LEARN MORE ABOUT YOUR DEEN

PART ONE

Comprehensive Two Year Study Course



Grade IX

Imam Abdul Quddoos Azhari - Baqavi - Qasimi

M.A., Grad Dip. Edu(Aus). ESL(Nz)

بسم الله الرحمن الرحيم

In the Name of Allah the Beneficent the Merciful
Peace and Blessings of Allah
upon our beloved Nabi, Muhammed (Sallallahu Alaihi Wasalam)
In the following series of books were originally prepared by Darul Uloom Islamic Academy of Brisbane, Australia, for various Islamic courses between 1990 - 2015.
A large number of students from several universities, schools and weekend Madrassahs have benefited tremendously.

1. Learn More About Your Deen - Part One
2. Learn more About Your Deen - Part Two
3. Learn to Read the Quran - Part One
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9. An Introduction to Islam
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14. Pilgrimage to the House of Allah and its Purpose
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Australian International Islamic College is pleased to reproduce these books for the benefit of students.
May Allah the Almighty accept this humble effort.

Imam Abdul Quddoos Azhari - Baqavi - Qasimi
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IN THE NAME OF ALLAH,
THE MERCIFUL,
THE MERCY GIVING

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Introduction

الحمد لله والصلاة والسلام على رسول الله وبعد:

Time is divided into the past, present and future. Each of us represents the present, our parents represent the past, while our children represent the future.

Between these three elements of time there are firm connections and strong ties.

The Present is nothing but a branch of the past, and the future is a continuation of both, and the rules of life continue to run their course with all that they represent.

So the young grow and mature, while the elderly are overcome with weakness and infirmity. One generation takes the lead so that the next generation can take over.

Thus the three dimensions of time take shape: the past will merge with the present, informing and shaping the future, designing its image and its distinguishing features.

It is here that the Islamic way of life takes pride and is distinguished as the best way of life and the most beautiful in the way that it connects these three generations and harmonises between them.

The youth, the future generation, are considered the backbone of every society. They are the wealth and investment of the nations, and the future leaders of the communities and countries. Islam gives them an important place, so much so that the Prophet ﷺ said that among those sheltered under Allah's Throne on the Day of Resurrection will be those who spent their youth in the worship of Allah.

And Islam pays particular attention to the *ta'leem* and *tarbiyah* of the youth, and their introduction and orientation to education, culture and civilisation.

This course has been designed for those young Muslims who would like to improve their Islamic knowledge, particularly those youths who are living in the western environment.

In this book, 35 important and relevant subjects have been selected, and each lesson has been divided into 4 parts:

- The subject introduction (15 minutes)
- A discussion around the subject (15 minutes)
- Questions arising from the subject (15 minutes)

- A summary, in one's own words, about the subject and what one has learnt from it (15 minutes)

Every lesson goes for one hour. If the participants follow the instructions and attend every lesson, they should be able to achieve the objectives of this course.

The course objectives are as follows:

Among the short-term aims and objectives of this programme are:

- That the youth learn to read and understand the Qur'an.
- That they are equipped with a basic knowledge of Hadeeth, Usoolud-Deen and Sharee'ah
- That they develop their Islamic identity and learn about and implement the Islamic way of life.
- That they practice what they learn to the best of their ability.

Among the short-term aims and objectives of this programme are:

- That the youth convey what they have learned to other Muslims in the community.
- That they make an effort to call Australians to the Deen of Islam through the appropriate means, and to share Islam with compassion and wisdom with the Australian general public.
- That they develop their characters and their Islamic identity so that they become models and examples to others.
- To be ambassadors and true representatives of Islam and the Muslims in this country, and the leaders of tomorrow's Australian Muslim community.

May Allah the Almighty make all of the participants of this course benefit from what they have learnt in it.

Darul Uloom Islamic Academy of Brisbane
29/7/2001



Tawheed

Tawheed is the Message that was preached by all of the Prophets and Messengers

وما خلقت الجن والإنس إلا ليعبدون

of Allah. It is to devote all acts of worship to Allah alone, and to not associate anyone or anything as a partner with Him. This is the reason that the humans and jinn have been created.

And I have not created the jinn and mankind except to worship Me alone. (Adh-Dhaariyaat, aayah 56)

The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sent to a people who believed in the existence of Allah. They prayed, worshipped, fasted and performed Hajj. All of these things were the teachings of the religion ofIbraheem and Isamaa'eel عليهما السلام that the Arabs had inherited from their ancestors. Although the method of performing some of these acts of worship had become distorted.

But the major problem was that although the Arabs believed in Allah as the *Rabb* (Creator and Lord) of all things they associated others with Allah in their worship, believing them to be intermediaries and intercessors between them and Allah. This association of others with Allah is called ***shirk***

قل من يرزقكم من السماء والأرض أمن يملك السمع والأبصار ومن يخرج الحي من الميت

ويخرج الميت من الحي ومن يدبر الأمر فسيقولون الله فقل أفلا تتقون

Say: "Who provides for you from the sky and the earth, or who has control over the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who controls all affairs?" and they will say: "Allah". So say: "Will you not, then fear Him?' (Yoonus, ayah 31)

والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى إن الله يحكم بينهم في ما

هم فيه يختلفون إن الله لا يهدي من هو كاذب كفار

And those who take others besides Him as *awliyaa* (guardians and protectors) say: "We only worship them so that they will bring us nearer to Allah". Allah will

certainly judge between them in that in which they differed. Verily, Allah does not guide he who is a liar and a disbeliever. (Az-Zumar, ayah 3)

Shaytaan firstly deceived the people of Nooh عليه السلام into believing that if they worshipped and called upon the images of their deceased pious ancestors that the spirits of their pious ancestors would be able to intercede with Allah for them. Later on they began to extend this worship further to the jinn, trees, stones, stars and other heavenly bodies, even to living beings like their kings and priests. Thereafter, this *shirk* spread throughout the nations of the world and down through the centuries. The fundamental Message of the Prophets of Allah was to warn their people against *shirk* and to call their people to *tawheed.*

Shirk is the only crime that Allah has promised that He will not forgive unless the person who commits it sincerely repents before his death and returns to *tawheed.* Allah might forgive all other sins, even if the person did not make ***tawbah*** for them, but *shirk* is such a grave crime that it

[1] Cancels all of a person's good deeds and [2] consigns him to eternal punishment in the Hell-fire.

The *Shahaadah* of (لا إله إلا الله) ***"Laa ilaha illallaah"*** means that there is none worthy of worship as an ***ilaha*** except for Allah alone. Only the One Who created and maintains the entire universe has the exclusive right to be worshipped. Most of the disbelievers accept the existence of Allah and that He alone is the *Rabb* (Lord), however they associate others with Him in worship, such as the Prophets, angels, their pious men, jinn, idols etc.

A Muslim must be a true ***muwahhid:*** one who devotes all of his acts of ***'ibaadah*** (worship) to Allah alone. The scholars of Islam have defined *'ibaadah* as every saying or action, open or hidden, that Allah loves and is pleased with.

'Ibaadah includes*: Salaah* (prayer), *zakaah, sawm* (fasting), Hajj, Jihaad in the Cause of Allah, *du'aa* (supplication), *tawakkul* (trusting in Allah), hoping for Allah's mercy, fearing His anger, turning to Him in repentance, seeking help and aid from Him along, slaughtering and vowing only in His Name, *da'wah* (calling people to worship Allah) etc. There are many other forms of *ibaadah* as well.

Tawheed – Points for Discussion

- The Message of all of the Prophets and Messengers of Allah is the same. It is based fundamentally on *tawheed* – the worship of Allah alone. This is the reason behind the creation of the jinn and mankind.

- The people to whom the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was first sent believed that
-
- Allah alone was the *Rabb* (Lord and Creator), and they used to worship and do good deeds, however they committed *shirk* by associating others with Allah in worship and thereby all of their good deeds were of no avail to them.

- They claimed that they did not worship their idols in themselves but that they were only intercessors between them and Allah. But Allah said in the Qur'an that this is still *shirk.*

- *Shirk* is the only sin that Allah will never forgive. It cancels all of a person's good deeds and the one who commits *shirk* and does not repent before his death will go to Hell forever.
- Belief in the oneness of Allah's Lordship is not enough. One must direct all of his acts of worship to Allah alone. This is the meaning of "Laa *ilaha illallaah".* (لا إله إلا الله)

- Worship or '*ibaadah* is every word or deed that Allah loves and is pleased with.

Tawheed – Questions

1. What the reason that Allah created mankind and the jinn?

2. What was the main problem with the Arabs to whom the Prophet Muhammad ﷺ was sent?

3. Who were the first people to make *shirk* with Allah?

4. How did the shaytaan deceive them into doing so?

5. What is the fundamental implication of (لا إله إلا الله) *"Laa ilaha illallah?"*

6. What is the main things that distinguishes a Muslim from a Christian, Jew or Mushrik?

7. Why does the right of worship belong to Allah alone and no-one else?

8. Why does the right of worship belong to Allah alone and no-one else?

9. What are the consequences in the Hereafter of committing *shirk?*



Conclusion: What I have learnt from this lesson.

Salaah.

Its importance and warning against neglecting it.

Salaah is the second of the five pillars of Islam. Allah تعـــالى says

إن الصلاة كانت على المؤمنين كتابًا موقوتًا

Verily, *salaah* is obligatory upon the believers at fixed times.
(An-Nisaa', aayah 101)

وأقم الصلاة طرفي النهار وزلفًا من الليل إن الحسنات يذهبن السيئات ذلك ذكرى للذاكرين

And establish *salaah* at the two ends of the day and during a part of the night. Verily, the good deeds remove the evil deeds. That is a reminder for those who are mindful.
(Hood, ayah 114)

And when the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was asked what deed is the best, he replied: "*Salaah at its appointed time*".

Salaah is an '*ibaadah* that Allah تعـــالى has enjoined upon all the previous *Ummah.* Five prayers in a day and night have been enjoined upon the *Ummah* of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Salaah is the means by which one regularly worships his Lord. It consists of words and actions that are all directed to glorify and praise Allah. There are many ayah and hadeeth that describe the merits of *salaah*

When it is performed with sincerity and devotion. Some of these merits are as follows:

- *Salaah* is a means by which minor sins are forgiven.
- It protects a person from falling into evil and indecent acts.
- It provides a regular pattern around which to base one's life.
- It contents the heart and constantly reminds the believer of his Lord.
- It will be a light and a witness on the Day of Resurrection.
- When it is performed in *Jamaa'ah* in the masjid, it brings the community together.

Salaah is so important that it has been described by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as the pillar of the *Deen,* and the distinguishing factor between *eemaan* and *kufr.* The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الْعَهْدُ بيننا وبينهم الصلاة ، فمن تَرَكَهَا فقد كَفَرَ

"*The covenant that stands between us and them is the salaah; so whoever abandons it has disbelieved".*

بين الرَّجُلِ وبين الشركِ والكفرِ تَرْكُ الصلاة

"The thing that stands between a man and between shirk *and* kufr *is the abandoning of* salaah".

In another hadeeth, it is said that the one who neglects to perform his *salaah* will be raised on the Day of Resurrection in the company of Fir'awn, Haamaan and Ubayy ibn Khalaf.

And it was the view of several of the leading '*ulamaa* of the Sahaabah, including 'Umar Ibn Abbas and Ibn Mas'ood that if a person deliberately misses one *salaah* or delays it until its time is over, then he becomes a *kaafir* and all of his good deeds are lost. This was also the view of a number of the Imams of the earlier generations such as Imam Ahmad Ibn Hanbal and Ishaaq Ibn Raahawayh.

We must realise the vital importance of *Salaah* and make sure that we perform it at its appointed times. When possible, we should perform it in *jamaa'ah* in the *masjid,* because the reward of *salaah* in *jamaa'ah* is 25 to 27 times the reward of a *salaah* performed alone.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that if a person hears the *adhaan* and does not go to attend the *jamaa'ah,* his *salaah* performed individually will not be accepted unless he has the excuse of illness or is threatened by danger.

Salaah – Points for discussion

- *Salaah* performed at its correct time is the best of deeds.

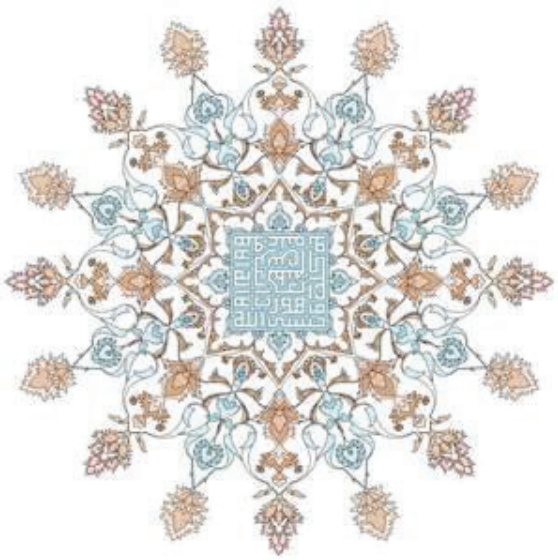
- *Salaah* is a teaching of all of the previous Prophets, and it has been enjoined upon all of the previous *Ummah.*

- It is a complete act of *'ibaadah* in which the whole body is engaged in the worship of Allah تعـــالى The tongue and the limbs are all engaged in praising and glorifying Him.

- It prevents one from committing major sins, and causes the minor sins to be forgiven.

  To neglect *salaah* is such a serious matter that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ describes it as *kufr.*

- Performing *salaah* in *jumaa'ah* is a necessary duty for the one who is able to do so, and its reward is 25 to 27 times greater than individual *salaah.*



Salaah – Questions

- What is the Islamic ruling on performing *salaah?*
- What qualities must be present while performing *salaah for it to be* accepted and for its benefits to be experienced?
- On the Day of Resurrection, what function will *salaah* serve for the one who performed it properly?
- What are some of the benefits of *salaah* in *jamaa'ah*
- What did the Prophet ﷺ say about the person who abandons or neglects *salaah?*
- On the Day of Resurrection, what will be the fate of the one who neglects *salaah?*
- What are the two acceptable excuses not to attend the *Jumaa'ah* for the one who hears the *adhaan?*



Salaah

Conclusion: What I have learnt from this lesson.

Tahaarah

Before a person can perform *salaah*, touch a copy of the Qur'an or make *tawaaf* of the Ka'bah he must be in a state of *tahaarah* by performing *wudoo'* or *ghusl* as required.

Wudoo':

The conditions for performing *wudoo'* are seven;

1) Islam
2) Sanity
3) Maturity
4) Holding the ***niyyah*** (intention) until the completion of *wudoo*
5) Performing ***istinjaa***' or ***istijmaar*** (cleaning the private parts with water and/or issue paper)
6) Using pure and legally obtained water
7) Ensuring that the water is not prevented from reaching the skin.

There are six obligatory components of wudoo':

1) Anything that exists from the private parts like ***urine, excrement, wind*** etc.
2) ***Unconsciousness*** due to deep sleep, fainting or intoxication
3) ***Touching*** a woman with desire
4) Touching the sexual organ with the bare hand
5) Eating camel meat
6) Apostasy from Islam.

It is also necessary to mention the Name of Allah by saying bismillah بسم الله

at the beginning of *wudoo'* or *ghusl*

Ghusl:

It is obligatory to perform ghusl by washing the whole body from head toe, along with the mouth and nostrils in the following cases:

1) After experiencing a "wet dream"
2) After emission of semen with desire for any reason
3) After ***sexual intercourse***, regardless of whether there was any ejaculation or not
4) Upon accepting Islam
5) ***At death*** (the body must be washed by others after death is confirmed).

Tahaarah – Points for discussion

- One's body must be in the highest state of cleanliness before performing *salaah, tawaaf* or touch the copy of the Qur'an.

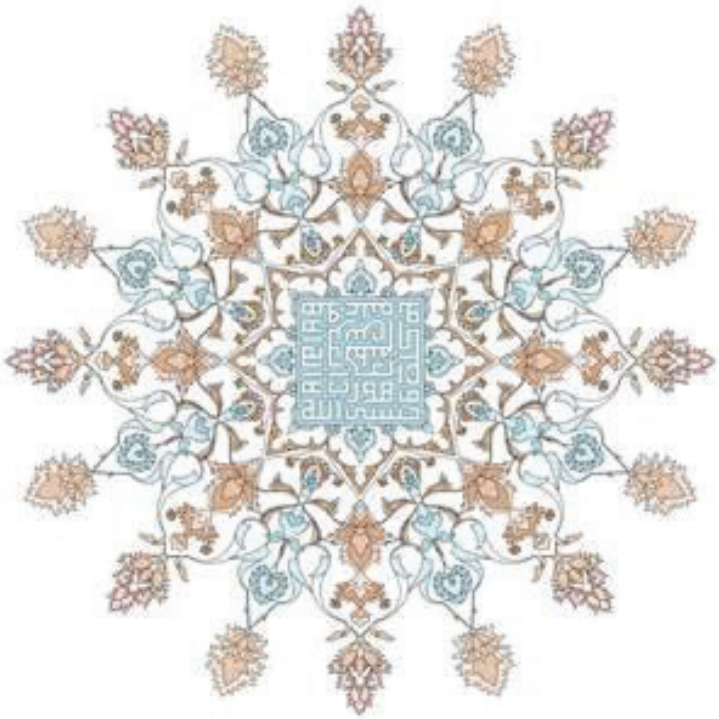
- Along with the cleanliness of the body, the heart should be clean from evil thoughts and worldly distractions as well.

- After using the toilet, it is necessary to clean one's private parts completely before performing *wudoo*'.

- The water used for *wudoo'* must be pure and legally obtained according to the *sharee'ah*.

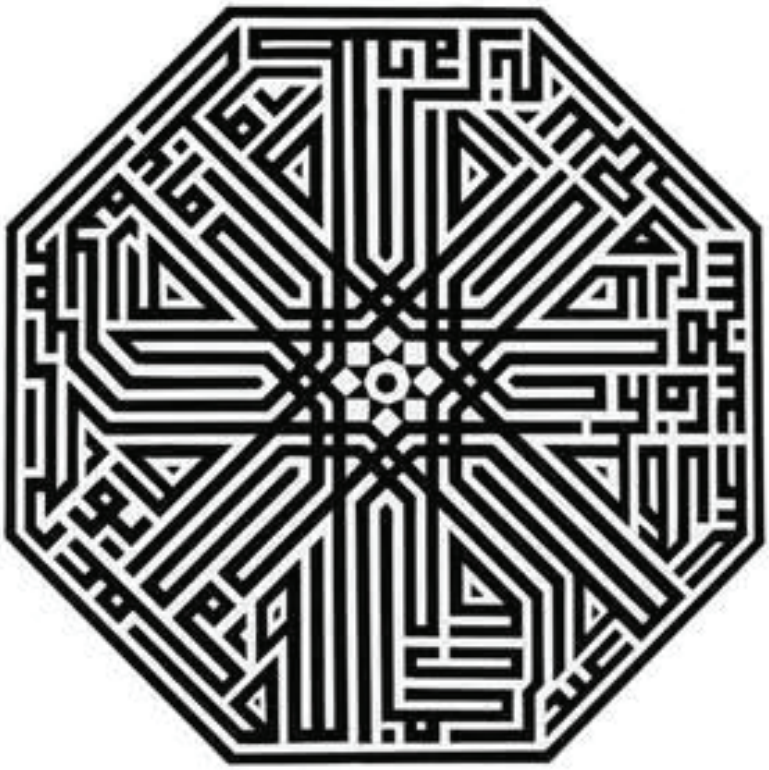
- The Name of Allah should be mentioned by saying bismillah بسم الله Before any important deed.

- If one is in need of making ghusl, he must do so before he can perform salaah, tawaaf or touch a copy of the Qur'an.



Tahaarah **- Questions**

- In what circumstances is it necessary to be in a state of *tahaarah?*
- Can a disbeliever ever be in a state of *tahaarah?*
- After using the toilet, what must one do before he can perform *wudoo*?
- What must be done in the event of a "wet dream"?
- What is the extent to which the arms must be washed in *wudoo*?
- Can an insane person ever be in a state of *tahaarah*?



Tahaarah

Conclusion: What I have learnt from this lesson

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Conditions, pillars and obligatory actions of *salaah*

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray as you have seen me pray"

It is very important for us to perform our *salaah* as close as possible to the manner in which our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed. The following are all of the necessary components of the *salaah* that must be performed in order for it to be accepted.

The **conditions** for performing *salaah* are nine:

1) **Islam**
2) **Sanity**
3) **maturity**
4) **Freedom from ritual impurity** by performing *wudoo'* or *ghusl*
5) **Cleanliness** of body clothing and place of prayer
6) **Covering the 'awrah** (men – from the navel to the knees; women – entire body except face and hands).
7) **Beginning of the time** of *salaah*
8) **Facing the qibl**ah
9) ***Niyyah*** (intention).

The ***arkaan*** (pillars) of *salaah* are fourteen:

1) **The opening *Takbeer***
2) **Standing** if one is capable
3) **Recitation of *al-Faatihah***
4) ***Rukoo'***
5) **Straightening up from *rukoo'***
6) ***Sujood*** on the forehead, nose, hands, knees and toes
7) **Straightening up from *sujood***
8) **Sitting between the two *sajdahs***
9) **Calmness** during every pillar of the *salaah*
10) Performing them in the correct order
11) The final *tashahhud*
12) **Sitting for it**

13) **Sending prayers upon the Prophet** صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after the **final** *tashahhud*
14) Closing the *salaah* with ***tasleem*.**

The ***waajibaat*** (obligatory actions) of the *salaah* are seven:

1) **Every *Takbeer*** besides the opening *Takbeer* (which is a pillar of the *salaah*)
2) **Saying** سبحان ربى العظيم (***subhaana rabbiyal 'adheem***) **in *rukoo'***
3) **Saying** سمع الله لمن حمده **(*sami' Allaahu liman hamidah***) when straightening up from *rukoo'*, by the Imam and the one praying alone
4) **Saying** ربنا ولك الحمد ***(rabbanaa wa-lakal-hamd***) after resuming the standing position
5) **Saying** سبحان ربي الأعلى **(*subhaana rabbiyal-a'laa*)** in sujood
6) **The first *tashahhud*** in a *salaah* of three or four rak'ahs
7) **Sitting for it**.

If any of the *arkaan* at *salaah* are missed, either intentionally or unintentionally the *salaah* is invalid. Also if any of the *waajibaat* are missed intentionally the *salaah* is invalid.

But, if any of the *waajibaat* are unintentionally missed, one must perform two extra *sajdahs* before the *tasleem*. This is called *sujood as-sahw* (the prostration for forgetfulness).



Conditions, pillars and obligatory actions of *salaah*

Points for discussion.

- We must perform our *salaah* in the manner that the Prophet ﷺ taught his Sahaabah. There are many Ahadeeth that describe the manner of the Prophet's *salaah*. He is the best example for us to follow in every aspect of our lives.

- The *niyyah* (intention) is necessary for the *salaah* to be valid. The place of the *niyyah* is in the heart, and uttering it verbally is a *bid'ah* (innovation).

- The *salaah* must be performed within its set time. It cannot be performed before its time under any circumstances.

- The *salaah* is opened with the opening *takbeer* and closed with the *tasleem*.

- It is compulsory to perform all of the pillars and obligatory actions of the *salaah*.

- It is obligatory to perform every action in the *salaah* with calmness and tranquillity, and not in a hurried manner.

- If a pillar is missed for any reason or if a *waajib* is intentionally missed, the *salaah* is invalid.

- If a *waajib* is missed due to forgetfulness, one must perform *sujood as-sahw* before the *tasleem*.

Conditions, pillars and obligatory actions of *Salaah*
Questions

- Is it allowed to perform *salaah* wearing shorts?
- If the time of '*Asr salaah* begins at 3:30pm and I have to go to work at 3:00pm, am I allowed to pray '*Asr* early, before I go to work?
- What is the *qiblah*?
- After a person accepts Islam, when does *salaah* become obligatory upon him?
- Is it allowed to perform *salaah* in an area wherein there is anything impure?
- What action begins the *salaa*h?
- What action ends it?
- If a woman is in her home and no one else is around, does she still have to cover her entire head and body to perform *salaah*?
- May a person go from *rukoo*' straight to *sujood* without completely straightening up first?
- How do we know the manner in which the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to perform his *salaah*?



Conditions, pillars and obligatory actions of *salaah* – Conclusion - What I have learnt from this lesson.

Death and the Hereafter

Allah تعـــالى says:

كل نفس ذائقة الموت

Every person will taste death (Al-Anbiyaa', 35)

ثم يميتكم ثم يحييكم ثم إليه ترجعون

Then He will cause you to die, then He will give you life again, and then to Him you will be returned. (Al-Bakarah, 28)

Death is a reality that every person will face one day. Death is the end of our lives in this dunyaa. At death, all further opportunities to make **tawbah** or perform any more good deeds is cut off.

After death, two angels come to the dead person and ask him three questions: **Who is your Lord? What Is your Religion? Who was your Prophet?**

A believer who feared Allah and performed good deeds during his life will be able to answer with ease. His grave will then be widened as far as the eye can see, and perfumed with the perfume of **Jannah.** A window from Jannah will be opened into his grave and he will see his destination there every morning and evening until the Day of Resurrection.

As for the disbelievers and hypocrites, they will not be able to answer. Their graves will constrict them and they will remain in this torment. They will see their promised place in the **Hell-fire** every morning and evening until the Day of Resurrection.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the grave is either one of the gardens of Paradise or one of the pits of the Hell-fire.

On the Day of Resurrection, all of mankind and the jinn will be raised up and gathered together. The earth will be changed in to a flat white expanse. People will be standing there in different states. Some will be honoured and secure under the Shade of Allah's Throne. Others will be standing with the sun one mile over their heads, parched and afraid.

The judgement will take place, and everyone's good and bad deeds will be weighted. The disbelievers will be led to the Hell-fire and the believers will be led across the **Siraat**, (the bridge stretching over the Hell-fire to Jannah).

When the believers enter Jannah, they will be welcomed by the angels. The people of Jannah will have everything that they desire and more. The Prophet ﷺ said that in Jannah there are things that no eye has seen, no ear has heard and no heart has imagined.

There will be no death, old age, illness, going to the toilet, discomfort or inconvenience. There are **100** levels of Jannah. The lowest of which is **70** times greater than the richest king in this world could enjoy.

As well as all of the bounties and rewards of Jannah, the believers will receive the greatest thing of all, they will actually be **greeted** by Allah Himself and will look at His **Face** and the greatest regret of the people of the Hell-fire, greater than all of the torments and punishments that they are suffering, will be that they are barred from the sight of Allah's Face.



Death and the Hereafter

Points for discussion.

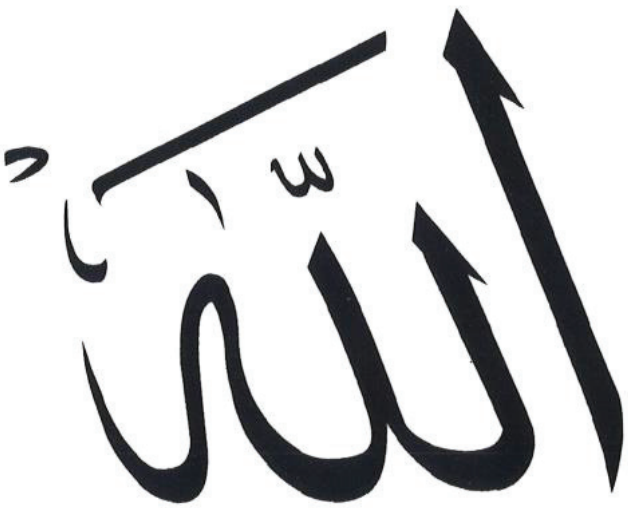
- Death is prescribed for every living thing.
- It is not possible to perform any new good deeds to make tawbah once death arrives.
- The Faith of a person and the way that he lived his life will determine whether or not he can answer the questions presented to him by the two angels who come to him in the grave.
- The grave is either a garden of Paradise or a pit of the Hell-fire.
- The Day of Resurrection is a definite event, where all people will literally be resurrected from the dead and judged by Allah.
- Only the true believers will be able to make it across the Siraat to Paradise. The hypocrites will slip off it into the Hell-fire.
- Jannah is a place of eternal and pure delight and bliss, without any discomfort or inconvenience. Conversely, Hell-fire is place of eternal suffering and torment without any relief at all.
- Greater than all of the delights of Jannah will be the Meeting with Allah and to look at His Face.



Death and the Hereafter

Questions

- Is there any opportunity to make tawbah after death?
- What qualities are needed in this life for a person to be able to answer correctly the questions of the angels in his grave?
- What qualities will make him unable to answer?
- What will All's judgement be based upon on the Day of Resurrection?
- What is the greatest joy and delight that the people of Paradise will experience?
- What is the difference between the enjoyments of Paradise and enjoyment of this world?
- What is the comparison of the lowest level of Paradise?



Death and the Hereafter

What I have learned from this lesson.

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Asking the Help of Allah

Allah تعـــالى says:

اللهُ لا إله إلا هو وعلى اللهِ فليتوكل المؤمنون

Allah, none has the right to be worshipped but He. And upon Allah let the believers put their trust. (At-Taghaabun, 13)

Trusting in Allah, asking the help of Allah and asking relief from Allah are all in fact important acts of **worship**. Why? Because when the believer commits his trust to Allah alone and seeks help from Him alone, He is declaring the oneness and the greatness of Allah.

A Muslim must have the firm understanding in his heart that nothing can happen without the Permission of Allah. And when he understands this, he will also understand that the creations of Allah have no power to do anything by themselves. Therefore, he will realise that Allah alone is able to fulfil his needs and provide for him.

One day, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sitting by himself under a tree, when a man came up to him holding a sword. The man said: "*O Muhammad*! *I am going to kill you now. Who will save you from me?"* The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ looked at the man and said calmly: "*Allah will save me*". The man was so shocked by the answer that he dropped his sword. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ grabbed the sword and said: "*now who will save you from me*?' The man lowered his head and said: *"No-one".* The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lowered the sword and let the man go. When the man saw the complete trust that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had in Allah, he accepted Islam.

The Sahaabah had this understanding firmly placed in their hearts. They led the armies of Islam to face and defeat the greatest superpowers of the time, who far outnumbered them in manpower and outmatched them in weaponry. It is the Sunnah of Allah that the believers are only successful when they completely put their trust in Allah and seek help from Him along.

Asking the Help of Allah

Points for discussion

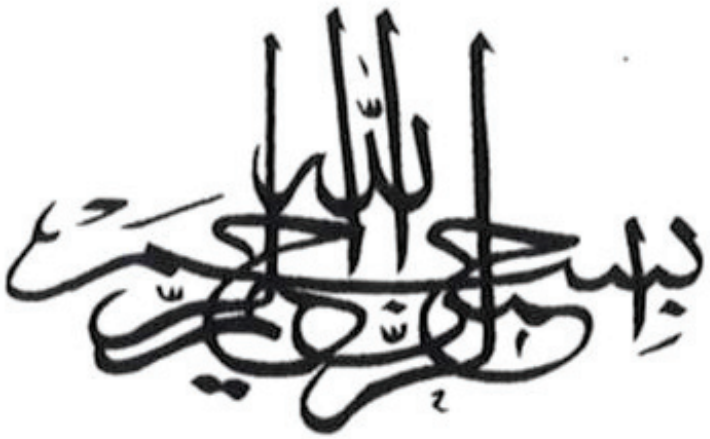
- Relying on Allah and seeking help from Him are expressions of tawheed and acts of worship.
- Nothing can happen without the Permission of Allah.
- The creations of Allah are powerless in front of Him.
- The compete trust in Allah that the Prophet ﷺ and his Sahaabah had were the reasons for their victory and success.
- The Sahaabah defeated the greatest superpowers and armies of the world through their reliance on Allah and fearing Him alone, not because of their manpower or their weapons.
- Allah's way is always that He will help His slaves if they fear Him, trust Him and seek help from Him along.



Asking the Help of Allah

Questions

- Why is trust in Allah and seeking His help considered an act of worship?
- Why did the man in the story accept Islam?
- What were the qualities that the Sahaabah possessed that made them successful and victorious over their enemies?
- Does the claim of some people that Islam cannot be strong today except by having Muslim doctors, engineers, IT specialists, professionals etc. have any truth? Why or why not?
- What is the first thing that anyone who is in the Path of Allah must realise?
- What is the difference between the way that Allah gives the Muslims success and the way that He gives the disbelievers success?



Asking the Help of Allah

What I have learnt from this lesson.

Treatment of Parents

Allah تعـــالى says:

وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسانًا إما يبلغن عندك الكبر أحدهما أو
كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولاً كريمًا واخفض لهما جناح الذل من
الرحمة وقل رب ارحمهما كما ربياني صغيرًا

And your Lord has ordained that you worship none but Him alone, and that you show kindness to your parents. If one or both of them reach old age with you, do not say to them a bad word nor treat them harshly, but speak to them with words of gentleness and lower for them the wing of humility out of compassion (for them), and say: "O my Lord, have mercy on them as they brought me up when I was a child". (Al-Israa', 23)

After worshipping Allah alone, Allah تعـــالى has placed kindness to parents as the most important deed. It is a means of great benefit and reward in both this world and in the Hereafter. It is said that the pleasure or anger of Allah lies in the pleasure or anger of one's parents. Therefore, disobedience to one's parents is one of the major sins.

It is a duty on a person to obey his parents in everything except the disobedience of Allah. It is also a duty to serve them and make life comfortable for them, and to make du'aa for them after they die.

One should consult his parents in every important matter that he undertakes and he should act upon their advice.

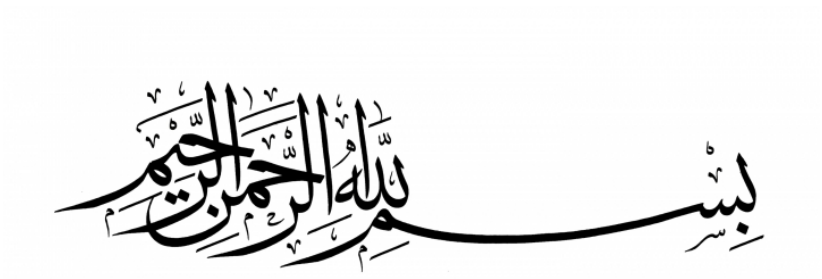
One should be humble, polite and respectful in front of his parents and never interrupt them or raise his voice in front of them.

One should also extend this respect and loyalty to the friends and relatives of his parents and visit them regularly and be kind to them.

If a person does not fulfil the rights of his parents and treats them properly Allah might punish him by causing his own children to be troublesome and rebellious towards him.

If you are married, you should not prefer your wife and children to your parents. Out of all people, your parents come first in terms of respect. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Jannah lies under the feet of the mother.

It is very important to keep a good relationship with your parents because if you lose them, no-one can replace them.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿۲﴾
مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ
عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿۷﴾

Treatment of Parents

Points for discussion.

- Kindness to parents come next after *tawheed.*
- It is very important, especially when they reach old age.
- The parents look after us when we are helpless as children, so we must look after them when they become old.
- The pleasure of Allah is in the pleasure of one's parents and His anger is in their anger.
- Disobedience to parents is a major sin and for it to be forgiven by Allah, the parents' pardon must first be obtained.
- One must always obey one's parents except when it amounts to the disobedience to Allah.
- One must also treat one's parents' friends and relatives with respect and kindness.
- Disrespect to parents leads to your own children being disrespectful towards you.
- Paradise lies under the fee of the mother.
- No-one can take the place of one's parents.



Treatment of Parents

Questions

- Why is kindness to parents so important?
- How can one serve his parents after they die?
- In order for Allah to forgive the sin of disobedience to parents, what must be done first?
- Is it compulsory to obey one's parents in absolutely all circumstances? Explain.
- What is one of the worst consequences in this life for disrespecting one's parents?
- Why do you think the Prophet ﷺ placed the mother first in importance?
- Who takes precedence in terms of service and fulfilling their rights: one's parents or one's wife and children?



Treatment of Parents

What I have learnt from this lesson

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Muslim Identity and Imitating the Disbelievers

The Prophet ﷺ said:

من تَشَبَّهَ بقومٍ فهو منهم

"Whoever imitates a people is one of them".

Islam is not only a religion, it is a complete culture, way of life and identity. Therefore, it is important for the Muslim to be distinguished not only by his character and morals but he should also be identifiable as a Muslim by his outer appearance.

In the Islamic view, there are only two cultures in the world: The Islamic culture and the non-Islamic culture.

The Prophet ﷺ taught us that we have to be different the disbelievers He said: "Be different from the mushrikeen: leave your beards to grow and trim your moustaches". He also said: "*Be different from the Jews; pray in your shoes, because the Jews do not pray in their shoes*". He taught the Sahaabah to wear their clothing in a way different to that of the mushrikeen and to speak in a way different to the mushrikeen. There are many other things in which the Prophet ﷺ

taught us to be different from the disbelievers.

This rule did not only apply at the time of the Prophet ﷺ it still applies in today's world too. Anything that the Prophet ﷺ ordered applies until the Day of Resurrection.

If we look back in history, we can find that in the times when the Muslims were dominant the disbelievers used to look up to us and imitate us, but when the Muslims weakened and were conquered by others we imitated those who conquered us to the point that we became totally indistinguishable from them.

We should be proud to be Muslims. Islam is such a great and powerful religion. Why should we feel shy to display our Muslim identity? Look at our early Muslim ancestors who conquered the whole of the east and west! They should be our examples and we should follow them and imitate them.

We should be aware of following the ways of the disbelievers in things that we consider to be minor because it mav be that we consider it minor but in Allah's sight it is a major thing. The Prophet ﷺ said:

"*You will follow the ways of those before you (i.e. the Jews and Christians) to such an extent that if one of them went into a lizard's hole you would go into it as well*". And in another hadeeth he said: "*You will follow them to such an extent that if one of them committed adultery with his own mother, one of you would do likewise".*

We think that this will never happen to us, but if we go on forgetting or neglecting our Muslim identity, our children or our grandchildren might go the way that the Prophet ﷺ described, because the Prophet ﷺ only spoke the truth that was revealed to him from Allah. What he said will definitely happen one day.

Not imitating the disbelievers does not mean that we cannot make use of the modern amenities like telephones, computers, cars etc. It only means that we should not imitate them in their customs or habits. We should be distinguishable from them

If we are good Muslims following the example of the Prophet ﷺ and the Sahaabah, then our Islamic identity should be openly visible. A Muslim should be able to walk down a street full of strangers and they recognise him as a Muslim.

If two Muslims who do not know each other but are outwardly identifiable as Muslims walk past each other, they will stop and say "Assalamu 'Alaikum," because each one recognises the other as his brother. But if they were not identifiable as Muslims, they would just keep walking and not even realise that the other was a Muslim.

May Allah give us all the Tawfeeq to return to our Islamic culture and identify and to be proud of it.

Muslim Identity and Imitating the Disbelievers

Points for discussion.

- Islam is a complete culture and identity.
- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described the one who imitates a people as one of them.
- The Muslim should be distinguished from the disbelievers, both inwardly and outwardly.
- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered the Muslims to grow their beards and prohibited them from shaving them off like the disbelievers.
- The laws and rules of Islam apply at all times and in all places because is it the Sharee'ah of Allah.
- When the Muslims were the conquerors, other people followed us, but it was only when we were conquered that we followed and imitated those who invaded us.
- Imitating or following them in small things will eventually lead to following them in larger things, even if those things are in complete contradiction to the Sharee'ah.
- We must always believe every word that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told us and think about its implications, even if it seems strange to us because he spoke only from the Revelation that was sent down to him from Allah تعـــالى
- A Muslims should be able to recognise another Muslim on sight, even if they have never met before.
- When we look at our situation today we will find that many of the Muslims today imitate the culture of the Europeans, the very people that conquered us.

Muslim Identity and Imitating the Disbelievers

Questions

- Some people say: "It is not important that I am outwardly identifiable as a Muslim. It is enough that I have piety and good character'. Is such a statement acceptable in Islam? Why or why not?

- In reality, how many cultures are there in the world from the Islamic viewpoint? What are they?

- What circumstances were the Muslims in when others were following and imitating them?

- Will the disbelievers ever be happy with us, even if we imitate them?

- Why is it dangerous to imitate the disbelievers even in small things?

- Does not imitating them mean that we cannot use the things that they have invented like mobiles phones, computers etc.? Why or why not?



What I have learnt from this lesson.

Unity and Brotherhood.

Allah تعـــالى says:

واعتصموا بحبل الله جميعا ولا تفرقوا

And hold fast, all of you together, to the Roper of Allah, and be not divided amongst yourselves. (Aal "Imraan, 103)

The Muslims must be united but for that unity to be realised, the Muslims must unite in their mutual adherence to the Qur'an and the Sunnah. Otherwise, there will only be a short-lived, meaningless and hypocritical unity.

The Sahaabah were of course the prime examples of Muslim unity. Although some of them had difference of opinion, minor judicial issues, they were all united in their understanding of the Qur'an and the Sunnah and in the methodology with which they applied that understanding.

They understood the Qur'an, recited it, pondered over its meanings and acted upon its teachings. They followed the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ applied his guidance and referred to his judgement in all matters. Even after his death the Sahaabah remained united under the four Khulafaa' ar-Raashideen, in obedience to the command of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to hold fast to the rightly guided Khaleefahs.

The first divisions appeared in the ranks of the Muslims when certain people entered into Islam who did not adhere completely to the teachings of the Book of Allah and the guidance of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the way that they were understood and practiced by the Sahaabah. Thus the different sects arose, such as the Khawaarij, the Shee'ah, the Qadariyyah, the Jahmiyya, and the Mu'taziliyyah etc.

Therefore, to have proper, lasting unity that will be helped by Allah تعـــالى we must return to the Book and the Sunnah in the way that they were understood by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ his Khaleefahs, the Sahaaba and the Taabi'een and Atbaa'ut-Taabi'een who came after them. Otherwise there can be no true unity. Islam is more than just a verbal profession of the Shahaadah or a set of vague beliefs: it is a definite way of belief, worship, culture and living. It is a complete identity and a comprehensive methodology.

We will never be united if we are divided in our fundamental understanding of our religion. Therefore, we must return to learning and practicing the Qur'an and the Sunnah according to the understanding of our righteous predecessors.

Unity and Brotherhood

Points for discussion

- For true Islamic unity, the Muslims must share the correct understanding of their religion.

- Unity merely for the sake of "Islamic Unity" is impossible to achieve without the Ummah unanimously agreeing on the correct methodology.

- Allah has ordered the Muslims to hold fast to the rope of Allah, which is the Book of Allah and the Sunnah of His Messenger

- The Qur'an can only be understood through the teachings of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and in the way it was understood by the first Muslim generations, who were the most pious and knowledgeable.

- The correct understanding of the religion came down to us through the Salaf us-Saalih, or the righteous predecessors, the Sahaabah, the Taabi'een and Atbaa'ut-Taabi'een and the Imaams who followed their way.

- The Sahaabah, Taabi'een and Atbaa'ut-Taabi'een were the best of generations.

- The disunity of the Muslim Ummah first came about through people who tried to understand the Qur'an and the Sunnah in a way different to the understanding of the companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

- If we want unity, we must first read the Qur'an, learn about the Sunnah and implement them by following the examples of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Sahaabah in every aspect of our lives.

Unity and Brotherhood
Questions

- What are the conditions by which true Muslim unity can be achieved and maintained effectively?

- Can the Muslims be truly united even if they have differences in matters of belief or in their respective methodologies of understanding and applying Islam?

- Who were the people who best understood the Qur'an and the Sunnah?

- What was the initial cause of major disunity among the Muslims?

- If somebody comes today and suggest uniting the Muslims by adjusting certain aspects of Islam to the modern times and suggest that certain things in Islam need to be modified or improved, what should our stance be toward such a claim? Why?

- What are the practical steps that we should take towards being united today?



Unity and Brotherhood

What I learnt from this lesson

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Da'wah and conveying Islam

Allah تعـــالى

ومن أحسن قولاً ممن دعا إلى الله وعمل صالحًا وقال إنني من المسلمين

And who is better in speech than the one who calls to Allah and does good deeds, and says: "I am one of the Muslims" (Fussilat, 33)

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sent by Allah تعـــالى as a Mercy to mankind and the jinn, to call them to worship Allah alone and submit to Him, and to free them from enslavement to creatures.

The call of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began with his family. After that he was commanded to preach to his near relatives and kinsmen and thereafter, he was told to call all of mankind and jinn to the religion of Allah.

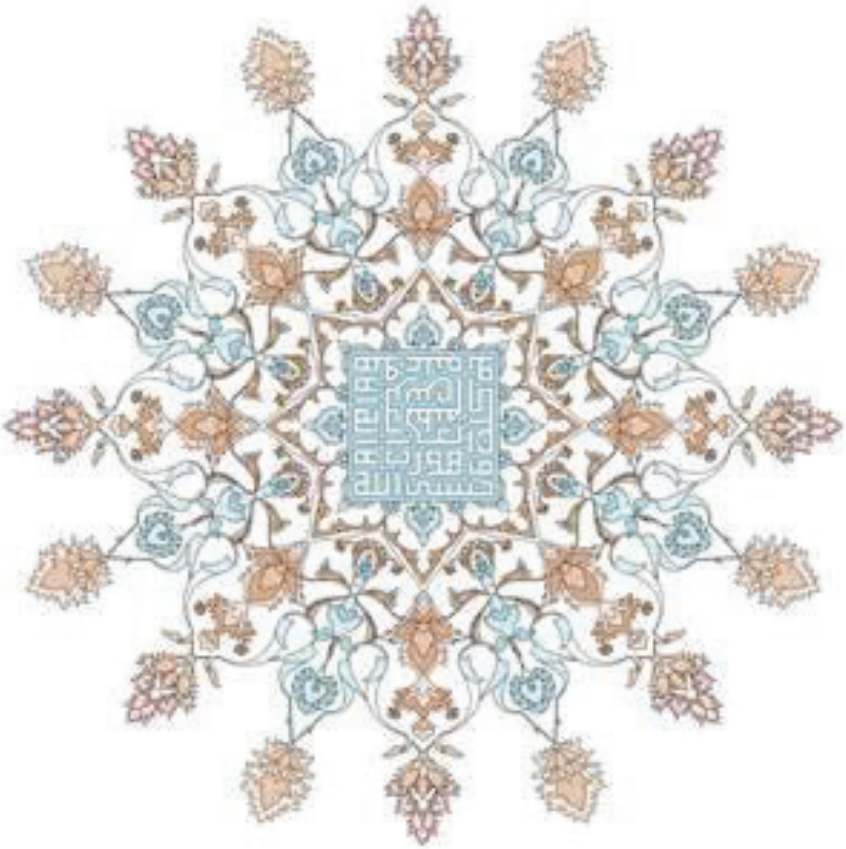
The Sahaabah used every available means to call the people to Islam, with wisdom and the best preaching. They would call the people to Allah with the Book of Allah and their noble conduct following the example of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who taught them. Many of the leading Jewish and Christian scholars of the time accepted Islam because of the Truth they found in the Qur'an. Among them was the Christian king of Ethiopia, an-Najaashee and the Jewish rabbis 'Abdullaah ibn Salaam and Ka'b al-Ahbaar. رضي الله عنهم أجمعين.

During the lifetime of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and after it, the Sahaabah and those who followed them travelled to the furthest stretches of the east and the west armed with their *emaan* and the guidance of the Book of Allah. They called humanity to the religion of Allah and with the Help of Allah تعـــالى, toppled the disbelieving superpowers of the time. They carried the banner of Islam to Africa, Central Asia, India and the fringes of Europe. Their *da'wah* freed the people from the slavery of the kings and popes and made them all slaves of Allah alone.

When the Muslim Ummah became relaxed and distracted by the dunyaa, settling into a life of comfort and luxury, they forgot the religion of Allah and we forgot our responsibility to convey it to the rest of the world. So Allah caused us to be conquered by other disbelieving people like the Tatars, Mongols, Christians and now the Jews.

In order to reclaim our heritage and properly undertake our responsibility of *da'wah,* we need firstly to concentrate on our own *tarbiyah,* and educate ourselves about our religion and practice it and be proud of it. We need to develop our *emaan* and our trust in Allah. We need to apply the Qur'an and Sunnah and make them the standards by which we live our life.

Once we do that, with the Help of Allah, the Muslim Ummah will soon return to its former glory *in shaa'Allah*.



Da'wah and Conveying Islam

Points for discussion

- Islam is a Divine Call to all creatures to worship their Creator along and submit to Him.

- The Prophet ﷺ was ordered to give *da'wah* firstly to his family, then to his people and then to all of mankind and even the jinn.

- The Sahaabah went to the different lands and called the people to Islam with the Book of Allah. They were not afraid or over-awed by the material might of the disbelievers.

- The *da'wah* weakened when the Muslims became forgetful of their duty to Allah and then they were conquered by the disbelievers.

- Learning the correct basic teachings of our religion is required before we try to call others to Islam.

- If we want to make a difference in our lives and the lives of others, we must take the Qur'an and Sunnah as our guides in every aspect of our lives and make them the standard by which we judge all circumstances and events.

- Wholeheartedly embracing the pure Islamic culture and openly displaying our Islamic identity is a fundamental part of *da'wah*, without which our *da'wah* will remain empty and theoretical.

- This must of course be accompanied by good character, patience and helping each other to do good and to keep away from evil.

Da'wah and Conveying Islam

Questions

- What was the Message that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sent with to convey to mankind and the jinn?
- Who were the first people that he gave *da'wah* to?
- What was the first thing that he called to?
- What was the main source and reference of the Sahaabah in terms of how they gave *da'wah*?
- What was the objective of sending the Muslim armies to the different lands and continents?
- When did the Muslims weaken in their responsibility of *da'wah?*
- What happened as a result of this?
- Why is it so important for us to display our Islamic identity openly and practice the Islamic culture"?
- What is required of us before we can give effective *da'wah?*



Da'wah and Conveying Islam

What I have learnt from this lesson

Allah تعـــالى says:

يا أيها النبي جاهد الكفار والمنافقين واغلظ عليهم ومأواهم جهنم وبئس المصير

O Prophet! Make jihaad against the disbelievers and the hypocrites and be hard against them. Their dwelling place will be Jahannam: and what a terrible destination. (At-Tahreem, 9)

Jihaad is an integral part of the religion of Islam and will remain so until the Day of Resurrection. According to the unanimous rulings of all of the four leading madhhabs or Islamic schools of thought – Hanaffee, Maalikee, Shaafi'ee and Hanbalee – the definition of jihaad in the Sharee'ah is: **fighting against the disbelievers, with one's self and one's wealth, to make the Word of Allah supreme.**

After salaah and duty to one's parents, jihaad is the highest act in Islam. In order for jihaad to be accepted by Allah, it must be performed sincerely for Allah's sake alone. In a hadeeth it is mentioned that on the Day of Resurrection, a man who was killed in jihaad will be brought in front of Allah and asked: **"What did you do?**' He will say: "*O Allah, I fought for Your name and became a martyr in Your Path".* Allah will say to him "**You have lied: you fought so that it might be said of you: "He is brave"** and he will be taken and dragged on his face into the Hell-fire – we seek Allah's refuge from that.

In another hadeeth, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was asked: "*Who is the one who is fighting in the Path of Allah, the one who fights for his tribe or the one who fights due to emotion or anger?"* He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "*The one who fights for the Word of Allah to be made supreme is fighting in the Path of Allah".*

The fundamental purpose of jihaad is actually *da'wah*. When the Muslims are united under a single Imam and are an independent political entity, it is *Fard kifaayah* for them to wage jihaad against the disbelievers by going to the different countries, inviting them to Islam. If they refuse, they are offered to pay the jizyah tax and become under the protection of the Muslims. If they refuse that, then they are to be fought until they submit.

If the disbelievers invade a Muslim land, it becomes fard'ayn upon the Muslims of that land to fight them until they are expelled from the land. If the Muslims of that

land do not fight, then the obligation is on the Muslims in the next closest land, then the next and then the next. This kind of jihaad is valid at any time, as long as the Muslims in that particular area fight under the authority of one Ameer.

There are rules and regulations in jihaad that must strictly be adhered to. Women and children are not allowed to be killed or targeted unless they too bear arms against the Muslims. It is not allowed to bomb civilian areas unless the enemy is hiding there and there is no other way of attacking them. After a battle, the booty is to be distributed by the Ameer, and there is to be no stealing from the booty. Any prisoners taken should be treated humanely.

Islam prescribes that in a war situation, the women and children of the enemy may be taken as slaves by the Muslims. Slavery in Islam has many rules and conditions. Slaves must be clothed, housed and fed to the same degree as the rest of the household. If a slave woman gives birth to a child from her master, she becomes free on the birth of that child.

Many things today are mistakenly thought of as being jihaad when they are not. For example:

- "Suicide Bombings" against non-combatants for the purpose of terrorising the enemy.
- Hijacking civilian airliners, ships etc.
- Taking innocent people and even other Muslims as hostages
- Planting bombs to deliberately kill or wound non-combatants
- Declaring Muslim leaders as kaafirs without any scholarly proof and calling for armed revolution against them.

"Umar ibnul-Khattaab رضي الله عنـــه sent an army under the command of Sa'd ibn Abee Waqqaas رضي الله عنـــه to Persia. He sent the following letter to Sa'd:

I command you and your army to fear Allah at all times because piety is the best weapon against the enemy, and the best strategy in battle.

I command you and your army to fear your disobedience to Allah more than you fear the might of your enemy. Muslim victory is the result of the disbelievers' acts of disobedience to Allah. There is no power except with Allah, for they always outnumber us and are better equipped than us. If our disobedience becomes equal to theirs, they will defeat us with their power. If we do not defeat them by our righteousness, then we will not defeat them due to our power.

You must ask Allah for victory over your own desires in the same way that you ask Him for victory over your enemies. Ask it from Allah for us and for you.

Jihaad and Misconceptions about it

Points for discussion

- Jihaad is an obligation on this Ummah until the Day of Resurrection.

- The sharee'ah defines jihaad as fighting the disbelievers with one's self and one's wealth to make the Word of Allah supreme. There is no difference of opinion on this.

- Jihaad must be performed with the correct intention, otherwise one is in danger of going to the Hell-fire.

- Jihaad under one Imam to take Islam to other countries is obligatory on a part of the Ummah. If none of the Muslims do so, the entire Ummah is sinful until a sufficient number of Muslims fulfil the obligation, and in that case the responsibility is removed from the rest.

- Jihaad to defend a Muslim land from the kuffaar invaders is obligatory on all of the Muslims of that land, then those closest to them and then the next closest and son on.

- Women and children and other non-combatants are not to be killed or targeted unless they fight against the Muslims or unless the enemy is hiding amongst them and cannot be reached otherwise.

- Slavery is prescribed by Islam, but only through war. There are strict conditions and guidelines that must be followed.

- Hijacking non-combatants and taking them as hostages is not an act of jihaad. Neither is bombing non-combatants to cause terror.

- The Sahaabah were victorious due to their piety and their obedience to Allah and due to the disbelievers' disobedience to Allah.

- Victory comes from fearing Allah alone and obeying Him. Muslims are never victorious on account of numbers or superior weaponry.

Jihaad and Misconceptions about it.

Questions

- What is the definition of jihaad according to the sharee'ah?
- What is its purpose?
- What must the intention of the mujaahid be in jihaad?
- What is the required course of action when the enemy invade a Muslim land?
- In what circumstances does Islam prescribe slavery?
- Is it permissible to conduct "suicide bombings" against civilians for the purpose of striking terror into the hearts of the enemies?
- How should prisoners of war be treated?
- What are the main causes of Muslim victory as outlined in the letter of "Umar ibnul-Khattaab to Sa'd ibn Abee Waqqaas?
- What is the cause of the enemies "defeat?
- What did "Umar advise the Muslims to make *du'aa* for whilst in jihaad?



What I have learnt from this lesson.

How to Behave with Non-Muslims

Islam teaches that the Muslim must behave in a good and noble manner towards all of Allah's creatures. This should be manifested in our character.

In regard to the disbelievers, we are ordered to treat them with goodness and a certain degree of respect. We are not allowed to cheat them or deal unjustly with them.

This does not mean that we should love them or take them as friends.

Allah تعـــالى says:

لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين

Let not the believers take the disbelievers as allies instead of the (other) believers. (Aal "Imraan, 28)

We must hate their disbelief and their acts of disobedience to Allah. This kind of hate is called hate for the sake of Allah. We do not hate them for some personal reason, but for their disbelief.

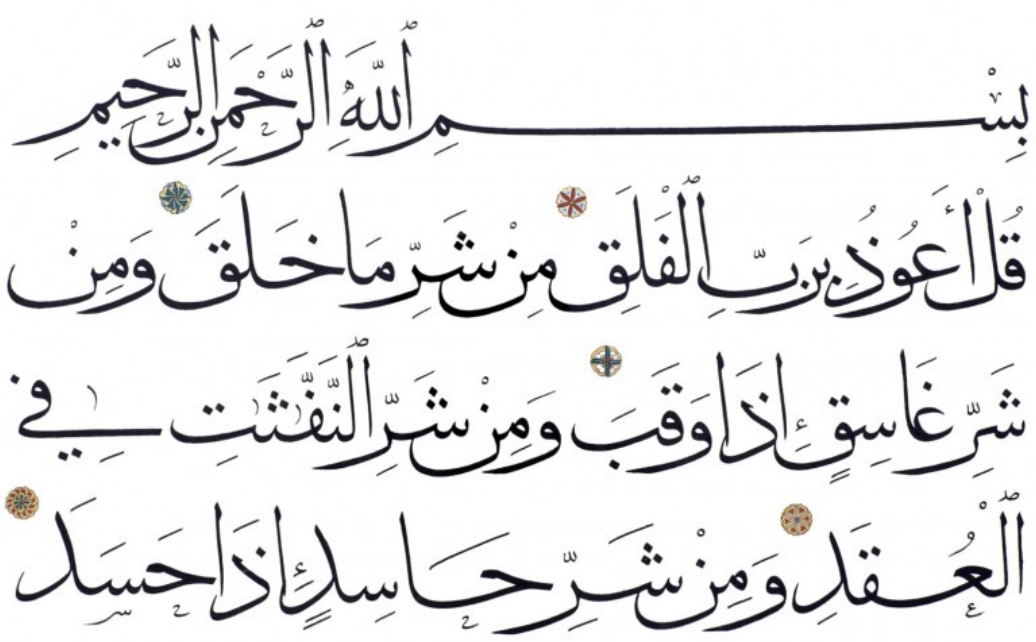
During the battle of Khandaq. "Ali رضي الله عنه was fighting against one of the mushrikeen. He defeated him and was about to finish him off when the mushrikat in his face. 'Ali stood there for a while, and then told the Mushrik to go 'Ali spared him because he feared Allah and he was not sure that in that moment he would kill him out of personal anger for spitting at him or for the sake of Allah.

The Muslims in the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Khulafaa' ar-Raashideen had dealings with their non-Muslim neighbours and acquaintances. They would treat them with justice, kindness and good manners. But they would not go as far as to make close friendships or alliances with them.

Our motive behind dealing well with the disbelievers should be to set a good example to them and invite them to Islam. But we should be careful not to overstep the boundaries and become friends and allies with them, because we might begin to a certain extent follow their example or be influenced by their customs and ideas.

We must give them their due rights as prescribed by Islam, with justice and fairness. In the time of 'Ali's khilaafa رضي الله عنه he found his armour missing one day. Later on he saw a Jew wearing it. He went to the Jew and said: "*That is my armour. Give it back".* The Jew denied stealing it and so 'Ali took him to the court. The qaadee (judge) in the court told 'Ali that unless he could produce clear evidence to support his claim that the Jew had stolen his armour he could not prosecute the Jew. Since 'Ali had no witnesses he accepted the qaadee's decision. The Jew was so impressed with this impartiality on the part of the qaadee regarding this case that he accepted Islam straight away.





How to Behave with Non-Muslims

Points for discussion

- Muslims must treat all creatures with goodness.
- There is a distinction between treating someone with goodness and being close friends with them.
- The Muslim should hate the disbelief of the non-Muslims for the sake of Allah.
- It is preferable to work and deal as much as possible with other Muslims.
- It is important to set a good example and give da'wah through good and fair dealings with the non-Muslims.
- Friendship with them will lead to compromising with them.
- A Muslim must always be just, even if it is against himself.



How to Behave with Non-Muslims

Questions

- How should a Muslim behave towards all creatures?
- Does treating the disbelievers with goodness and fairness mean that we should befriend them or love them?
- Why is it preferable to deal with other Muslims rather than non-Muslims?
- Why should we treat the disbelievers with justice and fairness?
- What are some of the consequences of taking them as fiends or close allies?
- What should we hate about them?
- Is it allowed for us to compromise with their ideas or customs in order to win their hearts over to Islam?



Conclusion: What I have learned from this lesson

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"*Islamic Fundamentalism*"

Allah تعـــالى

قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا أول المسلمين

Say: "Verily, my prayer and my sacrifice, my life and my death are for Allah, the Lord of the worlds. No partner has He, and with this I am commanded and I am the first of those who submit to Allah".

There is a lot of propaganda today that is conveyed by the media denouncing something that they call "Islamic fundamentalism" or "Muslim fanatics". Many Muslims who have become influenced by western thinking have begun to believe this propaganda.

Islam is not merely a set of beliefs and rituals detached from everyday life. Islam is a complete identity and code of living, but a Muslim who wants to practice this is called "fundamentalist" Why?
Al-hamdulillaah, Allah has left us the clear guidance of the Qur'an and Sunnah which is relevant and applicable to all times and places. The Muslim has no need to look outside of Islam for the answers to his questions or the fulfilment of his needs. Islam is a comprehensive and complete religion and way of life in obedience to the Commands of Allah تعـــالى and following the example given by our Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Qur'an and the Sunnah are the two fundamentals of the religion of Islam, therefore every practicing Muslim is in that sense a "fundamentalist". However, the disbelievers give the term "fundamentalist" a more negative connotation, associating it in the minds of the people with backwardness, ignorance, violence, terrorist, militancy, insecurity, irrationality, intolerance etc. etc…
Because they have no fear of Allah and no concept of obeying Him, they live their lives according to the dictates of their desire. They take from the religions that which they like and leave that which they don't like.

Many of them have abandoned religion totally, seeing it as a barrier between themselves and the fulfilment of all of their desires.
But Allah says to the Muslim:

يا أيها الذين آمنوا ادخلوا في السلم كآفة ولا تتبعوا خطوات الشيطان

O you who believe, enter into Islam in its totality, and follow not the footsteps of the shaytaan. (Al-Baqarah, 208)

When a Muslim stands up and refuses to follow the norms of the disbelievers, when he turns away from blindly imitating their ideas and culture and chooses to return to the guidance of Allah and His Messenger, they call him a "fundamentalist" for no other reason than that he prefers to be a slave of Allah rather than a slave of the western culture and norms.

When the disbelievers conquered our lands, they immediately began attempting to control our hearts and minds by removing the Islamic culture and mentality from the Muslim and replacing it with their own secular ideas and values. What the disbelievers fear the most is for the Muslims to abandon the kaafir mentality and return to the Qur'an and the Sunnah.

Therefore, they label everyone who chooses to follow this path as a 'backward fundamentalist". They try to give him a bad name to discourage people from following his example. It is all part of their fight against Islam and the Muslims.

ومكروا ومكر الله والله خير الماكرين

And they plan, and Allah also plans, And Allah is the Best of planners.
(Aal'Imraan, 54)

Now we must realise this plan of theirs and counter it by returning to our religion in its totality. We must not fear the blame of the disbelievers or those of our brothers and sisters who have unfortunately followed them. May Allah guide us and keep us firm on the right way.

"Islamic Fundamentalism"
Points for discussion

- Islam is a complete code of life.
- The Qur'an and the Sunnah are the two fundamentals upon which every Muslim must base his entire life.
- The disbelievers pick and choose from their own religions according to their desires, but a Muslim must enter Islam completely.
- The leaders of the disbelievers want the Muslims to abandon Islam and adopt their man-made culture.
- They fear the Muslims' return to Islam.
- They will never be happy with us until they completely turn us away from our religion.
- They are plotting against Islam and the Muslims, but Allah is plotting against them.
- The final victory will be with the Muslims when they have returned to understading an dimplementing the Qur'an and the sunnah.



"Islamic Fundamentalism"
Questions

- What are the two fundamental things upon which Islam is based?
- What is the goal of the disbelievers in regard to Islam and the Muslims?
- Why do they fear the return of the Muslims to practicing true Islam in its totality?
- Why do they fear the return of the Muslims to practicing true Islam in its totality?
- What did the disbelievers do with their own religions?
- What should our advice be to a brother or sister who calls us "fundamentalist" merely because we want to practice Islam in its totality?
- What should we explain to a disbeliever who asks us about the difference between so-called "moderate Islam" and so-called "fundamentalist Islam"?



"Islamic Fundamentalism"

Conclusion: What I have learned from this lesson.

Music and Singing

Allah تعـــالى

ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم ويتخذها هزوًا

And from the people is he who purchases idle talk (lahw al-hadeeth) to mislead others from the Path of Allah without knowledge, and takes it as a mockery. (Luqmaan, 6)

'Abdullah ibn Mas'ood, al_hasan al_Basree and many of the *mufassireen* (commentators) of the Qur'an have agreed that the meaning of "idle talk" *(lahw al-haddeth*) mentioned in the aayah is singing and playing musical instruments.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

ليكونن من أمتي أقوام يستحلون الخر والحرير والخمر والمعازف

"There will be people from my Ummah who will consider as lawful adultery, silk, wine and musical insturments".

This is clear proof that music is not allowed in Islami. Listening to music is a disease of the heart. It distracts a person from the rememerbrance of allah and from the Qur'an. It is not pssible for love of musci and love of th eQur'an to remain together in the same heart. One of them will naturally expel the other.

Music is one of the meants by which the shaytaan drives a person to commit greater acts of disobedience to Allah and even *shirk*, especially when the songs encourage immorality, adultary, drug taking, the worship of one's desires, even black magic the major sins unlawful. Allah in His infinate wisdom has made unlawful the means that may lead to such major sins.

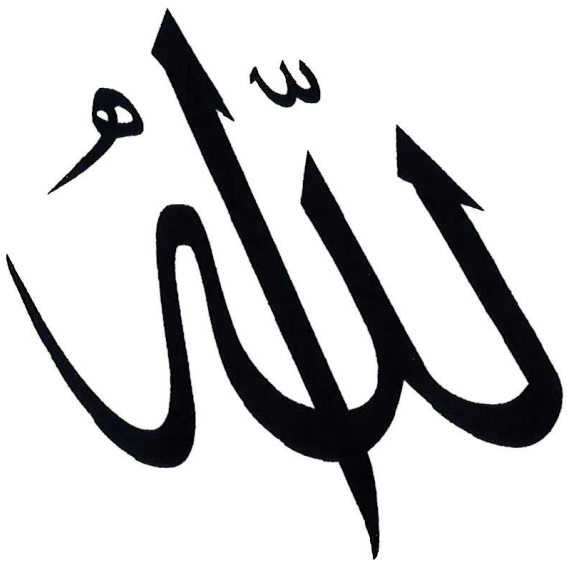
The fact that many of these singers and musicians are worshipped is clearly evident by the ecstatic adoration of their fans. They live corrupt and immoral lives and they amss boards of wealth from their devoted admirers who literally worship them as gods.

How far away this is from the religion of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Islam, singing is allowed only under the following conditions:

- There must be no musical accompaniement, clapping, whistling or imitating the sounds of musical instruments with the voice.
- The theme of the singing must not be immoral or unlawful. Songs about eemaan, tawheed, good deeds, jihaad etc are praiseworthy and good.
- Men should not listen to the isnging of women and vice versa.
- The beating of the duff (hand drum) is allowed for woment only on the occasion of a wedding or 'Eid.

We should keep away from all forms of music and instead listen to the recitation of the Qur'an and permissible Islamic songs under the above conditions.

We shoud also recite the Qur'an and read the life stories of the Prophet صلى الله عليه وسلم and his Companions رضي الله عنهم أجمعين and imitate them instead imitating the latest rappers or pop stars.



Music and Singing
Questions

- Can the remembrance of Allah and the Qur'an remain in the same heart in which there is love for music and singing?

- How does the shaytaan mislead people into committing major sins and even *shirk?*

- Do some people actually go to the extent of committing *shirk* through listening to music? Explain.

- Is it allowed for a man to listen to the song of a women if there is no musical accompaniment and the thememe of the song is *halaal*?

- On what occasions is the use of the *duff* allowed for women?

- Is it allowed to listen to songs about *tahweed, jihaad*, good deeds etc, if there is no musical accompaniement?

- How should we treat the disease of the love of listening to music?



Music and Singing

Conclusion : What I have learnt from this lesson

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Images and Pictures

Allah تعـــالى says:

ولقد بعثنا في كل أمة رسولاً أن اعبدوا الله واجتنبوا الطاغوت

And we have sent to every ummah a Messenger (saying): "Worship Allaha, andkeepaway from anything else that is worshipped besides Him. (An-Nahl,36)

وقالوا لا تذرن آلهتكم ولا تذرن ودًا ولا سواعًا ولا يغوث ويعوق ونسرًا وقد أضلوا كثيرًا

And they said: "Do not abandon your gods, do not abandon Wadd and Suwaa' and Yaghooth and Ya'ooq and Nasr". And they have led many astray… (Nooh,23)

Islam came to call people to worship Allah alone and to avoid *shirk*, or associating partners with Him. Islam has also prevented every means that may lead to *shirk*.

From the time of Aadam until the time of Nooh all of mankind was on the correct tawheed, but then shaytaan deveiced some people into making statues or portraits of their deceased pious ancestors for memory's sake.

A number of generations passed and the people forgot the original purpose behind these images and began to worship them, thinking that by calling upon the spirits of their ancestors they might be able to intercede for them with Allah. So they ended up committing *shirk* and being drowned by the flood and then consigned to Hell-fire for eternity.

مما خطيئاتهم أغرقوا فأدخلوا نارًا فلم يجدوا لهم من دون الله أنصارًا

For their sins, they were drowned and made to enter the Fire: and no one could find any helpers for them besides Allah (Nooh,25)

This was the first instance of *shirk* in history and it happened because people put up images and portraits.

Even today in many countries and even in Muslim countries it is very common to see the portrait of the leader or president everywhere and in every room. Sometimes people bow or take their hats off in front of these pictures for repsect. Who know? Tomorrow they might even be making *sajdah* to them…

The people of other religions worship the images of their saints and holy people, and unfortunately some Muslims even went this way as well. Som Sufi *tareeqahs*

Keep images of their shaykhs, and some even place these images in front of them when they pray believing that the shaykh will intervene for them in front of Allah. This is clear and open *shirk*. Today we find many people adoring the photos of their favourite singers or actors by hanging them on walls etc.

Photos of women have become very common today. They are used to advertise most things and can be found everywhere. These kind of photos affect the morality of a society and turn them away from the worship and remembrance of Allah.

Some shameless people even hang up their wedding photos in their living rooms for all of the visitors to see as if the wife belongs to all of them instead of belonging to her husband alone!!

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ forbade us from making pictures or hanging them up on the walls. He said that angels do not enter a house in which there are pictures of living things. He also said that the makers of images of living things will receive the worst punishment on the Day of Judgement. They will be told: "*Give life to that which you have created!"* Then allah will bring all of their images and pictures to life and they will torment their maker in the Hell-fire.

Therefor we must make every effort to remove from our houses all pictures and other un-Islamic objects in order to attract the angels and the mercy and blessings of Allah.

Images and Pictures
Points for discussion

- Islam came to prevent *shirk* and everything that eventually leads to it.

- Shaytaan deceived the people of Nooh into committing *shirk* by encouraging them to make images of their ancestors.

- The original intention behind these images was for memory's sake, but later on people forgot this and began to call upon them for help and intercession.

- Many of the Muslims of today are doing the same things as the people of Nooh did in the beginning, by putting pictures of the leaders or presidents in every room, on buildings, in public places etc.

- Respect for the images of the leaders today might be worshipped tomorrow.

- Some Sufi *tareeqahs* commit *shirk* openly by placing the image of their shaykh in front of them while praying and seeking help and blessings from it.

- Photos of women found everywhere for advertising purposes corrode the morality of the society by encouraging immodesty and secual immorality.

- It is a major sin to hand up wedding photos in which the wife is visible to all male visitors with her hair out and makeup on.

- The maker of pictures will receive the worst torment on the Day of Judgement.

- Angels do not enter a house in which there ar epictures of living things.

Images and Pictures
Questions

- What is the main reason for the probition of pictures?
- Who ere the first people to make pictures and what happened to them as a result?
- Is there any harm in the practice widespread in many countries of displaying the image of the leader or president? Why or why not?
- What are the consequences that generally result from constantly being surrounded by the images of women that are found everywhere for advertising purposes?
- What will happen on the Day of Resurrection to those who made pictures of living things?



Images and Pictures – Conclusion

What I have learnt from this lesson

Women in Islam

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said *"Women are the twin halves of men".*He also said: *"Allah the Most High is more generous to women than to men".*

Women hold a noble posiiton in Islam. The Sharee'ah provides them with protection, honour and comfort. Their role is vitally important because they are the mothers and the first educators of the children. If the women are good the whole society will be good and if they are corrupted the whole society will be corrupted.

Allah تعـــالى has prescribed certain laws exclusively for women to protect them, to preserve their honour and to guard the morality of the society. Allah has commanded them to be segregated from men and to cover their entire bodies when they go outside their homes or when there are unrelated men present. This prevents other men from looking at them and desiring them. It prevents disharmony and jealousy between husbands and wives.

Societies in which women uncover themselves and mix freely with men are oftern plagued with adultery, immorality, corruption of the youth, illegitimate children who do not know their fathers, divorce and broken homes.

Allah has created men and women to be partners to each other in a legal and responsbile way and that is through marriage. A good marriage is the foundation of a good family and a good society.

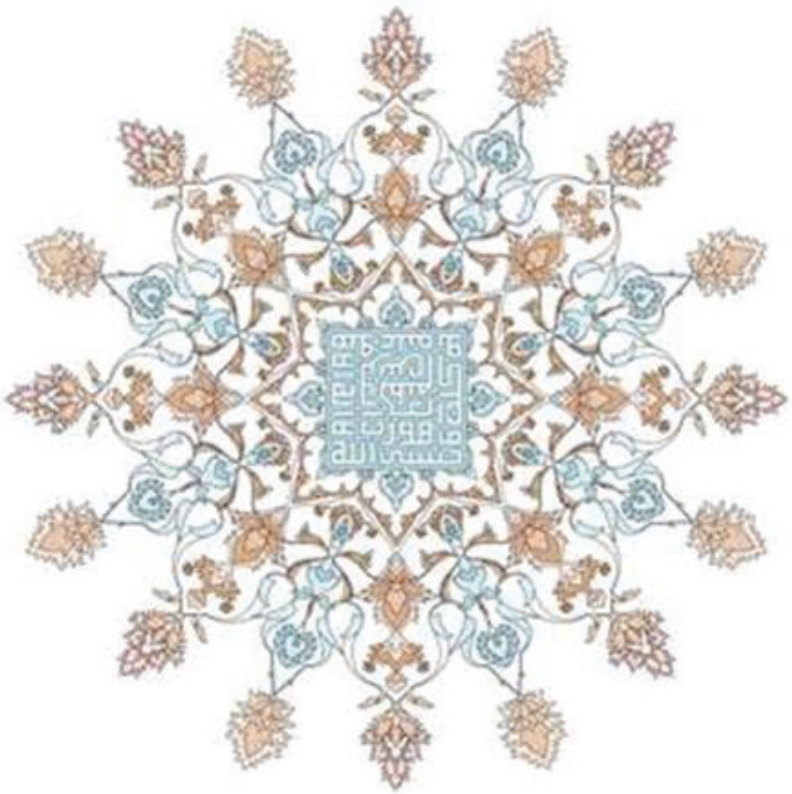
The husband has rights over his wife and the wife has rights over her husband. The husband's right is that his wife is not unfaithful to him and does not refuse herself to him. She should also keep a good home enviornment in order for her husband and children. The wife's right is that her husband spends on her, looks after her and provides for her needs.

Islam gives the man and the women different roles in the society in accordance with the differences in their basic natures. They are different but equal in importance. Some of the Islamic laws regarding women might appear unequal at first glance,but actually they are in complete acordance with the nature of women and the different rights that Allah has given.

For example: A woman inherits half the share of a man. Why? Because the man is obliged to provide for his family and spend on them, the woman is not. Even if she is rich and her husband is poor, he has no right to her wealth. He must provide for

her. Therefore, the man's double share will most likely be spent on maintaining his family, while the woman may do whatever she likes with her share.

In regard to the issue of plural marriage. Some people ask why is a man allowed to have four wives but a woman is only allowed one husband? The answer to this is that numerically there are usuallyt more men than women, due to wards etc, so most of the time there are not enough men for every woamn. Also, this ruling is in accordance with the inherent nature of men and women created by Allah. Even the modern psychologists are now begining to admit that the human male is inherently polygamous in nature (inclined to more than one wife) and that the female is inherently monogamous (inclined to a single husband).



Women in Islam
Points for discussion

- The position of women is very important because they are the mothers of the society and the first educators of the children.
- The morality of a society reflects the morality of its women.
- The regulations prescribed by Islam are for their own protection and that of the society.
- Societies that do not observe these regulations are full of immorality, adultery, divorce and broken families.
- Men and women have been created to be partners for each other.
- This partnership must be in the form of marriage.
- A good marriage is the foundation of a good society
- The different rights and responsbilities of men and woment are in accordance with their inherent natures.



Women in Islam
Questions

- What is the primary role of women in the Islamic society?
- Why does the morality of women affect the morality of a society?
- What are some of the consequences of free mixing and the uncovering of women?
- What institution does Islam prescribe for men and women to fulfil their natural roles as partners for each other.
- Why are the roles of men and women different?
- Why does the woman inherit half as much as a man?
- What are the husban's rights over his wives?
- What are the wife's rights over her husband?



Women in Islam – Conclusion:

What I have learnt from this lesson

اَللَّهُمَّ عَافِنِيْ فِي بَدَنِيْ،

اَللَّهُمَّ عَافِنِيْ فِي سَمْعِيْ،

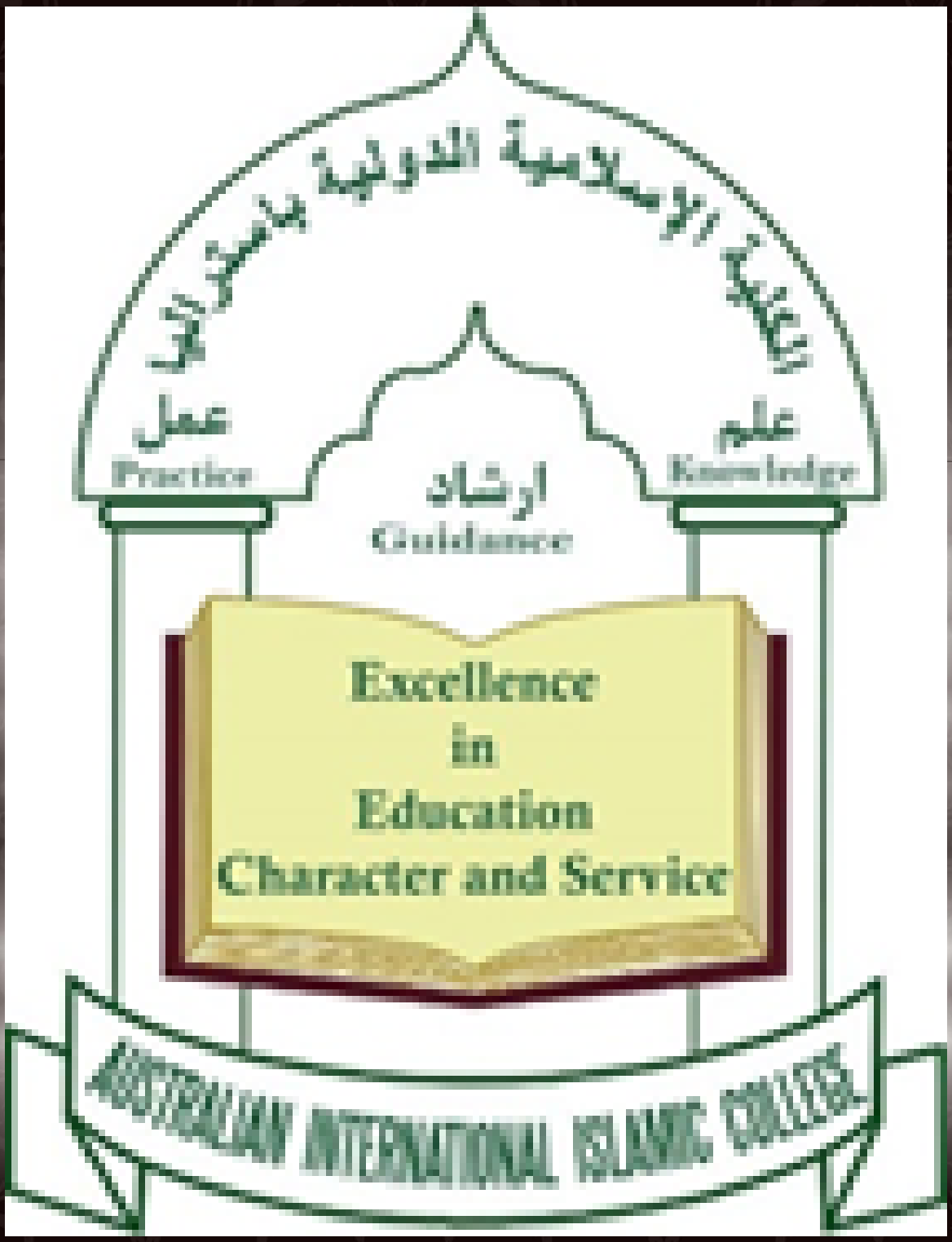
اَللَّهُمَّ عَافِنِيْ فِيْ بَصَرِيْ، لَآ إِلَهَ إِلاَّ أَنْتَ،

اَللَّهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ،

وَأَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ،

لَآ إِلَهَ إِلاَّ أَنْتَ





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