



مدرسة مدينة العلم  
MADINATUL-ILM SCHOOL

التربية الإسلامية

Religion

Level

4

مرحلة

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# Wajib

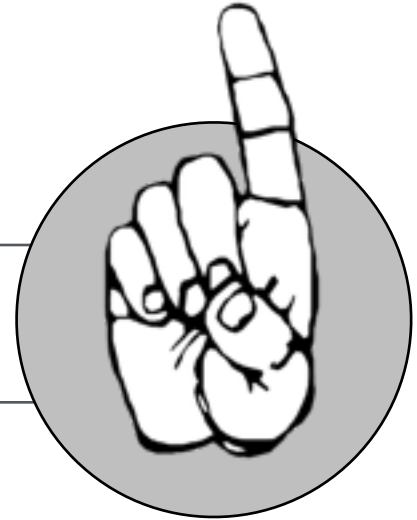
**Wajib means that we have been ordered by Allah (swt) that we must do it.**

Allah loves and cares for us very much. That is why He has made certain things Wajib for us, because He knows that they are good for us.

If we do things that are Wajib we get Thawaab.

If we don't then we get Sayiiah

**WAJIB: MEANS YOU MUST DO IT.**



Examples for wajib:

- Salat
- Suam
- Zakat
- Haj if you can
- Replying to Al Salamu Alaikum

# Haram

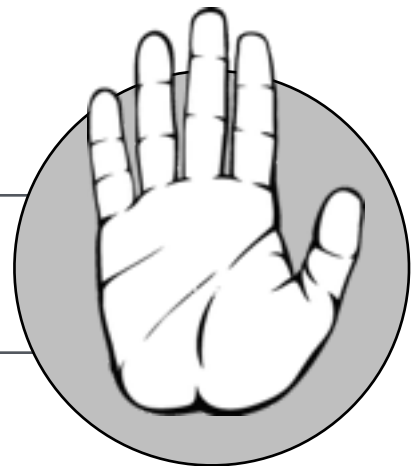
**Haram means that we have been ordered by Allah (swt) that we must not do it.**

Allah loves us very much, so things that are harmful for us are Haram. When we don't do Haram things Allah gives us Thawab.

And if we do it then we get Sayah.

Haram means forbidden, we must never do it.

**HARAM: MEANS WE MUST NOT DO IT.**



Examples of Haram

- Stealing
- Cheating
- Drink alcohol
- Eat pork

## Homework

Draw a picture about Haram actions and describe it.

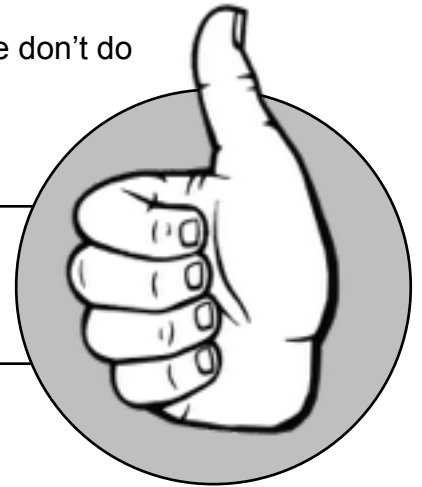
# Mustahab

When a thing is Mustahab it means it is voluntary or optional, but we are encouraged by Allah (swt) to do it.

Allah loves us very much; there are things that we can do to make us better Muslims. These are Mustahab.

When we do Mustahab things Allah gives us Thawaab. And if we don't do these actions we do not get Sayyiah.

**MUSTAHAB = IT IS BETTER TO DO IT.**



## Examples of Mustahab

- Reciting Quran
- Visiting sick person
- Helping others

# Makruh

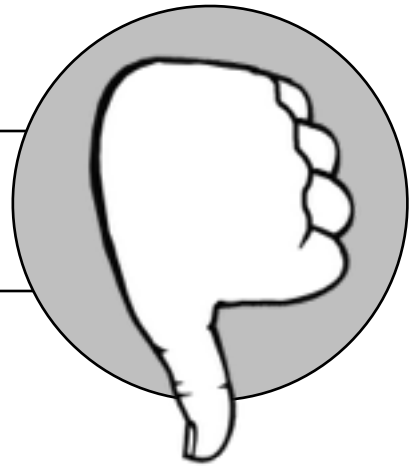
When a thing is Makruh it means we must try not do it.

Allah loves us very much , some things we can do are not very good for us, they are Makruh.

When we don't do Makruh things Allah gives us Thawaab.

And if we do it then we do not get sayyiah.

**MAKRUH = IT IS BETTER NOT TO DO IT.**



Example of Makruh

- Eating too much.
- Sleeping till after sunrise.
- Fasting on the day of Ashoura

# Mubah

When a thing is Mubah it means it does not matter whether we do it or not.

When we do or not do the Mubah action, it does not count as a good or bad deed, and we do not get rewarded or punished.

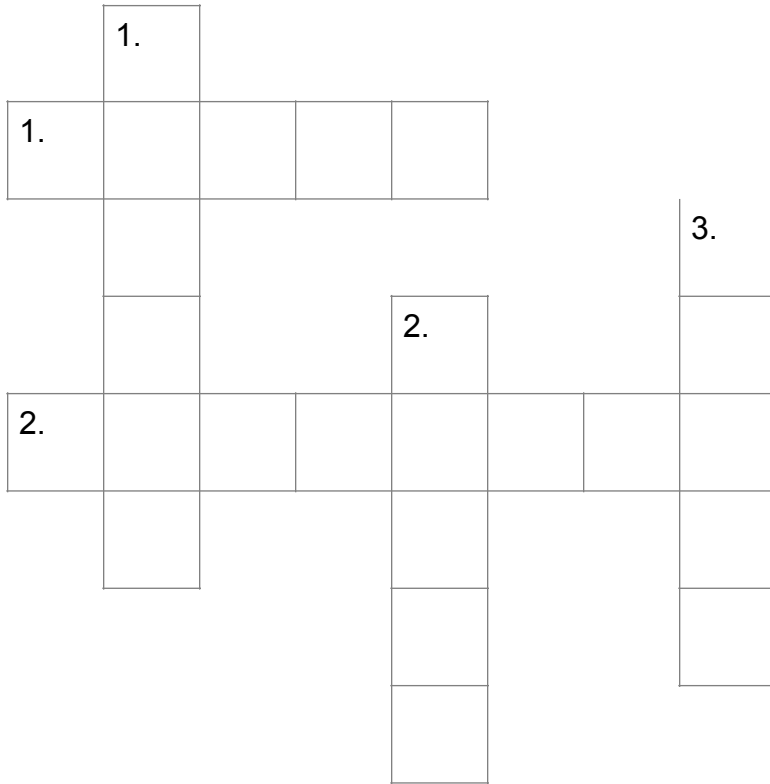
**MUBAH = IT DOES NOT MATTER IF YOU DO IT  
OR NOT.**



Example of Mubah

- Sleeping.
- Eating.
- Playing sport.

Cross words



**Clues Across:**

1. You must to do it.
2. It is better to do it.

**Clues Down:**

1. It is better not to do it.
2. You must not do it.
3. You can do it or not, it does not matter.

Exercise

Please complete the statements below with the words in the box:

Mustahab	Mubah	Wajib	Haram	Makrooh
----------	-------	-------	-------	---------

1. I will eat birthday cake today at my friend's house. ....
2. I will pray two Rakaa salat after reading Ziyarah. ....
3. I will do wudhu before I pray Salat Al Dhuhur. ....
4. I will step on food on that fell on the floor. ....
5. I will sleep all day and all night. ....
6. I will fast every Monday and Thursday. ....
7. I will pray without doing niyyah for which salat I am doing .....
8. I will draw a picture of a flower for my teacher. ....
9. I will do wudhu before reading Quran. ....
10. I will laugh with my friend while I am praying. ....
11. I will eat so much that I will be sick. ....
12. I will talk while Quran is being read. ....
13. I will fast on the 10 of Muharram. ....

# Wudu wajib and mustahab

## NIYYAT: WAJIB







I am doing Wudhu for the pleasure of Allah, Qurbatan ilallah









## MUSTAHAB ACTIONS:

	<p>1. WASHING YOURS HANDS:</p> 
<p>2. GARGLING 3 TIMES:</p> 	<p>3. WASHING YOUR NOSE 3 TIMES</p> 

## WAJIB ACTIONS:

<p>1. WASHING YOUR FACE:</p> 	<p>2. WASHING YOURS ARMS:</p> 
<p>3. MASAH OF THE HEAD</p> 	<p>4. MASAH OF THE FEET</p> 

Exercise: Complete the spaces below with “Wajib” and “Mustahab”.

		
<p><b>1- Make a Niyah. Say:</b> “I am doing Wudhu for the pleasure of Allah swt.”</p> <p>.....</p>	<p><b>2- Wash your hands twice</b></p> <p>.....</p>	<p><b>3- Gargle 3 times</b></p> <p>.....</p>
		
<p><b>4- Take water into nostrils 3 times</b></p> <p>.....</p>	<p><b>5- Wash your face twice</b></p> <p>.....</p>	<p><b>6- Wash your right arm</b></p> <p>.....</p>
		
<p><b>7- Wash your left arm</b></p> <p>.....</p>	<p><b>8- Wipe your head</b></p> <p>.....</p>	<p><b>9- Wipe your feet</b></p> <p>.....</p>

## Adhan and Iqamah

It is Mustahab to say Adhan and Iqamah before offering daily obligatory prayers



### Adhan and Iqamah consist of

<u>الإقامة</u>	<u>الأذان</u>
الله أكبر (2x)	الله أكبر (4x)
أشهد أن لا إله إلا الله (2x)	أشهد أن لا إله إلا الله (2x)
أشهد أن محمداً رسول الله (2x)	أشهد أن محمداً رسول الله (2x)
حيّ على الصلاة (2x)	حيّ على الصلاة (2x)
حيّ على الفلاح (2x)	حيّ على الفلاح (2x)
حيّ على خير العمل (2x)	حيّ على خير العمل (2x)
قد قامت الصلاة (2x)	الله أكبر (2x)
الله أكبر (2x)	لا إله إلا الله (2x)
لا إله إلا الله (1x)	

## Mustahab

أشهد أن علي ولي الله - مرتين

### Questions:

1. Who was the first Muezzin (person who gives Adhan) in Islam?

---

2. What are the differences between Adhan and Ikamah?

---

---

---

3. Write down what the following words mean?

..... الله أكبر

..... أشهد أن لا إله إلا الله

..... أشهد أن محمداً رسول الله

..... حيّ على الصلاة

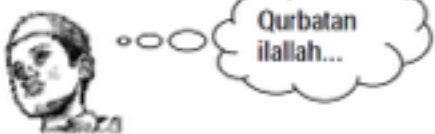









..... حيّ على الفلاح

..... حيّ على خير العمل

..... قد قامت الصلاة

# Wajib in Salat

There are 10 things which are Wajib in the Salaat:

<p><b>NIYYAT</b></p>  <p>The intention to perform a particular Salaat, 'Qurbatan ilallah'</p>	<p><b>TAKBIRATUL EHRAM</b></p>  <p>The first 'Allahu Akbar' in Salaat.</p>
<p><b>QIYAM</b></p>  <p>Standing for recitation</p>	<p><b>QIRA'AT</b></p>  <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الْقِيَامَةِ ﴿٤﴾ إِيَّاهُ نَعْبُدُ وَإِلَيْهِ نَسْتَعِينُ ﴿٥﴾ أَقِيمُوا الصَّلَاةَ لِلتَّحْقِيقِ ﴿٦﴾ بِسُرْعَةِ الْبُرْجَانِ لَقَدْ عَلَّمْنَاهُمْ خَيْرَ الْمَعْقُودِ عَلَيْهِمْ وَالْعَالَمِينَ ﴿٧﴾</p> <p>سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ</p> <p>Recitations during the Qiyam</p>
<p><b>RUKUU</b></p>  <p>Bending from the waist</p>	<p><b>TWO SAJDAHS</b></p>  <p>Prostration with knees, palms and toes touching the ground</p>
<p><b>DHIKR</b></p>  <p>Subhana Rabbi.....</p> <p>The recitations during Ruku and Sajdah</p>	<p><b>TASHAHUD</b></p>  <p>As hadu al laa ilaaha</p> <p>The recitation while sitting down after the two Sajdahs in the 2<sup>nd</sup> and final Rakaats of Salaat</p>
<p><b>SALAAM</b></p>  <p>As salaamu alaika ayyu .....</p> <p>The final recitation of salat while sitting down</p>	<p><b>TARTIB AND MUWALAT</b></p>  <p><b>Tartib</b> means to pray in the order prescribed by the Shariah <b>Muwalat</b> means to pray without interruption or gap</p>

Questions:

What does the following mean?

1. Niyyat .....
2. Takbiratul Ihram .....
3. Qiyam .....
4. Qira'a .....
5. Dhikr .....
6. Tartib .....
7. Muwalat .....

## Some Mustahabat in Salat

### 1. Qunoot

In the 2nd rakaat after the reciting sura Al-Fatiha and sura Al-Ikhlâs while still in Qiyam you can do qunoot. You can say any Zikr in qunoot is sufficient, even if you say, 'Subhanallah' only once.

**One recommended qunoot is:**

اللهم كن لوليك الحجة بن الحسن صلواتك  
عليه وعلى آبائه في هذه الساعة وفي كل  
ساعة وليا وحافظا وقائدا وناصرا ودليلا وعينا  
حتى تسكنه ارضك طوعا وتمتعه فيها طويلا  
برحمتك يا ارحم الراحمين.



### 2. Ruku reading.

**It's Mustahab to say this in Ruku**

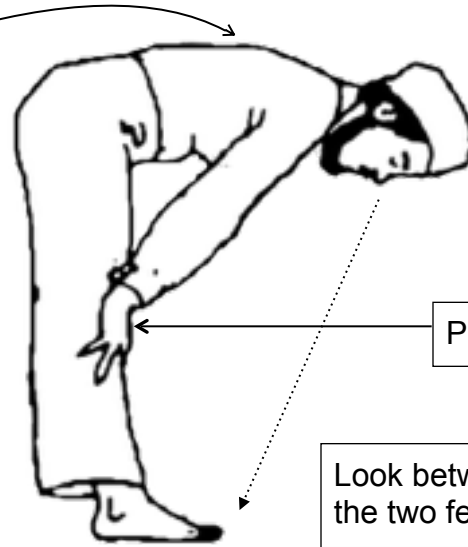
سبحان ربي العظيم وبحمده  
اللهم صلي على محمد واله محمد



### 3. Ruku Position

For men it is Mustahab to:

keep the back flat, stretch forth the neck, keep it in line with the back

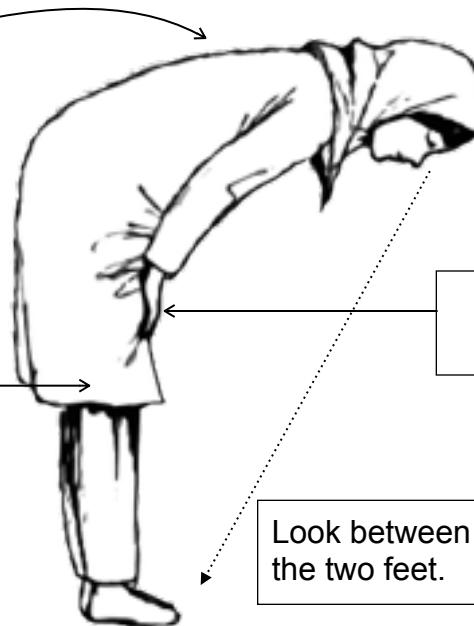


Push the knees back

Look between the two feet.

For women it is Mustahab to:

keep the back flat, stretch forth the neck, keep it in line with the back



should not push back the knees

put hands higher than the knees

Look between the two feet.

4. It is Mustahab to say Takbir while standing erect before going into Ruku.

# Salat Al-Wajiba and Mustahba

## Salat Al-wajiba

1. Salat Fajr : 2 Rakaats.
2. Salat Dhuhr: 4 Rakaats.
3. Salat Asr: 4 Rakaats.
4. Salat Maghrib: 3 Rakaats.
5. Salat Isha: 4 Rakaats
6. Salat Alayat – 2 Rakaats – During Solar eclipse and Lunar eclipse.

## Example of Salat Al-mustahaba

1. Salat Allayal
2. Salat Alnawafel
3. Salat the first day from each month



## Lesson 20: The Five Eids

In Islam, we celebrate Eid as a happy festival. We are lucky that we have five types of Eids in a year:

- Eid ul-Juma'
- Eid ul-Haj
- Eid ul-Fitr
- Eid-e-Gadhir
- Eid-e-Mubahila



## Eid ul-Juma'

Juma' means Friday, and for all Muslims it is a religious day. In the Islamic calendar, the night comes before the day. So, Friday begins at the time of Maghrib Salaat on Thursday.

There are certain A'maal recommended for Juma' night and day.

### Aamal for the night of Juma' (Thursday night)



1. Recite Surat Yasin
2. Recite Dua Kumayl
3. Recite Ziyarat Imam Hussein
4. Recite Surat Al Fatiha for those who have gone back to Allah

### Aamal for the day of Juma' (Friday)



1. Do Ghusl
2. Cut nails and wear nice clothes
3. Visit the graves of loved ones
4. Gather in the masjid to pray together



WORKSHEET: EID-UL-JUMA':

What day is Eid-ul-Juma'?

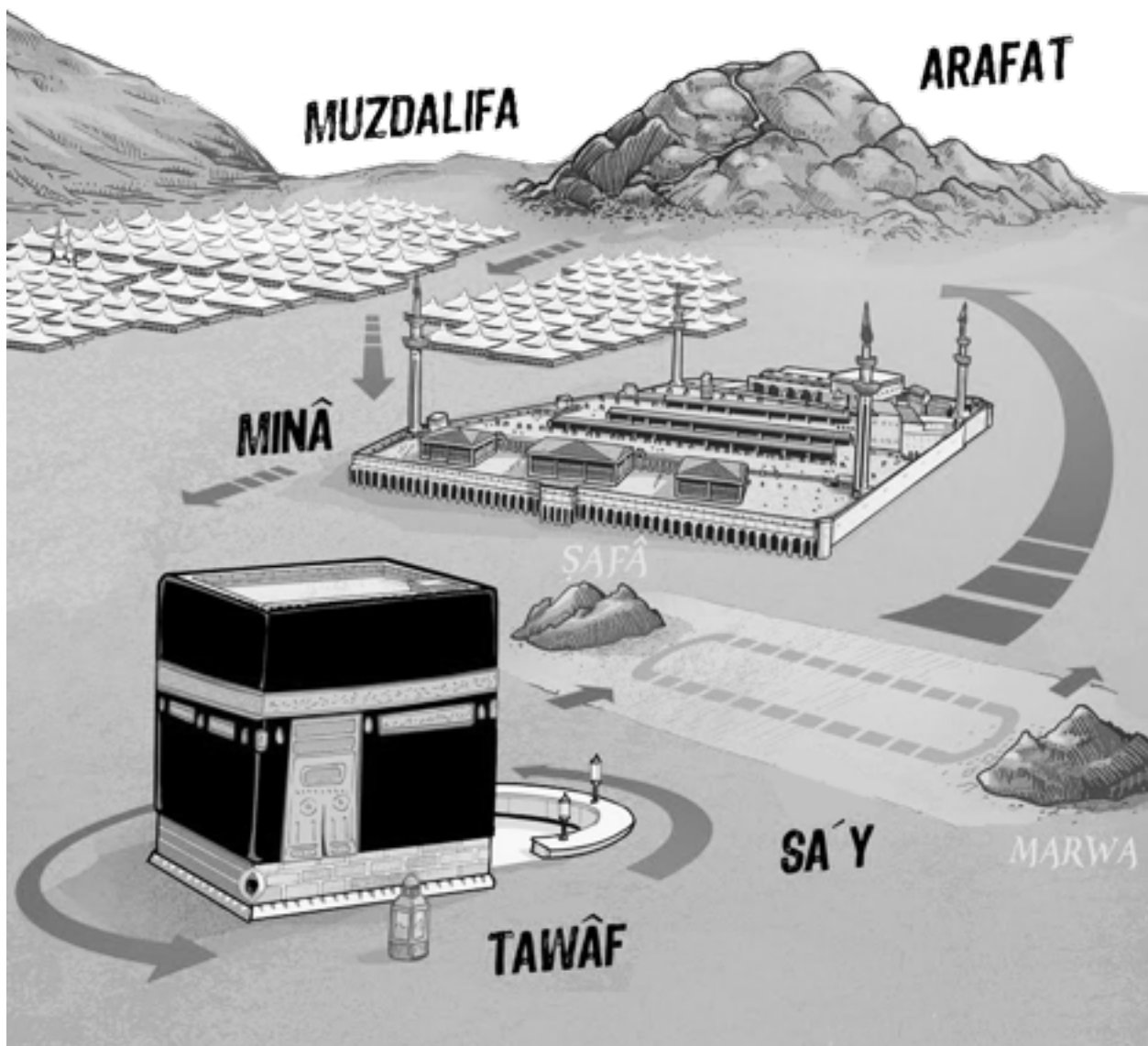
The Day of Eid-ul-Juma' is: \_\_\_\_\_



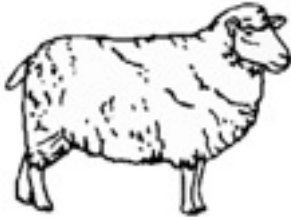


On one page write all the A'amal you can do on the night of Juma' and on the other page write all the A'amaal you can do on the day of Juma':

Night of Juma'	Day of Juma'

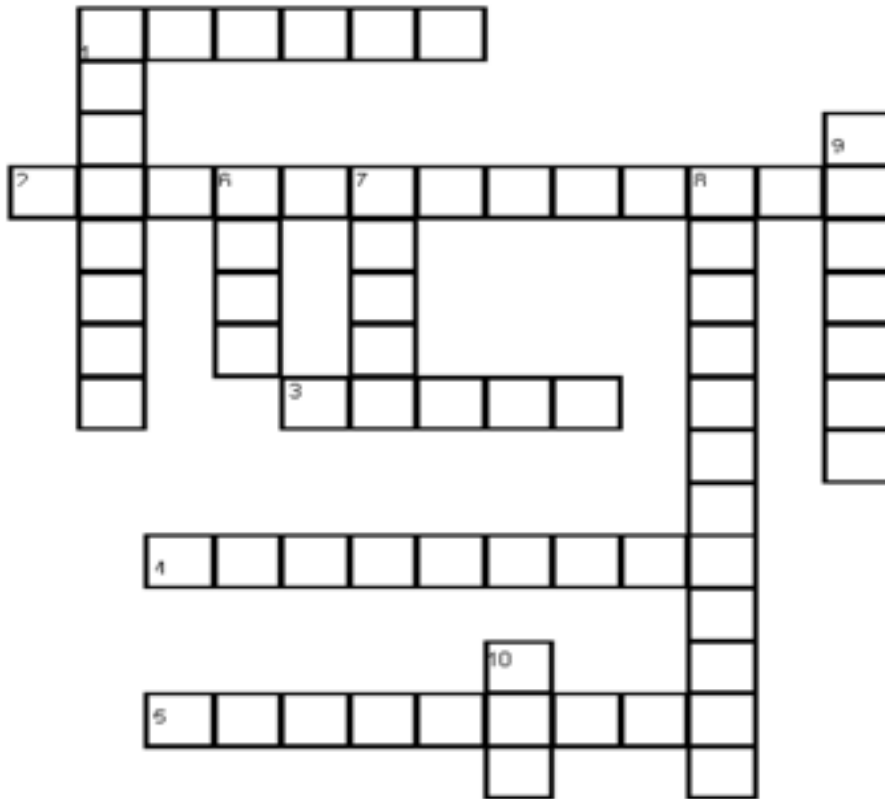
## Eid ul-Haj

Eid ul-Haj is also known as Eid ul-Adha (Eid of Sacrifice). It takes place on the 10<sup>th</sup> of Dhulhijja, and marks the end of Haj of Muslims to Makka. This Eid honours the actions taken by of Prophet Ibrahim (A), Prophet Ismail (A), and Sayida Hajar (A).



Activities done in Hajj		Why we do these actions
<p><b>TAWAF</b></p> <p>We walk around the Kaaba seven times in anti-clockwise</p>		<p>Prophet Ibrahim and Prophet Ismail built the Kaaba according to instructions brought down from Allah set by Angel Jibraiel. They placed the black stone in its corner and then did Tawaf seven times and invited others to do the same to worship Allah swt. We do the same thing in hajj praying to god to forgive us.</p>
<p><b>SA'EE</b></p> <p>When doing hajj we walk between two mountains seven times.</p>		<p>Sayida Hajar walked between Safa and Marwa mountains while she was alone with Prophet Ismail where Prophet Ibrahim left them, when Prophet Ismail was just a baby. She was looking for water. We now do the same actions, even running at the same place that she ran.</p>
<p><b>SACRIFICE</b></p> <p>We sacrifice a sheep in the way of Allah swt and its meat is shared amongst the</p>		<p>After having a dream that ordered him to sacrifice his son, Prophet Ibrahim took his son Prophet Ismail to sacrifice him. When he was about to sacrifice him, Allah swt saved Prophet Ismail and put a sheep in his place instead. Prophet Ibrahim passed a test of faith.</p>
<p><b>RAMI AL JAMARAT</b></p> <p>Throw seven stones at 3 places that represent the Shaitan.</p>		<p>When Prophet Ibrahim was on his way to sacrifice his son Prophet Ismail, Shaitan came to him as an old man and tried to prevent him from doing it. Prophet Ibrahim threw seven stones at him three times until Shaitan ran away.</p>
<p><b>ZAMZAM WATER</b></p> <p>We drink Zam zam water from a well near the Kaaba when</p>		<p>Prophet Ismail was crying from thirst as a baby when Sayida Hajar went looking for water for him. When Prophet Ismail's feet hit the ground under him, Allah set made water spring from beneath his feet. This water is zamzam, and has existed since then to quench the thirst of anyone who visits the Kaaba.</p>

Worksheet



**ACROSS**



1. The Prophet who was taken to be sacrificed on Eid ul-Haj.
2. The day of the first dream - in Arabic.
3. What was found sacrificed in place of the Prophet.
4. The name of the month in which Eid ul-Haj occurs.
5. The other name given to Eid ul-Haj.

**DOWN**

1. The father of the Prophet who was taken to be sacrificed.
6. The place where the sacrifice took place
7. Which date in the month does Eid ul-Haj occur
8. The day of Knowledge - in Arabic
9. Who tried to mislead the Prophet on his way to sacrifice.
10. What does this Eid mark the end of?

## Eid ul-Fitr

Eid ul-Fitr is the first day after the Holy month of Ramadhan. It is on the 1<sup>st</sup> of Shawwaal. Fitr means to break, and it marks the end of the fasting period.

In Ramadhan we:		
		
fast by eating no food during the day.	Stop doing all sins big or small.	Pray and ask Allah for forgiveness.

After 30 days of fasting and preventing ourselves from doing bad actions, we celebrate Eid because we have become better people by successfully sinning less, and having our sins forgiven. We should be stronger against Satan's whispers to do bad things after Ramadhan. We celebrate Eid because we have proved our Obedience to Allah (SWT).



One of the reasons we fast is that we start to feel a little of what the poor and less fortunate feel, and respect their plight. We give charity to those who are in need of help on Eid al Fitr every year. Allah (SWT) made charity wajib of Zakat ul-Fitr for every family.

By feeling what the poor and unfortunate feel and give them charity, we become appreciative of all that Allah gave us and reminds us not be ungrateful to Him.

Questions

1. List two reasons why we fast during Ramadan?

a. ....

b. ....

2. What do we try to stop doing in Ramadan?

.....

3. What do we ask for from Allah swt?

.....

4. What do we give on Eid Al Fitr?

.....

5. Why do we celebrate at the end of Ramadan?

.....

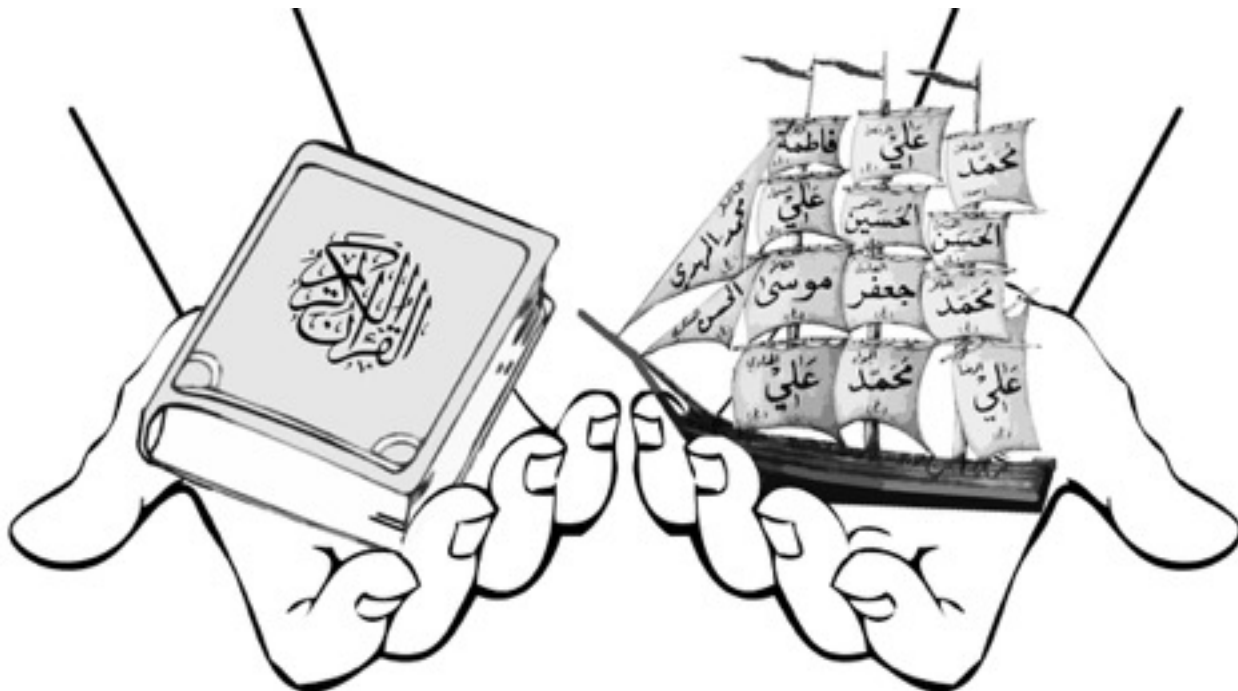
## Eid El-Ghadeer

On the 18<sup>th</sup> of Zilhaj , Allah (SWT) commanded Prophet Muhammad (S) in the Qur'an to stop at a place called Ghadeer-e-Khum (the pond of Khum).

A friend of the Prophet called all the people together around. The Holy Prophet (S) led the Salat. Then, he stood so that all the people could see him. He told everyone that when he dies, he would leave behind two special things:

(1) Quran

(2) Ahlul Bayt



The Prophet (S) explained that if the people follow **BOTH** the Qur'an **AND** the Ahlul Bayt, Allah (SWT) will always be happy with them because their knowledge would be complete. But if the people choose to follow only the Qur'an, and don't listen to the Ahlul Bayt, then their belief and knowledge would be considered incomplete.

Then Prophet Muhammad (S) held up Imam Ali (A) hand, showing him to all the people, and said whoever considered the Prophet (S) their leader must also consider Imam Ali (A) their leader.



Then, he prayed to Allah (SWT) to love those people who love Imam Ali (A), and hate those who do not love him.



O God! Befriend him,  
whom so ever befriends him.  
Oppose him, whom so ever  
opposes him. Support him, whom  
so ever supports him. Desert him,  
whom so ever deserts him.

Allah (SWT) then said that the religion of Islam had been completed that day.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day is known as Eid-el-Ghadeer.

## Worksheet

1. Write the meaning of the following saying, then learn it.

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

a. It means: .....

2. Write what 2 things the Holy Prophet (S) said he was leaving behind with us.

a. ....

b. ....

3. How can we care for the two things that Prophet Muhammed (SAWW) entrusted us with?

a. ....

b. ....

## Eid Al-Mubahila

The Holy Prophet (S) had sent letters to different countries inviting them to Islam. One letter was sent to the Christians of Najran.



The Christians wanted to meet the Holy Prophet (S). When they arrived in Madina, the Holy Prophet (S) was sad to see them dressed in silk and gold, and he ignored them. Imam Ali (A) asked them to change into simple clothes, and the Holy Prophet (S) was then happy to see them, but the Christians would not listen to the Prophet (S).

They believed in Prophet Isa as the son of God, because he had no father.

Allah (SWT) sent down a verse from Sura Al Imran, saying that if they called Prophet Isa the son of God (as he has no father), then they should also call Prophet Adam the same, because he was born without a father **or** mother.

The Christians did not have an answer to this, but they still argued because they did not want to say they were wrong. Allah (SWT) ordered the Holy Prophet (S) to do "Mubahila" with the Christians. Mubahila means to curse one another.





The next day, on the 24<sup>th</sup> of Zilhaj, the Holy Prophet (S) came out for Mubahila with only Imam Hassan (A), Imam Hussain (A), Sayida Fatimah (A) and Imam Ali (A). The Christians came in great numbers and on seeing the shining faces of the Ahul bayte began to tremble and shake. They realised the importance of the prophet. They backed away and realised that they had failed.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ  
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ  
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ  
عَلَى الْكَاذِبِينَ {61}



**Worksheet**

1. What does Mubahila mean?

Mubahila means: .....

2. What did Prophet Muhammed (saww) want from the Christians?

.....  
.....

3. Who did Prophet Muhammed choose to bring with him in the Mubahala?

- a. ....
- b. ....
- c. ....
- d. ....
- e. ....

4. What did the Christians think when he brought his family?

.....  
.....  
.....

5. How did the Mubahala end?

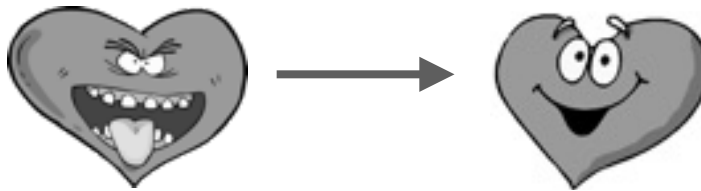
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# Manners of the Tongue

Prophet Muhammad (saw) said:

***"No servants of Allah's (SWT) belief will be correct until his heart is corrected, and his heart will never be corrected until his tongue is."***

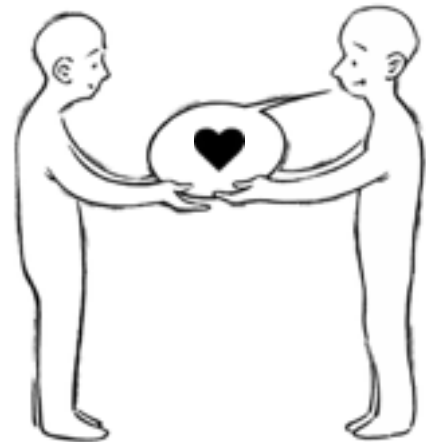
The first phase of achieving this correctness is to follow the points below.



## When speaking:

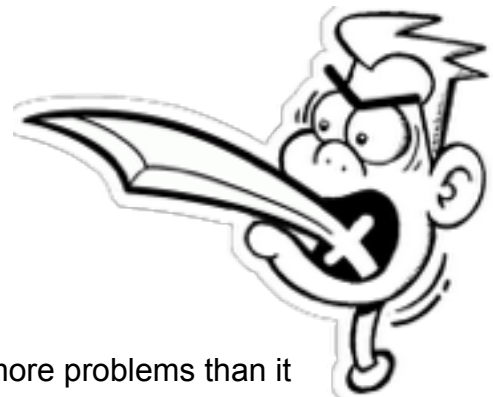
### Do:

- say something useful
- say the truth
- say things that are not harmful to anyone.
- keep quiet if you are not sure whether you should say something or not.

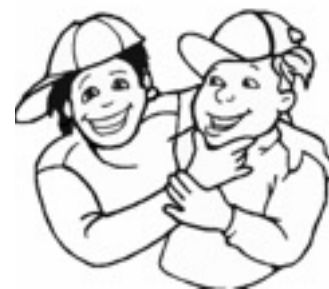


### Do not:

- say hurtful things to others
- back-bite about anyone, do not even listen to others doing it.
- hurt anyone's feelings even jokingly.
- use bad language.
- argue for no reason, especially when it causes more problems than it solves.



Put a ✓ for the good manners of the tongue and ✗ a on the bad manners



## Nameemah

Imam Ali (as) said: "Gossiping is done by weak people."

Nameemah or gossiping is to talk about and spreading bad rumours and embarrassing information about others with the intention to spoil people's opinion about him and damage his reputation. Allah swt tells us that there is a great punishment for anyone who does this.



إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي  
الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ سورة النور

*"Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not."*

[Sura Al-Noor 24:19]

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا  
﴿١٤٨﴾ سورة النساء

Another verse from Noble Qur'an regarding this issue is: "Allah loves not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who hears and knows all things." [Sura An-Nisa 4:148]

We must not say or spread bad information about others as Allah would not love us anymore. We can talk about the bad that has happened only when we genuinely want to fix an injustice done, and that we are sure our information is correct.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ سورة الهمزة

The fourth verse from Noble Qur'an in this regard is as follows: "Woe to every (kind of) scandal-monger and backbiter." [Sura Al-Humaza 104:1]

Questions:

1. What is Nameemah

.....

2. Why does Allah swt hate people who do it?

.....

3. What should we do if someone wanted to tell us a rumour?

.....

## Backbiting (Gheebat)



Prophet Muhammad (saw) said: "Do you know what is meant by Gheebat (Backbiting)?" Companions said, "Allah (SWT) and His Messenger know best." Prophet Muhammad (saw) said, "To say something about your brother which he dislikes." One asked, "Even if what I say is true about my brother?" Prophet Muhammad (saw) replied, "If such defects you

say are true about him, then you have backbitten him, and if he doesn't have the defects that you say, then you have committed Tohmah, Buhtan (slander) against him."

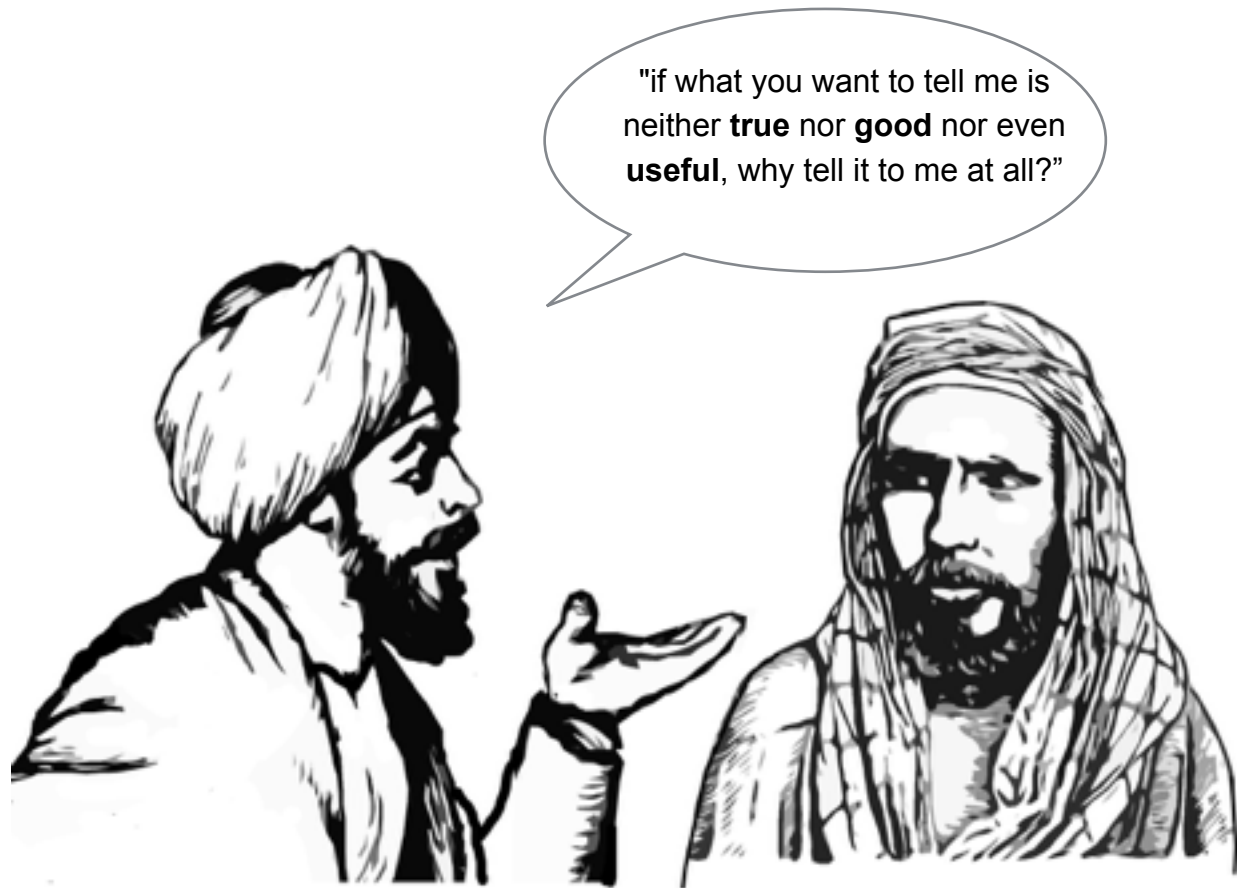
Hence, it is not allowed to talk about somebody in his/her absence, even if what was narrated was true. If it was not true, then it would be a bigger sin and it is called Buhtan (false accusation).

Allah (SWT) the Exalted made it clear in Noble Qur'an that defaming another Muslim in his/her absence is like eating the flesh of one's dead brother (49:12), which obviously, everybody hates. Hence, it is the most dreadful sin. Note that if the person is present, he/she may have a chance to defend himself/herself, although everybody does not have the courage to defend themselves in these circumstances. If, however, he/she is defamed in his/her absence, the damage is deep and somewhat permanent.

Not just only can the tongue be used to backbite. The same effects and results can also be done with the eyes, hands and other physical movements. An example would be to imitate someone who is limping in order to insult him/her.

Prophet Muhammad (saw) said: "Backbiting is a worse sin than adultery." It is further explained in a saying of Prophet Muhammad (saw): "Allah (SWT) the Exalted may forgive a person if he/she repents after committing adultery. However, Allah (SWT) the Exalted will not forgive the one who backbites, till his/her victim forgives him/her."

## The triple filter test of speech



During the Abbasid period, one of the scholars in Baghdad, the capital of Muslim caliphate at that time, was reputed to hold knowledge in high esteem. One day an acquaintance met the great scholar and said, "Do you know what I just heard about your friend?"

"Hold on a minute," the scholar replied. "Before telling me anything I'd like you to pass a little test. It's called the Triple Filter Test."

"Triple filter?"

"That's right," the scholar continued. "Before you talk to me about my friend it might be a good idea to take a moment and filter what you're going to say. That's why I call it the triple filter test."

1. The first filter is **Truth**. Have you made absolutely sure that what you are about to tell me is true?" "No," the man said, "actually I just heard about it and..." "All right," said the scholar. "So you don't really know if it's true or not.
2. Now let's try the second filter, the filter of **Goodness**. Is what you are about to tell me about my friend something good?" "No, on the contrary..." "So," the scholar continued, "you want to tell me something bad about him, but you're not certain it's true. You may still pass the test though, because there's one filter left:
3. The filter of **Usefulness**. Is what you want to tell me about my friend going to be useful to me?" "No, not really..."

"Well," concluded the scholar, "if what you want to tell me is neither true nor good nor even useful, why tell it to me at all?"

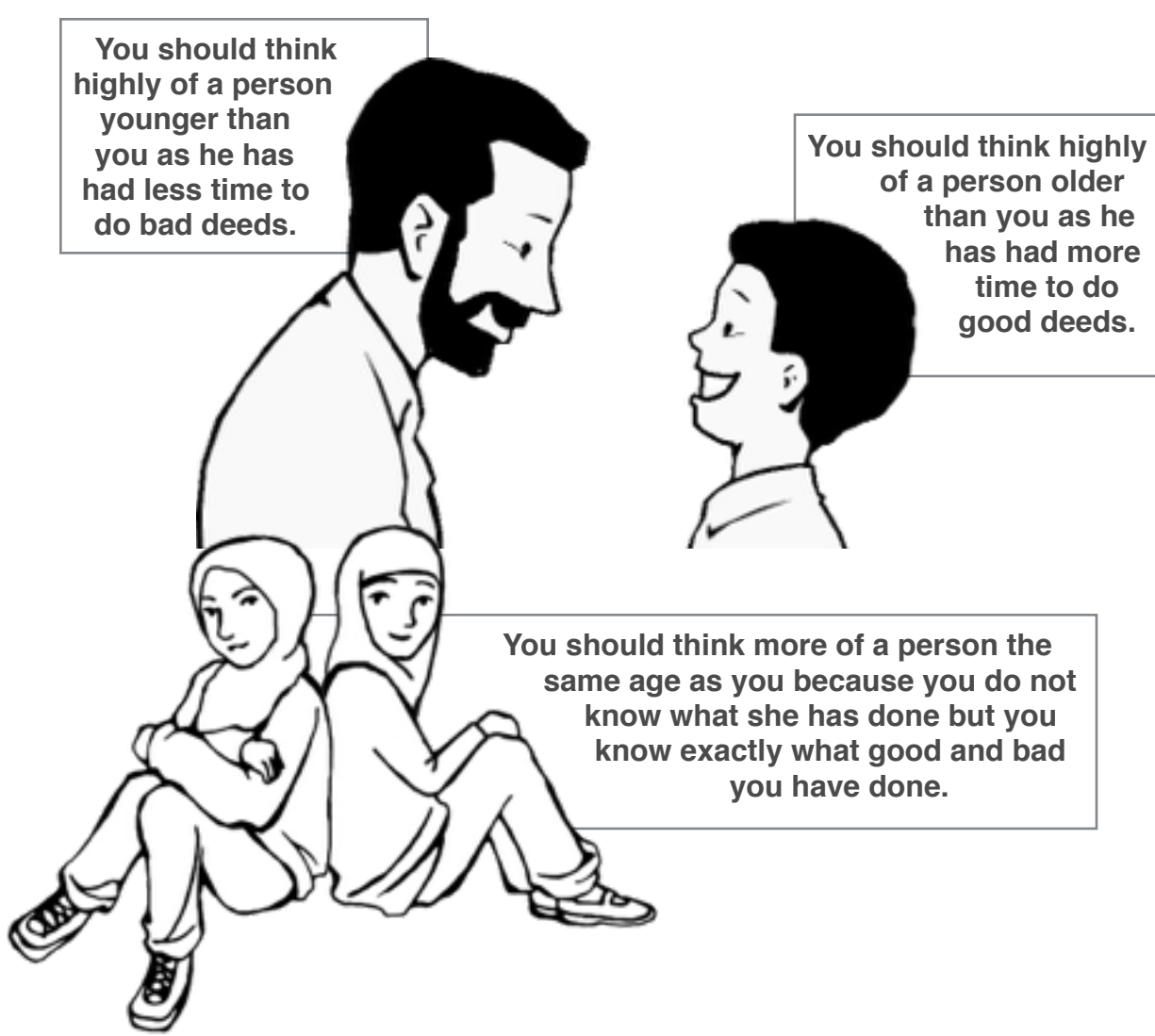
**Prophet Muhammad (saw) said: "Blessed be the one who avoids over talking and gives his excess wealth in charity to the needy."**

**Moral:** Do not judge anyone - only Allah can do that.  
- Everyone has rights whether they be Muslims or non-Muslims

## Think the Best of Others

Allah (SWT) is the only judge as He sees everything and is aware of everything. We have no right to judge other people whether they are Muslims or not.

**Imam Zainul 'Abideen (A) said:**



You should think highly of a person younger than you as he has had less time to do bad deeds.

You should think highly of a person older than you as he has had more time to do good deeds.

You should think more of a person the same age as you because you do not know what she has done but you know exactly what good and bad you have done.

## Worksheet

1. When doing the Triple-Filter-Test before we speak, what should we check for before we share information with our friends?

We should check for:

- a. ....
- b. ....
- c. ....

2. Complete the following based on what Imam Ali Zainul Abideen (A) said:

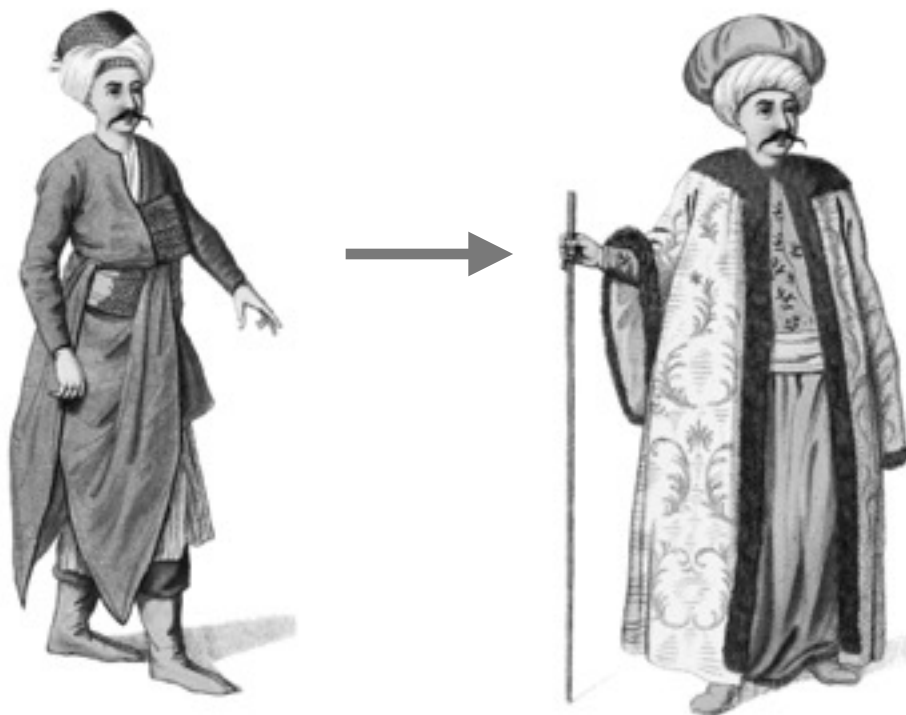
You should think HIGHLY of someone:

- a.Younger than you because: .....
- b.Older than you because: .....
- c.Same age as you because: .....

## Who do you respect, the person or his clothes?

Once upon a time in the Iranian city of Shiraz, there lived the famous poet Sheikh Saadi. Like most other poets and philosophers, Sheikh Saadi was not a rich man. He led a very simple life. A rich merchant of Shiraz invited Sheikh Saadi along with a lot of other big businessmen of the town on the occasion of his daughter's marriage which was to be a grand affair. Sheikh Saadi accepted the invitation and decided to attend.

On the day of the wedding, the host and his family were receiving the guests at the gate. They were ushering all the guests towards the dining hall. All the rich people of the town attended the wedding. They had come out in best of their attires. Sheikh Saadi wore simple clothes which were neither grand nor expensive. He waited in a corner for someone to approach him but no one gave him as much as even a second glance. Even the host did not acknowledge him and looked away. Seeing all this, Sheikh Saadi quietly left the party and went to a shop from where he could hire clothes. There he chose a richly brocaded dress which was embroidered in gold on the margins. He selected a fancy turban and a waist-band to go with it.



With this, Sheikh Saadi entered the dining hall and this time was welcomed with open arms. The host embraced him as he would do to an old friend and complimented him on the clothes he was wearing. On seeing Sheikh Saadi, host said? And here comes our favorite poet. What took you so long, friend? We have been waiting for you for ages! How good of you to have come. The gathering surely would have been incomplete without your gracious presence! Sheikh Saadi did not utter a word and allowed the host to lead him to the dining room where other guests had assembled. Tasty dishes had been laid out on grand carpets. Sheikh Saadi was offered a seat with soft cushions. The food was served in fine crockery and cutlery made out of silver.

The host led Sheikh Saadi by hand and himself served out the chicken soup and the fragrant rice to him. After this, something strange happened. Sheikh Saadi dipped the corner of his waist-coat in the soup and sprinkled some rice on it. Addressing the clothes, he said: This is a feast for you, you should enjoy it.

All the guests were now staring at him in surprise. The host said? Sir, what are doing? How can your clothes eat? And why should they? To this query, Sheikh Saadi very calmly replied: My dear friend, I am indeed surprised with the question coming from you?

Aren't you the same person who did not even throw a look at me when I came dressed in simple clothes? I can guess that it is my clothes and appearance that matter with you, not my individual worth. Now that I have put on grand clothes, I see a world of difference in reception here. All that I can now say is that this feast is meant for my clothes, not for me.

# Friendship



As the Holy Prophet (S) has said:

**"Man is influenced by the faith of his friends.  
Therefore, be careful of whom you associate with."**

Humans are always in need of friends and companions. Most of our lives depend on interaction with others. Believing, generous individuals that improve each other through friendship are what make of a strong community, something that Muslims should always strive for.


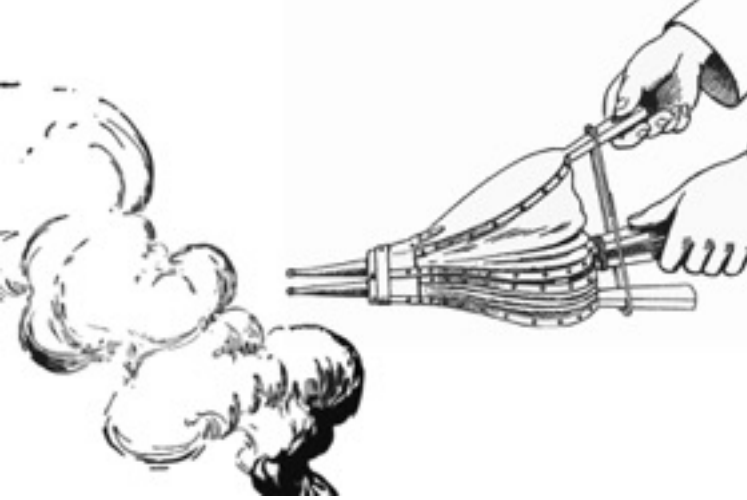
Prophet Mohammad (saaww) who has the most noble character and dealings with fellow humans gave us a very clear and simple message and advice in regard to friendship.

How should we choose our friends? We should choose the friend that:

- 1- believes and abide by our religion (Islam) and gives great respect to what Allah (SWT) and Prophet Mohammad (saaww) has ordered us.
- 2- We should stay away from that who is not well mannered and gives no attention to what Islam is about or what pleases or displeases Allah (SWT), for he will surely affect us negatively. There is no good in the companion drowns us in sins and displeasing Allah (SWT).

### Example of a good companion and a bad companion

In another Hadith, Prophet Mohammad (saaww) said: "The example of a good companion and a bad companion is like that of the seller of perfume, and the one who blows the blacksmith's bellows.

The Perfume Seller	The one who blows the blacksmith's bellows
	
<p>“As for the seller of perfume, then either he will grant you some, or you buy some, or at least you will enjoy a pleasant smell from him.”</p>	<p>As for the one who blows the blacksmith's bellows then either he will burn your clothes or you will get an offensive smell from him.”</p>

Questions:





Describe a good friend you have and explain what makes them a good friend to you?

.....

.....

.....

Imam Jafar Sadiq (as) has narrated from his father Imam Muhammad Baqir (as) who said his father Imam Sajjad (as) stated: "O' my son! Beware of five (groups) and do not seek companionship (friendship) with them, do not speak with them, and do not make friends with them on (the) way:

<p><b>THE LIAR</b></p> <p>"Beware of and do not associate with <b>the one who tells lies</b>. He is as a mirage which makes near for you what is far, and makes far to you what is near."</p>	
<p><b>THE IMMORAL PERSON</b></p> <p>"Beware of and do not associate with an <b>immoral person</b>, because he will sell you at the price of a morsel or less than that."</p>	
<p><b>A MISER</b></p> <p>"Beware of and do not associate with <b>a miser</b> because he will deprive you of his wealth when you are seriously in need of it."</p>	
<p><b>A FOOL</b></p> <p>"Beware of and do not associate with <b>a fool</b>, because he wants to be of benefit to you but he harms you."</p>	
<p><b>ONE WHO DISREGARDS HIS FAMILY AND RELATIVES</b></p> <p>"Beware of and do not associate with <b>the one who disregards his kinfolk</b>, because I found him (such a person) cursed in the Book Allah, Almighty and Glorious, in three occurrences." They are: (Sura Al-Baqarah, 2:27; Sura Ar-Rad, 13:25; and Sura Muhammad, 47:22).</p>	

## To gain knowledge

The Holy Prophet (S) has said that every Muslim man and woman must gain knowledge.

Once when the Holy Prophet (S) entered the Mosque there were two groups of people sitting there.



One of the groups was busy praying



while the other group were discussing religious topics.

The Prophet joined the group that were in discussion.

The above incident does not mean that prayer is not important, as the Holy Prophet (S) was pleased with both groups. The group that were praying, were offering Mustahab prayers not Wajib. While learning and gaining knowledge is Wajib for every Muslim.

The knowledge that we have to gain should be both religious and academic. If your knowledge in religion increases you will become closer to Allah because you will understand a lot more of what you are doing and will make better decisions.

**If two people are offering the same prayer, the one with understanding will get more Thawaab.**

Imam Ali (‘a) said: "The one who seeks for knowledge is like a warrior in the cause of religion for the way of Allah."

## Workshop

1. Why it is important to gain knowledge.

.....  
.....

2. Write down the subjects you enjoy learning or would like to learn.

.....  
.....  
.....

3. Why do you think the more knowledgeable person would get more thawab than one with less knowledge while praying?

.....  
.....  
.....

## To ask for forgiveness

Allah says in the Holy Qur'an, "... Do not despair of the mercy of Allah; indeed Allah forgives all sins. Indeed He is Most Forgiving, Most Merciful."

In the above Ayat we are told never give up hope, as Allah will forgive us, as **He is the Most Forgiving and the Most Merciful.**





Our 5th Imam, Imam Muhammad Al-Baqir (A) has said that one who leaves sinning totally and asks for forgiveness, is like one, who has not committed any sin at all. However, one who, continues to commit sins and at the same time prays for forgiveness is like one who jokes.

We are often told to do "Taubah" for our sins. **Taubah = return - return to Allah from our past sins and following the path towards Him.**

**When doing Taubah you should:**

1. Truly regret your sin.
2. Apologise and show a feeling of shame for the sin that you have committed.
3. Promise never to do it again and obey all the commands of Allah.
4. Ask for Allah's Mercy, as He is the Most Merciful.

The Noble Prophet Muhammad (saw) said: "The one who repents from a sin is the same as the one who did not commit it."

<p>When we feel sorry for the bad things we have done and ask Allah swt to forgive us, while not repeating our bad actions again, we clean our heart from sins, and it can shine with the light of faith and guidance as if we never did those bad deeds.</p>	<p>When we don't ask for forgiveness from Allah swt, our heart slowly becomes covered in the ugliness of our actions and we lose our inner light that guides us towards Allah swt. If its too late we cannot find the light in our heart anymore.</p>
	
<p>This is important because Allah swt will only have mercy on those who meet him on the Day of Judgment with a clean heart.</p>	

Questions:

1. Why is it important to ask for forgiveness to Allah swt for our sins?

.....

.....

2. Will my repentance be accepted if I do the bad actions again?

.....

.....

3. Draw what happens to the heart if someone asks Allah swt to forgive them for their bad actions and do not repeat it?	→	
4. Draw what happens to the heart if someone does not ask Allah swt to forgive them for their bad actions and they continue to do bad things?	→	

5. What kind of heart do we need to enter heaven?

.....

.....

## Prophet Dawood (A)

The Bani Israa'il, who had been brought out of Egypt by Prophet Musa (A), had settled in the land of Palestine. However, they were constantly engaged in war against the Philistines who finally managed to banish them from their homes.

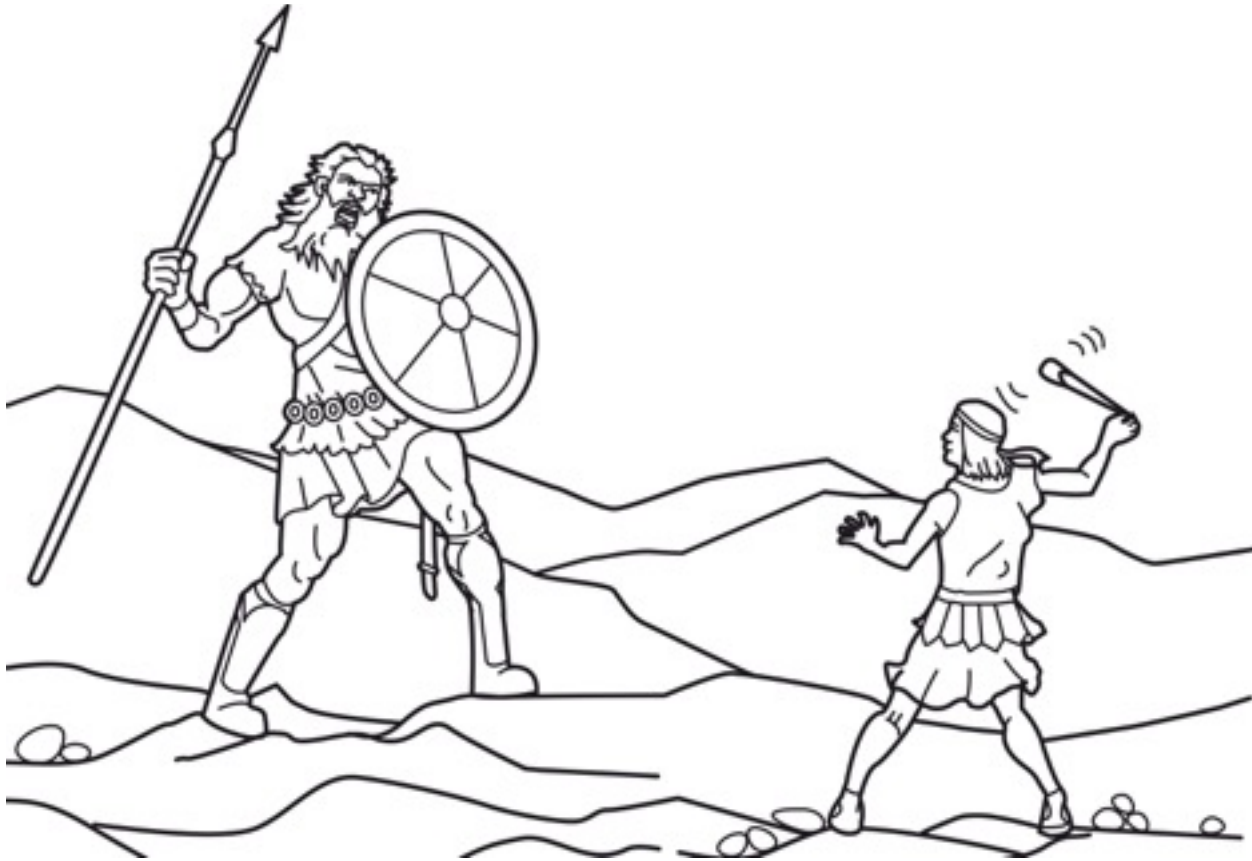
In the last battle, the Sacred Casket containing the original Tablets of the Tawrat was lost, and this greatly demoralised the Bani Israa'il. They spent many gloomy years in exile before they approached Prophet Samuel (A) and asked him to appoint a strong king for them so that they could regain their land.

On the command of Allah, Prophet Samuel (A) appointed Taalut (Saul) as their king. The Bani Israa'il protested at this choice, saying that Taalut was a poor and unknown man. However, Prophet Samuel (A) informed them that Taalut had been chosen because of his wisdom and strength, and he would undoubtedly lead them to victory.

It took Taalut 20 years to relocate the Sacred Casket and once it was restored to the people, they marched to Palestine. The Philistines were led by a fearsome commander, a huge man by the name of Jaalut (Goliath). The sight of Jaalut filled the Bani Israa'il with dread and none dared to fight him.

Prophet Dawood (A) was present in the army of Taalut. He was only a young man at the time, and had not come to fight. His job was to attend to his three older brothers who were soldiers, and to bring news of the war back to their father. When Taalut saw that Jaalut had terrified his army, he tried to encourage his men by promising them great rewards if they faced Jaalut.

Drawn by the commotion at the battlefield, Prophet Dawood (A) left his post and came to find out what was going on. When he saw the scene, he approached Taalut and said, *"I am fit to fight this devil because I have killed a tiger and a bear that attacked my father's sheep."*



The brave words of Prophet Dawood (A) touched Taalut, who dressed him in a coat of armour and warned him to be careful.

Before Prophet Dawood (A) approached Jaalut, he removed the heavy armour, which was restricting his movement. He stood before the enemy, armed only with a catapult and the staff with which he used to guide his sheep. Before Jaalut could react to this challenge, Prophet Dawood (A) had shot a stone from his catapult. The stone struck Jaalut's forehead with terrible force and brought him to the ground in a daze. Prophet Dawood (A) then drew Jaalut's heavy sword and cut off his head. The sight of their champion dead crushed the Philistines, who deserted the battlefield in panic.

Prophet Dawood (A) was made commander-in-chief of Taalut's army and his close friendship to Taalut's son Yunathan, made him very powerful and popular in the land. After Taalut's death Prophet Dawood (A) became the king.

Prophet Dawood (A) was given many blessings by Allah:

- Allah gave him wisdom and the Divine Book, Zaboor (Duas), which he used to recite in a melodious voice to attract the people to the words of Allah. When he used to praise Allah, the mountains and the birds would also join him.
- Iron was like wax in his hands, and he used to design and mould special, lightweight battle armour made of iron ringlets joined together. By selling these to the army, he earned his livelihood.

Questions:

1. Why did Allah swt choose Talut as the king of Bani Israel?

Because Talut was: .....

and: .....

2. How did Prophet Dawood fight and kill Jalut?

.....

3. What used to happen when Prophet Dawood read Zaboor?

.....

.....

4. What other special ability did he have?

.....

.....

## Prophet Sulayman (A)

Prophet Sulayman (A) was the youngest son of Prophet Dawood (A) and inherited him. Allah granted him the greatest kingdom that any king has ever ruled over.

1. He had control over the wind and could use it to fly his throne through the air.
2. Both men and jinn served him faithfully
3. He could order the birds to carry out his commands by speaking to them in their own language.

As a result of these special blessings, Prophet Sulayman's (A) kingdom was very powerful and many countries were under its control.

One day Prophet Sulayman (A) noticed that his messenger bird, Hud Hud (a Hoopoe bird) was missing.

How is it that I cannot see Hud Hud.  
Is he absent? I shall certainly punish  
him severely or slaughter him unless  
he has a good reason for his  
absence.



It was not long before Hud appeared, saying,

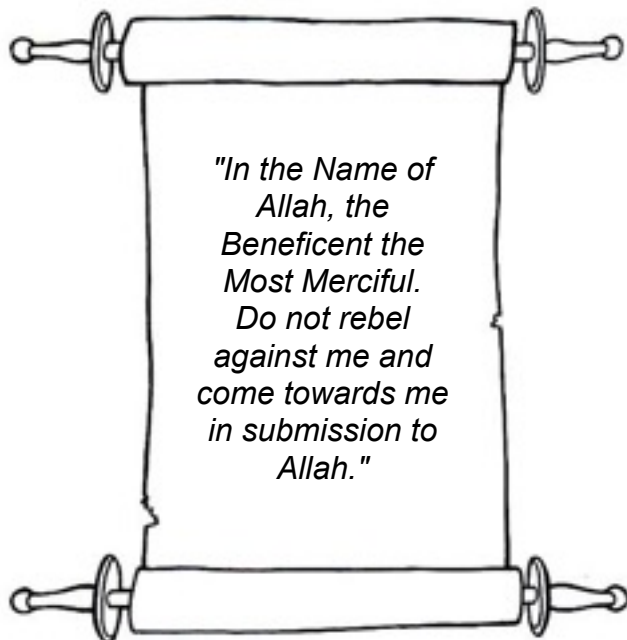


*I have been to a far country which you may know nothing about. The country is Saba and it is ruled by a woman. Her throne is especially grand. However, they all worship the sun and have forsaken Allah."*

Prophet Sulayman (A) sent a letter to Bilqees, the Queen of Saba, saying,

When Bilqees received the letter, she asked her ministers about their opinion on the

matter. They replied that they had powerful armies and they were not afraid to go to war, but the final decision was in her hands.



Bilqees wanted to settle the matter peacefully so she sent her messengers to Prophet Sulayman (A) with costly gifts and waited for his reaction. When the representatives of Saba arrived in the kingdom of Prophet Sulayman (A), they were amazed to see the splendour of his buildings and palace.

Prophet Sulayman (A) welcomed them and asked for the reply to his letter. When they presented him with the gifts, he impatiently put them aside, and told them,

*What are these riches? I have been given such bounties from Allah that are possessed by none. Return to your country and inform your Queen that I am sending such an army towards Saba that no one will be able to withstand.*



When Bilqees received this message and the report about Prophet Sulayman's (A) power, she decided to go to Prophet Sulayman to negotiate a peace settlement.

When Prophet Sulayman (A) learnt that she was coming to his kingdom, he turned to his people and said,

*"Who amongst you can bring me the throne of the Queen of Saba before she herself gets here?"*

One jinn said: *"I will bring it before you rise from your place."*

But Asife Barqiah, who had been taught the special Name of Allah by Prophet Sulayman (A), said: "I will bring it to you before your eye blinks."

When Prophet Sulayman saw the throne appear beside him, he said: "This is by the Grace of my Lord so that He may test whether I am grateful or ungrateful.



In preparation for the arrival of Bilqees, Prophet Sulayman (A) had ordered a palace of glass to be built. Under the glass floors, there was a pool of water with various kinds of fish swimming in it. When Bilqees arrived, he took her to the palace. *When she saw the palace floors she thought there was a pool of water and bared her legs. (Sulayman) said, "Indeed this is but a place of glass." She was amazed and said, "My Lord! verily I have been unjust to myself. I submit with Sulayman to Allah, the Lord of the worlds."* Naml, 27 : 44

*When she saw the palace floors she thought there was a pool of water and bared her legs. (Sulayman) said, "Indeed this is but a place of glass." She was amazed and said, "My Lord! verily I have been unjust to myself. I submit with Sulayman to Allah, the Lord of the worlds."* Naml, 27 : 44



Bilqees was fooled by the appearance of water and hitched up her dress to her knees to save it from getting wet. When she realised her mistake, she at once understood the subtle point that Prophet Sulayman (A) was making to her.

He was showing her that things are not always what they seem, and even if the sun she worshipped was the most powerful force she could see, there was another, more powerful, Force behind it.

The intelligent lady understood the message and turned to Allah in repentance and faith.

Prophet Sulayman (A) then returned her to Saba and allowed her to rule in his name. Prophet Sulayman (A) ruled over his people with justice for a long time. His power extended across most of the known world. This unique blessing was in response to his prayer, which is recorded in the Holy Qur'an:

O my Lord! Forgive me and grant me a kingdom such as shall not befit anyone after me, verily You are the Granter of bounties.



Questions:

1. Who was Prophet Sulaiman's father?

.....

2. What blessings and powers did Allah swt give Prophet Sulayman?

.....

.....

.....

.....

3. What did Queen Bilqees's kingdom pray to?

.....

4. Who brought the Queen Bilqees's throne faster than the wink of an eye?

.....

5. How did Queen Bilqees become Muslim?

.....

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.....

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6. Who gave Prophet Sulayman his vast kingdom and treasures?

.....

## **Ammar Ibn Yasir**

When Holy Prophet Muhammad (saaww) announced the message of Islam, the poor and the persecuted listened to the message of Islam. They believed in it, and their hearts were filled with love for Islam.

On the other hand the traders and the rich of Quraish hated the Holy Prophet Muhammad (saaww) and his message of Islam. Hence, they plotted against Islam and the Muslims. Abu Jahl was the most spiteful polytheist; he mistreated Holy Prophet Muhammad (saaww) and his followers very much.

Holy Prophet Muhammad (saaww) used to meet the believers secretly in al-Arqam's house. He wanted to keep his religion Islam a secret away from the clutches of Abu Jahl, Abu Sufyan and other polytheists who would hurt the followers of Islam.

Ammar ibn Yasir and Suhaib used to listen eagerly to Allah's words and to the verses of the Noble Qur'an during these meetings. After listening for a while to the Holy Prophet, (saaww), Ammar ibn Yasir's heart full of belief and wonder, and began telling his parents about Islam, Allah's religion. They quickly embraced Islam happily believing that Prophet Muhammed (saaww) was the Messenger of Allah (swt).

Hazrat Ammar ibn Yasir (Radiyahallahu Anhu) and his family were one of the earliest converts to Islam. When Abu Jahl heard that Ammar ibn Yasir became a Muslim, he led a group of polytheists and went to Yasir's house and burnt it. They took Ammar ibn Yasir, his father Yasir ibn Amir and mother Sumayyah bint Khabbab to a desert outside Makkah.

There they chained and tortured them. No matter how painful and savage their treatment was at the hands of Abu Jahl, that small family held strongly to their firm belief in Islam and Allah (swt). Abu Jahl shouted at Sumayyah: Praise our gods; dispraise Prophet Muhammad! Sumayyah spit onto his face and said: How bad you and your gods are!

Abu Jahl boiled in anger and stabbed her. For this reason, Sumayyah bint Khabbab became the first martyr in the history of Islam, followed closely by her husband, Yasir ibn Amir. Ammar ibn Yasir could not endure that cruel torture and with the great grief of losing his parents, he reluctantly praised their idols to save himself from torture. They unchained and left him.

Ammar ibn Yasir went weeping to Holy Prophet Muhammad (saaww) because he was sad he praised the polytheists' idols. Holy Prophet Muhammad (saaww) consoled him.

Ammar said: Allah's Prophet, the polytheists did not release me until they forced me to praise their gods!

Prophet Muhammad (saaww) said kindly: Ammar, what about your heart?

Ammar ibn Yasir answered: Allah's Prophet, my heart's certain of faith.

Holy Prophet Muhammad (saaww) said, don't worry! Allah sent down a verse concerning you: "Not, he who is compelled while his heart is at rest because of his faith."

Hazrat Ammar ibn Yasir (Radiyahallahu Anhu) took part in the Battles that the Muslims fought and fought with conviction and faith. Ammar ibn Yasir deeply believed in Allah. He loved the Prophet of humanity, Holy Prophet Muhammad (saaww). Holy Prophet Muhammad (saaww) also loved his old friend, Ammar ibn Yasir and praised him on several occasions.

Many traditions are narrated from the Holy Prophet Muhammad (saaww) about Hazrat Ammar ibn Yasir (Radiyahallahu Anhu) regarding his virtues, outstanding traits and his glorious deeds, such as the tradition which Hazrat Ayesha and other have narrated that the Holy Prophet Muhammad (saaww) himself had said that: "Ammar was filled with faith from the crown of his head to the soles of his feet."

In another tradition the Holy Prophet Muhammad (saaww) said about Hazrat Ammar ibn Yasir (Radiyahallahu Anhu): "Ammar is with the truth and the truth is with Ammar. He turns

wherever the truth turns. Ammar is as near to me as an eye is near to the nose. Alas! A rebellious group will kill him."

Hazrat Ammar ibn Yasir (Radiyahallahu Anhu) was one of the most trusted and loyal companion (Sahabi E Rasool) of our Holy Prophet Muhammad (saaww), as well as a great supporter of his family. He stood by Imam Ali (as) just like he stood by the Holy Prophet (saaww). He was known to be always striving for Allah against the enemies of Islam and humanity. Ammar ibn Yasir (ra) died a martyr in the battle of Siffin by an unjust group just as the Holy Prophet (saw) foretold.

Questions:

1. Which tribe killed and tortured the believers?

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2. Who was the first martyr of Islam?

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3. Who was the second martyr of Islam?

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4. Did Allah consider Amar a kafir for lying about the idol gods of Qureish?

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5. How close did Prophet Muhammed (saww) say Amar was to him?

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## Abu Dhar AlGhaffari

Abu Dhar was most unhappy about the custom of Idol-worship that was rampant in Arabia of the 7th century before Prophet Muhammed (saw) brought his message. He already believed in a Supreme God and spent most of his time reflecting on it. When he received news of the Prophet's mission spread in Arabia, he was happy and went to meet the Prophet (saw) in person. When Hazrat Abu Dharar Ghaffari (ra) met with the Prophet Muhammad (saw), Abu Dhar was taken by the charm, the majesty and the kindness of the Prophet Muhammad (saw). He said his Shahada and became Muslim as well as his brother.

Hazrat Abu Dhar Ghaffari (ra) stayed around in Makkah for few days. During those few days he made a couple of speeches in the temple grounds. He was attacked by the infidels and beaten up badly. At the advice of Prophet Muhammad (saw) Abu Dhar went back home to his tribe.

Hazrat Abu Dhar Ghaffari (ra) has had the reputation of being an outspoken orator and he always spoke his mind whatever the consequences. He and his brother began to teach Islam to their people until most of them, including the chief of the tribe converted to Islam.

Hazrat Abu Dhar Ghaffari (ra) is reported to be the fourth person to become Muslim. He had the exclusive honour to call the Prophet Muhammad (saw) as Ya Habibi (my dear friend), while everybody else could only address him as Ya Rasool Allah. Abu Dhar arrived in Madina after 5th year of Hijra and spent the rest of the days in the company of the Prophet Muhammad (saw). Prophet Muhammad (saw) once said: "This is Abu Dhar, my companion. He is walking alone, he will live alone, and one day, die alone. A group of strangers from Iraq will take care of his funeral and bury him."

During those few years in Madina, Abu Dhar became very friendly with Imam Ali bin Abi Talib. The four people named Salman al-Farsi, Abu Dhar Ghaffari, Miqdad bin Aswad

and Ammar Yasir were always seen in the company of Imam Ali bin Abi Talib. They came to be known as the Shia of Ali.

Hazrat Abu Dhar Ghaffari (Radhiallahu Anhu) lived a pious life and spent his days in prayer and worship. His daily meal used to be a handful of dates. He lived a contented life, always spoke the truth and he was firm in his faith. Once someone asked him that he was always seen in one pair of clothes. Abu Dhar replied: Yes, I had another pair of clothes but I saw someone who needed it more than I did. How could I keep a second pair of clothes while there was another person who did not have even one?

During the third Caliphate of Uthman ibn Affan, the situation became very bad. Uthman ibn Affan began to use the public treasury for his own use and began distributing it lavishly on his cousins and in-laws, Abu Dhar became active again and began talking against it. Displeasing Uthman. When Abu Dhar's activities became unbearable for him, when Uthman ibn Affan was not able to silence Abu Dhar he ordered Abu Dhar to be transported to Muawiyah in Damascus, Syria.

What Abu Dhar saw in Damascus was even worse. People were building palaces for themselves and living in luxury. He saw it all far from the Islamic heritage that the Prophet Muhammad (saw) had given to the community. Abu Dhar stood among the people of Damascus and delivered speeches. People began to gather round Abu Dhar and listen to his discourses. The poor and the dispossessed were attracted to him and the rich were scared of him.

Muawiyah was afraid that Abu Dhar would start a revolution. After trying to bribe him and trying all kinds of tricks against Abu Dhar, Muawiyah was unsuccessful in defeating Abu Dhar. Finally, he banished Abu Dhar to the area of Jabal Aamil in Shaam. During the time Abu Dhar lived in that area, he introduced those people to the glory of Ahlul Bayt. This was against Muawiyah's propaganda in that area, that in fact Banu Umayya were the Ahlul Bayt and their love had been made wajib (compulsory) on Muslims. When he saw that Abu Dhar was destroying his plans by glorifying the family of the Prophet, he sent him back to Madina.

Imam Ali bin Abi Talib said that Prophet Muhammad (saw) said, "The skies have not given shade to, and the earth has not carried any speaker more truthful and honest than Abu Dhar." Khalif Uthman ibn Affan unimpressed banished him from Madina to a desert called Rabza with his daughter where he stayed until the time of his death. During the last moments of his life, his daughter said to him, "I am alone in this part of the country and I am afraid that I will not be able to protect you from the wild beasts." Abu Dhar replied: "Do not be afraid, in a few moments some believing men would arrive here". He breathed his last as a group of Muslim riders arrived. Abu Dhar's daughter told them that her father, Abu Dhar, the companion of Prophet Muhammad (saaww), had just died, and he is without anyone to take care of his funeral. They all wept for Abu Dhar, the companion of Prophet Muhammad (saaww). Then they gave him a funeral bath, enshrouded him, prayed his funeral prayer and buried him there just as the Holy Prophet (saw) foretold.

Questions:

1. Write something Prophet Muhammed (saww) said about Abu Dhar?

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2. What did Abu Dhar do every where he went?

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3. Who was with Abu Dhar as he died?

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# Salman Al Farisi

Salman's influential father managed to get Salman appointed as a priest at only sixteen years old which was a great honour in those days. For three years, Salman was a Zoroastrian priest in the fire-temple of Jiyye. He was unhappy as it had become monotonous and the priests were unable to answer his many questions and doubts.

One day in spring Salman's father sent Salman to go for some important business outside their city of Jiyye. When Salman had traveled a few miles from the city, he found a church. Propelled by his curiosity he entered the building to investigate. The high priest explained to him that they were Christians from Syria and explained to him the Oneness of God, the Day of Judgment, and the role of the Apostles, Messengers and Prophets of God. Salman questioned the Christian priest regarding their beliefs and became Christian.

When Salman came home, he told his father that he had embraced Christianity because Zoroastrianism was limited and flawed, his father imprisoned and tortured Salman and kept him hungry and thirsty in his prison day after day. A servant helped Salman to escape with the Christians he met and they sent him on a caravan leaving Persia.

When Salman reached Damascus he was nineteen years old. He was muscular, and had a powerful build. He was endowed with a strong memory, and a penetrating intelligence. He had a critical and an analytic mind that applied logic to every situation. Just as he was tall, broad and robust beyond his years, he was also wise, prudent, had a temperate personality. Instead of seeking power and pleasure, as other young men of his generation did, he made the pursuit of Knowledge and Truth the "vocation" of his life.

For thirty years he lived in Damascus, Mosul, Nasibin and Ammuria. In each of these cities, he read, studied, observed, and he assimilated all the religious knowledge that was available. But it was deemed unsatisfactory. He felt that the Ultimate Truth was still hidden from him, and Salman turned to God, and prayed to lead him to the destination which He had chosen for him.

In Ammuria he heard, for the first time, reports of the appearance in Makkah in Arabia, of a new prophet Who forbade the worship of idols and preached the doctrine of the absolute sovereignty and Oneness of God. It occurred to Salman that this may be the Truth, which he was seeking. He, made up his mind to go to Makkah to meet the Arabian prophet as soon as his circumstances would allow, and to talk to him personally.

Salman travelled with a group of horse traders to Damascus, and then to Yathrib. Eventually, Salman's caravan arrived in an oasis in the Hijaz. As Salman made plans for the last leg of his journey to Makkah, the group he travelled with offered Salman for sale as a slave to the highest bidder among the people there. Salman's protests were futile. He was made a prisoner, and the caravan left for its destination without him.

Salman was sold to Uthman bin Ashhel. Uthman and the others had never seen a slave like Salman. They noted that he didn't talk much but whenever he did, he spoke words of profound wisdom. His master benefited from his work and advice, but he was a vicious and brutal taskmaster, and made Salman work almost non-stop.

One morning he overheard a stranger talking to his master that Prophet Muhammed (saw) had come to Yathrib. When one evening Uthman bin Ashhel was away on business, Salman went into the city to find Prophet Muhammed (saaww). The Holy Prophet (saaww) explained to Salman the message of Islam, and its meaning as total surrender of a man, without reservation, to the Will and pleasure of Allah. Salman was inducted into Islam very quickly as Salman realized that this was the Truth he was looking for. During his induction into Islam his name was changed to Salman from his Persian name Rozeba.

Seemingly the long journey for Salman had ended. He was happy to have found what he was looking for in Islam, and that he had become a close companion of Prophet Muhammed (saw). However, his status as a slave hung like a dark cloud over his life. The Holy Prophet (saw), suggested to him one day to ransom his freedom from his master. The price of freedom was that he would have to plant in Uthman's gardens, three hundred young date palms, and he would have to pay him 40 oz. of gold. Prophet Muhammed (saw) and his companions rallied together to help Salman achieve this difficult request and succeeded in freeing Salman.

Next to The Holy Prophet (saw), his first cousin Ali ibn Abi Talib (as), was the focus of Salman's life and devotion, The love of Prophet Muhammed (saw) and Imam Ali (as) was, for him, the perpetual and unfailing touchstone of the faith of a Muslim. He loved and served Imam Ali (as) with the same zeal as he had served Prophet Muhammed (saw).

Questions:

1. What other religions did Salman leave to become Muslim?

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2. Why did he leave the other religions?

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3. How did Salman free himself from slavery?

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# Um Salamah

As soon as the news of Um Salamah's family becoming Muslims spread, the Quraysh reacted with frenzied anger. They began hounding and persecuting Umm Salamah and her husband. But the couple did not waver or despair and remained steadfast in their new faith. Life in Makkah became unbearable for many of the new Muslims. The Prophet, peace be upon him, then gave permission for them to emigrate to Abyssinia. Umm Salamah and her husband were in the forefront of these muhajirun, seekers of refuge in a strange land. Despite the protection Umm Salamah and her companions received from the Abyssinian ruler, the desire to return to Makkah, to be near the Prophet persisted.

News eventually reached the muhajirun that the number of Muslims in Makkah had increased and the persecution eased somewhat. Thus a group of the muhajirun, decided to return to Makkah. The easing of the persecution was but brief as the returnees soon found out. The dramatic increase in the number of Muslims only infuriated the Quraysh even more. They intensified their persecution, so the Prophet gave permission to his companions to emigrate to Madinah. Umm Salamah and her husband were among the first to leave.

Abu Salamah prepared to leave for Madinah, he put his wife and son on a camel and took the lead and left in haste. Before they were out of Makkah however some men from her clan, the Banu Makhzum pounced on him and snatched Um Salama away from him and Abu Salama's clan, the Banu Abdulasad, took their son by force. Suddenly in the space of a few moments, She found herself all alone. Her husband headed for Madinah by himself and his clan took their son away. Her clan, Banu Makhzum, forced her to stay with them.

From the day when her husband and son were separated from her, she went out at noon every day to that valley and sat at the spot where the tragedy occurred and would weep until night fell. This continued for a year or so until one day a man from the Banu

Umayyah went to her clan pleading for her freedom and softening their hearts until at last they allowed her to go. Another group of people petitioned Banu Abdulasad until they returned her son.

Promptly Um Salamah got her camel ready and with her son on her lap left in the direction of Madinah. On the way she met Uthman ibn Talhah. (He was a keeper of the Ka`bah in pre-Islamic times and was not yet a Muslim.) who generously volunteered to lead and assist her to Madinah to her husband.

When Abu Salamah set eyes on his wife and son he was overjoyed and delighted. They embraced each other and cried with happiness to be together after so long.

Great and momentous events followed one after the other. There was the battle of Badr in which Abu Salamah fought. The Muslims returned victorious and strengthened. Then there was the battle of Uhud in which the Muslims were sorely tested. Abu Salamah came out of this wounded very badly. He appeared at first to respond well to treatment, but his wounds never healed completely and he remained bedridden.

Once while Umm Salamah was nursing him, he said to her: "I heard the Messenger of God saying. Whenever a calamity afflicts anyone he should say, "Surely from Allah we are and to Him we shall certainly return." And he would pray, "O Lord, give me in return something good from it which only You, Exalted and Mighty, can give."

One morning the Prophet came to see him. The visit was longer than usual. While the Prophet was still at his bedside Abu Salamah passed away. With his blessed hands, the Prophet closed the eyes of his dead companion. He then raised his hands to the heavens and prayed for him.

Umm Salamah remembered the prayer her husband had quoted on his deathbed from the Prophet and began repeating it, "O Lord, with you I leave this my plight for consideration . . ." But she could not bring herself to continue . . . "O Lord give me something good from it", because she kept asking herself, "Who could be better than Abu Salamah?"

The Muslims were greatly saddened by the plight of Umm Salamah. She had no one in Madinah of her own except her small children. Both the Muhajirun and Ansar felt they had a duty to Umm Salamah. When she had completed the Iddah (three months and ten days), Many prominent people asked to marry her but she declined their proposals.

The Prophet then approached her for marriage too and she replied:

"O Messenger of Allah, I have three characteristics. I am a woman who is extremely jealous and I am afraid that you will see in me something that will anger you and cause Allah to punish me. I am a woman who is already advanced in age and I am a woman who has a young family."

The Prophet replied:

"Regarding the jealousy you mentioned, I pray to Allah the Almighty to let it go away from you. Regarding the question of age you have mentioned. I am afflicted with the same problem as you. Regarding the dependent family you have mentioned, your family is my family."

They were married and so it was that Allah answered the prayer of Umm Salamah and gave her better than Abu Salamah.

Questions:

1. Which two places did Um Salamah's family emigrate to when they were persecuted in Mecca.

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2. From what did Abu Salama become unwell?

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## Fatima bint Hozam

Some years after the martyrdom of Hadrat Fatima Al-Zahraa (sa) Imam Ali (as) expressed his desire to his brother Aqil ibn Abu Taleb to marry a woman of a brave tribe. Hadrat Aqil was a very knowledgeable man in genealogy and he immediately proposed the name of Hadrat Fatima bint Hozam ibn Khalid.

Much earlier during 8 AH, Imam Ali (as) had been given the prophecy by Prophet Muhammad (saaww) of a brave son who would be martyred alongside with his brother Imam Hussein on the day of Ashoura. Ever since then, Imam Ali (as) had been waiting for the birth of that son which came in the person of Hadrat Abbas (as).

The woman, who gave birth and brought up that Hero (Hadrat Abbas), the standard-bearer to Imam Hussein (as), was Om Al-Baneen (as). She was the daughter of Hozam and wife of Imam Ali . She was from the courageous family of Bani Kalab.

Om AlBanin (as) told Imam Ali (as):" Don't call me Fatima! For, this causes Al-Hasan, Al-Hussain, Zainab and Om Kolthoum to remember their mother and it distresses them." Hence, he named her Om Albaneen (mother of boys). After the death of Fatima Al-Zahraa (sa), she gave birth to four boys who were Al-Abbass, Abdullah; Othman and Jaafar. They all fought and martyred with Imam Hussain (as) in the battle of Karbalaa on the day of Ashouraa. They have no descendants except from Al-Abbass (as).

Om Al-Baneen (SA) had such sincerity toward the Holy Prophet's progeny that she loved Imam Hussein more than her own children; a feeling which was from the bottom of her heart. It was to the extent that when she received the news stating the death and martyrdom of her four children, she said: "Tell me about Hussein" and when she received the news of Imam Hussein's martyrdom she said: "All of the arteries of my heart are torn! May all of my children and whatever that exists in this world be sacrificed for the sake of Imam Hussein (as) .

Om Al-Baneen gathered the women of Madinah in her house and they all cried for the martyrdom of Imam Hussein (as). This was the first Majles ever held after the martyrdom of Imam Hussein.

After the arrival of Imam Sajjad and Hadrat Zeinab (sa) in Madinah, Hadrat Om Al-Baneen (sa) used to continuously gather women in her house and narrate them how Imam Hussein (as) and his companions were martyred.

Hadrat Om Al-Baneen (sa) was a great poetess and she is considered to be the first to lament the martyrdom of Imam Hussein (as). She used to regularly visit the famous Jannat Al-Baqia cemetery in Madinah and recite her poetry in a very heartbreaking and sad voice that made everybody who was there weep bitterly. She transformed the Jannat Al-Baqia cemetery in Madinah to a place of mourning for Imam Hussein (as).

Questions:

1. What was Fatima bint Hozam's other name?

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2. What were the names of her children?

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3. Who did they fight with and in which battle?

They fought with.....

in the battle of:.....