reward being *Allaah*'s good pleasure and proximity to Him. There is therefore so much goodness that accrues to all as a consequence of *Islaam*ic hospitality.



**AN IMPORTANT POINT TO REMEMBER**

True Muslims have an understanding of the world that does not see people as separate and singular, but considers that individuals are interlinked and interlocked, both in this world and eternally in the hereafter. Muslims therefore see themselves as part of a religious community, spiritually joined to others, particularly to family, friends and neighbourhood. Muslims also derive their identity and responsibilities not merely from their own individual characteristics but substantially from the *Ummah* at large, and their place and role within the local community and family. Therefore for true Muslims a refusal to receive visitors is unthinkable, while failure to visit family and friends is an indication of weakness of *iimaan* (faith) and can threaten the very fabric of *Islaam*ic society. Within this setting, eating together, meeting, spending time and interacting is key to maintaining communal religious relationships. Hospitality is not a pleasant bonus in *Islaam*ic social life, but an essential part of life which facilitates the flourishing of both the individual, family and collective *Ummah*. For *Islaam*ic communities which focus on collective wellbeing, hospitality is therefore an indispensable part of life.

**Comments T**



*Allaah*, the Exalted, revealed in the Holy *Qur'aan*, "*Has the story of Ibraahiim's honoured guests reached you (O Prophet)? (Remember) when they entered his presence and greeted (him with), 'Peace!' He replied, 'Peace (be upon you too)!' (Then he said to himself) 'These people must be foreigners!' Then he slipped off to his family and brought a fat (roasted) calf, and placed it close to them, requesting, '(Please) Will you not partake of this meal?'* "

The above *Aayah* from the *Qur'aan* is an example of how the friend and Prophet of *Allaah*, *Ibraahiim* [a], entertained his visitors. He greeted them warmly despite the fact that they were strangers to him. Furthermore, Prophet *Ibraahiim* [a] quickly and discretely arranged for a meal without asking if they were hungry. The meal consisted of the best he could offer. Once the meal was ready, he placed it close to them and refrained from ordering them to eat, instead, subtly invited them to partake in the meal. It is also narrated that Prophet *Ibraahiim* [a] never took a meal by himself. He always invited others to partake and if there was no one present he would go out to find someone to join him.

The very same practice is extended in the *Sunnah* of the holy Prophet *Muhammad* [s]. The Prophet [s] emphasized hospitality and the duty of sharing with one another. He [s] instructed, "*Eat together and do not eat separately, for (true) blessings (come when) you are together.*" The Prophet [s] also said, "*Eat together, for blessing is in the jama'ah (gathering)… Whoever has food enough*

**C T**

**Vocabulary**

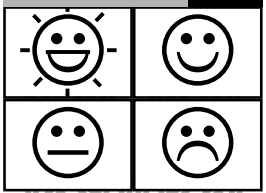
discrete

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subtle

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**Comments** **T**



**C T**

**Vocabulary**

consequential

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amends

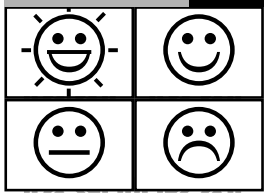
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*for two should seek out a third (person to host and feed), and whoever has food enough for four should seek out a fifth or a sixth*." Once a *Sahaabii* (Companion) said, "*O Messenger of Allaah, we eat but we are not filled.*" The Prophet [s] said, "*Perhaps you eat separately?*" They said, "*Yes!*" The Prophet [s] then instructed, "*Eat your meals together and mention the name of Allaah over it, for you will then be blessed (ie. have barakah) in it.*"

The holy Prophet *Muhammad* [s] also said, "*Whoever fulfils his brother's (ie. fellow human being) need, Allaah fulfills his need.*" Hence, spending one's *Allaah*-given property, including personal space and time, as well as efforts to host a guest whom *Allaah* has sent our way, is a very consequential matter that deserves a Muslim's full and immediate attention and does not bear delay.

The Prophet [s] said, "*Goodness and blessing comes quickly to the house in which food is generously provided (to the guest)…*", so much so that he [s] strongly advised, "*When anyone of you is invited to a meal, he should accept it. If he wishes he may eat, and if he wishes otherwise he may leave the food alone.*" This so that the individual can receive the special blessings of *Allaah* which come exclusively for the virtue of hospitably hosting guests, even if no food is eaten at all.

**Comments** **T**



We are taught in yet another *hadiith* that the holy Prophet *Muhammad* [s] said, "*The worst food is that of a wedding banquet to which only the rich are invited, while the poor are not invited. And he*

*who refuses an invitation (to a banquet) disobeys Allaah and His Messenger* ", again emphasising being a recipient of the special blessing (*barakah*) associated with hospitality.

Accepting a general invitation is considered *Mustahabb* (highly recommended) while an invitation to a *Waliimah* (wedding banquet) is obligatory to accept.

It is extra meritorious to host and visit relatives, as they have additional rights upon us. This includes inviting and hosting one's in-laws, all of which have multiple rewards, as it is a means of maintaining the ties of kinship and being good to one's parents, along with honouring one's guests.

Further, *Islaam* teaches us that not only does the guest bring *barakah* (blessing) to a household but that he leaves with the sins of the hosts forgiven. The Prophet *Muhammad* [s] said, "*When Allaah wishes special goodness for one of His servants, He sends him a special gift. This gift is a guest. The guest brings blessings (barakah) with him, and Allaah forgives the sins of all the members of the household because of the kind treatment and respect that they have shown to their guest. Therefore, anybody who believes in Allaah and the Last Day should entertain his guest generously.*"

*Islaam*ic teachings on hospitality also emphasize the need to be considerate of one's host. Once, a man prepared some food especially for the holy Prophet *Muhammad* [s] and invited four other

**C T**

**Vocabulary**

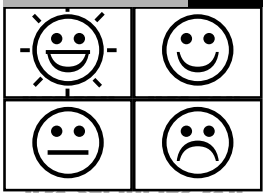
banquet

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meritorious

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**Comments** **T**



**CT**

**Vocabulary**

prior

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consideration

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imposing

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plunderer

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anticipate

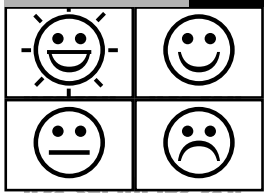
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people along with him. Incidentally, an extra person who had not been invited also joined them. On arriving at the door of the host's house, the Prophet [s] said to the host, "*This man has accompanied us without prior notice. If you permit, he may join us, but if it is inconvenient for you, he will return*." The host replied, "*O Messenger of Allaah, I invite him too.*" This incident clearly demonstrates the Prophet's [s] consideration of the host by not imposing an additional guest on him for fear of embarrassing both. The Holy Prophet [s] said, "*He who does not accept an invitation has disobeyed Allaah and His Prophet. And he who enters a house without an invitation, enters as a thief and leaves as a plunderer.*"

It is narrated that once a *Sahaabii* named *Ab-ul-Haytham* [r] prepared some food and invited the beloved Prophet *Muhammad* [s] and his Companions. When they finished eating the Prophet said, "*When someone is invited to the house of a man, and eats his food, and drinks his drink, and then he supplicates (ie. make du'aa) for him, then this will be (a suitable) reward (for his hospitality)*." It is therefore a *Sunnah* practice to supplicate for those who offer their hospitality or provide food to others.

As was mentioned, the hospitality of Prophet *Muhammad* [s] knew no bounds. His house was often full of guests, who were always treated hospitably and generously. The Prophet [s] would anticipate their needs, offer them the most comfortable seating area and the choicest food, take interest in their conversation and give them his full

**Comments** **T**



attention. He would personally serve the guests, often preparing the meals himself. The noble Prophet [s] said, "*He who serves drinks to his guests should himself be the last person to drink.*" Thus priority is always given to the guest to the extent that if nothing was available in the Prophet's [s] blessed home he [s] would even borrow money to adequately host his guests. *Abuu Raafi'* [r], a Companion of the Prophet [s], reported that, "*Once when a guest came to the beloved Prophet [s] he [s] sent me to a Jew to borrow some grain, but the Jew refused to lend any grain without a pledge. The beloved Prophet [s] pledged his armour as security in order to borrow grain to feed his guest.*"

All guests must be treated with kindness and respect. The principle applies whether the guest is a family member, a stranger, Muslim, non-Muslim and even an adversary, as we will discover later. As the *hadiith* mentioned earlier warns, "*… the worst food is that of a wedding banquet to which only the rich are invited, while the poor are not invited...*", we should therefore make it a point to invite and visit those who are poverty stricken and underprivileged. This include those who may be lonely or in difficult circumstances, such as the elderly or sick, divorcees, orphans, those suffering a recent death in the family, new converts to *Islaam* and those new to the community.

*Islaam*ic hospitality should be extended even to those who are not hospitable themselves. A Companion asked the Prophet [s], "*O Messenger of Allaah! If I visit a man who does not honour me*

**C T**

**Vocabulary**

pledge

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security

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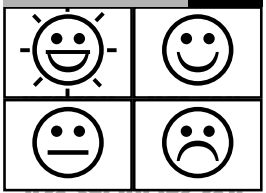
adversary

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underprivileged

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**Comments** **T**



C T

**Vocabulary**

allocate

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*as a guest and show me hospitality, and later this man visits me, should I hospitably honour him or should I treat him in the way he treated me?" The Prophet [s] replied, "Be hospitable to him.*"

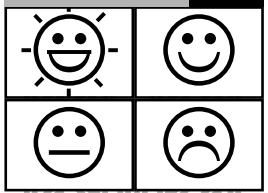
Our beloved Prophet [s] was the most generous and self-sacrificing of all people. He would offer everything he had to others, ever eager to fulfil the needs of those who asked, and was never afraid of poverty,

*"And they give food out of love for Allaah to the poor and the orphan and the captive, (saying) We only feed you for Allaah's sake. We desire from you neither reward nor thanks. Surely we fear from our Lord a stern, distressful day. Therefore Allaah will guard them from the harm of that day and make ease and happiness their end."*

Muslims have always excelled in their hospitable and generous treatment of guests. The great *Sahaabii, Sayyidunaa 'Abdullah ibn Mas'uud* [r], loved to entertain guests and enjoyed hosting them so much so that when he became wealthy he allocated a grand house in Kufa only for guests.

Once, three guests from the *Banuu 'Azrah* came to *Madiinah*. The holy Prophet *Muhammad* [s] enquired as to who would host them. *Sayyidunaa Talhah* [r] stood up and undertook to entertain them. He took them to his house, and the guests stayed with him till the day he died, never leaving

**Comments** T



his house. Even though it is an *Islaam*ic obligation to host guests for only three days, he never considered them a burden on himself nor tried to send them off. He treated them so well that they simply never realised that they were in an unfamiliar place.

The Holy Prophet [s] would assign to the *Sahaabah* [r] the hospitality of delegations that came to visit him. Once, a Muslim delegation of *Banuu 'Abd-ul-Qays* came to visit the Holy Prophet [s] and he assigned their hospitality to the *Ansaar* who took their guests home with them. The next morning, when they came to the Holy Prophet [s], he asked them about the hospitality they received from their hosts. They replied, "*O Prophet [s] of Allaah, they are excellent people. They gave us the softest of beddings, provided us the most delicious food and then through the whole night they instructed us in the Book (of Allaah) and the Sunnah (of his Prophet).*"

In *Islaam*, hospitality extends well beyond the walls of the home. Everyone you come into contact with is in essence a guest in your presence. Therefore being hospitable also means being polite to your public guests and treating them with dignity and respect.

The most important of all guests outside one's home is the neighbour. For example, the Prophet *Muhammad* [s] said, "*He is not a true believer who eats to his fill (in his home) while his neigbour*

**CT**

**Vocabulary**

delegation

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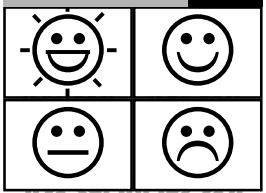
essence

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amicably

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**Comments** **T**



C T

**Vocabulary**

inheritance

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amicable

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compromised

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rafter

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*goes hungry.*"

*Islaam* strongly emphasizes treating neighbors with respect and courteousy which includes extending our hospitality to them. The beloved Prophet *Muhammad* [s] said, "*The angel Jibraa'iil kept insisting on hospitable and kind treatment of neighbours to the point that I thought he would assign a share of inheritance (to the neighbour)*."

Being hospitable to a neigbour includes offering food, gifts, friendship, advice and assistance to him. A Muslim should always give to his neighbour with an open heart and hand and not expect, or request, anything in return.

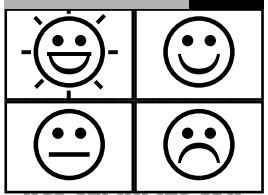
Another aspect of hospitality towards a neighbour is living in peace and harmony with him. A Muslim must therefore try his utmost to live amicably with his neighbour even if some of his own rights are compromised. For example the holy Prophet *Muhammad* [s] said, "*None of you should prevent his neighbour from placing his rafter in his wall.*" A Muslim must also not cause his neighbour any nuisance or harm, including avoiding harming his neighbour with his tongue.

In *Islaam*, a neighbour does not only refer to the one who lives next to you, but rather anyone whom you spend time with, even if only for a short time while on a bus or train.



In *Islaam* hospitality is not confined to guests only.

**Comments** T



It was extended to foes as well, so much so that even prisoners of war were treated in a hospitable manner.

*Abuu Uzayr ibn Umayr*, who became a prisoner of war in the Battle of *Badr*, says that, "*The Ansaar (Muslims of Madiinah) would give him baked bread to eat (which was more expensive) whereas they would content themselves on dates alone. Many a time it so happened that even if they got a small piece of bread, they would offer it to him instead of taking it themselves. (In fact) they would insist if I resisted.*"

If prisoners of war have no clothes to wear, then Muslims are obliged to provide them with clothes. This includes medical treatment and any other necessity. This characteristic is unique to *Islaam* and something which has been appreciated by even the most bitter adversaries of *Islaam*.

If Muslims are expected to treat their prisoners of war in such a manner, then their honourable treatment of guests will be so much more outstanding.



To honour a guest includes welcoming him cheerfully, entertaining him generously and having full regard for his comfort and wellbeing.

The beloved Prophet [sa] said, "*He, who believes in Allaah and the Last Day, should honour his guest according to his right, (which is) to accommodate him for a day and a night, and extend that*

**CT**

**Vocabulary**

foe

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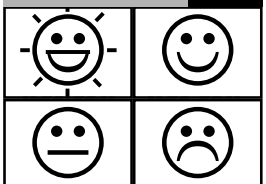
adversary

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accommodate

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**Comments** **T**



C T

**Vocabulary**

scope

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formal

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*hospitality for three days. What is offered beyond that is considered a voluntary charity.*"

This *Hadiith* deals with the etiquette and scope of hospitality. On the first day and night, a guest should be offered the best entertainment. Over the next two days, hospitality should be moderate. On the fourth day, the guest should leave for his destination. However, if the invitation is extended it will be considered charity on the part of the host. If the guest accepts to stay on, he should not expect formal hospitality but rather seek to be as independent as possible.

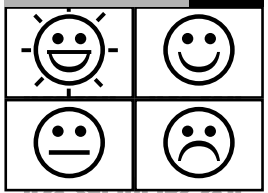
There are some instances, where it is recommended to decline hospitality when offered.

*'Abd-ullaah Ibn 'Abbaas* [r] once narrated, *"The Prophet [s] forbade that the food of two rivals be eaten."* This refers to those who boastfully compete in displaying hospitality to win the admiration of people. Such invitations should not be accepted.

Similarly, if any unlawful action is done in a house where a guest is being entertained, he may leave or refuse the invitation altogether.

A Muslim should only extend invitations to the pious and well mannered. The Messenger of *Allaah* [s] said, "*Do not take anyone as a close friend except a believer (Mu'min). and do not (invite) anyone to eat your food except the pious (Muttaqii).*"

**Comments** T



Also, a Muslim should not invite only the rich and famous and exclude the poor and underprivileged. The Holy Prophet [s] warned that, "*The worst food is that of a feast to which only the rich are invited and the poor excluded.*" Likewise, a poor person's invitation should always be accepted.

The Prophet [s] also clarified, which of the two invitations are more worthy of being accepted, when received simultaneously. "*When two people simultaneously offer an invitation, give preference to the one whose door is nearer to yours. But if one of them comes before the other, accept the invitation of the one who came first.*"

While the importance of accepting an invitation has certainly been emphasized in the *hadiith*, in the instance that an invitation is decline, it should be accepted graciously without feeling offense or questioning the reasons. In the same vein, if you wish to pay someone a visit and they cannot host you, or ask to postpone the visit to a later time or date, accept it and "*go back*" as the *Qur'aan* instructs. Do not insist and do not take offense. There may be reasons for this that the other party do not wish to disclose, and one should not pry into the private matters of others, or worse still, insist on an answer which may make them feel compelled to lie.

In conlusion, all the *Islaam*ic rules of hospitality are imbued with wisdom and courtesy. Extending and accepting hospitality with grace gives Muslims every reason to rejoice.

**C T**

**Vocabulary**

simultaneously

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offense

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disclose

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pry

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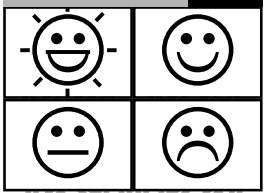
compelled

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imbued

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**Comments** **T**



C T

**Vocabulary**

cordiality

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whimsical

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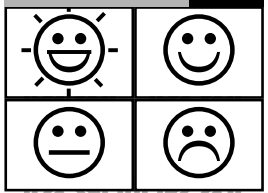
## Rules and Etiquettes of Hosting Guests

Courteous behaviour is the foundation of true *Islaam*ic hospitality. Muslims must display respect, love, friendship, and cordiality to every guest. A welcome merely based on food offered, without showing any courteous behaviour, love and respect is not *Islaam*ic hospitality at all.

### *Islaam*ic Rules of Hospitality for the Host

1) Prior to receiving a guest ensure that your home is clean, tidy and fragrant.
2) When a guest arrives, greet him with a smile and a warm heartfelt welcome, then show them into a comfortable and appropriate room.
3) Even if visits are made unannounced at any time of day, a Muslim is still obliged to welcome guests hospitably. This applies even if the visit lasts a considerable amount of time.
4) Do not turn away visitors for whimsical reasons.
5) Always receive guests in neat, dignified, perfumed clothing.
6) If your guest is a woman who is unaccompanied then receive her with a female member of your own household (eg. wife or mother).
7) Be friendly and polite throughout their stay and do not make your guests feel uncomfortable or unwelcome by displaying discourteous behaviour or, worst still, ignoring them.
8) As the host, you should identify the

Comments T



guests possible needs in advance and arrange the best of your food and drink as well as suitable accommodation if needed.

9) Hasten to provide your guest with food and drink without him having to ask because a courteous guest may hesitate to mention any need.

10) Extend and offer items to the guest, instead of making them reach for something or requesting it.

11) Do not serve unwanted or distasteful food to your guests.

12) Give the guest preference when serving meals and continue sitting with him until he is satiated.

13) Do not eat in complete silence.

14) Do not stare at your guest while eating.

15) Keeping *Sharii'ah* boundaries in mind, provide entertainment and engage in wholesome enjoyable conversation with the guest, taking interest in what he says.

**NB**: If the guest should speak about something unlawful or engage in any unlawful activity, a Muslim has every right to ask him to refrain from doing so. Hospitality in *Islaam* does not go beyond what *Allaah* has permitted.

16) Direct your talking, looks and listening to all your guests without excluding any one of them.

17) Give every one of your guests due attention.

18) Do not embarrass the guest if he accidentally breaks or innocently misuses any of your belongings.

19) Do not raise your voice or reprimand your own family members in front of guests.

C T

**Vocabulary**

satiated

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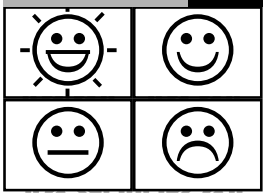
dialogue

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wholesome

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**Comments** T



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**Vocabulary**

reprimand

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escort

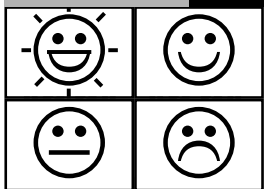
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20) Do not talk in secrecy in front of guests.
21) When the guest leaves, give him a gift within your means and escort him to the door.
22) If needed, escort your guest back to his own house.
23) Do not criticise, backbite or ridicule your guests, after they have left.

## *Islaam*ic Rules of Hospitality for the Guest

1) The best guest is one who does not burden his host.
2) Give prior notice to your host before visiting.
3) Both guests as well as hosts must be punctual and respectful of each others' time.
4) Do not disturb your host at odd hours nor times of the day reserved for praying, sleeping, having meals, and resting.
5) Wear neat, dignified, perfumed clothing when visiting.
6) When arriving at the door, knock once, twice or thrice and no more.
7) When asked, "*Who is there?*" respond by saying your name and not, "*It's me.*"
8) Do not visit empty-handed. Gifts enhance love among people, even if it is only a single rose or a sweet treat.
9) When food or drinks are served, hasten to taste the refreshments offered, even if not hungry.
10) As a guest, if you are performing an obligatory fast (such as making up a missed fast of *Ramadan*), it is not permitted to break your fast due to an invitation. If you are engaging in an optional fast (a *Sunnah* or *Nafl*), then

**Comments** T



it is recommended to break it when invited and offered a meal.

11) Eat what is directly in front of you and do not stretch over others.

12) Never criticize what you have been served.

13) Pray for the host.

**NB**: The *Sunnah Du'aa*s recommended will be covered in the '*Ad'iyah wa Aadaab*' section of this book.

14) Do not place unreasonable demands on your host. It is un*Islaam*ic for a guest to behave in such a way as to become a burden to the host.

15) Do not use the host's belongings without their permission nor use them irresponsibly.

16) Respect and honour the privacy of your host. When you sit, do not choose a seat with a line of vision to the inner private areas of the home, so as to intrude on the people of the household. The family hosting you should be left to move about freely without your scrutiny. Do not open doors that have been closed nor enter other areas of the home without being given express permission, and keep your children from doing so too. Do not listen to personal conversations or pry into personal matters. And after leaving, do not violate the privacy of the family by exposing the personal matters and inner workings of their home to others.

17) Do not bring uninvited guests along without the permission of your host. The host has the right to decline to host an uninvited person, and there should be no ill feeling on either person's part if this is done.

18) Do not overstay your visit, especially by

**C T**

**Vocabulary**

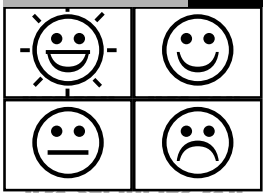
intrude

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scrutiny

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**Comments** **T**



staying late into the night. The *Qur'aan* commands, "*If you are invited, enter, and when your meal has ended, then disperse (and do not linger).*"

19) If your stay is an extended one, courteously help your hosts as much as possible in their household chores.

20) Do not visit too often as this could diminish affection and cause contempt. The Prophet *Muhammad* [s] instructed, "*Visit every other day so that love can increase and grow stronger.*"

21) Do not criticise, backbite or ridicule your host, after you leave.

22) Forgive mistakes and oversights made by the host if you are the guest, or by your guests if you are the host. Easily taking offense and holding grudges over small matters is contrary to the *Sunnah*, while having a forgiving and soft nature with people, even when they are irritating or hurtful, is an expression of Prophetic qualities. The holy Prophet [s] taught, "*The believer who mixes with people (with good intent) and endures their harm and annoyance will have a greater reward (with Allaah) than one who does not.*"

**C T**

**Vocabulary**

disperse

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linger

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contempt

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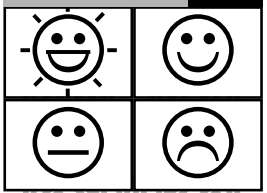
endure

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**AN IMPORTANT POINT TO DISCUSS**

While culture and custom play an important role in our interactions and are acceptable to practice, as long as they do not contravene *Islaam*ic teachings, we should note that *Islaam* gives us clear guidelines that outline the relationship between a host and a guest and their respective rights and duties. *Islaam*ic guidelines, etiquette and rulings should be the reference point every Muslim goes back to, to correctly understand what to expect from the other and to guide our own actions so as to minimize misunderstanding and potential ill-will.

**Comments T**



## Answer the following questions. C

1) What is the meaning of the Arabic word ' *diyaafah* '?

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2) How is *diyaafah* an act of worship in *Islaam* ? Explain in detail.

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3) Explain *diyaafah* in the context of well-wishing towards human beings?

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4) Why did the Prophet *Muhammad* [s] couple hospitality with basic beliefs and acts of worship in *Islaam* ?

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## ACTIVITIES

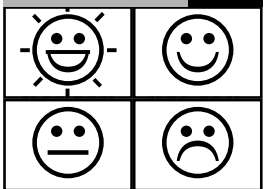
***Qur'aan***

*Allaah* ﷻ has declared:

*"They (ie. the true believers are those who) put others above their own needs even though they be poverty stricken themselves."*

"*And they give food out of love for Allaah to the poor and the orphan and the captive, (saying) We only feed you for Allaah's sake. We desire from you neither reward nor thanks. Surely we fear from our Lord a stern, distressful day. Therefore Allaah will guard them from the harm of that day and make ease and happiness their end."*

**Comments** T



***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"A Muslim has six duties towards another Muslim: to greet him when he meets him; to accept his invitation when invited; to give him (sincere) advice when asked; to praise Allaah (ie. to say 'Alhamdu lillaah') when he sneezes and 'May Allaah have mercy on you' (ie. to say 'Yarhamuk-Allaah'); to visit him when he is ill; and to follow his funeral when he dies."*

*"Whoever believes in Allaah and the Last Day should serve his guest with honour and generosity. A guests award is to provide him with a superior type of food for a night and a day. Hospitality should be extended to him for three days, and whatever is offered beyond that, is regarded as charity. And it is not lawful for a guest to stay with his host for such a long period so as to put the host in such difficulty that he is compelled to ask the guest to leave."*

5) Briefly describe the Prophet's [s] personal hospitality?

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6) List four virtues of hospitality.

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**Complete the following *Ahaadiith*.** **C**

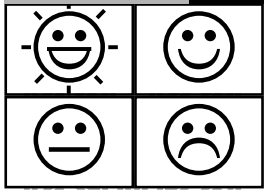
"*Eat together and do not eat ....., for (true) ..... (come when) you are together.*"

"*Whoever fulfils his brother's (ie. fellow human being) ..... , Allaah fulfills his ..... .*"

"*Goodness and blessing comes quickly to the ..... in which food is generously provided (to the guest)…*"

"*The worst food is that of a wedding banquet to which only the ..... are invited, while the ..... are not invited ...* "

**Comments** **T**



"*When ..... wishes special goodness for one of His servants, He sends him a special gift. This gift is a ..... . The guest brings ..... with him, and Allaah forgives the ..... of all the members of the household ...".*

"*He who does not accept an ..... has disobeyed Allaah and His Prophet. And he who enters a house without an invitation, enters as a ..... and leaves as a ..... .*"

"*He who serves drinks to his guests should himself be the ..... person to drink.*"

**Answer the following questions.** **C**

1) Does *Islaam*ic hospitality extends beyond the walls of the home ?

Yes ☐ No ☐

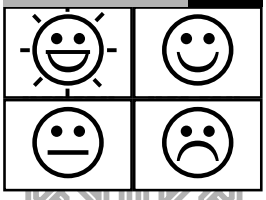
Why?.....
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2) Is the neighbour the most important guest outside one's home ?

Yes ☐ No ☐

Why?.....
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**Comments** **T**



3) Does hospitality to a neigbour include only offerings of food?

Yes ☐ No ☐

Why?.....
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4) Does *Islaam*ic hospitality extend to friends only ?

Yes ☐ No ☐

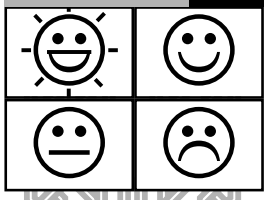
Why?.....
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**Explain the *hadiith* below in detail.** **C**

"*He, who believes in Allaah and the Last Day, should honour his guest according to his right, (which is) to accommodate him for a day and a night, and extend that hospitality for three days. What is offered beyond that is considered a voluntary charity.*"

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**Comments** **T**



**Read the following story. Thereafter, in groups of three discuss what you've learnt and then write down five lessons conveyed in the stories.** **C**

Once a stranger visited the Holy Prophet *Muhammad* [s]. Having little to provide for the man, the Prophet [s] turned to his Companions and asked, "*Who will host this man?*" One of the *Ansaar* (ie. Muslims of *Madiinah*) immediately responded, "*I will*." Then he rushed to his wife and told her, "*Provide generously for the guest of the Messenger of Allaah.*" She replied, "*We only have food for the children!*" He said: "*Prepare the food, then light a candle and put the children to bed before dinner-time.*" She did as he instructed. The guest was welcomed into the home and as they sat to begin the meal the *Ansaari*, pretending to set the candle right, deliberately put it out. The guest continued enjoying the meal unawares, while the husband and wife pretended to eat until the guest ate to his fill and no food was left. After bidding the guest farewell, the entire family went to bed hungry. The next morning they went to visit the Prophet [s] who smiled upon seeing them. "*Last night Allaah joyously laughed (ie. was superbly pleased) at what the two of you did!*" Upon this incident *Allaah* revealed the following verse of the *Qur'aan*, "*They (ie. the true believers are those who) put others above their own needs even though they be poverty stricken themselves.*"

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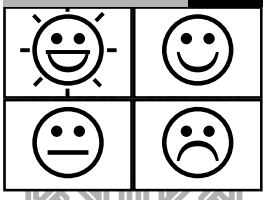
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**Comments** **T**



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**C**

**Indicate which of the following rules of hospitality apply to the Host (H), Guest (G) or both by placing the letter 'H' or 'G' in the appropriate box.**

Prior to receiving a guest ensure that your home is clean, tidy and fragrant. [H]

When arriving at the door, knock once, twice or thrice and no more. [G]

Do not visit too often as this could diminish affection and cause contempt. [ ]

Always wear neat, dignified and perfumed clothing. [ ]

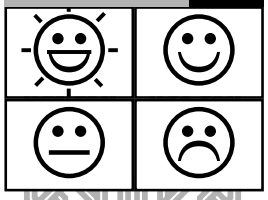
Hasten to provide food and drink without having to be asked. [ ]

Hasten to taste the refreshments offered, even if not hungry. [ ]

Escort him to the door or back to his own house if need be. [ ]

Give him a gift within your means. [ ]

**Comments** **T**



Do not criticise, backbite or ridicule him after leaving. ☐

Do not place unreasonable demands on him nor overstay your welcome. ☐

Provide entertainment and engage in wholesome enjoyable conversation. ☐

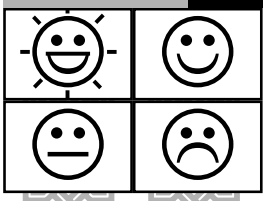
Respect his privacy and do not intrude into the private areas of the home. ☐

Do not bring uninvited guests along without the permission of your host. ☐

Greet him with a smile and warm heartfelt friendliness. ☐

Forgive any mistakes and oversights. ☐

**Comments** **T**

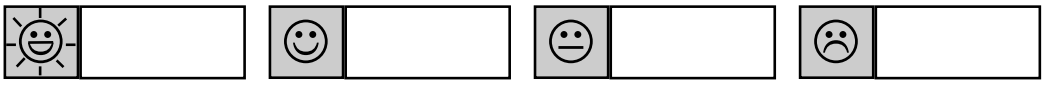


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson about hospitality ☐
- answered questions on the topic ☐
- completed *ahaadiith* on hospitality ☐
- explained answers to specific question ☐
- explained a *hadiith* related to the topic ☐
- identified lessons in a story ☐
- identified rules applying to hosts & guests ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 5

## OUTCOME OBJECTIVES T P

- learn about Courage in *Islaam*
- discern that courage is the middle path between the destructive emotions of rage on one hand, and cowardice on the other
- discover that *Islaam*ic courage results from patience (*Sabr*) and optimism (*Tafaaʿul*) while cowardice results from impatience and pessimism
- appreciate that courage is borne of a deep sense of responsibility and self respect and being ever alert to the *Aakhirah*
- ascertain that *Shajaa'ah* is also borne of the acceptance of *Allaah*'s decree & complete satisfaction with it
- understand that being courageous does not mean that we should embark on risky activities, dangerous stunts or neglect safety and forethought
- realize that courage is intimately related to self control
- grasp that fearful and timid people seldom succeed and are unable to effect positive change beacsue no significant achievement is attainable without courage and heroism
- appreciate that the personality of the holy Prophet Muhammed [s] was one of relentless and indomitable courage
- understand that self belief and self confidence in fact limits one's courage and that a person who relies only upon *Allaah* seeks outcomes beyond himself as well as beyond life itself, into the Hereafter

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Courage
- answer questions on courage in *Islaam*
- list the entailments of courage and heroism
- explain how courage is fostered in *Islaam*
- elaborate on principles of Courage
- complete an essay and speech on courage
- explain why self belief limits courage

LESSON 5

# Shajaa'ah

COURAGE

**Read and explain the following.** T

The literal meaning of the word ' *shajaa'ah* ' is 'courage, valour, bravery, heroism and fortitude of heart'. Technically, ' *shajaa'ah* ' refers to steadfastness and composure in the face of danger, suffering, calamity and loss, even if one is physically weak.

*Shajaa'ah* (courage) is the middle path between the destructive emotions of rage on one hand, and cowardice on the other.

Courage and bravery should therefore not be confused with mere physical strength. An example is that of *Sayyidunaa Abuu Bakr as-Siddiiq* [r] who was the most courageous of all *Muslim*s after the Messenger of *Allaah* [s] even though *'Umar* [r] and others were physically stronger than him. But he surpassed all the *Sahaabah* (Companions) in his composure and steadfastness of heart in situations which would cause even mountains to tremble. When circumstances were overwhelming, the most courageous amongst the *Sahaabah* and their bravest heroes would turn to him for support and encouragement.

*Islaam*ic courage results from patience (*Sabr*) and optimism (*Tafaaʿul*). A true *Muslim* who knows that he can overcome every difficulty with *Allaah*'s help will be steadfast and display courage in the face of any and every danger.

By the same token, cowardice results from impatience and pessimism which causes a person to

C T

**Vocabulary**

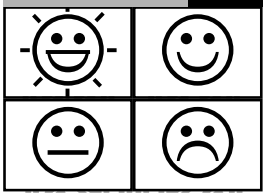
composure

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pessimism

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**Comments** T



**C T**

**Vocabulary**

waver

.....

conviction

.....

believe that he is unable to overcome the difficulties he faces. He doubts *Allaah*'s promises of help thinking that the worst will happen which causes him to waver and leads him to cowardice in the face of danger.

Courage in *Islaam* includes being willing to offer one's life to defend one's religion (*Islaam*), one's land and one's women & children from any threat. It also includes defending one's neighbour who has been wronged, the oppressed person who has sought your protection, and the one who's life, wealth and honour have been attacked, irrespective of how small or great in number the wrongdoers may be. Falling short in any one of these respects is shameful cowardice and humiliating weakness.



According to the *Sharii'ah*, courage and heroism are qualities required of every *Muslim*, male and-female, young and old, and it includes the following :

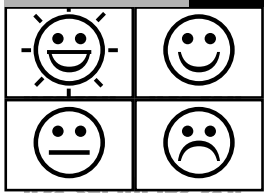
1) standing up to defend the truth even in the face of violent opposition, inviting to good and forbidding evil, and never hesitating to perform acts of virtue.

2) upholding the laws and teachings of *Islaam* despite all challenges.

3) Being steadfast in fighting the enemies of *Islaam* and *Muslim*s with the sword, tongue and pen...

all with the conviction that *Allaah*'s eternal reward in Paradise for bravery is assured.

**Comments** **T**



Courage is borne of a deep sense of responsibility and self respect and being ever alert to the *Aakhirah* (its gardens of paradise and its hell fires). Those who possess these two qualities race towards the enemies of *Islaam* during battle, are quick to march from their homes towards martyrdom, are firm and strong in enjoining good and forbidding evil, and patiently endure all the difficulties encountered in this noble path.



*Shajaa'ah* is also borne of the acceptance of *Allaah*'s decree and complete satisfaction with it. This is why a *Muslim* who believes in *Qadr* (fate and destiny) and trusts *Allaah*'s promises (*Tawakkul*) will never experience cowardice nor humiliation.

The belief in *Qadr* leads to unyielding bravery in *Muslim*s and increases their fortitude and steadfastness. Their reliance upon *Allaah* becomes a means for them to risk even death. This is why evident danger that they see with their own eyes does not deter them. They throw themselves at the enemy, and even if their bodies are mutilated and defiled, if they are not convinced that the time of their death has come as decreed by *Allaah*, they do not lose hope of living.

*Muslim*s who fear *Allaah* alone and put their reliance on Him do not fear anyone or anything else. They uphold the commands of *Allaah* with courage and fortitude. Using their courage with foresight and discernment, they act creatively

C T

**Vocabulary**

martyrdom

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unyielding

.....

mutilated

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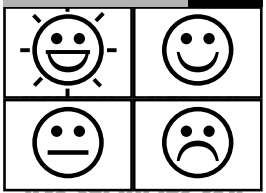
defiled

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**Comments** T



**C T**

**Vocabulary**

dogmatic

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disinclined

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according to the requirements of a situation and do not dogmatically follow a single course.

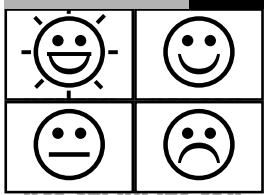
Being courageous does not mean that we should embark on risky activities, dangerous stunts or neglect safety and forethought in a futile attempt to prove one's courage to others. Rather, a *Muslim* always balances physical courage with common sense.

Worst still is exposing one's life to danger for the sake of worldly gain. This is not only foolishness and recklessness but reflects a lack of true *iimaan* (faith).

**NB**: Even more foolish than that is the daring oppressor who loses his life while stubbornly denying others their rights or the one who dies boldly supporting other oppressors.

When courage and bravery are removed from the hearts of *Muslim*s, and they begin to cling to their worldly life and possessions and are disinclined to the life of the hereafter (ie. *Jannah*), then they are subject to humiliation and disgrace. In this state they have no weight against their enemies who will no longer respect or fear them.

**Comments** **T**



Courage is a significant part of good *Akhlaaq* (character), because courage is not merely physical strength, but foremost strength of heart.

In *Islaam*, courage is intimately related to self con-

trol. In this regard, the holy Prophet *Muhammad* [s] said, *"The strong man is not the one who subdues people in wrestling. The truly strong man is the one who has control of himself when he is angry (and is capable of overwhelming his opponent) ."* This is because true *Islaam*ic courage is about upholding virtue and justice first, and not merely vanquishing one's opponent.

From another perspective, a person who has self control will ultimately always defeat the strongest of his enemies and the worst of his opponents, because he will be able to overcome any despondency due to the setbacks he experiences in his struggle.

Courage is therefore the attribute of those who are not overwhelmed by their struggles, not intimidated by fear, and who are not weak willed.

Courage is one of the most noble characteristics of *Muslim*s, especially *Muslim* men. It is a sign of religious conviction (*Yaqiin*), and the dignity and honour of the *Ummah* depends on it. For this reason, the strong believer is better and more beloved to *Allaah* than the weak one.

The only courage which is praiseworthy is courage based on *Islaam*ic knowledge and guidance. As for the one who is blinded by his anger, he is neither courageous nor capable. Rather he becomes no more than a foolish destructive tyrant.

The strength of oppressors and tyrants is false

**C T**

**Vocabulary**

subdue

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vanquish

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dispondency

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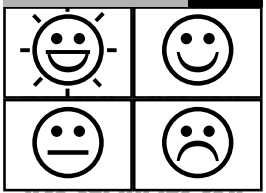
intimidated

.....

tyrant

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**Comments** **T**



**C T**

**Vocabulary**

pretense

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covet

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biography

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courage derived from the unfair advantage they have over the poor and vulnerable. Oppressors and tyrants are in fact cowards whose pretense of courage vanishes when they lose power.

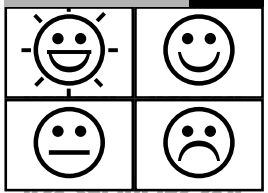
There are many ways and means of developing *Shajaa'ah* (courage), among which are the following :

1) Having strong *iimaan* (faith) in *Allaah* who is All-Powerful, trusting His promises (ie. having *Tawakkul*) and remaining steadfast on the path of righteousness (ie. *Sabr*).
2) Relying on *Allaah* alone in Whose Hands is the final decision and control over all matters.
3) Knowing that anything that happens to you will not pass you by, and that anything that passes by will not have happened to you in the first place.
4) Having firm faith in the reality of life after death (the *Aakhirah*) and being ever alert to it.

**NB**: Those who heed the hereafter are quick to respond to injustice & wrongdoing and race in battle towards the enemies of truth . They do not fear death because they believe in everlasting life and therefore covet martyrdom. They are therefore unwavering in commanding good and forbidding evil, and bear with patience all troubles encountered in this path.

5) Always upholding *Allaah*'s commandments and forbidding His prohibitions.
6) Studying the *Qur'aan* in-depth and developing a mature understanding of it.
7) Studying and reflecting on the biographies of the Prophets and Messengers of *Allaah* [a] and

**Comments** **T**



the great heroes [rh] of *Islaam*.

8) Emulating the Prophet *Muhammad* [s] by asking yourself what he would do in a given situation, and then acting accordingly.

9) Attempting to do something proactive when confronted with wrongdoing, speaking truth to tyrants, and detesting any and all wickedness.

10) Opposing all evil and wrongdoing done or said, even if it be against your closest friends, family members and even one's very own self.

11) Maintaining self-restraint and controlling anger when in a position of advantage over one's adversary.

12) Being ever vigilant to never allow your courage to lead you to inadvertently oppress others.

13) Standing by the oppressed and against the oppressor, no matter how powerful or wealthy the oppressor may be, while understanding that your courageous act will not threaten nor reduce your life span or *Rizq* (earthly provisions) an iota.

14) Spending your time and wealth in spreading the message of *Islaam*

15) by remembering that nothing can harm us unless and until *Allaah* wills it and nothing can benefit us unless *Allaah* wills it to.

Can you think of more ways to develop courage?

Remember that the value of a person depends on their courage, their honesty depends on their self-worth and their purity and chastity depends on their sense of honour.



**C T**

**Vocabulary**

emulate

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proactive

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adversary

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vigilant

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inadvertantly

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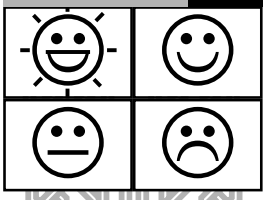
iota

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chastity

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**Comments** **T**



**C T**

**Vocabulary**

gallantry

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lamenting

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preclude

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impudence

.....

Courage and overcoming fear are necessary qualities for success in this world and the next. No significant achievement, progress or advancement are attainable without courage, heroism and gallantry.

Fearful and timid people seldom succeed and are unable to effect positive change. At most they simply remain as they always were, forever trapped in their current circumstances. Even if opportunities present themselves in their lives they are unable to take advantage of them due to a lack of courage. Thus they remain trapped where they are and continue lamenting throughout their lives.

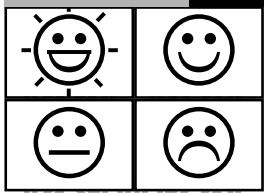
As mentioned before, being courageous does not preclude forethought and responsible planning. There is a difference between recklessness and courage. Reckless, careless people impulsively 'jump in' without forethought or considering the consequences of their actions in this world and the hereafter. They do not heed *Allaah*'s laws nor adopt the *Sunnah* method of action. Such people are deceived by their boastful strength and undue pride in themselves which almost always leads to self harm and catastrophe to those around them.

Thus courage is vastly different from carelessness, haughtiness or impudence. Similarly there is a tremendous difference between bravery and indiscipline.



The personality of the holy Prophet Muhammed

**Comments** **T**



[s] was one of relentless courage. The Companion, *Anas ibn Maalik* [r], said, *"The Messenger of Allaah [s] was the most handsome of all people, the most generous of all people, and the bravest of all people. One night the people of Madiinah heard a thunderous noise and they became struck with fear. The men went out to investigate, only to find the Prophet [s] riding his unsaddled horse, returning from the direction of the noise, with his sword wrapped around his neck. He comforted them saying, 'Do not be afraid, do not be afraid. My swift horse (and I have already investigated the matter and there is no danger to you)'."* The holy Prophet *Muhammad* [s] would always be the first to bravely go out before anyone else in times of fear to confront the danger and then return to reassure and calm the people he led.

When battles became fierce and fighting reached fever pitch, the Companions [r] used to take shelter behind the Messenger of *Allaah* [s]. *Sayyidunaa 'Alii ibn Abii Taalib* [r] confirmed this, even though he was celebrated as one of the bravest and courageous of the Companions. He [r] said, *"While the Battle of Badr was raging with all its vigour, we were taking refuge behind the Messenger of Allaah [s]. He was by far our bravest… he would always be positioned closest to the enemy ranks."*

Another Companion, *Baraa' ibn `Aazib* [r], said, *"By Allaah, whenever the battle got fierce, we would seek shelter behind the Messenger of Allaah. We would regard the next most coura-*

**CT**

**Vocabulary**

relentless

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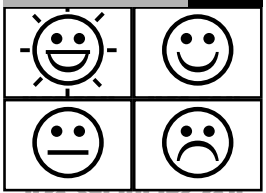
reassure

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vigour

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**Comments** **T**



C T

**Vocabulary**

reprimand

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*geous the one brave enough to stand in the same line as him."*

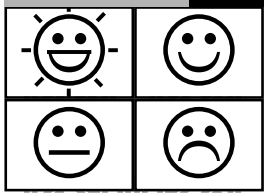
The Prophet [s], emphasising courage and even offering one's life and wealth in *Allaah*'s cause, also said, *"Racing back and forth, fighting to uphold Allaah's religion is better than this world and all that is in it."*

He [s] also said, *"Allaah has guaranteed anyone going out (for Jihaad) in His cause (the following]: 'If he goes out with no motive other than faith in Me and belief in My Messengers, then I will cause him to return victorious with the spoils of war or I will admit him to Jannah.' … (the the Prophet [s] said) I wish I could be martyred in Allaah's cause and then be brought back to life, and then martyred again and brought back to life, and then again martyred in His Cause (over and over)."*

One of the greatest forms of courage entails speaking truth in the face of oppression. The Prophet *Muhammad* [s] said, *"The best form of struggle (Jihaad) in Allaah's cause is to say a word of truth in front of a tyrannical king." Also, "Let not fear of people stop one of you from speaking the truth, if he knows it."*

The Prophet [s] said, *"Among the believers before you, (were those) who were seized and a (fiery) ditch dug for them, and they would be thrown into it. Saws would be placed on the heads (of others) to split them into two halves, and the flesh (of others) would be torn from their bones with iron combs. Yet, all of this did not cause them*

**Comments** T



*to abandon their religion (Islaam). By Allaah, this religion will (always) prevail … (so) do not (lose courage and) be impatient."*

The holy Prophet *Muhammad*'s [s] courage was based on sure faith, steadfastness, character and principle. His indomitable courage sprang from his sincere trust in *Allaah*, his high esteem of *Allaah*'s intent and purposes, and his certain knowledge that nothing happens to a person except what has been decreed by *Allaah* for him.

*Sayyidatunaa 'Aa'ishah* [r] said, *"Allaah's Messenger [s] never beat anyone with his hand, (not even) a woman nor a servant, but only when fighting (Jihaad) in the cause of Allaah (he would strike his enemies down). And he never took revenge for anything unless it related to the sacred laws made inviolable by Allaah. Then he took revenge for Allaah, the Exalted & Glorious."*

The holy Prophet's [s] strength and courage never led him to oppress anyone nor act tyrannically in any situation. In fact, this bravery gave him the ability to lead the oppressed to victory over their oppressors, relieve the downtrodden, and uphold morality. What is more wonderful than such courage!

The Prophet *Muhammad* [s] taught his followers to seek refuge with *Allaah* from any form of weakness or cowardice. He [s] used to supplicate to *Allaah*, saying, *"Oh Allaah, I seek refuge with You from being cowardly or miserly."* The Prophet [s] taught the following *du'aa* :

C T

**Vocabulary**

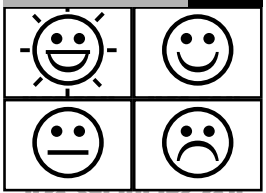
indomitable

.....

esteem

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**Comments** T



C T

**Vocabulary**

refuge

.....

foster

.....

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَالْحَزَنِ

وَأَعُوْذُ بِكَ مِنْ الْعَجْزِ وَالْكَسَلِ

وَأَعُوْذُ بِكَ مِنْ الْجُبْنِ وَالْبُخْلِ

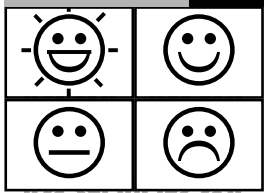
وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

*"O Allaah! I seek refuge with You from worry & grief,*
*and I seek refuge with You from weakness & laziness,*
*and I seek refuge with You from cowardice & miserliness,*
*and I seek refuge with you from being*
*overwhelmed by debt & the tyranny of men."*

The courage of the *Anbiyaa*' [a] (Prophets) was rooted in their *Yaqiin* (confidence in *Allaah's* promises). This fostered the highest levels of courage within them because it influenced how they saw themselves, the circumstances around them and what they understood could be achieved. They knew that along with their efforts, they had the help of *Allaah*. They understood that their own ability and vision was limited but with *Allaah*'s support, they could achieve unimaginable things. Their hearts and actions were informed by this *Qur'aan*ic truth :

*"And (Allaah) will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. Indeed, Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things."*

**Comments** T



The Prophet's always remained hopeful of a positive outcome in times of uncertainty with full trust that *Allaah's* Help is always near, as in the example of *Nabii Muusaa* [a]. He [a] displayed a profound level of courage and confidence that *Allaah*'s help would come, in what appeared to be a hopeless situation when trapped between the Red Sea and *Fir'awn*'s army.

Similarly, the Prophets [a] looked for opportunities in adverse situations by positively changing their perspective as in the example of *Nabii Yuusuf* [a]. He [a] was falsely accused and imprisoned for many years, yet he managed that time with *sabr* and grace by using his imprisonment to educate and reform his society.

Prophet's [a] also take decisive action regardless of people's criticism or negative attitudes towards them as in the example of our beloved *Nabii Muhammad* [s]. He was regularly subjected to ridicule and harrassment, yet he did not let that sway him from his mission or change his course of action. He rose above the insults and stayed true to his mission.

The example of the Prophets [a] of *Allaah* inspire us to rise above the limitations other people project onto us and take bold steps fuelled by beliefs that are anchored in *Tawakkul*. *Muslim*s always take courageous action driven by a purpose that extends beyond themselves, serving humanity and earning *Allaah*'s pleasure.

We can see from the above examples that devel-

**C T**

**Vocabulary**

adverse

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perspective

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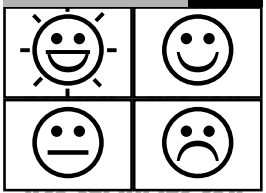
ridicule

.....

inspire

.....

**Comments** **T**



**C T**

**Vocabulary**

potential

.....

bias

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oping this level of courage enables a *Muslim* to tap into deeper levels of their potential, helps them stay connected to their true spiritual self and see past other people's narrow criticism and bias towards them.

Self belief and self confidence in fact limits one's courage. With the *Islaami*c spiritual framework of courage, the individuals possibilities are expanded because with Prophetic courage, we can walk a path with confidence knowing that there is an infinitely powerful source supporting our own efforts.

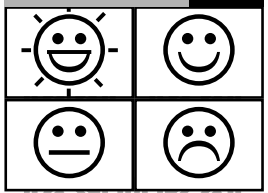
A mindset that relies entirely upon *Allaah* seeks outcomes beyond himself as well as beyond life itself, into the Hereafter. A *Muslim* therefore knows that even the smallest actions can achieve enormous results with the help of *Allaah*.

Courage based on *Tawakkul* (trust in *Allaah*'s help and promises) drives a *Muslim* to be determined in the face of danger and any and all concerns are washed away by a deep sense of trust that *Allaah* will take care of him and reward all his efforts.

The less confidence we put in our own ability and the more we trust in *Allaah*, the more our courage grows. When a *Muslim* relies on *Allaah*, his courage takes on an even greater form, which enables him to take on even bigger challenges.

Courage nourished and nurtured by *iimaan*, *Tawakkul* and *Yaqiin* in *Allaah* gives a *Muslim*

**Comments T**



superhuman-like strength to stand firm in the face of the greatest trials.

Conversely, if we only rely only on ourselves, we are limited by what we think we are capable of in the moment. However with *Tawakkul*, a whole ocean of possibilities opens up as we believe wholeheartedly that there is no limit on *Allaah* and what He can do for us. This creates another level of courage, resourcefulness and solution-focused determination unmatched by any other people or power.

C T

**Vocabulary**

conversely

.....

resourceful-ness

.....

**ACTIVITIES**

**Complete the following sentences.** C

Courage refers to ..... and ..... in the face of danger, suffering, calamity and loss, even if one is physically ..... .

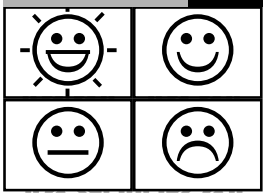
Courage and bravery should therefore not be confused with mere ..... strength.

*Islaam*ic courage results from ..... and ..... .

Cowardice results from ..... and ..... which causes a person to believe that he is unable to overcome the difficulties he faces.

Courage in *Islaam* includes being willing to offer one's ..... to defend one's religion (*Islaam*), one's land and one's women & children from any and all ..... .

**Comments** T



***Qur'aan***

Allaah ﷻ has declared:

"*And prepare against (your enemies) whatever you are able of strength and of steeds of war by which you may terrify the enemies of Allaah and your enemy and others besides them whom you do not know [but] whom Allaah knows. And whatever you spend in the cause of Allaah will be fully repaid to you, and you will not be wronged."*

*"If you do not go forth (courageously in battle), (Allaah) will punish you with a painful punishment and will replace you with another people, and you will not harm Him (ie. Allaahs' religion) at all. And Allaah has full control over all things."*

**What does courage and heroism entail according to the *Sharii'ah* ? List three things.** **C**

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**Briefly explain how belief in *Qadr* and *Tawakkul* fosters courage.** **C**

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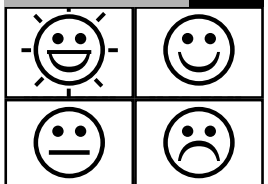
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**Comments** **T**



## Briefly elaborate on the following statements about *Shajaa'ah*. C

*"Being courageous does not mean that we should embark on risky activities."*

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*"In Islaam, courage is intimately related to self control."*

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*"The strength of oppressors and tyrants is false courage."*

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*"Fearful and timid people seldom succeed."*

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## List 5 ways of developing *Shajaa'ah*. C

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***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"The strong believer is better and more beloved to Allaah than the weak believer although there is good in each. Desire only that which will benefit you (spiritually), and seek help from Allaah alone, and do not be faint hearted . If some harm befalls you, do not say, 'If only I had done something else.' Rather say, 'This is what Allaah has decreed , and He does what He wills.' Otherwise you will open yourself up to the wicked manipulation of Shaytaan."*

*"The time for (courageous) fortitude is when you are struck with the first blow."*

*"(The best Jihaad) is speaking a word of truth before a tyrannical king."*

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## REASEARCH ESSAY

C T

**Throughout *Islaam*ic history, there have been innumerable figures who have epitomised and shown incredible bravery and courage in the face of hardship and suffering. The Companions (*Sahaabah*) of the Prophet *Muhammad* [s] were exemplars of bravery. Their unwavering levels of courage and loyalty left a permanent mark on the pages of history.**

**These extraordinary individuals stood alongside the Holy Prophet *Muhammad* [s] in times of unimaginable pain and torture in the early days of *Islaam*. These men and women sacrificed their lives, wealth and status for the sake of *Islaam*.**

**From the stories of the early converts to the titan warriors who later entered the fold of *Islaam*, the Companions fearlessly followed the path of righteousness, leaving behind such examples of courage, morality and compassion that have inspired generations and continue to do so.**

**Now research two remarkable acts of bravery and courage displayed by the Companions of the Holy Prophet [s], exploring the great impact of their bravery and the lessons we can take from their examples.**

**Present your research as an essay and then deliver it as a speech in class of no more than 5 minutes.**

**Explain in detail why *'self belief and self confidence in fact limits one's courage'*.** **C**

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## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson about courage ☐
- answered questions on the topic ☐
- listed entailments of courage ☐
- explained how courage is fostered ☐
- elaborated on principles of courage ☐
- completed an essay and speech ☐
- explained the limitations of self belief ☐

How does my teacher
**rate my performance in this lesson ?**

 ☐  ☐  ☐  ☐

# FIQH
## islaamic law

بسم الله الرحمن الرحيم

# C O N T E N T S


| | | |
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| LESSON 7 | Child Birth | 446 |

**Puberty**

T P

Puberty is a huge milestone in life for a child. In modern society, puberty indicates that a child is fully a teenager. However, in *Islaam*, puberty indicates the beginning of adulthood. This is highly significant because it implies that a young Muslim is is legally responsible under *Islaam*ic law (*Sharii'ah*) and that they are morally accountable in the hereafter. Although sexuality is a gift from Allaah, along with many other things in life, it is also a test and it entails responsibility. *Allaah* determines, at the age of puberty, that an individual is ready for this test. The test determines whether or not a person will submit to *Allaah* and His laws in this sphere of life. To pass this test, the satisfaction of one's sexual urge must be fulfilled in pure and legitimate ways (within the bond of marriage); to fail the test is to engage in illegitimate sexual relations and those actions and thoughts leading up to it. There are strict guidelines in the *Sharii'ah* for our sexual life, even in relation to other issues such as *Hijaab*, privacy and our social behavior. Many of these are a means of prevention, which is the most effective mechanism. This matter is a very serious one, and should be treated as such, for the consequences are quite severe if it is neglected.To assist in successful completion of the test, *Allaah* through His Mercy, has provided legitimate means to satisfy sexual desire. *Islaam* encourages marriage as a legal sexual outlet and as a shield and protection from immorality. Marriage should not be postponed, as is common practice in this time, particularly if the youth has strong sexual desire. The fulfillment and satisfaction of this desire is one of the main purposes of marriage, and it should not be postponed or suppressed for the sake of further education or reaching a certain age, especially if the temptation for illicit relations is present.

**Marriage**

The human species is biologically a pair-forming species. In the Qur'aan it is described as one of the signs of Allaah's wisdom, love and care. *"And among Allaah's wondrous signs is this: He creates for you mates out of your own kind so that you might incline towards them, and He engenders love and tenderness between you. In this, behold, there are signs indeed for people who think."* (30: 21). The need for

sexual relations is natural for adults. If this need is naturally fulfilled within marriage, it does not carry any feelings of immorality, guilt and sin. In fact, just as adultery, fornication and homosexuality are punishable offences, satisfying sexual needs within marriage merits reward. The Prophet [s] once remarked that a man is to be rewarded for performing the sexual act with his wife, and when some of his surprised listeners wondered how could a person be rewarded for satisfying his own desire, the noble Prophet said: *"Do you not see that it he were to satisfy it in a prohibited manner he would be committing a sin? So if he satisfies it in a lawful manner, he will be recompensed."* A Muslim husband and wife who come to perform the sexual act, do not do so with guilty consciences or the feeling that they are about to do something that degrades them or remove them further from *Allaah*. They come with the feeling of doing something which *Allaah* approves and for which He gives a good reward. Following the example of the Prophet, they perform it in the name of *Allaah*.

There is no celibacy or monasticism in Islam. The noble Prophet [s] has said: *"Marriage is part of my Sunnah (example) and whoever disdains my sunnah is not one of me."* The Prophet exhorted young people to marry and advised all concerned to make marriage easy for those who want to marry. The Prophet himself took a keen interest in encouraging his companions to marry and giving them practical help in setting up a home. The noble Prophet [s] encouraged people to marry a partner for the sake of good character, piety and religiosity instead of just wealth, noble stock or beauty. The practice of dating and courting, of premarital relations, of 'trial unions and marriages' are firmly prohibited. In fact, it is not allowed for a man and woman who are not within the prohibited degrees of marriage, to be alone together or to have any physical contact. A man may not sit alone, for example, with his female cousin if they are not married. Both parties in a marriage must give their free and willing consent to the marriage. Parents may recommend a suitable marriage partner for their child of marriageable age but no parent or guardian has any right to force a daughter or a son to marry anyone. 'Forced marriages' is a contradiction in terms.

# lesson 1

## OUTCOME OBJECTIVES T P

- learn about *Buluugh* (puberty) in *Islaam*
- realize that before puberty a person is considered innocent and unaccountable
- understand that Upon reaching the age of puberty a young Muslim is classified as an adult and is legally responsible under *Islaam*ic law
- discern that if a *baaligh* Muslim disobeys or neglects any *Islaam*ic obligation then they are guilty of sinfulness and are duty bound to repent and reform themselves
- understand that exposing the *'Awrah* in public is unlawful (*haraam*) in *Islaam* and is regarded as a sin

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson being read out by the teacher about *Buluugh*
- learn a new *Aayah* and a new *Hadiith*
- complete sentences related to the topic
- list the signs of *Buluugh*
- complete a True and False exercise
- briefly explain clothing requirements
- outline the minimum *'Awrah* for males and females
- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic

LESSON 1

# Buluugh

PUBERTY

C T

**Vocabulary**

biology

puberty

sexual

reproduction

unaccountable

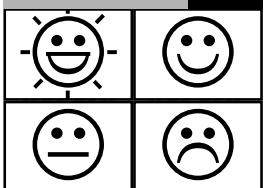
intercourse

orgasm

semen

pubic

Comments T



**Read and explain the following.** T

The Arabic word ' *Buluugh* ' or ' *Baaligh* ' literally means ' to reach ' or ' achieve '. Technically it means 'reaching the age of adulthood' and refers to the biological stage of puberty (Puberty is the process of physical changes through which a child's body matures into an adult body capable of sexual reproduction).

Before puberty a person is considered innocent and unaccountable. If death occurs before puberty, then such a person will be admitted to *Jannah* (paradise) without any reckoning on the Day of Judgement (*Yawm ul-Qiyaamah*).

Upon reaching the age of puberty a young Muslim is classified as an adult and is legally responsible under *Islaam*ic law (*Sharii'ah*).

SIGNS OF *BULUUGH*

A **boy** is considered *Baaligh* if any of the following occurs :

1) Experiencing intercourse in dreams (*Ihtilaam*) coupled with discharging seminal fluid (*Maniy* – ie. semen).
2) Experiencing an orgasm and discharging seminal fluid (ie. ejaculation) while awake
3) Reaching the age of 15 (according to the Lunar calendar)

Most boys attain puberty at the age of 12. The growth of facial hair, pubic hair and hair under the

armpits are the most apparent signs, however they must be coupled with the signs listed above to constitute complete *Buluugh*.

A **girl** is considered *Baalighah* if any of the following occurs :

1) Experiencing menstruation (*Hayd*).
2) Experiencing intercourse in dreams (*Ihtilaam*) coupled with discharging vaginal fluid (*Maniy* – ie. female ejaculate).
3) Experiencing an orgasm and discharging vaginal fluid (ie. ejaculation) while awake
4) Becoming pregnant
5) Reaching the age of 15 (according to the Lunar calendar)

Most girls attain puberty at the age of 9. The growth of breasts, pubic hair and hair under the armpits are the most apparent signs, however they must be coupled with the signs listed above to constitute complete *Buluugh*.

**C T**

**Vocabulary**

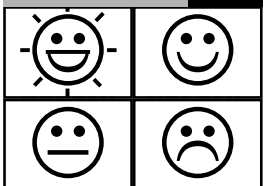
menstruation
.....
vagina
.....
pregnant
.....

**AN IMPORTANT POINT TO DISCUSS**

**Concerning Masturbation**

The pressing need to relieve himself or herself of sexual tension may drive a young person to masturbation. The majority of scholars consider it *haraam*. *Imaam Maalik* [rh] bases his judgement on the verse, *"Those who guard their sexual organs, except with their spouses or those whom their right hands possess (ie. slave women), for (with regard to them) they are without blame. But those who crave something beyond that are transgressors,*" arguing that the masturbator is one of those who *"…crave something beyond that…."* The *Hanbalii* jurists permit masturbation only under two conditions: first, the fear of committing fornication or adultery, and second, not having the means to marry. Once a young man asked *'Abdullaah Ibn Abbaas* [r], *"I am a young man, I have got no wife. I fear sin in most cases*

**Comments** **T**



C T

**Vocabulary**

accountable
.....
reprehensible
.....

*and many a time I masturbate. Is there any sin in it ?" Ibn Abbaas* [r] turned his face from him and said, *"Alas! It is better to marry a slave girl than to do that, but it (ie. masturbation) is better than fornication (ie. Zinaa)."*

Yet better than this is the Prophet *Muhammad*'s [s] advice to the Muslim youth who is unable to marry, namely, that he seek help through frequent fasting, for fasting nurtures will power, teaches control of desires, and strengthens piety. The Prophet [s] said, *"Young men, those of you who can support a wife should marry, for it keeps you from looking at women (lit., lowers your gaze) and preserves your chastity; but those who cannot should fast, for it is a means of cooling sexual passion."*

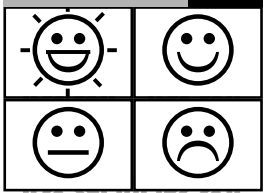
In the context of marriage the following needs to be taken into consideration when discussing masturbation:
1) sex is to be enjoyed within marriage between husband and wife
2) marriage is encouraged and facilitated to discourage sexual frustration
3) sexually arousing oneself can become a habit and lead to sexual selfishness
4) this can result in less effort being spent in either finding a suitable marriage partner or in working to improve your sexual relationship with your spouse.

## ACCOUNTABILITY

From the age of puberty onwards, a young Muslim becomes *Mukallaf* (morally accountable). All their actions and intentions begin to be recorded by the 'Recording Angels' (*Raqiib* and *'Atiid*) and will be reckoned on the Day of Judgement.

Furthermore, they are obligated to fulfil all the duties and fulfil all the rights of a Muslim adult. These *Islaam*ic obligations are designed to encourage and promote the good and beautiful, and to discourage and combat the bad and reprehensible. If a *baaligh* Muslim disobeys or neglects any *Islaam*ic obligation then they are guilty of sin-

**Comments** T



fulness and are duty bound to repent (ie. offer *Tawbah*) and reform themselves (ie. *Islaah*).

Among the religious duties which a young Muslim is obligated to perform upon attaining puberty are the following :

1) *Salaah* (five daily Ritual Prayers)
2) Removing pubic hair (including hair around the anus) and hair under the armpits
3) Covering the *'Awrah* (private parts)

**NB**: The rules of *'Awrah* will be explained in detail below

4) Avoiding physical contact with members of the opposite sex who are not *Mahram* (close relatives)

**NB**: The categories of *Mahram* will be explained in detail later

5) *Ghusl* (washing the body) after orgasm
6) *Sawm* (Fasting)
7) *Zakaah* (Obligatory charity on personal wealth)
8) *Qurbaan* (ritual Sacrificial Offerings)
9) *Hajj* (Pilgrimage)
10) Learning and applying the rules of the *Sharii'ah* governing *Haraam* and *Halaal* which are relevant to your activities... etc.

**C T**

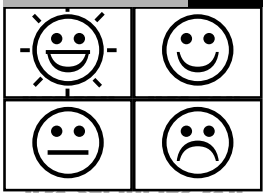
**Vocabulary**

reform
.....
repent
.....
anus
.....
sacrificial
.....

**IMPORTANT POINTS TO REMEMBER**

It is compulsory to perform *Ghusl* after the ejaculation of semen (*Maniy*) due to orgasm while awake. If semen or any other fluid is emitted without experiencing an orgasm, then *Ghusl* is not required as the secretion may be due to illness, injury or arousal as in the case of *Madhi* (pre-seminal fluid). Only *Wuduu'* will be required in this case. If semen is emitted while asleep (ie. a wet dream) then it is compulsory to perform *Ghusl*, regardless of whether an orgasm was experienced or not. Furthermore, it is compulsory to wash the genitals and any clothing soiled by semen.

**Comments** **T**



C T

**Vocabulary**

intimate

.....

genitals

.....

discernable

.....

## RULES OF *'AWRAH*

'*Awrah* (also called *'Satr'*) is an Arabic word that denotes the intimate parts of the body, for both men and women, which must be covered with clothing. Exposing the *'Awrah* is unlawful (*haraam*) in *Islaam* and is regarded as a sin.

**NB**: The *Sharii'ah* requires that the cloth used to cover the *'Awrah* not be too thin such that the skin underneath can be seen, nor the clothing too tight fitting so as to reveal the shape of the body. Men should also ensure that the area around the waist be well covered and that the shape of the genitals not be discernible. Similarly women should ensure that the breasts are appropriately covered and the shape not be discernible beneath the clothing.

### *'AWRAH* FOR MALES

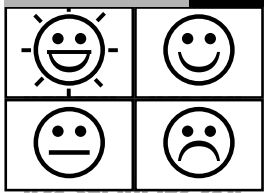
1) The *'Awrah* of a male is the part of the body from the navel to the knee.
2) It is not permitted for a man to show his *'Awrah* to anyone, including other males, except his wife.

### *'AWRAH* FOR FEMALES

1) The *'Awrah* of a female is the whole body with the exception of the face, hands, and feet.
2) A woman may not show her *'Awrah* to anyone except her husband.

However, among close Muslim male relatives (*Mahram*) whom it is impermissable to marry (such as her father, brother, son, uncle, or nephews) a Muslim women's arms, legs below the knee, shoulders, neck and hair may be exposed, but her body from the chest down to her knees may not be shown.

**Comments** T



Among Muslim females, a Muslim woman may not show any part of the body from the navel to the knee. Accordingly, a Muslim woman may not look at the genitals or thighs of her adult daughter, sister, mother or friend while undressing, bathing, or otherwise.

Among non-Muslim females, a Muslim woman may not show any part of her *'Awrah*. The same rules apply to non-Muslim females as apply to non *Mahram* men.

**AN IMPORTANT POINT TO CONSIDER**

**Sexual morality and sex education**

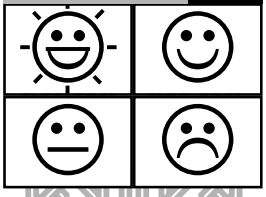
Appropriate sex education at the appropriate time and in a manner appropriate to *Islaam*ic ideals is not only desirable but also necessary. It is especially necessary because of the destructive trends in the world today.

Sex education should be taught within the framework of religious obligations. A mother or female teacher would naturally be the best person to teach a daughter and the father or male teacher a son. Children are to be taught what is permissible (*halaal*) and what is forbidden (*haraam*) with reasons and consequences. No immoral or dissolute person is therefore allowed to teach. All teaching is to be imparted within the limits of modesty and chastity and no encouragement should be given to lewdness and experimentation.

Sex education is imparted in stages according to the natural physical and emotional development of children. The ages given below for each stage is approximate and may vary slightly from child to child.

1) The age between seven and ten called the age of discretion (*sinn at-tamyiiz*) at which training is given, for example in the etiquette of asking permission to enter rooms and in the etiquette of "looking" at others. Significantly, a child is recommended to begin performing *Salaat* from the age of seven. This requires the proper etiquette of maintaining personal hygiene,

**Comments**



including the washing of the private parts after going to toilet. The context in which private parts are discussed allows the subject to be mentioned openly and naturally and without any unhealthy secretiveness or coarseness.

2) The age between ten and fourteen known as the age of puberty (*sinn al-muraahaqah*) in which the child is prepared for the next stage but trained to keep away from all sexual passions. A child is trained to perform *Salaat* regularly from the age of ten. One of the purposes of regular *Salaat*, according to the *Qur'aan*, is that it keeps one away from all that is "shameful and bad".

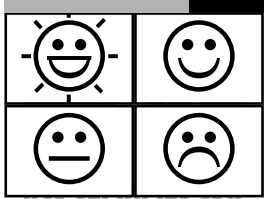
3) The age normally between thirteen and sixteen known as the age of maturity (*sinn al-buluugh*) at which the child now turned adult is taught the etiquette of sexual behaviour in preparation for marriage. A person is taught to practice chastity and self-restraint until marriage and also if, for whatever reason, he or she is unable to marry.

At the first stage, as soon as the awareness of the opposite sex becomes apparent, children are taught to seek permission before entering rooms and that they are not allowed to look at the private parts of another, including someone of the same sex. It is not natural or necessary, for example, that they be taught details of copulation at this stage.

At the age of discretion, children need to be prepared for the stage of puberty so that when physical changes occur they would know how to react, how to clean themselves, how to prepare for the obligatory Prayer and other related matters.

At the age of maturity, when males produce semen and females start their monthly reproductive cycles, everyone becomes *mukallaf* and all the obligations of adulthood devolve on them - the duty to have ghusl when necessary and desirable, to perform *Salaat*, to fast, to preserve their chastity, and to keep their *'awrah* covered. They need to be taught explicitly what is *halaal* and what is *haraam*.

**Comments** T



At the state of preparation for marriage, persons need to know the rights and obligations of husband and wife to each other. These include the etiquette of sexual contact and behaviour and the need for spouses to have physical and emotional satisfaction in marriage.

Both the *Qur'aan* and the *Sunnah* are explicit on matters of sex and sex education. The object is to create an open, balanced and responsible attitude based on knowledge. *Islaam* is opposed to treating sex as a completely taboo subject which gives rise to feelings of guilt. It is also opposed to treating it in a completely casual and immoral manner without the due regard to the modesty and respect that something as intimate and personal as sexual life demands.

**ACTIVITIES**

**C** **Complete the following sentences.**

The Arabic word ' *Buluugh* ' technically refers to the biological stage of ..... .

Puberty is the process through which a ..... body matures into an ..... body.

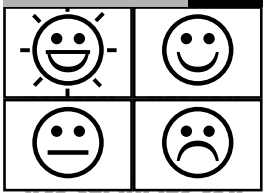
Before puberty a person is considered ..... and ..... .

If death occurs before puberty, then such a person will be admitted to ..... .

Upon reaching the age of puberty a young Muslim is classified as an ..... .

Most boys attain *buluugh* at the age of ..... and most girls attain *buluugh* at the age of ..... .

**Comments** **T**



***Qur'aan***

Allaah ﷻ has declared:

*"And when your children reach the age of puberty, let them seek permission to enter (your private quarters), as adults do. This is how Allaah makes His revelations clear to you, for Allaah is All-Knowing, All-Wise."*

***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

"*There are three whose actions are not recorded: a lunatic whose mind is deranged till he is restored to consciousness, a sleeper till he awakes, and a child till he reaches puberty."*

From the age of puberty onwards, a young Muslim becomes ..... .

All the actions and intentions of a *Baaligh* Muslim are recorded by the Angels ..... and ..... .

A *Baaligh* Muslim is ..... to fulfil all the duties and fulfil all the rights of a Muslim ..... .

If a *baaligh* Muslim disobeys or neglects any *Islaam*ic obligation then they are guilty of ..... and are duty bound to ..... and ..... .

**List the signs of *Buluugh* for both males and females.** **C**

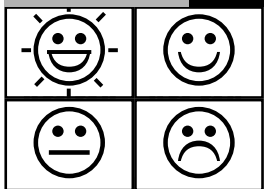
## Signs of *Buluugh* for a BOY

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## Signs of *Buluugh* for a GIRL

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**Comments** **T**



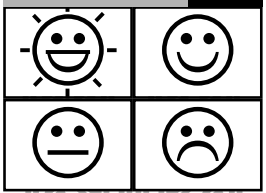
**Do the following religious duties become obligatory upon a young *Baaligh* Muslim? Indicate whether True or False** **C**

| | |
|---|---|
| *Salaah* | T |
| Removing hair on the arms and legs | |
| Covering the *'Awrah* | |
| Avoiding physical contact with siblings. | |
| *Ghusl* at least once a day. | |
| *Sawm* | |
| *Sadaqah* (voluntary charity) | |
| Q*urbaan* | |
| *'Umrah* (Minor Pilgrimage) | |
| Learning & applying all laws of the *Sharii'ah.* | |
| Conceal the *'Awrah* in front of ones' spouse. | |

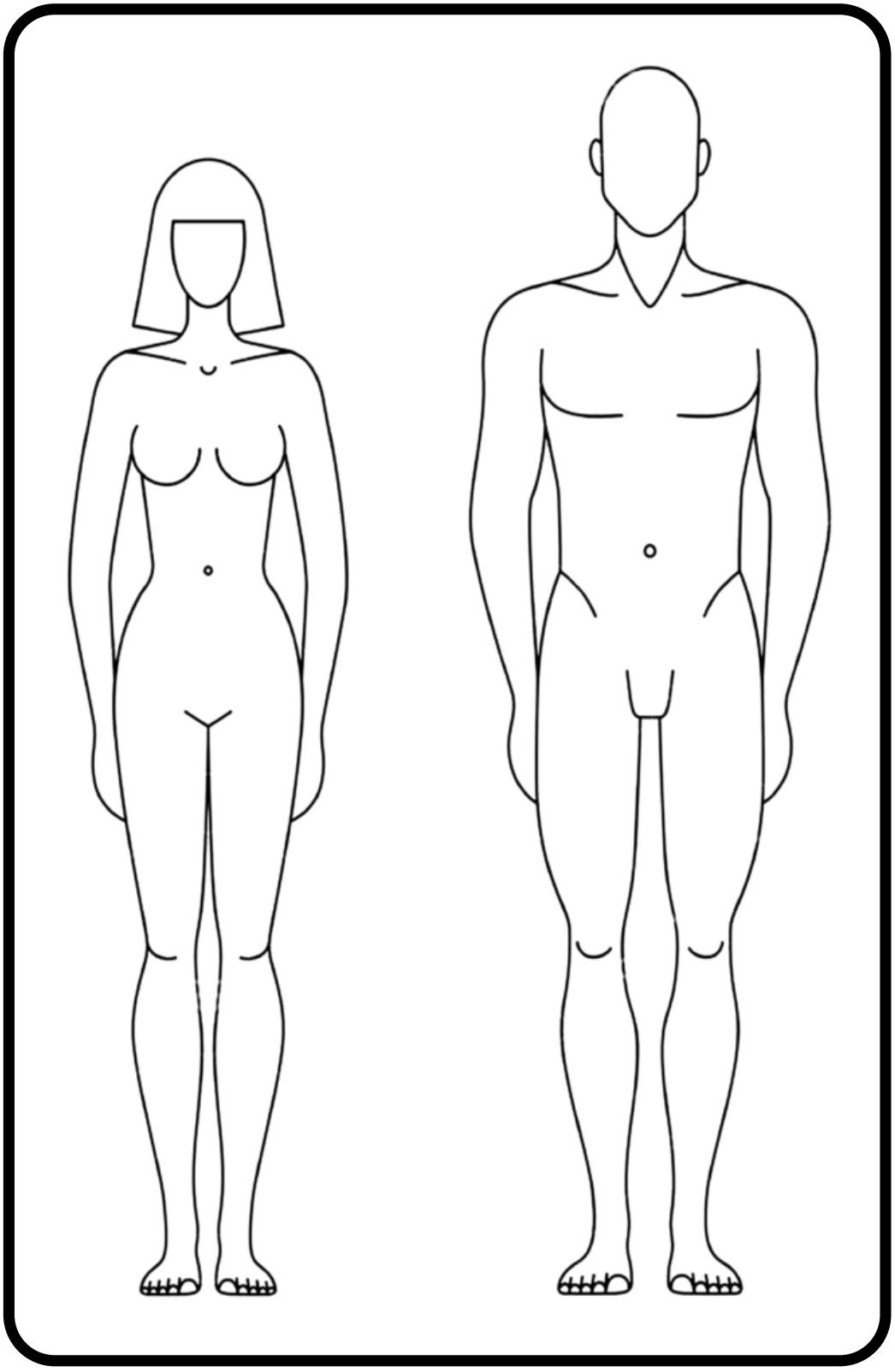
**Briefly explain the *Sharii'ah* requirements for the type of clothing needed to conceal the *'Awrah*.** **C**

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**Comments** **T**

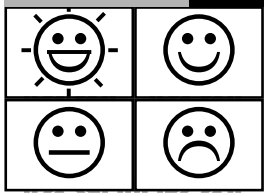


**Use the four colours listed below to outline the MINIMUM *'Awrah* for both males and females.** **C**



**RED** - Public
**GREEN** - Muslim females
**YELLOW** - *Mahram* relatives
**BLUE** - non-Muslim females

**Comments** **T**



**Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about *Buluugh* or *'Awrah*. Thereafter write both in Arabic with the English translation in the space below.** **P C**

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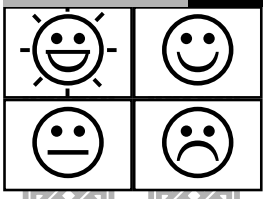
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**Comments** **T**

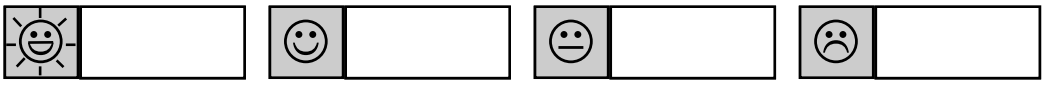


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- completed sentences on the topic ☐
- listed signs of *Buluugh* ☐
- completed a True and False exercise ☐
- explained clothing requirements ☐
- outlined the minimum *'Awrah* ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 2

## OUTCOME OBJECTIVES T P

- learn about *Nikaah*, marriage in *Islaam*
- understand that *Nikaah* refers to a sacred contract exclusively between a man and woman wherein they consent to marriage of their own free will
- realize that the *Sharii'ah* has made men the primary maintainers and protectors of women
- discern that the ideal age of *Nikaah* is linked to physical and mental maturity which commences with *Buluugh* under normal circumstances
- appreciate that *Nikaah* is generally considered an auspicious *Sunnah* of the Holy Prophet *Muhammad* [s]
- ascertain that in the selection of a marriage partner, a man or woman must see the one whom they intend to propose marriage to
- realize that *Kafaa'ah* (parity and compatibility) between the two parties be kept in mind before contracting *Nikaah*
- discover that *Islaam* has made marriage to Christian and Jewish women lawful for *Muslim* men
- understand that a woman may also propose marriage to a man
- emphasize that no woman can be forced to marry a particular man without her consent nor can a man be forced to marry a woman
- discern that the consent of the guardian for females is recommended, and not a requirement, for the validity of a *Nikaah*
- realize that a minor girl or boy, when contracted in marriage by a *Waalii,* has the option of repudiating the marriage when they attain puberty
- understand that it is an obligatory requirement for a valid *Islaam*ic marriage that there be at least two male witnesses or one male and two female witnesses
- appreciate that the payment of the dower is necessary even though it might be a very small sum as agreed upon by both parties
- realize that it is *Sunnah Mu'akkadah* (an emphasized *Sunnah*) to publically announce the *Nikaah* which includes a *Waliimah*

## LESSON OVERVIEW

**T P**

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson being read out by the teacher about *Nikaah*
- learn a new *Aayah* and a new *Hadiith*
- complete sentences related to the topic
- list moral and legal rights in *Nikaah*
- answer questions on the topic
- list aspects of 'proposal' and 'consent' in *Nikaah*
- complete a True and False exercise
- categorise women in the context of *Nikaah*
- circle the correct answers
- answer questions on *Mahr*
- explain important terms

LESSON 2

# Nikaah

MARRIAGE

C T

**Vocabulary**

contract
.....
consent
.....
integral
.....
indissoluble
.....
equity
.....
social
.....
degredation
.....

**Read and explain the following.** T

The Arabic word ' *Nikaah* ' means 'marriage'. It refers to a sacred contract exclusively between a man and woman wherein they consent to marriage of their own free will. This contract, whether verbal or on paper, is integral to a religiously valid *Islaam*ic marriage, and outlines the rights and responsibilities of the groom (man) and bride (woman). The degree to which they fulfill the terms of the *Nikaah* contract will determine the degree of success of their marriage.

The *Nikaah* contract (*'Aqd*) is not temporary nor is it indissoluble either. It is certainly a sacred, secure bond, but if it does not work well for any valid reason, it may be terminated in kindness and honour, with equity and justice according to the *Sharii'ah*.

The purposes of *Nikaah* are as follows :

1) To enable a man and a woman to experience love, fulfilment and happiness within a stable and secure relationship.

2) To produce children, and provide a safe *Islaam*ic environment for their upbringing.

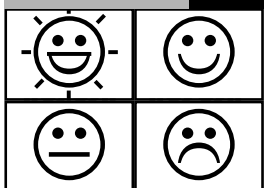
3) To provide a legal union which protects the rights of man, woman and child, and safeguards society from moral and social degradation.



RIGHTS IN *NIKAAH*

The *Sharii'ah* has made men the primary maintainers and protectors of women. It is the hus-

Comments T



band's duty to treat his wife with kindness and generosity as well as being responsible for her full maintenance (*Nafaqah*) and that of his children.

*Nafaqah* (*Islaam*ic maintenance) entails rights of a moral and material nature :

THE WIFE'S RIGHTS (*HUQUUQ*) IN *NIKAAH*
MORAL RIGHTS
A *Muslim* husband is duty bound to treat his wife with :
1) kindness,
2) generosity,
3) patience
4) and gratitude (amongst other moral rights).

MATERIAL RIGHTS (ie. Legal Rights)
A *Muslim* husband is duty bound to provide his wife with :
1) lodging
2) food (including medical expenses)
3) clothing (including educational expenses)
4) intimate and procreative fulfillment (ie. sexual fulfilment and children).

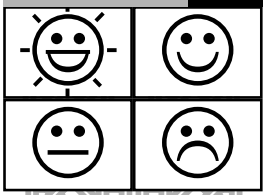
The wife's residence must be adequate so as to provide her with privacy, comfort, and independence. The wife has the right to be clothed, fed and cared for by the husband, in accordance with her standard of living prior to marriage or better. If he is unable to provide her with the standard of living she was accustomed to prior to marriage (or better) then she can either voluntarily relinquish her rights or suspend the marriage until he is able to meet those standards, failing which she can ter-

C T

**Vocabulary**

maintenance
.....
material
.....
lodging
.....
residence
.....
relinquish
.....
suspend
.....

Comments T



C T

**Vocabulary**

extravagance

.....

intimate

.....

procreative

.....

minate the marriage through the facility of *Fas<u>kh</u>* (to be explained in detail under '*Talaaq'* - divorce). These rights are to be fulfilled without extravagance or miserliness.

THE HUSBANDS RIGHTS IN *NIKAAH*

MORAL RIGHTS

A *Muslim* wife is duty bound to treat her husband with :

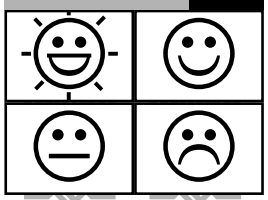
1) respect
2) affection
3) appreciation
5) and enthusiasm (amongst other moral rights).

MATERIAL RIGHTS (ie. Legal Rights)

A *Muslim* wife is duty bound to provide her husband with :

1) obedience (ie. within the laws of the *Sharii'ah* and what is considered reasonable within their society) recognising him as the head of the household who will make the final decision on all family matters
2) intimate and procreative fulfillment (ie. sexual fulfilment and children).

**Comments** T



**NB**: a woman is not required to contribute towards the maintenance of the household. If she chooses to do so then it will be considered either a charitable gift (*Sadaqah*) or a debt to be paid back by the husband.

**AN IMPORTANT POINT TO DISCUSS**

T C

The primary obligation of the wife is to contribute to the efficient management of the household and cultivate happiness within the marriage. She must be attentive to the comfort and well-being of her husband. She may neither offend him nor hurt his feelings. The wife must be faithful, trustworthy, and honest.

She must not receive or entertain non-*Mahram* males (ie. men who are not immediate relatives) in her home without the husbands knowledge and consent nor may she accept their gifts without his approval.

The husband's possessions are her trust. If she has access to any portion thereof, or if she is entrusted with any funds, she must discharge her duty wisely and thriftily. She may not lend or dispose of any of his belongings without his permission.

With respect to intimacy, the wife is to make herself desirable, to be attractive, responsive, and cooperative. A wife may not deny herself to her husband. Due consideration is, of course, given to health and decency. Moreover, the wife is not permitted to do anything that may render her companionship less desirable or less gratifying. If she does any such thing or neglects herself, the husband has the right to interfere to rectify the situation. To ensure maximum self-fulfilment for both partners, he is not permitted to do nor neglect anything on his part that may impede her gratification and fulfilment. (This will be discussed in detail in my booklet 'Sex and Sexuality in *Islaam*').

C T

**Vocabulary**

temperament

.....



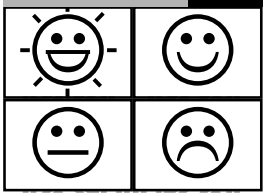
## THE CORRECT AGE FOR *NIKAAH*

No particular age has been specified for marriage in *Islaam*ic Law. Given the difference of climatic conditions and varying individual temperaments there would be a difference as to the marriageable age in different countries and amongst different peoples.

Therefore the ideal age of *Nikaah* is linked to physical and mental maturity which commences with *Buluugh* (puberty) under normal circumstances.

**NB**: If it is noticed that a young *baaligh Muslim* is still not in a position to make responsible decisions then it is required to defer marriage until he/she displays signs of mental and

**Comments** T



C T

**Vocabulary**

discern

.....

facilitate

.....

suitor

.....

emotional maturity.

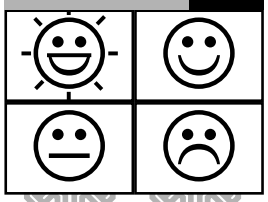
A young man or a woman who has not attained puberty is unable to exercise his or her choice, especially in matters related to *Nikaah* and sexual intimacy, and therefore unable to decide whether they will like or dislike a certain woman or man as a marriage partner.

When parents discern that their children are of marriageable age and can bear the responsibilities of a family, they are required to facilitate marriage.

*Muslim*s should ensure that none in society remains unmarried. Family members, friends and neighbours all should take necessary interest in the matter.

Parents should not reject a pious and virtuous suitor merely because he happens to be poor. Similarly, the boy's parents should not postpone marriage because he is not yet earning enough.

**Comments** T



Even if a young *Muslim*'s income is not sufficient enough, parents should encourage, support and facilitate marriage, with firm faith in *Allaah* as the ultimate Provider.

**AN IMPORTANT POINT TO DISCUSS**

T C

The Prophet *Muhammad* [s] laid great stress on righteousness, piety and faithfulness as the main criteria in the choice of life partners. *"Whoever marries a woman"*, said the Prophet [s] *"solely for her power and position, Allaah only increases his humiliation. Whoever marries a woman solely for her wealth, Allaah only increases his poverty. Whoever marries a woman solely for her beauty, Allaah only increases his*

*disappointment. But whoever marries a woman in order that he may restrain his eyes, observe piety and treat relatives honourably and kindly, Allaah places a blessedness in her for him and in him for her."*

Thus, for a *Muslim*, piety and righteousness shall be uppermost in the motives of *Nikaah*.

*Allaah*'s Messenger [s] said, *"A woman may be married for four reasons: for her wealth, her status, her beauty and her religion; so choose one who is religious and prosper."*

The Prophet [s] also said, *"There are three persons whom the Almighty Himself has undertaken to help: first, he who seeks to buy his freedom (from slavery); second, he who marries with a view to secure his chastity; and the third, he who fights in the cause of Allaah (Jihaad)."*

C T

**Vocabulary**

auspicious

.....

fornication

.....

## IS *NIKAAH* OBLIGATORY

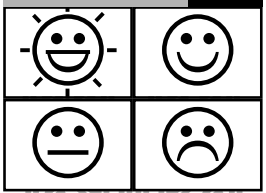
*Nikaah* is generally considered an auspicious *Sunnah* of the Holy Prophet *Muhammad* [s]. From a legal perspective, under normal circumstances *Nikaah* is deemed to be strongly recommended (*Manduub*) although in the case of certain individuals, it becomes obligatory (*Waajib*).

*Nikaah* is obligatory (*Waajib*) in the following circumstances :

1) If a healthy man has the means to easily pay the *Mahr* (Dower) and maintain (*Nafaqah*) a wife and children.
2) If a person is certain that he or she will commit fornication (*Zinaa*) if they do not marry.
3) If continuous fasting (*Sawm*) does not help them to control their passions.
4) If a *Muslim* male is not able to acquire a slave-girl.

**NB**: this fourth point applies only in a *Khilaafah*, not a secular *Muslim* majority state. Also, *Muslim* females cannot have sexual relations with their male slaves. Her only option is *Nikaah.*

**Comments** T



*Nikaah* is recommended (*Manduub*) for a person who while having a strong will to control his sexual impulses and not commit *Zinaa*, wishes to have children.

*Nikaah* is optional (*Mubaah* or *Nafl*) for a person who can control his sexual desires, who has no wish to have children and who feels that marriage will not keep him away from his devotion to *Allaah*.

*Nikaah* is reprehensible (*Makruuh*) for a person who possesses no sexual desire at all or who has no love for children, or who fears neglecting their religious obligations as a result of marriage.

*Nikaah* is forbidden (*Haraam*) for a man who does not possess the means to maintain a wife and children or if he suffers from an illness serious enough to affect his wife and his children. In this circumstance it becomes an obligation on the *Muslim* community (*Fard 'ala-l-Kifaayah*) to assist such an individual financially and medically to make *Nikaah* possible for him.

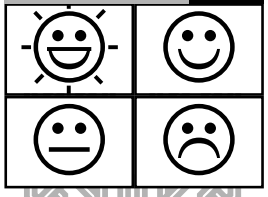
**AN IMPORTANT POINT TO DISCUSS**

**T C**

**Polygany and Polyandry**

In *Islaam*, polygyny (a man marrying up to four women) is permitted and serves several social, moral, and practical benefits. Polygyny provides protection and support for widows and their children by allowing them to become part of a stable household. Historically women outnumber men due to war, mortality rates, or other factors. Polygyny ensures women have the opportunity for marriage, protection, and family life, which is especially important in societies where unmarried women may be socially or economically vulnerable. *Islaam* emphasizes chastity and prohibits extramarital sex. Polygyny offers a lawful outlet for a man's sexual needs if his first wife is ill, infertile, or otherwise unable to fulfill those needs - reducing the temptation toward sin. If a wife cannot have children or suffers from a chronic illness, the husband may

**Comments** **T**

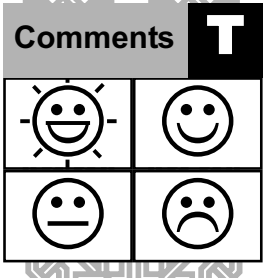


take another wife rather than divorcing the first. This preserves the dignity and well-being of the first wife while addressing the husband's needs. Successful and wealthy men are expected in *Islaam* to support multiple wives and children. Polygyny therefore distributes wealth and care across families and households, helping more people benefit from the resources of a capable provider. Rather than having secret relationships or committing adultery, *Islaam* permits polygyny as a transparent and regulated practice, ensuring all parties have rights and responsibilities. *Islaam* regulates polygyny strictly: Maximum of four wives, Justice and equality in treatment, time and provision are required, and if a man fears he cannot be just, he is commanded to marry only one.

While *Islaam* permits polygyny (a man marrying up to four women), it prohibits polyandry (a woman marrying multiple men) based on a combination of theological, social, and practical considerations. Polygyny is explicitly permitted in the *Qur'aan* (*Suurah An-Nisaa'* 4:3), with the condition of justice among wives. Polyandry is prohibited through legal and prophetic traditions. *Islaam* places strong emphasis on clear lineage. In polygyny, the father of a child is known, but in polyandry, paternity could be uncertain (in pre-modern contexts without DNA testing), which could complicate inheritance laws and social structure. A husband in *Islaam* is seen as financially and socially responsible for his wife(s) and children. Polygyny supports this model. In a polyandrous arrangement, it's unclear who bears financial responsibility. Polygyny is allowed with the condition of equal treatment, which is seen as a moral and logistical challenge but possible for a man. *Islaam* sees justice among multiple husbands as impractical and harmful to family harmony. Polygyny helps support widows and orphans and a way to preserve the social fabric. Polyandry has no comparable social necessity and contradicts normal family and social structure .

**Celibacy: An Un-*Islaam*ic Practice**

Celibacy in reality is a violation of human nature. This is the reason why *Islaam* does not permit celibacy or monasticism as a way of life. The Holy *Qur'aan* says, *"And, (as for) celibacy, they innovated it - We did not prescribe, it to them." Islaam* is the only religion that does not subscribe to the view that the exercise of the natural instinct of sex is not compatible with the highest degree of dignity or with the cultivation of the highest spiritual and moral values. Natural instincts, even as mental faculties and physical prowess, are a gift of *Allaah*. Their nature is not evil. If correctly used, they become good; if abused, they become evil.



C T

**Vocabulary**

suitor

.....

chaperone

.....

pretext

.....

acquainted

.....

## SEEING THE WOMAN TO WHOM ONE INTENDS PROPOSING

In the selection of a marriage partner, a man or woman must see the one whom they intend to propose marriage to.

The minimum that must be seen of a woman includes the face, hands and feet. It is preferable that the man who is proposing (ie. suitor) see the woman as she normally appears before her father, brother, & other *Mahram* relatives (ie. refer to the subject of *'Awrah* in the previous section).

The suitor is also permitted to accompany her in public places with a *Mahram* as chaperone. In this way both the man and woman will have the opportunity to gain an insight into the character and personality of the one whom they intend to marry.

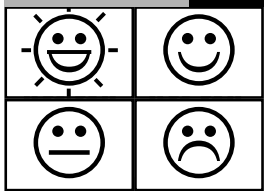
It is *Haraam* for a man and woman, under the pretext of *Nikaah*, to be alone in privacy without being accompanied by a *Mahram*. If they are together in a public space then this will be permissible if they were previously acquainted with each other. If they are complete strangers to each other, then a *Mahram* chaperone is required.



## *KAFAA'AH* - COMPATIBILITY OR PARITY

The *Sharii'ah* recommends (*Mustahabb*) that *Kafaa'ah* (parity and compatibility) between the two parties be kept in mind before contracting *Nikaah*.

**Comments** T



The importance of *Kafaa'ah* in the *Sharii'ah* may not be taken as a mark of distinction for some individuals and families and disgrace for others. *Allaah* alone knows who is truly honoured and who is disgraced. The only marker of status and honour in the sight of *Allaah* is piety and good deeds. That being said, *Kafaa'ah* simply constitutes a recommendation for consideration of compatibility, because a man and woman who are similar in respect of their religiosity, morals, education, family values, culture and lifestyle are more likely to develop a stronger and more enduring relationship.

*Kafaa'ah* is *Mustahabb* and not an absolute requirement (*Waajib*). However if the *Waalii* (Guardian) of a virgin woman (ie. a women who has not been previously married) objects to the intended *Nikaah* due to a lack of *Kafaa'ah* with the suitor, then the marriage can be prevented (or annulled if already contracted) through due legal process (ie. an *Islaam*ic court) if there exists a justifiable concern, so as to eliminate the negative consequences that the bride as well as her family might otherwise sustain by it.

If the man in whom a woman is interested falls within the recommendations of *Kafaa'ah* then the *Nikaah* cannot be prevented by her *Waalii*.

In the case of a non-virgin woman (ie. a woman who has been previously married) the categories of *Kafaa'ah* are not applicable. The *Nikaah* in such a circumstance will always be valid inspite of the *Waalii*'s objection.

**C T**

**Vocabulary**

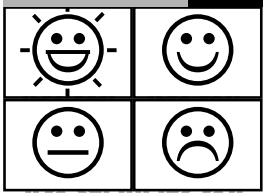
compatibility

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annulled

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**Comments** **T**



**C T**

**Vocabulary**

lineage

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disaffection

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provocateur

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It is not necessary that the woman be the equal (*Kufw*) of the man. Therefore the *Nikaah* of a man with a woman who is 'inferior' to him within the categories of *Kafaa'ah* cannot be prevented by a *Waalii* (unless the male suitor is not *Baaligh*).

The six categories of *Kafaa'ah* are as follows :

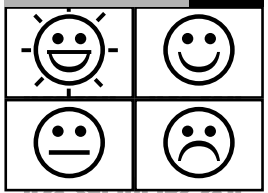
1) Tribe or Family

*Kafaa'ah* (Compatibility) is considered with respect to lineage in the context of *Khilaafah* and *Saltanah* (ie. *Islaam*ic political authority)
**NB**: this is not applicable in the context of modern *Muslim* majority nation states.

Therefore, a male suitor should be the equal (*Kufw*) of the woman who is a member of a family that constitutes the core of the *Khilaafah*
**NB**: an example would be the *Quraysh* or the *Uthmaaniy* dynasty (*Aal-e-Osman* – ie. the Ottoman ruling family) during their respective reigns.

This recommendation is due to the reverence that *Muslim*s must have for the institution of *Khilaafah*, and in order to suppress rebellion, disaffection or any other potential threat to the *Islaam*ic public order. A suitor who is not from amongst the families that constitute the core of the *Khilaafah* could very likely be an agent provocateur who may threaten the stability and prosperity of the *Islaam*ic lands and its people.

**Comments** **T**



2) Religion

A *Muslim* whose family have been *Muslim*s for

two or more generations is the equal of one descended of *Muslim* ancestors. But one who has himself embraced *Islaam*, or he and his father only (ie. his grandfather and predecessors were not *Muslim*s), is not the equal of a *Muslim* woman whose father and grandfather were *Muslim*s, because a family is only truly established as irrevocably *Muslim* after two generations of *Islaam*.

3) Freedom

A *Muslim* whose family have been free (ie. not slaves according to the *Sharii'ah*) for two or more generations is the equal of one descended of *Muslim* ancestors who were free. But one who is a slave or who has himself been emancipated, or he and his father only have been emancipated (ie. his grandfather and predecessors were slaves), is not the equal of a *Muslim* woman whose father and grandfather were free, because a family is only truly established as irrevocably *Muslim* after two generations of freedom.

**NB**: It is important to note that slavery in a *Khilaafah* is only possible if one has been captured while engaged in hostile military activities against *Islaam* and *Muslim* communities. Hence slavery in an *Islaam*ic context is generally equated with hostile *Kufr* (disbelief).

4) Character

*Kafaa'ah* is considered with respect to piety and virtue. This is because piety and virtue is one of the first principles of consideration in *Nikaah* and also of true superiority in *Islaam*.

5) Wealth

**C T**

**Vocabulary**

predecessor

.....

irrevocably

.....

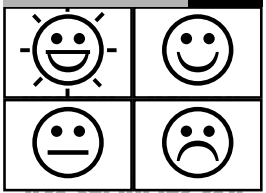
emancipate

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hostile

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**Comments** **T**



C T

**Vocabulary**

indispensable

.....

commensurate

.....

inadequate

.....

*Kafaa'ah* is considered with respect to wealth, by which is understood a man being possessed of sufficient wealth to discharge the dower (*Mahr*) and to provide maintenance to his wife of a standard that she has been accustomed to prior to marriage (or better). This is because the amount of the dower (*Mahr*) is determined by the social status of the wife and an indispensable requisite for *Nikaah,* and also because the stability of the marriage depends upon the maintenance of the wife at a standard that she is accustomed to or better.

6) Profession

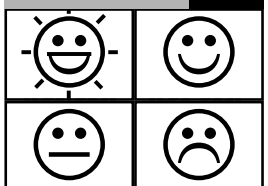
*Kafaa'ah* is considered with respect to trade or profession and general mutual interests.

An example of how the rules of *Kafaa'ah* can be applied is as follows: If a woman contracts herself on an inadequate dower (*Mahr*) or inadequate maintenance (*Nafaqah*), consenting to receive a much smaller amount than what is customary within her social circle, the *Waalii* (guardian) has a right to oppose it, until her husband agrees either to give her a commensurate amount, or to separate from her.

**NB**: If however a woman relinquishes her claim to any part of her *Mahr* or *Nafaqah* after it has been specifically stipulated, the *Waalii* would not be permitted to object.



Comments T



## PERMANENT PROHIBITED DEGREES OF MARRIAGE

There are fourteen categories of women that are permanently prohibited for marriage in *Islaam*.

The *Sharii'ah* categorises them into three groups. These are prohibition owing to :

1) Consanguinity (*Nasab*)
2) Fosterage (*Radaa'ah*)
3) Affinity (*Musaaharah*)

1) Consanguinity (*Nasab*)

The following women fall within the prohibited degrees of marriage relations :

a) mother, grand mother
b) daughter, grand daughter
c) sister
d) paternal aunt
e) maternal aunt
g) niece

2) Suckling or Fosterage (*Radaa'ah*)

The following women fall within the prohibited degrees of marriage relations :

a) foster-mother ('milk-mother' - ie. who suckled a person as a baby prior to reaching the age of 2 years), foster grand mother
b) foster-sister (ie. who shared the milk of the same woman as a baby prior to reaching the age of 2 years)
c) foster aunt (ie. foster sister of the father or mother)
d) foster daughter (ie. who drank the milk of one's wife)

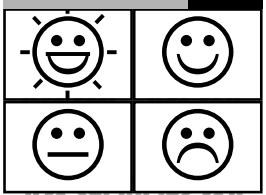
**NB**: The general rule is that the woman who suckled a boy or a girl should be treated as the real mother and her husband as the real father with regard to this prohibition. This prohibition is extended to other foster relations.

**C T**

**Vocabulary**

consanguinity
.....
fosterage
.....
affinity
.....
paternal
.....
maternal
.....
suckling
.....

**Comments** **T**



C T

**Vocabulary**

illicit

.....

3) Affinity (*Al-Musaaharah*)

The following women fall within the prohibited degrees of marriage relations :

a) mother-in-law, grand mother-in-law
b) step mother, step grandmother
c) daughter-in-law
d) step daughter, step grand-daughter
e) step niece (ie. step daughter of the brother or sister)
f) a woman with whom one's father has had illicit relations, including her daughter and mother.



TEMPORARY PROHIBITED DEGREES OF MARRIAGE

The following categories of women are considered temporarily prohibited for marriage in *Islaam*.

1) Marriage with two Living Sisters

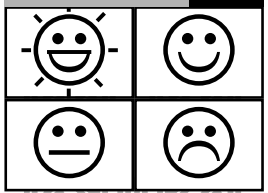
A man cannot have two real sisters as co-wives at one and the same time. The prohibition is removed if his wife dies or is divorced. He may then marry her sister.

Just as marriage is forbidden with two living sisters so it is with an aunt and her niece.

**NB**: The general rule is that no two women who would have been unlawful for each other if one of them had been a man should be kept as wives at one and the same time.

2) Married Women

**Comments** T



As long as a woman is married, her marriage to any other man is prohibited. She may marry another man only when two conditions are fulfilled:

a) Her marriage tie is broken either because of the death of her husband or because of divorce (*Talaaq*)

b) She has completed the period of waiting (*'Iddah*). The *'Iddah* period is three menstrual cycles. For a woman who does not menstruate, the *'Iddah* is three months. For a pregnant woman the *'Iddah* ends when she delivers her baby. If she is widowed but not pregnant, the *'Iddah* is four months and ten days)

3) Engaged Women

It is forbidden for a *Muslim* to propose marriage to a woman who is already engaged to be married to another *Muslim* man

**NB**: this rule does not apply if the woman is Christian or Jewish and is engaged to a non-*Muslim*.

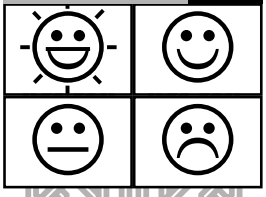
However, if the first *Muslim* suitor terminates his engagement or gives the second suitor his permission, then there is no harm in proceeding with it.

4) More than Four Wives

A man cannot have more than four wives at one and the same time. The prohibition is removed as soon as one of the wives dies or is divorced.

5) Mushrik Women

Comments



C T

**Vocabulary**

deities

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fornicator

.....

promiscuous

.....

prostitution

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A man or woman who worships idols or associates other deities with *Allaah*, is also among those who are prohibited in *Nikaah*. *Mushrikiin* associate others with *Allaah*, reject His messengers, and deny the Hereafter. It is impossible for such conflicting beliefs and practices to co-exist peacefully together in a *Muslim* marriage. Such a person may marry a *Muslim* only after converting to *Islaam* and sincerely repenting from their idolatrous ways.

6) Fornicators and Fornicatresses (*Zaaniy* and *Zaaniyah*)

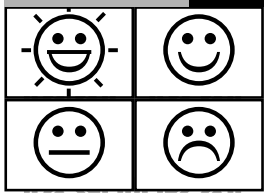
This denotes men and women who are promiscuous or, worst still, earn money through prostitution. Marriage to them is *haraam* for *Muslim*s. Fornicators and fornicatresses, even if they be *Muslim*, are only permitted to marry other fornicators or idolators (*Mushrikiin*). However, if a fornicator or fornicatress sincerely repents (ie. *Tawbah*) and reforms themselves, and in the case of a fornicatress she demonstates that she is not pregnant, then it would be permissible to marry such a person. If she is pregnant then marriage can only be contracted after she gives birth.

MARRIAGE TO CHRISTIANS, JEWS AND SABIANS

1) Marriage to the Women of the People of the Book (Christians and Jews)

*Islaam* has made marriage to Christian and Jewish women lawful for *Muslim* men. Although

**Comments** T



they have altered and distorted their scriptures, they do possess a religion of divine origin, and hence *Islaam* has made some exception by permitting a *Muslim* man to marry their women while retaining her own faith. However, the children of such a marriage **MUST** be brought up as *Muslim* only.

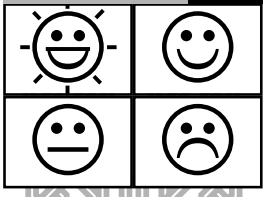
A warning is in order here. In order of preference, a believing, practicing *Muslim* woman is always preferable to a woman of Christian or Jewish faith, regardless of her merits. If a *Muslim* man has the slightest suspicion that a Christian or Jewish wife might affect the beliefs and attitudes of his children, then it becomes *haraam* for him to marry such a woman.

2) The Prohibition of a *Muslim* Woman Marrying a Non-*Muslim* man

It is *haraam* for a *Muslim* woman to marry a non-*Muslim* man, regardless of whether he be of the People of the Book or not. Thus, while a *Muslim* man is permitted to marry a Christian or Jewish woman, a *Muslim* woman is not allowed marry a Christian or Jewish man.

**NB**: There are sound reasons for this difference. First, the man is the head of the household, the one who maintains the family, and he is responsible for his wife. While *Islaam* guarantees *Nafaqah* (financial maintenance) and freedom of belief and practice to the Christian or Jewish wife of a *Muslim*, safeguarding her rights according to her own faith, other religions, such as Judaism and Christianity do not guarantee the wife of a different faith *Nafaqah* and freedom of belief and practice of her religion, nor do they safeguard

Comments



C T

**Vocabulary**

idiosyncrasies

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affiliated

.....

deist

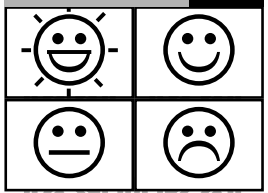
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her legal rights (eg. custody, inheritance, etc.). The Christian or Jewish wife of a *Muslim* lives under the protection of a man who respects the basic tenets of her faith, her scripture, and her prophets, while in contrast to this the Jew or Christian recognizes neither the divine origin of *Islaam*, its Book, or its Prophet. More importantly, the husband in a *Muslim* marriage is burdened with the responsibility of religious leadership (*Imaamah*) for the family because *Islaam* has no priesthood. Only a *Muslim* husband can fulfill this responsibility. A non-*Muslim* husband can never fulfill the role of *Imaamah* therefore it is impermissible for a *Muslim* woman to marry such a man.

## 3) Marriage with Sabians (*Saabi'uun*) Women

The Sabians (*Saabi'uun*) refer to an ancient community who believed in a single Creator, adored angels and revered the celestial bodies, but having few religious or ritual idiosyncrasies of note. They played a part in the early history of Arabia having inscriptions like those of the Phoenicians and Babylonians, and possessed a flourishing Kingdom in the Yemen tract in South Arabia about 800-700 B.C. Some scholars suggest that the Queen of Sheba (*Saba'*), *Bilqiis*, is connected with them. They no longer exist as an identifiable religious community. Modern non-religiously affiliated deists can be considered *Saabi'uun*. In other words women who believe in One Transcendent God and an afterlife (*Aakhirah* or *Ghayb*), but having no specific religious affiliation, can be married by a *Muslim* man.

**Comments** T



A warning is in order here. In order of preference, a believing, practicing *Muslim* woman, (thereafter a Christian and then a Jewish woman) is always preferable to a Sabian woman regardless of her

merits. If a *Muslim* man has the slightest suspicion that a Sabian wife might affect the beliefs and attitudes of his children, then it becomes *haraam* for him to marry such a woman.



PROPOSAL OF MARRIAGE

When a man who intends to marry is satisfied about the eligibility of a woman, he can proceed to make a proposal of marriage either to the woman directly or to her parents or guardians. A woman may also propose marriage to a man. Similarly, a man may propose the marriage of his daughter or sister to another man.

When consent has been given by the woman (or man) to the proposal of marriage, it becomes an engagement, and usually a suitable time is allowed to pass before the marriage is performed. This period allows the parties to study each other further, so that if anything undesirable be noticed in the 'spouse-to-be', the engagement may be dissolved by either party or re-negotiated. It is only after the *Nikaah* has been performed that the two parties are legally bound to each other.

If the intention for proposing is made, then accordingly one should perform *Wuduu'* (ablution) and perform four *Raka'aat* of *Nafl Salaah*. The first two should be made with the intention of *Salaat ul-Haajaat* (seeking *Allaah*'s help) and the other two with the intention of *Salaat ul-Istikhaarah* (seeking *Allaah*'s guidance). In these two *Salaah*'s the relevant *Du'aa's* (supplications)

**C T**

**Vocabulary**

eligibility

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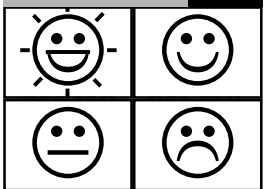
dissolved

.....

negotiate

.....

**Comments** **T**



C T

**Vocabulary**

intuitive

.....

culminate

.....

inspiration

.....

correspon-dence

.....

mediation

.....

customary

.....

coercion

.....

should be recited (to be covered in the section of *Ad'iyah wa Aadaab*). Thereafter, one should supplicate that *Allaah* blesses one with a good and pious companion and, furthermore, through His unseen means, accomplish one's wishes.

**NB**: The guidance from *Salaat ul-Istikhaarah* is communicated in a number of ways, including true dreams, a unique insight or inspiration, an intuitive inclination or the unfolding of events that culminate in *Nikaah* or reconsideration.

There is no prescribed method for proposing marriage in *Islaam*. The proposal can be communicated and concluded verbally, through correspondence, mediation or any other means.

**NB**: Generally, the customary practice (*'Urf*) in a locality will be regarded as the preferred method of proposing *Nikaah*.

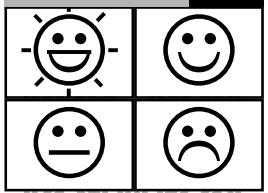
There can be no coercion to accept or reject a proposal. This is to be decided exclusively by the one being proposed to. However, family members and sincere friends may offer their opinion on the matter.

The acceptance of a proposal represents a promise and, as far as reasonably possible, should be upheld.

Thereafter, the date of the *Nikaah* should be agreed upon by both parties. The sooner the *Nikaah* the better and more advantageous it will be for the couple-to-be and their respective families.

Care should be taken that until the *Nikaah* is per-

**Comments** T



formed the man and woman are still regarded as strangers in the *Sharii'ah* and therefore it will not be lawful for them to be in privacy together. They may however enjoy each others' company in the presence of family members and in public spaces.

CT

**Vocabulary**

vigilance

.....

consent

.....

inviolable

.....

CONSENT IN *NIKAAH*

*Nikaah* is a *Miithaaq* (solemn contract) – an agreement between the husband and the wife in the presence of pious *Muslim* witnesses and under the vigilance of the All-Seeing *Allaah*, the Master of the Universe. The mutual consent between bride and groom when entering into the contract of *Nikaah* is technically called *iijaab* (declaration) and *qabuul* (acceptance) in the *Sharii'ah*. No woman can be forced to marry a particular man without her consent (nor, for that matter, can a man be forced to marry a woman). This is an inviolable right which is upheld and honoured by all *Muslim*s.

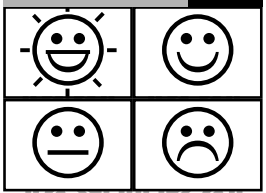
ROLE OF THE *WAALII* (Guardian)

The consent of the guardian (*Waalii* – ie. generally the father or grand-father) for females is recommended (*Mustahabb*), and not a requirement (*Waajib*), for the validity of a *Nikaah*.

**NB**: This according to the majoritarian *Hanafii Madh'hab*.

A virgin who has attained adulthood (*Buluugh*) can contract a *Nikaah* and dispose of her property without reference to a guardian. However it is

Comments T



strongly recommended, given the inexperience of a previously unmarried virgin with the temperament of men and marital affairs generally, that she consider the recommendations of her *Waalii* who would also settle the terms of her *Nikaah* contract and guard her against being misled by unscrupulous people. This applies in the context of previously unmarried virgin girls, more so when *Kafaa'ah* is not met.

If a previously unmarried virgin contracts a *Nikaah* with someone who is not her equal (*Kufw*) then the *Waalii* has the option of terminating the marriage through due *Shar'ii* process (ie. through an *Islaam*ic court) if he fears that her interests are being threatened or she is being misled.

The *Waalii* has no mandatory legal role in the marriage of a woman who has been previously married. His participation is recommended (*Mustahabb*) but not a requirement.

Similarly a *Waalii* has no mandatory legal role in the marriage of *Baaligh* boy. His participation is recommended (*Mustahabb*) but not a requirement.



## OPTION OF PUBERTY

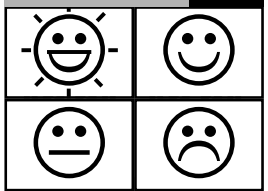
The marriage of a minor boy or girl (ie. who have not attained *Buluugh*) with the supervision of the *Waalii* is lawful. A minor girl or boy, when contracted in marriage by a *Waalii* (guardian), has the option of repudiating the marriage when they

**C T**

**Vocabulary**

temperament
.....
unscrupulous
.....
mandatory
.....

**Comments T**



attain puberty.

**NB**: If the *Waalii* is the father or grandfather, then there is no automatic option of repudiation when the married parties attain puberty. In this case it will be referred to an *Islaam*ic court to determine.

Where the guardian carelessly or wickedly contracts a minor in marriage to one who is not their *Kufw* (equal) and who is customarily considered unsuitable, then the contract can be set aside by the minor. There would be no need to refer it to an *Islaam*ic court



WHO ARE THE GUARDIANS

A *Waalii* (Guardian) has to be *Muslim*, adult, sane and under no duress. The sequence of marriage guardians authorized to facilitate *Nikaah* runs as follows.

1) The father of the bride (or groom in the event that he is a minor), then the grandfather or great grandfather.

2) In the absence of the above, the brother, then step-brother (from the same father), then son, then grandson, then nephew (ie. brother's son), then nephew's son, then step-brother's son, then step-brother's grandson, etc.

3) In the absence of all of the above, the uncle, then step uncle (of the father), then cousin (ie. son of the uncle), then grandson of the uncle, then son of the step uncle, then grandson of the step uncle, etc.

4) In the absence of the above three categories

C T

**Vocabulary**

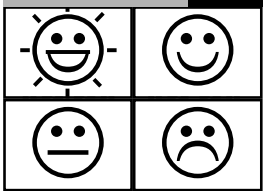
repudiate

.....

authorized

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Comments T



**C T**

**Vocabulary**

autonomous

.....

of relatives, the uncle of the father or his sons would become the guardians.

5) In the absence of all of the above mentioned relatives, the uncle of the grandfather and his sons.

6) If none of the above mentioned relatives is present, then the mother is the guardian of the child.

7) After the mother, the grandmother, then maternal grandmother, then real sister, then step sister (from the same father), then brother or sister from the same mother, then father's sister, mother's brother and sister etc., may be the *Waalii*.

8) When there is none to be found or if any *Waalii* unlawfully refuses to act as guardian, the *Khaliif* or *Sultaan* (ie. autonomous ruler who rules on behalf of the *Khaliif*) or *Amiir* (*Islaam*ic Governor) or *Qaadii* (*Islaam*ic Judge) is permitted to represent as guardian. This category, however, is allowed to marry a girl only to her equal (*Kufw*) and who has attained the age of puberty.

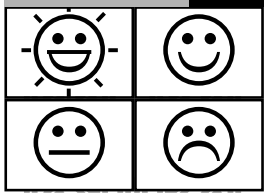
To reiterate, a minor, an insane or one under duress cannot be a *Waalii* and, similarly, a non-*Muslim* cannot be a *Waalii* of a *Muslim*.



## ATTESTATION OF TWO WITNESSES (*SHAAHIDAAN*)

It is an obligatory requirement for a valid *Islaam*ic marriage (*Nikaah*) that there be at least two male witnesses (*Shaahidaan*) or one male and two female witnesses present. The witnesses must be

**Comments** **T**



*Muslim*, adult, sane, upright and under no duress. They must clearly and unambiguously hear the words of proposal (*iijaab*) and acceptance (*Qabuul*).

Therefore, if in seclusion a man says that he takes a woman in marriage and she accepts, the marriage will not be valid (ie. it will be *Baatil*).

Persons ineligible to be witnesses are adulterers, convicted criminals (ie. in an *Islaam*ic court), and deaf, dumb, blind or insane people.

If no suitable witnesses are available then *Nikaah* must be deferred until appropriate witnesses are found.

**NB**: The primary function of the witnesses is to serve in dispute resolution when the validity or the terms of the *Nikaah* contract are contested.



*MAHR* (DOWER)

*Mahr*, or dower as it is correctly translated (not 'dow**ry**'), is either a sum of money or any other item of value which a wife becomes entitled to by contracting herself in marriage. The payment of *Mahr* on the part of the husband is an admission of the legal independence of the wife, for she becomes the owner of property immediately upon her marriage, though before it she may not have owned anything at all.

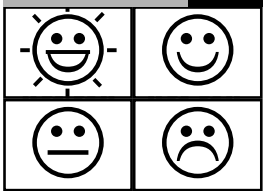
The settling of a specified *Mahr* for the woman at

**C T**

**Vocabulary**

duress
.....
unambiguous
.....
seclusion
.....
ineligible
.....
convicted
.....
deferred
.....
contested
.....
entitled
.....

**Comments** **T**



C T

**Vocabulary**

status

social

customary

token

the time of marriage is obligatory.

In the case of a *Muslim* marrying a woman from among the People of the Book, the payment of *Mahr* is also obligatory. The payment of *Mahr* is also necessary in the case of marriage with a slave-girl.

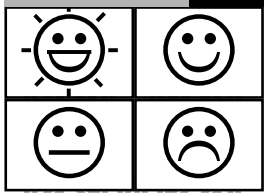
The amount of *Mahr* would depend upon the financial and social status of the parties, the customary expectations within their respective societies and the wishes of the bride.

**NB**: The general rule is that the dower of a woman should be similar to the dower of other women of like status. This is called *al-Mahr ul-Mithl* (equivalent customary dower).

The *Mahr* must be paid at the time of marriage, but can be deferred for justifiable reasons. If unpaid in the husband's lifetime, it is a charge on his property after his death.

The payment of the *Mahr* is necessary even though it might be a very small sum as agreed upon by both parties. If the amount of *Mahr* has not been specified at the time of contracting the *Nikaah* then the marriage is still valid but a *Mahr Mithl* (equivalent customary dower) remains an obligatory requirement and must be paid in due course or when demanded by the wife.

**Comments** T



**NB**: It should be clearly borne in mind that *Mahr* has no relation to the 'purchase-money' by which women were purchased in pre-*Islaam*ic Arabia and which is still extent in some countries and communities of the modern age. *Mahr* is in fact a token of love that is offered by the bridegroom to the bride and also serves as a means of temporary financial

security in the event of an unforeseen misfortune befalling the marriage.

AMOUNT OF *MAHR* (DOWER)

As mentioned above, *Mahr* is to be determined according to the social status of the parties, their wealth, the customary expectations within their respective societies and the wishes of the bride.

The payment of *Mahr* should be in the form of some item of value, the minimum amount being 10 *dirhams* (ie. approximately 30 grams of silver).
**NB**: The above minimum sum for *Mahr* is according to the majoritarian *Hanafii Madh'hab*.

*Mahr* should never be offered in an ambiguous way, as for example saying, *"I marry you for a Mahr of 100 dirhams to be paid when the rains fall." Mahr* always has to be definite and specified.

The payment of *Mahr* can be immediate and/or deferred, in full or in part. *Mahr* is generally paid immediately after the marriage is contracted. If it is agreed by both parties that it be deferred, then it becomes payable at the stipulated time or upon the dissolution of the marriage if that occurs before the stipulated time.

A wife can refuse consummation by the husband if the *Mahr* is not paid at the stipulated time.

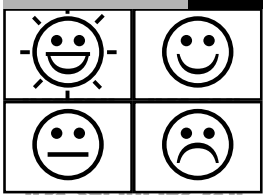
If a husband refuses to pay the *Mahr* (or maintenance) to the wife, the wife can take action to annul the marriage (ie. *Faskh* - to be explained in detail under the section on *Talaaq* [Divorce]).

C T

**Vocabulary**

ambiguous .....
stipulated .....
dissolution .....
consummation .....
annul .....

**Comments** T



C T

**Vocabulary**

relinquish

.....

mandatory

.....

predetermined

.....

remuneration

.....

intermediate

.....

A woman can relinquish her right to *Mahr* if she so chooses.

DIFFERENCE BETWEEN DOWER (*MAHR*) AND DOWRY

Dowry refers to property which a woman voluntarily gifts to her husband at the time of marriage. Dowry can also refer to gifts given by the parents of the bride to their daughter at the time of her marriage. It is a customary practice within certain communities and is quite different from Dower (*Mahr*) which is a mandatory payment made by the bridegroom to his bride in terms of the *Islaam*ic contract of marriage.

Dowry may be given in the form of money, furniture, ornaments, clothes and the like. The idea behind dowry is to help the newlywed couple to set up a home of their own. Dowry is not a legal (*Sharii'ah*) requirement in *Islaam* and cannot be demanded by any party.

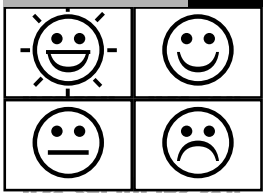
SOME UNLAWFUL FORMS OF MARRIAGE

*MUT'AH*

This refers to a temporary marriage which is contracted for a short predetermined period for a fixed remuneration (ie. money or some item of value).

It was an intermediate measure which was allowed in the early formative period of *Islaam*

**Comments** T



before the *Sharii'ah* completely prohibited it, very similar to the gradual and eventual complete prohibition of intoxicants. The Prophet *Muhammad* [s] declared, *"Undoubtedly Allaah has now made it (ie. Mut'ah) unlawful until the day of Judgement."*

**T C**

*Mut'ah* was initially permitted for newly converted *Muslim*s while on a journey or military expedition against the enemies of *Islaam*. During that time, the early *Muslim* community was passing through a transitionary period from *Jaahiliyyah* (ie. the pre-*Islaam*ic state of ignorance) to *Islaam*. In the *Jaahiliyyah* period adultery was a common practice and not considered reprehensible. *Mut'ah* was therefore allowed for those who feared being tempted to committing adultery while away. In this context, it is reported that those who had strong faith amongst the early *Muslim*s expressed their desire to get castrated in order to curb their passions. *'Abdullaah ibn Mas'uud* [r] reported, *"We used to go on Ghazawaat (military expeditions) with the Messenger of Allaah, and we did not take our women with us. We requested (the Prophet) if we could get ourselves castrated. The Messenger of Allaah refused us to do so and allowed us to marry women for a certain period by giving them clothes (or other items) of value."*

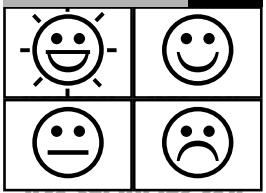
This facility was eventually abrogated and *Mut'ah* was finally prohibited. It is narrated by *Sayyidunaa 'Alii* [r] during the Battle of *Khaybar* that, *"(On this occasion) The Prophet [s] finally forbade Mut'ah (temporary marriage) and the eating of the flesh of donkeys."*

Temporary permission was granted during the conquest of *Makkah* due to force of circumstances, including the large number of newly converted Arab tribes, as narrated by *Sayyidunaa 'Alii* [r] who said, *"I was with the Prophet on the occasion of the conquest of Makkah. The Prophet had temporarily permitted Mut'ah marriage but then declared it unlawful even before leaving that place."*

*Islaam* intends to build a healthy society. *Mut'ah*, if allowed, will undoubtedly create many problems includ-

**AN IMPORTANT POINT TO REMEMBER**

**Comments** **T**



**C T**

**Vocabulary**

solemnize

.....

forum

.....

mutual

.....

ing legitimizing prostitution. There is consensus amongst all *Muslim Fuqahaa'* (jurists) from the time of the *Sahaabah* that *Mut'ah* is unlawful, like intoxicants are unlawful. The one notable exception was *'Abdullaah ibn 'Abbaas* [r] who held a contrary view, but he too eventually retracted his opinion.

*SHIGHAAR*

This refers to a stipulation whereby a man gives his daughter or sister in marriage on the condition that the other gives his daughter or sister to him in marriage as well, without any dower (*mahr*) being paid to either.

*Shighar* is expressly forbidden in *Islaam*.

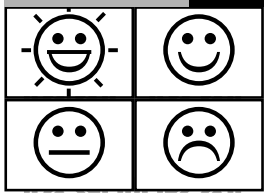


SOLEMNIZING OF THE MARRIAGE

There are two utterances required to confirm a *Nikaah* (*Muslim* marriage). They are the utterance of *iijaab* (proposal) and *Qabuul* (acceptance). Definite and clear words of proposal and acceptance must be uttered in a gathering which , at the very minimum, includes the husband and wife (or their representatives) and at least two witnesses.

**NB**: The attendance of the Guardian (*Waalii*) is not a requirement to solemnize an *Islaam*ic marriage according the majoritarian *Hanafii Madh'hab*. It is considered 'Recommended'. According to the *Shaafi'ii* and *Maalikii Madh'hab* the presence of the *Waalii* is a requirement.

**Comments** **T**



It is *Mustahab* (commendable) to give a sermon (*khutbah*) before the marriage rites are performed. This may provide a forum for informing and the bride and bridegroom of the virtue of *Nikaah* and advising them of their mutual respon-

sibilities and rights in *Nikaah*.

The marriage sermon is delivered by someone learned in *Sharii'ah* from among the marriage party or by the *Imaam* of the local *Masjid*, before announcing the marriage itself. At the conclusion of the sermon the announcement is made that such and such a man and woman have accepted each other as husband and wife.

The dower must also be announced (either to the whole congregation or at the very least to the two witnesses) . Thereafter the groom and bride are asked to acknowledge acceptance of the marriage, and, on reply in the affirmative, the marriage ceremony is concluded.

**NB**: If the bride chooses not to be present at the sermon then her consent can be obtained through her father or other guardians (along with two additional witnesses to her consent) who are present.

After the pronouncement of consent by both parties, the whole audience raises their hands and pray for the blessings of *Allaah* upon the newly-wedded couple.

It is customary for dates or sweets to be distributed before the attendees disperse.



PUBLICITY OF THE MARRIAGE

It is *Sunnah Mu'akkadah* (an emphasized *Sunnah*) to publically announce (*i'laan*) the *Nikaah*. The more widespread its proclamation,

**C T**

**Vocabulary**

consent

.....

disperse

.....

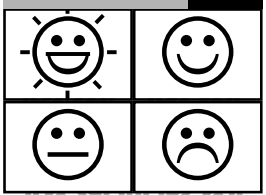
publicity

.....

proclamation

.....

**Comments** **T**



**C T**

**Vocabulary**

merit

.....

fornication

.....

clandestine

.....

parameters

.....

consummation

.....

the greater its merit to the extant that there are *Ahaadiith* showing that marriage be publicized even with the beating of drums. If, however, there is no proclamation then the *Nikaah* will still be considered valid provided that at least two witnesses were present during the proposal and acceptance (*iijaab* and qabuul).

That being said, *i'laan* (public proclamation) remains an important feature that distinguishes *Nikaah* from fornication and clandestine relations. *I'laan* can include the holding of marriage-feasts and other celebrations as are customarily practiced within a given community (within the parameters of the *Sharii'ah*).



*ISLAAMIC* TEACHINGS ON SEXUAL INTIMACY

The *Islaam*ic teachings on sexual intimacy are extensive and detailed. These have been covered in another booklet – *'Sex and Sexuality in Islaam by ml. Feizel Chothia'* – which can be downloaded for free.

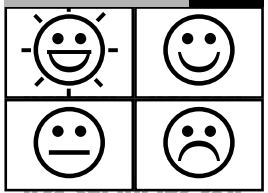


*WALIIMAH* (MARRIAGE FEAST)

*Waliimah* is a *Sunnah* feast arranged after the consummation of a marriage. This feast is yet another step in the publicity of the marriage.

To be married to a woman of one's liking is a great favour and blessing of *Allaah* and a matter of rejoicing. *Waliimah* is an expression of gratitude

**Comments** **T**



and joy. By spending his money and inviting people to the meal, the husband displays that he holds this relationship in great esteem. Such ceremonies also help in bringing families together, thereby strengthening the ties of kith and kin. It also encourages generosity and curbs miserliness.

The Holy Prophet *Muhammad* [s] did not fix the nature and limits of the *Waliimah*, leaving it to the financial and social standing of the parties concerned. He [s] however disliked wastefulness and unnecessary embellishment and ostentation, by which people make such ceremonies an expression of pride and pomposity.

**C T**

**Vocabulary**

esteem

.....

kith & kin

.....

embellishment

.....

ostentation

.....

pomposity

.....

**ACTIVITIES**

**Complete the following sentences.** **C**

The word ' *Nikaah* ' means '.....'.

The *Nikaah* contract outlines the ..... and ..... of the groom (man) and bride (woman).

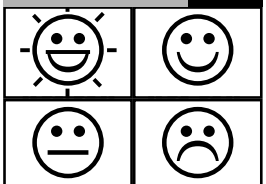
If the *Nikaah* does not work well for any valid reason, it may be ..... in kindness and honour, according to the .....

The purposes of *Nikaah* are as follows :

1) .....
.....
.....

2) .....
.....
.....

**Comments** **T**



***Qur'aan***

Allaah ﷻ has declared:

*"And among His signs is this that He created for you mates from among yourselves, that you may dwell (live) in tranquility with them, and He has put love and mercy between your hearts. Indeed in thses are signs for those who reflect."*

***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

"*Marriage is my prophetic tradition. Whosoever turns away from my tradition is not one of us."*

3) .....

.....

.....

## List the moral and legal rights of wives and husbands in *Nikaah* C

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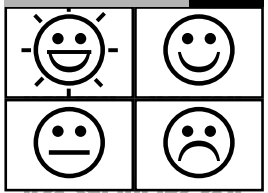
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**Comments** T



## Give brief answers to the following questions C

1) What is the correct age for *Nikaah*?

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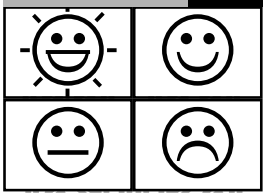
2) How much can a man see of the woman he intends proposing to?

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.....
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.....

## List the most important aspects of 'Proposal' and 'Consent' in *Nikaah*. C

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.....
.....
.....
.....
.....
.....

**Comments** T



**Indicate wether the following are True or False by placing T or F in the appropriate box.** **C**

*Kafaa'ah* (parity and compatibility) is compulsory before contracting *Nikaah*. F

*Kafaa'ah* may not be taken as a mark of distinction for some individuals and families. ☐

If there is no *Kafaa'ah* with a virgin girl, marriage can be prevented in an *Islaami*c court. ☐

For marriage to a female divorcee the categories of *Kafaa'ah* are also applicable. ☐

*Kafaa'ah* in lineage is not considered in the context of *Khilaafah* and *Saltanah* ☐

A newly converted *Muslim* man is not the equal of a born *Muslim* woman. ☐

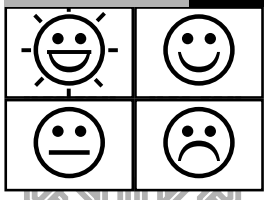
*Kafaa'ah* is considered with respect to piety and virtue. ☐

*Kafaa'ah* is not considered with respect to wealth. ☐

*Kafaa'ah* is considered with respect to trade or profession and general mutual interests. ☐

If a virgin marries herself on an inadequate *Nafaqah*, the *Waalii* cannot annul it. ☐

**Comments** **T**



## Place the women listed below in the correct category . C

| | | | | |
|---|---|---|---|---|
| **divorcee** | **aunt** | **niece** | **daughter-in-law** | **Sabian** |
| **step-daughter** | **married woman** | **slave** | **fifth wife** | |
| ***Khaliif's* daughter** | **widow** | **milk-mother** | ***Mushrikah*** | |
| **fornicatress** | **adopted daughter** | **Christian woman** | | |
| **Jewess** | **sister-in-law** | **Atheist** | **sinful *Muslimah*** | |

| **PERMANENTLY PROHIBITED** for marriage | **TEMPORARILY PROHIBITED** for marriage | **NOT PROHIBITED** for marriage |
|---|---|---|
| ..... | ..... | ..... |
| ..... | ..... | ..... |
| ..... | ..... | ..... |
| ..... | ..... | ..... |
| ..... | ..... | ..... |
| ..... | ..... | ..... |
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| ..... | ..... | ..... |
| ..... | ..... | ..... |

## Circle the correct answer. C

A proposal for *Nikaah* can be made ...

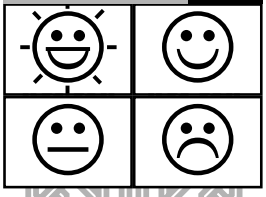
1) by a man only
2) to the guardian of a woman only
3) by both a man and a woman

A *Nikaah* is valid only if consent is given by ...

1) both bride and groom.
2) the *Waalii*.
3) the mother of the bride.

The consent of the *Waalii* (Guardian) is ...

Comments T



1) *Waajib*
2) *Mustahabb*
3) *Mubaah*

A minor girl or boy, when contracted in marriage by a *Waalii*, ... repudiating the marriage when they attain puberty.

1) does not have the option of
2) must refer to an *Islaam*ic court for
3) has the option of

It is an obligatory requirement for a valid *Nikaah* that there be at least ... witnesses

1) one male and two female
2) two female
3) two non-Muslim male

## Give brief answers to the following questions C

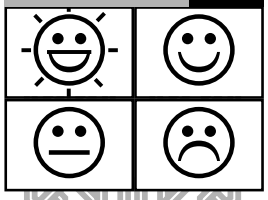
1) Explain the basic rules governing *Mahr*?

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2) What is the difference between 'Dower' and 'Dowry'.?

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Comments T



## Explain the following terms. C

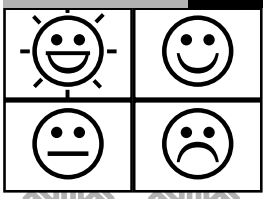
*iijaab* - .....
.....
.....

*qabuul* - .....
.....
.....

*i'laan* - .....
.....
.....

*waliimah* - .....
.....
.....

**Comments** T

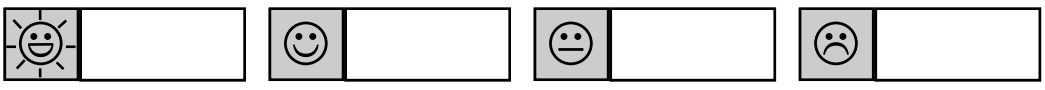


## SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- completed sentences on the topic ☐
- listed moral and legal rights ☐
- answered questions on the topic ☐
- listed aspects of 'proposal' and 'consent' ☐
- completed a True and False exercise ☐
- categorised women ☐
- circled the correct answer ☐
- answered questions on *Mahr* ☐
- explained important terms ☐

How does my teacher
**rate my performance in this lesson ?**



LESSON 3

# Nafaqah

MAINTENANCE

C T

**Vocabulary**

maintenance
.....
lodging
.....
intimate
.....
customary
.....
recreation
.....
spouse
.....
commensurate
.....
social
.....
default
.....

**Read and explain the following.** T

The Arabic word ' *Nafaqah* ' means 'maintenance'. *Nafaqah* is the right enjoyed by a wife (whether she be Muslim,Christian or Jewess) and children born of the marriage to :

1) lodging (including privacy rights)
2) food (including medical treatment)
3) clothing (including education)
4) and, in the case of the wife specifically, intimate and procreative rights (ie. sexual fulfillment and children).

*Nafaqah* also includes other essential customary services like transportation, communication facilities, recreation, etc.

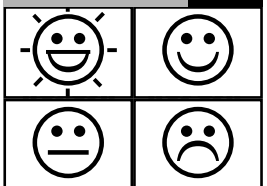
*Nafaqah* is obligatory (*Fard*). Where both spouses are above the age of puberty, it is the duty of the husband, and not that of a wife, to supply the family with *Nafaqah* commensurate with the social position of the married partners, the wife's social position generally being the minimum default standard, as well as in accordance with the customs and habits of the society in which they live.

*Nafaqah* is obligatory upon the husband even if the wife happens to be wealthy.

If the dower (*Mahr*) has not been paid by the husband and the wife refuses to go to her husband's house, she is still entitled to *Nafaqah* from her husband.

It is the responsibility of a father to maintain his

Comments T



daughters until they are married, and sons until they reach the age of puberty. Anything given beyond that is considered an act of charity.

If the wife is a minor, she will be maintained by her father or guardian until she joins her husband in his home.

A husband is responsible to pay maintenance to his wife for the period for which she lives with her parents with the permission of her husband.

A wife has the right to maintenance from her husband during her illness whether she is living with her husband or elsewhere. But if the husband calls her to his home during her illness and she does not go, then the husband will not be responsible for her treatment.

It is important to note that when it comes to lodging and privacy, a husband must provide his wife with such a place to live in which no other relative of the husband resides.

If the home is large and it is customarily acceptable in that society to live with extended family members, then a specific part of the house can be given exclusively to the wife where her privacy is guaranteed and her personal effects can be kept, and which is in her sole charge.

If a husband intends to set out on a journey, a wife is entitled to an anticipatory *Nafaqah*, or demand a power of attorney to access her maintenance from his assets for the duration of his absence.

**C T**

**Vocabulary**

anticipatory

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entitled

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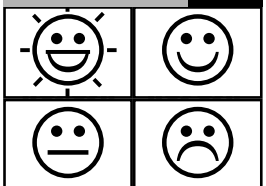
power of attorney

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disburse

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**Comments** **T**



C T

**Vocabulary**

domestic

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chore

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maternal

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matrimonial

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justifiable

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The allowance will be at the same intervals at which the husband was in the habit of disbursing the *Nafaqah*.

If a husband is unable to provide adeqaute maintenance then the wife may take a loan against him to meet her needs which he is liable to repay.

In the matter of maintenance the position and status of both the parties shall be taken into account. If both husband and wife are rich, then the residence, food and clothing of the wife shall be of the same standard and if both are poor, then it should be of that standard. If the wife is rich while the husband is poor, then the food and clothing should be of average standard under normal circumstances. However a wife can demand a higher standard if that was included in the marriage contract.

If a wife refuses to cook or do domestic chores, then she must be provided with prepared food and domestic help. Having said that, it is always better for her to cook and do domestic chores which is a natural maternal expression of love and duty to her children and husband.

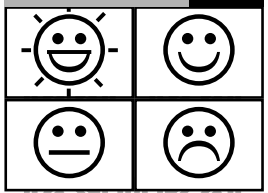
In summary, the duty of the husband is essentially to provide the means, and the wife ideally should manage the household.

WHEN IS *NAFAQAH* NOT NECESSARY?

It is not essential to provide one's wife with maintenance in the following circumstances :

1) If she moves out of her matrimonial home without her husband's permission or without any

**Comments** T



justifiable *Shar'iy* cause (viz. domestic violence or neglect are examples of justifiable causes).
2) If she travels without her husbands permission.
3) If she dons the *Ihraam* for *Hajj* without her husbands permission. But if he joins her or she travels with his permission, maintenance will be due.
4) If she refuses sexual intimacy to her husband.
5) If she is imprisoned for committing a crime.
6) If the husband dies and she becomes a widow. In that case, her right of inheritance supervenes.

MAINTENANCE AND HAVING A WIFE WORK
As explained, it is exclusively the husbands duty to provide for his wife and children. If he cannot earn enough to support his family, or to provide for an acceptable standard of living, and if the wife voluntarily offers to contribute financially or work to supplement his income, then she may do so. In this circumstance, her contribution is regarded as a charitable gift to the family.

If she is a wealthy woman, she may offer a loan to her husband for the upkeep of the family which must be repaid at an agreed upon date.

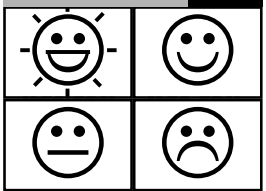
If the wife chooses to work to supplement her husbands' income then the following must be considered :
1) The wife has the right to discontinue working whenever she pleases.
2) The husband has the right to terminate the

**C T**

**Vocabulary**

supervene
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supplement
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terminate
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seduction
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compel
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**Comments** **T**



wife's employment whenever he deems it necessary.

3) He has the right to object to any job if he feels that it would expose his wife to any harm, humiliation or seduction.

4) These provisions do not extend to a wife's personal business interests. Ordinarily the income from her own trade or profession is entirely hers, and she cannot be compelled to share it with her family, except inasmuch as she gives voluntarily.

## ACTIVITIES

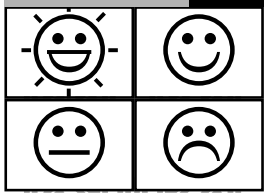
***Qur'aan***

Allaah ﷻ has declared:

*"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means."*

*"Let the man of plenty spend out of his plenty, and the man whose provision is restricted, let him spend from what Allah has given him. Allah does not burden a soul beyond what He has given it. After hardship, Allah will bring ease."*

**Comments** **T**



**Answer the following questions.** **C**

1) List the *Nafaqah* rights of women and children?

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2) Is *Nafaqah* obligatory upon the husband if the wife is wealthy?

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3) For how long is a father responsible for *Nafaqah* to his children?

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4) Briefly explain privacy rights for a wife?

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5) In the matter of determining the level of maintenance, who's position and status is generally taken into account?

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6) Is a wife obligated to cook or do domestic chores? Explain in detail.

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7) List three instances when it is not essential to provide one's wife with maintenance ?

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8) Is a wife obligated to go out and work if her husband cannot earn enough to support his family?

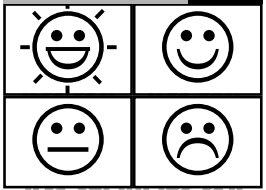
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***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"(O women) Take (from the wealth of your husbands) reasonably what is sufficient for you and your children"*

**Comments** T



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9) What are the options for a wealthy wife if her husband is unable to provide for an acceptable standard of living?

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10) List at least two things that must be considered if a wife chooses to work to supplement her husbands' income ?

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**Can a husband interfere is his wifes' personal business interests? Explain.** **C**

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**Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about *Nafaqah*. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below.** **C P**

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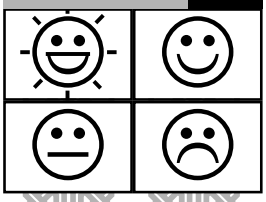
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**Comments** **T**

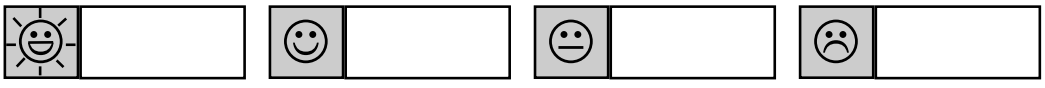


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- answered questions on the topic ☐
- explained a point related to the topic ☐
- searched for an *Aayah* and a *Hadiith* ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 4

## OUTCOME OBJECTIVES T P

- learn about *Talaaq*, Divorce in *Islaam*
- understand that the *Sharii'ah* affirms the right of both parties to dissolve the *Nikaah* for valid reasons
- realize that divorce opens a way for both parties to seek agreeable companions and, thus, to find fulfillment and happiness in a subsequent marriage
- ascertain that divorce with the possibility of reconciliation is only allowed twice after which spouses must either dissolve their marriage permanently or live honourably together in mutual love and patience
- realize that when using the term *Talaaq*, the general assumption is that the wife is at fault while when the term *Fas<u>kh</u>* is used, the general assumption is that the husband is at fault
- understand that in the absence of an *Islaam*ic court, a woman must consult with a qualified, trustworthy *'Aalim* (*Islaam*ic scholar) to determine whether she has grounds for *Fas<u>kh</u>* after which she can proceed to terminate her marriage through a non-*Islaam*ic court to effect an *Islaam*ic outcome
- discern that trust and fidelity are absolute prerequisites for any sustainable marriage, in the absence of which the *Sharii'ah* dissolves the marriage irrevocably
- emphasize that adultery is only punishable in an authentic *Islaam*ic land (ie. *<u>Kh</u>ilaafah* or *Saltanah*) if it's proponents openly challenge the institution of marriage

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson about *Talaaq*
- learn a new *Aayah* and a new *Hadii<u>th</u>*
- complete sentences related to the topic
- answer questions on the topic
- match concepts in blocks correctly
- complete a True and False exercise
- search for an *Aayah* and *Hadiith* on the topic

LESSON 4

# Talaaq

DIVORCE

**Read and explain the following.** T

The Arabic word ' *Talaaq* ' literally means to 'set free'. In the *Sharii'ah* it technically means 'divorce'.

The *Sharii'ah* affirms the right of both parties to dissolve the *'Aqd un-Nikaah* (contract of Marriage) for valid reasons.

A *Muslim* is not free to exercise the right of divorce for frivolous or egocentric reasons.

The *Qur'aan* expressly forbids a man to seek a pretext for divorcing his wife, so long as she remains faithful and obedient to him.

Divorce is therefore discouraged in principle, and the *Sharii'ah* permits it only when it becomes altogether impossible for the parties to live together in harmony and mutual respect.

Divorce opens a way for both parties to seek agreeable companions and, thus, to find fulfillment and happiness in a subsequent marriage.

CATEGORIES OF DIVORCE

There are five categories of Divorce:

a) Divorce becomes *Waajib* (necessary) if spouses suffer repeated egregious harm.

b) Divorce is *Manduub* (recommended) when a spouse is not fulfilling his or her essential *Shar'iy* duties towards the other or if one or both are unfaithful.

c) Divorce is *Mubaah* (permissible) when there

C T

**Vocabulary**

frivolous

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egocentric

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pretext

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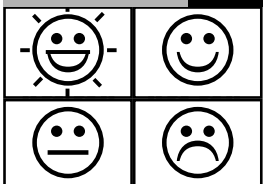
subsequent

.....

egregious

.....

**Comments** T



C T

**Vocabulary**

anticipate
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menstrual
.....
natal
.....
volition
.....
duress
.....
admonition
.....
conjugal
.....
suspend
.....

is a genuine concern, particularly when the spouses character is bad and harm is expected through the marriage continuing.

d) Divorce is *Makruuh* (disapproved) when there is no future harm anticipated and if there is still hope of reconciliation.

e) *Talaaq* is *Haraam* (prohibited) when it is pronounced during the days of a womans' menstrual cycle or in the period of post-natal bleeding.

## PRECONDITIONS FOR DIVORCE

The following conditions must be satisfied for a divorce to be valid:

a) sanity (*'aaqil*)
b) adulthood (*buluugh*)
c) volition (*iraadah*)

If a divorce is pronounced by an insane person or a child, or under duress it will not be considered valid.

## MEASURES TO BE TAKEN PRIOR TO DIVORCE

The *Qur'aan* prescribes four measures which should be undertaken in settling disputes between couples before divorce is considered. They are:

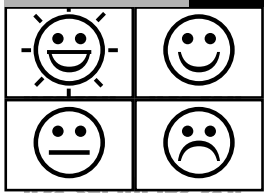
1) Admonition

The offending party should be admonished in a reasonable manner and reminded of their mutual obligations in *Nikaah*. If this proves effective, there is no need to resort to any other measure.

2) Severing conjugal relations

If admonition fails then the couple should suspend conjugal (ie. sexual) relations and separate beds for a reasonable period of time until

**Comments** T



the offending party is admonished. This separation of beds should not be continued indefinitely.

3) Light beating

Cautionary light beating is discouraged by the Messenger of *Allaah* [s] and by *Muslim* jurists. However, if the offending partys' behaviour is aggressive and recalcitrant, especially against the injunctions of *Allaah* and the *Sunnah* of the Prophet [s], striking her or him in a light manner, as with a pillow, may become necessary. However, the Prophet [s] has enjoined that there be no beating on the face, even if with a pillow, or in such a manner as may cause pain or leave a mark on the body.

4) Arbitration

*Islaam* discourages, as much as possible taking family disputes to courts of law or making them public. If there is a dispute between the husband and wife, one arbiter from each party should be appointed to resolve it and every effort be made to effect a reconciliation before issuing a *Talaaq* or resorting to an *Islaam*ic court of law.

The arbiters should probe into the real cause or causes of the dispute between the parties and then try to find a suitable resolution. Of course, relatives are best qualified for it, knowing as they do, the true conditions and circumstances of the spouses. The arbiters are not authorized to pass any final decree without the express authorization of the spouses, but may recommend measures for reconciliation, which may be accepted or rejected by the

C T

**Vocabulary**

recalcitrant

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injunction

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arbitration

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arbiter

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probe

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authorized

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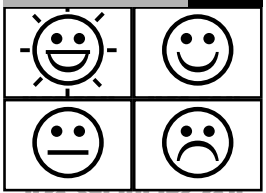
decree

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express

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**Comments** T



C T

**Vocabulary**

rapproachement

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breach

.....

revocable

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menses

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prenatal

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spouses.

In case the arbitrators fail to effect a rapproachement between the spouses, then the *Qur'aan* permits them to part. *Allaah* declares:

"*If a couple do separate, Allaah will enrich each of them from His limitless bounties. Allaah is All-Encompassing, All-Wise*." (*Qur'aan*, 4:130)



PROCEDURE OF DIVORCE

There are a few ways of effecting a divorce in *Islaam* depending on circumstances and which one of the two parties in the marriage is guilty of a breach.

For purposes of methodically understanding the various procedures, at this stage we will assume that a wife is at fault and that the husband is justified in issuing a divorce.

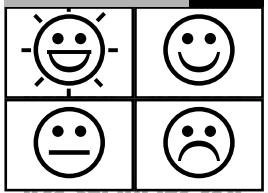
IMPORTANT TERMS

Before continuing, it is important to understand the following terms:

a) *Talaaq Raj'iy* (revocable divorce) – this refers to a revocable *Talaaq* where the husband can take back his wife during the *'iddah* (ie. waiting period of three menstrual cycles, or three months for those women who do not experience menses, or the prenatal period for pregnant women).

b) *Talaaq Baa'in* (confirmed divorce) – this refers to a confirmed *Talaaq*, meaning the mar-

Comments T



riage is immediately terminated, and the husband cannot take back his wife except with an entirely new marriage contract (*'Aqd un-Nikaah*).

c) *Talaaq Mughallazah* (irrevocable divorce) – this refers to a divorce that is final and cannot be reversed, even if the couple desires reconciliation. The spouses cannot remarry without the wife marrying another man and then being divorced from him or him passing away.

Having explained these basic terms we will proceed to list the three formats of *Talaaq*, namely :

1) *Sunnah Talaaq*
2) *Hasan Talaaq*
3) *Bid'ah Talaaq*

1) *SUNNAH TALAAQ*

The *Sunnah* form of *Talaaq* is the preferred procedure for effecting a divorce in *Islaam*. It involves the following procedure, each step of which is intended to prevent a permanent separation, if possible :

a) The husband, in the first place, must pronounce only one *Talaaq Raj'iy* (revocable divorce). The object of this limitation of one pronouncement is that he may subsequently, when better sense prevails, take his wife back within the period of her *'iddah* (waiting period), which begins after the pronouncement of divorce.

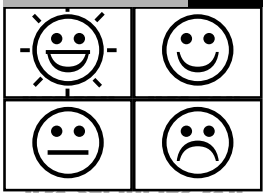
b) The *Talaaq Raj'iy* is to be pronounced when the wife is not menstruating and is in a state of purity (*Tuhr*) and when there is no bar to sexual intercourse. It is *Haraam* (unlawful) to pronounce *Talaaq* when she is in her menses, although it will

**C T**

**Vocabulary**

irrevocable
.....
menstruating
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intercourse
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**Comments** **T**



C T

**Vocabulary**

subsist

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cessation

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lodge

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forfeit

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still take effect.

c) The husband must abstain from intercourse with his wife after pronouncing *Talaaq Raj'iy* for the entire period of her *'iddah*.

**NB**: If they have sexual intercourse during that time, it is construed as his taking his wife back into marriage. They will then continue to live as a married couple and do not need to re-contract their marriage, however one *Talaaq* will still be recorded against them. This right of return must be exercised before the expiry of the period of *'iddah*. During this period, the marriage between the parties subsists and the husband retains his marital authority over his wife.

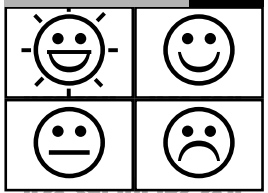
Once the *'iddah* period expires after the third monthly menstruation, the one *Talaaq Raj'iy* (revocable divorce) matures into a *Talaaq Baa'in* (confirmed divorce). At this point they are separated and are no longer married. A complete cessation of marital rights and duties takes place and one *Talaaq Baa'in* is recorded against them.

**NB**: If they choose to remarry after the expiry of the *'iddah* then they may only do so with an entirely new marriage contract.

During the *'iddah*, the husband is under obligation to lodge his wife in his house in a separate room, and maintain her.

If the wife is pregnant, then the husband is under obligation to lodge his wife in his house in a separate room, and maintain her until she gives birth.

**Comments** T



**NB**: The husband retains the right to take his wife back only when he has pronounced one or two divorces, but he forfeits that right when he pronounces three divorces. If the husband has divorced his wife three times, it will not be lawful for him to remarry her unless she marries another man

and this second marriage is consummated, and thereafter she is divorced or widowed.

**NB**: A triple divorce (ie. three divorces pronounced at one and the same time) is regarded as *haraam* and a grave sin, but it is binding.

*Talaaq* may be given verbally or in writing, and does not need to take place in the presence of witnesses, although this would be preferable. Whatever the actual words used for divorce, they must expressly convey the intention that the marriage tie is being dissolved. Divorce becomes effective irrespective of the words being uttered in sport, inadvertantly, or a state of intoxication.

If a husband decides not to go through with the divorce before the expiry of the *'iddah* he should ideally do so with witnesses. However the presence of witnesses is not a requirement.

The triple *Talaaq* pronounced at one and the same time, or the *Talaaq* pronounced when a wife is menstruating (*Hayd*) or in a state of *Nifaas* (post-natal bleeding), are all *Haraam* (unlawful) , but nevertheless take effect.

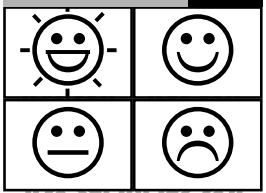
In summary, in the *Sunnah* form of *Talaaq*, one *Talaaq Raj'ii* is pronounced to a wife, after which there is the *'iddah* consisting of three distinct and separate menstrual periods within which time the spouses may endeavour to reconcile. But should all attempts at reconciliation prove unsuccessful, then in the third menstrual period the final separation becomes effective.

C T

**Vocabulary**

consummate
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dissolve
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expressly
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inadvertantly
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intoxication
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**Comments** T



C T

**Vocabulary**

construed
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irrevocable
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consummated
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capricious
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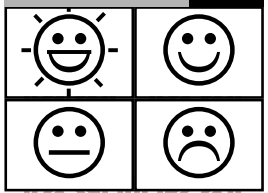
The *Raj'ah* (right of return) is the right of the husband which he can exercise unilaterally. Therefore, in *Talaaq Raj'ii*, since the marital relationship has not yet been terminated, any sexual relations would be construed as an act of a husband taking back his wife in marriage. It will also suffice just to utter words like "*I take you back*", or kissing each other. In this case, if one of them dies, the other will inherit from him or her, as the case may be. During the *Talaaq Raj'ii* period, maintenance will still remain a duty upon the husband to the wife and children, but upon divorce the wife loses her maintenance whereas the children's maintenance is still a duty upon the husband.

*TALAAQ MUGHALLAZAH*

As explained before, when *Talaaq* is pronounced for a third time it becomes *Talaaq Mughallazah* (irrevocable). In this case a husband is not permitted to re-marry his wife except after she marries someone else and this second marriage is consummated and thereafter she is divorced or widowed.

This is a safety measure in the matrimonial relationship. Where divorce is allowed there always remains a danger that the parties might act hastily then regret it and reconcile, and then again wish to separate. To prevent repetition of such capricious actions which causes tremendous suffering to all members of the family, especially children, this limit of three *Talaaq*s is prescribed. Divorce with the possibility of reconciliation is only allowed twice. After that the parties must definitely make

Comments T



up their minds either to dissolve their marriage permanently or to live honourably together in mutual love and forbearance, neither party distressing the other nor grudging and evading the duties and responsibilities of marriage.

This rule restrains the frequency of divorce among *Muslim*s and it renders separation more rare by imposing a check on its careless practice.

Thus, through this provision, the *Sharii'ah* mercifully steps in to protect the spouses from the recurring harm they cause each other as well as to their children and extended family.

**C T**

**Vocabulary**

evading

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restrain

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render

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check

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recurring

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**T C**

**AN IMPORTANT POINT TO UNDERSTAND**

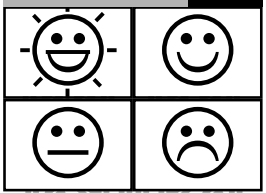
**An Important Distinction**

The terms *Talaaq*, *Fas<u>kh</u>*, *<u>Kh</u>ul'*, and the like, all refer to different mechanisms through which a marriage is terminated, depending on circumstances.

- When using the term *Talaaq*, the general assumption is that the wife is at fault and has neglected her marital obligations.
- When the term *Fas<u>kh</u>* is used (as will be explained later), the general assumption is that the husband is at fault and has neglected his marital obligations.
- When the term *<u>Kh</u>ul'* is used (as will be explained later), the general assumption is that neither spouse is at fault and that they have opted to mutually terminate the marriage, generally because of a lack of compatibility.

Other terms, like *Li'aan*, *iilaa'*, *<u>Z</u>ihaar*, etc. can be understood in a similar manner depending on circumstances which will be explained in due course.

**Comments** **T**



## 2) *HASAN TALAAQ*

The *Hasan* form of *Talaaq* is an acceptable form of effecting a divorce in *Islaam* which involves the

C T

**Vocabulary**

successive
.....
consecutive
.....
menstruating
.....
revocable
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irrevocable
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irretrievable
.....
blameworthy
.....
innovation
.....

following procedure :

a) The husband pronounces three successive *Talaaq*s.
b) They are issued during three consecutive periods of *Tuhr* (purity) (ie. when the wife is not menstruating).
c) There is no sexual intercourse during any of the three periods of *Tuhr*.
d) It remains revocable until the third, final pronouncement of divorce is made during the third period of *Tuhr*, on pronouncement of which the divorce becomes irrevocable.

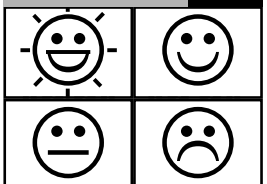
This form of divorce should only be resorted to when all prior attempts at reconciliation have failed and the marriage is irretrievably broken.

3) *BID'AH TALAAQ*

During the life of the Prophet *Muhammad* [s], a deviant form of divorce made its appearance as a blameworthy innovation (*bid'ah*). In this form of *Talaaq*, divorce becomes irrevocable as soon as it is pronounced. *Bid'ah Talaaq* occurs when a husband utters words of divorce thrice in one sitting, for example, *"I divorce you; I divorce you; I divorce you!"* or *"Talaaq! Talaaq! Talaaq!"* or conveys it to the wife in writing.

This forms of divorce leaves no room for reconciliation or reconsideration. This is usually done by ignorant *Muslim*s to satisfy their selfish motives or in a fit of irresponsible rage. When such *Muslim*s pronounce divorce thrice at one and the same sitting they commit a grievous sin and violate the

**Comments** T



precepts of the *Sharii'ah,* insulting its divine teachings on amicably resolving disputes. A man guilty of committing this outrage may be whipped according to the discretion of an *Islaam*ic judge (ie. in a *Khilaafah* or *Saltanah*) .

In the *Bid'ah* form of *Talaaq* a husband is not permitted to re-marry his wife except after she marries someone else and this second marriage is consummated, and thereafter she is divorced or widowed.

**NB**: Three divorces pronounced on separate occasions, even after months or years, of which the third is irrevocable, is allowed. In this case as well, the husband is not permitted to re-marry his wife except after she marries someone else and this second marriage is consummated, and thereafter she is divorced or widowed. They can then remarry provided that there is some degree of certainty that they will remain within *Allaah*'s limits when marrying a second time.



*TAHLIIL* or *HALAALAH*

*Tahliil* or *Halaalah*, which means legalising or making a thing lawful, refers to the impermissible practice of a wife marrying another man after being divorced irrevocably (*Mughallazah*) on condition that he would divorce her after having sexual relations with her so as to allow her to remarry her first husband. The holy Prophet Muhammad [s] cursed those who resorted to this practice, saying, *"The curse of Allaah be on the man who commits halaalah and the man for whom the halaalah is committed."* Men who take part in this practice should be treated as adulter-

**CT**

**Vocabulary**

outrage

.....

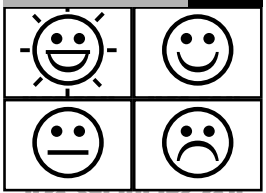
precept

.....

consummate

.....

**Comments** **T**



ers and the woman who is party to it does not become the lawful wife of the first husband by such a prearranged scheme.



## *FASKH*

The Arabic word ' *Faskh* ' literally means to 'annul' or to 'break'. In the *Sharii'ah* it technically means 'judicial annulment of marriage'.

*Faskh* is a *Shar'ii* mechanism, initiated by the wife, that allows for the annulment of a marriage through an *Islaam*ic court when the marriage becomes untenable due to the husband being unable or unwilling to fulfill his marital responsibilities, or when the wife faces abuse or neglect, or when the marriage is otherwise deemed unsustainable.

In an *Islaam*ic country (eg. *Khilaafah* or *Saltanah*) a *Faskh* is decreed by a *Qaadii* (*Islaam*ic judge) after the careful consideration of an application made to him by the wife. If the *Qaadii* is satisfied that the situation of the woman is prejudiced by the marriage, he will annul ( *Faskh*) the marriage.

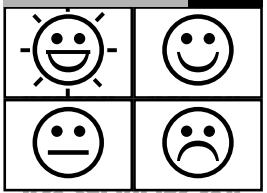
**NB**: in the absence of an *Islaam*ic court, a woman must consult with a qualified, trustworthy *'Aalim* (*Islaam*ic scholar) to determine whether she has grounds for *Faskh*. Once this is determined she can proceed to terminate her marriage through a non-*Islaam*ic court to effect an *Islaam*ic outcome which should include protection of maintenance rights for children, custodial rights, remittance of debts, etc.

**CT**

**Vocabulary**

judicial
.....
annulment
.....
untenable
.....
unsustainable
.....
prejudiced
.....

**Comments** **T**



The following are examples of reasons for which a wife can institute a *Fas<u>kh</u>* divorce by authority of an *Islaam*ic court:

a) Non-fulfilment of the terms of the *'Aqd un-Nikaah* (marriage contract)
b) Habitual ill-treatment or neglect
c) Sexual Impotency
d) Insanity
e) Abandonment
f) Apostasy
g) a husbands accusation of infidelity (ie. a breakdown of trust)
h) Inequality of status (*Kafaa'ah*)
i) or any other causes which in the opinion of an *Islaam*ic court would justify a divorce.

A *Fas<u>kh</u>* issued by an *Islaam*ic court constitutes one *Talaaq Baa'in* which comes into immediate effect.

The *'iddah* will commence immediately and the rules of *Hijaab* (ie. the *Islaam*ic dress code in the presence of non-relatives) must be observed between spouses during this period.

After the *Fas<u>kh</u>* is issued a husband is still required to provide *Nafaqah* (maintenance) to his wife during her *'iddah* period.

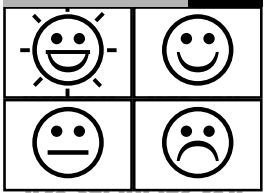
If the spouses intend to remarry then a new *'Aqd un-Nikaah* (marriage contract) will be required, which will include a new *Mahr*, and clauses in the contract which address the causes of the first dissolution, amongst other relevant considerations.

**C T**

**Vocabulary**

impotency
.....
institute
.....
abandonment
.....
infidelity
.....
clause
.....
dissolution
.....

**Comments** **T**



**C T**

**Vocabulary**

mutual

.....

consent

.....

accrued

.....

*KHUL'*

The Arabic word ' *Khul'* ' literally means to 'remove'. In the *Sharii'ah* it technically means 'termination of a marital relationship by mutual consent' on payment by the wife to the husband of all or some of the assets accrued through marriage as agreed by both parties, which includes all or part of the *Mahr* (dower).

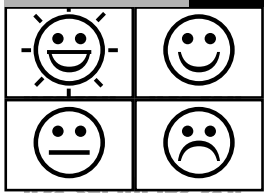
Upon the agreement by both parties to terminate the *Nikaah* through the facility of *Khul'*, one *Talaaq Baai'n* (confirmed divorce) comes into immediate effect.

The *'iddah* will commence immediately and the rules of *Hijaab* (ie. the *Islaam*ic dress code in the presence of non-relatives) must be observed between spouses during this period.

After the *Khul'* takes effect, the husband is still required to provide *Nafaqah* (maintenance) to his wife during her *'iddah* period.

If the spouses intend to remarry then a new *'Aqd un-Nikaah* (marriage contract) will be required, which will include a new *Mahr*, and clauses in the contract which address the causes of the first dissolution, amongst other relevant things.

**Comments** **T**



Because *Khul'* is a mutual agreement between both husband and wife, a formal *Islaam*ic court proceeding is not required.

*LI'AAN*

The Arabic word '*Li'aan*' literally means 'mutual imprecation' or 'cursing'. In the *Sharii'ah* it technically means 'taking a religious oath culminating in a mutual curse which permanently dissolves a marriage'. *Li'aan* applies when an accusation of adultery against a wife is made without four witnesses, or when a husband denies the paternity of a child born to his wife, while she denies the accusation.

This category of divorce applies in instances where all trust in the marital commitment has broken down and there remains no confidence in the loyalty of the wife. Trust and fidelity are absolute prerequisites for any sustainable marriage. Therefore in the absence of trust between spouses, the *Sharii'ah* dissolves the marriage irrevocably (ie. *Mughallazah*).

**NB**: The loyalty of the husband is not considered under this category because *Islaam* permits polygany (ie. for a man to marry up to four women at a time). Furthemore, determining paternity is not an issue in a polyganous marriage to multiple wives, thus not disrupting the contingent laws related to *Nafaqah* due to children, custodial rights, inheritance rights, etc. [These will be explained in detail in subsequent lessons on the subject]).

The procedure of *Li'aan* is as follows:

1) The husband accuses his wife of adultery or denies paternity of a child born to his wife, without there being a minimum of four witnesses to the alleged act of adultery.

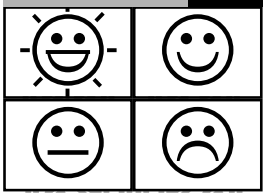
2) The wife denies the accusation and the hus-

**C T**

**Vocabulary**

imprecation
.....
culminate
.....
paternity
.....
confidence
.....
prerequisite
.....
contingent
.....
paternity
.....

**Comments** **T**



band insists on his claim.

3) The husband is then required to swear four times that he is telling the truth and that *Allaah*'s curse will be upon him if he is lying.

4) The wife then swears four times that she is telling the truth and that *Allaah*'s wrath will be upon her if her husband is telling the truth.

5) Once the wife takes the oath, she is declared innocent and the marriage is irrevocably dissolved (ie. *Mughallazah*). The husband forfeits any paternity claims over the children in question and the children assume the surname of the mother.

**NB**: The difference between *Qadhf* (unsubstantiated accusations of adultery or fornication) and *Li'aan* is that *Li'aan* is restricted to the husband's accusation against his wife. *Qadhf* is an accusation made by anyone else beside the husband. In the case of *Qadhf* four just witnesses are required to give evidence to prove the accusation failing which the accuser is held guilty of slander and whipped publically (ie. eighty lashes).

**NB**: If a wife confessed her guilt, she would be given the *Hadd* (capital) punishment for adultery similar to the punish ment for a male adulterer. If the husband hesitated and refused to take the required oaths, he would be given the *Hadd* (ie. flogging) punishment for unsubstantiated accusations of adultery (ie. eighty lashes). If he refuses to take the oath, he must be imprisoned until he agrees to take the oath, or the wife confesses her guilt, or the husband withdraws the accusation, or he divorces his wife. If the wife refuses to take the oaths of her innocence, she must be detained until she takes the oath, failing which she would be given the *Hadd* (capital) punishment for adultery.

**NB**: If a man lays claim to a child through adultery then the *Islaam*ic ruling is that the child belongs to the married couple to whom it was born and not to the adulterer who alleged paternity. The man (making the claim) will be given the *Hadd*

**CT**

**Vocabulary**

unsubstantiated

.....

libel

.....

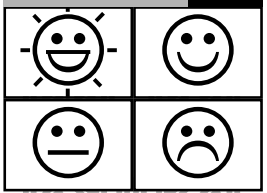
sedition

.....

sacrosanct

.....

**Comments** **T**



(flogging) punishment in this instance for unsubstantiated accusations of adultery (ie. eighty lashes).

**IMPORTANT POINTS TO UNDERSTAND**

## The Punishment for Adultery in *Islaam* T C

Firstly, *Sharii'ah Huduud* laws (ie. capital punishments) are applicable in authentic *Islaam*ic lands only. Secondly, adultery is only punishable in an authentic *Islaam*ic land (ie. *Khilaafah* or *Saltanah*) if it's proponents openly challenge the institution of marriage. Private sexual impropriety is therefore not punishable by *Islaam*ic law. Note that a private sin requires a private penance, while a public sin requires a public punishment. Privacy rights are sacrosanct in *Islaam*ic law. Therefore any 'sin' committed behind closed doors is beyond the legal mandate of *Islaam*ic authorities. Furthermore, a sin should not be publicised. The publicising of sin desensitises the community to it's gravity, normalises it and ultimately encourages the very same. Therefore only the publicising of an adulterous act is punishable by *Islaam*ic *Huduud* law. Also, It is the *Islaam*ic obligation of a Muslim to conceal the sin of a fellow Muslim guilty of committing adultery. He is morally obligated to advise the perpetrator to desist from the sin. If he publicly exposes the sin of the adulterer, it would be tantamount to libel, and therefore punishable by the *Sharii'ah* with a public flogging of 80 lashes. Note that an individuals dignity and integrity is strictly guarded by *Islaam*ic law.

Thirdly, *Islaam*ic punishments are intended to protect a moral and chaste society, not create a moral and chaste society. This means that if a society is morally corrupt then the law is suspended until such a time that moral rectitude and chastity prevail. *Nabii 'iisaa'*s [a] (Jesus) insistence (inspite of 'coming to fulfill the law, not to abolish it') that 'he who is free from the sin should cast the first stone' alludes to this basic principle of sacred law.

Lastly, no individual Muslim can punish a sexual 'deviant'. This is the prerogative of an authentic *Islaam*ic government. Attempting to take the law into one's own hands is regarded as sedition and is punishable by death according to *Shari'ah* law. *Islaam* teaches that all sexual deviance including fornication, adultery,homosexuality, beastiality, agalmatophilia etc. are all punishable in the hereafter, unless *Allaah* chooses to forgive the perpetrator by His grace.

C T

**Vocabulary**

intimate

.....

suspension

.....

*IILAA'*

The Arabic word ' *iilaa'* 'literally means to 'take an oath'. In the *Sharii'ah* it technically means 'taking an oath to abstain from sexual and intimate relations with one's wife'. Because the period of suspension is not limited in the husbands oath, the wife may potentially pass her entire life having neither the position of a wife nor that of a divorced woman, free to marry elsewhere.

If a husband does not reassert sexual and intimate relations with his wife within a period of four months, the marriage is automatically dissolved and one *Talaaq Baai'n* (confirmed divorce) comes into immediate effect.

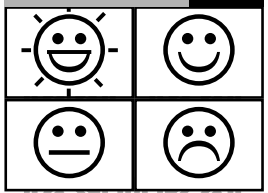
The *'iddah* will commence immediately and the rules of *Hijaab* (ie. the *Islaam*ic dress code in the presence of non-relatives) must be observed between spouses during this period.

After the *iilaa'* divorce takes effect, the husband is still required to provide *Nafaqah* (maintenance) to his wife during her *'iddah* period.

If the spouses intend to remarry then a new *'Aqd un-Nikaah* (marriage contract) will be required, which will include a new *Mahr*, and clauses in the contract which address the causes of the first dissolution, amongst other relevant things.

If a husband reasserts sexual and intimate relations with his wife within the four month period

**Comments** T



then the marriage is automatically resumed without the need to recontract it (ie. no new *'Aqd un-Nikaah* is required). However the husband will have to expiate for breaking his oath of abstention. The *Kaffaarah* (expiation) for breaking an oath is freeing a slave; or if he could not find one, then to feed or clothe ten poor people, and if unable to do that, then to fast for three consecutive days.

**NB**: The laws of *iilaa'* apply only in cases of abstinence from sexual intercourse and intimacy as a result of strained relations, and it does not apply to the case in which the husband and wife agree to discontinue conjugal relations with mutual consent for some common good whilst maintaining cordial relations.



*ZIHAAR*

The Arabic word ' *Zihaar* ' literally means 'back'. In the *Sharii'ah* it technically means 'damaging comparison (of a wife with a husbands' mother)'. *Zihaar* thus refers to a husband declaring his wife as sexually forbidden to him, similar to his mother or a close female relative within the prohibited degrees of marriage (ie. *Mahramah*).

*Zihaar* is *Haraam* in *Islaam*ic law and considered a grave insult to the wife. The integrity and status of wives is strictly guarded in *Islaam* and therefore the *Sharii'ah* stringently penalises men who are guilty of this infraction.

After the husband makes the *Zihaar* declaration, he is prohibited from having sexual relations with

**CT**

**Vocabulary**

expiate

.....

congugal

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cordial

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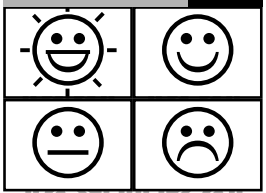
penalise

.....

infraction

.....

**Comments** **T**



**C T**

**Vocabulary**

procreative

.....

estranged

.....

his wife until he fulfills the required *Kaffaarah* (expiation) for this sinful act.

The *Kaffaarah* for *Zihaar* includes the following :

1) freeing a slave as compensation,

2) or if he could not find one, then to fast for two consecutive months (without any intimate contact between spouses),

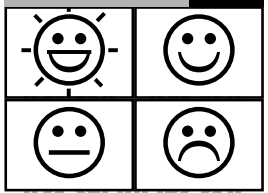
3) and if unable to do that, then to feed sixty poor people.

After fulfilling the *Kaffaarah* requirements, the couple can resume living together as husband and wife and there is no need for remarriage.

*Zihaar* originated in Pre-*Islaam*ic Arabia where a vindictive husband would say to his wife *"You are to me as the back of my mother"*. No sooner were these words pronounced the marital relationship would come to an end, but the woman was not at liberty to leave her husband's house nor to remarry.

This evil pre-*Islaam*ic custom allowed for a husband to selfishly deprive his wife of her conjugal (ie. sexual and procreative) rights as well as enslaving her without her being free to remarry. The honoured status of women was hereby degraded.

**Comments** **T**



Furtheremore, under pre-*Islaam*ic *Zihaar* practice a husband is not bound to support the children of the wife who has been estranged. Therefore, anyone found guilty of this grave wrongdoing is guilty of a major sin according to the *Sharii'ah* and will

incur a serious penalty .

Apart from *Kaffaarah* (expiation), the wife can sue for outstanding maintenance for herself and her children, but her husband cannot claim his conjugal rights until the *Kaffaarah* (expiation) is settled. A wife also has the option of sueing for conjugal rights and compelling her husband to fulfill the penalty and resume marital relations.

**NB**: *Zihaar* is not a common form of divorce in *Muslim* societies, however in some instances of estrangement between married couples the provisions of *Zihaar* can be invoked.

**NB**: *Zihaar* generally applies in the case of a husband wrongfully and vindictively intending to insult and humiliate his wife, while *iilaa'* generally applies in the case of a husband justifiably being estranged from his wife due some misdemeanor on her part.

## Other interesting examples of when divorce is effected

a) If a husband is imprisoned for an extended period, or if he has absconded or is absent and no news is heard of him, or he is maimed for life and is unable to provide maintenance for his wife, then she may terminate the marriage unilaterally (*Faskh*). But if she does not, the marriage will remain intact.

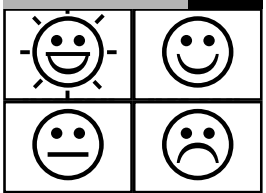
b) If either one of the spouses apostatizes (ie. leaves *Islaam*), the marriage will be annulled automatically.

**C T**

**Vocabulary**

sue
.....
misdemeanor
.....
vindictive
.....
maimed
.....
abscond
.....
estranged
.....
unilateral
.....
apostatize
.....

**Comments** **T**



**C T**

**Vocabulary**

polytheistic

.....

annulled

.....

c) If a non-*Muslim* couple embraces *Islaam*, their marriage will continue to be valid. However, if only the wife accepts *Islaam* then such a marriage is annulled.

d) If the husband accepts *Islaam* while the woman remains a Jew or a Christian, he has the option to retain her. If she belongs to any other polytheistic religion then the marriage is annulled.

**ACTIVITIES**

**Complete the following sentences.** **C**

The Arabic word ' *Talaaq* ' literally means to '..... .'

The *Sharii'ah* affirms the right of ..... parties to dissolve the *'Aqd un-Nikaah* for ..... reasons.

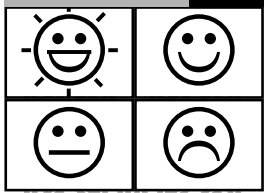
A *Muslim* is ..... to exercise the right of divorce for frivolous or egocentric reasons.

The *Qur'aan* expressly forbids a man to seek a ..... for divorcing his wife, so long as she remains ..... to him.

The ..... permits divorce only when it becomes altogether impossible for the parties to live together in ..... and mutual ..... .

..... opens a way for both parties to find fulfillment and happiness in a ..... marriage.

**Comments** **T**



## Answer the following questions. C

1) Briefly explain the five categories of divorce?

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.....

2) What are the preconditions for divorce?

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.....

3) Summarise the measures to be taken prior to divorce? Clarify 'Light Beating' !

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.....

4) Explain the following terms?

*Talaaq Raj'iy* : .....
.....
.....

*Talaaq Baa'in* : .....
.....
.....

*Talaaq Mughallazah* : .....
.....
.....

***Qur'aan***

Allaah ﷻ has declared:

*"Divorce can be pronounced twice; in which case wives may be retained with correctness and courtesy or released with good will."*

*"…If there are women whose disobedience you fear, you may admonish them, refuse to sleep with them, and then beat them lightly. But if they obey you, do not look for a way to torment them."*

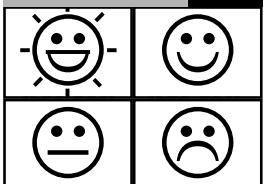
*"If you fear a breach between a couple, send an arbiter from his people and an arbiter from her people. If the couple desire to put things right, Allaah will bring about a reconciliation between them. Allaah is All-Knowing, All-Aware."*

***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"Of all the lawful things, divorce is the most hated by Allaah."*

**Comments T**



5) Briefly describe the procedure of the '*Sunnah Talaaq*'.

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.....

6) Why is *Tahliil (Halaalah)* impermissable?

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7) What is *'iddah* ? Explain the lodging arrangements for a wife during her *'iddah*?

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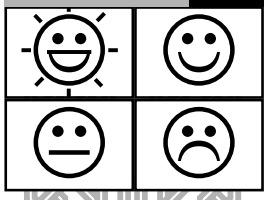
8) Must *Talaaq* be issued in writing? Explain.

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9) Are witnessses required for *Talaaq*?

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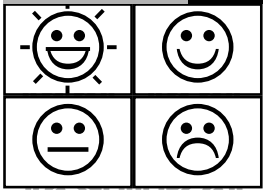
Comments T



**Match the blocks in the two columns correctly and connect with a line.** **C**

| COLUMN A | COLUMN B |
|---|---|
| ***FASKH*** | annulment when a husband accuses his wife of adultery or he denies paternity of a child born to his wife |
| ***KHUL'*** | annulment by insulting one's wife through declaring her as sexually forbidden, similar to his own mother |
| ***LI'AAN*** | annulment by the wife due to the husband being unable or unwilling to fulfill marital responsibilities |
| ***IILAA'*** | annulment by mutual consent on payment by the wife to the husband of assets accrued in marriage |
| ***ZIHAAR*** | annulment after four months by taking an oath to abstain from intimate relations with one's wife |

**Comments** **T**



**Indicate whether the following statements are TRUE (T) or FALSE (F) by placing the respective letter in the appropriate box.** **C**

*Talaaq* generally applies when a husband is at fault. *Fas<u>kh</u>* applies when a wife is at fault. **F**

After pronouncing three *Talaaq*s a Husband is never allowed to ever remarry his wife. ☐

*Bid'ah Talaaq* represents an insult to *Islaam*-ic teachings on amicably resolving disputes. ☐

In the absence of a *<u>Kh</u>ilaafah or Saltanah, Fas<u>kh</u>* can be effected in a non-*Muslim* court. ☐

Adultery is only punishable if it's participants openly challenge the institution of *Nikaah*. ☐

*iilaa'* does not apply if a couple agree to mutually discontinue intimate relations. ☐

*<u>Z</u>ihaar* applies in cases of a husband vindictively intending to insult & humiliate his wife. ☐

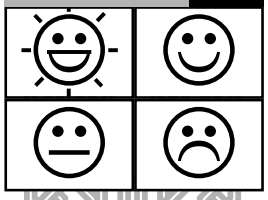
A wife may not terminate the marriage unilaterally if her husband is imprisoned. ☐

If either one of the spouses apostatizes, the marriage will not be automatically annulled. ☐

If a non-*Muslim* couple embraces *Islaam*, their marriage will continue to be valid. ☐

If a husband accepts *Islaam* while his wife remains polytheistic the marriage is annulled ☐

**Comments** **T**



**Ask your parents to help you find one short verse in the Holy *Qur'aan,* and one *Hadiith*, about divorce. Thereafter write the verse in Arabic with the English translation, and the *Hadiith* in English only, in the space below.** **P C**

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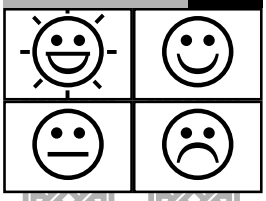
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**Comments** **T**

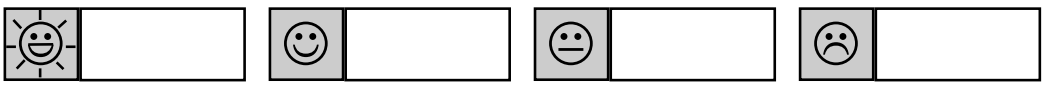


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson about *Talaaq* ☐
- completed sentences related to the topic ☐
- answered questions on the topic ☐
- matched concepts correctly ☐
- completed a True and False exercise ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 5

## OUTCOME OBJECTIVES T P

- learn about *'iddah*, the Waiting Period after divorce, in *Islaam*
- understand that it is incumbent (*Waajib*) for a women to observe the *'iddah*
- realize that the temporary separation and suspension of conjugal relations during *'iddah* may allow the couple time to reconsider their decision and how it may impact on their own interests as well as that of their children and family
- appreciate that the *'iddah* clarifies whether the wife is carrying a child from her husband so that there may be no confusion about the paternity of the child yet unborn
- know that it is not permissible for a woman to leave her matrimonial home without necessity during the *'iddah* period.
- discern that a woman has the right to maintenance and dwelling during the period of *'iddah*, however, she has no right to maintenance and dwelling in the case of separation due to a proven wrongdoing on her part
- emphasize that it is an obligatory duty upon the Muslim community (*Fard 'Ala-l-Kifaayah*) to facilitate the remarriage of widows and divorcees.

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson about *'ddah*
- learn a new *Aayah* and a new *Hadiith*
- identify the odd word in a list
- list and explain the types of *'iddah*
- search for an *Aayah* on the topic

LESSON 5

# *'Iddah*

WAITING PERIOD

**Read and explain the following.** T

The Arabic word ' *'iddah* ' is derived from the word ' *'adad* ' meaning 'number'. In the *Sharii'ah* it technically means 'the period of waiting for a woman before being capable of re-marriage after divorce or the death of her husband'.

It is incumbent (*Waajib*) for a women to observe the *'iddah*.

The *Sharii'ah* emphasises that reconciliation is a better course than divorce and gives couples the opportunity to mend their relations. Therefore, the *Qur'aan* prescribes a period of waiting after divorce has been pronounced so that the temporary separation and suspension of conjugal relations may allow the couple time to reconsider their decision and how it may impact on their own interests as well as that of their children and family. The *'iddah* has a further important object to serve and that is to clarify whether the wife is carrying a child from her husband so that there may be no confusion about the paternity of the child yet unborn. The existence of a child may also be a factor in the couple reconsidering their separation.

C T

**Vocabulary**

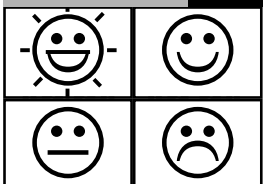
incumbent
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reconciliation
.....
suspension
.....
congugal
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menstruate
.....

TYPES OF *'IDDAH*

The duration of the *'iddah* may vary depending on circumstances, as follows:

1) The *'iddah* of women who menstruate is three menstrual cylces.
2) The *'iddah* of women who have not reached or have passed the age of menstruation is

**Comments** T



C T

**Vocabulary**

consummate

.....

matrimonial

.....

deceased

.....

estate

.....

grrom

.....

three months.

3) The *'iddah* of widows is four month and ten days.
4) The *'iddah* of pregnant women, whether divorced or widowed, is until they deliver.
5) There is no *'iddah* for women whose marriag -e is not consummated.

**NB**: If a husband divorces his wife during her state of menstruation, then the menstruation in which the divorce took place is not counted in the *'iddah*.

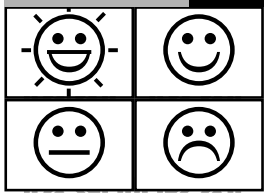
## CODE OF CONDUCT DURING *'IDDAH*

It is not permissible for a woman to leave her matrimonial home without necessity during the *'iddah* period.

A widow, however, may go out during the day time or at certain times at night but must not spend the night anywhere except in her matrimonial home. The difference is that in the case of divorce, a woman has the right to be maintained from the property of her husband, and hence it is not allowed for her to leave the house of the husband; but in the case of a widow, she is not entitled to maintenance (**NB**: she does acquire a share of the deceased husbands estate) , hence she can go out in order to support herself in cases of necessity.

Under normal circumstances, a woman who has been divorced should groom and beautify herself within her home during her *'iddah* as this may be an incentive for her husband to be reconciled to her.

**Comments** T



A widow in *'iddah* must refrain from beautifying herself, except for a valid reason.

A woman in *'iddah* cannot remarry during the period of *'iddah*.

A woman in *'iddah* must not to be proposed to by another man nor is she permitted to propose to another man, but there is no objection to making an allusive reference to a proposal.

TREATMENT OF WOMEN DURING *'IDDAH*

A divorced woman must be treated with correctness and courtesy during her *'iddah*. She must be hospitably hosted in the house of the husband until she completes her *'iddah*.

It is not permissable for her to leave, nor must the husband drive her away. Even if she was not present in her matrimonial home at the time of pronouncement of divorce or separation, it is essential for her to return to the house of the husband.

If there is some justifiable reason for relocating to another house to pass her *'iddah*, then it would be permissible.

She has the right to maintenance and dwelling during the period of *'iddah*, be she revocably divorced (*Talaaq Raj'ii*) or finally divorced (*Talaaq Baa'in*). However, she has no right to maintenance and dwelling during the *'iddah* in the case of separation due to a proven wrongdoing on her part (eg. adultery, willfull neglect of *Salaah*, etc.).

C T

**Vocabulary**

allusive

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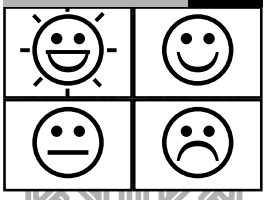
courtesy

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hospitably

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**Comments** T



C T

**Vocabulary**

plight
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initiative
.....
unseemly
.....
bind
.....
consideration
.....

## REMARRIAGE OF DIVORCEES AND WIDOWS

Muslims must sympathise with the plight of the widow and the divorcee. It is an obligatory duty upon the Muslim community (*Fard 'Ala-l-Kifaayah*) to facilitate the remarriage of widows and divorcees. Widows and the divorcees are also strongly encouraged to take the initiative to remarry and start a new life.

As mentioned before, a definite contract of remarriage with a woman during her *'iddah* is forbidden as being obviously unseemly and because it would bind a woman at a time when she is not fitted to exercise her fullest judgement. However, circumstances may arise when an allusion to an offer of marriage open for future consideration, but not immediately decided, may be to her interest, and is therefore regarded as permissible.

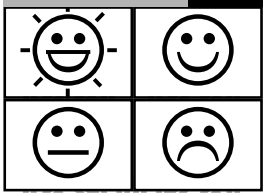
**IMPORTANT POINTS TO UNDERSTAND**

**The Wisdom of *'iddah***

T C

The *'iddah* (waiting period) after divorce in *Islaam*ic law carries multiple layers of wisdom (*hikmah*) - spiritual, social, legal, emotional, and even biological. The most immediate and practical reason is to establish whether the woman is pregnant. This is crucial for Lineage preservation (*nasab*), ensuring that paternity is clearly known and legally recognized, especially in cases where a child might be born soon after a divorce and Inheritance and financial responsibilities because if she is pregnant, the husband remains financially responsible for the unborn child, and the child has rights of inheritance. *Islaam* highly values the family unit and encourages reconciliation between spouses. During *'iddah* of a revocable divorce (*talaaq raj'ii*), the husband can return to the wife without a new marriage contract. It also acts as a cooling-off period, reducing decisions

**Comments** T



made in anger or haste. Families may also step in to mediate and help the couple reconsider. Divorce is emotionally taxing. The *'iddah* offers time for emotional recovery for the woman and is a transition phase from married life to single life, allowing for dignity and contemplation without immediately rushing into another relationship. *Islaam* places high value on modesty (*hayaa'*) and public decorum. The *'iddah* period prevents immediate remarriage, which may be viewed as inappropriate or destabilizing. It also guards against rumors, suspicion, or the perception of promiscuity. The woman remains under certain financial rights during *'iddah*, Maintenance (*nafaqah*) must be provided during the waiting period in a revocable divorce or if pregnant. This ensures she is not suddenly left without support. Beyond all human reasoning, the *'iddah* is also a clear divine command in the *Qur'aan* and *Sunnah*. For a true *Muslim*, submitting to it is an act of worship and obedience to *Allaah.*

**Why Men Don't Observe *'iddah***

In *Islaam*ic law, men are not required to observe an *'iddah* period after divorce or death of a spouse, and this has both theological and legal justifications rooted in the fundamental differences in roles, biology, and responsibilities between men and women. The primary reason for *'iddah* is to determine whether the woman is pregnant, to ensure proper attribution of lineage (*nasab*). Since men do not carry children, there's no concern about establishing paternity for them - this is a concern only when a woman transitions between marriages. *Islaam* provides women with time and protection post-divorce to transition with dignity, including financial support. Men, who typically bear the financial responsibility, do not require the same type of protection or waiting period. Men are also still expected to maintain responsibilities such as paying *nafaqah* (maintenance) during the wife's *'iddah*. The *'iddah* ensures that no overlap occurs between marriages for women that might create doubt about the child's father. For a

***Qur'aan***

Allaah ﷻ has declared:

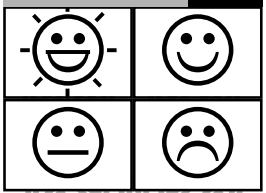
*"Divorced women should wait by themselves for three menstrual cycles; and it is not lawful for them to conceal what Allaah has created in their wombs if they have faith in Allaah and the Last Day. Their husbands have the right to take them back within that time, if they desire to be reconciled. Women possess rights similar to those held over them to be honoured with fairness; but men have a degree above them. Allaah is Almighty, All-Wise."*

***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"Remain in your house until the term has reached its limit."*

**Comments**



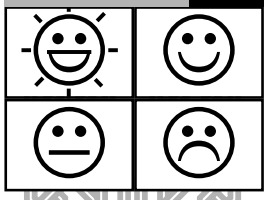
man, there is no possibility of overlapping paternity, since he does not carry the child. So *Islaam* does not require a pause before he remarries. Although there's no *'iddah* in the technical sense, men are not entirely unrestricted. After divorcing a wife revocably, a man cannot marry her sister or her aunt until the *'iddah* ends. He is obligated to support his ex-wife during her *'iddah* (in most cases) and children, showing he still bears responsibility. This difference in *'iddah* regulations is not based on superiority or inferiority, but on role and function. In *Islaam*ic law (*Sharii'ah*), equality does not mean sameness. Often men have duties while women do not (eg., financial maintenance, Friday prayer obligation, *Jihaad*, etc.), thus women have protections and obligations tailored to their nature. Beyond all human reasoning, the regulations governing *'iddah* is a clear divine command in the Qur'aan and Sunnah. Submission to it by both men and women is an act of worship and obedience to *Allaah*.

## ACTIVITIES

**Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red.** **C**

| | | | |
|---|---|---|---|
| *'iddah* | optional | *Waajib* | waiting |
| 30days | 3months | 4months+10days | 3menses |
| home | no-remarriage | proposal | reconciliation |
| courtesy | maintenance | *'iddah* | expel |
| remarriage | divorcee | mourn | widow |

**Comments** **T**



**List and explain the types of *'iddah*.** **C**

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**Ask your parents to help you find one short verse in the Holy *Qur'aan* about *'iddah*. Thereafter write the verse in Arabic with the English translation, in the space below.** **P C**

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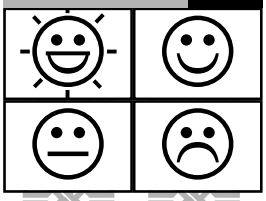
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**Comments** **T**

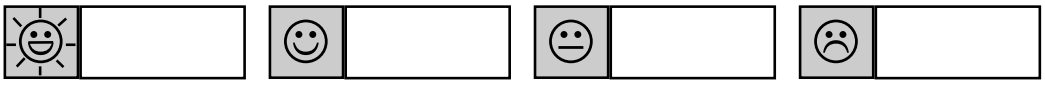


## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson about *'iddah* ☐
- identified the odd word in a list ☐
- explained the types of *'iddah* ☐
- searched for an *Aayah* on the topic ☐

How does my teacher
**rate my performance in this lesson ?**



# lesson 6

## OUTCOME OBJECTIVES T P

- learn about *Hadaanah*, Custody of Children, in *Islaam*
- discern that *Hadaanah* is the right of the mother while Guardianship (*Wilaayah*) (which includes maintenance obligations, decisions about marriage, finances, legal matters etc.) remains with the father, not the custodian
- realize that the mother has custody of boys until the age of 7 and girls until the age of 9
- understand that the a fathers custodial duties continue until a boy attains *Buluugh* and a girl is married
- appreciate that a *non-Muslim* mother may retain custody of a *Muslim* child if she does not interfere with the child's *Islaam*ic upbringing and identity
- know that if a woman gets married, her custodial rights lapse to the next candidate
- emphasize that it is not permitted for a woman who has custody to take her child out of the city of residence
- realize that both parents have visitation rights in the *Sharii'ah* and that visitation should be daily and the visitation time maximized
- understand that the custodial right of a parent whom the Sharii'ah deems unfit can be revoked

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson about *Hadaanah*
- learn a new *Hadiith*
- answer questions on *Hadaanah*
- complete sentences related to *Hadaanah*

LESSON 6

# Hadaanah

CUSTODY

**Read and explain the following.** T

The Arabic word ' *Hadaanah* ' literally means 'to embrace' or 'carry in the lap'. In the *Sharii'ah* it technically means 'the legal responsibility to care for a minor child's day-to-day spiritual, physical and emotional needs'.

Custody (*Hadaanah*) and visitation after divorce are governed by *Sharii'ah* principles rooted in the child's best interests, the roles of both parents, and the preservation of spiritual, physical and emotional well-being.

DIFFERENCE BETWEEN *HADAANAH* AND *WILAAYAH*

There is a distinct difference in the *Sharii'ah* between *Hadaanah* (Custodial rights) and *Wilaayah* (Guardianship).

1) Physical custody of a child (*Hadaanah*) is the right of the mother (or maternal female relatives) as long as she is morally and physical ly fit, and it is in the child's best interest.
2) Guardianship (*Wilaayah*) - which includes maintenance obligations, decisions about marriage, finances, legal matters etc. - remains with the father, not the custodian.

WHO HAS CUSTODY (ie. Physical Care)

The general rule in the *Sharii'ah* is that the mother has custody :

a) For boys until the age of 7
b) For girls until the age of 9

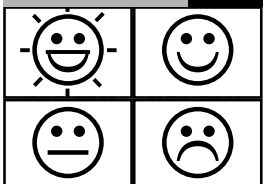
Thereafter custody transfers to the father because he is duty bound according to the *Sharii'ah* to pro-

C T

**Vocabulary**

embrace
.....
preservation
.....
custody
.....
guardianship
.....
maternal
.....

**Comments** T



C T

**Vocabulary**

vocation

.....

contingent

.....

custodial

.....

uterine

.....

consanguine

.....

vide for the child's broader development (religious instruction, education, vocational training, etc.) as the child enters into adulthood, with all its contingent responsibilities.

A fathers custodial duties continue until a boy attains *Buluugh* (physical maturity) and a girl is married. Any further maintenance contributions by the father after this is considered a voluntary *Sadaqah* (charity). However, his religious duty to provide *Islaam*ic leadership, instruction and guidance continues.

CONDITIONS FOR CUSTODY

To qualify for *Hadaanah*, the mother must :

1) be Muslim
2) be sane and mature
3) be morally upright
4) not be married to a non-*mahram* (stranger) of the child.

**NB**: a *non-Muslim* mother may retain custody of a *Muslim* child if she does not interfere with the child's *Islaam*ic upbringing and identity.

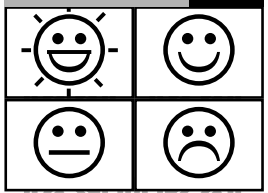
The same conditions apply to the father except that he may be married to a non-*mahram* of the child.

*HADAANAH* HIERARCHY

If the mother is unfit or unavailable, the custodial hierarchy , is as follows :

1) Maternal grandmother
2) Paternal grandmother
3) Maternal great-grandmother
4) Paternal great-grandmother
5) Full sister

**Comments** T



6) Uterine sister
7) Consanguine sister
8) Maternal aunts
9) Paternal aunts
10) Father
11) Male relatives (grandfather, uncle) etc.

As can be observed, the guiding principle in *Hadaanah* is closeness in relation and the capability to care.

**NB**: Out of these women, whoever gets married, her custodial rights lapse to the next candidate.

**NB**: It is not permitted for the divorced woman who has custody to decide to take her child out of the city of residence, unless she takes him to her own country, and it was that country in which her ex-husband had initially married her.

VISITATION RIGHTS (Right of Seeing the Child)

While custody may rest with one parent, both parents have visitation rights in the *Sharii'ah*. The non-custodial parent, typically the father (if the mother has custody), has the right to visit and see the child regularly. The general rule is that visitation should be daily and the visitation time maximized.

Other considerations are that visitation be arranged in a way that is mutually convenient, does not interfere with the child's *Islaam*ic upbringing or routine and does not impede the child psychologically or physically through delaying or deferring the visitation of the non-custodial parent.

While no fixed formula is necessarily given, *Islaam*ic courts or mutually accepted mediators can decide the details on a case by case basis. The primary consideration in all cases is that the

C T

**Vocabulary**

candidate

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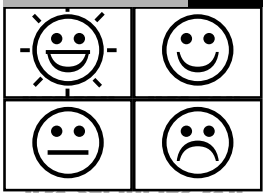
impede

.....

psychological

.....

**Comments** T



C T

**Vocabulary**

superficial

.....

revoke

.....

intellectual

.....

*Sharii'ah* prioritizes the child's welfare (*maslahah al-mahduun*) above superficially rigid rules. So for example, if the mother or father is unfit (eg. abusive, neglectful, immoral, etc), custody can be revoked. Furthemore, custody is not a 'right to ownership', but a trust and responsibility (*amaanah*) from *Allaah*. Lastly, the child's wishes may be considered in cases, especially if they are emotionally and intellectually mature.

**ACTIVITIES**

**Answer the following questions.** C

1) What is the difference between *Hadaanah* and *Wilaayah*?

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2) Who does the *Sharii'ah* give custody to?

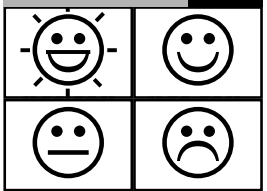
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3) What are the conditions for a parent to qualify for custody of a child?

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4) Briefly explain 'Visitation Rights' in *Islaam*.

**Comments** T



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**Hadiith**

Our beloved Prophet *Muhammad* ﷺ said:

*" (A woman) has greater right to the custody of a child, as long as (she) does not remarry"*

## Complete the following sentences. C

*Hadaanah* means 'the legal responsibility to care for a ..... child's ..... , ..... and ..... needs'

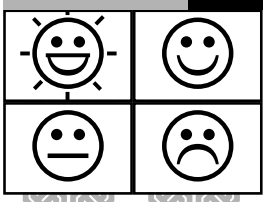
A fathers custodial duties continue until a boy attains ..... and a girl is .....

A non-*Muslim* mother retains custody of a *Muslim* child if she does not interfere with the child's ..... upbringing and .....

If a woman gets married, her custodial rights lapse to the ..... .....

The custody of a parent who is unfit according to the *Sharii'ah* can be ..... .

Comments T

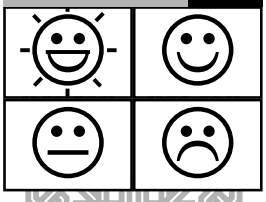


## SUMMARY P

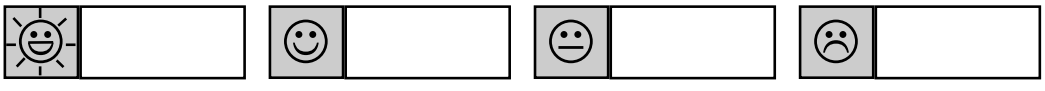
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson about *Hadaanah* ☐
- answered questions on the topic ☐
- completes sentences related to the topic ☐

Comments T



How does my teacher
**rate my performance in this lesson ?**



# lesson 7

## OUTCOME OBJECTIVES T P

- learn about the *Islaam*ic rituals of Childbirth
- appreciate that these rituals are aimed at expressing gratitude to *Allaah*, emphasizing the sanctity of life, seeking blessings for the child and welcoming the new-born into the faith of *Islaam* and the *Muslim Ummah*
- realize that pregnancy is a blessing and honour for women and a testament to the self sacrifice of mothers who are privileged by *Allaah* to be the conduits of life, which is the greatest blessing and honour
- understand that *Islaam* provides comprehensive guidance and support for pregnant women, addressing their spiritual, emotional, and physical well-being

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson about the rituals of childbirth
- learn a new *Aayah* and *Hadiith*
- answer questions on the subject
- summarise the key rituals of childbirth
- find an *Aayah* and *Hadiith* on the subject

LESSON 7

# Child



# Birth

**Read and explain the following.** **T**

In *Islaam*, the birth of a child is an auspicious religious event accompanied by several rituals and practices rooted in the *Sunnah* of the holy Prophet *Muhammad* [s]. These rituals are aimed at expressing gratitude to *Allaah*, emphasizing the sanctity of life, seeking blessings for the child and welcoming the newborn into the faith of *Islaam* and the *Muslim Ummah*.

## PREGNANCY IN *ISLAAM*

Pregnancy is a blessing and honour for women. It is a testament to the self sacrifice of mothers who are privileged by *Allaah* to be the conduits of life, which is the greatest blessing and honour. Pregnancy therefore is an act of *'ibaadah* (worship) in *Islaam*, a means of earning *Allaah*'s favour and gaining eternal rewards (ajr) in Paradise. It is a time when a woman is especially close to *Allaah*.

## DURING PREGNANCY

*Islaam* provides comprehensive guidance and support for pregnant women, addressing their spiritual, emotional, and physical well-being. They are as follows :

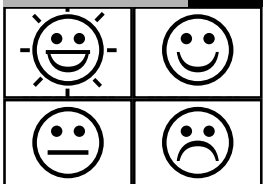
1) Pregnant women should engage in constant remembrance of *Allaah* (*dhikr*), recitation of the *Qur'aan*, and *Du'aa'* for the baby's well-being and good guidance. The *Suurahs* that are commonly recited during pregnancy for the spiritual benefit of both mother and child include , *Suurah Maryam* (for ease in childbirth), *Suurah Yuusuf* (for good character and

**C T**

**Vocabulary**

auspicious
.....
ritual
.....
sanctity
.....
testament
.....
conduit
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privileged
.....
comprehensive
.....
engage
.....

**Comments** **T**



C T

**Vocabulary**

diligence
.....
exempt
.....
atmosphere
.....
tranquil
.....
anticipate
.....
expiation
.....

beauty of the child), *Suurah Al-Faatihah* (for guidance and prosperity of the child) and *Aayat al-Kursii* and the *Mu'awwidhaat* (ie. *Suurah Al-Falaq* and *An-Naas*) (for protection of the child).

2) A pregnant woman should continue to perform *Salaah* with diligence, however if fasting in *Ramadaan* causes hardship or harm to her or the baby, she is exempt and can make up the fasts later.

3) *Islaam* instructs women to seek proper medical attention and care during pregnancy ensuring the mother's and baby's health.

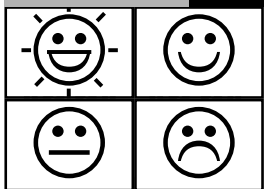
4) A pregnant woman should create a spiritually nourishing atmosphere during pregnancy through acts of worship, avoiding negative influences, and maintaining a tranquil and peaceful home environment.

5) A pregnant woman should give charity (*Sadaqah*) and help others to the best of her capacity during pregnancy. *Sadaqah* is very effective in providing protection and blessings for the unborn child and mother.

6) A pregnant woman should be optimistic and anticipate the immense rewards guaranteed to her by *Allaah* for the hardship and patience shown during pregnancy, labor, and fulfilling her duties of motherhood. Even the pain of labor serves as expiation for her sins and is a means to attain Paradise.



**Comments** T



RITUALS AT CHILDBIRTH

*ADHAAN (AZHAAN)* AND *IQAAMAH*

It is *Sunnah* to softly recite the *Adhaan* in the right ear and then the *Iqaamah* in the left ear of the newborn, immediately or soon after birth.

This introduces the child to the call to prayer and obedience to *Allaah*, and to *Tawhiid* (*Allaah*'s oneness). In so doing, the child is aligned with its *Islaam*ic spiritual identity from the very beginning. The *Adhaan* is also a means of protection from *Shaytaan.*

*TAHNIIK* (Sweetening the Palate)
A small piece of soft date (or honey if dates are not available) should be finely chewed by a pious *Muslim* or the parent and then rubbed gently on the baby's upper palate.

This practice symbolizes the childs initiation into the natural sweetness of *Islaam* and helps stimulate the baby's oral reflexes encouraging sucking, as well as supporting immunity.

NAMING THE CHILD
The child should be named as soon as possible, preferably no later than the seventh day. The name must have a good meaning.

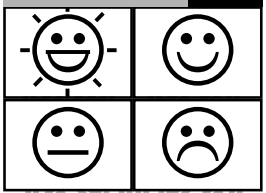
Ideally the names of *Ambiyaa'*, *Sahaabah* and names that reflect servitude to *Allaah* (eg. *'Abdullaah*, *'Abdur-Rahmaan,* etc.) are highly recommended. Names with bad or inappropriate meanings are not permitted (eg. *Harb* – war) as well as names which are arrogant or boastful (eg. *Malik-ul-Muluuk* – King of Kings). Non-Arabic names with good meanings are permissable provided the *Islaam*ic identity of the child is not thereby undermined.

C T

**Vocabulary**

aligned
.....
palate
.....
initiation
.....
stimulate
.....
oral
.....
immunity
.....
undermined
.....

**Comments** T



C T

**Vocabulary**

sacrificial

.....

Names reflect identity and character and represent a form of *Du'aa'* for the child's future success, especially in the Hereafter.

*'AQIIQAH* (Sacrificial Offering)
Another *Sunnah* practice that should ideally be observed on the 7th day after birth is the *'Aqiiqah* (Sacrificial Offering). *'Aqiiqah* can be done later as well.

If the parents have the means, then a sacrifice of two sheep (or goats) should be made for a boy, and one sheep (or goat) for a girl. If they cannot afford two sacrificial offerings for a boy, then one is acceptable.

The meat (which can be prepared as a feast) should be gifted to family, friends, and the needy. There is no specific requirement to give all the meat to the poor.

*'Aqiiqah* is a form of thanksgiving to *Allaah* for the gift of life and a means of seeking protection and blessing for the child.

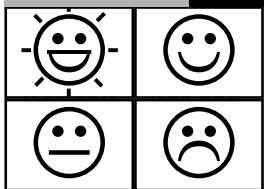
**AN IMPORTANT POINT TO DISCUSS**

T C

As mentioned, *'Aqiiqah* represents an expression of gratitude and is a celebration for the gift of life where family, neighbours and friends join in the blessed occasion of the birth of a child, and in which the poor and destitute are also included.

The word *'Aqiiqah* literally means to 'cut' or to 'disobey', and refers to the major sin of severing ties with parents or disobedience to them. The sacrificial offering is in compensation for any future misdemeanours a child may be guilty of towards his or her parents, or family and society at large. Males tend to be more guilty in this

**Comments** T



regard, and females gift children to society, therefore a male childs *'Aqiiqah* (ie. ransom) is more than a female child.

Furthermore, one of the objectives of *'Aqiiqah* is to seek refuge from satanic influences and calamities, and the male is generally more vulnerable to such influences and exposed to such calamities than a female because his activities are generally more diverse and hazardous, (women are expected to be protected and kept safe from danger by their male relatives) therefore, an additional charitable sacrifice is suggested for males.

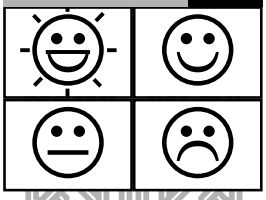
In summary, the various differences in *Islaam*ic rulings between males and females do not reflect superiority or inferiority. Instead, it's understood to be part of the divinely legislated differences between male and female roles in certain aspects of *Islaam*ic teachings, as for example Men being responsible for the financial maintenance of the family, while women are not; or Men being obliged to attend *Jumu'ah* (Friday prayers), while women are not due to domestic priorities; or in inheritance where males receive more due to their added financial responsibilities.

Justice in *Islaam* means giving each what they need or deserve according to their role and responsibility, and therefore not treating everyone identically nor insisting on superficial equality. Most importantly, the Sharii'ah is based purely on divine instruction, and is not tied to personal preference or social custom.

## *HALQ* (Shaving the Baby's Head)

Another *Sunnah* practice that should ideally be observed on the 7th day after birth along with *'Aqiiqah* is the shaving of the baby's head. The hair should be collected and weighed and an equivalent amount of gold or silver (or its equivalent value in cash) should be given in charity

Comments



C T

**Vocabulary**

infancy

.....

mutilation

.....

normative

.....

condemned

.....

prone

.....

(*Sadaqah*) to the needy. This symbolizes the great value *Islaam* places upon the gift of children, even something as seemingly small as a tuft of the childs hair. The hair should thereafter be buried.

*KHITAAN* (Circumcision)

*Khitaan* is *Sunnah Mu'akkadah* (an emphasized *Sunnah*) (**NB**: some *'Ulamaa'* regard it as *Waajib*) for boys. No fixed time is stipulated in the *Sharii'ah* but it is often done in infancy or childhood. At the very least, it should be done before the child attains puberty. *Khitaan* is not required for girls, and practices such as female genital mutilation have no basis in normative *Islaam*ic practice and are condemned.

Circumcision is a distinctive feature of the *Ambiyaa'* and it has both hygiene and health benefits in that circumcised men are less prone to sexually transmitted diseases. Circumscision also makes the male organ more shapely.

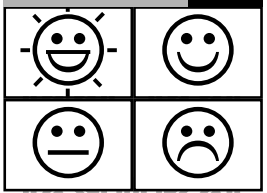
**AN IMPORTANT POINT TO DISCUSS**

T C

Although female circumcision is not mandated in *Islaam*, the *Sharii'ah* permits the removal of a minuscule segment of skin from the female prepuce which covers the clitoris (ie. clitoral hood). This was considered advantageous to some women who's clitoral hood obstructed direct stimulation and thus its removal allowed more direct contact during sexual intercourse allowing for greater sexual fulfillment which is the legal right of a woman in *Nikaah*.

Although not a common practice amongst *Muslim*s, there exists a relevant singular narration in the *Hadiith* compilation of *Abuu Daawuud* which the compiler himself categorizes as weak. It relates that a woman used

**Comments** T

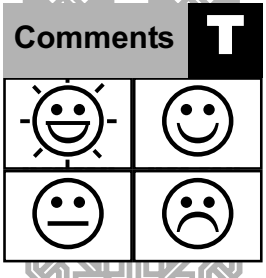


to perform circumcision in *Madiinah*, which was customary among some pre-*Islaam*ic Arabs. Upon being asked if she could continue this practice, the Holy Prophet *Muhammad* [s] said to her, *"(If you do) then only remove a little skin, as that is better for a woman and more desirable for a husband."* It is unambiguous that even this narration clearly forbids any form of mutilation that may harm the woman and the potential to make her less sexually '...desirable to her husband'.

Permitting such a pre-*Islaam*ic ritual constitutes an act of tolerance by *Islaam*ic law for cultural practices, but it is important to note that even this may be overruled if required, by the *Islaam*ic prohibition against harmful acts. A contemporary example would be 'labia plasty' in secular societies which is extremely widespread. Often large segments of the labia are surgically removed due to cultural pressures upon women to conform to certain superficial expectations of female attractiveness. *Islaam*ic law would certainly allow for a woman to resort to this extreme procedure, which is regarded as a culturally acceptable form of FGM (Female Genital Mutilation) in the West, if by it she feels that it will make her '...more desirable to her husband'.

That being said, *Islaam*ic law prohibits clitorodectomy (partial or complete removal of the clitoris) or infibulation (excision of part or all of the external genitalia and stitching/narrowing of the vaginal opening), or any genital mutilation which impairs the woman's ability to enjoy sexual relations. Such prohibitions are consistent with the *hadiith* directive "(If you do) then only remove a little skin…" which warns against extreme cultural practices and radical cosmetic procedures.

In conclusion, it must be re-iterated that from the dominant normative *Hanafii* juristic position, female circumcision is not permitted and is considered a harmful practice which must be completely avoided. It is noteworthy that none of the blessed Prophet *Muhammad*'s [s] daughters were ever circumcised.



## BREASTFEEDING

A newborn should ideally be breastfed for two full years. Breastfeeding fosters physical, emotional, and spiritual bonding.

**NB**: A mother has the right to be financially compensated for breastfeeding if divorced by the father.

**NB**: Breastfeeding within the childs first two years makes any woman who breastfeeds the child a foster mother.

**NB**: The foster mothers biological children become non-marriageable (*mahram*) to the child when it matures.

## *DU'AA'*

Parents should regularly supplicate for their new-born child's protection and right guidance. Below are some common *Sunnah Du'aa'*s :

### *Du'aa* Before Childbirth

رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً

اِنَّكَ سَمِيعُ الدُّعَاءِ

*"Oh my Lord! Bestow unto me from You, righteous children. Indeed you hear all (our) prayers."*

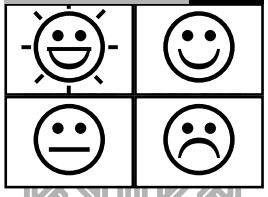
### *Du'aa* During Childbirth

حَسْبِيَ اللّٰهُ ○ لَآ اِلٰهَ اِلَّا هُوَ ○ عَلَيْهِ تَوَكَّلْتُ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

*"Allaah is sufficient for me. There is none worthy of worship but Him. I place my trust in Him, and He is Lord of the Majestic Throne."*

Comments T



## *Du'aa* During Childbirth

اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ
طَرْفَةَ عَيْنٍ ○ وَاَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ
لَا اِلٰهَ اِلَّا اَنْتَ

*"O Allaah, I have hope in Your mercy (alone), so do not leave me to myself even for the blinking of an eye. Set right all of my affairs. There is none worthy of worship but You."*

## *Du'aa* After Childbirth

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ اَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا

*"Our our Lord! Grant unto us spouses and offspring who will be the coolness of our eyes, and make us the leaders of the righteous. "*

**Answer the following questions.** **C**

**ACTIVITIES**

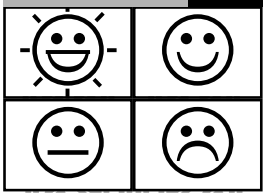
1) What is the significance of the *Islaam*ic rituals associated with childbirth?

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2) What are the virtues of pregnancy in *Islaam*?

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**Comments** **T**



***Qur'aan***

Allaah ﷻ has declared:

*"Mothers shall breastfeed their children for two complete years."*

***Hadiith***

Our beloved Prophet Muhammad ﷺ said:

*"Every child is held in pledge for his 'Aqiiqah, which is sacrificed for him on his seventh day, and he is named on it, and his head is shaved."*

*"Fiṭrah (natural behaviour) includes circumcision."*

*"When Ḥasan was born, the Prophet [s] gave the adhaan in his right ear."*

*"The Prophet [s] shaved al-Hasan's head and gave silver in charity."*

*"The Prophet [s] performed tahniiq on many newborns."*

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3) What advice does *Islaam* provide women during pregnancy? List four.

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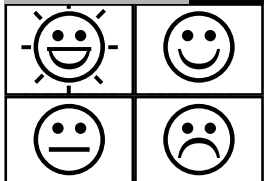
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**Summarise the Key Rituals of childbirth in the correct order.** **C**

| Ritual | Timing | Purpose |
|---|---|---|
| *1) Adhaan* | immediately after childbirth | introduction to spiritual duties and identity |
| | | |
| | | |
| | | |
| | | |
| | | |

**Comments** **T**



**Find an *Aayah* in the Holy *Qur'aan* and a *Hadiith* related to childbirth in *Islaam*. Thereafter write it down in Arabic and English in the space below.** **C**

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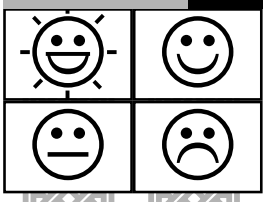
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**Comments** **T**

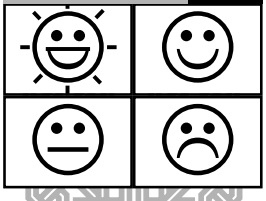


## SUMMARY **P**

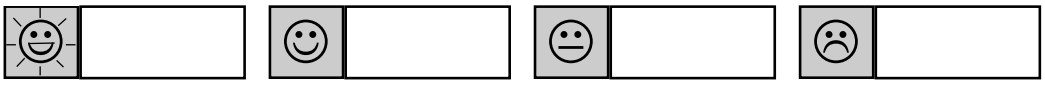
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- found suitable meanings for difficult words ☐
- learnt a new *Aayah* and *Hadiith* ☐
- answered questions on the subject ☐
- summarised key rituals ☐
- wrote and translated an *Aayah* and *Hadiith* ☐

**Comments** **T**

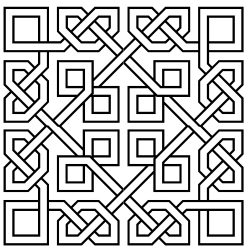


How does my teacher
**rate my performance in this lesson ?**



# AD'IYAH wa AADAAB
## supplications and etiquette

بسم الله الرحمن الرحيم



# C O N T E N T S


| | | |
|---|---|---|
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## *Ad'iyah*

T P

*Du'aa* (singular of '*ad'iyah*') means a call or prayer. A servant of Allaah invokes his Creator to express either his needs or his servitude to Him. This call in itself is a form of worship.

Allaah is a living and permanent existence. He hears and sees and has the power to do as He desires and set the course of events in consonance with His will.

It is this firm conviction which gives rise to the urge within man to pray to Allaah. When man receives inspiration from Allaah, it comes to him naturally to call upon Allaah for all his needs and to ask for Allaah's blessings in this world as well as in the Hereafter. Allaah is truly man's sustainer.

There is no time set for *du'a'*, neither is there any prescribed method nor a separate language. Man, at any moment, in any form, and in any language can pray to Allaah. If the prayer has come from deep inside one's heart, it will certainly reach Allaah. Allaah will hear the call without delay and will answer the suppliant's prayers.

*Du'aa* means seeking from Allaah and this seeking from Allaah has no ending. It continues eternally. *Du'aa* is an expression of unceasing feelings welling up inside the believer's heart for his Lord. No moment of a believer's life can be bereft of it.

In the *Qur'an*, the importance of *Du'aa* is stated thus, "*Say: My Lord would not care for you were it not for your prayer.*" *Du'aa* is one of the most important characteristics that distinguish a believer from an unbeliever and a significant indicator of one's faith in Allaah.

Many people may think that there is no divine control over the universe and that everything is interacting independently. However, what they do not know is that every creature in the heavens and on the earth has already submitted to Allaah. There is no creature whose destiny is not determined by Allaah and who is not obedient to Him. The unbelievers do not understand this substantial fact. The believers, on the other hand, are aware that the only way to obtain the things they want is to ask them from the One Who controls them. They know that Allaah is the Creator and Director

of all things.

However, it should also be understood that Allaah's answering to prayers is not necessarily giving all that is requested from Him. For man is ignorant and he "*…prays for evil as he prays for good; for man is ever hasty*." So Allaah responds to all our prayers, but sometimes gives what is wanted, and sometimes not, since it is in truth, 'evil'.

*Du'aa* should be done with humility and in private, in all sincerity, having hope but also fear of Allaah in our hearts, and with deep concentration. Our prayers are actually a matter of confessing our weakness while showing our gratitude towards Allaah. Abstaining from prayer shows arrogance and rebellion against Allaah. Allaah. Calling on Allaah is both a prayer and also a great blessing. This very simple act of making a request is the key to attaining all physical and spiritual objectives.

### *Adab*

"*I was sent to perfect the best in moral characteristics and etiquette,*" said the noble Prophet Muhammad [s] describing his mission. The main purpose of this message is to make man live according to the highest moral standards and etiquette which he is capable of.

Each person has a duty to cultivate good and desirable qualities which are part of his natural make-up. On the other hand, each person has a duty to strive against noxious qualities and habits. Bad qualities and habits are like rust on a pure heart. The more rust accumulates, the more insensitive a person's heart will become. The covering of rust may eventually obscure all good and a person might reach a state where vice and noxious qualities become not only acceptable to him but beautiful. If there is still a spark of good left, the door for repentance or tawbah might still be open. The weeds in your garden must not be allowed to stifle and smother the flowers and the fruit.

In cultivating good qualities, it is important to remember the saying of the Holy Prophet [s] that the best deeds are those done regularly even if they are small. This stresses the need to develop good habits, whereby the practice of goodness becomes a matter of course, easy and natural.

The *Ad'iyah* memorised in the previous grades must be revised before commencing.

## Revise the following invocations. T

### *Ta'awwudh*

**(Seeking Refuge in Allaah)**

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"*I seek protection in Allaah from shaytan, the accursed one.*"

### *Tasmiyah*

**(Commencing in Allaah's Name)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allaah, the Beneficient, the Merciful .*"

### *Al-Kalimah At-Tayyibah*

**(The Good Declaration)**

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*There is no god except Allaah, (and) Muhammad is the Messenger of Allaah "*

### *Al-Kalimah Ash-Shahadah*

**(The Declaration of Testimony)**

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

"*I testify that there is no god but Allaah, and I testify that Muhammad is His Servant and Messenger.*"

### *Al-Kalimah At-Tamjid*

**(The Declaration of Exaltation)**

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ

وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ○

وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

"*Glory be to Allaah, and all praise be to Allaah, and there is no god except Allaah, and Allaah is the Greatest. There is no power nor strength except with Allaah, the Exalted, the Mighty "*

### *Al-Kalimah At-Tawhid*

**(The Declaration of Oneness)**

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِ وَ يُمِيْتُ

بِيَدِهِ الْخَيْرُ ○ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"*There is no god except Allaah, who is alone. He has no partner. His is the kingdom and to Him is all praise. He gives life and causes death. In His hands is all goodness. And He has power over all things.*"

### *Al-Kalimah Radd Al-Kufr*

**(The Declaration of Refutation of Disbelief)**

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ بِهِ وَ اسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ ○

تُبْتُ عَنْهُ وَ تَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَ الْمَعَاصِيْ كُلِّهَا وَ اَسْلَمْتُ وَ اٰمَنْتُ وَ اَقُوْلُ

لاَ اِلٰهَ اِلاَّ اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰه

"*O Allaah! I seek your refuge wherein to be saved from joining any partner with you knowingly. And I seek your forgiveness from all sins which (I may commit) unknowingly. I turn in repentance (to You) for (committing) them and I disassociate myself from disbelief, polytheism and all disobedience. I submit (to Your will) and I believe (in You) and I declare that their is no god except Allaah (and) Muhammad is the Messenger of Allaah.*"

## *Al-Iman Al-Mujmal*

**(A Concise statement of Belief)**

اٰمَنْتُ بِاللّٰه كَمَا هُوَ بِاَسْمَائِه وَ صِفَاتِه
وَ قَبِلْتُ جَمِيْعَ اَحْكَامِه

"*I believe in Allaah as He is (understood) by His names and His attributes , and I accept all His commandments.*"

## *Al-Iman Al-Mufassal*

**(A Complete statement of Belief)**

اٰمَنْتُ بِاللّٰه وَ مَلٰئِكَتِه وَ كُتُبِه وَ رُسُلِه
وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِه وَ شَرِّه مِنَ اللّٰه
تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْت

"*I believe in Allaah, and His angels, and His books, and His Messengers, and in the Last Day, and in Qadr, the good thereof and the bad thereof coming from Allaah, the Exalted, and in resurrection after death.*"

## *Du'aa* before Eating

بِسْمِ اللّٰه

"*(I begin) in the name of Allaah.*"

## *Du'aa* after Eating

اَلْحَمْدُ لِلّٰه الَّذِيْ اَطْعَمَنَا وَ سَقَانَا
وَ جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"*All praise and gratitude is due to Allaah Who has fed us and given us drink , and Who has made us Muslims.*"

## *Du'aa* when Eating Elsewhere

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَ اغْفِرْ لَهُمْ
وَ ارْحَمْهُمْ

*"O Allaah! Bless them (ie. the host) in what You have provided them with, forgive them and be merciful to them."*

## *Du'aa* after Drinking Water

اَلْحَمْدُ لِلّٰه الَّذِىْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِه
وَ لَمْ يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا

*"All praise be to Allah who, through His mercy, gave us fresh sweet water to drink, and did not make it salty and bitter due to our sins."*

## *Du'aa* after Drinking Milk

اَللّٰهُمَّ بَارِكْ لَنَا فِيْه وَ زِدْنَا مِنْهُ

*"O Allaah! Grant us blessing in it (ie. the milk) and give us abundance thereof."*

## *Du'aa* before Sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

"*O Allaah! In Your name I die and come to life again.*"

## *Du'aa* when Awakening

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا

وَ اِلَيْهِ النُّشُوْرُ

"*All praise be to Allaah who has given us life after causing us to die, and to Him is our final resurrection.*"

## *Du'aa* when Greeting

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

"*May the peace and mercy of Allaah be upon you.*"

## *Du'aa* in Reply to a Greeting

وَ عَلَيْكُمُ اَلسَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

"*And may the peace and mercy of Allaah be upon you, and His blessings too.*"

## *Du'aa* when Sneezing

اَلْحَمْدُ لِلّٰهِ

"*All praise be to Allaah.*"

## *Du'aa* Responding to Sneezer

يَرْحَمُكَ اللّٰهُ

"*May Allaah shower His mercy upon you.*"

## *Du'aa* to the Respondent

يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

"*May Allaah guide you and set all your matters aright.*"

## *Du'aa* when Thanking

جَزَاكَ اللّٰهُ خَيْرًا

"*May Allaah reward you well.*"

## *Du'aa* when Entering Toilet

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

"*Oh Allaah, I seek your protection from all filth and impure creatures.*"

## *Du'aa* when Leaving Toilet

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى

وَ عَافَانِىْ

"*I seek your pardon (O Allaah!). All Praise be to Allaah Who has removed discomfort from me and granted me relief.*"

## *Du'aa* before *Wuduu'*

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"*In the name of Allaah and all praise be to Allaah.*"

## *Du'aa* after *Wuduu'*

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ

وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"*O Allaah! Make me amongst those who repent, and make me from amongst those who remain clean and pure.*"

## *Du'aa* during *Wuduu'*

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَ وَسِّعْ لِیْ فِیْ دَارِیْ
وَ بَارِكْ لِیْ فِیْ رِزْقِیْ

*"O Allaah! forgive me my sins, make my home spacious and comfortable and make my sustenance blessed."*



## *Du'aa* when looking in Mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِیْ فَحَسِّنْ خُلُقِیْ

"*O Allaah! You have indeed beautified my body, so beautify my character too.*"

## *Du'aa* when Dressing

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ
وَ اَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

"*All praise be to Allaah who has clothed me with that through which I cover my nakedness and adorn myself in my life.*"

## *Du'aa* when Visiting the Sick

لاَ بَأْسَ طَهُوْرٌ اِنْشَاءَ اللّٰهُ○لاَ بَأْسَ طَهُوْرٌ اِنْشَاءَ
اللّٰهُ○اَللّٰهُمَّ اشْفِهِ○اللّٰهُمَّ عَافِهِ

"*Do not despair. This is a cleansing, if Allaah so wills. Do not despair. This is a cleansing, if Allaah so wills. O Allaah! Cure him. O Allaah! Grant him safety."*

## *Du'aa* when in Bodily Pain

اَعُوْذُ بِاللّٰهِ وَ قُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَ اُحَاذِرُ

"*I seek protection in Allaah and His Might from the harm of what I feel and fear.*"

## *Du'aa* after *Adhaan*

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ
الْقَآئِمَةِ اٰتِ سَیِّدَنَا مُحَمَّدَنِ الْوَسِیْلَةَ وَ الْفَضِیْلَةَ
وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِیْ وَعَدْتَّهٗ
وَ ارْزُقْنَا شَفَاعَتَهٗ یَوْمَ الْقِیَامَةِ ○
اِنَّكَ لاَ تُخْلِفُ الْمِیْعَادَ

"*O Allaah! Lord of this perfect call and everlasting prayer, bless Muhammad with intercession and excellence, and raise him to the most praiseworthy position which you have promised him, and favour us with his intercession. Indeed you never turn back on your promises.*"

## *Du'aa* when entering *Masjid*

اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

"*O Allaah! Open to me the doors of Your Mercy."*

## *Du'aa* when leaving *Masjid*

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

"*O Allaah! Indeed I ask of your bounty.*"

## *Du'aa* before *Sawm*

بِصَوْمِ غَدٍ نَوَيْتُ

"*I intend fasting tomorrow.*"

## *Du'aa* after *Sawm*

اَللّٰهُمَّ لَكَ صُمْتُ وَ بِكَ اٰمَنْتُ وَ عَلٰى رِزْقِكَ
اَفْطَرْتُ فَتَقَبَّلْ مِنِّىْ

"*O Allaah! For you I have fasted, and in you do I have faith, and with your provision do I break my fast, so do accept it from me."*

## *Du'aa* when Entering Home

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ
بِسْمِ اللّٰهِ وَلَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا
وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

"*O Allaah! I ask you the blessing of entering the home and the blessing of leaving the home. In the name of Allaah we enter and in the name of Allaah we leave, and upon Allaah, our Cherisher, do we rely.*"

## *Du'aa* when Leaving Home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَ لاَ حَوْلَ
وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ

"*(I leave) in the name of Allaah, (and) I put my trust in Allaah. There is no might (to guard against evil) nor power (to do good) except with Allaah's (assistance).*"

## *Du'aa* Morning and Evening

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَ بِكَ اَمْسَيْنَا وَ بِكَ نَحْيٰ
وَ بِكَ نَمُوْتُ وَ اِلَيْكَ النُّشُوْرُ

*"O Allaah, in Your (name) do we pass the day and in Your (name) do we pass the night. In Your (name) do we live and and in Your (name) do we die and to You is (our destinies end and final) Resurrection."*

## *Du'aa* when Entering a Bazaar

بِسْمِ اللّٰهِ ○ اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ خَيْرَ هٰذِهِ السُّوْقِ
وَ خَيْرَ مَا فِيْهَا ، وَ اَعُوْذُ مِنْ شَرِّهَا وَ شَرِّ مَا
فِيْهَا ○ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ اَنْ اُصِيْبَ فِيْهَا
يَمِيْنًا فَاجِرَةً اَوْ صَفْقَةً خَاسِرَةً

*"In the name of Allaah (I begin). O Allaah, I ask You (to bless me with) the good of this bazaar, and the good of all therein, and I seek Your protection from the harm of this bazaar, and the harm of all therein.*
*O Allaah, I seek Your protection from the misfortune of false oaths and from unprofitable transactions."*

## *Du'aa* when Boarding a Vehicle

اَلْحَمْدُ لِلّٰهِ ○ سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَ
مَا كُنَّا لَهٗ مُقْرِنِيْنَ ○ وَ اِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

*"All praise be to Allaah. Glory be to Him who has made this vehicle subservient to us while we (of ourselves) were unable to control it. And, to our Lord we are indeed all journeying back."*

## *Du'aa* Commencing a Journey

اَللّٰهُمَّ بِكَ اَصُوْلُ وَ بِكَ اَحُوْلُ وَ بِكَ اَسِيْرُ

*"O Allaah! In Your name I commence this journey and in Your name I travel about and in Your name I progress."*

## *Du'aa* Returning from Journey

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

*"We are returning (from our journey). We beg (from Allaah) forgiveness (for any sin committed), we worship our Lord (alone) and We praise (Him)."*

## *Du'aa* when in Prosperity

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتِ

*"All praise be to Allaah by whose grace all good work is accomplished."*

## *Du'aa* when in Adversity

اَللّٰهُمَّ اَجِرْنِىْ فِىْ مُصِيْبَتِىْ وَ اخْلُفْنِىْ خَيْرًا مِّنْهَا

*"O Allaah, grant me refuge and safety in this adversity and give me in return something far better than I have lost."*

## *Du'aa* seeing Another in Adversity

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَ فَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلاً

*"All praise be to Allaah Who has guarded me from the difficulty which has befallen you, and Who has blessed me with favours that so many other creatures do not enjoy."*

## *Thanaa'* (Introductory Eulogy)

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالٰى جَدُّكَ وَ لَا اِلٰهَ غَيْرُكَ

*"Glory be to You, O Allaah, and praise be to You, and blessed is Your name, and exalted is Your Grandeur, and there is no god except You."*



## *Tasbiih* (Glorification) in *Rukuu'* *I'laan* (Declaration) Arising from *Rukuu'*

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

*"Allaah hears the one who praises Him."*

سُبْحَانَ رَبِّىَ الْعَظِيْمِ

*"Glory be to my Lord, the All-Mighty."*

## *Hamd* (Praise) in *Qawmah*

رَبَّنَا لَكَ الْحَمْدُ

*"Our Lord ! All praise be to you."*

## *Tasbiih* (Glorification) in *Sajdah*

سُبْحَانَ رَبِّىَ الْاَعْلٰى

*"Glory be to my Lord, the Most Exalted."*



## *Tashahhud*

**(Testimony of Devotion)**

اَلتَّحِيَّاتُ لِلّٰهِ وَ الصَّلَوٰتُ وَ الطَّيِّبَاتُ ○
اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ
بَرَكَاتُهٗ ○ اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ
الصّٰلِحِيْنَ ○ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ ○

*"All devotion offered through words, bodily actions and wealth are due to Allaah alone. Peace be upon you, O Prophet, and the mercy of Allaah and His blessings. Peace be upon us and upon the righteous servants of Allaah. I testify that there is no god except Allaah, and I testify that Muhammad is His servant and messenger."*

## *Salawaat Ibraahiimiy*

**(Abrahamic Benedictory Prayer)**

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

*"O Allaah, Shower your grace upon Muhammad, and upon the family of Muhammad, just as you showered your grace upon Ibrahim and upon the family of Ibrahim, Indeed you are Worthy of All Praise, Most Majestic.*
*"O Allaah, Shower your blessings upon Muhammad, and upon the family of Muhammad, just as you showered your blessings upon Ibrahim and upon the family of Ibrahim, Indeed you are Worthy of All Praise, Most Majestic."*

## *Du'aa* of *Istighfaar*

**(Supplication for Pardon)**

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّ لَا
يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ
عِنْدِكَ وَ ارْحَمْنِيْ ○ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

*"O Allaah, indeed I have wronged myself greatly, and none forgives sin but You, therefore grant me your forgiveness and have mercy upon me. Indeed You alone are the All-Forgiving, Most Merciful."*

## *Du'aa* after *Salaah*

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَاالْجَلَالِ وَ الْاِكْرَامِ

*"O Allaah, you are the Source of all Peace, from You comes all peace. Blessed are You, O most Sublime and Noble One."*

## ***Adhaan*** (Call to Prayer)

اَللّٰهُ اَكْبَرُ  اَللّٰهُ اَكْبَرُ

"*Allaah is greatest, Allah is greatest.*"

اَللّٰهُ اَكْبَرُ  اَللّٰهُ اَكْبَرُ

"*Allaah is greatest, Allah is greatest.*"

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

"*I testify that there is no god except Allaah.*"

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

"*I testify that there is no god except Allaah.*"

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"*I testify that Muhammad is the Messenger of Allaah.*"

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"*I testify that Muhammad is the Messenger of Allaah.*"

حَيَّ عَلَى الصَّلٰوةِ

"*Come to Prayer.*"

حَيَّ عَلَى الصَّلٰوةِ

"*Come to Prayer.*"

حَيَّ عَلَى الْفَلَاحِ

"*Come to Success.*"

حَيَّ عَلَى الْفَلَاحِ

"*Come to Success.*"

اَللّٰهُ اَكْبَرُ  اَللّٰهُ اَكْبَرُ

"*Allaah is greatest, Allah is greatest.*"

لَا اِلٰهَ اِلَّا اللّٰهُ

"*There is no god except Allah.*"

## Included in ***Iqaamah***

قَدْ قَامَتِ الصَّلٰوةُ

"*Salaah has indeed commenced.*"

قَدْ قَامَتِ الصَّلٰوةُ

"*Salaah has indeed commenced.*"

## Included in ***Adhaan*** of ***Fajr***

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

"*Salaah is better than sleep.*"

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

"*Salaah is better than sleep.*"

## Response to ***Adhaan***

لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

*"There is no power (against evil) nor strength (to do good) except with Allaah, the Exalted, the Mighty"*

## Response to ***Adhaan*** of ***Fajr***

صَدَقْتَ وَ بَرَرْتَ

*"You have spoken the truth and done your duty."*

## Response to ***Iqaamah***

لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

*"May Allaah establish (the Salaah) and keep it permanently."*

# Model ***Du'aa*'s**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allaah, the Beneficient, the Merciful .*"

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى اَشْرَفِ الْمُرْسَلِيْنَ ○ سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِهٖ وَ اَصْحَابِهٖ اَجْمَعِيْنَ

*"All praises are due to Allaah, the Lord of the Worlds. Blessing and salutations on the most noble of prophets, our Master Muhammad, his descendants and all his companions."*

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

*"Our Lord, give us good in this world, and good in the Hereafter, and save us from the punishment of the fire."*

رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِيْنَا اَوْ اَخْطَأْنَا ○ رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ○ رَبَّنَا وَ لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ○ وَ اعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا ○ اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ

*"Our Lord, condemn us not if we forget or make mistakes. Our Lord, do not place upon us such burdens as You placed upon those who came before us; Neither impose upon us, O our Lord, anything for which we have not the strength to bear. But forgive us, absolve us, and have mercy upon us. You are our Protecting friend, therefore, give us victory over the disbelievers."*

رَبَّنَا ظَلَمْنَا اَنْفُسَنَا وَ اِنْ لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخَاسِرِيْنَ

*"Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, surely we shall be the losers.*

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ○ اِنَّكَ اَنْتَ الْوَهَّابُ

*"Our Lord, do not cause our hearts to turn away (from the truth) after You have guided us, and grant us mercy from Your presence. Indeed You are the Generous Giver."*

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلَى الْمُرْسَلِيْنَ ○ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

*"Glory be to Your Lord, the Lord of Honour (who is free) from what they ascribe to Him. And peace be on the Prophets. And all praises are due to Allaah, Lord of the Worlds.*

## *Du'aa Qunuut*

(Supplication of Obedience)

اَللّٰهُمَّ اِنَا نَسْتَعِيْنُكَ وَ نَسْتَغْفِرُكَ وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ ○ وَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَّفْجُرُكَ ○ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّيْ وَ نَسْجُدُ وَ اِلَيْكَ نَسْعٰى وَ نَحْفِدُ ○ وَ نَرْجُوْ رَحْمَتَكَ وَ نَخْشٰى عَذَابَكَ ○ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

*"O Allah, we seek Your help, and ask Your forgiveness, and we believe in You, and put our trust in You, and praise You in the best way. We thank You, and we are not ungrateful, and we cast off and turn away from whomsoever disobeys You.*
*O Allah, You alone do we worship, and to You alone do we pray, and before you alone do we prostrate, and to You do we hasten and eagerly serve. We hope to receive Your mercy, and we fear Your punishment. Indeed, your punishment overtakes the disbelievers.*

## ***Du'aa*** on Sighting the **New Moon**

اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَ الْاِيْمَانِ وَ السَّلَامَةِ وَ الْاِسْلَامِ وَ التَّوْفِيْقِ لِمَا تُحِبُّ وَ تَرْضٰى ○ رَبِّيْ وَ رَبُّكَ اللّٰهُ

*"O Allah, let the appearance of this new moon bring good fortune and faith, safety and Islaam, and (deeds) consistent with what earns your love and pleasure. My Lord (O Moon), and your Lord, is Allah."*

## ***Du'aa*** when Gazing at the **Moon**

اَعُوْذُ بِاللّٰهِ مِنْ شَرِّ هٰذَا الْغَاسِقِ

*"I seek Allaah's protection from the mischief (in the darkness that comes with) this setting moon."*

## ***Du'aa*** during a **Lunar Eclipse**

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allaah is greatest, Allah is greatest.*"

## ***Du'aa*** during a **Drought**

اَللّٰهُمَّ اسْقِنَا ○ اَللّٰهُمَّ اَغِثْنَا

"*O Allaah, quench our thirst. and help us.*"

## ***Du'aa*** during **Rainfall**

اَللّٰهُمَّ صَيِّبًا نَافِعًا

"*O Allaah, (let this be) beneficial rain.*"

## ***Du'aa*** during a **Storm**

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيْحِ وَ خَيْرِ مَا فِيْهَا وَ خَيْرِ مَا اُمِرَتْ بِهِ ○ وَ نَعُوْذُ بِكَ مِنْ شَرِّ هٰذِهِ الرِّيْحِ وَ شَرِّ مَا فِيْهَا وَ شَرِّ مَا اُمِرَتْ بِهِ

"*O Allaah, we beg of you the good of these winds, and the good of that which is therein, and the good which it is commanded to do. And we seek your protection from the harm of these winds, and the harm of that which is therein, and the harm which it is commanded to do.*

## ***Du'aa*** when **Loss/ Death** occurs

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ ○ اَللّٰهُمَّ عِنْدَكَ اَحْتَسِبُ مُصِيْبَتِيْ فَاَجِرْنِيْ فِيْهَا وَ اَبْدِلْنِيْ مِنْهَا خَيْرًا

*"To Allaah we belong and to Him shall we return. O Allaah, I anticipate a reward from you alone (for my patience) in enduring this loss, so do reward me. And grant me in return better than what I've lost."*

## ***Du'aa*** for **1'st Fruit** of **Season**

اَللّٰهُمَّ بَارِكْ لَنَا فِيْ ثَمَرِنَا وَ بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا وَ بَارِكْ لَنَا فِيْ صَاعِنَا وَ بَارِكْ لَنَا فِيْ مُدِّنَا

"*O Allaah, grant us blessing in our fruit, and our city, and grant us blessing in our weight and measure.*"

## ***Du'aa*** for **Distress** & **Difficulty**

حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْلُ ○ عَلَى اللّٰهِ تَوَكَّلْنَا

"*Allaah is sufficient for us and He is the Most Excellent Guardian. We put all our trust in Allaah.* "

## ***Du'aa*** for **Fulfillment** of **Needs**

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ ○ اَتَوَجَّهُ اِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَّبِيِّ الرَّحْمَةِ فِيْ حَاجَتِيْ هٰذِهِ لِتُقْضٰى لِيْ فَشَفِّعْهُ فِيَّ

*"O Allaah I beg of you and I approach you, through Muhammad [s], the Prophet of Mercy, in this time of need, that you fulfill my need, and that you make the Prophet [s] my intercessor (in fulfilling my need from you)."*

## *Du'aa* before *Zhabh*

**(slaughtering an animal)**

إِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمَاوَاتِ وَ
الْأَرْضَ حَنِيفًا وَّ مَا أَنَا مِنَ الْمُشْرِكِيْنَ ○
إِنَّ صَلَاتِيْ وَ نُسُكِيْ وَ مَحْيَايَ وَ مَمَاتِيْ لِلّٰهِ رَبِّ
الْعَالَمِيْنَ ○ لَا شَرِيْكَ لَهُ ○ وَ بِذٰلِكَ أُمِرْتُ وَ
أَنَا مِنَ الْمُسْلِمِيْنَ ○ اَللّٰهُمَّ مِنْكَ وَ لَكَ

*"Indeed I set my face firmly and truly towards Him Who created the heavens & the earth, and never shall I associate partners to Allaah. Indeed my worship & my sacrifice, my living & my dying are for Allaah alone, Cherisher of the worlds. O Allaah, this offering is from you & is for you."*

## *'Aqiiqah* for a **Boy**

بِسْمِ اللّٰهِ ○ اَللّٰهُمَّ هٰذِهِ عَقِيْقَةُ .....
دَمُهَا بِدَمِهِ وَ لَحْمُهَا بِلَحْمِهِ وَ عَظْمُهَا بِعَظْمِهِ
وَ جِلْدُهَا بِجِلْدِهِ وَ شَعْرُهَا بِشَعْرِهِ

*"In the name of Allaah. O Allaah this Aqiiqah is for ..... (ie. boys name). (I sacrifice the animals) blood (as a charitable substitute) for (the child's) blood, it's flesh for his flesh, it's bones for his bones, its skin for his skin, and it's hair for his hair."*

## *Du'aa* when **Bidding Farewell**

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَ أَمَانَتَكَ وَ خَوَاتِيْمَ عَمَلِكَ

*"I entrust to Allaah (for safekeeping) your religion, your belongings, and the results of your deeds."*

## When **Stopping** on a **Journey**

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

*"I seek refuge in the perfect words of Allaah from the evil of that which He has created."*

## *Du'aa* While **Slaughtering**

بِسْمِ اللّٰهِ وَ اللّٰهُ أَكْبَرُ

*"In the name of Allaah. Allaah is greater."*

## *Du'aa* after **Slaughtering**

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّيْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ
وَّ خَلِيْلِكَ اِبْرَاهِيْمَ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ

*"O Allaah accept this (offering) from me just as you accepted (it) from your beloved, Muhammad, and your friend, Ibraahiim, upon whom be Salutations and Peace."*

## *'Aqiiqah* for a **Girl**

بِسْمِ اللّٰهِ ○ اَللّٰهُمَّ هٰذِهِ عَقِيْقَةُ .....
دَمُهَا بِدَمِهَا وَ لَحْمُهَا بِلَحْمِهَا وَ عَظْمُهَا بِعَظْمِهَا
وَ جِلْدُهَا بِجِلْدِهَا وَ شَعْرُهَا بِشَعْرِهَا

*"In the name of Allaah. O Allaah this Aqiiqah is for ..... (ie. girls name). (I sacrifice the animals) blood (as a charitable substitute) for (the child's) blood, it's flesh for her flesh, it's bones for her bones, its skin for her skin, and it's hair for her hair."*

## *Du'aa* when **Travelling** by **Sea**

بِسْمِ اللّٰهِ مَجْرٖىهَا وَ مُرْسٰهَا إِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ
وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ
يَوْمَ الْقِيَامَةِ ○ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِيْنِهِ ○
سُبْحَانَهُ وَ تَعَالٰى عَمَّا يُشْرِكُوْنَ

*"In the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful. No just estimate have they made of Allah, such as is due to Him. On the Day of Judgment the whole earth will be within His grasp, while the heavens will be folded up in His right hand. How far from imperfections He is, high above the Partners they attribute to Him."*

## *Du'aa* while **Travelling**

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هٰذَا الْبِرَّ وَ التَّقْوٰى وَ
مِنَ الْعَمَلِ مَا تَرْضٰى ○ اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا
هٰذَا وَاطْوِ عَنَّا بُعْدَهُ ○ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي
السَّفَرِ وَ الْخَلِيْفَةُ فِي الْاَهْلِ ○ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ
مِنْ وَّعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَ سُوْءِ الْمُنْقَلَبِ
فِيْ الْمَالِ وَ الْاَهْلِ وَ الْوَلَدِ

*"O Allaah, we ask You for virtue and piety in this journey of ours, and we ask You for deeds which may please You.*
*O Allaah, ease our journey and let us cover it's distance quickly. O Allaah, You are the (best) Companion on the journey and the (best) Overseer of the family.*
*O Allah, I seek your protection from the difficulties of travel, and (its) disheartening sights, and I seek refuge with You from an ill fated change of circumstances to my wealth, family and children.*

## *Du'aa* for **Safety**

حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْلُ ○ عَلَى اللّٰهِ تَوَكَّلْنَا
وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

*"Allaah is sufficient for us and a most excellent Guardian. We place our complete Trust in Allaah, and He is the Lord of the Supreme Throne of Majesty."*

## **Return** of Something **Lost**

اَللّٰهُمَّ رَآدَّ الضَّالَّةِ وَ هَادِي الضَّالَّةِ ○ أَنْتَ تَهْدِي
مِنَ الضَّلَالَةِ ○ أُرْدُدْ عَلَيَّ ضَالَّتِيْ بِقُدْرَتِكَ
وَ سُلْطَانِكَ ○ فَإِنَّهَا مِنْ عَطَائِكَ وَ فَضْلِكَ

*"O Allaah, the One who restores that which is lost, and the One Who Guides those who are lost. You guide from misguidance (to the straight path). By Your Power and Authority, return to me what I have lost. For indeed, it was of your gifts and bounties."*

## *Du'aa* when **Seeing** a **Town**

اَللّٰهُمَّ اِنِّيْ أَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا
وَخَيْرَ مَا فِيْهَا ○ وَأَعُوْذُ بِكَ مِنْ شَرِّهَا
وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

*"O Allaah, I ask You for the goodness of this town, the goodness of its inhabitants and for all the goodness found within it and I seek refuge with You from the evil of this town, the evil of its inhabitants and from all the evil found within it."*

## *Du'aa* when **Entering** a **Town**

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا ○
اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَ حَبِّبْنَا اِلٰى اَهْلِهَا
وَ حَبِّبْ صَالِحِيْ اَهْلِهَا اِلَيْنَا

*"O Allaah, bless us in this town.*
*O Allaah, grant us the fruits of this place, and make us beloved to its inhabitants, and make its righteous inhabitants beloved to us."*

## **Protection** against **Tyrants**

اَللّٰهُمَّ اكْفِنِيْهِمْ بِمَا شِئْتَ ○ اَللّٰهُمَّ اِنَّا نَجْعَلُكَ
فِيْ نُحُوْرِهِمْ وَ نَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

*"O Allaah, let your protection suffice me against them as you choose. O Allah, We place you around their throats, and we seek your refuge from their evils."*

## **Relief** from **Hardship**

اَللّٰهُمَّ لَا سَهْلَ اِلَّا مَا جَعَلْتَهُ سَهْلًا
وَ اَنْتَ تَجْعَلُ الْحُزْنَ اِذَا شِئْتَ سَهْلًا

*"O Allaah, nothing is easy but that which You make easy, and You can make even grief easy to bear if You so wish."*

## Revise the following important phrases. T

### When Starting Anything

بِسْمِ اللّٰه

"*(I begin) In the Name of Allaah.*"

### When Expressing Remorse

اَسْتَغْفِرُ اللّٰه

"*I seek Allaah's pardon.*"

### When Expressing Astonishment or Alarm

سُبْحَانَ اللّٰه

"*Glory be to Allaah*" or "*Allaah is Perfect and Pure.*"

### When Expressing Elation or Apprehension

اَللّٰهُ اَكْبَر

"*Allaah is the Greatest.*"

### When Intending to Do Something

اِنْ شَاءَ اللّٰه

"*If Allaah so wills.*"

### When Having Achieved Something

مَا شَاءَ اللّٰه

"*As Allaah has willed.*"

### When Wishing Well to Others

بَارَكَ اللّٰه

"*May Allaah bless you.*"

### When Expressing Gratitude or Admiration

اَلْحَمْدُ لِلّٰه

"*All praise be to Allaah.*"

### When hearing Good News

اَلْحَمْدُ لِلّٰهِ مَا شَاءَ اللّٰه

"*All praise be to Allaah. It is just as Allaah has willed.*"

### When hearing Bad News

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَال

"*Praise be to Allaah under all circumstances.*"

### When Expressing Love to Another

اِنِّىْ اُحِبُّكَ فِى اللّٰه

"*I love you for the sake of Allaah.*"

### When Replying to One who Expresses His Love

اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَه

"*May He, for whose pleasure you love me, love you too.*"

## When in Distress

حَسْبِيَ اللّٰهُ وَ نِعْمَ الْوَكِيْل

*"Allaah is sufficient for me and a most excellent Guardian."*

## When having Evil Thoughts

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ○
اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهٖ

*"I seek protection in Allaah from shaytan, the accursed one. I believe in Allaah and His Messengers."*

## When a Loss Occurs

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ

*"Indeed to Allaah we belong, and to Him is the Final return."*

## seeing another Muslim Cheerful

اَضْحَكَ اللّٰهُ سِنَّكَ

*"May Allaah always keep you cheerful."*

## Urgent Fulfillment of Needs

رَبِّ اِنِّيْ لِمَا اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ

*"O my Cherisher, I am truly in need of whatsoever blessing You send down to me."*

## Islaamic Months

| | |
|---|---|
| مُحَرَّم | *Muharram* |
| صَفَر | *Safar* |
| رَبِيْعُ الْاَوَّل | *Rabii' al-Awwal* |
| رَبِيْعُ الثَّانِى | *Rabii' ath-Thaaniy* |
| جُمَادَى الْاُوْلٰى | *Jumaada-l-Uulaa* |
| جُمَادَى الْاٰخِرَة | *Jumaada-l-Aakhirah* |
| رَجَب | *Rajab* |
| شَعْبَان | *Sha'baan* |
| رَمَضَان | *Ramadaan* |
| شَوَّال | *Shawwaal* |
| ذُوالْقَعْدَة | *Zhu-l-Qa'dah* |
| ذُوالْحِجَّة | *Zhu-l-Hijjah* |

## Arabic Numerals

| | |
|---|---|
| وَاحِد | *One* |
| اِثْنَان | *Two* |
| ثَلَاثَة | *Three* |
| اَرْبَعَة | *Four* |
| خَمْسَة | *Five* |
| سِتَّة | *Six* |
| سَبْعَة | *Seven* |
| ثَمَانِيَة | *Eight* |
| تِسْعَة | *Nine* |
| عَشَرَة | *Ten* |

## Days of the Week

| | |
|---|---|
| يَوْمُ الْأَحَد | *Sunday* |
| يَوْمُ الْاِثْنَيْن | *Monday* |
| يَوْمُ الثَّلَاثَاء | *Tuesday* |
| يَوْمُ الْأَرْبَعَاء | *Wednesday* |
| يَوْمُ الْخَمِيْس | *Thursday* |
| يَوْمُ الْجُمْعَة | *Friday* |
| يَوْمُ السَّبْت | *Saturday* |

## Names of the Seasons

| | |
|---|---|
| اَلرَّبِيْع | Spring |
| اَلصَّيْف | Summer |
| اَلْخَرِيْف | Autumn |
| اَلشِّتَاء | Winter |

## Names of the Directions

| | |
|---|---|
| اَلشِّمَال | North |
| اَلْجُنُوْب | South |
| اَلْمَشْرِق | East |
| اَلْمَغْرِب | West |



| اَلْأَلْوَان | COLOURS | اَلْأَشْكَال | SHAPES |
|---|---|---|---|
| اَلْأَحْمَر | Red | اَلْمُرَبَّع | Square |
| اَلْأَصْفَر | Yellow | اَلدَّائِرَة | Circle |
| اَلْأَزْرَق | Blue | اَلْمُثَلَّث | Triangle |
| اَلْأَخْضَر | Breen | اَلْمُسْتَطِيْل | Rectangle |
| اَلْبُرْتَقَالِي | Orange | اَلْبَيْضَاوِي | Oval |
| اَلْبَنَفْسَجِي | Purple | اَلْبَنْتَاجُوْن | Pentagon |
| اَلْوَرْدِي | Pink | اَلسُّدَاسِي | Hexagon |
| اَلْبُنِي | Brown | اَلنَّجْمَة | Star |
| اَلْأَسْوَد | Black | اَلْخَط | Line |
| اَلْأَبْيَض | White | اَلصَّلِيْب | Cross |
| اَلرَّمَادِي | Grey | اَلنُّقْطَة | Dot |

## Ordinal Numbers

| | |
|---|---|
| اَلْاَوَّل | First |
| اَلثَّانِي | Second |
| اَلثَّالِث | Third |
| اَلرَّابِع | Fourth |
| اَلْخَامِس | Fifth |
| اَلسَّادِس | Sixth |
| اَلسَّابِع | Seventh |
| اَلثَّامِن | Eighth |
| اَلتَّاسِع | Ninth |
| اَلْعَاشِر | Tenth |

## Fractions

| | |
|---|---|
| وَاحِد صَحِيْح | One Whole |
| نِصْف | One Half |
| ثُلْث | One Third |
| رُبْع | One Quarter |
| خُمْس | One Fifth |
| سُدْس | One Sixth |
| سُبْع | One Seventh |
| ثُمْن | One Eighth |
| تُسْع | One Ninth |
| عُشْر | One Tenth |

## Arabic Prepositions

| | | | |
|---|---|---|---|
| بِ | by / with | قَبْل | before |
| مَعَ | with | بَعْد | after |
| فِيْ | in | بَيْن | between |
| اِلٰى | to / towards | حَتّٰى | until |
| مِنْ | from | فَوْق | above |
| عَلٰي | on | تَحْت | below |

# lesson 1 & supplement

## OUTCOME OBJECTIVES T P

- learn about the rites, rituals and *Du'aa'*s associated with death, shrouding and burial in *Islaam*
- learn about the basic laws of inheritance in *Islaam*
- learn that *Du'aa* and other such *Islaam*ic expressions assist in remembrance of *Allaah* and that no moment of a believer's life can be bereft of *Du'aa*
- understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things
- appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life
- learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allaah
- learn that each person has a duty to cultivate good and desirable qualities

## OVERVIEW T P

**BY THE END OF THESE LESSONS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- learn about the rites of death, shrouding and burial
- memorise a series of Arabic supplications
- understand their meanings
- learn about inheritance and distribution of estates
- complete a series of exercises for comprehension

LESSON 1

# Janaazah

FUNERALS

*Salaat ul-Janaazah* is in fact a *Du'aa',* not an act of worship. For this reason the subject of funerals is included in the *'Ad'iyah* and *Aadaab* unit of this book

**Read and explain the following, thereafter memorise the respective *Du'aa'*s.** T C

C T

**Vocabulary**

throes

.....

imminent

.....

incense

.....

*SAKRAT UL-MAWT* (The Throes of Death)

1) When a *Muslim* is in the throes of death (*Muhtadar*), face him (her) towards the *Qiblah* (ie. direction of the *Ka'bah* in *Makkah*) on his right side.

**NB**: It is permitted that he be positioned on his back with his feet towards the *Qiblah*, and the head slightly raised so that it faces the *Qiblah*. If moving the *Muhtadar* causes him any discomfort then leave him in any convenient position.

2) Some of the signs of imminent death are that the dying person's (*Muhtadar*) breath quickens, the tip of the nose begins to bend slightly and the temples subside.

3) It is recommended (*Mustahabb*) to burn incense or spray perfume around the *Muhtadar*.

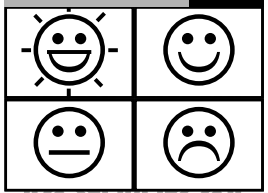
4) The *Muhtadar* should be encouraged to recite the *Shahaadah* if possible. This is called *Talqiin*.

**NB**: Simply reciting the *Shahaadah* in his presence without forcing him to repeat it is sufficient.

5) It is recommended that some attendees also softly recite *Suurah Yaasiin* and/or *Suurah Ra'd* in the presence of the *Muhtadar*.

6) It is recommended that the following *Du'aa'* be learnt by all *Muslim*s and recited by them just before dying :

Comments T



اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاَلْحِقْنِيْ

بِالرَّفِيْقِ الْاَعْلٰى

*"O Allaah! Forgive me, and shower Your mercy upon me, and unite me with (Yourself) the Most Exalted Cherished Companion (in eternity)."*



## AFTER DEATH HAS OCCURRED

1) When the *Muhtadar* passes away, everyone present should recite :

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رٰجِعُوْنَ

*" To Allaah we belong, and to Him we all return."*

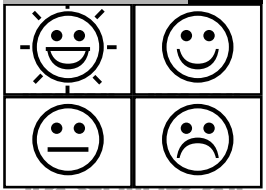
2) After the *Muhtadar* passes away, his eyes should be closed first, then his jaws (by fastening a piece of cloth around the chin and over the top of the head). Thereafter the limbs should be straightened by securing both arms to the sides and the feet fastened together with a piece of cloth. Lastly the body should be covered with a sheet from head to toe.

3) The person doing this should recite the following :

بِسْمِ اللّٰهِ وَ عَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

*"In the name of Allaah, and adhering to the religion of the Messenger of Allaah."*

Comments



He may also make the following supplication :

اَللّٰهُمَّ يَسِّرْ عَلَيْهِ اَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ

وَأَسْعِدْهُ بِلِقَائِكَ وَ اجْعَلْ مَا خَرَجَ إِلَيْهِ

خَيْرًا مِمَّا خَرَجَ عَنْهُ

*"O Allah! ease upon him his affairs, and lighten the burden of that which comes next (in the barzakh – ie. the grave), and delight him in the honour of Your meeting, and make that which he has gone forth to (ie. the hereafter) better than that which he has left (in this world).*

Everyone else present may also make the following supplication :

اَللّٰهُمَّ اغْفِرْ لِيْ وَ لَهُ وَ اَعْقِبْنِيْ مِنْهُ عُقْباً حَسَناً

*"O Allaah! Forgive me and him, and grant me a good outcome after his leaving."*

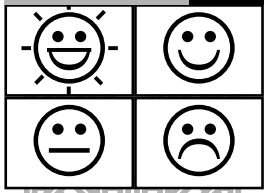
اَللّٰهُمَّ اَجِرْنِيْ فِيْ مُصِيْبَتِيْ وَ اخْلُفْ لِيْ خَيْرًا مِّنْهَا

*"O Allaah! Reward me (for patiently enduring) my affliction (of having lost him), and give me in return (that which is) better than (what I have lost)."*

4) The relatives and friends of the deceased (*Mayyit*) should be immediately informed of the passing, and preparations for washing, shrouding and burial promptly initiated.



Comments



*GHUSL UL-MAYYIT* (Washing The Deceased)

The requirements for *Ghusl* are as follows:

a) warm water scented with lotus (or any other fragrance)
b) warm water scented with althaea (or any other fragrance)
c) camphor (or any other fragrance)
d) perfume
e) a broad washing bench, stand or platform
f) two large buckets and one bowl
g) two pouring jugs
h) soap
i) cotton wool (or anything similar)
k) mittens (or anything similar)
l) scissor
m) incense or perfume spray
n) two large covering sheets
o) towel

WHO SHOULD PERFORM *GHUSL UL-MAYYIT*?

1) Same-sex family members, beginning with the closest in relation.

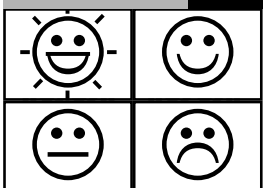
**NB**: a wife can wash her deceased husband in the absence of men, but a husband cannot wash his deceased wife. In this instance *Tayammum* (dry washing) should be performed.

2) If no family is available, then a pious *Muslim* of the same sex.
3) Children who are not *Baaligh* (physically mature) can be washed by either gender if a member of the same sex is not available.

METHOD OF *GHUSL UL-MAYYIT*

1) Before commencing, the person performing the Ghusl should be in a state of Wuduu'.
2) The washing bench should be perfumed

Comments



with incense 3, 5 or 7 times.

3) Place the body on the washing bench.

**NB**: It is preferable that the *Mayyit* be placed with his right side towards the *Qiblah* or with his feet towards the *Qiblah*

4) Place a covering sheet over the *'Awrah*. The covering sheet will remain over the *'Awrah* during the entire *Ghusl* procedure.

**NB**: For females, cover from above the breasts to below the knees.

5) Remove the clothes from under the sheet. Use a scissor if necessary.

**NB**: All rings, jewellery, wigs etc. should also be removed.

**NB**: No hair should be removed, nor cut, shaved or trimmed.

6) Put cotton wool into the nostrils, mouth and ears to prevent water from entering during the washing process.

7) Put on mittens before proceeding.

8) Massage the stomach gently to expel urine and faeces (if any), then perform *Istinjaa'* (ie. wash the private parts) without looking at the *'Awrah*.

**NB**: Remove any other impurities (if any).

9) Perform *Wuduu'* on the *Mayyit* but do not rinse the mouth or nose.

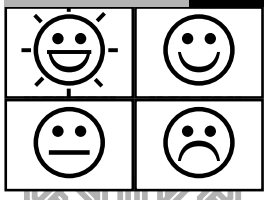
**NB**: If the *Mayyit* is in a state of *Janaabah* (ritual impurity after sexual intercourse), *Hayd* (menstruation), or *Nifaas* (post natal bleeding) then the mouth and nostrils must be wiped with moist cotton wool or peace of cloth.

10) After *Wuduu'*, the hair on the head and beard should be washed with soap, then rinsed with warm water scented with althaea. In the case of a female, her hair should be loosened, washed, combed, and be braided in three braids, and placed behind her back.

**NB**: The *Mayyit*'s hair is not to be trimmed nor the nails cut.

11) Now perform *Ghusl* on the *Mayyit*. Firstly, tilt

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the body onto its left side to allow the right side to be washed thrice (or any odd number of times), from head to toe, with warm water scented with lotus. Secondly, tilt the body onto its right side to allow the left side to be washed thrice, from head to toe.

**NB**: soap may be used if necessary.

12) Next, lift the body slightly (to a sitting like position) and massage the stomach with gentle downward strokes to expel any remaining urine and faeces. Wash away any impurities expelled.

**NB**: The *Wuduu'* and *Ghusl* need NOT be repeated after this.

13) The body may be rinsed one last time to remove any residual impurity.

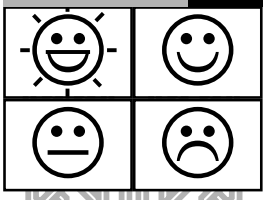
**NB**: It is preferable to use warm water scented with camphor for this step.

14) Remove the cotton wool from the nose, mouth and ears.
15) Dry the body with a towel.
16) Place a dry covering sheet over the body and then remove the wet covering sheet.
17) Apply perfume to the head and beard.
18) Mix the camphor into a paste and apply to the parts of the body that touch the ground when in *Sajdah* (ie. forehead, nose tip, palms, knees and toes).
19) The body should then be carefully placed onto the *Kafan* (shroud).

**NB**: If a *Muslim* dies as a *Shahiid* (martyr) in a battle for *Islaam*, then he is buried without *Ghusl* and *Kafan* (ie. he is buried in his battle clothing without weapons).



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## *KAFAN* (The Burial Shroud)

The burial shroud is called a *Kafan* in Arabic. It is desirable (*Mustahabb*) that the *Kafan* be white in colour and of average quality. It is *Sunnah* for a man to be shrouded in three sheets of cloth and for a woman to be shrouded in five sheets of cloth.

**NB**: The dimensions of the *Kafan* depend on the size of the body being shrouded. Therefore, the dimensions indicated in the diagrams that follow are approximate.

**NB**: It is *Mustahabb* to perfumed the *Kafan* with incense 3, 5 or 7 times.

### MALE *KAFAN*

1) *Qamiis* (shirt, covering from shoulders to the feet, or the knees at the very least).

**NB**: The *Qamiis* has to be folded in half and an opening cut to allow it to be put on as a shirt. It will have no pockets, sleeves or seams.

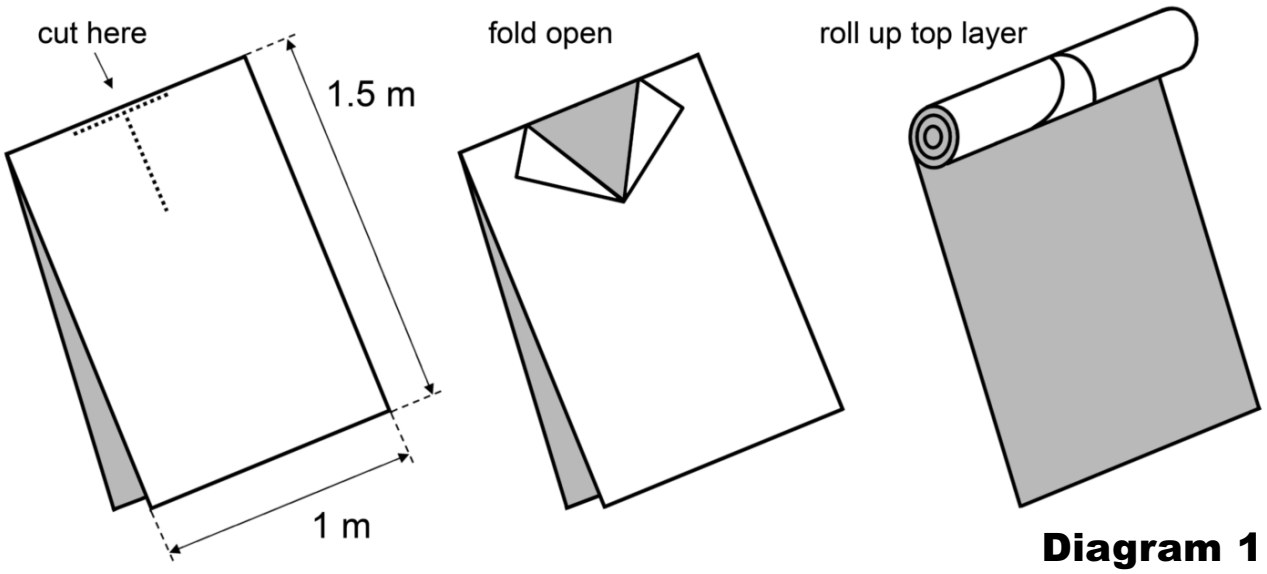


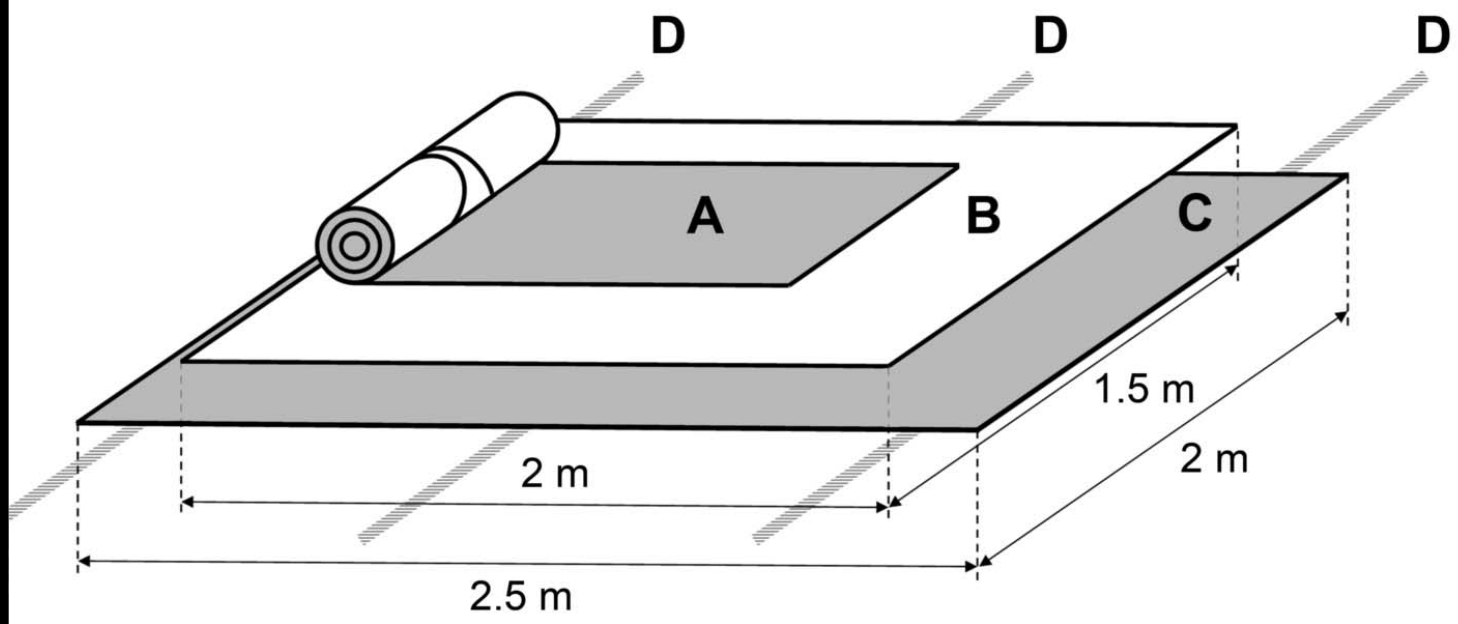

**Diagram 1**

2) *Izaar* (middle wrap, covering from the head to the feet, or the waist to the feet at the very least).
3) *Lifaafah* (outer sheet, covering from above the head to below the feet).

**NB**: A minimum of two sheets is valid (ie. *Qamiis* and *Izaar*)

# MALE *KAFAN*

**A** - *Qamiis* (shirt) : 1.5 m (+1.5 m) x 1 m
**B** - *Izaar* (middle wrap) : 2 m x 1.5 m
**C** - *Lifaafah* (outer sheet) : 2.5 m x 2 m
**D** - Cloth Straps



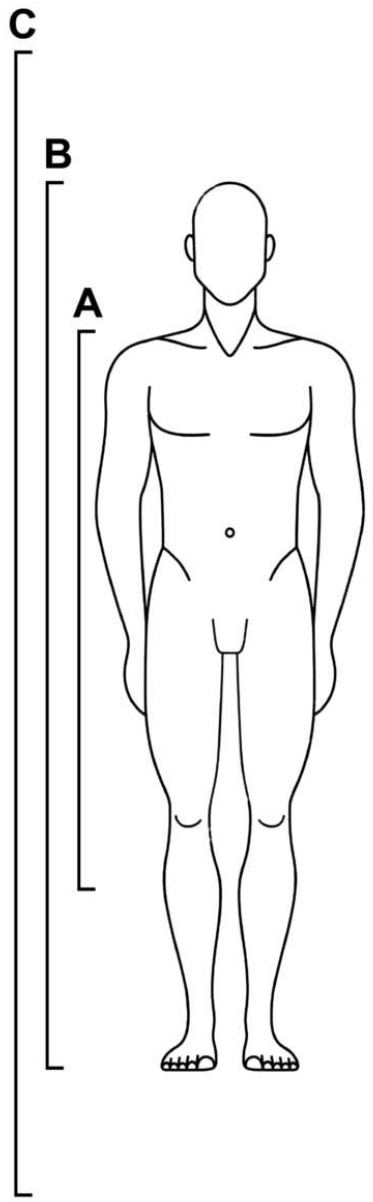




**Diagram 2**

## FEMALE *KAFAN*

1) 1) *Qamiis* (shirt, covering from shoulders to the feet, or the knees at the very least).

**NB**: The *Qamiis* has to be folded in half and an opening cut to allow it to be put on as a shirt. It will have no pockets, sleeves or seams.

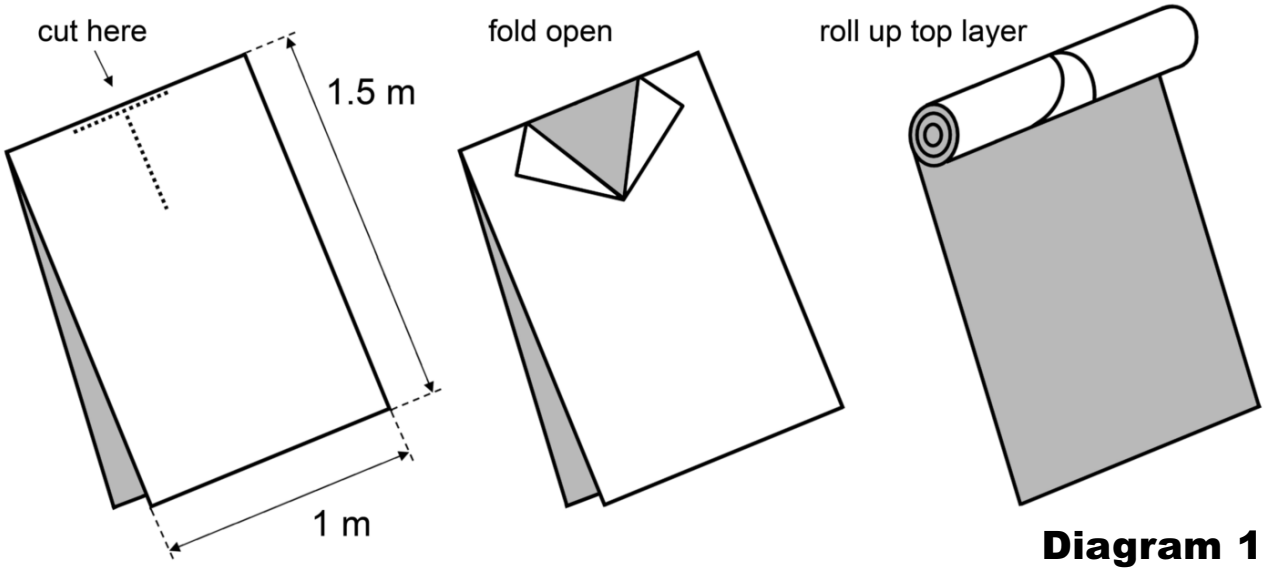


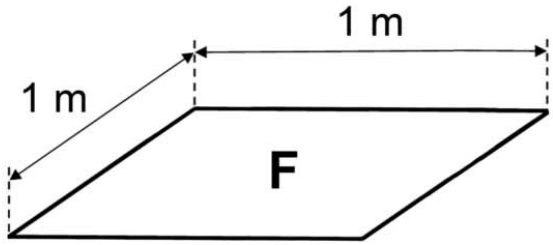

**Diagram 1**

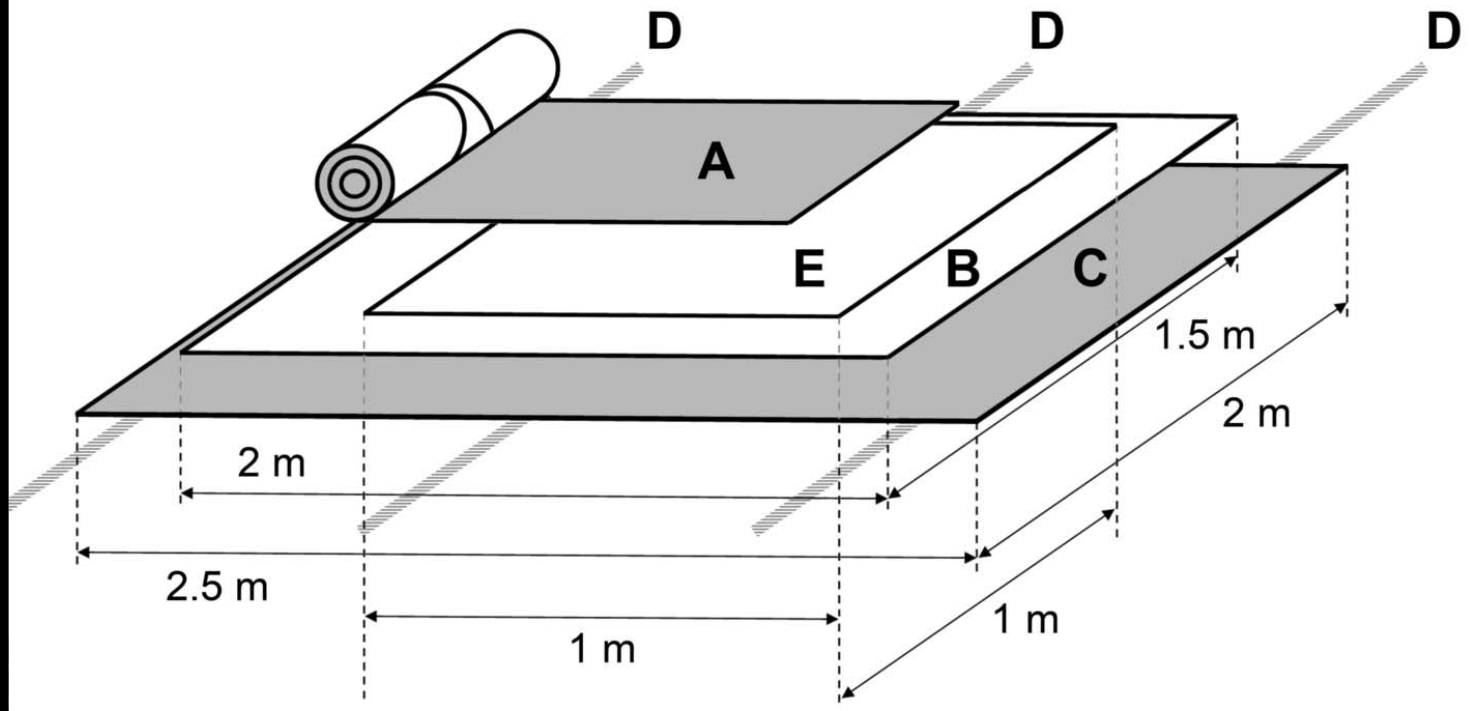
2) *Izaar* (middle wrap, covering from the head to the feet, or the waist to the feet at the very least).
3) *Lifaafah* (outer sheet, covering from above the head to below the feet).
4) *Khirqah* (chest wrap, covering from the breasts to the thighs).
5) *Khimaar* (head veil, covering from the head to the breasts).

**NB**: A minimum of three sheets is valid (ie. *Qamiis*, *Izaar* and *Lifaafah*).

# FEMALE *KAFAN*

**A** - *Qamiis* (shirt) : 1.5 m (+1.5 m) x 1 m
**B** - *Izaar* (middle wrap) : 2 m x 1.5 m
**C** - *Lifaafah* (outer sheet) : 2.5 m x 2 m
**D** - Cloth Straps
**E** - *Khirqah* (chest wrap) : 1 m x 1 m
**F** - *Khimaar* (head veil) : 1 m x 1 m



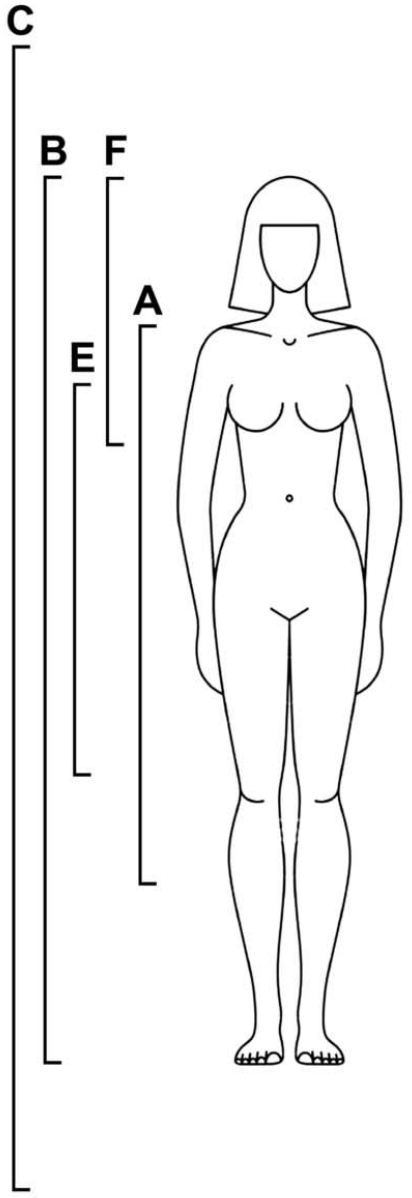




**Diagram 3**

## METHOD OF SHROUDING FOR MEN

1) Place the *Lifaafah* at the bottom, then the *Izaar* on top and lastly the *Qamiis* (see diagram 2).
2) Roll-up the top layer of the *Qamiis* (see diagram 1).
3) Lower the body gently onto the *Kafan* and un-roll the top layer of the *Qamiis* over the body up to the calves (see diagram 2 - A).

**NB**: The head will be slotted through the opening cut into the *Qamiis* (see diagram 1).

4) Remove the dry covering sheet from beneath the *Qamiis* without exposing the *Satr*.
5) If necessary, apply perfume to the head and beard a second time.
6) If necessary, apply the camphor paste to the parts of the body that touch the ground when in *Sajdah* a second time.
7) Next, fold the left flap of the *Izaar* over the *Qamiis*, then the right flap (see diagram 2 - B).
8) Thereafter, fold the left flap of the *Lifaafah* over the *Izaar*, then the right flap (see diagram 2 - C).

**NB**: the RIGHT flap must always be on top.

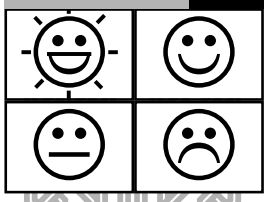
9) Lastly, fasten the ends of the *Lifaafah* above the head, around the waist, and below the feet with the straps.

**NB**: The straps are simply strips of cloth.

## METHOD OF SHROUDING FOR WOMEN

1) The *Lifaafah* is placed at the bottom, then the *Izaar* on top, then the *Khirqah* and lastly the *Qamiis* (see diagram 3).
2) Roll-up the top layer of the *Qamiis* (see dia-

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gram 1).

3) Lower the body gently onto the *Kafan* and un-roll the top layer of the *Qamiis* over the body up to the calves (see diagram 3 - A).

**NB**: The head will be slotted through the opening cut into the *Qamiis* (see diagram 1).

4) Remove the dry covering sheet from beneath the *Qamiis* without exposing the *Satr*.
5) If necessary, apply perfume to the head and beard a second time.
6) If necessary, apply the camphor paste to the parts of the body that touch the ground when in *Sajdah* a second time.
7) Divided the hair into two braids laying each braid on each side, over the *Qamiis* (ie. over the breast area).
8) Cover the head and hair with the *Khimaar* (Head veil) (see diagram 3 - F).

**NB**: Do not tie the ends as you would a normal scarf.

9) Now fold the left flap of the *Khirqah* over the *Qamiis*, then the right flap (see diagram 3 - E).
10) Next, fold the left flap of the *Izaar* over the *Khirqah* and *Qamiis*, then the right flap (see diagram 3 - B).
11) Thereafter, fold the left flap of the *Lifaafah* over the *Izaar*, then the right flap (see diagram 3 - C).

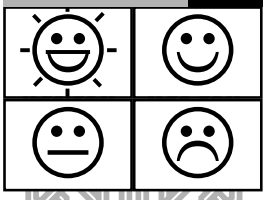
**NB**: the RIGHT flap must always be on top.

12) Lastly, fasten the ends of the *Lifaafah* above the head, around the waist, and below the feet with the straps.

**NB**: The straps are simply strips of cloth.



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## WHAT TO DO AFTER SHROUDING

With the completion of the *Ghusl* and *Kafan*, the *Mayyit* (deceased person) is ready for *Dafn* (burial).

The *Salaat ul-Janaazah* (Prayer for the Deceased) should be arranged without delay, and the *Mayyit* should be buried in the nearest *Muslim* cemetery.

**NB**: It is *Makruuh* (disapproved) to transport the body over long distances to other towns or countries. It is also *Makruuh* to delay the *Salaat ul-Janaazah* for late comers.

While waiting for arrangements for the burial, the *Mayyit* should remain wrapped in the *Kafan*.

If requested, it is permissible for close family members and friends to see the face of the *Mayyit*.

At this stage, it is also recommended for attendees to recite the *Qur'aan* and make *Du'aa'* for the *Mayyit*.

## CARRYING THE *JANAAZAH*

The *Mayyit* should be placed on a *Janaazah* (bier, funeral casket) and carried to the burial site on the shoulders by four men.

**NB**: If needed more men may assist.

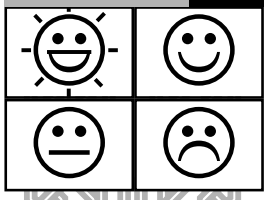
**NB**: An infant *Mayyit* should be carried in the arms of family members, individually.

When lifting the *Janaazah* recite, "*Bism-illaah (In the name of Allaah).*"

While carrying the *Janaazah* the *Mayyit*'s head should be at the front.

The *Janaazah* should be carried at a steady pace, but not in a manner that the body is jolted or

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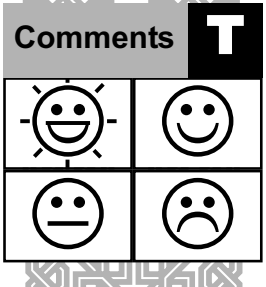
shaken about.
It is *Mustahabb* (preferable) that every bearer should carry the *Janaazah* for forty steps, and then hand it to another group of men.
It is *Mustahabb* that those attending the procession follow behind and not go ahead of the *Janaazah*.
It is *Makruuh* (disapproved) for those accompanying the *Janaazah* to recite any *Du'aa'* or *Aayaat* of the *Qur'aan* aloud while following the procession. They may, however, softly recite, *"Laa ilaaha illallah (There is no god except Allaah),"*
It is prohibited to laugh, joke or speak about worldly affairs during the procession.
When reaching the burial site, those accompanying the funeral procession should not sit before the *Janaazah* is placed on the ground.



## WHERE AND WHEN SHOULD THE *SALAAT UL-JANAAZAH* BE PERFORMED?

The *Salaat ul-Janaazah* (Funeral Prayers) can be performed at any appropriate place.
**NB**: It is *Makruuh* (disapproved) to perform *Salaat ul-Janaazah* inside a *Masjid*, however it may be performed in the *Masjid* courtyard.
The *Salaat ul-Janaazah* can be performed at any time of the day or night.
**NB**: It is *Makruuh* (disapproved) to perform the *Salaat ul-Janaazah* while the sun is rising, at its zenith (midday) and while setting.





## WHO SHOULD PERFORM THE *SALAAH*?

The one with the greatest right to lead the *Salaat ul-Janaazah* is the *Khaliif* (or *Sultaan)* if he is present.

If he is not present, then it is *Mustahabb* (recommended) to give priority to the *Imaam* of the locality, and then the *Waalii* (legally responsible guardian).

The *Waalii* may designate anyone he chooses to lead the *Salaat ul-Janaazah*.

In the absence of the *Waalii*, then any *Muslim* may lead the *Salaat ul-Janaazah*.

If a *Mayyit* is buried and has not yet been prayed over, then *Salaat ul-Janaazah* may be prayed over his grave for up to three days, after which no *Salaat ul-Janaazah* may be performed.

*Du'aa'*s may be made at the graveside at any time



## METHOD OF *SALAAT UL-JANAAZAH*

The *Janaazah* Salaat is *Fard 'ala-l-Kifaayah* (a communal obligation) on the *Muslim*s of the locality, meaning that if some perform it then the entire community is absolved of the obligation.

It consists of Four *Takbiir*'s, *Thanaa*, *Salawaat*, *Du'aa'* and two *Salaam*'s.

There are two *Faraa'id* (compulsory components) in the *Salaat ul-Janaazah* :

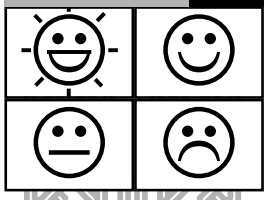
1) To stand and perform the *Salaah*.

**NB**: there is no *Rukuu'*, *Sujuud* and *Jalsah* in the *Salaat ul-Janaazah*

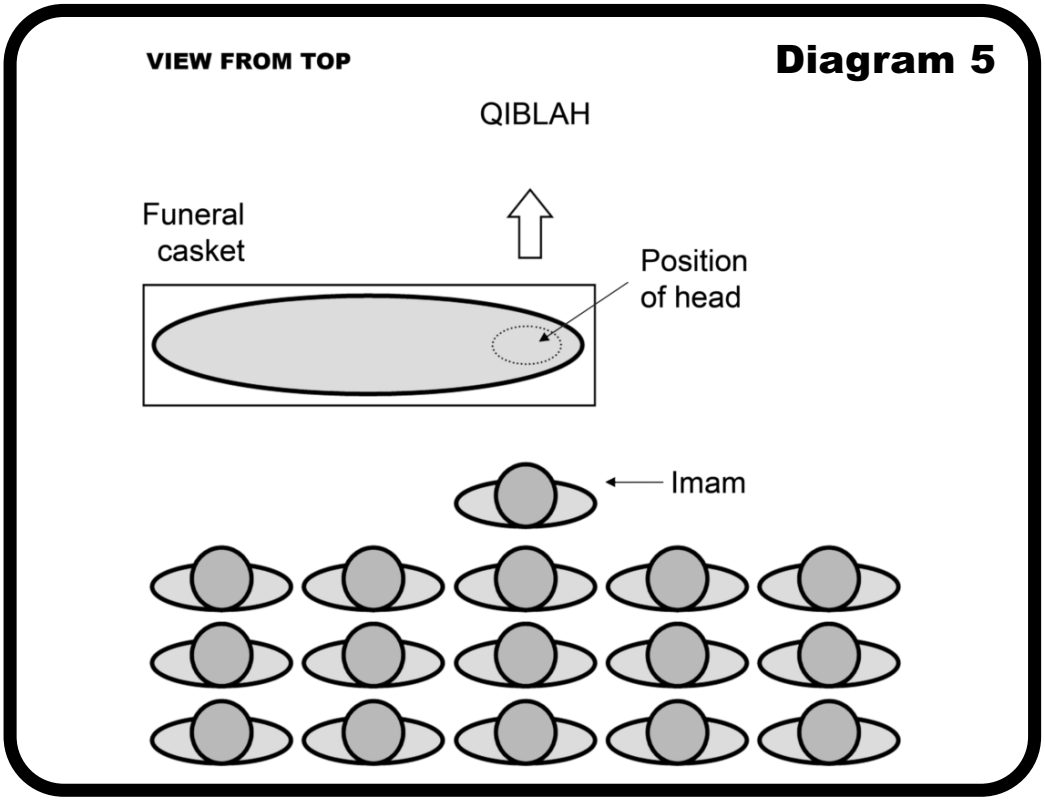
2) To call out Four *Takbiir*'s.

The method of *Salaat ul-Janaazah* is as follows:

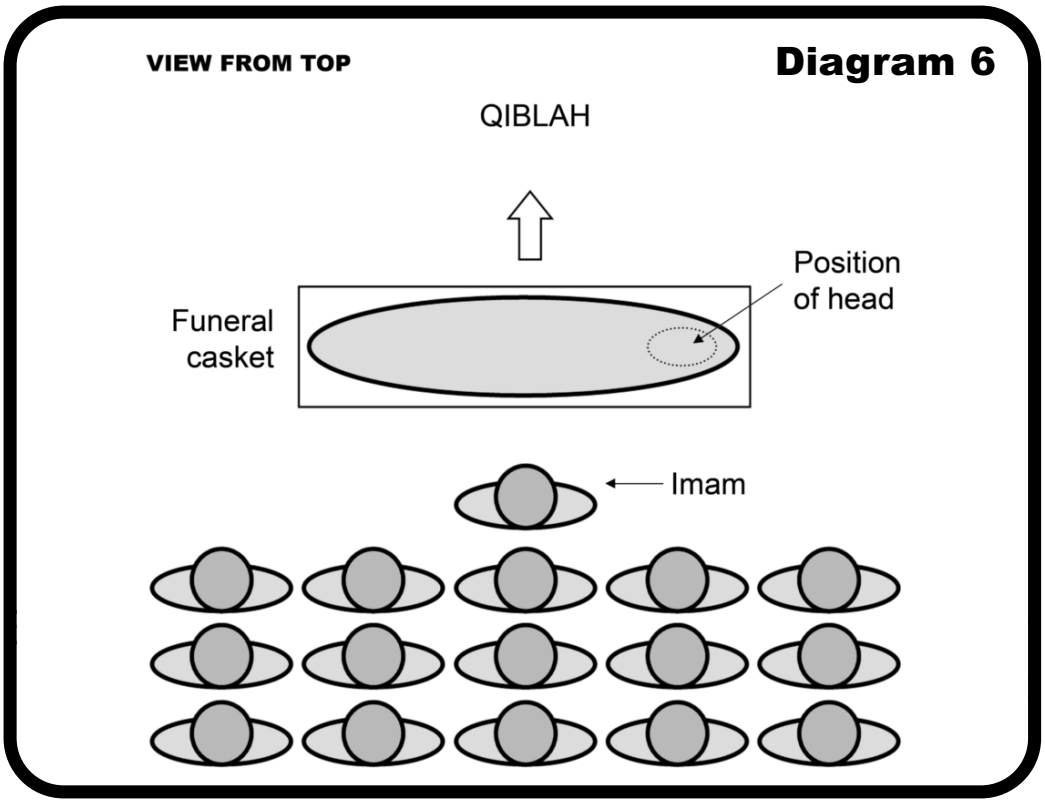
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1) Facing the *Qiblah*, place the *Mayyit* in front with the head to the right side (diagram 5).




2) The *Imaam* will stand in line with the head of the *Mayyit*, facing the *Qiblah*.
3) If the *Mayyit* is female then the *Imaam* will stand in line with her waist (diagram 6).




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4) The *Imaam* will announce the commencement of the *Salaah*.

**NB**: There is no *Adhaan* or *Iqaamah* prior to commencing.

5) Everyone present will silently make the *Niyyah* for *Salaat ul-Janaazah* as follows :
*"O Allaah! I am performing this Salaat ul-Janaazah in fulfilment of my obligation to the deceased, and to beseech your Mercy and Forgiveness."*

6) The *Imaam* will commence the *Salaat ul-Janaazah* by raising his hands to his ears, calling out the first *Takbiir*, and folding his hands below his navel (as is done in the daily *Salaah*). The congregants (*Muqtadii*'s) will do the same, without calling out the *Takbiir* aloud.

7) Silently recite the *Thanaa* for *Salaat ul-Janaazah* :

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ

وَ تَعَالٰى جَدُّكَ وَ جَلَّ ثَنَاؤُكَ وَ لَا اِلٰهَ غَيْرُكَ

*"Glory be to You, O Allaah, by Your (unlimited) praises, and blessed is Your Name, and exalted is Your majesty, and sublime are Your acclamations, and none has the right to be worshipped but You."*

8) The *Imaam* will call out the second *Takbiir* without raising his hands.

9) Silently recite the *Salawaat* :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ

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اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

*"O Allaah, Shower your grace upon Muhammad, and upon the family of Muhammad, just as you showered your grace upon Ibrahim and upon the family of Ibrahim, Indeed you are Worthy of All Praise, Most Majestic.*
*"O Allaah, Shower your blessings upon Muhammad, and upon the family of Muhammad, just as you showered your blessings upon Ibrahim and upon the family of Ibrahim, Indeed you are Worthy of All Praise, Most Majestic."*

10) The *Imaam* will call out the third *Takbiir* without raising his hands.
11) Silently recite the appropriate *Du'aa'*.
For an Adult :

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا

وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثَانَا ○

اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلَى الْاِسْلَامِ

وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ ○

اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَ لَا تُضِلَّنَا بَعْدَهُ

*"O Allaah! Forgive those of us who are alive and those of us who have passed away, those of us who are present*

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*and those of us who are absent, those of us who are young and those of us who are old, our men and our women. O Allaah! Whomsoever amongst us You keep alive, let him live as a follower of Islaam, and whomsoever amongst us You cause to die, let him die upon true faith (iimaan). O Allaah! Do not deprive us of the reward (that accrued to him while alive) nor cause us to stray after his death"*

For a Child :

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّ اجْعَلْهُ لَنَا اَجْرًا وَّ

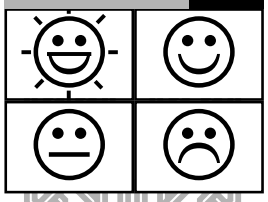
ذُخْرًا وَّ اجْعَلْهُ لَنَا شَافِعًا وَّ مُشَفَّعًا

*""O Allaah! Make him a means for our salvation, and make him a source of reward and eternal provision for us, and make him an intercessor for us whose intercession is accepted."*

12) The *Imaam* will call out the fourth *Takbiir* without raising his hands and pronounce the *Salaam* twice while first turning his head towards the right and then towards the left (as is done in the daily *Salaah*).
13) The congregants (*Muqtadii*) will follow the *Imaam* by softly uttering the *Salaam* twice while similarly turning their heads towards the right and then towards the left (as is done in the daily *Salaah*).

**NB**: The hands are only raised to the ears in the first *Takbiir*.
**NB**: Whomsoever arrives for the *Salaat ul-Janaazah* after the *Imaam* has pronounced one or more *Takbiir*s, should wait and join the *Imaam* when he says the next *Takbiir*. After the *Salaam* he should complete the missed *Takbiir*s by merely saying *"Allaahu Akbar"* once for every *Takbiir* missed. No *Du'aa'* should be read.

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*DAFN* (Burial)

*QABR* (Grave) PREPARATION

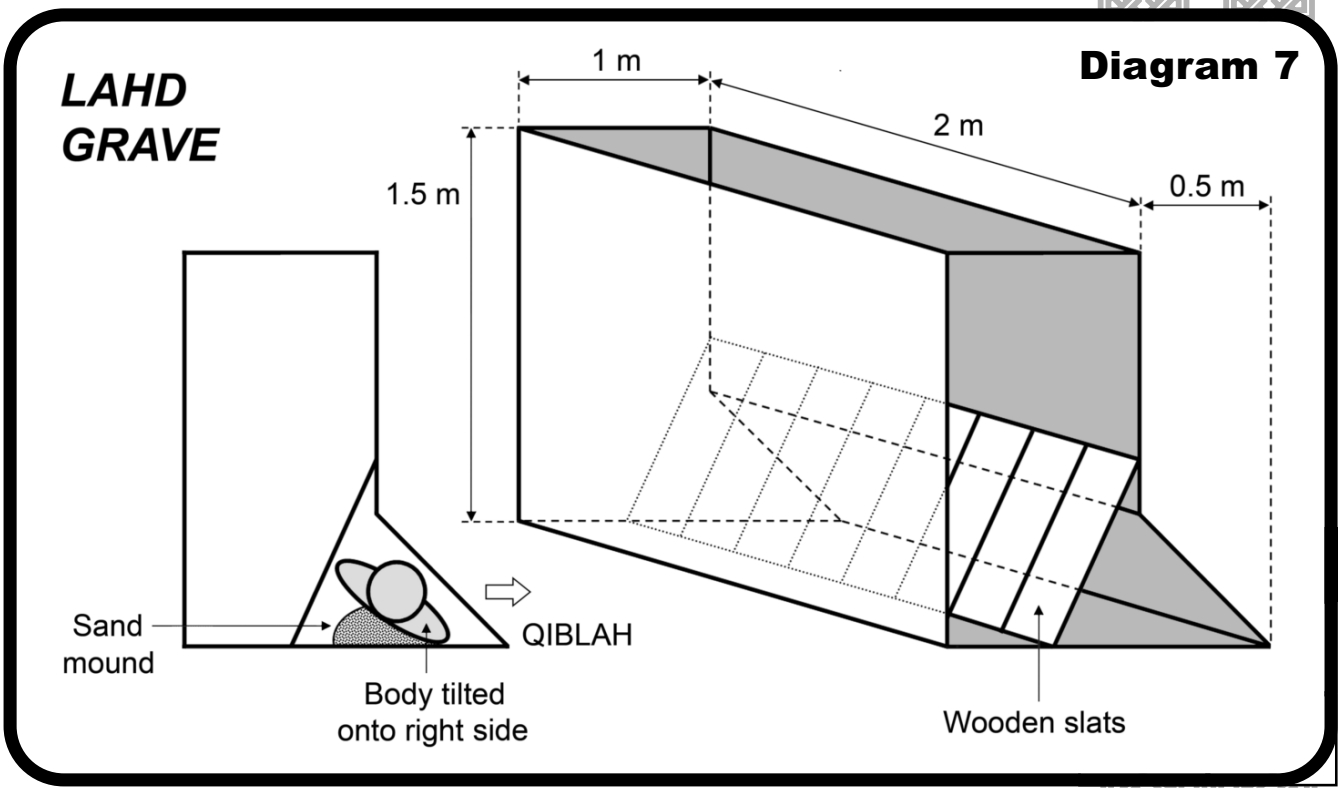
The grave should be dug deep enough to prevent smells and animal disturbance. A depth between 1 and 2 meters should suffice. Graves are of two types :

THE *LAHD* (Niche)

This shape of grave is suitable for areas where the ground is firm and the sides of the *Qabr* do not easily crumble.

A niche is dug on the *Qiblah* side of the bottom of the grave to allow for placing of the body in the niche. Large stones or unbaked bricks should preferably be used to close the recess. If these are not available then wooden slats may also be used.

**Diagram 7**

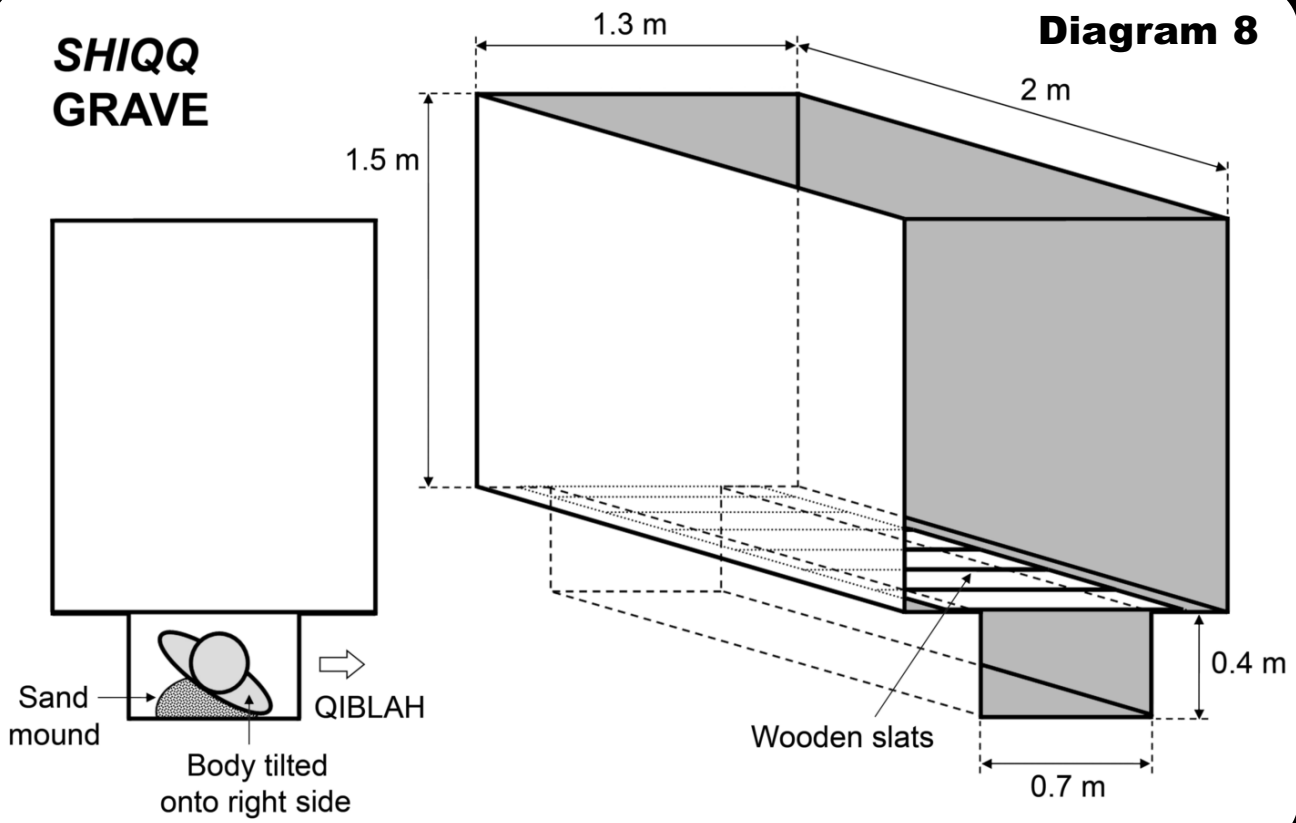


THE *SHIQQ* (Trench)

This shape of grave is suitable for areas where the ground is soft and the sides of the *Qabr* easily crumble.

A trench is dug in the centre, at the bottom of the *Qabr,* to allow for placing of the body in the trench. Wooden slats should preferably be used to close the recess. If these are not available then large stones or unbaked bricks may also be used.

**Diagram 8**




**NB**: The *Lahd* (Niche) *Qabr* is preferred over the *Shiqq* (Trench) *Qabr*.

METHOD OF *DAFN* (Burial)

1) Carry the *Janaazah* to the *Qiblah* facing side of the grave, having the right side of the body towards the *Qiblah*.
2) Using a ladder, three to four close relatives

of the *Mayyit* should enter the grave to assist in lowering the body into position. They should face the *Qiblah* while in the grave.

3) Gently lower the *Janaazah* into the grave.

**NB**: It is *Mustahabb* (preferable) to hold a sheet over the grave while lowering the *Janaazah* of a female.

4) It is *Mustahabb* for those present to softly pronounce the following whilst the *Janaazah* is being lowered :

بِسْمِ اللّٰهِ وَ عَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

*"In the name of Allaah, and adhering to the religion of the Messenger of Allaah."*

5) Place the body into the niche of the grave and tilt it onto its right side to face the *Qiblah*. Thereafter, place some sand beneath the left side of the body to keep it in place (See diagram 7 and 8).
6) Untie the straps above the head, around the waist and below the feet.
7) Cover the niche with large stones or unbaked bricks. If these are not available then wooden slats may also be used. (See diagram 7 and 8)
8) It is *Mustahabb* to commence closing the niche from the feet end for men, and from the head end for females.
9) Seal all the remaining openings with mud or grass.
10) Assist the relatives out of the grave.

**NB**: Use a ladder if needed.

11) In an orderly manner, those present should participate in filling the *Qabr*. At the very

least the participants should throw three handsful of soil into the grave. When throwing the first handful recite :

مِنْهَا خَلَقْنَاكُمْ

*" From the earth, did We create you."*

When throwing the second handful recite :

وَفِيْهَا نُعِيْدُكُمْ

*" And to it, We shall return you."*

When throwing the third handful recite :

وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى

*" And from it, shall We bring you forth once more."*

12) Fill the grave, forming a slight mound over the top.

**NB**: This extra soil on the top will eventually flatten by filling into the sunken niche below after decomposition has taken place.

13) Place a marker (eg. grave stone or brass plate) at the head side of the grave clearly indicating the identity of the *Mayyit*.
14) It is *Mustahabb* to sprinkle water thrice over the grave, from the head to the feet.
15) After the burial the first *Rukuu'* (paragraph) (ie. verses 1-5) of *Suurah al-Baqarah* should be recited at the head side of the *Qabr*.
16) Then the reciter should move to the feet side of the *Qabr* and recite the last *Rukuu'* (ie.

verses 285-286) of *Suurah al-Baqarah*.

17) Lastly, make any *Sunnah Du'aa'*, for example :

اَللّٰهُمَّ اغْفِرْ لَهُ وَ ارْحَمْهُ وَ عَافِهِ وَ اعْفُ
عَنْهُ وَ اَكْرِمْ نُزُلَهُ وَ وَسِّعْ مَدْخَلَهُ
وَ اغْسِلْهُ بِالْمَاءِ وَ الثَّلْجِ وَ الْبَرَدِ
وَ نَقِّهِ مِنَ الْخَطَايَا كَمَا نُقِّيَتِ الثَّوْبُ
الْاَبْيَضُ مِنَ الدَّنَسِ ○ وَ اَبْدِلْهُ دَارًا خَيْرًا
مِّنْ دَارِهِ وَ اَهْلًا خَيْرًا مِّنْ اَهْلِهِ وَ زَوْجًا
خَيْرًا مِنْ زَوْجِهِ ○ وَ اَدْخِلْهُ الْجَنَّةَ
وَ اَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ

*"O Allaah! Forgive him, and have mercy upon him, and gift him wellbeing, and absolve him. Receive him honorably and make his grave spacious. Wash him with water, snow and hail. Cleanse him from faults as a white garment is cleansed from impurity. Requite him with a home better than his house, and with a family better than his family and with a spouse better than his spouse. Admit him to paradise and protect him from the torment of the grave and the punishment of the Fire"*



## MOURNING FOR THE DECEASED

Mourning is permitted for only three days (except for a widow, who observes *'Iddah* for 4 months and 10 days).

Excessive wailing, tearing clothes, striking the face, shaving the hair or any unbecoming behavior is strictly prohibited.

Consoling the bereaved family is highly meritorious and any help and support is considered the highest form of *Sadaqah* (charity).

It is *Mustahab* (desirable) that food be brought to the family of the deceased which is sufficient for at least one day and one night.

When visiting the bereaved family be considerate and gentle in speech and conduct.

Mention only the good qualities of the deceased, never the bad ones.

Do not joke and laugh, nor speak about frivolous worldly affairs.

The bereaved family members should be encouraged to perform acts of virtue on behalf of the deceased, for example giving *Sadaqah*, *Qur'aan* recitation and *Dhikr*, acts of worship like *Hajj* and fasting, supporting *Madrasah*'s and vocational institutions for the underprivileged, supporting orphanages, providing wells for drought stricken communities, disseminating Islaamic literature (*Da'wah*), supporting *Masjid* projects, planting fruit bearing trees, supporting soup kitchens for the homeless, etc.

Do not overstay the welcome at the bereaved family's house.

The following *Sunnah* words should be said to the bereaved family before leaving :

اِنَّ لِلّٰهِ مَا اَخَذَ وَ لَهُ مَا اَعْطٰى وَ كُلُّ شَيْءٍ
عِنْدَهُ بِاَجَلٍ مُّسَمًّى ○ فَلْتَصْبِرْ وَ لْتَحْتَسِبْ

*"To Allaah belongs what He has taken, and to Him belongs what He has given, and everything has an appointed term in His presence. So patiently endure (your loss) and anticipate (Allaah's greatest) rewards.."*



VISITING THE GRAVEYARD

The graveyard can be visited on any day, however Thursday night and Friday are preferred. Weekly visits to the graveyard are *Mustahabb*.

Appropriate dress should be worn when visiting the graveyard.

When entering the graveyard the following *Sunnah* words of salutation should be uttered :

اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ
الْمُسْلِمِيْنَ وَ اِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ
نَسْاَلُ اللّٰهَ لَنَا وَ لَكُمُ الْعَافِيَةَ

*"Peace be upon you, O dwellers of these (graves) from amongst the Believers and Muslims. Indeed, when Allaah so wills, we too shall join you. (Therefore) we beseech Allaah for our wellbeing and yours too."*

While in the graveyard both speech and conduct must be dignified.

There can be no joking and laughing, nor discus-

sion about frivolous or worldly affairs.
It is prohibited to step over, lean, or sit on any grave.
The *Qur'aan* should be recited beside the grave of the deceased you are visiting.
It is *Mustahabb* to stand facing the head side of the grave (ie. back towards the *Qiblah*) while reciting the *Qur'aan*.
Any verses may be recited, however the following are recommended : *Suurah Faatihah, Suurah Ikhlaas, Suurah Takaathur,* and *Suurah Yaasiin.*
Any appropriate *Du'aa'*s can be made (and in any language).
**NB**: Women and children are encouraged to visit the graveyards as well.



SOME RELATED RULINGS
If a newborn baby displays signs of life but dies shortly after childbirth then it is to be named, given *Ghusl* and shrouded (*Kafan*), and *Salaat ul-Janaazah* prayed over it.
However if it does not display signs of life (ie. stillborn) then it is not given a name, *Ghusl* or shrouded (*Kafan*), nor is *Salaat ul-Janaazah* prayed over it, but rather it is wrapped in a cloth and buried.
**NB**: If the foetus is four months or older, some *'Ulamaa'* recommend (*Mustahabb*) naming it and giving it *Ghusl*, but not shrouding (*Kafan*) it nor *Salaat ul-Janaazah* performed over it. The foetus should simply be wrapped in a cloth and buried.
If one of the parents of a dead child is a *Muslim*, then that child will be considered *Muslim*.
The complete funeral rites must be performed for

all *Muslim*s, pious or sinful, except for Rebels against the *Khilaafah* or highway brigands (*Bughaat*).
The complete funeral rites must be performed for a *Muslim* who commits suicide, however, someone other than *Imaam* or reputable person of the locality should lead the *Salaat ul-Janaazah*.

The *Shahiid* (martyr) (ie. a *Muslim* killed in battle against the *Kuffaar*) is shrouded (*Kafan*) and prayed over (*Salaat ul-Janaazah*) before being buried, but he is not given *Ghusl*.
His blood is therefore not washed off him, nor are his clothes removed before shrouding (except for his weapons, boots, etc.).



**T C**

**AN IMPORTANT POINT TO REMEMBER**

Death is a trying time for the family of the deceased. The basic components of burial in *Islaam* are very simple, and while there are many recommended (*Mustahab*) procedures, these are optional and not compulsory (*Fard*). Therefore during the performance of *Ghusl*, *Kafan* and *Dafn,* consideration of the family's circumstances and their wishes should be respected, and no unnecessary consternation should be caused by insisting on all the *Mustahabbaat*. The general rule is that dignity at the time of death takes precedence over optional formalities.

**C**

**ACTIVITY**

**Indicate the correct chronological sequence of the following sentences by placing the correct numbers in the blocks.**

**1** When a *Muslim* is in the throes of death, face him towards the *Qiblah* on his right side.

☐ Visit the grave of the deceased weekly if possible, preferably on Thursday nights and Fridays.

***Qur'aan***

*Allaah ﷻ has declared:*

*""Every soul shall taste death."*

***Hadiith***

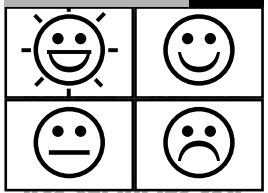
Our beloved Prophet *Muhammad* ﷺ said:

*"Pronounce the Talqiin for your dying ones - 'Laa ilaaha illa-llaah'."*

*"The rights of a Muslim on the Muslims are five: to respond to the Salām, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze."*

- ☐ Apply camphor paste to the parts of the body that touch the ground when in *Sajdah.*
- ☐ Do not call out *Adhaan* or *Iqaamah* for the *Salaat ul-Janaazah*
- ☐ Place a marker at the head side of the grave clearly indicating the identity of the *Mayyit*.
- ☐ After the *Muhtadar* passes away, close his eyes first, then his jaws.
- ☐ Dig the grave deep enough to prevent smells and animal disturbance.
- ☐ The *Shahiid* (martyr) is shrouded and prayed over before being buried, but he is not given *Ghusl*.
- ☐ Place the *Mayyit* on a funeral casket and have at least four men carry it to the burial site.
- ☐ Same-sex family members should perform the *Ghusl* of the *Mayyit*.
- ☐ Encourage all attendees to participate in filling the *Qabr* in an orderly manner.
- ☐ After shrouding, allow close family members and friends to see the face of the *Mayyit*.
- ☐ Keep a covering sheet over the *'Awrah* during the entire *Ghusl* procedure.
- ☐ Give preference to the *Lahd* (Niche) shaped *Qabr* over the *Shiqq* (Trench) *Qabr*.
- ☐ Perform the *Salaat ul-Janaazah* at any appropriate place and time.
- ☐ Shroud the *Mayyit* in a *Kafan, which* for a man consists of three sheets of cloth and for a woman five sheets.

**Comments** T



## ASSIGNMENT

C T

**In groups of three, using a doll as the *Mayyit*, conduct the full *Islaamic* procedure from death to burial, with the supervision of your teacher.**

## What are the most important points to remember when performing the death and burial rites of a *Muslim*?

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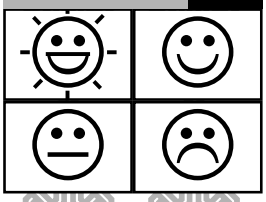
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**Comments** T



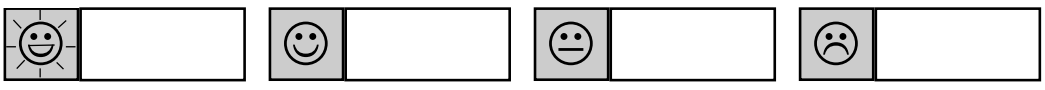
## SUMMARY

P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- completed a sequence chart ☐
- completed a practical assignment ☐
- explained important points on the subject ☐

How does my teacher
**rate my performance in this lesson ?**



# SUPPLEMENT

## OUTCOME OBJECTIVES T P

- learn about the *Islaam*ic laws of *Miiraath* (inheritance)
- appreciate that *Miiraath* is a compulsory (*Fard*) inheritance system mandated by the *Qur'aan*
- discern that it is structured to ensure equitable distribution of wealth among heirs
- realize that the legal heirs are held responsible to fulfill this important *Islaam*ic obligation
- understand that anyone who disregards the laws of *Miiraath* is guilty of a major sin for which there are severe punishments in the hereafter.
- recognize that non-*Muslim*s do not inherit from *Muslim*s
- appreciate that only free individuals, and those not found guilty of killing the deceased intentionally can inherit

## LESSON OVERVIEW T P

**BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to a lesson on *Miiraath*
- learn a new *Aaayah* and *Hadiith* on the subject
- complete an assignment on the topic

The laws of *Miiraath* (inheritance) are an essential element of the rites of death in *Islaam*. For this reason it is included as a supplement to the topic.

The following is a basic introducton to the *Islaam*ic laws of inheritance. For details, it is necessary to consult with a qualified *'Aalim* (*Islaam*ic scholar) who specialises in this field.

**Read and explain the following.** T

*Miiraath* in *Islaam* is a compulsory (*Fard*) inheritance system mandated by the *Qur'aan*. It is structured to ensure equitable distribution of wealth among heirs.

Anyone who disregards the laws of *Miiraath* (*Islaam*ic inheritance) is guilty of a major sin for which there are severe punishments in the hereafter.

KEY *MIIRAATH* CATEGORIES

1) *Dhawi-l-Furuud* (Primary Heirs) with fixed shares.
2) *'Asabah* (Residuary Heirs) who inherit the remainder after fixed shares.
3) *Dhawi-l-Arhaam* (Distant Kindred) who inherit if no Primary or Residuary heirs exist
4) *Hajb* (Exclusion) of some heirs by others.
5) *'Awl* (Increase) and *Radd* (Return) adjustments when the shares exceed or are less than the total estate.



*DHAWI-L-FURUUD* (Primary Heirs)
These heirs receive a fixed share of the estate :

**Miiraath**



INHERITANCE

***Qur'aan***

*Allaah* ﷻ has declared:

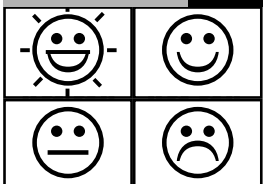
*"These are the laws (of inheritance) ordained by Allaah. Those who obey Allaah and His Messenger will be admitted to Gardens ... but whoever disobeys Allaah and His messenger and transgresses His limits, will be cast into the Fire..."*

***Hadiith***

Our beloved Prophet *Muhammad* ﷺ said:

*"Learn the laws of inheritance, and teach them to the people."*

**Comments** T



| HEIR | S H A R E | | | COMMENTS |
|---|---|---|---|---|
| **1**<br>HUSBAND | **½**<br>(if no children) | **¼**<br>(with children or son's children) | | |
| **2**<br>WIFE | **¼**<br>(if no children) | **⅛**<br>(with children or son's children)<br>**NB**: Shared equally amongst multiple wives. | | |
| **3**<br>DAUGHTER | **½**<br>(if one, and no son) | **⅔**<br>(if multiple, and no son)<br>**NB** : Shared equally amongst daughters. | | **NB**: Daughters become Residuary Heirs (*'Asabah*) in the presence of a son.<br>**NB**: A son inherits **2:1** over a daughter (ie. twice as much). |
| **4**<br>SON's DAUGHTER<br>**NB**: Son's daughters are excluded by a son, or two or more daughters | **½**<br>(if one, and no son, daughter or son's son) | **⅔**<br>(if multiple, and no son, daughter or son's son)<br>**NB** : Shared equally amongst son's daughters. | **⅙**<br>(with one daughter)<br>**NB**: Shared equally amongst son's daughters. | **NB**: Son's daughters become Residuary Heirs (*'Asabah*) in the presence of a grandson.<br>**NB**: The **daughter's daughter** is considered Distant Kindred (*Dhawi-l-Arhaam*) and does not receive a share unless there are no primary heirs (*Dhawi-l-Furuud*) or residuaries (*'Asabah*). |

| HEIR | S H A R E | | | COMMENTS |
|---|---|---|---|---|
| **5**<br>FATHER | **⅙**<br>(with son or son's son) | **⅙ + Residuary**<br>(with daughter or son's daughter) | **Residuary**<br>(if no children or son's children) | |
| **6**<br>MOTHER | **⅓**<br>(if no children or son's children, and/or 1 sibling [ie. full or half brother, or full sister]) | **⅙**<br>(with children and son's children, and/or 2 or more siblings [ie. full or half brother, or full sister]) | **⅓ of balance**<br>(with spouse and father [ie. mothers will take ⅓ of the balance after giving fixed share to spouse and father]) | |
| **7**<br>FULL SISTER<br>**NB**: Full Sisters are excluded by a son, grandson, father, grandfather. | **½**<br>(if one, and no children or son's son, or father, or grandfather, or full brothers) | **⅔**<br>(if multiple, and no children or son's son, or father, or grandfather, or full brothers)<br>**NB**: Shared equally amongst full sisters. | | **NB**: Full sisters become Residuary Heirs (*'Asabah*) in the presence of a full brother, daughter, and son's daughter.<br>**NB**: A son inherits **2:1** over a daughter (ie. twice as much). |

| HEIR | S H A R E | | | COMMENTS |
|---|---|---|---|---|
| **8**<br>PATERNAL SISTER<br>**NB**: Paternal sisters are excluded by a son, son's son, father, grandfather, full brother, 2 or more full sisters, and a full sister if the full sister inherits as a Residuary Heir (*'Asabah*). | **½**<br>(if one, and no children or son's son, or father, or grandfather, or full brothers, or half brothers, or full sisters) | **⅔**<br>(if multiple, and no children or grandson, or father, or grandfather, or full brothers, or half brothers, or full sisters)<br>**NB**: Shared equally amongst paternal sisters. | **⅙**<br>(with one full sister)<br>**NB**: Shared equally amongst 2 or more paternal sisters. | **NB**: Paternal sisters become Residuary Heirs (*'Asabah*) in the presence of a daughter, and granddaughter.<br>**NB**: Paternal brothers convert excluded paternal sisters into Residuary Heirs (*'Asabah*) and the residuary share is divided in the ratio of **2:1** between them (ie. he inherits twice as much as her). |
| **9**<br>MATERNAL BROTHER AND SISTER<br>**NB**: Maternal brothers and sisters are excluded by children, son's children, father, grandfather. | **⅙**<br>(if one [male or female]) | **⅓**<br>(if multiple [male or female])<br>**NB**: Shared equally amongst maternal brothers and sisters. | | |
| **10**<br>PATERNAL GRAND-FATHER<br>**NB**: Paternal grandfather is excluded by father. | **⅙**<br>(with sons or son's son) | **⅙ + Residuary**<br>(with daughter or son's daughter) | | **NB**: A paternal grandfather becomes a Residuary Heir (*'Asabah*) in the absence of children and son's children.<br>**NB**: Maternal grandfathers are *Dhawi-l-Arhaam*. |

| HEIR | S H A R E | | | COMMENTS |
|---|---|---|---|---|
| **11** PATERNAL AND MATERNAL GRAND-MOTHER<br><br>**NB**: Paternal and maternal grandmothers are excluded by mother.<br><br>**NB**: Paternal grandmother is excluded by father. | **⅙** (if no mother)<br><br>**NB**: Shared equally amongst grandmothers. | | | |



*'ASABAH* (Residuary Heirs)

These heirs inherit what remains after fixed shares, in the following order :

1) Male Agnates (Son then Grandson then Father then Grandfather then Full Brother then Paternal Brother then Uncle, etc.).

**NB**: A grandson is blocked by a son, A grandfather is blocked by a father, a paternal brother is blocked by a full brother, etc.

2) Female Agnates (Daughter, granddaughter, etc.) becomes Residuary Heirs when accompanied by a male counterpart.

**NB**: a son inherits 2:1 over a daughter (ie. twice as much).

| RESIDUARY HEIR | R E S I D U E | | | COMMENTS |
|---|---|---|---|---|
| **1**<br><br>SON | **Whole residue**<br><br>(if no children) | **Divided equally**<br><br>(with 2 or more sons) | **Divided in the ratio of 2:1**<br><br>(with both sons and daughters)<br><br>(ie. sons receive twice as much) | **NB**: Sons exclude descendants of father and mother (brothers, sisters - real, consanguine and uterine) and descendants of grandfather (uncle and uncle's son). |
| **2**<br><br>DAUGHTER | | | **Divided in the ratio of 2:1**<br><br>(with sons)<br><br>(ie. sons receive twice as much) | |
| **3**<br><br>SON's SON | **Whole residue**<br><br>(if no son) | **Divided equally**<br><br>(with 2 or more son's sons) | **Divided in the ratio of 2:1**<br><br>(with both son's sons and son's daughters)<br><br>(ie. son's sons receive twice as much) | **NB**: Son's sons are excluded by sons. |

| RESIDUARY HEIR | R E S I D U E | | | COMMENTS |
|---|---|---|---|---|
| **4**<br><br>SON's DAUGHTER | | | **Divided in the ratio of 2:1**<br><br>(with son's sons)<br><br>(ie. son's sons receive twice as much). | **NB**: Son's daughters are excluded by sons.<br><br>**NB**: The **daughter's daughter** is considered Distant Kindred (*Dhawi-l-Arhaam*) and does not receive a share unless there are no primary heirs (*Dhawi-l-Furuud*) or residuaries (*'Asabah*). |
| **5**<br><br>FATHER | | **(⅙ Share) + Residue**<br><br>(with daughter or son's daughter)<br><br>**NB**: See table of Primary Heirs | **Residue**<br><br>(if no children or son's children) | |
| **6**<br><br>PATERNAL GRAND-FATHER | | **(⅙ Share) + Residue**<br><br>(with daughter or son's daughter)<br><br>**NB**: See table of Primary Heirs | **Residue**<br><br>(if no children or son's children) | **NB**: A paternal grandfather is excluded by father. |

| RESIDUARY HEIR | R E S I D U E | | | COMMENTS |
|---|---|---|---|---|
| **7**<br><br>FULL SISTER | | **Divided equally**<br><br>(with daughter or son's daughter) | **Divided in the ratio of 2:1**<br><br>(with full brothers)<br><br>(ie. full brothers receive twice as much) | **NB**: Full sisters are excluded by son, grandson, father and grandfather. |
| **8**<br><br>FULL BROTHER | **Whole residue**<br><br>(if no son, grandson or father) | **Divided equally**<br><br>(with 2 or more full brothers) | **Divided in the ratio of 2:1**<br><br>(with full sisters)<br><br>(ie. full brothers receive twice as much) | **NB**: Full brothers are excluded by son, grandson, father and grandfather). |
| **9**<br><br>PATERNAL SISTER | | **Divided equally**<br><br>(with daughter or son's daughter) | **Divided in the ratio of 2:1**<br><br>(with paternal brothers)<br><br>(ie. paternal brothers receive twice as much)<br><br>*[continued on next page]* | **NB**: Paternal sisters are excluded by son, grandson, father and full brother). |

| RESIDUARY HEIR | R E S I D U E | | | COMMENTS |
|---|---|---|---|---|
| **9**<br><br>PATERNAL SISTER | | | *[continued from previous page]*<br><br>**Divided in the ratio of 2:1**<br><br>(with grand-father)<br><br>(ie. grandfather receives twice as much) | |
| **10**<br><br>PATERNAL BROTHER | He takes the **Residue** in the presence of a Full Sister<br><br>(ie. in this case the Full Sister takes her fixed share and the residue, if any, goes to the paternal brother) | **Divided equally**<br><br>(with 2 or more paternal brothers) | **Divided in the ratio of 2:1**<br><br>(with paternal sisters)<br><br>(ie. paternal brothers receive twice as much) | **NB** Paternal brothers are excluded by son, grandson, father and grandfather. |

*DHAWI-L-ARHAAM* (Distant Kindred)

Distant kindred are those relations who are neither sharers nor residuaries. Every blood relation of the deceased who is not a sharer or residuary is included in this class.

They are entitled to inherit in two cases only:

1) **In the absence of any sharer or residuary.** In this circumstance they are entitled to take the whole property.
2) **When the only inheritor is the spouse.** In this circumstance they will take the residue after the share of the surviving spouse has been given.

Distant kindred are divided into **four classes**. The general rules concerning the distribution of the property among the four classes of distant kindred are as follows:

a) The **nearer in degree** excludes the remote one.

b) If the degree of relationship is the same, **those related through sharers or residuaries** are preferred over those related through distant kindred.

c) The heirs on the **paternal side** take a double share of that of the heirs on the maternal side.

d) A **male member** is entitled to a share double that of a female, and members of the same sex share equally.

The four distinct classes of distant kindred therefore are:

**Descendants of the Deceased**

1) Children of the daughters, and their descendants howsoever low.
2) Children of the son's daughters, howsoever low, and their descendants.

## Ascendants of the Deceased

If there are no distant kindred of the first class, the whole residue will devolve upon the second class of distant kindred. They are as follows:

1) 'False' grandfathers (ie. non-inheriting grandfather - paternal or maternal) howsoever high.
2) 'False' grandmothers (ie. non-inheriting grandmothers) howsoever high.

**NB**: 'False' grandparents refer to those grandparents who do not inherit because their link to the deceased goes through a non-inheriting relative, for example, a maternal grandfather, the father of a stepmother, the father of an adopted child, etc.

## Descendant of Parents

If there is no distant kindred of the first or second class the property devolves upon distant kindred of the third class (ie. descendants of the brothers and sisters of the deceased). They include:

1) The daughters of the real brother and their descendants howsoever low.
2) The daughters of the consanguine brother and their descendants howsoever low.
3) The children of the uterine brother and their descendants howsoever low.
4) The daughters of the real brother's sons howsoever low and their descendants.
5) The daughters of the consanguine brother's sons howsoever low and their descendants.

6) Sister's children (real, consanguine or uterine) and their descendants howsoever low.

**Descendant of Immediate Grandparents**

This class consists of those persons who are descended from the true grandfathers and the true grandmothers of the deceased (ie. maternal uncles, and aunts, paternal aunts of all description [real, consanguine, and uterine] and their descendants, howsoever low).

The members of this class inherit if there are no sharers, residuaries and members of the above mentioned three classes. They are:

1) Paternal aunts, the father's real sisters and the mother's real brothers and sisters (ie. maternal uncles and aunts).
2) The father's consanguine sister and the mother's consanguine brothers and sisters.
3) Descendants of the paternal aunt, maternal uncle and aunt.
4) Uterine brothers and sisters of the father and mother.
5) Daughters of the real paternal uncle and their descendants howsoever low.
6) Daughters of consanguine paternal uncles and their descendants howsoever low.
7) Uterine paternal uncles, their children and their descendants howsoever low.
8) Sons and daughters of the real paternal uncles and their descendants.
9) Sons and daughters of consanguine paternal uncles and their descendants.
10 Descendants of remoter ancestors, howsoever high.

**AN IMPORTANT POINT TO REMEMBER**

Before discussing the heirs who are excluded it is important to highlight that the following heirs are **NEVER EXCLUDED :**

1) Father 2) Mother 3) Daughter
4) Son 5) Wife 6) Husband

*HAJB* (Exclusion)
This refers to the process whereby some heirs are fully or partially excluded by others.

## Absolute Exclusion

Heirs who are absolutely excluded in the presence of certain heirs are :

| EXCLUDED HEIR | EXCLUDED BY WHOM |
|---|---|
| GRANDFATHER | FATHER |
| GRANDSON | SON |
| BROTHER | SON, FATHER |
| GRANDMOTHER (maternal and paternal) | MOTHER |
| GRANDMOTHER (paternal) | FATHER |
| GRANDDAUGHTER | SON |
| FULL SISTER | SON, GRANDSON, FATHER |

| EXCLUDED HEIR | EXCLUDED BY WHOM |
|---|---|
| PATERNAL SISTER | SON, GRANDSON, FATHER AND FULL BROTHER. Also by FULL SISTER if she inherits as a Residuary |
| MATERNAL BROTHER AND SISTER | SON, GRANDSON, FATHER, FULL BROTHER, DAUGHTER AND GRANDDAUGHTER |

**Exclusion as Sharer**

Sharers who are excluded as sharers but still **inherit as Residuaries** are :

| EXCLUDED AS SHARER | EXCLUDED BY WHOM |
|---|---|
| SON's DAUGHTER | 2 or more SISTERS |
| FULL SISTER | 1 or more DAUGHTERS or SON's DAUGHTER |
| PATERNAL SISTER | 1 or more DAUGHTERS or SON's DAUGHTERS or by 2 or more FULL SISTERS |

## Partial Exclusion as Sharer

Sharers whose shares are reduced by the presence of other Sharers are :

| HEIR | | SHARE REAL | SHARE REDUCED | CONDITION |
|---|---|---|---|---|
| 1 HUSBAND | | ½ | ¼ | with a child[ren] or son's child[ren] |
| 2 WIFE | | ¼ | ⅛ | with a child[ren] or son's child[ren] |
| 3 MOTHER | | ⅓ of Total | ⅙ | with a child[ren] or son's child[ren], or 2 or more brothers and sisters |
| | | | ⅓ of Residue | with a father and spouse |
| 4 SON's DAUGHTER | 1 | ½ | ⅙ | with one daughter |
| | 2 or more | ⅔ | | |
| 5 PATERNAL SISTER | 1 | ½ | ⅙ | with one full sister |
| | 2 or more | ⅔ | | |

*'AWL* (Increase) & *RADD* (Return) ADJUSTMENTS
This refers to the adjustments made when the shares exceed or are less than the total estate.

***'Awl* (Increase)**
When the sum of fixed shares exceeds the whole estate, the shares are reduced proportionally.

Example : If the deceased leaves a Wife, Mother, Father and two Daughters.

| HEIR | S H A R E | | REDUCED TO |
|---|---|---|---|
| WIFE | 1/8 | = 3/24 | **3/27** |
| MOTHER | 1/6 | = 4/24 | **4/27** |
| FATHER | 1/6 | = 4/24 | **4/27** |
| 2 DAUGHTERS | 2/3 | = 16/24 | **16/27** |
| **LCM of Denominator** | 24 | 27/24 | |
| **SUM of Numerators** | | 27 | **TOTAL 27/27** |

**NB**: Common denominator is increased to 27 and shares are therefore reduced proportionately.

Therefore, assuming that the estate is worth $135,000 it would be divided as follows :

Wife : 3/27 x $135,000 = $15,000
Mother: : 4/27 x $135,000 = $20,000

| | | | |
|---|---|---|---|
| Father : | 4/27 | x $135,000 | = $20,000 |
| 2 Daugh.: | 16/27 | x $135,000 | = $80,000 |
| Total Estate | | | $135,000 |

## *Radd* (Return)

When the sum of fixed shares is less than the whole estate (and there is no residuary to claim it), the balance is returned to the sharers (except to a husband or wife) **in proportion to their fixed shares** in the inheritance.

The sharers entitled to receive the balance by *Radd* (Return) are:

1) Mother
2) Grandmother
3) Daughter
4) Son's daughter
5) Full sister
6) Paternal sister
7) Maternal brother or sister

**NB**: A husband or wife is not entided to receive the balance by return (*Radd*). However, if there are no other sharers or residuaries or distant kindred, then the husband or wife is entided to take the balance by return (*Radd*).

**NB**: The father (or paternal grandfather in the absence of the father) takes the position of a residuary in the absence of a living son (or son's son howsoever low). Thus when he co-exists with sharers he takes the residue and there is no question of return (*Radd*) in the presence of the father.

Example : If the deceased leaves a Wife, Mother and one Daughter.

(See table on following page.)

| HEIR | S H A R E | |
|---|---|---|
| WIFE | ⅛ | = 3/24 |
| MOTHER (fixed share) | ⅙ | = 4/24 |
| 1 DAUGHTER (fixed share) | ½ | = 12/24 |
| **TOTAL of Shares** | | 19/24 |
| **BALANCE** | | 5/24 |

**BALANCE**

Balance 5/24 will be returned (*Radd*) to the mother and daughter in the ratio of

⅙ : ½

(which is the same as 1:3)

This equates to the following allocation of the balance :

Mother = 1.25/24
Daughter = 3.75/24

**NB**: A wife is not entided to receive the balance by return (*Radd*).

Next, given that there are no residuary heirs to claim the balance in this example, the respective balances are then added to the fixed shares, as described in the table on the following page:

| HEIR | Fixed SHARE | *Radd* SHARE | TOTAL SHARE |
|---|---|---|---|
| WIFE | **⅛** | 0 | **3/24** |
| MOTHER | **⅙** (= 4/24) | 1.25/24 | 4/24 + 1.25/24 = **5.25/24** |
| 1 DAUGHTER | **½** (= 12/24) | 3.75/24 | 12/24 + 3.75/24 = **15.75/24** |

Therefore, assuming that the estate is worth $120,000 it would be divided as follows :

| | | | |
|---|---|---|---|
| Wife | : | 3/24 | x $120,000 = $15,000 |
| Mother | : | 5.25/24 | x $120,000 = $26,250 |
| Daughter: | | 15.75/24 | x $120,000 = $78,750 |
| Total Estate | | | $120,000 |



STEPS IN DISTRIBUTION OF AN ESTATE

The following steps, in order of priority, must be taken after the death of a *Muslim* to ensure that his estate is correctly distribute according to the *Sharii'ah*. The legal heirs are held responsible to fulfill this important *Islaam*ic obligation, failing which, they will be guilty of a major sin and severly punished in the hereafter.

1) Pay all funeral expenses from the estate.
2) Pay all outstanding debts from the estate.
3) Pay any Bequests (*Wasiyyah*) up to a maximum of 1/3 of the value of the estate.

**NB**: Only non-heirs can be included in bequests.

4) Identify all eligible heirs (spouses, parents, children, siblings, etc.).
5) Apply exclusion (*Hajb*) to remove blocked heirs.
6) Assign fixed shares to those entitled.
7) Distribute the remainder to residuary heirs (*'Asabah*).
8) Adjust for *'Awl* or *Radd* if necessary.



## SPECIAL CASES IN INHERITANCE

Non-*Muslim*s do not inherit from *Muslim*s, but a *Muslim* may bequeath up to a maximum of ⅓ of the estate to them prior to distribution of the estate.

If an heir disappears (*Mafquud*), then inheritance distribution is delayed until legal confirmation of death of the *Mafquud*.

Only free individuals, and those not found guilty of killing the deceased intentionally can inherit.

If no heirs exist, the estate goes to the *Bayt al-Maal* (*Islaam*ic public treasury).



TWO SIMPLE EXAMPLES

Below are two step by step examples of how an estate must be distributed.

**Example 1**: Deceased Leaves a Wife, Son, and one Daughter.
Funeral expenses are $1000.
Debts are $9000.
Estate is valued at $130,000.

STEP 1 - Deduct Funeral expenses

$130,000 - $1000 = $129,000

STEP 2 - Deduct Debts

$129,000 - $9000 = $120,000

STEP 3 - Identify Heirs and their Shares

Wife

⅛ fixed share, because children exist.

Son & Daughter

*'Asabah* (Residuary heirs) with the son receiving double the daughter's share (2:1 ratio).

STEP 4 - Calculate Fixed Share

Wife

⅛ of $120,000 = $15,000

STEP 5 - Calculate Residue

$120,000 – $15,000 = $105,000

STEP 6 - Distribute Residue

Son : Daughter = 2 : 1 → Total parts = 3.

Son

⅔ of $105,000 = $70,000

Daughter

⅓ of $105,000 = $35,000

STEP 7 - Final Distribution

| | | |
|---|---|---|
| Wife | : | $15,000 |
| Son | : | $70,000 |
| Daughter | : | $35,000 |

**Example 2**: Deceased Leaves a Father, Mother, two Daughters, and Full Sister.
Funeral expenses are $2000.
Debts are $5000.
Bequest to local *Masjid* is $3000.
Estate is valued at $82,000.

STEP 1 - Deduct Funeral expenses
$82,000 - $2000 = $80,000

STEP 2 - Deduct Debts
$80,000 - $5000 = $75,000

STEP 3 - Deduct Bequests
$75,000 - $3000 = $72,000

STEP 4 - Identify Heirs and their Shares
Father
⅙ + Residue because daughters exist.
Mother
⅙ because daughters exist.
2 Daughters
⅔ shared equally.

STEP 5 - Remove blocked heirs (*Hajb*).
Full Sister is excluded by Father

STEP 6 - Calculate Fixed Share
Father

⅙ of $72,000 = $12,000

Mother

⅙ of $72,000 = $12,000

2 Daughters

⅔ of $72,000 = $48,000 ($24,000 each).

STEP 7 - Calculate Residue

$72,000 – $12,000 – $12,000 – $48,000 = $0

STEP 8 - Final Distribution

Father : $12,000
Mother : $12,000
Daughters : $24,000 each

## ASSIGNMENT C T

**Select a family you know. List all the family members. Decide on one who theoretically passes away. Then using the information in this unit, calculate the shares of the surviving heirs.**

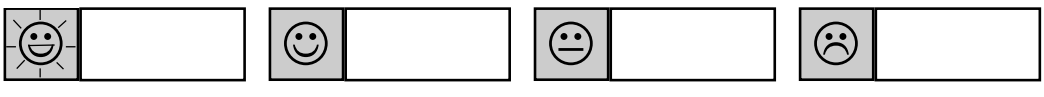
**Once your teacher has assessed your answer, do two more examples. Include funeral expenses, debts and bequests.**

## SUMMARY P

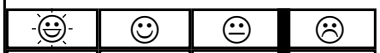
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- completed an assignment on the topic ☐

How does my teacher
**rate my performance in this lesson ?**



# **CURRICULUM** profile & performance **ASSESSMENT**

| 'AQAA'ID | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>**Signs of *Qiyaamah*** | - learn about the Signs of *Qiyaamah* in detail<br>- realize that these signs serve to strengthen the Muslims belief and commitment to *Islaam*<br>- understand that knowledge of these signs equips the believers to deal with the ordeals in the prescribed manner and eliminates any confusion<br>- discern that because ours is truly a marvelous creation and the human story an amazing one indeed, it is only fitting that it be brought to an end via amazing and marvelous events<br>- appreciate that all Muslims conscientiously prepare themselves before that momentous occasion comes to pass*h* | - listen to three lessons being read out by the teacher explaining the Signs of Qiyaamah in detail<br>- learn a new *Aayaat* and a new *Ahaadiith*<br>- complete numerous exercises related to the topic<br>- complete detailed research assignments |  <br>The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson<br>  |
| LESSON 2<br>***Taqliid*** | - learn about the institution of *Madh'hab* and the four Great *Imaams* of *Fiqh*<br>- understand that Fiqh refers to the comprehensive understanding and authentic application of the *Sharii'ah*<br>- appreciate that the ability to issue *Islaam*ic rulings requires scrupulous knowledge of the *Qur'aan* and the *Sunnah* as well as the context in which each ruling was issued by the Prophet [s]<br>- discover that the Four *Imaam*s of *Fiqh* became the most influential in the Muslim world because of the comprehensive nature of their compilations of *Sharii'ah* law and their sophisticated techniques<br>- discern that ordinary Muslims who do not have specialist knowledge of *Fiqh* are required to follow one *Madh'hab* for practical reasons<br>- realize that picking and choosing between *Madhaahib* on personal whim is impermissible because it leads to contradiction, error and ultimately misguidance<br>- appreciate that the valid differences of opinion between the *Fuqahaa'* are a source of mercy for the Muslim *Ummah* because it gives the *Sharii'ah* remarkable flexibility without compromising its principles<br>- learn about the lives and times of the Four Great *Imaam*s of *Fiqh* | - listen to a lesson about *Taqliid* and the *Imaams* of *Fiqh*<br>- learn new *Aayaat* and *Ahaadiith*<br>- explain important terms related to *Fiqh*<br>- answer questions related to the topic<br>- complete a research project on the four *Imaam*s |  |
| LESSON 3<br>***Kalaam*** | - learn about the science of *'Ilm ul-Kalaam* and the two Great *Imaams* of *'Aqiidah*<br>- understand that *iimaan* is an exercise in thought and discernment, and therefore blind faith is condemned in *Islaam*<br>- appreciate that 'Aqiidah refers to a firm, unwavering belief (*iimaan*) which is not open to any doubt.<br>- realize that it is imperative to hold firmly to the *'Aqiidah* of the *Ahl-us-Sunnah wa'l-Jamaa'ah* (*Sunnii* Muslims) who represent more than a | - listen to a lesson about *'Aqiidah* and the *Imaams* of *'Ilm ul-Kalaam*<br>- learn new *Aayaat* and *Ahaadiith*<br>- explain important terms related to the lesson<br>- answer questions related to the topic<br>- complete a research project on the two *Imaams*<br>- complete a true and false exercise<br>- match two columns correctly | |

| 'AQAA'ID | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | 90% majority of the *Muslim Ummah* and whom the Holy Prophet *Muhammad* [s] affirmed would never collectively go astray<br>- discover that the sources upon which *'Aqiidah* is based are restricted solely to the Book of *Allaah* (the *Qur'aan*), the *Sunnah* (*Hadiith*) of the Prophet *Muhammad* [s] and, when necessary, the *'Ijmaa'* (consensus) of the *Salaf us-Saalihiin*<br>- discern that sound reason and logic is always in agreement with the revelation (*Qur'aan* and the *Sunnah*), but when a contradiction is perceived between the two, revelation is always given priority over reason because *Allaah*'s knowledge supercedes that of human beings<br>- appreciate that the science of *Kalaam* is a system of rational debate which aims to protect the *'Aqaa'id* of *Islaam* from heresy and deviation (*Bid'ah*)<br>- learn about the qualities and characteristics of *Ahl-us-Sunnah wa'l-Jamaa'ah* which have distinguish them from all the deviant sects and religions that have emerged throughout the ages<br>- discover the lives and times of the two great *imaams* of *'Ilm ul Kalaam*<br>- learn about some notorious misguided sects in *Islaam* | | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson<br>☺ ☺ 😐 ☹ |
| LESSON 4<br>***Tasawwuf*** | - learn about the science of *Tasawwuf* and the *Founders of the* Great *Turuk* of *Islaam*ic mysticism<br>- realize that *Taswwuf* is the search for deep spirituality through an inner journey that is undertaken to achieve profound awareness of *Allaah* and closeness to Him.<br>- appreciate that the roots of the *Suufii* way lie in the ascetic example of the Holy Prophet *Muhammad* [s] and his *Sahaabah*<br>- understand that to follow the *Sharii'ah* literally, without regard for the essence of *Islaam* and without paying due attention to nurturing the soul would leave a *Muslim* leading an incomplete life<br>- discern that *Tasawwuf* attempts to bring about perfect *Islaam*ic faith and practice by developing the spiritual and moral qualities implicit in *Islaam* through correct behaviour and correct thinking<br>- discover that the only aim of the *Suufii* is to love *Allaah*, and thereafter to project this love to His creation at large | - listen to a lesson about *Tasawwuf* and the *Founders of the* Great *Turuk* of *Islaam*ic mysticism<br>- learn new *Aayaat* and *Ahaadiith*<br>- explain important terms related to the lesson<br>- answer questions related to the topic<br>- complete key sentences related to the subject<br>- complete a research project on great *Suufiyaa'* | ☺ ☺ 😐 ☹ |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

# CURRICULUM profile & performance ASSESSMENT

| AKHLAAQ | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>**Sincerity** | - learn about Sincerity in *Islaam*<br>- understand that Ikhlaas means 'to perform a deed sincerely for the sake of *Allaah* alone', and for the deed to be free from ostentation and all ulterior motives<br>- discover that when a person does something sincerely for *Allaah* alone, he or she is no longer concerned with receiving approval, praise or reward from anyone except *Allaah*<br>- appreciate that in order to maintain and improve sincerity of intention one must check one's intention before, during and after performing an action, ensuring that it is done for *Allaah* alone<br>- discern that if our actions are not done sincerely for the sake of *Allaah* alone, then we become guilty of either idolatry, hypocrisy, or ostentation, all of which are major sins<br>- realize that *Allaah* judges humanity on both their inward states as well as their outward actions and therefore we must complement our sincerity with the good actions<br>- recognise that heart and the mind should work together, with sincerity guiding the use of reason | - listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings regarding Sincerity<br>- learn new *Aayaat* and *Ahaadiith*<br>- answer questions related to the topic<br>- complete key sentences<br>- discuss and summarise the topic in groups<br>- search for a verse in the *Qur'aan* related to the topic | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 2<br>**Optimism** | - learn about Optimism in *Islaam*<br>- appreciate that expecting good from *Allaah* is a branch of good knowledge of Him<br>- realize that optimism has a direct relationship with *iimaan* and an indication of trust in *Allaah's* judgement<br>- discern that optimism embodies an attitude of perseverance and not giving up in the face of difficulty<br>- discover that optimism represents the spontaneous flow of love of Allaah, and trust in love<br>- learn that the difference between happy and unhappy people is their interpretation of unfortunate life events<br>- discern that a *Muslim* always avoids pessimistic people because they negatively impact our behaviour<br>- understand that fear and anxiety are two powerful emotions which impede and destroy optimism<br>- appreciate that like Prophets [a] we will never be abandoned as long as we too call on *Allaah* alone<br>- learn that Dhikr, Du'aa, and Shukr are profoundly effective in fostering a deep sense of optimism | - listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Optimism<br>- find suitable one word meanings for the words in the vocabulary list<br>- learn a new *Aayah* and a new *Hadiith*<br>- answer questions related to the lesson<br>- design and paint a quote on optimism<br>- explain how optimism engenders resilience<br>- correctly match blocks in two columns<br>- explain how fear and anxiety impede optimism<br>- complete an essay on optimism<br>- search for an *Aayah* and *Hadiith* related to the topic | |
| LESSON 3<br>**Gentleness** | - learn about Gentleness in *Islaam*<br>- appreciate that *Rifq* (gentleness) is to manage all matters with subtlety, ease, dignity and deliberation.<br>- realize that much can be | - listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Gentleness<br>- answer questions related to the topic<br>- write a paragraph on the | |

| 'AKHLAAQ | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | achieved through gentleness that simply cannot be done through severity and force<br>- discern that *Allaah* has distinguished those who are gentle and reserved a special reward for them in Paradise as well saving them from Hellfire<br>- discern that Gentleness is a sign of its possessor's deep understanding, patient deliberation, and broad wisdom<br>- learn that those who most particularly need to be gentle are those who occupy high positions of either religious or worldly responsibility<br>- discern that a person is not considered by *Allaah* as a true believer if he is not kind, gentle and considerate towards his family members<br>- understand that the attitude of *Islaam* towards those who commit sin is not to completely condemn and damn them because that inhibits repentance and drives people away from true religion<br>- appreciate that *Allaah* loves gentleness in all situations, even when faced with abuse and cruelty<br>- learn that gentleness should be shown to animals, insects, plants and indeed all of creation | subject<br>- complete a True and False excercise<br>- identify lessons to be learnt from a story<br>- complete *Ahaadiith* related to the subject<br>- search for an *Aayah* and *Hadiith* related to the topic | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 4<br>**Hospitality** | - learn about Hospitality in *Islaam*<br>- discern that *Islaam*ic hospitality is considered a right rather than a gift, and the duty to fulfill it is a duty to *Allaah*<br>- discover that in being hospitable we are in fact displaying divine characteristics, which is the essence of virtue<br>- appreciate that feeding someone is one of the most profound symbols by which you express your eagerness for the wellbeing and prosperity of others<br>- ascertain that inviting and accepting invitations is a way of bringing hearts together and increasing love for one another, and therefore being guaranteed to receive the love of *Allaah* himself<br>- understand that not only does the guest bring *barakah* (blessing) to a household but that he leaves with the sins of the hosts forgiven<br>- realize that all guests must be treated with kindness and respect, irrespective of the guest being a family member, a stranger, Muslim, non-Muslim and even an adversary<br>- grasp that everyone you come into contact with is in essence a guest in your presence. | - listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Hospitality<br>- answer questions on hospitality in *Islaam*<br>- complete *ahaadiith* on hospitality<br>- explain answers to questions on the topic<br>- explain a *Hadiith related to the topic*<br>- read a story and identify lessons in it<br>- identify rules applying to hosts and guests | |

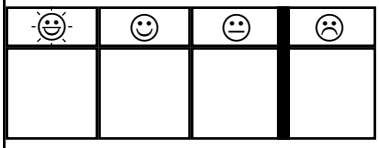
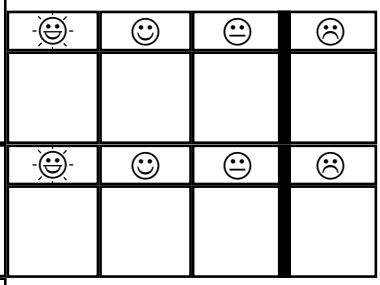
# CURRICULUM profile & performance ASSESSMENT

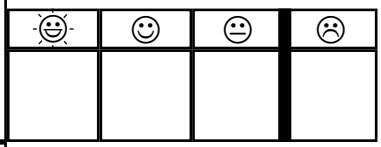
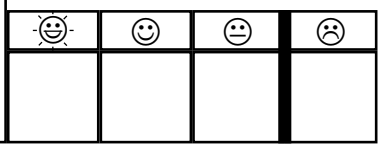
| 'AKHLAAQ | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 5<br>**Courage** | - learn about Courage in *Islaam*<br>- discern that courage is the middle path between the destructive emotions of rage on one hand, and cowardice on the other<br>- discover that *Islaam*ic courage results from patience (*Sabr*) and optimism (*Tafaa'ul*) while cowardice results from impatience and pessimism<br>- appreciate that courage is borne of a deep sense of responsibility and self respect and being ever alert to the *Aakhirah*<br>- ascertain that *Shajaa'ah* is also borne of the acceptance of *Allaah*'s decree & complete satisfaction with it<br>- understand that being courageous does not mean that we should embark on risky activities, dangerous stunts or neglect safety and forethought<br>- realize that courage is intimately related to self control<br>- grasp that fearful and timid people seldom succeed and are unable to effect positive change beacsue no significant achievement is attainable without courage and heroism<br>- appreciate that the personality of the holy Prophet Muhammed [s] was one of relentless and indomitable courage<br>- understand that self belief and self confidence in fact limits one's courage and that a person who relies only upon *Allaah* seeks outcomes beyond himself as well as beyond life itself, into the Hereafter | - listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Courage<br>- answer questions on courage in *Islaam*<br>- list the entailments of courage and heroism<br>- explain how courage is fostered in *Islaam*<br>- elaborate on principles of Courage<br>- complete an essay and speech on courage<br>- explain why self belief limits courage | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

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| **TOTAL** | | | | |

The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.

| FIQH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>***Buluugh*** | - learn about *Buluugh* (puberty) in *Islaam*<br>- realize that before puberty a person is considered innocent and unaccountable<br>- understand that Upon reaching the age of puberty a young Muslim is classified as an adult and is legally responsible under *Islaam*ic law<br>- discern that if a *baaligh* Muslim disobeys or neglects any *Islaam*ic obligation then they are guilty of sinfulness and are duty bound to repent and reform themselves<br>- understand that exposing the *'Awrah* in public is unlawful (*haraam*) in *Islaam* and is regarded as a sin | - listen to a lesson being read out by the teacher about *Buluugh*<br>- learn a new *Aayah* and a new *Hadiith*<br>- complete sentences related to the topic<br>- list the signs of *Buluugh*<br>- complete a True and False exercise<br>- briefly explain clothing requirements<br>- outline the minimum *'Awrah* for males and females<br>- search for a verse in the *Qur'aan* and a *Hadiith* related to the topic | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

| FIQH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 2<br>***Nikaah*** | - learn about *Nikaah*, marriage in *Islaam*<br>- understand that *Nikaah* refers to a sacred contract exclusively between a man and woman wherein they consent to marriage of their own free will<br>- realize that the *Sharii'ah* has made men the primary maintainers and protectors of women<br>- discern that the ideal age of *Nikaah* is linked to physical and mental maturity which commences with *Buluugh* under normal circumstances<br>- appreciate that *Nikaah* is generally considered an auspicious *Sunnah* of the Holy Prophet *Muhammad* [s]<br>- ascertain that in the selection of a marriage partner, a man or woman must see the one whom they intend to propose marriage to<br>- realize that *Kafaa'ah* (parity and compatibility) between the two parties be kept in mind before contracting *Nikaah*<br>- discover that *Islaam* has made marriage to Christian and Jewish women lawful for *Muslim* men<br>- understand that a woman may also propose marriage to a man<br>- emphasize that no woman can be forced to marry a particular man without her consent nor can a man be forced to marry a woman<br>- discern that the consent of the guardian for females is recommended, and not a requirement, for the validity of a *Nikaah*<br>- realize that a minor girl or boy, when contracted in marriage by a *Waalii,* has the option of repudiating the marriage when they attain puberty<br>- understand that it is an obligatory requirement for a valid *Islaam*ic marriage that there be at least two male witnesses or one male and two female witnesses<br>- appreciate that the payment of the dower is necessary even though it might be a very small sum as agreed upon by both parties<br>- realize that it is *Sunnah Mu'akkadah* (an emphasized *Sunnah*) to publically announce the *Nikaah* which includes a *Waliimah* | - listen to a lesson being read out by the teacher about *Nikaah*<br>- learn a new *Aayah* and a new *Hadiith*<br>- complete sentences related to the topic<br>- list moral and legal rights in *Nikaah*<br>- answer questions on the topic<br>- list aspects of 'proposal' and 'consent' in *Nikaah*<br>- complete a True and False exercise<br>- categorise women in the context of *Nikaah*<br>- circle the correct answers<br>- answer questions on *Mahr*<br>- explain important terms |  <br>The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson<br>  |
| LESSON 3<br>***Nafaqah*** | | |  |
| LESSON 4<br>***Talaaq*** | - learn about *Talaaq*, Divorce in *Islaam*<br>- understand that the *Sharii'ah* affirms the right of both parties to dissolve the *Nikaah* for valid reasons<br>- realize that divorce opens a way for both parties to | - listen to a lesson about *Talaaq*<br>- learn a new *Aayah* and a new *Hadiith*<br>- complete sentences related to the topic<br>- answer questions on the topic | |

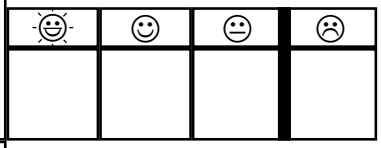
| FIQH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | seek agreeable companions and, thus, to find fulfillment and happiness in a subsequent marriage<br>- ascertain that divorce with the possibility of reconciliation is only allowed twice after which spouses must either dissolve their marriage permanently or live honourably together in mutual love and patience<br>- realize that when using the term *Talaaq*, the general assumption is that the wife is at fault while when the term *Fas<u>kh</u>* is used, the general assumption is that the husband is at fault<br>- understand that in the absence of an *Islaam*ic court, a woman must consult with a qualified, trustworthy *'Aalim* (*Islaam*ic scholar) to determine whether she has grounds for *Fas<u>kh</u>* after which she can proceed to terminate her marriage through a non-*Islaam*ic court to effect an *Islaam*ic outcome<br>- discern that trust and fidelity are absolute prerequisites for any sustainable marriage, in the absence of which the *Sharii'ah* dissolves the marriage irrevocably<br>- emphasize that adultery is only punishable in an authentic *Islaam*ic land (ie. *<u>Kh</u>ilaafah* or *Saltanah*) if it's proponents openly challenge the institution of marriage | - match concepts in blocks correctly<br>- complete a True and False exercise<br>- search for an *Aayah* and *Hadiith* on the topic | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson<br>  |
| LESSON 5<br>***'Iddah*** | - learn about *'iddah*, the Waiting Period after divorce, in *Islaam*<br>- understand that it is incumbent (*Waajib*) for a women to observe the *'iddah*<br>- realize that the temporary separation and suspension of conjugal relations during *'iddah* may allow the couple time to reconsider their decision and how it may impact on their own interests as well as that of their children and family<br>- appreciate that the *'iddah* clarifies whether the wife is carrying a child from her husband so that there may be no confusion about the paternity of the child yet unborn<br>- know that it is not permissible for a woman to leave her matrimonial home without necessity during the *'iddah* period.<br>- discern that a woman has the right to maintenance and dwelling during the period of *'iddah*, however, she has no right to maintenance and dwelling in the case of separation due to a proven wrongdoing on her part<br>- emphasize that it is an obligatory duty upon the Muslim community (*Fard 'Ala-l-Kifaayah*) to facilitate the remarriage of widows and divorcees. | - listen to a lesson about *'ddah*<br>- learn a new *Aayah* and a new *Hadiith*<br>- identify the odd word in a list<br>- list and explain the types of *'iddah*<br>- search for an *Aayah* on the topic |  |

| FIQH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 6<br>***Hadaanah*** | - learn about *Hadaanah*, Custody of Children, in *Islaam*<br>- discern that *Hadaanah* is the right of the mother while Guardianship (*Wilaayah*) (which includes maintenance obligations, decisions about marriage, finances, legal matters etc.) remains with the father, not the custodian<br>- realize that the mother has custody of boys until the age of 7 and girls until the age of 9<br>- understand that the a fathers custodial duties continue until a boy attains *Buluugh* and a girl is married<br>- appreciate that a *non-Muslim* mother may retain custody of a *Muslim* child if she does not interfere with the child's *Islaam*ic upbringing and identity<br>- know that if a woman gets married, her custodial rights lapse to the next candidate<br>- emphasize that it is not permitted for a woman who has custody to take her child out of the city of residence<br>- realize that both parents have visitation rights in the *Sharii'ah* and that visitation should be daily and the visitation time maximized<br>- understand that the custodial right of a parent whom the Sharii'ah deems unfit can be revoked | - listen to a lesson about *Hadaanah*<br>- learn a new *Hadiith*<br>- answer questions on *Hadaanah*<br>- complete sentences related to *Hadaanah* | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 7<br>**Child Birth** | - learn about the *Islaam*ic rituals of Childbirth<br>- appreciate that these rituals are aimed at expressing gratitude to *Allaah*, emphasizing the sanctity of life, seeking blessings for the child and welcoming the newborn into the faith of *Islaam* and the *Muslim Ummah*<br>- realize that pregnancy is a blessing and honour for women and a testament to the self sacrifice of mothers who are privileged by *Allaah* to be the conduits of life, which is the greatest blessing and honour<br>- understand that *Islaam* provides comprehensive guidance and support for pregnant women, addressing their spiritual, emotional, and physical well-being | - listen to a lesson about the rituals of childbirth<br>- learn a new *Aayah* and *Hadiith*<br>- answer questions on the subject<br>- summarise the key rituals of childbirth<br>- find an *Aayah* and *Hadiith* on the subject | |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

# CURRICULUM profile & performance ASSESSMENT

| AD'IYAH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>***Janaazah*** | - learn about the rites, rituals and *Du'aa*'s associated with death, shrouding and burial in *Islaam*<br>- learn about the basic laws of inheritance in *Islaam*<br>- learn that *Du'aa* and other such *Islaam*ic expressions assist in remembrance of *Allaah* and that no moment of a believer's life can be bereft of *Du'aa*<br>- understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things<br>- appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life<br>- learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allaah<br>- learn that each person has a duty to cultivate good and desirable qualities | - learn about the rites of death, shrouding and burial<br>- memorise a series of Arabic supplications<br>- understand their meanings<br>- learn about inheritance and distribution of estates<br>- complete a series of exercises for comprehension | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| SUPPLEMENT<br>***Miraath*** | - learn about the *Islaam*ic laws of *Miiraath* (inheritance)<br>- appreciate that *Miiraath* is a compulsory (*Fard*) inheritance system mandated by the *Qur'aan*<br>- discern that it is structured to ensure equitable distribution of wealth among heirs<br>- realize that the legal heirs are held responsible to fulfill this important *Islaam*ic obligation<br>- understand that anyone who disregards the laws of *Miiraath* is guilty of a major sin for which there are severe punishments in the hereafter.<br>- recognize that non-*Muslim*s do not inherit from *Muslim*s<br>- appreciate that only free individuals, and those not found guilty of killing the deceased intentionally can inherit | - listen to a lesson on *Miiraath*<br>- learn a new *Aayah* and *Hadiith* on the subject<br>- complete an assignment on the topic | |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

| QASAS AL-AMBIYAA' | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>***Yuunus*** | - learn about Prophet *Yuunus* [a] and the people of Nineveh<br>- recognize that the message of *Islaam* is not just for a small tribe but must be conveyed to the nations of the world<br>- realize that for everything there is an appointed time, | - listen to Lessons 1 and 2 on the story of *Yuunus* [a]<br>- place sentences in chronological order<br>- answer questions on the topic<br>- complete key sentences related to the story<br>- sketch 2 scenes as depicted in the story | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

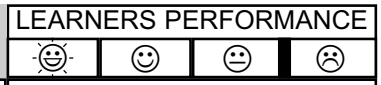
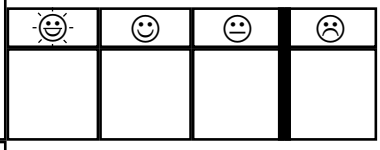
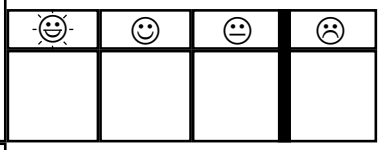
| QASAS AL-AMBIYAA' | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | and so we should continue our service for *Allaah*'s pleasure alone and think of nothing else<br>- appreciate that ours is the duty to patiently invite to the worship of One *Allaah*, not to stand in judgement of people nor to punish<br>- learn that seeds of guidance patiently sowed always comes to sudden, even if late, fruition, and faith is guaranteed to blossom in the hearts because of it<br>- recognize that *Allaah* always turns in forgiveness to those who sincerely repent<br>- discover that it is not for any soul to believe except by the mercy of Allah<br>- understand that *Allaah* bestows His mercy upon those in times of difficulty and distress who were given to worshipfulness of Him whilst in times of ease and comfort<br>- discern that for anyone to impatiently seek the destruction of a people whom *Allaah* has fostered over generations because of an offense caused, is tantamount to ingratitude and insanity<br>- appreciate that all human beings are valuable inspite of their imperfections, and with a little extra effort their hearts are sure to bring forth the sweetness of faith<br>- understand that *Allaah*'s mercy far supercedes His Wrath | - identify lessons learnt from the story |  <br>The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson<br>  |
| LESSON 2<br>***Saalih*** | - learn about Prophet *Saalih* [a] and the people of *Thamuud*<br>- recognize that the prosperity of *Thamuud* led them to haughtiness, tyranny and denial of *Allaah*, their Cherisher<br>- realize that *Allaah* had made the *Thamuud* masters of stone, but in their ignorant pride they became slaves of lifeless pieces of stone, by worshipping idols<br>- appreciate that *Allaah* sends people guiding messengers, because He does not like corruption to endure in the earth<br>- learn that there is no honour greater than to be blessed with with prophethood and right guidance<br>- recognize that man loses his honour if he leads a life of frivolity and sin<br>- understand that the greatest miracle for all to witness is the vastness of the heavens and the earth, and the uniqueness and perfection in every creature and every grain of sand<br>- discern that *Allaah* gives mankind numerous chances to reform and save themselves from His retribution, for *Allaah* is ever merciful towards His creation | - listen to a lesson on the story of *Saalih* [a]<br>- complete key sentences related to the story<br>- link categories correctly<br>- answer questions on the topic<br>- sketch 2 scenes as depicted in the story<br>- identify lessons learnt from the story<br>- write a *Qur'aan*ic verse related to the topic | |

# CURRICULUM profile & performance ASSESSMENT

| QASAS AL-AMBIYAA' | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | - understand that true faith necessitates economic justice and removing monopolies<br>- realize that the tyrannical elite manipulate the public through an appeal to tradition, the politics of fear, personal attacks & threatening the economic wellbeing of people<br>-understand that civilization's technological achievements are meaningless if its moral foundation is corrupt<br>- appreciate that the story of *Nabii Saalih* [a] is a sophisticated critique of power, a warning about the manipulation of public opinion, and a lesson in how the weaponization of resources leads to civilizational collapse | | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

| TOTAL | | | | |
|---|---|---|---|---|
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | | |

| SIIRAT AN-NABII | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>**The Jews** | - learn about the treachery of the Jewish tribes of Arabia and their eventual subjugation and expusion by the Holy Prophet *Muhammad* [s]<br>- appreciate the noble and humane *Islaami*c teachings governing warfare<br>- understand that *Jihaad* is underatake exclusively to establish a just social order and not merely for conquest and acquisition<br>- discern that true piety and religious humiltiy are the most powerful force in capturing the admiration and confidence of the most inveterate enemies of *Islaam*<br>- ascertain that intermarriage is often the most effective way of fostering friendship and good-will between *Muslim*s and their adversaries<br>- appreciate that while faith and courage are indespensable in *Jihaad*, intelligent, innovative and disciplined battle strategy is always most important<br>- realize that while the Prophet [s] hated war and bloodshed and did everything to avoid it, he hated aggression and treachery even more<br>- recognize that *a Muslim, especially a Muslim ruler,* never goes back on any pact or treaty made nor on any promise given | - listen to Chapters 1-7 of the life of the Prophet *Muhammad* [s]<br>- identify the specific teachings being conveyed<br>- answer questions related to the story<br>- locate the *Ghazawaat* on a map<br>- complete key sentences related to the subject<br>- write an *Aayah* in Arabic with the translation | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

| SIIRAT AN-NABII | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 2<br>**The Conquest of *Makkah*** | - learn that in spite of all the years of persecution and injuries, the holy Prophet [s] was willing to save the lives and protect the honour of his enemies<br>- appreciate the Prophet *Muhammad* [s] was always loyal and true and that he would never go back on his word<br>- understand that the *Muslim*s enjoyed a tranquillity that had nothing to do with material circumstances, but was a spiritual contentment born of acceptance of the truth<br>- discern that victory comes from *Allaah* and from Him alone and is not a matter of arms or numbers<br>- ascertain that if the only way to make an enemy city surrender without needless bloodshed is to burn groves and vineyards then it would be permissable<br>- appreciate that true *Muslim*s are content to have only the Messenger of *Allaah* [s] as their share and their destiny and never give preference to worldly acquisition | - listen to Chapters 8-11 of the life of the Prophet *Muhammad* [s]<br>- identify the specific teachings being conveyed<br>- study and compare the Prophet's [s] battle strategy<br>- identify quotations and match them<br>- complete key sentences related to the subject<br>- completed a crossword puzzle |  <br>The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson<br>  |
| LESSON 3<br>***Tabuuk*** | - learn that in spite of all the years of persecution and injuries, the holy Prophet [s] was willing to save the lives and protect the honour of his enemies<br>- appreciate the Prophet *Muhammad* [s] was always loyal and true and that he would never go back on his word<br>- understand that the *Muslim*s enjoyed a tranquillity that had nothing to do with material circumstances, but was a spiritual contentment born of acceptance of the truth<br>- discern that victory comes from *Allaah* and from Him alone and is not a matter of arms or numbers<br>- ascertain that if the only way to make an enemy city surrender without needless bloodshed is to burn groves and vineyards then it would be permissable<br>- appreciate that true *Muslim*s are content to have only the Messenger of *Allaah* [s] as their share and their destiny and never give preference to worldly acquisition | - listen to Chapters 12-16 on the life of the Prophet *Muhammad* [s]<br>- identify the specific teachings being conveyed<br>- complete sentences related to the story<br>- answered questions on the topic<br>- analyse the Prophet's [s] farewell sermon<br>- translate a verse from the Holy *Qur'aan* |  |
| LESSON 4<br>**End of the Mission** | - learn that the whole Arabian peninsula enjoyed peace for the first time ever only under the benevolent rule of the holy Prophet *Muhammad* [s]<br>- appreciate that the Prophet [s] let people rule themselves in their own lands in peace, provided that they accorded to the justice, brotherhood and the benevolence that *Islaam* decreed<br>- understand the stubborn bedouin idolaters who could | - listen to Chapters 17-20 on the life of the Prophet *Muhammad* [s]<br>- identify the specific teachings being conveyed<br>- complete sentences related to the lesson<br>- complete a research project on the topic<br>- match quotations to the correct speaker<br>- translate a verse from the Holy *Qur'aan* | |

# CURRICULUM profile & performance ASSESSMENT

| SIIRAT AN-NABII | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | not resist the Prophet [s] by force of arms disingenuously began to fabricate prophets of their own<br>- discern that the Prophet [s] gave *Usaamah* [r] command to wipe out from the Arab mind, once and for all, the idea of the superiority of masters over slaves<br>- understand that the Prophet [s] set a precedent of meritocracy whereby those most capable are to be appointed to positions of responsibility<br>- appreciate that no man was a better companion to the Prophet [s] than *Abuu Bakr* [r]<br>- learn that the *Qur'aan* decrees that the appointment of leaders and the affairs of *Muslim*s be settled by consultation among themselves<br>- ascertain that the Prophet [s] praised *Umar*'s [r] discernment by saying, *"Indeed Allaah has placed inspired truth on the tongue of 'Umar."*<br>- appreciate that it was only *Abuu Bakr* [r] who could deal with the perilous circumstances that the nascent *Muslim Ummah* would have to face after the Prophet's [s] death given that behind his gentle exterior there was a will of steel, a deep mind and limitless faith | | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| | | | |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

| TAARIIKH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>***Wives of the Prophet 1*** | - learn about the wives of the holy Prophet *Muhammad* [s]<br>- discern that each of the women who entered the life of the Prophet *Muhammad* [s], and in consequence into the life and customs of all *Muslim*s, was of renowned and of noble lineage.<br>- recognize that each of them in her own way was exemplary as an individual and each had special characteristics<br>- appreciate that they lived at the highest standard of *taqwaa* (God-consciousness)<br>- know that they showed remarkable sacrifice and loyalty, and endured poverty, social pressure, and political tensions without abandoning their commitment<br>- realize that were scholars and transmitters of *Islaami*c | - listen to the story of the first six wives of the holy Prophet *Muhammad* [s]<br>- find suitable one-word meanings for the words in the vocabulary lists<br>- identify the specific teachings being conveyed<br>- identify personalities from descriptions<br>- write an *Aayah* in Arabic with the translation | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

| TAARIIKH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | knowledge<br>- understand that they embodied moral refinement and humility, and lived simply, often with minimal material comfort, demonstrating detachment from worldly excess<br>- realize that their excellence came from balancing private devotion, public responsibility, and unwavering support for the Prophet [s] | | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 2<br>***Wives of the Prophet 2*** | - learn about the wives of the holy Prophet [s]<br>- discern that each of the women who entered the life of the Prophet *Muhammad* [s], and in consequence into the life and customs of all *Muslim*s, was of renowned and of noble lineage<br>- recognize that each of them in her own way was exemplary as an individual and each had special characteristics<br>- appreciate that they lived at the highest standard of *taqwaa* - know that they showed remarkable sacrifice and loyalty, and endured poverty, social pressure, and political tensions without abandoning their commitment<br>- realize that were scholars and transmitters of *Islaam*ic knowledge<br>- understand that they embodied moral refinement and humility, and lived simply, often with minimal material comfort, demonstrating detachment from worldly excess<br>- realize that their excellence came from balancing private devotion, public responsibility, and unwavering support for the Prophet | - listen to the story of the first six wives of the holy Prophet *Muhammad* [s]<br>- find suitable one-word meanings for the words in the vocabulary lists<br>- identify the specific teachings being conveyed<br>- identify personalities from descriptions<br>- write an *Aayah* in Arabic with the translation | |
| LESSON 3<br>***<u>Kh</u>aalid ibn Waliid*** | - learn about *<u>Kh</u>aalid ibn al-Waliid*<br>- appreciate that he was one of the most brilliant military commanders in history and a towering figure among the Companions<br>- discern that under *<u>Kh</u>aliif Abuu Bakr* [r], *<u>Kh</u>aalid* successfully reunited the Arabian Peninsula under *Islaam*ic rule through decisive victories.<br>- realize that he remained undefeated in over 100 battles, an unmatched military accomplishment<br>- understand that his life exemplifies transformation through *tawbah*, unwavering commitment to *Islaam*, and military excellence in *Allaah*'s cause | - complete an assignment<br>- prepare a map | |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

# **CURRICULUM** profile & performance **ASSESSMENT**

| TAFSIIR | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>***Method of Preservation*** | - discover that the the *Qur'aan* was revealed gradually facilitating both the easy memorization and writing of its verses<br>- appreciate that the Prophet Muhammad [s] designated scribes to meticulously record the revealed verses in his presence<br>- discern that the Prophet [s] instructed his *Sahaabah* to memorise the exact Arabic wording of the *Qur'aan*ic text, and not merely the meanings and practices it directed to<br>- understand that the Prophet [s] would personally review and correct the recitations and writings of the *Qur'aan* to ensure accuracy<br>- learn that the *Qur'aan* was not a formally 'bound' book in the Prophet's [s] lifetime given that the sequence of the *Qur'aan*ic chapters did not follow a chronological order and were being revealed in response to specific events<br>- discover that *Khaliif Abuu Bakr* [r] compiled the *Qur'aan* into a single volume after the passing of the Prophet [s]<br>- appreciate the meticulous process ensuring authenticity and accuracy adopted in its compilation<br>- understand that due to newly converted non-Arabs not being proficient in Arabic, *Khaliif 'Uthmaan* [r] issued standardized copies of the *Qur'aan* to address divergences that arose amongst them<br>- discover that the need to improve legibility and correct pronunciation by non-Arab speakers led to the development of the dots and diacritical marks which facilitate correct pronunciation | - listen to a lesson on the method of preservation of the *Qur'aan*ic text<br>- find one word meanings for difficult words<br>- learn a new *Aayah* and *Hadiith*<br>- answer questions on the topic<br>- complete sentences on the subject<br>- complete an assignment on the topic | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 2<br>**Principles of Exegesis** | - learn about the science of *Usuul ut-Tafsiir*<br>- understand that it consists of the rules, sources, and methodologies for correctly understanding and explaining the meanings of the *Qur'aan*<br>- discern that it prioritizes a balanced rational approach rooted in the text, using linguistic precision, transmitted reports (*ma'thuur*) and reasoned analysis (*diraayah* or *ijtihaad*)<br>- recognize that there are generally thirteen preliminary 'tools' which *Usuul ut-Tafsiir* equips the beginner with in order to correctly understand the *Qur'aan*<br>- appreciate that the Prophet issued a stern warning against interpreting the *Qur'aan* without the necessary knowledge and neglecting to apply the correct methodology<br>- realize that ignoring this methodology leads to deviance and misinterpretation | - listen to a lesson on *Usuul ut-Tafsiir*<br>- learn a new *Aayah* and *Hadiith*<br>- answer questions on the subject<br>- list preliminary tools of *Usuul ut-Tafsiir*<br>- list preconditions for a *Mufassir*<br>- list a ten step *Tafsiir* formula for beginners<br>- Quote a *Hadiith* on the topic<br>- translate a verse from the *Qur'aan* | |

| TAFSIIR | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 3<br>**Taking a Step Further** | - learn more details about the science of *Usuul ut-Tafsiir*<br>- understand how general vocabulary (*Aamm*) as compared to specific vocabulary (*Kh*ass) is managed<br>- discern that *Qur'aan*ic verses are categorized by the clarity of their wording in order to determine what is open to interpretation and what is completely fixed<br>- recognize that *Qur'aan*ic verses are categorized by the ambiguity of their wording so as to determine the correct tool for resolving the ambiguity<br>- appreciate that *Qur'aan*ic verses communicate their message through both their direct wording as well as their silent implications<br>- realize that when two seemingly contradictory *Islaam*ic source texts are encountered then a strict reconciliation protocol must be applied | - - listen to a lesson on *Usuul ut-Tafsiir*<br>- learn a new *Aayah* and *Hadiith*<br>- answer questions on the subject<br>- explain direct and implied meanings in the *Qur'aan*<br>- explain reconciliation protocol in *Tafsiir*<br>- translate a verse from the *Qur'aan* | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 4<br>**Authentic *Tafaasiir*** | - learn about the most authentic *Tafaasiir* in history<br>- appreciate how no other book in the world has been the subject of study to the degree that the *Qur'aan* has been<br>- discern the distinctive feautures of ten famous *Tafaasiir*<br>- recognize that *Qur'aan*ic *Tafaasiir* are uniquely different from the commentaries of other religious texts like the Bible | - listen to a lesson on authentic *Tafaasiir*<br>- learn a new *Aayah* and *Hadiith*<br>- list *Tafaasiir* in chronological order<br>- identify the distinctive features of some *Tafaasiir*<br>- assess which are ideally suited to different types of study<br>- complete an assignment on the topic | |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

| HADIITH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>***Method of Preservation*** | - learn about the central position of the *Hadiith* in *Islaam* as the second primary source of guidance after the *Qur'aan*<br>- discern that the *Hadiith* explains, clarifies and demonstrates the practical application of the *Qur'aan*ic revelation<br>- recognize that *Muslim* scholars developed rigorous methods for verifying both the chains of transmission (*isnaad*) and the text (*matn*) of every narration<br>- appreciate that lthough memorisation remained the primary means of preservation of *Hadiith*, writing also began during the Prophet's [s] lifetime<br>- know that The preservation of *Hadiith* eventually pro- | - listen to a lesson on the preservation of *Hadiith*<br>- answer question on the topic<br>- explain the stages of *Hadiith* compilation<br>- define specialised disciplines related to *Hadiith*<br>- answer detailed questions on the subject<br>- complete sentences on the topic<br>- write an *Aayah* in Arabic with the translation | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

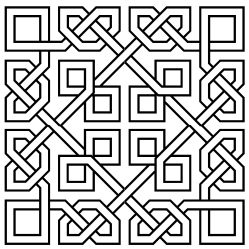
# **CURRICULUM** profile & performance **ASSESSMENT**

| HADIITH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | duced dozens of specialised academic disciplines<br>- realize that the science of *Hadiith* therefore stands as one of the greatest intellectual achievements of *Islaam*ic civilisation | | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 2<br>**Principles of *Hadiith* Classification** | - learn about *Usuul al-Hadiith*<br>- discern that *Usuul al-Hadiith* provides the principles, rules, and methodology for verifying narrations that are attributed to the Prophet [s]<br>- recognize that authenticity requires both a sound chain and a text free from defects or contradictions with stronger reports<br>- appreciate that *Ahaadiith* are classified according to the number of independent chains of narration at each level , and the overall strength of their chain and text<br>- know that when two authentic *ahaadiith* seem to conflict, then a structured process follows of Harmonisation, Abrogation, Preference, and Mutual Elimination<br>- realize that while a narrator may accurately report a *hadiith*, it is only the jurist (*Faqiih*) who can determine what it means | - listen to lesson on Principles of *Hadiith* classification<br>- answer question on the topic<br>- explain the components of a *Hadiith*<br>- complete an exercise on *Hadiith* categorisation<br>- explain the conditions of *Sahiih Ahaadiith*<br>- explain the types of Weak *Ahaadiith*<br>- explain the 4 step reconciliation process<br>- list key features of the *Hanafii* approach<br>- complete sentences on the subject | |
| LESSON 3<br>***Hadiith* Compilations** | - learn about the many *Hadiith* compilations<br>- discern that *Hadiith* literature represents the premodern worlds most extensive and methodical literary endeavour<br>- recognize that all *Hadiith* books are the same so understanding the purpose of each collection is an important first step in *Hadiith* studies<br>- appreciate that *Hadiith* compilers organized their books on strict structural frameworks based on their specific goals<br>- know that with the progression of *Hadiith* assemblage, six collections gradually came to be regarded as the most comprehensive *hadiith* compilations. Though referred to as *as-Sihaah as-Sittah* - realize that these great *Hadiith* collections are not just historical texts, they are living sources that continue to guide *Muslim*s in worship, character, and understanding of the Prophet [s] *Muhammad*'s [s] noble *Sunnah* | - listen to a lesson on *Hadiith* Compilations<br>- find one word meanings<br>- learn a new *hadiith* and *aayah*<br>- explain formats of *hadiith* compilations<br>- list the *Sihah Sittah* with descriptions<br>- complete an assignment on the tpoic<br>- list other important *hadiith* compilations | |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

| HIKAAYAAT | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE | | | |
|---|---|---|---|---|---|---|
| | | |  |  |  |  |
| LESSONS 1-20 | - discern that moral stories provide insight, stimulating intellect and strengthening Islaamic beliefs | - read and understand ten<br>- identify moral lessons<br>- discuss points of interest | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson | | | |
| LESSON 1<br>**Integrity** (The Apple & Marriage) | | | | | | |
| LESSON 2<br>**Piety** (The Old Woman) | | | | | | |
| LESSON 3<br>**Life** (The Sun and the Cave) | | | | | | |
| LESSON 4<br>**Love** (The Torch and the Bucket) | | | | | | |
| LESSON 5<br>**Worship** (*Muusaa* & a Shepherd) | | | | | | |
| LESSON 6<br>**Sincerity** (Lion of *Allaah*) | | | | | | |
| LESSON 7<br>**Pride** (Boatman and a Professor) | | | | | | |
| LESSON 8<br>**Generosity** (The Stranger) | | | | | | |
| LESSON 9<br>**Destiny** (*Sulaymaan* & the angel) | | | | | | |
| LESSON 10<br>**Fortitude** (The Simple Phrase) | | | | | | |
| LESSON 11<br>**Reform** (The Three Prayers) | | | | | | |
| LESSON 12<br>**Truth** (Testing the Prophet) | | | | | | |
| LESSON 13<br>**Faith** (The Smile & the Tear) | | | | | | |
| LESSON 14<br>**Knowledge** (The Rare Guest) | | | | | | |
| LESSON 15<br>**Trust** (In This is Good) | | | | | | |
| LESSON 16<br>**Devotion** (*Sultaan* & the Servant) | | | | | | |
| LESSON 17<br>**Happiness** (*Khaliif* & the *Suufii*) | | | | | | |
| LESSON 18<br>**Wit** (Emperor & the *'Aalim*) | | | | | | |
| LESSON 19<br>**Idiocy** (*Haaruun* & *Bahluul*) | | | | | | |
| LESSON 20<br>**Wisdom** (The Sapling) | | | | | | |
| **TOTAL** | | | | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | | | | |

# **CURRICULUM** profile & performance **ASSESSMENT**

| GENERAL ASSESSMENT | LEARNERS PERFORMANCE | | | |
|---|---|---|---|---|
| | 😀 | ☺ | 😐 | ☹ |
| ***'AQAA'ID*** | | | | |
| ***AKHLAAQ*** | | | | |
| ***FIQH*** | | | | |
| ***AD'IYAH wa AADAAB*** | | | | |
| ***QASAS AL-AMBIYAA'*** | | | | |
| ***SIIRAT AN-NABII*** | | | | |
| ***TAARIIKH AL-ISLAAM*** | | | | |
| ***TAFSIIR*** | | | | |
| ***HADIITH*** | | | | |
| ***HIKAAYAAT*** | | | | |
| **GRAND TOTAL** | | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | | |



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## ABOUT THE AUTHOR

*Mawlaanaa* Feizel Chothia is an experienced Islamic Studies instructor and author. Born in Johannesburg, South Africa in 1970. He has specialist training in Islamic jurisprudence, primarily the *Hanafii* School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has served as *Imaam* in numerous *Masjids* and is actively engaged in Islamic propagation, teaching and advocay, as well as developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu, and his intimacy with Western culture and its institutions, has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and propagation.

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