

TABLE OF CONTENTS

Acknowledgements	vii
Preface	vii
PART I: AQID	ix
Chapter 1: Tawheed	10
Reading: Tawheed.....	11
Worksheet 1.1.....	15
Chapter 2: Al-Asmaa‘ Al-Husnaa	16
Lesson 1: Al-Asmaa‘ Al-Husnaa.....	17
Worksheet 2.1.....	18
Lesson 2: Ar-Rahmaan and Ar-Raheem.....	19
Worksheet 2.2.....	21
Lesson 3: Al-Malik.....	22
Worksheet 2.3.....	23
Chapter 3: Adaaalah	24
Reading: Adaalah.....	25
Worksheet 3.1.....	28
Chapter 4: Nabuwwah	29
Reading: Nabuwwah.....	30
Worksheet 4.1.....	34
Chapter 5: Imaamah	35
Lesson 1: Imaamah.....	36
Worksheet 5.1.....	37
Lesson 2: Awareness of Our Living Imam.....	38
Worksheet 5.2.....	41
Chapter 6: Qiyaamah	42
Reading: Qiyaamah.....	43
Worksheet 6.1.....	48
PART II: FIQH	i
Chapter 1: Furoo ad-Deen	1
Reading: Furoo ad-Deen.....	2
Worksheet 1.1.....	3

Chapter 2: Ritual Purity	4
Lesson 1: Najaasah & Natural Mutahhiraat.....	5
Worksheet 2.1.....	9
Lesson 2: Physical Mutahhiraat.....	11
Worksheet 2.2.....	14
Lesson 3: Spiritual Mutahhiraat.....	18
Worksheet 2.3.....	21
Chapter 3: Wudhu	24
Reading: Wudhu.....	25
Conditions of Wudhu.....	26
How to Perform Wudhu.....	27
Mubtilaat of Wudhu.....	28
Worksheet 2.1.....	29
Chapter 4: Ghusl	30
Reading: Ghusl.....	31
Worksheet 4.1.....	32
Chapter 5: Tayammum	33
Reading: Tayammum.....	34
How to Perform Tayammum.....	35
Worksheet 5.1.....	36
Chapter 6: Adhaan and Iqaamah	38
Reading: Adhaan and Iqaamah.....	39
Adhaan.....	41
Iqaamah.....	42
Worksheet 6.1.....	43
Chapter 7: Salaah	45
Lesson 1: The Wajibaat of Salaah.....	46
Worksheet 7.1.....	48
Lesson 2: Niyah, Takbiratul Ihram, and Qiyaam.....	49
Worksheet 7.2.....	51
Lesson 3: Ruku' and Sajdah.....	53

Worksheet 7.3.....	54
Lesson 4: The Mubtilaat of Salaah.....	57
Worksheet 7.4.....	58
Lesson 5: Salaatul Jama'ah.....	60
Worksheet 7.5.....	61
Lesson 6: Salaatul Ayaat.....	62
Worksheet 7.6.....	64
Chapter 8: Fasting	66
Reading: Sawm (Fasting).....	67
Worksheet 8.1.....	70
Chapter 9: Hajj	72
Reading: Hajj.....	73
Hajj Dictionary.....	76
Hajj Guide.....	78
Worksheet 9.1.....	79
Worksheet 9.2.....	80
Chapter 10: A Closer Look at the Rest of the Furoo ad-Deen	81
Lesson 1: Khums.....	82
Worksheet 10.1.....	83
Lesson 2: Jihad.....	84
Worksheet 10.2.....	86
Lesson 3: Amr bil Ma'roof/Nahi 'Anil Munkar.....	87
Worksheet 10.3.....	89
Lesson 4: Tawalli.....	90
Worksheet 10.4.....	92
Lesson 5: Tabarri.....	93
Worksheet 10.5.....	94
Chapter 11: Hijab	95
Reading: Hijab.....	96
Worksheet 11.1.....	99

PART III: HISTORY	C
Chapter 1: Ancestors and the Life of the Holy Prophet (S) Before Adulthood	1
Ancestors of Prophet Muhammad (S).....	2
Worksheet 1.1.....	5
The Birth of the Holy Prophet (S).....	8
Worksheet 1.2.....	10
Childhood of the Holy Prophet (S).....	11
Worksheet 1.3.....	12
The Youth of the Holy Prophet (S).....	13
Worksheet 1.4.....	14
Chapter 2: Adulthood of the Holy Prophet (S)	15
Marriage of the Holy Prophet (S).....	16
Worksheet 2.1.....	19
Worksheet 2.2.....	22
First Revelation.....	23
Worksheet 2.3.....	25
Invitation to Dhul Ashira and the General Invitation to Islam.....	26
Worksheet 2.4.....	29
The Hijrah to Abyssinia.....	31
Worksheet 2.5.....	33
The Boycott of Bani Hashim.....	35
Worksheet 2.6.....	37
The Death of Abu Talib and Hadhrat Khadija (A).....	38
Worksheet 2.7.....	40
Worksheet 2.8.....	41
The Ascension (Mi'raj) of the Holy Prophet (S).....	42
Worksheet 2.9.....	44
The Journey to Ta'if.....	45
Worksheet 2.10.....	47
History and Preservation of the Qur'an.....	48

Worksheet 2.11.....	49
Chapter 3: After the Prophet’s (S) Death.....	50
Prophet Muhammad’s (S) Family Tree.....	51
Family of Abdul Mutalib in Karbala.....	52
Karbala and Imam Husain (A).....	53
Martyrdom of Aun and Muhammad.....	55
Martyrdom of the Sons of Imam Husain (A).....	57
Map of the Middle East/Route of Imam Husain (A).....	59
Events at Karbala.....	60
Day of Ashura Events.....	61
Worksheet 3.1.....	62
Worksheet 3.2.....	64
Worksheet 3.3.....	65
Muslims in America.....	66
Worksheet 3.4.....	68
PART IV: AKHLAQ.....	i
Chapter 1: Merits of Akhlaq.....	1
Worksheet 1.1.....	2
Chapter 2: Good Intentions.....	3
Worksheet 2.1.....	6
Chapter 3: Manners of Talking.....	7
Worksheet 3.1.....	8
Chapter 4: Mockery.....	9
Worksheet 4.1.....	11
Chapter 5: Fault Finding.....	12
Worksheet 5.1.....	14
Chapter 6: Backbiting and Slander.....	15
Worksheet 6.1.....	17
Chapter 7: Anger.....	18
Worksheet 7.1.....	20

Chapter 8: Jealousy	21
Worksheet 8.1.....	23
Chapter 9: Patience	24
Worksheet 9.1.....	26
Chapter 10: Hard Work	27
Worksheet 10.1.....	28
Chapter 11: Manners of Eating and Drinking	29
Worksheet 11.1.....	33
Chapter 12: Thinking About the Underprivileged	34
Worksheet 12.1.....	35
Chapter 13: Rights of Relatives	36
Worksheet 13.1.....	37
Chapter 14: Rights of Neighbors	38
Worksheet 14.1.....	40

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Authors and Editors: Hujjatol Islam Nabi Raza Abidi and Curriculum Committee

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4415 Fortran Court, San Jose, CA 95134, USA

www.saba-igc.org

saba@saba-igc.org

PREFACE

“All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks.” -Nahjul Balagha, Sermon 1

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (SWT), in the past few years, the Islamic educational field has experienced some great achievements. May Allah bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by School of Ahlul Bait (SAB) and SABA Academy to create a curriculum for Muslims living in the West, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula through the course of developing this curriculum and are grateful to them for them sharing their work.

As teachers, we are blessed to be able to inherit from the Prophets the honorable job of teaching. The Prophet's main mission was to teach and nurture the human being as Allah says in the Qur'an: "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom" (62:2). Thus, as individuals who strive for our students, you have two main jobs: to teach our students and to nurture them through these teachings so that they can develop their souls and fulfill the purpose for which Allah has created us. While teaching is the most valued job in the eyes of Allah, it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices that will result in them becoming true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah, be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teachers' guide that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. Insha'Allah, the teacher's guide will help you engage students and provide suggestions and ideas for projects to help students better digest the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Usool ad-Deen and Furoo ad-Deen. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually increase in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahlul Bayt (A).

We attempted to include general information we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: Aqaid, Fiqh, History, and Akhlaq. For grades 1-3, the Furoo ad-Deen are included in the Aqaid section, but from grades 4-6, it has been moved to the Fiqh section. This is in order for students to first understand the basics of the Furoo ad-Deen and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Usool ad-Deen and the Furoo ad-Deen, which are analyzed more extensively each year. It is our tenacious belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the history section has a greater emphasis on stories. By introducing the Ma'soomeen through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their heart. The history in Kindergarten focuses solely on the Ahlul Bayt (A). In first grade, the students learn about the first seven Ma'soomeen, and in second grade the last seven. Then, in third grade, they once again review all 14 Ma'soomeen. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Holy Prophet (S).

We attempted to make the Akhlaq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Qur'an. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use the curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our effort and gives us more strength.

PART I: AQAID

PART I: AQAID	ix
Chapter 1: Tawheed	10
Reading: Tawheed.....	11
Worksheet 1.1.....	15
Chapter 2: Al-Asmaa‘ Al-Husnaa	16
Lesson 1: Al-Asmaa‘ Al-Husnaa.....	17
Worksheet 2.1.....	18
Lesson 2: Ar-Rahmaan and Ar-Raheem.....	19
Worksheet 2.2.....	21
Lesson 3: Al-Malik.....	22
Worksheet 2.3.....	23
Chapter 3: Adaaalah	24
Reading: Adaaalah.....	25
Worksheet 3.1.....	28
Chapter 4: Nabuwwah	29
Reading: Nabuwwah.....	30
Worksheet 4.1.....	34
Chapter 5: Imaamah	35
Lesson 1: Imaamah.....	36
Worksheet 5.1.....	37
Lesson 2: Awareness of Our Living Imam.....	38
Worksheet 5.2.....	41
Chapter 6: Qiyaamah	42
Reading: Qiyaamah.....	43
Worksheet 6.1.....	48

1

TAWHEED

READING: TAWHEED

Tawheed (Oneness of God)

Tawheed means that Allah is One. He does not have any partner. He has no parents or children. He does not need anything, but everything needs Him. There is nothing equal to Him. Unlike the word God, which can be made into goddess or gods, there is no plural or no feminine of the word Allah.



One day, the Prophet (S) and some of his companions were going out. On the way, they saw an old woman working at a spinning-wheel and heard her praising Allah for His bounties. The Prophet (S) went up to her and inquired about her health. Then, he said to her, "Your faith in Allah is good to see. Would you tell me what made you believe in Allah?"

Upon hearing this, the woman stopped working on the spinning-wheel, thought for a moment, and then replied, "O Prophet of Allah! Do you see this spinning-wheel? As soon as I stop moving it, it can't spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it, someone who must be controlling every detail! That can only be Allah, who is the Creator and the Master of Everything!"

The Prophet (S) was very pleased with the old woman's reply. He told his companions, "Just see how this old lady has come to know about Allah in such a fine and simple way. Your faith in Allah should also be firm like hers."

Tawheed means to believe in the oneness of God and reject all other idols, physical or mental. We can only call ourselves Muslims when we have destroyed all our idols. In order to do so, we have to strengthen our Tawheed. Our Tawheed has different levels and aspects. Tawheed is one, but it has levels, just like light is one, but it has different intensities. So, the stronger someone's Tawheed becomes, the closer they become to Allah and the higher their level of perfection is.

Question: How does a person's Tawheed become stronger?

Tawheed can be practiced in all levels of life.

1. **Tawheed in 'Ibaadah (Worship):**

The niyyah for worship must be solely for Allah. Imam Ali (A) said that if we want to truly know our sincerity, then we must compare the Salaah we pray in front of others to that which we pray alone. In other words, when we are alone, do we pray as nicely as we do when we pray in front of others?

We can do this by trying our hardest to concentrate while praying. A good way to do this is by paying attention to every step of Wudhu and its philosophy, reciting Adhaan and Iqaamah before Salaah, and asking Allah (SWT) to help us focus before starting Salaah. Even then, thoughts of friends and sports might come into our

head, but we should try our hardest to bring our mind back on track and focus on our Salaah, our actions, and what we are saying.

Shaykh Attar Nishapouri wrote the following parable:

There was a worshipper who went to the Masjid at night, promising himself that he would pray until the morning. In the middle of the night, as he was praying, he heard a noise and realized someone had entered the Masjid. Now that someone was watching him pray, he felt like he had to impress that person and be watchful as to how he prays. He lengthened his du'a and began crying in his worship. When he finished his prayer, after his last Allahu Akbar, he looked behind, and lo and behold, he saw a dog sitting at the door.

2. **Tawheed in the Sifaat (or Attributes) of Allah**

Each attribute has levels of perfection. Allah has the highest level of perfection of each attribute. For example, we have many people who are knowledgeable - a 5th grader, college student, and scholar - but when we say Allah is al-'Aleem, we are saying that He has the Highest, Most Perfect level of knowledge.

Similarly, mothers are merciful, but when we say Allah is Merciful, He has the highest and most perfect level of Mercy.

3. **Tawheed in Taa'ah (Obedience):**

True obedience can only be for Allah. After all, He is the one who has given us everything and knows what is best for us. As Muslims, we should follow only the orders of Allah.

Once, there was a very simple man who used to clean sewers. The man was aware that Allah is All-Knowing Creator of the universe, hence he always listened to Allah and obeyed Him. One day, while he was cleaning the sewers, something terrible happened. A boy from the top of a very tall building fell. People around stared in horror.

Quickly, the simple man came forward and said, "O Allah, my child!" The child's fall slowed down and he made it safely into the arms of the man. Now, a large crowd had gathered, and everyone was amazed by what they had just seen. When the boy safely landed on the ground, everyone surrounded him and the man. They asked, "Who are you, a prophet of Allah?!" The man replied, "No, I'm just a simple man." They asked, "How did you get such great spiritual powers? What's your secret?" He said, "Nothing special. I have always listened to Allah and obeyed him. Everything Allah said to do or avoid, I said, "Okay." This one time, I said 'Oh Allah, my child,' and Allah said, "Okay."

4. **Tawheed in Maalikiyah (Ownership)**

"Say '(O Muhammad) O Allah,' The Master of the dominion; You give the dominion to whomsoever You wish and You take away the kingdom from whom so ever You wish..." (3:26)

Allah is the sole owner of power whether it is in the natural or in the supernatural which means that the kingdom referred to in the Qur'an is not just the temporary glory of this world. Yazid tried to use this argument in the court of Shaam. Sayyida Zainab (A) refuted his argument with the Qur'an, saying that temporary glory given to a tyrant does not mean that he legally deserves it. Allah only gives it to tyrants so that they could be punished more by virtue of committing more sins as a result of their worldly power. True glory, however, belongs to Allah, which will become clear on the Day Of Judgment where only Allah will be the true owner (Maalik) of the Kingdom (Mulk).

5. **Tawheed in Tawakkul (Trusting none but Allah)**

The Tawakkul of One Strong Child

There was a terrible drought in a village. Its people got together and decided to pray the special Salaah for rain. They went to the scholar of the village and asked him to pick a time when they could all get together and perform the special Salaah and asked him to lead.

He agreed and said, "Tomorrow, come out barefoot. We will go outside the village and into the desert where we will perform the Salaah for rain."

The next day, they all got together in the desert. The scholar looked around at everyone and noticed one child, who had come with an umbrella. Without starting the Salaah, the scholar suddenly started walking home. People ran up to him and asked, "Why aren't you praying the Salaah?!"

He replied, "Because amongst you, only one person has true belief, reliance, and tawakkul in Allah" and pointed to the child with the umbrella.

6. **Tawheed in Ikhlāas (Sincerity in Actions)**

You should not do something for praise.

The Worshipper and Shaytaan

In the tribe of the Bani Israel, there was a worshipper of Allah. They told him that there was a tribe nearby that was worshipping a tree. With anger, he took an axe and went towards the tree to cut it down. On the way, he saw Shaytaan in the form of an old man.

Shaytaan asked him, "Where are you going?" He said, "I am going to cut down a tree that people are worshipping. I want them to worship Allah and not the tree."

Shaytaan replied, "You don't need to do that. Allah has Messengers and Prophets. If he really wanted the tree to be cut down, he would tell them to do it."

The man replied, "No, I must do it." Shaytaan tried to stop him, so they got into a wrestling match, and the worshipper won.

Shaytaan said, "Let me tell you something that might change your mind. You are a poor man. If you had some wealth, you could help so many people, and that would be better than cutting down the tree. If you do not cut the tree, I will put two dinars under your bed every night."

The worshipper said, "Really?! Well, I could give one dinar to sadaqah and use the other

dinar. This would be better than cutting the tree. You're right! No one has ordered me to cut down the tree. It's not my responsibility!"

For two days, every morning when the man woke up, he found 2 dinars under his pillow. On the 3rd day he found no dinars under his pillow. Upset, he took his axe and went towards the tree. Again, he saw Shaytaan who asked, "Where are you going?"

He replied, "To cut the tree."

Shaytaan said, "I won't allow it!" Once again, they got into another wrestling match. This time Shaytaan won.

Shaytaan said, "Return or else I will kill you!"

The worshipper replied, "Alright I will return! But first, I have a question. How come it felt like I was stronger the first time, but now you are stronger?"

Shaytaan said, "Because the first time you were going to cut the tree sincerely for Allah (SWT), so He made you stronger than me. But this time, you are cutting it down because of a few dinars, and that is why I am stronger than you."

7. **Tawheed in Mahabbah (Devotion to none but Him)**

Allah, and Allah alone, is responsible for all, and He alone is the One we should worship, seek help from, and love. A Muslim is someone who loves and hates only for the sake of Allah. In other words, Allah, and Allah alone, is responsible for all, and He alone is the One we should worship, seek help from, and love. This was demonstrated clearly in Karbala by Imam Husain (A) and

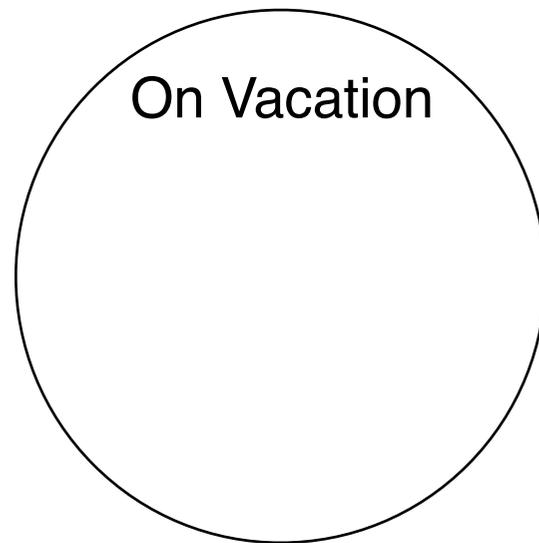
WORKSHEET 1.1

Tawheed

We have to think of Allah ONLY during all of our actions, even when we are at school, at our friend's house, or on vacation. Write down how you can do that under the picture.







2

AL-ASMAA^c AL-HUSNAA

LESSON 1: AL-ASMAA‘ AL-HUSNAA

al-Asmaa‘=names al-Husnaa= beautiful and perfect

al-Asmaa‘ al-Husnaa means “The Beautiful and Perfect Names” of Allah, which refer to His Attributes. Allah has many attributes and 99 of them are more famous. In the Holy Qur’an, we find the following verses:

There is no god but He; His are the Greatest Names. (20:8)

Say: Call upon Allah or call upon the Beneficent God (al-Rahmaan); whichever you call upon, He has the Greatest Names." (Qur’an, 17:110)

To Allah belong the Greatest Names; therefore, call on Him..." (Qur’an, 7:180)

In order to familiarize ourselves with Allah's attributes, it is best to refer to the Qur’an and hadiths. Imam Ja‘far as-Sadiq (A) quoted his forefathers that the Messenger of Allah (S) used to say,

"There are ninety-nine Attributes, one hundred minus one, of Allah; whoever counts them will enter Paradise."

He is also quoted saying that whoever learns these Attributes by heart and comprehends their meanings (and acts upon them) will enter Paradise. Therefore, one should be familiar with the meanings and implications of these names and not just with their count.

The 99 names are synonymous with ‘Allah.’ In fact, each of the names refers to a certain trait of Allah. Together though, the 99 names or traits make up the name ‘Allah’. So the title

‘Allah’ is all encompassing. It refers to all the attributes of perfection and beauty and represents the One and Unique God. The term Allah is therefore the proper name for the Creator and Sustainer Whose Will holds supreme in the universe and who alone is worthy of the highest honor, the greatest respect and admiration and is the only object of worship.

Allah’s Attributes describe His various powers and the entire creation manifests the al-Asmaa‘ al-Husnaa, The Beautiful and Perfect Names. Each object in the universe reflects some power of Allah. His joy, His love, and His magnificence flow through these objects. That is why when we look at this world we see beauty, grandeur, sublimity, strength, and the power of joy.

Prophet Mohammed (S) once said that we should "inspire" ourselves with the "qualities of Allah."

We should therefore learn, reflect upon, understand and recite the beautiful names of Allah and use them to call upon Him.

In this class we will concentrate on the following names:

Ar-Rahmaan = The Beneficent

Ar-Raheem = The Merciful

Al-Maalik = The Master

WORKSHEET 2.1

Al-Asmaa' Al-Husnaa

Ar-Rahmaan
Ar-Raheem
Al-Maalik
Al-Kareem
Al-Qudoos
Ar-Rabb
Ar-Raaziq

Across:

2. The Beneficent 4. The Nurturer 5. The Holy 6. The Master

Down:

1. The Provider 3. The Merciful 4. The Generous

LESSON 2: AR-RAHMAAN AND AR-RAHEEM

AR-RAHMAAN = THE BENEFICENT AR-RAHEEM = THE MERCIFUL

Names vs. Attributes

Allah is the name He chooses for Himself. In Islamic theology, there is a difference between a name and an attribute. Let me explain. A name that we are discussing is extracted from one's essence. This name thus is a part of one's essence, without it s/he is incomplete. In short, a name extracted from the essence is what makes you, you. However, an attribute is not a part of you; it is attributed to you. Therefore, without an attribute, you are not incomplete; you are still you.

EXAMPLE:

Sleeping, eating, walking, and drinking are all attributes that stem from a person. If a person does not do any of these actions, he or she is still complete. However, if a person is missing an essential part of him, like his hands or feet, he is still a human being, but he is incomplete.

Ar-Rahmaan and Ar-Raheem

We already know about Allah's attributes Ar-Rahmaan and Ar-Raheem. Both of them are forms of Allah's kindness, but each one is a special type of kindness. Rahmaan is that kindness that is for everyone, Muslims and non-Muslims, believers and non-believers, like how Allah provides mankind with air, water, and food.

Raheem is the special kindness that Allah reserves for the believers, like paradise, the blessing of direct communication with Him through Salaah, the blessing of Hajj, etc.

There is another difference between the two. Rahmaan is a name and Raheem is characteristic. Rahmaan is what makes Allah, Allah. It is built into Allah and is something He always has. Raheem, on the other hand, is something attributed to Him. It's a special type of kindness He gives to human beings.

An example of Allah's mercy is visible in this story below:

This story is a great example of Allah's Mercy. Look at what amazing knowledge He gave the birds. The birds use this knowledge to get through the hard times. Allah's Mercy is divided into 100

It was a very cold winter, and lots of snow covered the ground. There was a fountain of water near the path that I took home. I saw this fountain of water everyday but this time I saw something interesting.

You see, all of the sparrows, after eating their seeds, would come to this fountain to get a drink of water. But on this day, a thick layer of ice covered the fountain. The sparrows were sitting at the edge poking at the ice but could not get through. I decided to watch and see what the sparrows would do to solve this problem. All of a sudden, one of them lay down on the ice. After a few seconds, it moved away. Then, another sparrow came and lay in the exact same space and then moved away. Then, a third one did the same, and then a fourth. They kept repeating this action until the warmth of their body had made the ice on that section of the fountain thinner. Once it was thin enough, they poked the ice with their beaks. Once it cracked, they were able to get to the water and quench their thirst.

parts; only 1 part is from His attribute Rahmaan, and 99 are part of His attribute Raheem. So, all the kindness we see in the world is just ONE part of his mercy. 99 of which are from His attribute Raheem reserved only for the believers!

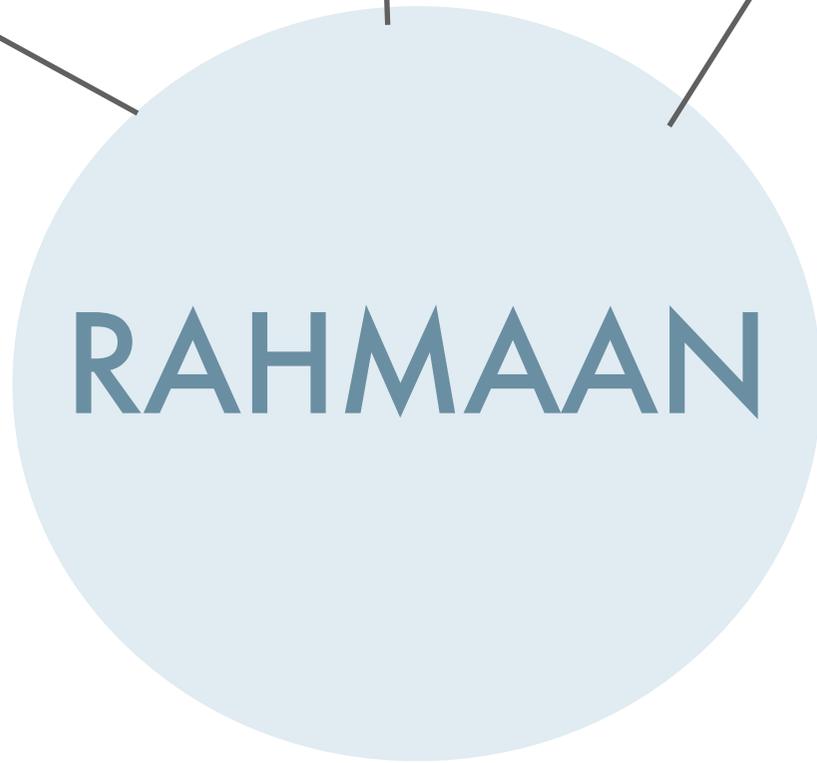
LATEEF:

KINDNESS OF ONE WHO NOT ONLY ACCEPTS OUR INCOMPLETE EFFORTS BUT FINDS A WAY TO MAKE UP FOR WHAT THEY ARE LACKING.

RAHEEM

KAREEM:

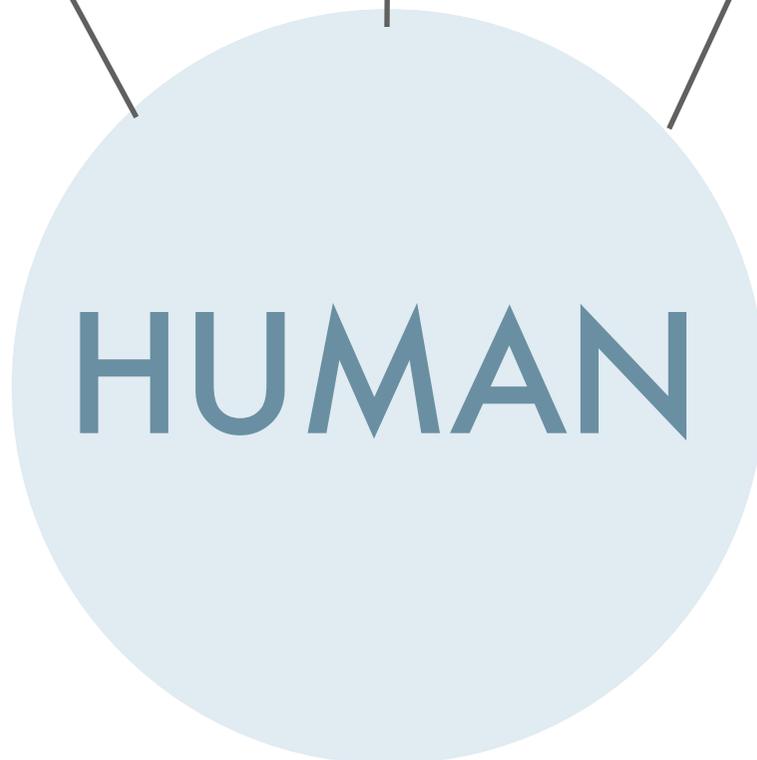
SOMEONE WHO GIVES ACCORDING TO WHAT YOU NEED AND DOES NOT EXPECT ANYTHING IN RETURN.



SLEEPING

EATING

DRINKING



WORKSHEET 2.2

Ar-Rahmaan and Ar-Raheem

Answer the following questions in your own words and using complete sentences.

1. What is the difference between a name and attribute?

2. List 5 attributes you have. If you did not have these attributes, would you still be you?

3. Give 3 examples of how Allah is ar-Rahmaan and ar-Raheem

AR-RAHMAAN	AR-RAHEEM

AL-MAALIK = THE MASTER

We mention Allah's attribute, Al-Maalik, everyday in Salaah when we say:

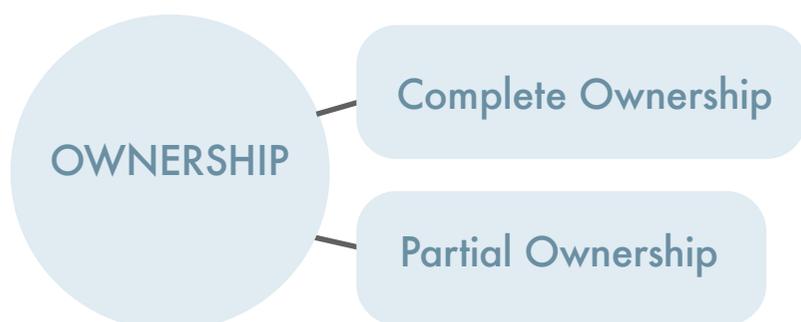
مَالِكِ يَوْمِ الدِّينِ

Allah is the Master and Owner of the Day of Judgment

When we say that He is the Master of the Day of Judgment, this means that He owns the Day of Judgment. What does it mean to own something?

Ownership

We have two types of ownership:



An example of real ownership is your backpack. You have a backpack that belongs to you; thus, you have ownership over this backpack and are its maalik.

However, your ownership over this backpack is partial because its existence does not depend on your existence. If you were to die, your backpack would not die with you. In fact, the backpack would still continue to exist. So, your ownership over the backpack is partial ownership.

On the other hand, our ownership of our shadow is an example of complete ownership. When a person dies, their shadow

no longer exists. The shadow will only exist if its owner is there.

PREDICTION: When we say Allah is al-Maalik, the Master, what type of ownership does He have over us?

Allah's Ownership

Indeed, Allah has total ownership over us. If our connection to Allah was cut for even one minute, we would be destroyed.

This is why we say in du'a:

لِلَّهِمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكُنْ لِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

Oh Allah, I beg you, do not make me rely on myself for even the blink of an eye.

If we realize how much we depend on Allah, we will never become arrogant and trust only in Him for everything in our lives.

Allah is the Master of the Day of Judgment

Why do we say that Allah is the Master of the Day of Judgment? In this world, everyone plays a role. This world is almost like one big theater; with one person playing the president, the other a governor, the other a police officer, one a teacher, one a baker, etc. But on the Day of Judgment, the play is over. The curtains drop, and the theater closes. The only one who has a part is Allah (swt). He is the real Master and will give everyone a part based on their actions in this world.

WORKSHEET 2.3

Al-Maalik

1. What is the difference between partial ownership and total ownership?

PARTIAL OWNERSHIP	TOTAL OWNERSHIP

2. Can you think of anything (besides your shadow) over which you have total ownership?

3. Why does Allah refer to Himself as the Master of the Day of Judgment?

3

ADAALAH

READING: ADAALAH

In the fourth grade, we learned that justice and equality are not the same thing. Allah's Justice does not mean that everything that Allah does is equal for everyone and everything. When the word Justice is used for Allah, it means that He keeps a balance between the needs of all His creatures. Justice means to put everything in its rightful place.

Through the lens of Adaalah, or Justice, a person looks at the entire picture, which helps them develop a better understanding. Remember, in 2nd grade, we did an experiment where we rolled up a piece of paper and looked through it. When looking through the tunnel, we only saw a part of what was happening. When we removed the tunnel, though, we were able to see the full picture.

On the other hand, through the lens of equality, one only looks at a part of the situation, which gives them a limited understanding of the bigger picture. To make this more clear, imagine a person drives into a parking lot and sees that the parking lot is full, but there is a full row of empty handicap parkings. He thinks to himself, "How unfair! Why do we need so many handicap parking spots?! No one ever uses them!" However, if this person was handicapped, he would never think this way. He only has this point of view because he is only looking at this picture through the lens of someone who is not handicapped.



If you've ever seen people run on a race track, you would see that the first circle is smaller than the second. And the second is smaller than the third. So, for that reason, the second person needs a head start, and the third person needs a bigger head start because their circles are bigger.

So, as you can see, we should not be quick to make judgments about whether things are just or unjust based on their equality. Justice may not always look fair, but that does not mean that it is not just. We know that Allah (SWT) is the most Knowledgable, Al-‘Aleem, and the Most Powerful, Al-Qadeer, and He is our Rabb, Nurturer, so He is the most Wise, Al-Hakeem. He always wants what's best for us, especially in the next life.

So, we have to remember that sometimes, things might be good for us in this world, but not for the next world. We have to trust that Allah will guide us to whatever is best for us in the next world.

CRITICAL THINKING: Look at the picture on the top right. Is it fair that the second and third racers get a head start? That's not equal! They should all start at the same spot. What do you think?

Reasons Allah Cannot be Unjust

Even though Allah has the power to do as He pleases, He never acts unjustly, nor is He ever unfair to any of His creatures. Usually, when people act unfairly, there is a reason for it. Some of the reasons for being unjust and unfair are:

a) **Ignorance:** sometimes, people don't know that what they are doing is unjust. They may even be unjust as a parent or a judge or a police officer. But being unjust out of ignorance cannot apply to Allah because He knows everything (He is al-A'leem).

b) **Need and Greed:** sometimes, people need something desperately or are greedy for it and they cannot get it easily so they decide to take it by force even if it means being unjust to others. Allah, however, has no need for anything and He is never desperate. To Him belongs everything in the heavens and in the earth. He is Needless (al-G h a n e e) .

c) **Force:** some people may be forced to act unjustly. A tyrant ruler may force his people to torture others or even force his army commanders and soldiers to invade another country. Of course, the people being forced always have a choice to refuse but they may lack courage or feel that they have no

choice. Allah, however, cannot be forced to do anything by anyone. He is All-Powerful (al-Qadeer).

d) **Amusement:** a person may be cruel and find it amusing and may act unjustly only for 'fun'. But Allah is All-Wise (al-Hakeem). None of His actions are done without purpose or in vain.

Any reason you can think of for why someone would be unjust or unfair does not apply to Allah. Allah does not have any negative attributes like selfishness, cruelty, deception, lying, or breaking promises, and so on. And Allah keeps His promises: in the Qur'an to reward the good and punish the evil:

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ

[This is the] promise of Allah. Allah does not break His promise.

(Surah az-Zumar, Verse 20)

وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

A true promise of Allah, and who is truer in speech than Allah?

(Surah an-Nisaa, Verse 122)

The Qur'an on Adaalah

Many verses of the Qur'an talk about the justice of Allah. Here are some:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

Indeed, Allah does not wrong people in the least; rather, it is people who wrong themselves.

(Surah al-Yunus, Verse 44)

This means some of the injustices we see happening around us come from people who deny others their rights. If we see poverty around us, it is because of the rich who don't give charity, khums, and zakaat or because of those who charge interest to others. If we see ignorance in people, it is often because others do not give them a chance to educate themselves.

Allah says in the Qur'an:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا
وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا
حَاسِبِينَ

We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed We shall produce it and We suffice as reckoners.

(Surah al-Anbiya, Verse 47)

Even though Allah does not need a scale or balance, He says He will do this because it is what humans are used to; so it will be used to show them that no one will be punished unjustly.

WORKSHEET 3.1

Adaalah

1. In your own words, explain the difference between justice and equality. Which does Islam practice?
2. Pick one reason why someone might be unjust, and explain how cannot apply to Allah.
3. Explain how the race track picture is an example of justice. Can you think of anything else that seems unjust because it is not equal, but considered just?

4

NABUWWAH

NABUWWAH

A Nabi is a bearer of news. According to Islamic terminology, a Nabi is one who is sent by Allah to guide mankind to the right path. The word Nabi comes from the root word na-ba-a (نبا), which means news, this is because a Nabi brings news from Allah. It can also be derived from the word Na-ba-wa (نبو), which means high. A Nabi is, therefore, one who is high in the presence of Allah. Prophets have many duties, some of which are included below.

The Duties of a Prophet

According to the Qur'an the duties of the Prophet are:

- a) Giving knowledge and awareness to people by reciting divine signs...
"He recites to them His signs." (62:2)
- b) Cleansing away the 'satanic' qualities from human behavior.
"And He purifies them." (62:2)
- c) Teaching the divine laws
"And He teaches them the Book." (62:2)
- d) Explaining difficult rules and issues to the people.
- e) Encouraging freedom of thought.
"...So give My creatures the good news, those who listen to the Word and follow the best of it." (39:17-18)
- f) Establishing thought and reflection among the people.
"And We sent down to you the Remembrance for you so that you may explain to the people what has been revealed to them so that they may give thought" (16:44)

- g) Teaching them wisdom.
"Teaching them the book (Qur'an) and the wisdom..." (62:2)
- h) Bringing people out of the darkness of ignorance and selfishness to the light of knowledge and guidance.
"A book which We revealed to you so that you may take mankind out from darkness and into the light with the permission of their Lord." (14:1)
- i) Bringing social justice.
"For mankind to establish justice" (57:25)
- j) Giving good tidings and warnings. "So Allah raised Prophets as bearers of good news and as warners"- (2:213)

Allah sent 124,000 prophets throughout the world. It is not possible to know the names of all these prophets. Only a few of them are mentioned in the Qur'an as Allah says:

"And We have already sent prophets before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you." (40:78)

The Concept of Miracles

A miracle is called mu'jiza in the Arabic language. Mu'jiza literally means 'that which people are unable to do.' In Islamic terminology, a mu'jiza is an act that none other than a prophet (Nabi), messenger (Rasul).

A mu'jiza may appear either before or after the birth of a Nabi or Rasul; during his childhood or after his growing into an adult; either before the declaration of his Nabuwah or Risaalah; after the declaration or at the time of such a claim, either in his life time or after his passing away; either on his body or in such things which have any connection with him like clothes, house or grave. Allah may perform the mu'jiza directly through the person (such as Nabi Isa (A) resurrecting the dead) or separately (such as Allah giving victory in war through stone throwing birds.)

In all such conditions, any action that proves the truth of the claim of nubuwah or risaalah is called a mu'jiza.

When we say that ordinary people are unable to perform a mu'jiza, we mean they cannot perform it without external help. For example, doctors today may be able to cure the blind but only with the help of special equipment, medicine, research and so on. But Nabi Isa (A) used to cure the blind only by praying for them or touching their eyes. This was a mu'jiza of Nabi 'Isa (A) as no one could cure the blind in his time and even today, doctors cannot cure the blind in this manner. Some miracles cannot be imitated even with technology, science and

research. For example, Rasulullaah (S) had many miracles but his greatest living mu'jiza is the Qur'an, which can never be imitated. The Qur'an challenges anyone to try and imitate it and says no one can bring its like even if all the men and jinn came together.

Differences between Miracles (Mu'jiza) and Magic

It is known that many people like magicians, astrologers, hypnotists, etc. do perform many extraordinary events and acts which common people are unable to perform which baffle the uneducated and educated alike. So what is the difference between a mu'jiza and such extraordinary events? How can we tell the difference?

1. A mu'jiza occurs only as a proof for Nabuwah or Risaalah. Someone claiming either of these divine positions must present a mu'jiza.
2. A mu'jiza does not happen by accident. The person showing the mu'jiza should also will for the mu'jiza to occur as proof of his claim.
2. A mu'jiza can never be surpassed by any other person's extraordinary event. In other words, a mu'jiza should always remain beyond the reach of the people of the time and should always remain unchallenged. If a mu'jiza is real, no magic can overcome it or surpass it in terms of its extraordinariness.

4. The religion that the person claims to bring from Allah must be sensible according to the views of the qualified right thinking people of his time based on perfection and intelligence.
5. The person performing the mu'jiza must practice and obey the rules of that religion himself.
6. The ethical, moral and social life of the person who claims to show the mu'jiza must be beyond reproach. He must be the most perfect and most noble in the eyes of the right thinking people of his time.
7. His behavior in private should not differ from that in public; his private life should be as blameless as his public life.
8. The challenge given in connection with that mu'jiza should not be limited to a time. It must remain a challenge during the entire period of the person's Nabuwah, Risaalah or Imaamah is supposed to continue.

The main difference between mu'jiza and magic is that mu'jiza cannot be learned, imitated or repeated. Magic is a form a science and as such it can be learned, repeated and improved upon.

The Different Types of Miracles

No Nabi, Rasul or Imam performs the same mu'jiza. It is necessary that the mu'jiza be something that people can relate to but cannot perform by any naturally possible means.

For example, in the days when people only travelled by horses and camels, it took a person months to travel from one city to another. If a person was able to travel the same distance in one day, it would be called a miracle as at the time there were no natural, possible means for someone to travel so far in so little time. But if someone did that today, it wouldn't be a miracle because anyone can travel that distance in a day using an airplane which makes these kinds of travels *possible*. What would be a miracle today would be someone traveling a very long distance in a very short amount of time without the help of technology. In short, the travel, while considering its circumstances, must be naturally impossible.

Since the purpose of a mu'jiza is to convince people that such a thing cannot occur without the supernatural help of Allah. It must be clear to our common sense that the act or event (and the circumstances special to it) are impossible.

To convince people that a mu'jiza is genuine, Allah gives the power of miracles to His representatives that any kind of common sense would deem it a mu'jiza and thus impossible given its circumstances.

For example, in the days of Nabi Musa (A), the magicians were very powerful and advanced in their skills. They could make people believe that pieces of ropes were snakes. Allah gave Nabi Musa (A) the ability to change his walking stick into a huge serpent that was real and could swallow the sticks and ropes of the magicians.

In the days of Nabi 'Isa (A), medicine was very advanced but the physicians had no cure for blindness and leprosy. So Allah gave Nabi 'Isa (A) the miracle of curing lepers without medicine, giving eyesight to those who were born blind and even the ability to bring the dead back to life.

During the time of Rasulullaah (S), the Arabs were very proud of their language. They would compose poetry of a very high standard without any previous preparation. They called non-Arabs 'Ajam' which means 'dumb'. They thought that non-Arabs were dumb in comparison to

In the days of Nabi 'Isa (A), medicine was very advanced but physicians, under their specific context (time, place) were not able to cure blindness and leprosy. Allah gave Nabi 'Isa (A) the miracle of curing lepers without medicine, giving eyesight to those who were born blind and even the ability to bring the dead back to life. Today, without the help of modern technology, this feat would be impossible.

During the time of Rasulullaah (S), the Arabs were very proud of their language. They would compose poetry of a very high standard without any previous preparation. They called non-Arabs 'Ajam' which means 'silent or mute.'

They thought that non-Arabs were dumb in comparison to themselves by virtue of their language skills. Poets were held in high esteem. Seven odes were put on the walls of Ka'bah and were treated as sacred.

At that time, Allah gave Rasulullaah (S) the miracle of the Qur'an. It was quite different from all the styles of their literature. It was neither poetry or ordinary prose. It so impressed the Arabs that when Surah al-Kawthar (the shortest Surah of the Qur'an) was put on the walls of the Ka'bah, the most renowned poet wrote under it "these are not the words of a human being." And the seven odes were promptly taken down.

Since Rasulullaah (S) was the final Messenger (Rasul) of Allah, his miracle of the Qur'an is a living miracle up until today. For over 1400 years, no one has been able to find any contradictions in the Qur'an or to imitate it in anyway.

WORKSHEET 4.1

Nabuwwah

Pick two duties of prophets and for each one, give an example of prophet in history performing this duty.

1.

2.

Name 2 miracles of the following prophets:

1. Prophet 'Isa (A)

2. Prophet Musa (A)

3. Prophet Dawood (A)

4. Prophet Sulayman (A)

5. Prophet Muhammad (S)

5

IMAAMAH

LESSON 1: IMAAMAH

Why do we need an Imam?

There are some people who say that the Qur'an is enough in order to know everything about Islam. We know this is not true because even though there are millions of Muslims today, they argue and fight and disagree about what the Qur'an actually means. We need someone who can interpret the Qur'an correctly and unite everyone on the actual meaning of the Qur'an.

Just like our eyes, hands, ears, nose, legs are all very useful, we nevertheless depend on our brain to control everything. Similarly, we need an Imam to make sure our souls, that is, the Qur'an, and all Islamic teachings are used and followed through properly.

A Short Story to Explain Imaamah

One day a man made a very powerful machine. Many people found the machine useful and used it all the time.

Before he died, the man taught his student how to fix the machine if it ever broke down. The man also left a User Guide for the machine to help people understand the general rules of how to use the machine. But after his death, whenever people had any specific questions about their machines or whenever it stopped working, they would go to the student, and he would always answer their questions.

Similarly, although Rasulullah (S) had brought all the laws of Islam and left the Qur'an behind, after his passing away, he needed to leave someone who could answer specific questions people had.

Before his death, the Prophet (S) had three choices:

1. Not to appoint a successor.
2. Describe the necessary qualifications of a successor.
3. Appoint a successor.

The Prophet (S) could not leave his ummah (Muslim community) without appointing a successor. But since he left no conditions or qualifications for a successor, there was only one alternative and that was to appoint a successor. Since the prophet never did anything without Allah's command, the successor he appointed was by Allah's command.

These were the Imams (A) who were chosen by Allah to carry on with Rasulullah (S)'s work.

Qualities of an Imam

An Imam must possess seven qualities/conditions/requirements:

1. Allah must appoint him.
2. He must be ma'soom (sinless).
3. An Imam must be present as long as mankind continues to exist on earth.
4. He must have direct support from Allah.
5. He must be aware everything that people do.
6. He must be aware of all the needs of mankind.
7. There must be only one Imam at a time.

WORKSHEET 5.1

Imaamah

1. An Imam is needed in order to guide us and must possess the following qualities:

- He must be appointed by _____.
- He must be _____ (sinless).
- There must be the _____ of an Imam as long as mankind is on earth.
- He must have direct support from _____.
- He has to be aware of all the _____ and _____ of mankind.
- There must be only _____ Imam at a time.

2. In your own words, explain why there's a need for an Imam.

3. Why can't people elect or appoint an Imam that they think is best to guide them?

LESSON 2: AWARENESS OF OUR LIVING IMAM

In order to know the Imam of our time, it is important to pay attention to the many traditions available to us from the Prophet (S) and the Imams (A). It is also important to note the sources of these traditions so that we can familiarize ourselves with the names of these books. Let us look at some of the hadiths and sources available to us:

The Holy Prophet said to Imam Ali (A):

"Creation is never empty of a Hujjah
[representative of Allah on this earth.]

"There will be twelve Guides (Imams) after me, the first of whom is you, O' Ali, and the last one will be the 'Upright' (al-Qaa'im), who with the grace of Allah, will gain victory over the whole east and west of the world."



When Imam al-Mahdi (A) was born he recited Ayah 5 of Surah al-Qasas:

“And We wanted to confer favor upon those who
were oppressed in the land and make them
Imams and make them [its] inheritors”

Imam al-Mahdi's (A) birth and his existence was kept a secret in an effort to save him from enemies of Islam. His life was constantly in danger even as he grew older. As a result, the twelfth Imam (A) had to go into a state of ghaybah (occultation).

The Two Occultations

The Holy Prophet (S) said:

"There are two occultations for my son who will rise (Imam al-Mahdi), great and small (kubra and sughra)."

The First Period:

The first period, known as Ghaybah as-Sughra, the small occultation, extends from the time of his father, Imam Hassan al-Askari's (A) death until about 70 years later. During this time, although he was hidden from the public, he was not completely cut off from it. Rather, he maintained regular contact with his followers through his deputies, who were able to reach him and present to him their needs and inquiries. There were four of these deputies or Naa'ibs.

The Second Period:

The second period started after the death of his last deputy and will continue until a time comes where our Imam (A) has enough companions to lead humanity to establish the rule of justice on earth. This period of occultation is known as al-Ghaybah al-Kubra.

In Surah al-Qadr, we read that the Angels descend to the earth every Laylatul Qadr (Night of Power) which according to our hadiths, descend upon our Imam.

With respect to the 12th Imam, Imam Ali (A) once said, "The occultation of my son (Imam al-Mahdi) will last so long that some will doubt his existence. By Allah he will appear and will rid the world from injustice and

corruption." (Bihaar al-Anwar, Vol. 51, P.112)

How is He Still Alive?

Some people wonder how Imam al-Mahdi (A) could live that long. Everyone but Allah is mortal. The difference among mortals is the length of their lives in this world. The Holy Qur'an and the prophetic traditions inform us that some people have had extraordinarily long lives in this world.

"We sent forth Noah to his people and he lived among them for nine hundred and fifty years." (Surah Al-Ankabut Ayah 14)

According to this ayah, the Prophet Nuh preached Allah's message to people for 950 years. He is believed to have lived for a total of 2,500 years: 40 years before preaching and 1,510 after the Flood.

Prophet 'Isa (A) is still alive! He is, in fact, 2000 years old by now. He is in the heavens, and will come back to the earth to assist Imam al-Mahdi (A).

Prophet Khidr (A) is still alive! The Qur'an mentions the story of his meeting with Prophet Musa (A). He existed before the time of Prophet Musa (A), and as such, he is now more than 3000 years old! He lives on the earth, but we cannot recognize him not unlike the case of Imam al-Mahdi (A).

Scientific research too has proven that there are methods of extending life span. Recently, the scientists Siegfried Hekimi of Montreal's McGill University and Michael Rose of The University of California have proved that life spans can be increased with genetic manipulation (Time Magazine - December 9th 1996).

When He Returns

When Imam al-Mahdi (A) appears, he will do so in Makkah and Prophet 'Isa (A) will also re-appear and help him. According to Islamic traditions, Prophet 'Isa (A) will descend from the heaven and help the cause of Imam al-Mahdi. Christians and Jews will see him and recognize his true status. Christians will abandon their faith and become Muslim.

How Can We Wait?

Imam Ali (A) has said:

"A person who is waiting for Imam al-Mahdi is like a person who is doing jihad."

Therefore, the best thing we can do today is prepare ourselves spiritually and physically for the return of our Imam (A).

WORKSHEET 5.2

Awareness of our living Imam al-Mahdi (A)

1. Which ayah from which Surah did Imam al-Mahdi (A) recite when he was born?

Write the ayah below.

2. What does “Ghaybah as-Sughra” mean? Which period did this occur in?

3. What does “Ghaybah al-Kubra” refer to? In which period did this occultation take place in?

2. Which two Prophets are still alive? How do we know that they still exist? How old are they believed to be?

5. What should we do while we await the return of the 12th Imam (A)?

6

QIYAAMAH

READING: QIYAAMAHA

There once lived a Muslim who secretly drank alcohol in his house. One day a young boy from the neighborhood walked into his house and saw him drinking. The man was terrified. Would the boy tell someone what he had seen? How would the man face his family and friends in the Masjid? He could not sleep at night as he worried that everyone would find out about his drinking.

What a strange man! He was more scared of a little boy than of Allah. Allah sees all we do, and there will be a day when we will have to account for all we have done. That will be the Day of Judgement.

Stages of the Day of Judgement

No one knows the exact time of the Day of Resurrection. It is a secret known to Allah alone. However, many verses of the Qur'an tell us about what will happen during the Day of Judgement. One verse of the Qur'an mentions that the Day of Judgement is like 50,000 years in this world:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ
أَلْفَ سَنَةٍ

The Angels and the Spirit ascend to Him in a day whose measure is fifty thousand years.

(Surah al-Ma'aarij, Verse 4)

Blowing of the Trumpet

When the Hour of Doom comes to pass, Allah will command the Archangel Israafil (A) to blow a Trumpet given to him by Allah. When Israafil (A) blows this trumpet, everyone in the heavens and on the earth will fall unconscious

and die. According to our Imams, the trumpet will be made out of light.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ...

And the Trumpet will be blown, and whoever is in the heavens will swoon and whoever is on the earth, except whomever Allah wishes.

(Surah az-Zumar, Verse 68)

Then, the earth will shake violently.

And the whole earth will be changed into a new earth:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ
لِوَاحِدٍ الْقَهَّارِ

The day the earth is transformed into another earth and the heavens [as well], and they are presented before Allah, the One, the Supreme.

- Surah Ibraahim, 14:48

The earth will then become one flat surface:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا. فَيَذَرُهَا
قَاعًا صَفْصَفًا. لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا. يَوْمَئِذٍ
يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
فَلَا تَسْمَعُ إِلَّا هَمْسًا

They question you concerning the mountains. Say, 'My Lord will scatter them [like dust].' Then He will leave it (the earth) a level plain. You will not see any crookedness or unevenness in it. On that day they will follow a caller in whom there will be no crookedness. The voices will be silenced before the All-Merciful (Lord), and you will hear nothing but a murmur.

- Surah Taa Haa, 20:105-8

Thereafter, the Angel Israafil will be brought back to life, and Allah will command him to blow the Trumpet a second time, and everyone who ever lived will come back to life:

.. ثُمَّ نَفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

Then it (the Trumpet) will be blown a second time, behold, they will rise up, looking on!
(Surah az-Zumar, Verse 68)

No one knows how long everyone will remain dead between the two blowings of the Trumpet. The sound of the Trumpet's second blowing will indicate the start of the Day of Judgement. And when people are raised again, it will be a new world altogether:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ. قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ. إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

And when the Trumpet is blown, behold, there they will be, scrambling from their graves towards their Lord! They will say, 'Woe to us! Who raised us from our place of sleep?' 'This is what the All-Merciful (Lord) had promised, and the messengers had spoken the truth!' It will be but a single Cry, and, behold, they will all be presented before Us!

(Surah Yaa Sin, Verses 51-53)

The Resurrection

The Resurrection of the dead will be physical. It won't be spirits or souls alone.

When people challenged Rasulullaah (S) and asked him how Allah would bring the dead back to life, Allah replied to by them saying:

... قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

He says, 'Who shall revive the bones when they have decayed?' Say, 'He will revive them who produced them the first time, and He has knowledge of all creation.

- Surah Yaa Sin, 36:78-79

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ. بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ

Does man suppose that We shall not put together his bones? Yes indeed, We are able to complete [even] his fingertips!

- Surah al-Qiyaamah, 75:3-4

A Muslim must therefore believe that the Resurrection will be of the souls and bodies just like in this world.

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ

with a humbled look [in their eyes], they will emerge from the graves as if they were scattered locusts,

- Surah al-Qamar, 54:7

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سَرَّاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ

The day when they emerge from the graves, hurrying, as if racing toward a target.

- Surah al-Ma'aarij, 70:43

Mahshar – The Gathering Place

As massive earthquakes and changes in the earth flatten everything, and the earth becomes one flat, smooth, extended surface. Everyone will be resurrected and they all gather in order to be judged by Allah. This open, flat, plain field where the entire human race will stand for the judgment is called Mahshar.

Imam Ali (A) describes this event:

That day would be such that Allah would collect on it the previous generations and the latter to stand in order to be judged for their deeds. Sweat will flow up to their mouths like reins while the earth will be trembling under them. The one in the best condition among them is one who has found a resting place for both his feet and an open place for his breath.

The condition of people at this time will be such that every man, woman, and child will be concerned only about his or her own well being, and not of others:

فَإِذَا جَاءَتِ الصَّاحَّةُ. يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ. وَأُمُّهُ وَأَبِيهِ.
صَاحِبَتِهِ وَبَنِيهِ. لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يَتُّغْنِيهِ

So when the deafening Cry comes - the day when a man will evade his brother, his mother and his father, his spouse and his sons - that day each of them will have something to keep him preoccupied.

(Surah 'Abasa, Verses 33-37)

Imam Ali ar-Ridha (A) said, "There are three occasions when this creation (humans) is most bewildered and frightened: The day he is born, he comes out of the womb of his mother and sees the world (for the first time); And the day he dies and sees the next world and its people; And the day he will be resurrected and will see the commands (or judgments) which he had not seen in this world.'

After everyone has gathered on one plain and is standing in fear and awe, then a voice will call out, 'To whom does the Kingdom belong today?' Everyone will hear this and realize their power was not really any independent power and the only King was always Allah the Creator. There will be none to answer. Then Allah will declare again, 'To Allah, the Only One, the Supreme':

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ
لِيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

The day when they will emerge [from their graves], nothing about them will be hidden from Allah. 'To whom does the kingdom belong today?' 'To Allah, the One, the Supreme!'

- Surah al-Ghaafir, 40:16

Questioning of Prophets and their Nations

The first people to be questioned on the Day of Judgement will be the prophets and messengers. Allah will ask them if they delivered the message they were given so that everyone can see that they fulfilled their duties.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ
فَأُولَئِكَ يَفْرَحُونَ كِتَابَهُمْ وَلَا يَظْلَمُونَ فَتِيلًا

The day We shall call every group of people with their Imam, then whoever is given his book in his right hand—they will read it, and they will not be wronged so much as a single date-thread.

(Surah Banu Israail, Verse 71)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اأَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا
يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ
عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ
أَنْتَ عَلَّامُ الْغُيُوبِ مَا قُلْتَ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَا دَمْتُ
فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى
كُلِّ شَيْءٍ شَهِيدٌ. إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُغْفِرَ لَهُمْ
فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And when Allah will say, ‘O Isa son of Maryam! Was it you who said to the people, “Take me and my mother for gods besides Allah”?’ He will say, ‘glory be to You! It is not for me to say what I have no right to [say]. Had I said it, You would certainly have known it: You know whatever is in my self, and I do not know what is in Your Self. Indeed You are knower of all that is Unseen. I did not say to them [anything] except what You had commanded me [to say]: “Worship Allah, my Lord and your Lord.” And I was a witness to them so

long as I was among them. But when You had taken me away, You Yourself were watchful over them, and You are witness to all things. If You punish them, they are indeed Your creatures; but if You forgive them, You are indeed the All-mighty, the All-wise.’

(Surah al-Maaidah, Verses 116-118)

The prophets and Imams will also bear witness for those who - among their people - were loyal, sincere and faithful to Allah’s message.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
يَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ...

Thus We have made you a middle nation that you may be witnesses to the people, and that the Messenger may be a witness to you.

(Surah al-Baqarah, Verse 143)

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا

So how shall it be, when We bring from every nation a witness and We bring you as a witness to them?

(Surah an-Nisaa, Verse 41)

.. لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ ...

...so that the Messenger may be a witness over you...

(Surah al-Hajj, Verse 78)

This proves that Rasulullaah (S) is not dead, and even though he is not physically present, he is able to witness what his nation (ummah) does. In fact, the Light (nur) of Rasulullaah (S) and the Ahlul Bayt (A) existed even before the creation of the world so it is not impossible for them to be aware of and witness what people do in this world.

Allah tells us that ordinary martyrs are not dead, and we should not call them dead. How, then, can we say that Rasulullaah (S) or his purified Household is dead?

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

Intercession will not avail that day except for him whom the All-Merciful permits and accepts his word.

- Surah Taa Haa, 20:109

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ تَشْعُرُونَ

And do not call those who were killed in Allah's way 'dead.' Rather, they are living, but you are not aware.
(Surah al-Baqarah, Verse 154)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Do not suppose those who were killed in the way of Allah to be dead; rather, they are living and provided for by their Lord
(Surah Aal-e-Imraan, Verse 169)

All the Prophets and Imams will also be asked to pray for repentant sinners so that Allah may forgive them. This is called Intercession (shafaa'ah). Even though Allah can forgive people directly, He will give power of shafaa'ah to the prophets and Imams as to reveal their true status in front of the creation. Some very learned scholars and very pious individuals will also be given the power to intercede (i.e. do shafaa'ah) for others in their community or their families. This will help many people on the Day of Judgment and one must remember that all of this happens with the permission of Allah.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is it that may intercede with Him except with His permission?

(Surah al-Baqarah, Verse 255)

WORKSHEET 6.1

Qiyaamah

Make illustrations about the different stages of the Day of Judgment. Be sure to use an ayah of the Qur'an for each illustration.

<p style="text-align: center;">Blowing of the Trumpet</p>	<p style="text-align: center;">The Resurrection</p>
<p style="text-align: center;">Mahshar - The Gathering Place</p>	<p style="text-align: center;">Questioning of the Prophets and Their Nations</p>

PART II: FIQH

PART II: FIQH	i
Chapter 1: Furoo ad-Deen	1
Reading: Furoo ad-Deen.....	2
Worksheet 1.1.....	3
Chapter 2: Ritual Purity	4
Lesson 1: Najaasah & Natural Mutahhiraat.....	5
Worksheet 2.1.....	9
Lesson 2: Physical Mutahhiraat.....	11
Worksheet 2.2.....	14
Lesson 3: Spiritual Mutahhiraat.....	18
Worksheet 2.3.....	21
Chapter 3: Wudhu	24
Reading: Wudhu.....	25
Conditions of Wudhu.....	26
How to Perform Wudhu.....	27
Mubtilaat of Wudhu.....	28
Worksheet 2.1.....	29
Chapter 4: Ghusl	30
Reading: Ghusl.....	31
Worksheet 4.1.....	32
Chapter 5: Tayammum	33
Reading: Tayammum.....	34
How to Perform Tayammum.....	35
Worksheet 5.1.....	36
Chapter 6: Adhaan and Iqaamah	38
Reading: Adhaan and Iqaamah.....	39
Adhaan.....	41
Iqaamah.....	42
Worksheet 6.1.....	43
Chapter 7: Salaah	45
Lesson 1: The Wajibaat of Salaah.....	46
Worksheet 7.1.....	48

Lesson 2: Niyyah, Takbiratul Ihram, and Qiyaam.....	49
Worksheet 7.2.....	51
Lesson 3: Ruku‘ and Sajdah.....	53
Worksheet 7.3.....	54
Lesson 4: The Mubtilaat of Salaah.....	57
Worksheet 7.4.....	58
Lesson 5: Salaatul Jama‘ah.....	60
Worksheet 7.5.....	61
Lesson 6: Salaatul Ayaat.....	62
Worksheet 7.6.....	64
Chapter 8: Fasting	66
Reading: Sawm (Fasting).....	67
Worksheet 8.1.....	70
Chapter 9: Hajj	72
Reading: Hajj.....	73
Hajj Dictionary.....	76
Hajj Guide.....	78
Worksheet 9.1.....	79
Worksheet 9.2.....	80
Chapter 10: A Closer Look at the Rest of the Furoo ad-Deen	81
Lesson 1: Khums.....	82
Worksheet 10.1.....	83
Lesson 2: Jihad.....	84
Worksheet 10.2.....	86
Lesson 3: Amr bil Ma‘roof/Nahi ‘Anil Munkar.....	87
Worksheet 10.3.....	89
Lesson 4: Tawalli.....	90
Worksheet 10.4.....	92
Lesson 5: Tabarri.....	93
Worksheet 10.5.....	94
Chapter 11: Hijab	95
Reading: Hijab.....	96
Worksheet 11.1.....	99

1

FUROO AD-DEEN

READING: FUROO AD-DEEN

Furoo ad-Deen are the “Branches of Religion” and they refer to the practices we do outwardly. Branches are the parts of a tree that move and make sounds unlike roots which are firm in the ground and don't move. Put differently, the Furoo ad-Deen are the most important actions that Muslims must do once they believe in the Usool ad-Deen. We must remember that the Usool ad-Deen are more important than the Furoo ad-Deen because without beliefs, we cannot perform the required actions. The Furoo ad-Deen are acts Muslims do after understanding the Usool ad-Deen.

There are 10 Branches of Religion or Furoo ad-Deen:

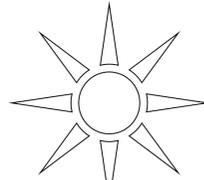
- 1. Salaah** Praying 5 times a Day
- 2. Sawm** Fasting
- 3. Hajj** Going to Makkah for pilgrimage
- 4. Zakaat** Giving charity on certain items to needy Muslims
- 5. Khums** Giving away one-fifth of your savings
- 6. Jihad** Struggling and fighting in the way of Allah
- 7. Amr bil Ma'roof** Guiding others to do good
- 8. Nahy 'anil Munkar** Stopping others from doing bad
- 9. Tawalli** Loving and following the teachings of the 14 Ma'soomeen
- 10. Tabarri** Staying away from the enemies of the 14 Ma'soomeen and their teachings

WORKSHEET 1.1

Furoo e Deen

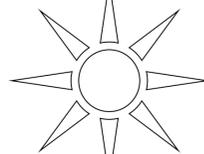
Number each star with its correct meaning:

1. Fasting during the Month of Ramadhaan.



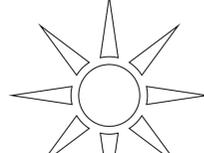
Hajj

2. Give away one-fifth of your savings.



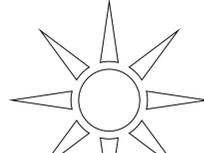
Amr bil Ma'roof

3. Daily Prayers.



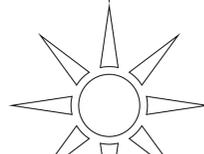
Zakaat

4. Guide others to good.



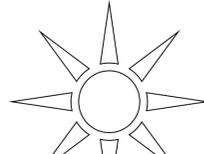
Khums

5. To go to Makkah for pilgrimage.



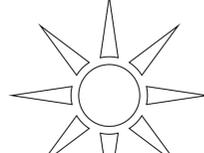
Salaah

6. To struggle in the way of Allah.



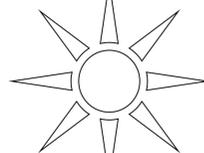
Jihad

7. To keep away from the people who do not love or follow the teachings of the 14 Ma'soom een (A).



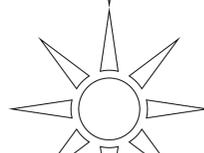
Tawalli

8. Charity on certain items given to needy Muslims.



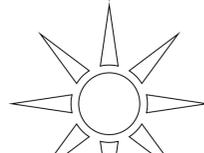
Nahy 'anil Munkar

9. Stop others from doing bad.



Tabarri

10. To love and follow the teachings of the 14 Ma'soomeen (A).



Sawm

2

RITUAL PURITY

READING: NAJAASAH & NATURAL MUTAHHIRAAT

In Islam, the word najaasah means “impure.”

There are two types of najaasah:

1. Najis: these are things that become impure.
2. ‘ayn Najis: these are things which are inherently impure (pictured below)

Urine and Stool

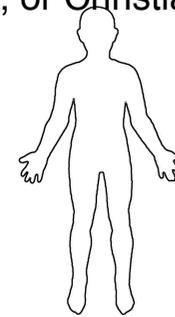


Blood



An Animal Carcass

Kafir (unbeliever- does not include Ahlul Kitaab such as Jews, or Christians)



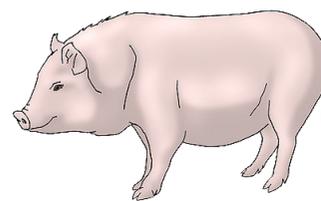
Alcohol



Dog



Pig



A pure thing becomes Najis when it comes into contact with one of the ‘ayn najis. For example, blood is considered an ‘ayn najis, whereas milk is considered pure. Now, if a drop of blood falls into a glass of milk, the milk will become najis.

Some of the ‘ayn najis have certain conditions that must be met before they are considered ‘ayn najis. For example, the blood of a human being is ‘ayn najis, but the blood of cold-blooded animals, like fish, or insects are not.

One should refrain from the ‘ayn najis in acts of worship and in food and drink. For instance, you cannot pray while you are najis (unless you have blood the size of a nickel or less on you), nor can you eat or drink anything which is najis.

However, many pure things which have become najis can be purified again. The agents or things which can purify these things are called the mutahhiraat.

Mutahhiraat

There are twelve mutahhiraat and they can be divided into the following three groups:

A. Nature:

1. Water
2. Earth
3. Sun

B. Physical Change:

1. Istihaalah (chemical change)
2. Inqilaab (change in properties)
3. Intiqaal (change in place)
4. Zawaalul ‘ayn najaasah (disappearance of the najaasah)
5. Istibra
6. Remaining blood after slaughtering

C. Spiritual Change:

1. Islam
2. Tabbayyah (to follow)
3. Ghaybatul Muslim (Disappearance of the Muslim)

Each purifying agent has different characteristics. In this lesson, you will review the first three mutahhiraat, which relate to nature.

Mutahhiraat related to nature

1. Water

Water is the most common and widely used purifying agent. However, not all water can be used to purify things. The most common types of water than can be used to purify things are:

1. Rain water



2. Well water



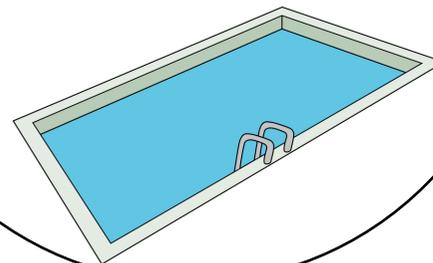
3. Running water

(such as a river, a stream, tap water, etc.)



4. Kurr water

(a body of water which is still and has a certain dimension (such as a swimming pool, a pond, a lake, a sea, an ocean), about the size of 1.5 bathtubs.



The water itself must be pure before it can be used to purify something. Almost all solid things (such as clothes, carpets, furniture, fruits, pots) that become najis can be purified by washing them once with any of the above mentioned types of water.

2. Earth

The earth cannot purify as many things as water. It can only purify the soles of the shoes, bottom of the socks (when shoes are off) or the soles of the feet. However, some conditions apply.

The earth makes the soles of our feet, socks and shoes taahir if:

- The earth is taahir.
- The earth is dry.
- The najaasah was transferred from the earth.
- The najasah that has stuck on the sole of the foot or shoe is cleared.



3. Sun



The sun, like the earth, is also a limited mutahhir. It can only purify the immovable things on the earth (such as buildings, walls of a house, the earth itself). However, it can only do so if:

The earth is taahir

- The najaasah is removed.
- The place of najaasah is wet.
- The place of najaasah becomes dry by direct rays of the sun.



WORKSHEET 2.1

Natural Mutahhiraat

Fill in the blanks:

1. The two types of najaasah are _____; these are things which are inherently impure (impure from the beginning) and _____; these are things which become impure.
2. Blood, animal carcass, dogs, pigs, kafirs, intoxicating liquids are examples of some of the _____.
3. Things that used to be pure but have become _____ can be purified.
4. The agents or things which can purify these things are called the _____.
5. There are _____ (how many) purifying agents.

True or False:

6. Things that are 'ayn najis can also be purified.

True

False

7. Blood of all kinds is 'ayn najis whether it is of a human or a mosquito.

True

False

Answer the following questions:

8. Name the mutahhiraat that can be found in nature.

9. What types of water can be used to purify things which have become najis?

10. Why are the sun and the earth considered as limited mutahhiraat?

READING: PHYSICAL MUTAHHIRAAT

You already know that anything that is taahir can become najis by coming into contact with an “ayn najis” thing. When this happens, purification of najaasah to a taahir state is possible by mutahhiraat, or the purifying agents.

In today’s lesson, you will study about the mutahhiraat, which are related not to spiritual change or nature but rather to certain physical changes. Najis things become taahir by going through the physical changes described in the following mutahhiraat. You will also study how najaasah works and what to do when we are not sure if something is najis or not.

Different Physical Changes

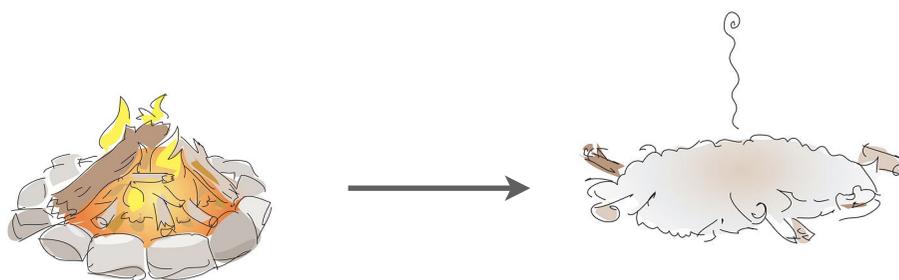
1. Istihaala (Natural Chemical Change):

Istihalah means a natural change, or more precisely, a natural chemical change. If a najis thing chemically changes into a taahir thing, then it is no longer najis.

A few examples of an “ayn najis” thing changing into a taahir thing:

- When urine (‘ayn najis) evaporates, it changes into a gaseous state, and condenses again into a liquid form. It is no longer urine and therefore it is taahir.
- A dead dog’s body is buried in a certain place and after a long period of time it decays and changes into the earth. It is no longer a dog and therefore it is taahir.
- Stool is najis but when it combines with earth it turns into manure which acts as a fertilizer which gives rise to vegetation, grass and fruits. It becomes something different and incorporates itself into the earth. It is no longer stool and therefore it is taahir.

Can you explain the example below?



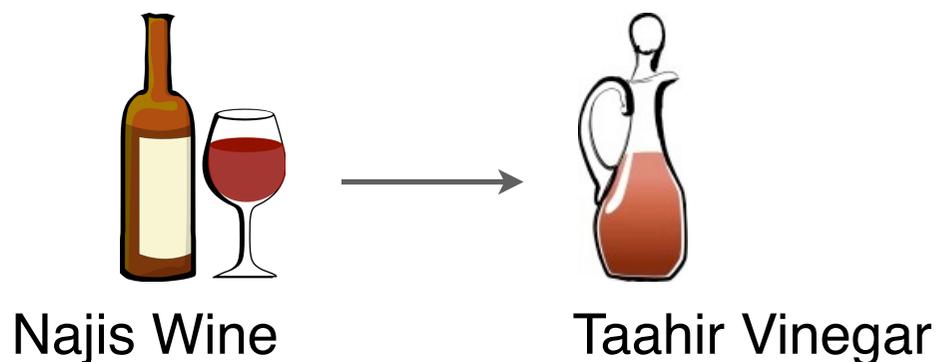
Najis wood burning

Taahir ashes

2. Inqilaab (Change in the properties of najaasah):

Inqilaab, like istihaal, means change as well. The difference is that in istihaal, the shape and form change, whereas in inqilaab, only the properties change.

The only example is wine changing into vinegar. Wine is an intoxicating liquid, and therefore it is 'ayn najis. When wine changes into vinegar, the vinegar will be taahir.



3. Intiqaal (Change in Location):

Intiqaal means change in place. Certain 'ayn najis things can become taahir, if their location or place is changed.

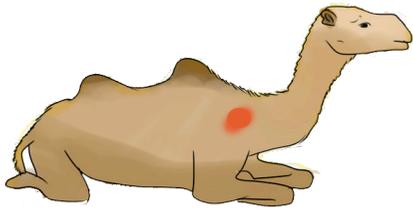
For example, the blood of a man is 'ayn najis, whereas the blood of a mosquito is not. Now, if a mosquito sucks the blood of a human, and that becomes the blood of the mosquito, then it will become taahir. Similarly, a kafir is 'ayn najis, but when an organ from a kafir's body is transplanted to a Muslim, then that organ becomes taahir because it is now considered as part of the Muslim's body.

However, when a blood-sucking leech sucks human blood, the blood will still be najis because it will not be considered a part of the leech's body.

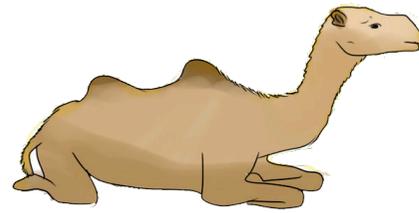
4. Zawaalul 'ayn Najaasah (Disappearance of Najaasah):

Zawaalul 'ayn najaasah means disappearance of the najis element. This purifying agent is mostly useful in the case of animals. For example, if there is any najaasah on the body of an animal such as a horse, it will become taahir just by removing the najaasah from the body.

Najaasah

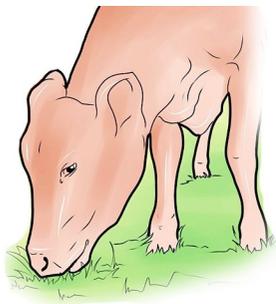


Taahir



ISTIBRA:

Halaal animals like cows, goats, & chickens become najis when they eat human waste. These animals can be made taahir by firstly keeping them away from najis food and then feeding them with taahir food for a set number of days.



REMAINING BLOOD AFTER SLAUGHTER:

When a halaal animal is slaughtered according to the shariah, and when its blood flows in normal quantities, the remaining blood in the body is taahir.



WORKSHEET 2.2

Mutahhiraat-Physical

1. What does Mutahhiraat mean?

2. If someone buried his dead dog in their backyard, and the dog decayed and became earth,

(a) Would that earth still be najis?

(b) What kind of change has taken place?

(c) Give another example of a similar change (i.e. change of ‘ayn najis item).

3. If a my pet cow drank some najis water, would I be able to drink the cow’s milk — in other words:

(a) Would the milk of the cow be taahir?

(b) What kind of change has taken place?

(c) Give another example of a similar change (i.e. change of ‘ayn najis).

4. What is an example of something becoming taahir by inqilaab?

5. While Yasmin is in camping in the woods, a mosquito lands on her hand and starts sucking her blood. She decides to kill it.

(a) Is the blood on her hand najis?

(b) What kind of change has taken place?

(c) Give another example of this change that could be applied to humans.

6. If a najis piece of gum gets stuck on Zahra's braces and she takes the gum out:

(a) do her braces become taahir? Please explain your answer below.

(b) If she didn't have braces, would her mouth be najis even after she took the najis gum out?

(c) What kind of change is this?

(d) Give another example of this change.

7. How does a taahir thing become najis?

8. Zahra and Neetu are good friends and go to the same school. Neetu is a Sikh girl while Zahra is a Muslim. Neetu's parents invite Zahra over to spend the day. The girls play games together and get thirsty. Neetu gets some bottled water from the refrigerator. She drinks a few sips from the bottle and offers the rest to Zahra. Zahra is thirsty and drinks the water. Is the water Najis? If yes explain why?

9. Zainab is visiting Pakistan for her summer holidays with her family and 16-month-old baby brother. She is at her aunt's home when her brother urinates on a carpet. Her aunt asks the maid to remove the carpet from the house and put it out in the sun to dry. Zainab expected her aunt to take the carpet and have it dry cleaned. The carpet dries out in a day and the maid deodorizes it and puts it back in the room. Zainab feels uncomfortable sitting on the carpet as she feels that it is still unclean/najis. Is the carpet najis or taahir? Explain your answer below.

10. Adnan and Jameel have a grocery store in San Jose. They are Muslims and sell meat. The meat is supplied by the San Jose Meat Company, which is owned and operated by the Schindler's, a famous Jewish family and they take pride with having their company follow the highest quality standards. The facility is kosher and supplies meat to all grocery stores in the area. Many Muslims from the neighborhood mosque shop there frequently for meat. Is the meat halaal? Explain your answer.

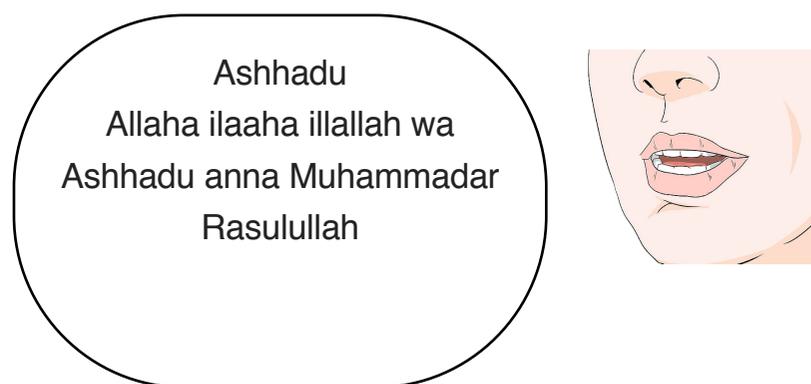
READING: SPIRITUAL MUTAHHIRAAT

The mutahhiraat related to spiritual change include:

A. Islam:

Islam is the first among the spiritual mutahhiraat. In Islamic law, a Kaafir (Kaafir Fiqhi) is a person who is not a Muslim. Their hair, nails, teeth, bones, and sweat are also Najis. It is important to note that most Marjas, like Ayatullah Khamenei and Ayatullah Sistani, believe that Ahlul Kitab, who are Jews and Christians, are considered Taahir. Even if a person is a non-Muslim, it is important that we still respect and show kindness to them, as they are still Allah's creations. The only way a kafir can become taahir is by him or her accepting Islam. With the acceptance of Islam, the kafir will immediately become taahir.

However, if that person's clothes were najis, then the new Muslim will have to make them taahir with water.



B. Tabbayyah (To follow):

Tabbayyah means to follow. It means that when a najis thing or person becomes taahir, then the things which are related to them also become taahir automatically. A few examples are:

- While washing a najis thing, your hands become najis also; but when that najis thing becomes taahir, then your hands will automatically become taahir as well.
- When washing the dead body of a Muslim, the table on which the corpse is washed and also the hands of the person washing the corpse become najis. But when the washing (Ghusl) is completed, the table and the hands become taahir automatically.
- When a kafir becomes Muslim, his minor children become taahir automatically.

Mother becomes Muslim

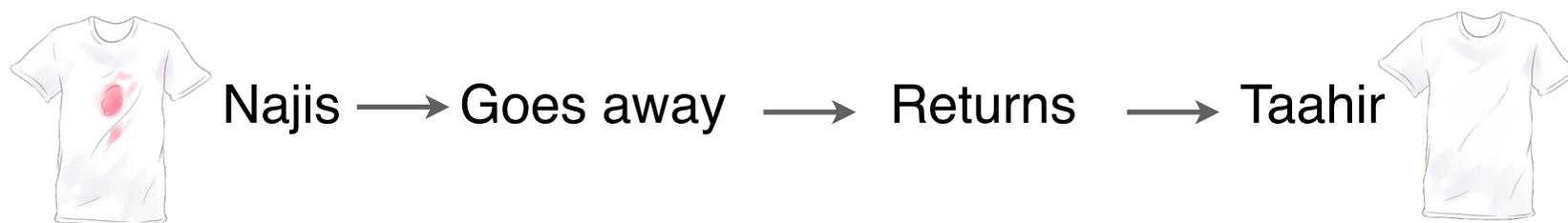


Non-baaligh children are now taahir

C. Ghaybatul Muslim (Disappearance of a Muslim):

Ghaybatul Muslim means disappearance of a Muslim. Suppose that the body or anything belonging to a Muslim becomes najis. If an practicing Muslim goes out of your sight long enough for him to purify himself or his belonging and then he comes back and you see him using that particular thing — then you should consider it taahir.

Why? You should consider it taahir because Islam teaches us to have a good opinion about others and to refrain from suspicion. In the case mentioned above, you should trust that person because he is a good Muslim, and therefore, we should assume that he must have made his body or cloth taahir when he was out of our sight.



How Najaasah Works:

If a taahir thing touches a najis thing and if either or both of them are so wet that the wetness of one reaches the other, then the taahir thing will become najis.

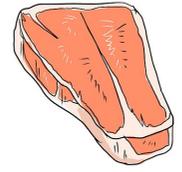
The question is: should we start with the assumption that everything is najis unless we come to know that it is taahir? Or should we start with the assumption that everything is taahir unless we come to know that it is najis.

The answer is that we should start with the assumption that everything is taahir unless we come to know that it is najis. Therefore, if we do not know whether the chairs and tables around us are najis or not, then we should assume that they are actually taahir.

However, there is one exception: any animal products (such as animal skin, flesh, or fat) obtained from a kafir should be considered najis unless it is known that the animal has been slaughtered according to Islamic shariah (law) or that it had been in possession of a Muslim before coming into the kafir's possession.

Here are a few examples:

- If a kafir gives us a spoon, then we should consider it taahir. However, if we know for sure that he or she has touched it with flowing wetness then it will automatically be najis.
- If a kafir sells us a piece of meat, then we must consider the meat najis. However, if we know for sure that a Muslim has slaughtered the animal and gave the meat to the kafir to sell, then we can consider the meat taahir.
- If we bought something from a kafir and we are not sure whether or not it is made from an animal product, then we can consider it taahir.



WORKSHEET 2.3

Mutahhiraat -Spiritual

1. What is the only way to make a kafir taahir?

2. What does tabbayyah mean? Give one example.

3. When a kafir becomes Muslim, his minor children become taahir automatically.

TRUE

FALSE

4. If a Muslim's clothes become najis, and he goes away long enough for him to purify it, and if he comes back, would you consider his clothes taahir even though you did not see him wash his clothes? Why?

5. When washing the dead body of a Muslim, the table on which the corpse is washed and also the hands of the person washing the corpse become najis. But when the washing (Ghusl) is completed, then the table and the hands become taahir automatically.

TRUE

FALSE

6. Fatimah's baby sister urinates in her diapers. Fatimah's mother is busy and asks her to change the baby's diapers. Fatimah washes her baby sister and changes her diapers. The baby was najis previously but is now taahir. What sort of a change from najis to taahir has occurred?

7. Mushel and Aliyah love to play tennis together whenever they meet. One weekend while they were playing tennis Mushel happens to hit the ball out of the tennis court into the nearby pond. A dog finds the ball and pulls it out of the water with its mouth, plays with it and drops it. The ball is najis since it has the dog's saliva on it. The girls go after the ball and pick it up. Aliyah takes the ball back to the house. Mushel comes back to visit the following day and Aliyah pulls out a tennis ball. Should Mushel consider it taahir?

8. A kafir is not 'ayn najis if he does good deeds and refrains from doing evil.

TRUE

FALSE

9. Zaynab notices Farwah playing with the neighbor's dog and that her clothes become najis. In a few hours, Zaynab meets Farwah again at a friend's house and notices she is wearing the same clothes. Should Zaynab consider Farwah najis? Explain your answer.

Short Answer Questions:

15. Name the first 6 mutahhiraat.

16. How can Islam make you taahir?

17. Describe what is meant by tabbayyah.

18. How would you explain ghaybatul Muslim in your own words?

3

WUDHU

READING: WUDHU

Wudhu is a way to cleanse yourself spiritually. Just like you wear a shield to protect your body, Wudhu is a shield to protect your soul from its enemies, like Shaytaan. If you wear your shield quickly and without proper care, then your shield will do a poor job in protecting you. However, if you take your time and wear it well, it will protect you well. Similarly, if you perform Wudhu with proper care and concentration, it too will protect your soul from its enemies and make you stronger in the face of Shaytaan's whispers.

In one hadith from Prophet Muhammad (S), he described the symbolic importance of Wudhu. He said that in Wudhu, when we wipe our feet, we are wiping the sins which our feet committed by having taken us to places where we committed sins. When we wash our arms and hands, we are washing away the sins that our arms and hands committed. When we wash our face, we are washing the sins that our eyes and mouth committed, and when we wipe our head, we are wiping the sinful thoughts in our minds.

This does not mean that anyone who does Wudhu will have his or her sins wiped. What it does mean is that if you are sincere in your repentance of sins, especially during Wudhu, then, Insha'Allah, Allah will wipe away the sins from the body parts that committed them once they are wiped.

CONDITIONS OF WUDHU

All parts of body must be taahir



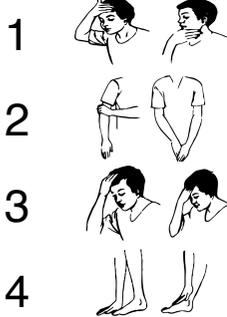
Water must be mutlaq (pure), mubah (taken with permission), and enough for Wudhu and any other use



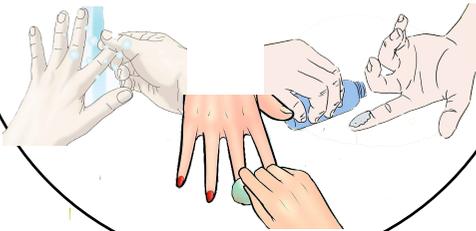
If using a container, it must be mubah and not made of gold or silver



Must have tarteeb (correct order)



Must remove all barriers such as nail polish, paint, glue and rings



Must have muwaalaat (without interruptions) ~~walk, talk, drink, get distracted~~

Mas-h (wiping) must be made from wetness of Wudhu water



Must have enough time available



Water must not be harmful to health



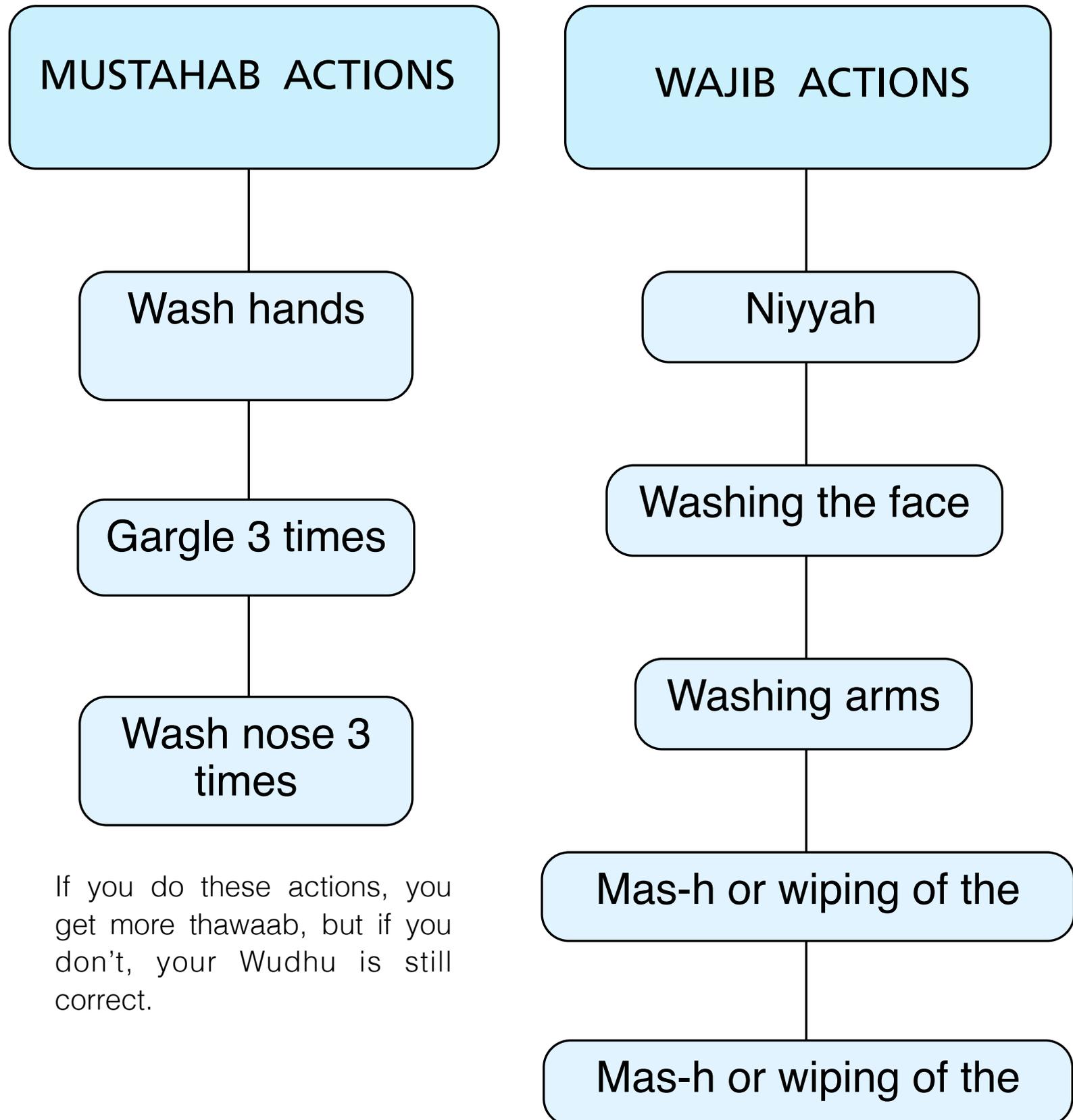
Wudhu must be done by yourself



HOW TO PERFORM WUDHU

Wajib and Mustahab Actions

Wudhu is divided into



If you do these actions, you get more thawaab, but if you don't, your Wudhu is still correct.

These actions must be done, otherwise Wudhu is invalid (baatil)

THINGS THAT MAKE WUDHU BAATIL

Things That Make Wudhu Baatil (Invalid)

1.

Going to the toilet, whether to pass urine or stool.

2.

Passing wind from the rear.

3.

Sleeping.

4.

Becoming unconscious.

GOLDEN RULE:

IF AFTER COMPLETING WUDHU, YOU ARE NOT SURE (HAVE A DOUBT) IF ONE OF THE ABOVE THINGS HAPPENED (E.G., IF YOU FELL ASLEEP), THEN YOUR WUDHU IS STILL VALID.

WORKSHEET 3.1

Wudhu

1. When we wash our hands, arms, feet, etc. in Wudhu, what does this symbolize?

2. Which of the following is NOT a condition for wudhu?
 - a. You must do Wudhu by yourself
 - b. Your entire body must be taahir
 - c. You must have enough time
 - d. You must do it in the correct order

3. List the 4 mubtilaat of Wudhu (things that make Wudhu baatil):

4. You do your Wudhu and lie down on your bed since there are 10 minutes left until Salaah. You are not sure if you fell asleep or not, but it is now time for Salaah. You want to pray. Do you have to perform Wudhu again? Why or why not?

5. You are performing Wudhu when the phone rings. You answer the phone and then go back to finish performing your Wudhu from where you left off. Is your Wudhu valid? Why or why not?

4

GHUSL

READING: GHUSL

Ablution means to wash oneself for a religious ritual. In Islam we have two ablutions: one major and one minor. The minor ablution is called Wudhu, which we covered previously. The major ablution is called **Ghusl**. Ghusl literally means to “wash.” It is called the major ablution because the washing is much more extensive than Wudhu. Wudhu requires us to only wash certain body parts, whereas Ghusl requires washing the entire body. There are two methods to doing this.

Method of Performing Ghusl

There are two ways of performing Ghusl: **Ghusl Tarteebi** and **Ghusl Irtimaasi**.

Before beginning any kind of Ghusl, it is important that one rinses off any kind of najaasah and barrier on the body.

Ghusl Tarteebi

The first and most popular form of Ghusl is called Ghusl tarteebi. Tarteeb in Arabic means to follow in stages. This means that - after doing the proper niyyah - the body should be washed in stages, first stage starting with the head and neck, second the right side of the body from below the neck, the third and last stage is to wash the left side from the neck below. It is good that while washing the right side of the body, some of the left side gets washed as well and vice versa.

Ghusl Irtimaasi

Ghusl Irtimaasi is done in one stage, namely the submerging of the entire body (hair included) under water. This can be done in water that is

considered taahir. It can be your bathtub, a pool, sea, lake, river, etc.

Mustahab Ghusls

Just like we Wudhu becomes Wajib for certain things, Ghusl also becomes Wajib for certain things. However, there are also some Ghusls that are simply mustahab, just like times when it is mustahab to do Wudhu. Some of these mustahab Ghusls when visiting (ziyaarah) the grave of the Ma’soomeen whether one is near or far.

Some Conditions for Ghusl to be Valid

- 1) The water must be pure (mutlaq) and ritually pure (taahir) and must be acquired from a permissible source, i.e. the water cannot be taken from someone’s private property without permission. Finally, the place of Ghusl must be permissible to do it in, you cannot do it on someone’s property without their consent and permission.
- 2) As mentioned before, one must make the niyyah for what kind of Ghusl one is to do. The Ghusl must not be harmful to you. For example, if you have a skin condition or you have serious cuts around your body that makes Ghusl dangerous (e.g. for infection etc.) or painful, then you cannot do Ghusl. In this instance, you are to do Tayammum instead.

WORKSHEET 4.1

Ghusl

1. Ablution means:
 - a. to wash oneself for a religious ritual
 - b. to clean your clothes
 - c. to do wudhu
 - d. to do Ghusl
2. Explain how niyyah is done for Ghusl.
3. What are the two ways to perform Ghusl?
4. Tarteebi means:
 - a. to submerge
 - b. to follow in stages
 - c. to wash oneself
 - d. none of the above
5. What are the three stages in which you must wash yourself when doing Ghusl tarteebi?
6. List 2 conditions for doing Ghusl:

5

TAYAMMUM

READING: TAYAMMUM

WHEN should I perform Tayammum?

1. There is not enough water to perform Wudhu/Ghusl.
2. There is water, but due to some reason, you cannot use it.
3. The use of water will jeopardize one's life or aggravate one's illness.
4. Obtaining water is harmful or extremely difficult.
5. There is not enough water for Ghusl/Wudhu and washing one's unclean body/clothes, in which case the water must be used for the cleaning.
6. Time remaining to offer the prayer is so short that if one performs Wudhu/Ghusl the prayer will become qadha.

(i.e. you wake up at 5:30 am and qadha is 5:32 am; you must perform Tayammum instead of Wudhu and/or Ghusl in order for your Salaah not to be qadha.

Some things from which Tayammum can be performed:

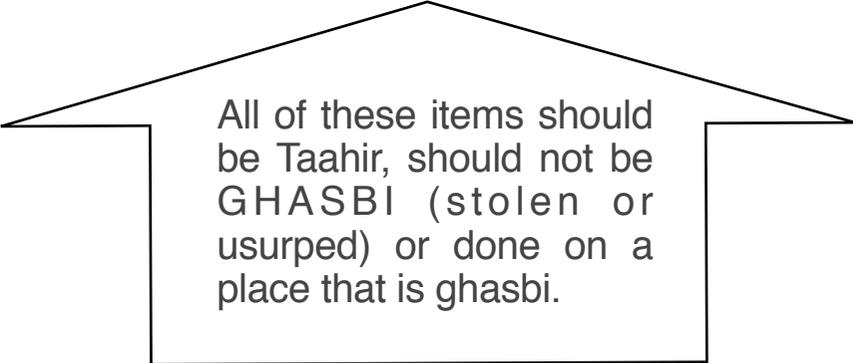
Earth

If the above is not available, then use:

Dry Mud

If neither of the above is available, then use:

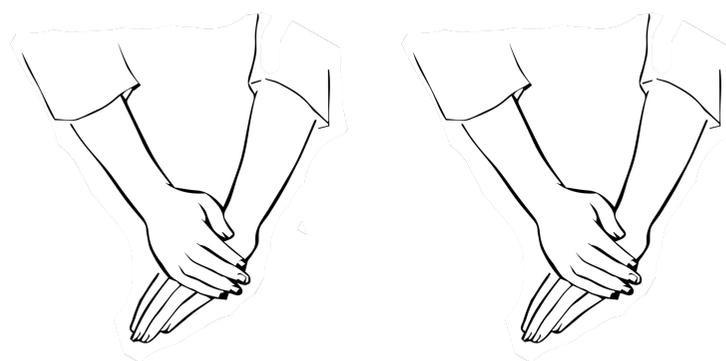
Dust or Stone



All of these items should be Taahir, should not be GHASBI (stolen or usurped) or done on a place that is ghasbi.

HOW TO PERFORM TAYAMMUM

1. Strike palms of both hands together upon things on which Tayammum is correct. Just putting the hands upon earth etc. is not enough.
2. Pull both palms together from the beginning of the forehead down to the point of the nose. Both sides of the forehead joining the ears should be included.
3. Then pull the left palm upon the back of the right hand from the wrist bone up to the fingertips.
4. Then pull the right palm on the back of the left hand likewise.



Mustahab Actions:

5. Strike the palms together upon earth etc. second time.
6. Pull the left palm on the back of the right hand, and do exactly the same as you did in step 3.
7. Pull the right palm on the back of the left hand, and do exactly the same as you did in step 4.

CONDITIONS for Tayyammum to be correct:

1. **Niyah:** the intention of performing Wudhu/Ghusl.
2. **Tarteeb:** all the acts mentioned above must be done in the correct order (#1 - #4).
3. **Muwaalaat:** the acts of Tayammum must follow one another without a gap of time.
4. **Taharah:** the parts of body on which Tayammum is done must be free from any najis element.
5. **Perform Tayammum by yourself:** Although, in case of disability, someone else may help.

Before starting Tayammum, remove all barriers from the Tayammum parts (E.g., rings).

WORKSHEET 5.1

Tayammum

1. Write in correct order the item you would use for Tayammum if the other was not available. Number them.

Dry Mud

Earth

Dust or Stone

2. Tayammum has to be done when there is not enough water to perform Wudhu/Ghusl.

TRUE

FALSE

3. Tayammum can be done if the time remaining to offer the prayer is so short that if one performs Wudhu/Ghusl the prayer will become_____.

4. The part of the body on which Tayammum is done must be free from any _____ element.

5. Write the correct order of performing Tayammum. Number each corresponding box:

Rub down up to the bridge of your nose

Rub back of right hand and left hand

Rub the forehead side to side with your palms

Strike both hands on earth

6. What is Tarteeb?

7. Explain the importance of taharah in Tayammum?

8. What is “Muwaalaat” in Tayammum?

9. Zahra finds it difficult waking up in the winter to pray Fajr prayers because her parents prefer to have the heat at a low temperature in order to conserve energy. She feels cold and does not like doing Wudhu at that time and does Tayammum to save time so that she can pray fast and then go back to sleep. Is her tayyammum valid in such a situation?

10. You can do Tayammum if you are wearing rings on your fingers. It is better if you remove them however when doing Tayammum.

TRUE

FALSE

6

ADHAN AND IQAMAH

READING: ADHAN AND IQAMAH

Recommendation for Adhaan and Iqaamah:

1. Adhaan and Iqaamah are mustahab (recommended) for the five daily prayers, whether you are saying that daily prayer as ada (on time) or as qadha, at home or while traveling, in health or in sickness, alone or in a Jama'ah.
2. It becomes more recommended to say Adhaan and Iqaamah when you are doing your Salaah as ada (on time) and especially for the Maghrib and 'Isha prayers.
3. From the two, Iqaamah is more recommended.
 - It is mustahab that if a person hears Adhaan or Iqaamah recited by someone else; he himself should also repeat, in a low voice, the part he happens to hear.
 - It is mustahab that while pronouncing Adhaan a person should be standing with his face towards the qibla while in a state of Wudhu. He should place his hands on his ears and raise his voice. He should leave a short gap between the sentences and should not talk with anyone during the recital of Adhaan.



Cases where Adhaan and Iqaamah are not needed:

For a person who hears another person saying the Adhaan and Iqaamah.

For the person who joins Jama'ah prayer while the Adhaan and Iqaamah have already been said.

Conditions for Adhaan and Iqaamah:

1. Niyah: The intention in your mind that you are saying the Adhaan or Iqaamah for the sake of Allah.
2. Tarteeb: The order should be followed; Adhaan should be said before Iqaamah and the phrases of Adhaan and Iqaamah should be done in the correct order as well.
3. Muwaalaat: There should be continuity between the Adhaan and Iqaamah and between their phrases.
4. Arabic: The Adhaan and Iqaamah should be said in Arabic.
5. Time: The Adhaan and Iqaamah should be said after the time of Salaah has started.

لَلّٰهُ الْاَكْبَرُ

Allah is the greatest 4 x

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ

I bear witness there is no god but Allah 2 x

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

I bear witness that Muhammad is the messenger of Allah 2 x

شَهِدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰهِ

I bear witness that Ali is the one close to Allah 2 x

حَيِّ عَلَى الصَّلَاةِ

Hasten to prayer 2 x

حَيِّ عَلَى الْفَلَاحِ

Hasten to success 2 x

حَيِّ عَلَى خَيْرِ الْعَمَلِ

Hasten to the best deed 2 x

لَلّٰهُ الْاَكْبَرُ

Allah is the greatest 2 x

لَا اِلٰهَ اِلَّا اللّٰهُ

There is no god but Allah 2 x

لَلّٰهُ الْاَكْبَرُ

Allah is the greatest 2 x

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ

I bear witness that there is no god but Allah 2 x

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

I bear witness that Muhammad is the messenger of Allah 2 x

اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰهِ

I bear witness that Ali is the one close to Allah 2 x

حَيِّ عَلَى الصَّلَاةِ

Hasten to prayer 2 x

حَيِّ عَلَى الْفَلَاحِ

Hasten to success 2 x

حَيِّ عَلَى خَيْرِ الْعَمَلِ

Hasten to the best deed 2 x

قَدْ قَامَتِ الصَّلَاةُ

Indeed the Salaah has begun 2 x

لَلّٰهُ الْاَكْبَرُ

Allah is the greatest 2 x

لَا اِلٰهَ اِلَّا اللّٰهُ

There is no god but Allah 1 x

WORKSHEET 6.1

Adhaan and Iqaamah

1. Sana is reading qadha Salaah, is it still recommended for her to recite Adhaan and Iqaamah?
2. Give one case where Adhaan and Iqaamah is not needed.
3. Explain three conditions for reciting Adhaan and Iqaamah.
4. What phrase do we recite in Adhaan and Iqaamah which is not actually a part of Adhaan and Iqaamah?
5. Pick one line of the Adhaan or Iqaamah and explain what it means.

6. Zain has his friends over for a baseball game. He has formed a baseball club consisting of all the 5th graders who like baseball in his community center. It is Salaah time and they decide to do Salaah. Zain's friends ask him to do the Adhaan and Iqaamah so that they can all pray together as a congregation. Zain reads the Adhaan and at the end says "qad qaamat-is-saalah" 2 times. Is his Adhaan correct?

7. What does Tarteeb mean?

8. Adhaan and Iqaamah are mustahab?

True

False

9. It is alright to read Adhaan before Iqaamahh and to read Iqaamahh before Adhaan so long as both of them are recited before Salaah.

True

False

10. "Laa illaaha illAllah" is recited once at the end of Iqaamah.

True

False

7

SALAAH

THE WAJIBAAT OF SALAAH (RUKN & GHAYR RYUKN)

Salaah is made up of different parts. In today's lesson, you will learn all the Wajib acts of Salaah along with the rukn and ghayr rukn parts.

The Wajib Acts of Salaah

There are 11 acts that are Wajib in Salaah:

1. Niyah: Before we learn the 10 actions we must remember that niyah or your intention is a Wajib prerequisite to all Wajib actions. In your niyah you must know why you are doing something and for whom.
2. Takbiratul Ihraam (the first Allahu Akbar)
3. Qiyaam (The Qiyaam immediately before Ruku')
4. Ruku' (bowing down)
5. Sajdatayn (two prostrations)
6. Qira'at (recitation of Surah al-Fatiha and another Surah)
7. Dhikr (the recitations in Ruku' and Sajdah)
8. Tashahhud (the recitation while you sit after the two Sajdahs in the second and last Rak'ah)
9. Salaam (Salutation)
10. Tarteeb (Correct order)
11. Muwaalaat (Continuity - one action after the other without a long delay)

Rukn & Ghayr Rukn

The Salaah is like a building which is made up of many parts: some of these parts form the foundation of the building, while others are just built upon the foundation. If the foundation gives way, then the whole building will collapse.

In the same way, the Wajib acts of Salaah are divided into two groups: rukn and ghayr rukn. Rukn are those Wajib parts which form the foundation of Salaah. Ghayr rukn are those Wajib parts which do not form the foundation of Salaah.

Rukn in Arabic literally means a pillar. If you take away a pillar from something, the object will fall down. The rukn is an act that is essential to the prayer and if it is not done, or done at the wrong time, it will void the prayer. The Arkaan (plural of Rukn) of a prayer are five things: Niyah, Takbiratul Ihraam, Qiyaam while doing the Takbiratul Ihraam and before the Ruku', 4) Ruku' and 5) Sujood. If any of these are left out or added at the wrong time, it will invalidate the prayer. It is called Rukn because it doesn't matter if your mistake (i.e. leaving the Rukn out, or adding it where it isn't supposed to be in) is intentional or unintentional, your prayer will still be void. Ghayr Rukn refers to obligatory acts in prayer that, if left out or added at the wrong time, will invalidate the prayer only if it is done intentionally. Your prayer will be valid if it is done unintentionally. The Ghayr Rukn, among other things, includes the Qira'at (e.g. if you leave out a verse unintentionally, your prayer is still valid), Muwaalaat (praying without interruption), Dhikr: that is, Tasbeeh in Ruku' and Sajdah, etc.

This means that if you sit even by mistake while saying the takbiratu ihraam, then your Salaah is not correct. But if you sit by mistake while reciting the Surahs, then your Salaah would still be correct. However, if you sit intentionally in any of these cases, then your Salaah will not be correct.

The Five Rukn Parts of Salaah

The first five of the 11 Wajib acts mentioned previously are rukn:

1. Niyah.
2. Takbiratul Ihraam
3. Qiyaam
4. Ruku'
5. Both Sajdahs (One Sajdah by itself is not a rukn)

WORKSHEET 7.1

Wajibaat of Salaah

1. Name the eleven things that are Wajib in Salaah.
2. What is the difference between qira'at and dhikr?
3. What are the rukn parts of Salaah?
4. If I leave a rukn part of Salaah out by mistake, is my Salaah correct?
5. If I leave a ghayr-rukn part of Salaah out by mistake, is my Salaah correct?

READING: NIYYAH, TAKBIRATUL IHRAM, AND QIYAAM

Niyyah

Niyyah is the first among the Wajibaat of Salaah. It is also a rukn.

Niyyah means the intention to do something. Niyyah is important because Islam does not want you to pray just as a habit; it wants you to be aware of what you do. Before starting the Salaah, you must be aware of what you are doing.

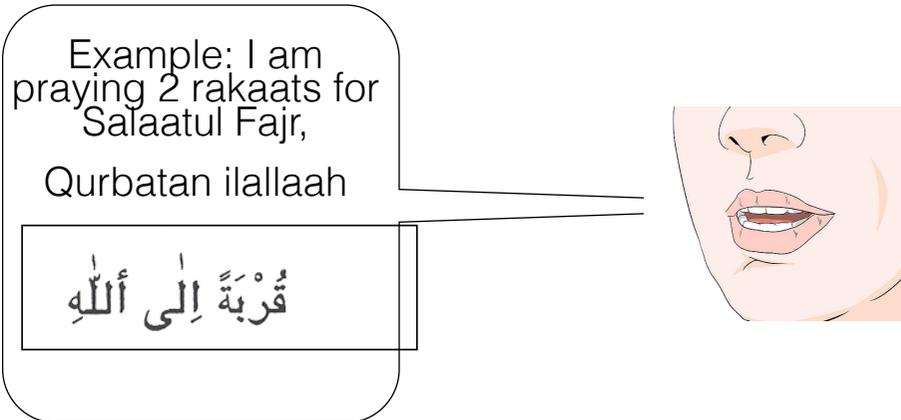
The Niyyah of prayer must be associated with the idea that you are performing the Salaah in obedience to the command of Allah, or to seek the pleasure of Allah. Sincerity is the main condition. Your intention should not be mixed with any other purpose otherwise your prayer will become incorrect. And remember that sincerity of your intention must be maintained during the entire Salaah. Finally, the Salaah which you intend to say must be specified.

In short, three things are important in niyyah:

1. The Salaah which you intend to say must be specified.
2. The intention must be sincerely for pleasing Allah.
3. The sincerity of your intention must be maintained up to the end of your Salaah.

Wajibaat of Niyyah:

Niyyah is a rukn part of Salaah — if you miss it whether intentionally or by mistake, your Salaah will become baatil.



Takbiratul Ihraam

The second Wajib act of Salaah is Takbiratul Ihraam.

The term Takbiratul Ihraam is made from two words: takbir and ihraam. Takbir means to glorify Allah by saying “Allahu Akbar.” ihraam means an act that makes certain things haraam. The first “Allahu Akbar.” is known as Takbiratul Ihraam because once you say it, you have entered the Salaah and so the things which break your Salaah becomes haraam on you. Now you should not do anything other than Salaah — you cannot talk, walk, eat, or turn away from the qiblah, etc.

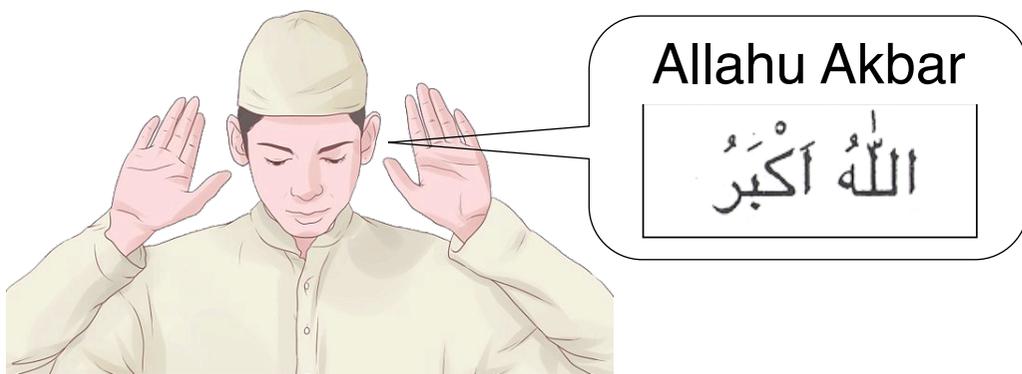
There are Four Conditions for Takbiratul Ihraam:

1. It must be pronounced properly: Allahu Akbar.
2. It must be in Arabic.
3. It must be said while standing (unless you are unable to stand). While saying Takbiratul Ihraam, your body must be motionless.
4. It should be recited without a long gap between the two words.

Remember that Takbiratul Ihraam is also a rukn of Salaah — if you miss it whether intentionally or by mistake, your Salaah will become baatil.

Rules & Wajibaat of Takbiratul Ihraam:

1. As you already know, takbiratul ihraam is a rukn. If you add another one intentionally, then your Salaah will become baatil. So if you say a second “Allahu Akbar,” then you will have to start all over again. However, if you say it by mistake, then it is okay, and you can continue with your prayers. It is only if you unintentionally miss saying it that your Salaah becomes invalid.
2. It is better to say the Takbiratul Ihraam while you are raising your hands up towards the ears. The fingers should be closed together, and your palms should be facing the qiblah.



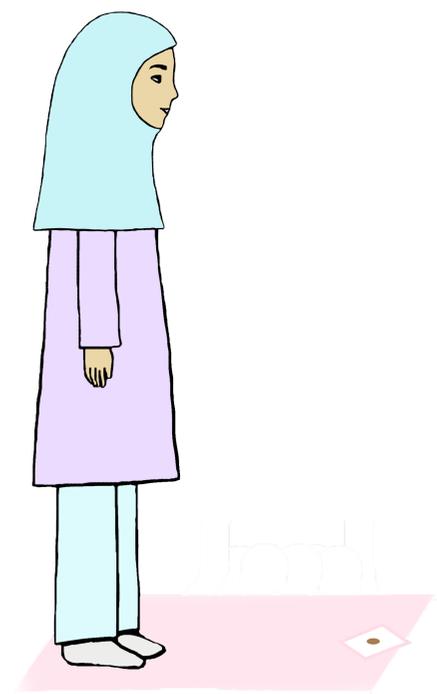
Qiyaam

Qiyaam means standing. There are qiyaams at different stages of Salaah, and not all the qiyaams are equal: some are rukn and some are ghayr rukn. The qiyaam immediately before Ruku' is the Qiyaam that is rukn, and if you miss it, your Salaah will be baatil.

The Wajibaat and Mustahabaat of Qiyaam:

You should stand straight, facing the qiblah.

1. You should stand still, not moving. That is, your body (other than your arms) must be motionless during qiyaam.
2. You should not lean on anything while standing (unless you have to).
3. It is mustahab for men to stand with their feet apart and for women to stand with their feet close to each other.
4. It is mustahab to let the hands rest on the thighs. It is haraam to fold the arms near the waist.



WORKSHEET 7.2

Niyyah, Takbiiratul Ihraam, and Qiyaam

1. Niyyah is important for prayers because:
 - a. We have to have full awareness of what we are doing
 - b. We don't want our Salaah to be just a habit
 - c. It is also a rukn of Salaah
 - d. All of the above

2. Things that are important in the niyyah are:
 - a. The Salaah that you praying must be specified
 - b. Your intention should be to sincerely please Allah
 - c. Both a and b
 - d. None of the above

3. If you miss a niyyah or a takbiratul ihraam, then your prayers
 - a. Become qadha
 - b. Become baatil
 - c. Are still o.k.
 - d. None of the above

4. If you sit down by mistake while saying the Surahs in Qiyaam, then your Salaah is correct.
 - a. True
 - b. False

5. One Wajibaat of the Qiyaam is:
 - a. Your whole body should be motionless
 - b. Part of your body has to be motionless
 - c. Your eyes can look around
 - d. None of the above

6. Takbiratul Ihram is also a rukn:

- a. True
- b. False

Short Answer Questions:

7. Why is the first "Allahu Akbar" called takbiratul ihraam?

8. What are the four conditions for takbiratul ihraam?

9. If you already said takbiratul ihraam, and then you intentionally say it again, what should you do?

READING: RUKU' & SAJDAH

Ruku'

Ruku' is also one of the rukn parts of Salaah. If a Ruku' is left out by mistake or intentionally, your Salaah becomes baatil.

The Wajibaat of Ruku':

To bow down in Ruku' is Wajib, but, how much should a person bow down?

- It is recommended that men should bend in such a way that their knees have been pushed backwards and their fingers come to rest upon the knees.
- On the other hand, it is not advisable for women to push their knees backward. They should only bend slightly until their fingers come to rest upon the thighs. .

Dhikr of Ruku':

The recitation during qiyaam is known as qira'at, whereas the recitation during Ruku' is known as dhikr.

- The dhikr must be in Arabic and it should be recited in a continuous flow.

The dhikr of Ruku' can be any of the following: **سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ**

Subhaana Rabbi yal-'adheemi wa bihamdih.

“Glory be to my Lord, the Great, and praise belongs to Him.”

- While reciting the dhikr or Ruku', you should be still and not move. You should not start the dhikr until you have reached the actual Ruku' position and you are stable. Of course, if remaining still is not possible because of illness, then it is not Wajib.
- It is Wajib to stand up straight after the Ruku' and before going into sajdah.

Sajdah

Wajibaat of Sajdah:

Two sajdahs are Wajib in every rak'ah of Salaah. Together, the two sajdahs are counted as a rukn of Salaah:

- If you miss both sajdahs or add two more — whether intentionally or by mistake — then your Salaah is baatil (incorrect).
- But if you miss only one sajdah or add only one sajdah by mistake, then your Salaah is still correct.
- Adding or missing even one sajdah intentionally will make your Salaah baatil.
- During the sajdah, seven parts of your body must touch the ground:

Examples of Dhikrs

- SubhaanAllah - 3 times
- Alhamdulillah- 3 times
- Allahu Akbar - 3 times
- Subhaana Rabbi yal 'adheemi wa bihamdih - 1 time



The forehead, the two hands, the two knees, and the big toes of both feet.

- The seven parts of the body must be on the ground during the dhikr. If for some reason you have to lift any of those parts from the ground, then you should be silent and only continue the dhikr after you have placed that part on the ground again.
- The place on the ground where the forehead is must be on the same level where the toes are. If there is any difference, it should not be more than 3 inches.

Dhikr

Dhikr is also Wajib in sajdah. Dhikr of sajdah is similar (but not the same) as Ruku'. It can be the following:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

Subhaana Rabbi yal a'ala wa bihamdih.

“Glorified is my Lord, the High, and praise belongs to Him.”



Examples of Dhikrs

- SubhaanAllah - 3 times
- Alhamdulillah- 3 times
- Allahu Akbar - 3 times
Subhan Allah - 3 times
- Subhana Rabbi yal a'ala
Wa bihamdih - 1 time

6. If I miss one sajdah by mistake, is my Salaah still correct?

a) Yes

b) No

7. If I miss two sajdahs by mistake, is my Salaah still correct?

a) Yes

b) No

8. What is one thing we can say in dhikr of sajdah?

9. What are the seven parts that must touch the ground during sajdah?

10. If I am praying Salaah on a very steep slope, is my Salaah correct?

a) Yes

b) No

READING: THE MUBTILAAH OF SALAAH

There are certain things which can make your Salaah baatil (invalid or incorrect). These are called the mubtilaat of Salaah. If any of these things happen, you will have to offer your prayers again.

There are 12 Mubtilaat of Salaah:

1. All those things which make the Wudhu baatil (for example, sleeping, passing wind from the rear etc.).
2. Turning away from the direction of qiblah.
3. Anything which give the impression that you are not praying (for example, clapping hands or jumping).
4. Speaking intentionally
5. Laughing
6. Crying intentionally for a worldly matter.
7. Eating or drinking
8. Folding the arms intentionally, just as some other Muslims do during their Salaah.
9. Saying "Aameen" after Surah al-Fatiha.
10. Anything that is wrong in one of the necessary conditions of Salaah; for example, you realize that your clothes are not taahir.
11. Doubt in the first two rak'ah of Dhuhr, Asr and 'Isha prayers, and also anywhere in Fajr or Maghrib prayers.
12. Adding or leaving out any rukn part of Salaah.

6. Folding the arms intentionally just as some other Muslims do during their Salaah makes it baatil or saying "Aameen" after Surah al-Fatiha makes Salaah baatil.

a. True

b. False

7. Ameen realizes that his clothes are najis while praying Salaah, because he was playing out in the yard with the neighbor's dog. Since he had forgotten that his clothes were najis before Salaah and has already started praying, his prayers are valid.

a. True

b. False

8. Doubt in first two rak'ah of Dhuhr, Asr and 'Isha prayers, and also anywhere in Fajr or Maghrib prayers will make Salaah baatil.

a. True

b. False

READING: SALAATUL JAMA'AH

Why is Salaatul Jama'ah so special?

One reason is because Allah (swt) has placed a lot of reward in reciting prayers together. One single prayer recited together in Salaatul Jama'ah can be equal to thousands of prayers recited alone!

But there are many other benefits to reciting together. Can you think of a few? Here are some others in case you did not think of them:

- In Salaatul Jama'ah everyone shares a unified cause, to worship Allah and seek His pleasure. When everyone faces in exactly the same direction, people feel united as brothers and sisters in Islam. Just imagine, if in Salaatul Jama'ah there were four Muslims in one room and at the time of prayer, each one faced a different direction! Would they seem united?
- When everyone prays together, and people stand shoulder-to-shoulder in the same rows of prayer, all differences that might exist outside of prayer disappear. For example, a rich president and a poor plumber might be shoulder to shoulder, and an African American sister and a Polish sister might stand next to each other.
- When everyone prays together, if even one person's Salaah is accepted, everyone else's will also be accepted.
- When praying together, everyone has feelings of unity, brotherhood, and friendship. You can see this friendship when, at the end of prayers, we all greet

each other and pray that Allah accepts the prayer of our brother or sister in Islam by saying taqaball-Allah (may Allah accept your prayer).

In Islam, the best person is not necessarily the richest, smartest, best looking, cutest, strongest, youngest, or oldest person. It is the person who has the most taqwa, or the one who remembers and fears the punishment of Allah the most. When praying together, all other things that make us different disappear, and what is left is just Allah (SWT) and ourselves.

READING: SALAATUL AYAAT

When Prophet Muhammad's (S) son Ibraheem passed away shortly after his birth, a solar eclipse took place. People began to say that the eclipse was in response to the his son's death. The Prophet (S), upon hearing this, went up the Masjid pulpit and said, "O people! The sun and moon are among the signs of Allah. They run on their own courses by His command and they obey Him. Eclipses take place not on account of the death or life of anyone. So, if there is a solar or lunar eclipse, you offer a prayer." After this speech, he went down from the pulpit and, along with the people, he offered a prayer for the eclipse. This prayer is called **Salaatul Ayaat**

Salaatul Ayaat or "Prayer of the Signs" is a prayer performed when an eclipse, earthquake or any other event that causes fear in people takes place. It is called "Prayer of the Signs" because events like earthquakes are "signs" of Allah's power. We perform prayers in order to remind ourselves that Allah is the Master of this world and these breathtaking natural events. We are in a constant state of forgetfulness, but natural disasters have a mysterious way of reminding us of Allah. As a result, despite the terrifying nature of these disasters, we should find ways to be grateful for them as well.

Salaatul Ayaat is Wajib and if one misses it, it will be counted as a sin and one must make up for it whenever possible.

When to Perform Salaatul Ayaat

Salaatul Ayaat is only Wajib for those who directly experience the event, not for those who do not. For example, if it happens in one city but not another, the people in the city where the natural events did not happen are not obligated to perform the Salaah. Salaatul Ayaat is Wajib when the following natural events take place:

- 1) Earthquakes
- 2) Thunder and lighting (that instills fear in the people)
- 3) Storms that have black and red winds
- 4) Solar Eclipse
- 5) Lunar Eclipse

How to Perform Salaatul Ayaat

The Long Method

Salaatul Ayaat consists of two Raka'ahs and in every Raka'ah, there are five Ruku's.

- 1) One should perform it in the following manner: Right after the niyyah for the Salaah, one should say the takbir (Allahu Akbar) and recite surah al-Fatihah and another surah of one's choosing and then follow it with a Ruku'. After this, one should stand and recite surah al-Fatihah and another surah and then perform another Ruku'. This should be repeated five times and after standing from the fifth Ruku' one should perform two sajdahs. One should then follow this by standing up to perform the second rak'ah in the same way as the first rak'ah. One should then recite the

tashahhud and end the Salaah with the salaams.

2) All the things that are Wajib for the five obligatory daily prayers are also Wajib for the Salaatul Ayaat. This includes respecting the rules of tahaarah as well as praying towards the qibla.

The Short Method

After the niyyah and takbiratul ihraam, recite surah al-Fatiha. Then divide the second surah into five parts.

Continue this until all five Ruku's are completed. The second surah will thus be completed.

Example of Dividing a Surah into Five Parts

Surah al-Ikhlaas can be divided in the following manner:

1. Bismillaahir Rahmaanir Raheem. Innaa anzalnaahoo fee laylatil qadr
2. wa maa adraaka maa laylatul qadr.
3. Laylatul qadri kharummin alfi shahr
4. Tanazzalul malaaiqatu warroohu feeha bi idhni rabbi him min kulli amr
5. salaamun hiya hatta matlail fajr

Qunoot:

It is recommended that Qunoot be recited before the second, fourth, sixth, eighth, and tenth Ruku's of the two raka'ahs (in other words, before every even numbered Ruku'). It is also enough to recite Qunoot just before the last Ruku' of the second raka'ah.

Important Considerations

Even if many separate disasters take place at the same time, the Salaatul Ayaat must be offered for each of them. For example, if a solar eclipse and an earthquake take place, two prayers of Ayaat must be offered.

It is only Wajib to offer the Salaatul Ayaat when the event occurs in the town you live.

If an earthquake took place in Toronto, for example, Salaatul Ayaat would not be Wajib for those living in another city that could not feel it.

In the event of an eclipse, the Salaatul Ayaat must be offered. If one does not pray till the eclipse is over, qadha Salaatul Ayaat must be offered.

There is no Adhaan and Iqaamah for the prayer of Ayaat.

If one doubts about the number of Ruku's performed before going into sajdah, one should perform an extra Ruku' for the doubt. If the doubt occurs after, or during sajdah, it should be ignored.

The prayer becomes baatil (invalid) if a Ruku' is added or left out intentionally.

WORKSHEET 7.6

Salaatul Ayaat

True or False: Circle either "T" for True or "F" for False.

- | | | |
|--|---|---|
| 1. Ayaat means 'sign'. | T | F |
| 2. The prayer of Ayaat is Wajib when a house burns down. | T | F |
| 3. The prayer of Ayaat consists of five raka'ah with two Ruku's in each. | T | F |
| 4. For an eclipse, we should pray the Salaatul Ayaat at the end of it. | T | F |
| 5. The prayer of Ayaat is Wajib even if no one is injured during the natural disaster. | T | F |

Multiple Choice: Circle the letter of the best answer.

- If an earthquake and a solar eclipse happened at the same time, what should I do?
 - Pray two rak'ahs of the Salaatul Ayaat.
 - Pray two Prayers of Ayaat.
 - Pray that it doesn't happen again.
- Suppose a tornado happens in another city. What should we do?
 - We should pray the Salaatul Ayaat.
 - We should call someone in Texas to pray the Salaatul Ayaat for us.
 - We don't have to worry about it.

Short Answer Questions: Answer the following questions.

- Why do we pray Salaatul Ayaat?

27

FASTING

READING: SAWM (FASTING)

The Month of Ramadhaan is the holiest month in the Islamic calendar and brings many blessings with itself.

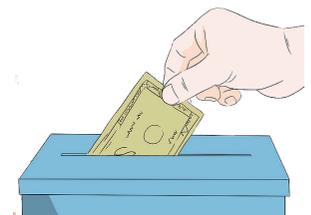
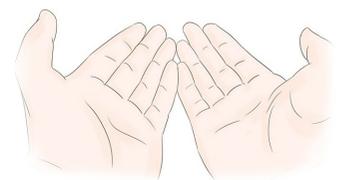
Among the blessings of this month are:

- The Holy Qur'an was revealed to Prophet Mohammed (S) during this holy month.
- In this month is the Night of Qadr, which is better than a thousand months.
- The repentance from sins and its forgiveness by Allah.



Every action, whether good or bad, carries more weight in this month.

- Thus, charity is a virtue at all times, but is more virtuous in this month;
- Injustice is an evil at all times, but is more evil in this month.
- Reciting the Qur'an is a commendable deed the whole year round, but during the month of Ramadhaan it assumes a far greater significance.



Our Holy Prophet (S) told Jabir bin 'Abdullah:

"O Jabir, this is holy Ramadhaan, whoever fasts in it during the day, and stands to remember Allah during the night, controls his hunger, lust and speech, he shall pass cleansed from his sins the way the holy month passes".



Some Reasons for Fasting:

1. It is Wajib

Islam has made fasting obligatory for all men and women who have attained the age of bulugh.

2. Control Desires

To control our desires and help us acknowledge that we have a will power which enables us to abstain from certain things which, if done, will invalidate the fast. As a result it helps us to strengthen our will power against those things that are haraam.

3. Bring Unity

Helps bring about unity amongst you and those living near you. While you are fasting you are aware that there are others close by who are also fasting and in the same way when you have iftaar there are others doing the same. It creates a feeling unity.

4. Understand Hunger and Poverty

As you feel hungry you begin to realize how the poor who cannot afford food suffer daily in their lives. As a result of your fasting, you may feel that you should do something for them. However, sadly we tend to forget all about our hunger at iftaar time when we eat a lot; for this we have been advised by our Holy Prophet(S) to eat only enough to kill the hunger and not more.

Muftiraat – Actions that will void your fast

Sawm or fasting does not only mean staying away from food but also certain

actions, from dawn to sunset, with the intention of pleasing Allah.

Every baaligh Muslim must fast in the whole month of Ramadhān. During the fast, we have to stay away from ten actions. These ten actions are known as “muftiraat”. Muftiraat means “those actions that make the fast baatil (invalid).”

Six Common Muftiraat:

Let us take a look at the six common muftiraat. They are:

1. Eating intentionally
2. Drinking intentionally
3. Vomiting (throwing up) intentionally
4. Putting the whole head into water (Ayatullah Sistani says this action is makrooh and does not break ones fast)
5. Letting thick dust or smoke enter the throat
6. Lying about Allah and the Ma’soomeen

All these actions or things break the fast if they are committed intentionally (on purpose). Anything that is done by accident will not harm the fast. For example, if a person forgets that he is fasting and drinks water, then his fast is still correct. If a person throws up accidentally, then his fast is still correct. If a person is

pushed into a swimming pool and his head goes underwater, then his fast is still correct. If a person says something about Allah thinking that it was true and later on finds out that it was wrong, then his fast will still be correct because he did not mean to say something wrong.

Conditions for a Valid Sawm

For sawm to be correct, the following four conditions must be found in the person:

1. Islam: the person who wants to fast must be a Muslim.
2. Sanity: the person who wants to fast must be sane. If a person is insane then he should not be forced to fast.
3. Health: the person who wants to fast must be healthy. If the person is sick and knows by fasting he will become worse, then he should not fast.
4. Presence in one's home-town: the person who wants to fast must be in his home-town. A traveler is not allowed to fast except in the following cases:
 - If the traveler begins his journey after Dhuhr time, then his sawm of that particular day will remain correct.
 - If the traveler intends to stay in the city he is visiting for at least 10 days continuously, then he can fast in that city.
 - If the traveler returns to his home-town before Dhuhr time, then his sawm of that particular day will

remain correct as long as he has not done any of the muftiraat. When he reaches his home-town, he will have to do that niyyah of fasting for that day.

WORKSHEET 8.1

Obligatory Fasts

1. What does the term muftiraat mean?
 - a) Traveling outside the hometown after Dhuhr
 - b) Unintentionally vomiting
 - c) Actions that make a fast void
 - d) An insane person

2. Name the five common muftiraat.

1)

2)

3)

4)

5)

3. If I do any of the muftiraat accidentally, will my sawm be correct?

a) Yes

b) No

4. An example of doing a muftiraat accidentally is:

a) Becoming more ill after keeping a fast

b) Being pushed in a swimming pool

c) Keeping a fast while traveling for more than 10 days

d) Taking a quick drink of water

5. If Hussein jumps into a swimming pool and goes underwater diving, will his sawm be correct?

a) Yes

b) No

4. Circle 3 of the five conditions that a person must meet before his sawm can be correct.

a) Returning from a journey before Dhuhr

b) Intentionally traveling to a place where there is thick dust and smoke

c) Unintentionally eating a candy and then spitting it out

d) Saying something about the Masoomeen that later is found to be untrue

6. Batul was very sick and she still decided to fast such that she became more sick. Is her sawm correct?

a) Yes

b) No

9

HAJJ

HAJJ

“And call upon the people for Hajj. They will come to you on their bare feet or riding any weak camel and they come to you from every far desert.”

Surah al-Hajj, Verse 27



Nabi Ibraheem had a dream in which Allah told him to sacrifice his son. Despite the fact that Shaytaan tried three times to stop him, Nabi Ibraheem still continued on his decision to make the sacrifice. By a miracle a sheep replaced his son and his son was saved. In the remembrance of his willingness to make the sacrifice, all of us sacrifice an animal as a required part of hajj. Hajj is Wajib at least once in a lifetime and our Prophet (S) has told us that it frees us from all sins. However, hajj becomes Wajib on a person when she/he has met certain requirements.

She/he needs to:

- Be Baaligh - (reaches age of Islamic responsibility)
- Be Aqil - Being sane and of sound mind
- Have Istita'ah - (Capability). This means:
 - You should be able to afford the expense of your journey and stay during hajj.

- You must be able to maintain those dependents that have remained at home.
- When you return, you must have enough means to provide for yourself and your dependents.
- The journey to and from hajj must not endanger your life, wealth, or family.
- You must be healthy. If you cannot go due to an illness but all the other conditions of hajj are fulfilled then you can send someone on your behalf.
- You must have enough time to perform all the Wajib acts of hajj; if you cannot do so then you have to keep the money aside and go in the following year.

Before going for Hajj, it is good to:

- Make sure your money is halaal: you have no debts, especially Wajib debts like khums or zakaat.
- Your intention is purely for hajj (i.e. your niyyah is of qurbatan ilallah)
- You have prepared a will and given away some sadaqah for your journey.

Once you've made sure that all the above conditions have been met you are ready to start your journey. When you arrive in Makkah, for your first part of hajj, Umrah at-Tamattu, you head for one of the Meeqaat (specially designated areas where you put on the ihraam). You need to do this because you are required to be in ihraam before entering Makkah. So what is ihraam?

Men's Ihraam:

Men's Ihram consists of two pieces of clothes:

- The loin-cloth, covering oneself from the navel (around waist) till the thighs.
- A piece to cover both the shoulders.

Wajibaat of Ihraam:

- The cloth used for ihraam must be taahir, in a way that one can say the daily prayers in it. If the cloth has najaasah more than what is permissible in Salaah, then such a cloth cannot be used for ihraam.
- Ihraam must not be made of silk
- It must not be ghasbi. This means that it must not be stolen from its rightful owner or belong to another and used without permission.
- The ihraam must not be sewn.
- It must not be made of animal hide or skin, especially of those animals that are haraam to eat.

Women's Ihraam:

Women must do all that men do for ihraam with the exception that they do not have to wear the two piece clothing either under or over their clothes. They can wear a one piece clothing. Although silk and gold woven clothes are permissible for women to wear during regular prayers, it is not

permissible for women to wear them for ihraam.

Niyyah is Wajib:

The niyyah must be to wear ihraam for performing Umrah or Hajj, as the case may be, Qurbatan Ilallah.

Once the 'amaal of umrah at-tamattu is over one can wear their normal clothes and visit the Holy Ka'bah and wait until the 9th Of Dhul Hijjah for hajj at-tamattu.

Talbiyyah:

Immediately after the niyyah one has to recite the talbiyyah:

These 4 labbayk are Wajib.

"Labbayk, allahumma labbayk, labbayka, laa shareeka laka labbayk".

لَا إِلَهَ إِلَّا اللَّهُ لَكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّا نَحْمَدُكَ وَالنِّعْمَ لَكَ وَالْمُلْكَ لِأَشْرِيكَ لَكَ لَبَّيْكَ

It is recommended to add this as well:

"Innal hamdah wan n'imata laka wal mulk la sharika laka labbayk"

NOTE:

- It is important to note that the talbiyyah must be recited immediately after niyyah. It is just like takbiratul ihraam in Salaah. Without it, Salaah will be baatil.
- Talbiyyah must be in Arabic

- Ladies should not recite it loudly.
- It is makruh to answer anyone else by the words "Labbayk" when you are in ihraam.

With Talbiyyah recited, the process of wearing ihraam is now complete.

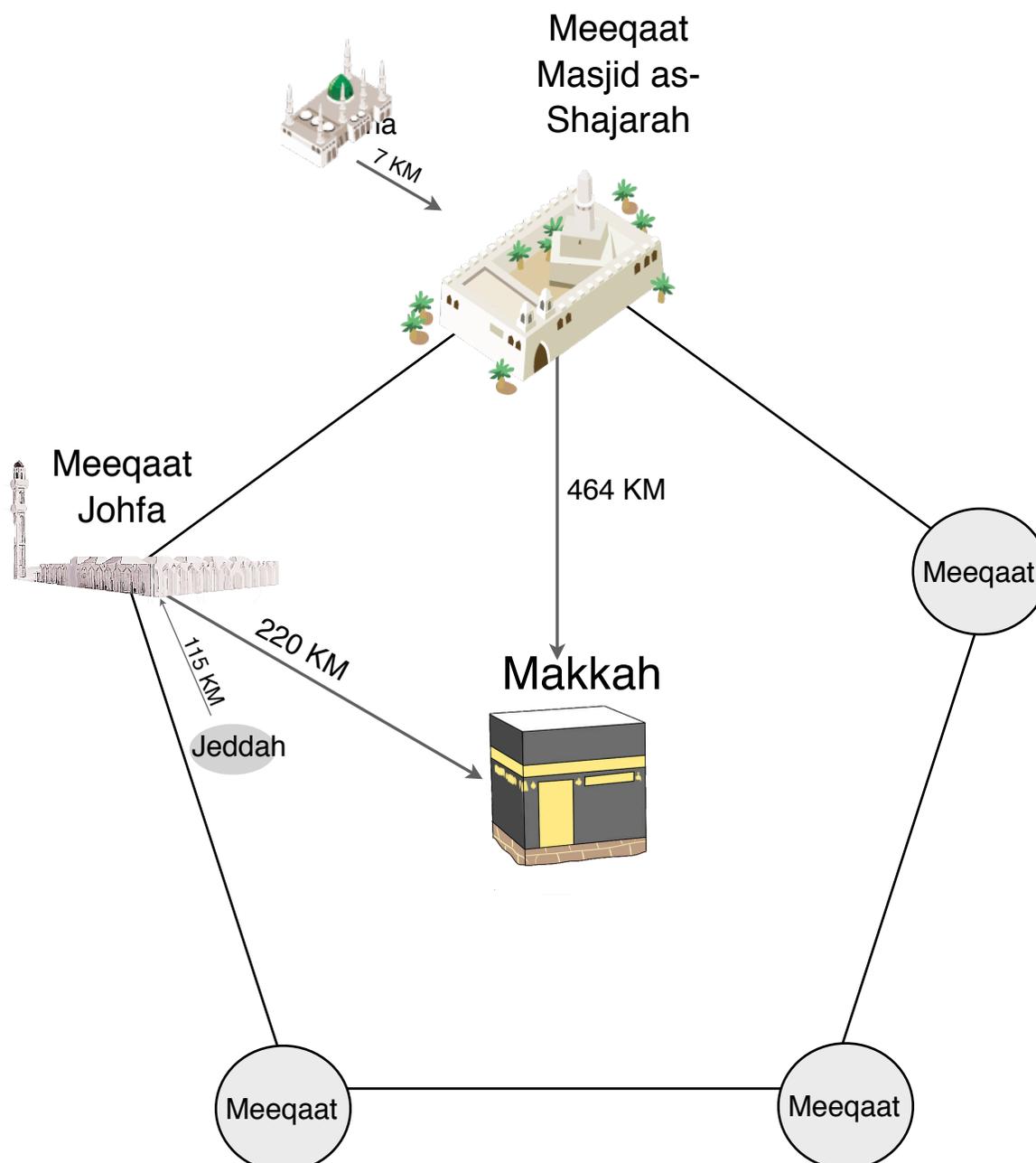
Twenty-five things become Haraam (forbidden) while you are in ihraam. Most of them are applicable to both men and women.

Meeqaat

Let us all look at where you start with this first step of Hajj. The boundary where

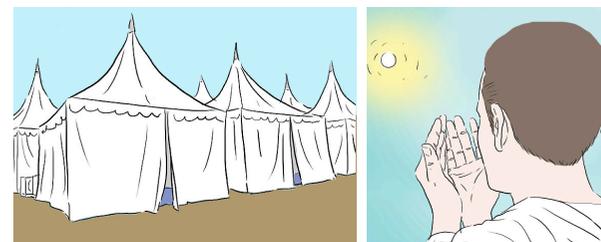
ihraam is to be worn is known as Meeqaat. There are 10 different spots on the boundary, but we will mention only 2 common ones:

- Johfa
- Masjid as-Shajarah



Hajj Dictionary

'Arafah: A long and wide open place where pilgrims go on the 9th of Dhul Hijjah. They stay there till sunset, worshipping Allah. The Mountain of Mercy (Jabl ar-Rahma) is in 'Arafah.



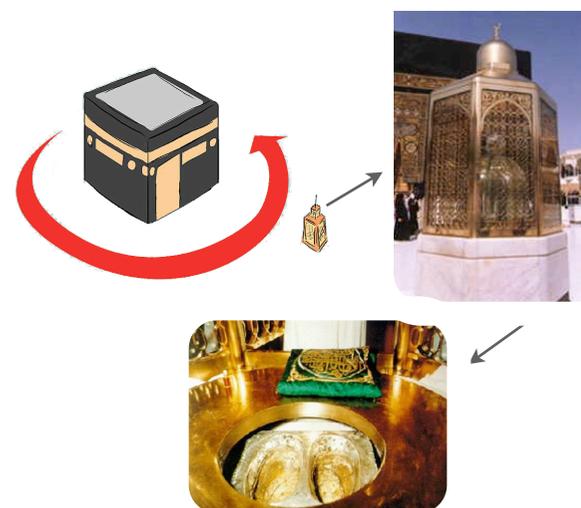
Hajr al Aswad: The black stone in the Ka'bah which was brought from heaven.



Ihraam: Special state for pilgrims in which certain things become haraam. The clothes of pilgrims are two pieces of white unstitched material for men and white simple clothes for women.



Maqaam Ibraheem: A stone near the Ka'bah with the footprint of Nabi Ibraheem on it. Pilgrims recite the Salaah of Tawaf behind it.



Mina: The pilgrims go to Mina on the 10th of Dhul Hijjah. Here, they will throw 7 pebbles at each of the three pillars symbolizing where Iblees tried to misguide Nabi Ibraheem, carry out the sacrifice and cut off part of their hair or nails as Taqseer/Halq



Meeqaat: A place from where the pilgrims put on the Ihraam.



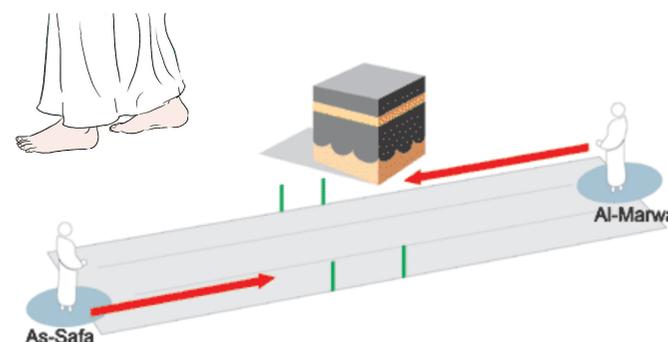
Muzdalifah: The pilgrims go to Muzdalifah at sunset on the 9th of Dhul Hijjah. They stay there for the night and collect pebbles to use in Mina.



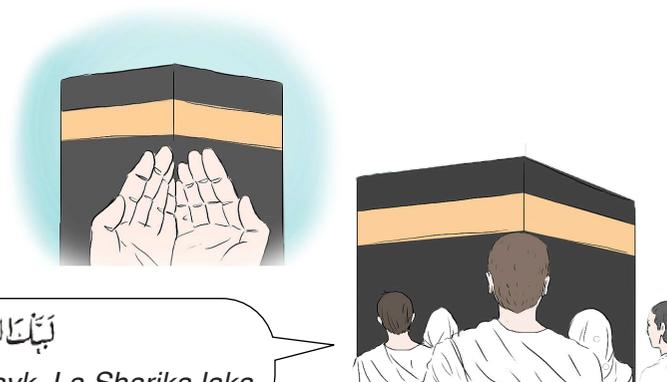
Sacrifice: On the 10th of Dhul Hijjah, pilgrims sacrifice an animal in memory of the sacrifice of Nabi Ibraheem (A).



Sa'ee: Every pilgrim has to walk seven times between Safa and Marwah, the two hills near the Ka'bah.

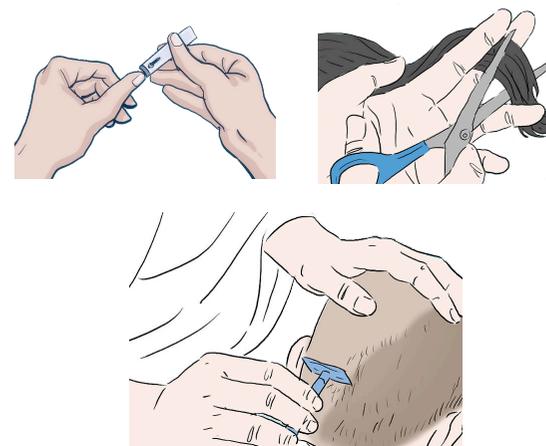


Talbiyyah: The pilgrims recite the Talbiyyah as part of the Ihraam.

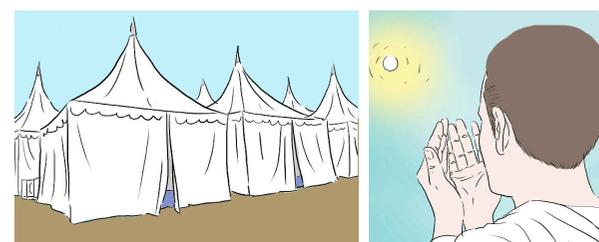


لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
 "Labbayk, Allahumma Labbayk, Labbayk, La Sharika laka"

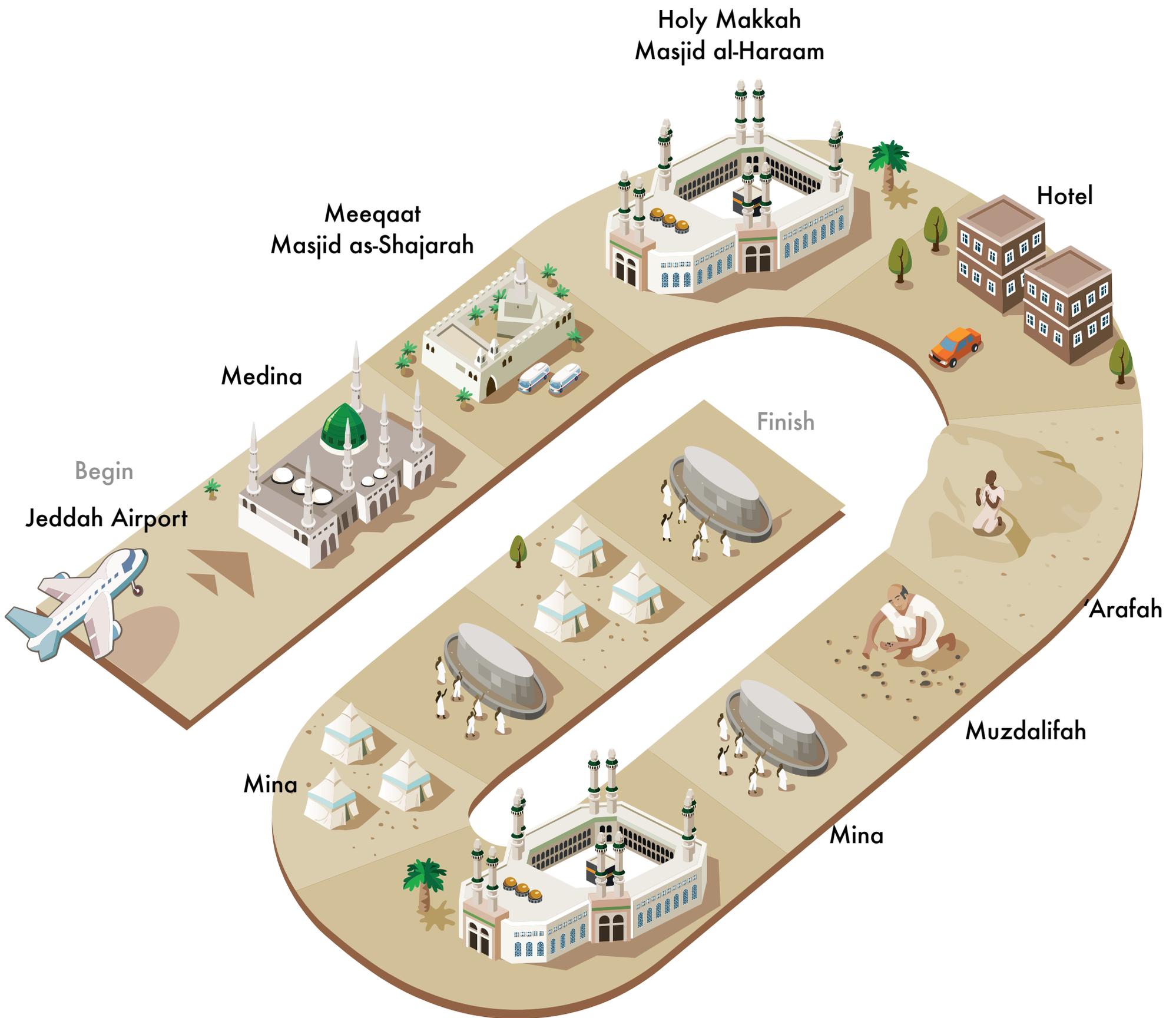
Taqseer: After finishing the rituals of Hajj, pilgrims cut off part of their hair or nails.



Wuqoof: The staying in 'Arafah is known as Wuqoof.



Hajj Guide



WORKSHEET 9.1

Hajj

1. To be able to do Hajj, one must be baaligh, _____ and have istita'ah.
2. To have istita'ah means to have the finances, health and time available to do all the Wajibaats of hajj.

TRUE

FALSE

3. Before you go to hajj, you should make sure your money is clean; i.e. you have no debts especially Wajib debts like _____ and _____.

Before going to hajj you should also make sure you have prepared a _____ and given away some _____ for your journey.

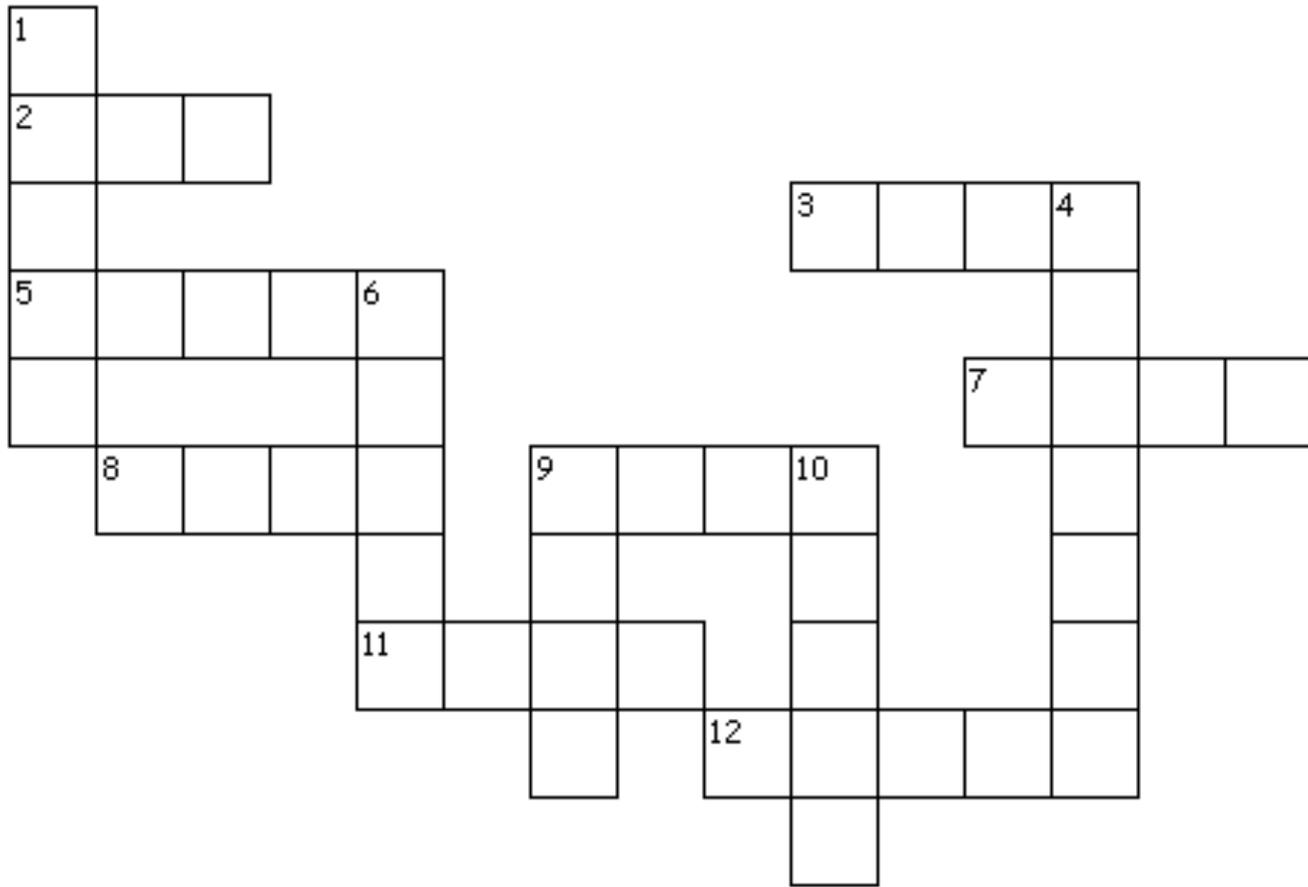
5. The name of the minor pilgrimage is _____.
6. Before reaching Makkah, people stop at the boundary of the holy land known as _____.
7. To enter Makkah, you must be in ihraam.

True

False

8. Ihram is the name of the clothes worn by a pilgrim.
9. Ihraam must not be made of _____.
10. The niyyah for wearing ihraam should always include _____.

Hajj Crossword



ACROSS

- 2. While in Ihraam a Haji cannot kill any animal, not even an _____.
- 3. A Haji walks and sometimes _____ between Safa and Marwah
- 5. Hajr al- _____ is the black stone sent from heaven for the Ka'bah.
- 7. A part of hair or _____ can be cut at Taqseer.
- 8. Hajj is Wajib only _____ in a lifetime.
- 9. According to the Prophet (S) one who performs Hajj becomes free of _____.
- 11. Haajirah ran from _____ to Marwah in search of water.
- 12. The Tawaaf of the Ka'bah means going around it _____ times.

DOWN

- 1. _____ Ibraheem, near the Ka'bah has the footsteps of Nabi Ibraheem.
- 4. _____ came three times to stop Nabi Ibraheem from sacrificing his son.
- 6. Nabi Ibraheem had a _____ in which Allah told him to sacrifice his son.
- 9. Ismaeel and Ishaq are the _____ of Nabi Ibraheem (A)
- 10. One of the animals which can be sacrificed at Hajj.

10

A CLOSER LOOK AT THE REST OF THE FUROO AD-DEEN

READING: KHUMS

Khums is an important practice in the Muslim community. Many schools, hospitals, orphans, Masjids and other necessary institutions in the Muslim world are funded by Khums money. Someone can have the best ideas on how to help Muslims around the world, but without money, these ideas will only remain ideas; they will not be put into action. It is for this reason that charity taxes like Khums are so important in Islam.

Khums is to be paid on the following:

1. Savings at the end of the year. After subtracting the expenses needed to maintain your family. You must pay 20% on the remaining money.
2. Anything extracted from the sea (e.g. pearls.)
3. War Goods. War goods are usually taken by a Muslim army during war.

Khums can be given in items or cash. Khums money has to be divided into two equal parts:

One half of the total Khums is given to needy and the other is for the Sadaat. Sadaat is the plural form of Sayyid, a person who comes from the family of the Prophet (S).

The other half of the total is given to the Imam who, at this moment, is the 12th Imam. During the Ghaybah of the Imam (A), this part of the Khums is given to the most learned and trustworthy Marja. With his permission, we use this money to build Mosques, schools, hospitals, support orphanages and do other kinds of charity. Many people depend on Khums money, either for survival or as a source of income for supporting religious institutions, which so many

people depend on for their religious activities. The Marjas and their network of followers manage the money and spend it for the benefit of the Muslim community.

Some Marjas say that Khums must be given on gifts while others disagree. Make sure to check with your Marja. If you get gifts through out the year make sure you use them before the year is over and if not, make sure to pay Khums on them.

Your Khums Date: You should choose a date in the year to be your Khums date. On that date you must see how much your savings is and also check if you have anything that you have not used the entire year. For example, if you bought a shirt but did not get the chance to wear it by your Khums date, you must pay Khums on it.

WORKSHEET 10.1

Khums

In the following scenarios, decide if you would have to pay Khums. If yes, calculate how much.

1. You buy a video game for \$20. You play that video game almost everyday. Your Khums day arrives. Do you need to pay Khums on it?

2. For your birthday, your grandma gives you \$50. You keep that money safe in your piggy bank. Your Khums day arrives. Do you need to pay Khums on it?

3. You have \$20. You need this money to buy yourself lunch at school. Your Khums day arrives. Do you need to pay Khums on it?

4. Last year, you bought a sweatshirt you really liked. You never got a chance to wear it because it was always too hot. You've had it for a year now. Your Khums day arrives. Do you need to pay Khums on it?

Calculate how much Khums you would have to pay if you had the following amount saved up:

5. \$100

Amount of Khums to pay:

6. \$500

Amount of Khums to pay:

READING: JIHAD

Allah says in the Holy Qur'an:

“O Prophet! Encourage the believers to go for Jihad. If there are twenty patient ones amongst you, you will overcome two hundred.” (8:65)

Jihad means struggling or fighting in the path of Allah if the Prophet (S) or the Imam (A) of the time asks you to do so.

This kind of jihad is a social jihad which sometimes involves fighting a war against an unjust ruler. This jihad is known as AL-JIHAD AL-ASGHAR - the minor jihad

The Personal Jihad or al-Jihad al-Akhbar

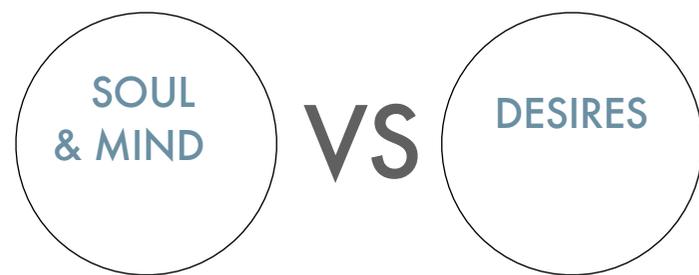
The word “jihad” actually means to work hard or to strive for something. Is fighting a holy war the only way you can strive for something in the path of Allah? No it is not.

This is where term AL-JIHAD AL-AKBAR- the major (or greater) jihad comes in.

The greater jihad is a spirit of non-compromise with sin. It is a struggle to rescue your imaan and heart from the darkness of sin and forgetfulness towards Allah. You do not need any one's permission for this jihad. It is an on-going jihad-from the day you mature to the day you die. In fact, the smaller jihad is never complete without this greater jihad.

The fighters of al-Jihad al-Akbar are your everyday people. This spiritual jihad is fought in the hearts and minds of every

Muslim. It is a struggle between two opposite forces:



In this struggle between your soul/mind and your desires, it is your soul that must win. If your desires win and control your life, then you have lost this spiritual struggle in the way of Allah; and you have to start fighting your desires again.

Our greatest models of Jihad al-Akbar (also known as jihad bil-nafs) are our Imams.

In one battle, Imam Ali (A) was about to overtake an enemy named Amr bin Abdiwad and defeat him. Right then, Amr bin Abdiwad spit on Imam Ali (A). At once, Imam Ali (A) let Amr bin Abdiwad go free! He could have killed him, but instead he let him go. Why did he do this? He said it was because he did not want to kill the man out of his own desire as the man had spat at him which would have made anyone angry. Imam Ali (A) only did actions for the sake of Allah and not for personal reasons.

Therefore struggling against your desires is just as important as fighting against an invading army! In fact, it may be considered more important!

Islam does not say that you must not fulfill your desires; many human desires are lawful. Islam only wants you to be careful in how you fulfill your desires so that you are within the bounds of what Allah made permissible.

For example, earning money is a lawful human desire. Islam does not forbid this desire. However, it wants you to be careful in how you fulfill the desire. It wants you to pay attention to certain details like; was your money was earned in a halaal way? Did you cheat anyone to earn your money? Were you fair? Is your money 'Taahir' (i.e. did you pay Khums on it when you had to)?

In conclusion, Jihad is not just a fight; it is actually a struggle to maintain your self-control. It is when you strive to do the right thing when wrong may be staring you in the face and tempting you. As such, jihad enables a person to be ethical, fair, and self-controlled. It is therefore a struggle to be a good Muslim.

Discuss when you feel you had to struggle to make the right decision:

1. At Sunday School
2. During a Majlis
3. When or if your friends were making fun of someone that is different
4. At a celebration
5. When wearing hijab or fasting

WORKSHEET 10.2

Jihad

1. Jihad is not just a fight; it is actually a struggle to maintain your _____.
 - a. Fighting position
 - b. Wealth
 - c. Self-control
 - d. Anger

2. Jihad is a struggle between two opposite forces: _____ versus _____.
 - a. India; Pakistan
 - b. East; West
 - c. Islam; others
 - d. Mind; desires

3. What is the greater jihad?
 - a. the battle between two countries fighting for freedom
 - b. the struggle between ones souls and ones desires
 - c. fighting your parents so you can go to your friend's house
 - d. the struggle between two different desires

4. Describe a way you have done jihad (something you did just because you felt it was the right thing to do)

5. Why do you think the greater jihad is the one between the soul and desires? What makes it greater than the minor jihad? Explain in your own words.

READING: AMR BIL MA‘ROOF AND NAHY ‘ANIL MUNKAR

Amr bil Ma‘roof means Enjoining the Good and **Nahy ‘anil Munkar** means Forbidding Evil.

Amr bil Ma‘roof

Allah has taught us through His Prophets and common sense on what is good and bad. Not only do we have to practice performing the good and staying away from the bad ourselves, we must also help others towards the right path, after all we are all one community. For example, Allah has revealed that we should perform our Salaah everyday, so part of our duty is to remind others to do this good act. This is part of Amr bil Ma‘roof or “enjoining what is good.” Enjoining means to instruct or urge someone to do something.

There are many good things that Allah has revealed to us. It is a good idea to remind our friends and families of these good things. Just like you would remind your loved ones to take their medicine, or eat their food or do their homework, it is important that you also remind them to fulfill their duties toward Allah.

Nahy ‘anil Munkar

Prophet Muhammad (S) once said, “The world is like a ship, and mankind is its passengers. The welfare of everyone depends upon the safe conduct of each person. If anyone is found making a hole on the side of a ship, he must be stopped.”

Every country has a set of laws and morals that people must follow. If you pass the red light on a street, you have done something illegal and you may receive a fine if you are caught by a police officer. Fines are not given

in order to hurt you. They are there to discourage you from disobeying the rules, since the rules are there to make life safe for everyone.

Similarly, bullying is not allowed in school. If you see someone getting bullied, it is your duty to report it to a teacher or the school office. This is a form of Nahy ‘anil Munkar.

Requirements for Amr bil Ma‘roof and Nahy ‘anil Munkar

We have to be careful when doing Amr bil Ma‘roof and Nahy ‘anil Munkar, as there are certain pre-requisites, or conditions that must be in place. The person must:

- 1) Be aware of what is good and bad in Islam
- 2) Believe that there is a possibility that the Amr bil Ma‘roof and Nahy ‘anil Munkar will have some kind of benefit. If he or she is 100% sure that the culprit will not listen, then under some circumstances, it is no longer Wajib to do Amr bil Ma‘roof and Nahy ‘anil Munkar.
- 3) The person doing Amr bil Ma‘roof and Nahy ‘anil Munkar must be confident that no harm will come to him/her, whether to his/her body, personal life, or finances. He/she should also make sure that it will not be the cause of someone else’s suffering.

Amr bil Ma'roof and Nahy 'anil Munkar can be done in three ways:

1) Talking to the person and politely asking him/her to either perform a particular action or stay away from an evil deed.

2) By being a good example. Sometimes, talking to people does not work, but being a good role model does. People often do not do what you say; they do what you do!

3) The final stage, especially in matters regarding Nahy 'anil Munkar, is that one should report the matter to the resident 'Aalim or Imam of the Masjid. From that point on, the Imam will consult with the appropriate Marja's office if need be and take the proper course of action.

Prophet Muhammad (S) once said:

“He who does Amr bil Ma'roof and Nahy 'anil Munkar is the friend of Allah on earth, and the friend of His Prophet and His Book (i.e. the Qur'an).

WORKSHEET 10.3

Amr bil Ma'roof and Nahy 'anil Munkar

Answer the following questions in complete sentences.

1. Why should you do Amr bil Ma'roof and Nahy 'anil Munkar?
2. What three conditions must be in place for you to do Amr bil Ma'roof and Nahy 'anil Munkar?
3. You found out that whenever your friend goes to the grocery store with her mom, she steals a candy bar and puts it in her backpack. What should you do?
4. If someone is doing something wrong and you want to do Nahy 'anil Munkar, but you know that he will hurt you if you tell him anything, should you still say something?
5. In the previous example, what can you do instead?

READING: TAWALLI

“Say if you love Allah, follow me, Allah will love you and forgive your sins. For Allah is All-Forgiving and All-Merciful” (3:31)

Tawalli is the 9th pillar of Islamic practice or Furoo ad-Deen. It means to love and follow the teachings of the Ahlul Bayt (A). The loving and following teachings of the Prophet and his Ahlul Bayt is none other than loving and obeying Allah.

In the Holy Qur’an, Tawalli has been translated as a “direction towards which Muslims are to look for guidance.”

The Holy Qur’an says:

“And everyone has direction to which he turns, therefore hasten to do good work.” (2:148)

The Ahlul Bayt (A) are a light of the true path. They are a model and example of human ethics and conduct (akhlaq), guidance, and good work. They have set examples for us, and given us a direction to follow so that we do not fall away from the right path.

Love of the Prophet and his Ahlul Bayt is mandatory for all Muslims. Prophet Muhammad (S) said that he was leaving us two things for guidance, namely, the “Qur’an” and his “Ahlul Bayt.” This means that we must love whom Allah loves. Loving what Allah loves helps us grow closer to Him. As such, without loving the Ahlul Bayt (A) our closeness to and relationship with Allah will be limited.

Questions to think about:

What is this “love” that we are commanded to show to the Ahlul Bayt (A)?

Secondly, in what ways can one express love for the Ahlul Bayt (A) and remain aloof (standing apart) from their enemies?

It is reported in Al Kafi (Vol 2, Page 74, Hadith Number 3) that Imam Muhammad Baqir (A) was addressing Jabir and said:

“Oh Jabir, do you think that it is enough for anyone just to claim by his tongue that he loves the Ahlul Bayt? Does he, by such a claim, become our Shi’a? Jabir, I swear by the Almighty that until a person fears Allah and obeys him, he cannot claim to be of our Shi’a. He must have humility, be just, fulfill his obligations of Salaah and fasting, show affection and sympathy and obedience to his parents, assist and be kind to his neighbors, the poor, those in debt, as well as to show sympathy and affection to orphans. He must always be truthful. He should read and study the Qur’an, There must never be any malice in his heart. Without these qualities he cannot qualify to claim that he loves us, or, is our Shi’a.”

It is easy to say something but it is even harder to act upon it. Actions speak louder than words. Our actions should serve as testaments to the fact that we are the followers of the Ahlul Bayt (A).

Imam Muhammad al-Baqir (A) further added:

“Oh Jabir, it is not enough for any person only to say by word of mouth that he loves Imam Ali and the Ahlul Bayt. He must follow the “Seerah” (way of life) of the Holy Prophet (S) and his Ahlul Bayt (A) and act according to the recommended acts (mustahabaat) established

by them. If he does not, then his claim of love for the Ahlul Bayt cannot benefit him.”

The Imam then emphasized that without “Taa’ah” (obedience and submission) nobody can achieve closeness to Allah and mentioned:

“We do not like them to claim our friendship if they do not fulfill all the conditions. A sinful person is our enemy. Without good deeds and abstinence from sins, any claim of friendship to us is of no use”.

Our knowledge and emotions are often two sides of the same coin. We often adopt the beliefs of those whom we love and admire and reject the beliefs of those whom we dislike. This is why conversion to a religion is not just an intellectual process but a deeply emotional one. Many people converted to Islam because of the greatness of the Qur’an, but many other people converted to Islam thanks to the kindness and compassion of the Prophet Muhammad (S). As the Qur’an says, if he had been harsh, very few people would have converted! What is important to note here is that by loving the Prophet and Ahlul Bayt, we will be more willing to practice Islam sincerely. By practicing Islam seriously and sincerely we show our true devotion to Allah.

WORKSHEET 10.4

Tawalli

1. In your own words, what is Tawalli?
2. Why should we love what Allah loves?
3. In order to truly become a Shi'a, what does one need to do, according to Imam al-Baqir (A)?
4. If you love the Ahlul Bayt (A), is it enough to just say so with your tongue? Why or why not?
5. List two examples of how we can practice Tawalli.

READING: TABARRI

“Those who annoy Allah and His apostle- Allah has rejected them in this world and the hereafter; and has prepared for them a humiliating punishment.” (33:57)

Tabarri is the 10th pillar of Islam or Furoo ad-Deen. It means keeping away from oppressors, particularly those who are cruel and evil against the righteous servants of Allah. By keeping away from them we keep away from their evil influence and actions. Remember that bad influences are real; bad friends will influence you to do bad things without you even knowing it.

Practicing Tabarri entails keeping ourselves away from those who do evil. Looking at the world at large, we see individuals as well as countries denouncing evil and disassociating themselves from evil-doers. All countries are expected to condemn evil acts. In the same light, Muslims have the duty to condemn evil acts committed by Muslims and non-Muslims alike throughout the course of history. Failing to do so makes one a supporter of evil.

In the Holy Qur'an, Allah has forbidden us to associate with and befriend the enemies of Allah and Islam.

To simply claim that we dislike the enemies of the Ahlul Bayt (A) is not enough. This means that words are not enough; we must disassociate ourselves from their way of life. Our rejection of them are promises not to sin the way the enemies of the Ahlul Bayt (A) did. This sinning could include lying, cheating, backbiting, hurting others' feelings, stealing, and being disobedient to our parents and elders.

A good way to understand the concept of Tabarri is how we befriend and unfriend people. If we hang out with a group of people who constantly use foul language, we will eventually be influenced and start using foul words as well. If on the other hand, we hang out with people who only use nice words, we will eventually be influenced by them as well and begin conducting ourselves in a better way. Tabarri means to disassociate ourselves from people who are known to be bad because our affiliation with them will make us bad in one way or another. Tabarri is meant to protect us from deviating as our manners and religiosity are often shaped by the kind of people we spend time with. Tabarri tells us to disassociate from people who may ruin us, and Tawalli tells us to love people who will help us grow closer to Allah and become better people.

11

HIJAB

READING: HIJAB

Imam Khomeini once said, “The kind of Hijab that Islam requires you to observe is to protect your moral values. What Allah has commanded, for both men or women, is to protect their true moral values from satanic temptations.”

Modesty is often defined as a regard for decency in, among other things, speech, dress, behavior, manners and eating. Modesty is central to the moral universe of mankind. One must act decently during a family dinner and not make inappropriate gestures and sounds.

Similarly, every culture in this world has a particular idea as to what modesty in dress should be like. For example, how modesty is understood in one particular quarter in Paris, France might be different than how modesty is understood in some other quarter in Beijing, China. Another example is shyness. In some cultures, shyness is considered a virtue, whereas in other cultures, it is considered a sign of weakness.

Modesty in dress is also a concern for all people across the world even if they disagree as to what this modesty should be like! Even within particular cultures, there are times and places to dress a certain way and times and places to dress another. For example, in Canada, a man can walk without his shoes on the beach whereas he cannot do so when entering a coffee shop like Tim Horton’s (a famous coffee and doughnut franchise in the country.)

In Islam, Allah has revealed to us what He expects modesty for men and women to be like. Both men and women are asked to dress decently and we are expected to respect and follow the commands of Allah as He is our Creator and knows what is best for us even

though sometimes we might not immediately understand the “whys” of things.

Just like in any other culture in the world, dress codes for men and women differ. You don’t often see men dressed up as women and women dressed up as men when you go to school or the shopping center. You will rarely see men wear dresses or walk in high heels.

Islam is no different in so far as it creates different dress codes for men and women. One particular feature that stands out for women in Islam is what is popularly known as “Hijab.”

Hijab comes from the word root word H-J-B in Arabic which means to cover up, or to veil. Hijab is commonly understood as a a headscarf but this is not entirely correct. The word Hijab refers to the covering of all body parts that need covering according to Islamic law. The actual word for a headscarf in Islam is known as “Khimaar” or “Satr.” The root word of Khimaar is KH-M-R which also means to cover which is why the word for wine in Arabic is known as Khamr, something that covers up your mind and doesn’t let you think!

The Qur’an says:

...women should place their scarfs (Khumur) over them...” (Surah al-Nur, Verse 30)

Pre-Islamic women use to cover their heads, however, they used to leave their necks and upper chests exposed. Islam did not believe this to be modest enough and asked women to wear larger scarfs that were big enough to cover their necks and upper chest.

Based on this verse, the prophet Muhammad (S) and his Ahlul Bayt (A) taught us that women

should cover their hair and bodies, including their feet in front of non-Mahram people. The only body parts that can be shown are one's hands and face. In Islam, this becomes obligatory for a woman when she becomes baaligah. Similarly, males need to be serious when observing their own modesty when they become Baaligh.

Before we go into the details of Hijab, let us begin by defining who Mahram and non-Mahram people are.

Mahram people are those whom are related to you in which observing hijab is not obligatory. Remember that not all family members are considered mahram. Cousins, for example, are not mahram. The following is a list of who is mahram to you:

1. One's father's father, grandfather, and all direct ancestors from the father's side.
2. One's mother's father, grandfather, and all direct ancestors from the mother's side.
3. One's brother and his children and their children and so on.
4. Children of one's sisters and their children and their children's children and so on.
5. One's uncle from the father's side and his father's uncle, and so on.
6. One's mother's uncle, his mother's uncle, and so on.
7. One's husband and father-in-law.
8. One's father-in-law's and mother-in-law's father, grandfather, and so on.

9. One's husband's sons and their descendants
10. One's sons and all their children and children's children and so on.
11. One's daughter's children, and their children's children and so on.
12. One's sons-in-law and their sons-in-law, and so on

Mahram comes from the word haraam which means to be prohibited. In other words, you can never marry the above Mahram people according to Islamic law. A cousin is someone you can marry in Islam which means that they are not Mahram and you must wear hijab in front of them. It does not matter if you have known them ever since you were little nor does it matter if you consider them to be like brother or sister, you still have to wear hijab in front of them. Wearing Hijab is done for the sake of Allah and is not based on your own personal opinion as to when to wear it and when not to.

In matters concerning hijab, there are always conditions and exceptions that may slightly change some rulings, but you will learn about these in later texts!

What parts should be covered in front of a non-Mahram?

Imam as-Sadiq (A) was once asked what parts a woman does not need to cover when wearing Hijab, he answered "the face and two hands."

There is no specification in Islam as to what kind of Hijab one should wear. One is free to wear a dress, an abayaa, loose fitting dress, chador etc. As long as it is loose enough and covers all the required areas, it is fine in Islam.

Looseness of dress is a point that cannot be emphasized enough.

Many people believe that by covering all the required areas, they have fulfilled the Islamic requirements of Hijab. But this is far from the truth. Women are not only required to cover all the necessary areas of the body, but the clothes cannot be tight either. They must be loose enough where the shape of the body is not shown.

Hijab during Salaah

Hijab is also required during Salaah. All the rules pertaining to Hijab during the presence of non-mahrams also applies in Salaah. The only exception are the feet. If there are no non-mahrams around, then the feet can be uncovered. However, if there are non-mahrams around, then the feet must be covered during Salaah.

This might sound a bit odd! Why should I observe full Hijab when I am alone in my home and praying to Allah? Allah is the one who created me, why should I cover myself in front of Him?

Remember that Salaah is supposed to be an embodiment of your morals and values. During Salaah, you practice your manners by speaking to Allah respectfully. You also practice cleanliness by being clean and taahir during Salaah. Similarly, you are to be modest in front of Allah during Salaah . Your Salaah is a central point that helps guide and shape your daily life. Practicing respect, cleanliness, and modesty several times daily during salaah helps to build these habits required by Islam. htoo much information?

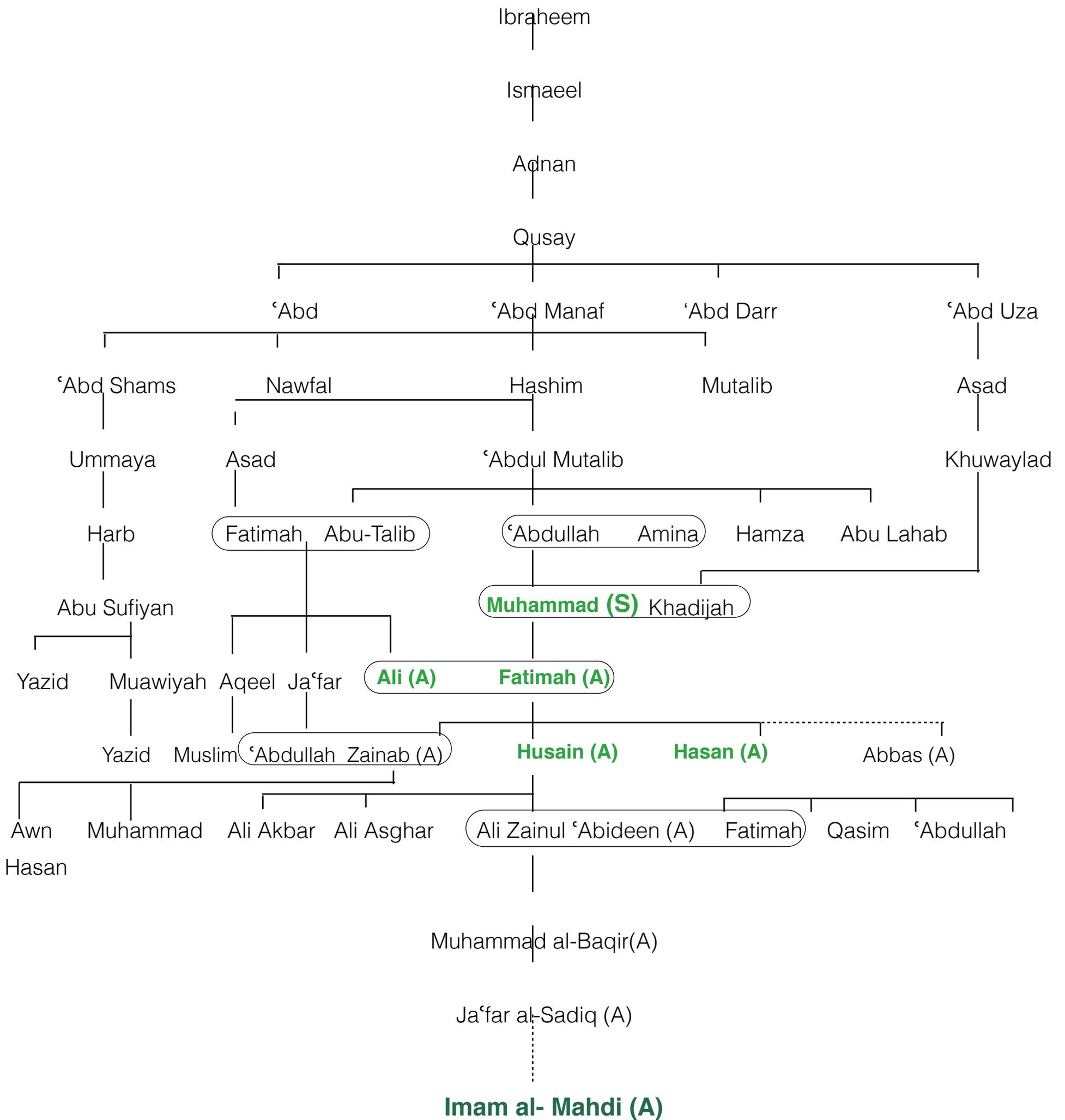
PART III: HISTORY

PART III: HISTORY	C
Chapter 1: Ancestors and the Life of the Holy Prophet (S) Before Adulthood	1
Ancestors of Prophet Muhammad (S).....	2
Worksheet 1.1.....	5
The Birth of the Holy Prophet (S).....	8
Worksheet 1.2.....	10
Childhood of the Holy Prophet (S).....	11
Worksheet 1.3.....	12
The Youth of the Holy Prophet (S).....	13
Worksheet 1.4.....	14
Chapter 2: Adulthood of the Holy Prophet (S)	15
Marriage of the Holy Prophet (S).....	16
Worksheet 2.1.....	19
Worksheet 2.2.....	22
First Revelation.....	23
Worksheet 2.3.....	25
Invitation to Dhul Ashira and the General Invitation to Islam.....	26
Worksheet 2.4.....	29
The Hijrah to Abyssinia.....	31
Worksheet 2.5.....	33
The Boycott of Bani Hashim.....	35
Worksheet 2.6.....	37
The Death of Abu Talib and Hadhrat Khadija (A).....	38
Worksheet 2.7.....	40
Worksheet 2.8.....	41
The Ascension (Mi'raj) of the Holy Prophet (S).....	42
Worksheet 2.9.....	44
The Journey to Ta'if.....	45
Worksheet 2.10.....	47
History and Preservation of the Qur'an.....	48
Worksheet 2.11.....	49

Chapter 3: After the Prophet’s (S) Death	50
Prophet Muhammad’s (S) Family Tree.....	51
Family of Abdul Mutalib in Karbala.....	52
Karbala and Imam Husain (A).....	53
Martyrdom of Aun and Muhammad.....	55
Martyrdom of the Sons of Imam Husain (A).....	57
Map of the Middle East/Route of Imam Husain (A).....	59
Events at Karbala.....	60
Day of Ashura Events.....	61
Worksheet 3.1.....	62
Worksheet 3.2.....	64
Worksheet 3.3.....	65
Muslims in America.....	66
Worksheet 3.4.....	68

1
**ANCESTORS AND THE LIFE
OF THE HOLY PROPHET (S)
BEFORE ADULTHOOD**

ANCESTORS & PROGENY OF PROPHET MUHAMMAD (S)



○ = Marriage

— = Offspring

ANCESTORS OF PROPHET MUHAMMAD (S)

Qusay bin Kilaab

Qusay was the fourth ancestor of the Holy Prophet (S). He was brought up in Syria, but later returned to Makkah, his birthplace. Qusay was generous and brave and he became the chief of the Quraish.

The most important thing he did was set up the Dar-un-Nadwa, which was a gathering where the chiefs of all the tribes would gather to discuss their problems. He took over the six responsibilities of the Quraish tribe:

- Being in charge of the keys of the Holy Ka'bah.
- Acting as chairman of Dar-un-Nadwa
- Feeding the pilgrims who came to Makkah
- Supplying water to the pilgrims
- Appointing the **standard-bearer** of the Quraish in war
- Acting as the commander of the army in war

He had two sons: 'Abdud Daar and 'Abd Manaaf. 'Abdud Daar became the chief of the tribe after Qusay's death. However, 'Abd Manaaf, who was known for his skills and good judgment, also helped on the sidelines.

Hashim - Son of 'Abd Manaaf

Hashim, son of 'Abd Manaaf, was the great grandfather of the Holy Prophet (S). He had a twin brother named 'Abd Shams.

Hashim was a wise leader. He made the Quraish rich by making a trade agreement with the ruler of Syria. He also made an agreement with the thieves on the trade routes that if they would not attack the trade caravans, then he would sell them goods at cheap prices.

At that time, the Arabs used to practice a custom called **Ihtifaad**. This was when members of a family could not earn enough to feed themselves, so they would leave Makkah and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honorable than begging. He brought to an end the practice of Ihtifaad, by uniting one rich family with one poor family. The two helped each other with trading so that they both benefitted.

Hashim had five sons, three of whom had no children. The other two were Assad (Imam Ali's maternal grandfather) and 'Abdul Muttalib (Imam Ali's paternal grandfather). Hashim also had a nephew, Umayyah (son of 'Abd Shams), who was jealous of his uncle. He challenged his uncle for the leadership of the Quraish, demanding that they both go to a wise man and let him decide which one of them should be the leader. Hashim agreed on the condition that the loser should sacrifice 100 camels to feed the Hajj pilgrims and leave Makkah for 10 years. Umayyah lost the challenge, so after sacrificing the camels, he left Makkah. From then on, the Bani Umayyah became the enemies of the Bani Hashim.

'Abdul Muttalib - Son of Hashim

'Abdul Muttalib was the grandfather of our Holy Prophet (S) and the son of Hashim. His real name was Shibah.

When Hashim was about to die, he asked his brother Muttalib to bring his son Shibah from Medina. Muttalib went to Medina and brought Shibah back. At this time, Shibah was mistaken as the slave of his uncle Muttalib, and hence, he was called 'Abdul Muttalib (i.e., slave of Muttalib). Somehow, that name stuck.

When Hashim died, Muttalib managed his brother's duties until 'Abdul Muttalib was old enough to take over. 'Abdul Muttalib took over the duties when his uncle died. 'Abdul Muttalib was a good leader, and thus earned his third name Sayyidul-Ba'tha, which means Chief of Makkah.

During his life, he made many positive changes in the lives of the Quraish. He stopped marriage between close relatives; he **implemented** laws to punish thieves; he stopped people from drinking alcohol; he discouraged people from burying their daughters alive; and he set a fine for killing a person by mistake. 'Abdul Muttalib was also the first person to pay Khums and the first to make and fulfill a Nadhr.

The well of Zam Zam had existed since the time of Prophet Ibraheem (A). In its early days, it was overused and thus dried up. At the time of 'Abdul Muttalib, he knew nothing about the well except that it existed.

In a dream 'Abdul Muttalib received instructions to dig up the well. Along with his eldest son, he dug for four days until they found the entrance to the well. The Quraish claimed that the well belonged to the whole tribe and refused to let him continue digging alone. To reach a decision, they decided to seek the advice of a wise man who lived in Syria.

On the way to Syria, 'Abdul Muttalib's caravan ran out of water, and the rest of the group refused to give him any. 'Abdul Muttalib started to search for water in a situation where it seemed almost impossible to succeed. However, by the mercy of Allah, he finally discovered water, which he willingly shared with others. The Quraish felt that this was a sign from Allah that the well of Zam Zam belonged to 'Abdul Muttalib, so they all returned to Makkah.

When they returned, 'Abdul Muttalib dug further and discovered some treasure, too. From his share, he donated 1/5 in the way of Allah. Thus, he was the first person to pay Khums.

The **Nadhr**, or promise, made by 'Abdul Muttalib was that if he got 10 sons, he would sacrifice one in the way of Allah. When Allah blessed him with twelve sons it was time to fulfill his Nadhr.

To do so, he decided to **cast lots** to pick the son whom he would sacrifice. His son 'Abdullah's name came up. 'Abdullah was 'Abdul Muttalib's youngest and most loved son.

The Quraish were unhappy with the thought of sacrificing 'Abdullah, so it was decided that a lot should be cast between him and ten camels. If the lot fell to 'Abdullah, then ten more camels would be added and the lot repeated.

Finally, after many repetitions, when a lot between 'Abdullah and 100 camels was cast, it fell to the camels. Thus, the camels were sacrificed.

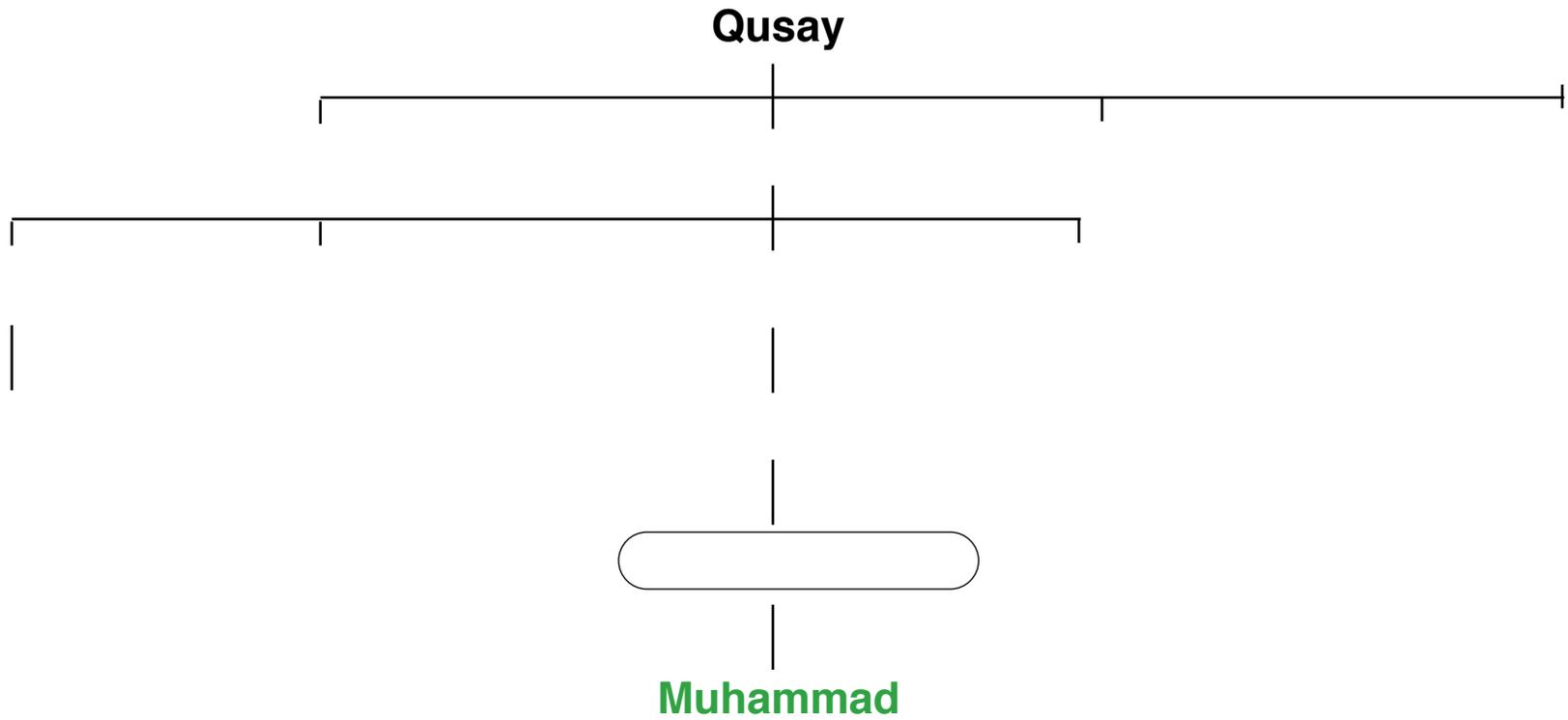
'Abdullah grew up to be a fine young man. He married Amina, and from their marriage, the Holy Prophet (S) was born in 570 AD.

VOCABULARY

- **Standard-bearer:** a soldier who is responsible for carrying his army's flag
- **Implement:** put a decision or law into effect
- **Nadhr:** a vow or promise made to Allah that you will do something if He grants your request
- **Cast lots:** make a decision by randomly picking a name using some sort of lottery system (E.g., drawing sticks, picking names from a hat)

Ancestors

Complete the family tree:



1. Write down four responsibilities of Qusay as the Chief of Quraish?

2. What was Dar-un-Nadwa?

3. What was the agreement between Hashim and the thieves on the trade routes?

4. How did the Bani Umayyah become the enemies of Bani Hashim?

Choose from the words below and fill in the blanks

1. Hashim was the son of _____
2. Hashim was the great _____ of the Holy Prophet (S).
3. He had a twin brother called _____.
4. At that, time there was a practice of the Arabs known as Ihtifaad. When members of a family could not earn enough to feed themselves, they would leave Makkah and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honorable than begging. He ended the practice of Ihtifaad, by uniting one _____ family with one _____ family.
5. Hashim's nephew, _____ (son of 'Abd Shams) was jealous of the respect of his uncle. He challenged his uncle for the leadership of the _____.
6. He lost the challenge, and had to sacrifice _____ camels to feed the Hajj pilgrims and leave Makkah for 10 years. From then on, the Bani _____ became the enemies of the Bani _____.
7. 'Abdul Muttalib was the son of _____.
8. 'Abdul Muttalib was the _____ of our Holy Prophet (S).
9. His real name was Shibah, but because he was once mistaken as the slave of his uncle Muttalib, he was called _____ Muttalib.
10. The well of _____ has existed since the time of Prophet Ibraheem (A). In its early days it was overused, and it dried up.

11. By the mercy of Allah _____ discovered the water of the well.
12. ‘Abdul Muttalib dug the well further and discovered some treasure. From his share, he donated _____ in the way of Allah.
13. ‘Abdul Muttalib made a Nadhrr that if he got _____ sons, he would sacrifice one in the way of Allah.
14. To fulfill his Nazr, he decided to pick his son whom he would sacrifice by casting lots. His son _____ came up. He was ‘Abdul Muttalib's youngest and most loved son.
15. _____ was the ruler of Yemen who decided to attack and destroy the Holy _____. Allah protected His House and sent _____ with tiny stones in their claws to attack the _____ and destroy them.
16. The year in which this event happened is called 'The Year of the _____.' The story is mentioned in the Holy Qur'an in Suratul Feel.

UMAYYAH	‘ABD MANAAF	POOR	HASHIM
GRANDFATHER	‘ABD SHAMS	RICH	100
QURAISH	HASHIM	‘ABDULUL	ELEPHANT
‘ABDULLAH	ALLAH	ZAM ZAM	ABRAHA
KA‘BAH	ONE FIFTH	BIRDS	ARMY
GRANDFATHER	‘ABDUL MUTALIB		

THE BIRTH OF THE HOLY PROPHET

The Holy Prophet of Islam, Muhammad al-Mustafa (S), was born after sunrise on Friday the 17th of Rabiul Awwal, 570 AD in Makkah. He was born in the Year of the Elephant, when Abraha tried to destroy the Holy Ka'bah.

The Holy Prophet (S) belonged to the respected family of Bani Hashim from the Quraish tribe. The parents of the Holy Prophet (S) were 'Abdullah, son of 'Abdul Muttalib, and Amina, daughter of Wahab. While Amina was pregnant with the Holy Prophet (S), 'Abdullah had gone on a trade caravan to Syria. On his way back, he fell ill and died two months before his son was born. He is buried in Medina.

Since he had no father, 'Abdul Muttalib decided to bring up the Holy Prophet (S) under his own care. On the seventh day of the birth of his grandson, he slaughtered a sheep to thank Allah for blessing him with a healthy grandson. Many people were invited to take part in the celebrations.

In this gathering, 'Abdul Muttalib announced to the people that he would name the child "Muhammad," which means "One who is worthy of praise." When the Quraish asked him why he was keeping such an unusual name, he replied that his grandson would be praised in the heavens and earth.

Before this event, the Holy Prophet's (S) mother had already named him "Ahmad." Allah has referred to him by both names in the Holy Qur'an.

The Holy Prophet's (S) mother Amina nursed him for only three days. As was the **custom** in those days, he was then given to a foster-mother to nurse. Two women had this honor:

Suwaybah: She was a slave and nursed the Holy Prophet (S) for four months.

Halimah: She belonged to the tribe of Saad bin Bakr. She brought up the Holy Prophet (S) outside the city of Makkah in the desert. Here, he grew up strong and healthy and learned the pure Arabic language of the desert. He stayed with her for five years.

Aamul Feel - The Year of the Elephant

Just before the birth of our Holy Prophet Muhammad (S), a man named Abraha was the ruler of a neighboring country, Yemen. When Abraha learned that the Arabs looked upon the Holy Ka'bah with great honor, he decided to build a huge church in San'a in Yemen. When the church was built, he asked the Arabs to leave the Holy Ka'bah and come to his church instead.

The Arab tribes not only ignored this invitation, but even treated this church disrespectfully. In another incident, some Arab travelers took shelter in the church and lit a fire to keep warm, but accidentally burned down the church. As a result, Abraha was very angry and decided to destroy the Holy Ka'bah once and for all.

In 570 AD, Abraha led a huge army towards Makkah. He camped outside Makkah, and then

sent a few of his people to capture the camels of the Makkahns, 200 of which belonged to ‘Abdul Muttalib.

One of Abraha’s officers came to the Makkahns, saying that he did not wish to hurt them, but had come to demolish the Holy Ka‘bah with his elephant. ‘Abdul Muttalib, the chief of the Quraish, said that they did not want to fight Abraha either. As for the Holy Ka‘bah, it was the house of Allah, and He would do whatever He pleased.

‘Abdul Muttalib then went with some of his sons to see Abraha. Abraha respectfully welcomed him. He expected ‘Abdul Muttalib to ask him not to destroy the Holy Ka‘bah, but instead, ‘Abdul Muttalib asked him to return his camels. Abraha was surprised that ‘Abdul Muttalib was talking about camels when the Holy Ka‘bah itself was going to be destroyed.

In response to Abraha's remarks, ‘Abdul Muttalib gave a famous reply, saying, "I am the owner of the camels. The House, too, has a Master who looks after it." Upon hearing this, Abraha shook his head and proudly replied, "There is no one powerful enough to stop me."

On his return, ‘Abdul Muttalib ordered the people to leave Makkah and go to the hills for safety. He then prayed to Allah to protect them and the Holy Ka‘bah from any harm.

The next morning, Abraha prepared to march towards Makkah. All of a sudden, a flock of birds appeared from the side of the sea, holding tiny stones in their claws and beaks. Each bird held

three stones that they showered on the army of Abraha in such a way that the elephants and many men were killed. One of the stones hit Abraha on his head, and he became so frightened that he ordered the remaining men in his army to **retreat** at once. Many of his men died on the way back, and Abraha himself reached San'a with the flesh falling from his body and died a painful death.

This dreadful and miraculous event is mentioned in the Holy Qur‘an in the Surah Fil:

“Have you not seen how your Lord dealt with the
People of the Elephant?

Did He not ruin their plan?

He sent down upon them flocks of birds, who
showered them with stones of baked clay.

So they became like straw eaten up by cattle.”
(105:1-5)

VOCABULARY

- **Custom:** tradition or common practice
- **Retreat:** leave a battle or war

Birth of the Holy Prophet (S)

Match the numbers in the box to the corresponding information below:

- The day of the week the Prophet (S) was born.
- The date and month of his Birthday.
- He was born in the same year as the Year of the _____.
- His father
- His mother
- Meaning of 'Muhammad'
- He is mentioned by another name too in the Holy Qur'an.
- She was a slave and nursed him for four months.
- His second foster mother
- The number of years he stay with his second foster mother

1. 'One who is worthy of praise'.
2. Suwaybah
3. Friday
4. Five
5. 'Abdullah
6. Elephant
7. Ahmad
8. Halimah
9. Amina
10. 17th Rabiul Awwal

CHILDHOOD OF THE HOLY PROPHET (S)

The Holy Prophet (S) lived in the desert with his foster mother Halimah for five years. During this time, he learned about handling animals and also trained in archery. In this happy atmosphere, he grew up strong and healthy. Halimah regarded him as very special because ever since he had come under her care, she was showered with the blessings of Allah.

When he was five years old, Halimah returned the Holy Prophet (S) to the care of his mother Amina. Soon after, Hadhrat Amina decided to take the Holy Prophet (S) to Medina to visit the grave of her husband, ‘Abdullah, and also meet some of her relatives. She stayed there for one month, and on the way back to Makkah, tragedy struck. Hadhrat Amina fell ill at a place called Abwa. After a short time, she died and was buried there. The Holy Prophet (S) was now an orphan, so his grandfather ‘Abdul Muttalib took him under his wing. He loved his grandson very much and made sure that he did not feel orphaned. The Holy Qur’an mentions this event as follows:

“Did He not find you an orphan and give you shelter?” (93:6)

The Holy Prophet (S) was only eight years old when his grandfather died. The Holy Prophet (S) never forgot the kindness of his grandfather and the loss of ‘Abdul Muttalib made him

Before his death, ‘Abdul Muttalib made his son Abu Talib, the brother of ‘Abdullah, responsible for taking care of the young child. This was a duty which Abu Talib carried out fully. He took the Holy Prophet (S) into his home and treated the young boy, who was only eight years old, like his own son.

When the Holy Prophet (S) was twelve years old, Abu Talib took him on a trade journey into Syria with a caravan of the Quraish. At Basra, the caravan stopped to stock up supplies for the rest of the journey. An old Christian monk, named Bahira, lived in a monastery here. The monk never used to speak, but when he saw the Holy Prophet (S), he broke his silence and asked, "Who is this boy?" Abu Talib answered that he was his nephew. Bahira then said, "This boy has a brilliant future. He is the same Prophet whose coming has been **foretold** in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from the Jews, because if they learn about him, they will kill him." After this, Abu Talib was very careful about his nephew's safety. He would even ask one of his own sons to sleep in the Prophet's bed of the Holy Prophet (S), so that no one could attack him

Thus, the Holy Prophet (S) grew up in the household of Abu Talib, who was loved, respected, and **cherished** by all. His aunt, Fatimah binte Assad, the wife of Abu Talib and mother of Imam Ali (A), also loved the Holy Prophet and looked after him as if he was her own son.

VOCABULARY

- **Foretold:** predicted
- **Cherish:** care for

Childhood of the Holy Prophet (S)

1. The Holy Prophet (S) lived in the desert with _____. When he was _____ years old, she returned the Holy Prophet (S) to the care of his mother_____.
2. On the way back from _____, Hadhrat Amina fell ill and _____.
3. The Holy Prophet (S) was now an orphan and _____took him under his wing.
4. The Holy Prophet (S) was only _____ years old when his grandfather died.
5. Before his death, ‘Abdul Muttalib made his son _____ responsible for taking care of our Holy Prophet (S).
6. When the Holy Prophet (S) was twelve years old, his uncle _____ took him on a trade journey into _____with a caravan of the Quraish.
7. At Basra, the caravan stopped to stock up supplies for the rest of the journey. There was an old Christian monk called _____, who lived in an old monastery there.
8. The monk said, "This boy has a brilliant future. He is the same _____ whose coming has been foretold in the _____ Books."

THE YOUTH OF THE HOLY PROPHET (S)

As the Holy Prophet (S) grew up, the people around him noticed that this young man was not like others his age. People admired his character and bravery, and all the Quraish especially liked him.

In the days before Islam, the Arabs always used to fight each other for **minor** reasons. However, all fighting stopped in the four sacred months of Muharram, Rajab, Dhul Qa'dah, and Dhul Hijjah so that they could open their trade markets and engage in business to earn their **livelihood**.

In the history of the Arabs, this rule was broken only four times. These battles were named **Fujjaar** or "Unjust." When the Holy Prophet (S) was 15 years old, the Arabs became involved in a series of Fujjaar battles. The last battle went on for four years. The Holy Prophet (S) participated in this battle by protecting his uncles from the enemies' arrows and also used to take **provisions** to the battlefield. He did not participate in the actual fighting.

The Holy Prophet (S) spent part of his youth as a **shepherd**. He also accompanied his uncle Abu Talib on trade journeys to Syria and Yemen. He soon gained a reputation in Makkah for his good business sense, honesty, and trustworthiness. People were so impressed by his qualities that they began to call him as-Sadiq (the Truthful) and al-Amin (the Trustworthy).

In later years, even his enemies would leave their belongings with him for safekeeping when they went on a trip away from Makkah, because of his trustworthiness.

One day, a man came to Makkah and was cheated by a trader in the marketplace. He complained to the Quraish that he had been mistreated. As a result, some leading citizens formed a committee that would **investigate** such incidents and try to help people who were treated unfairly. They decided that the main tribes of Quraish should make an agreement to protect the rights of the people. This important **covenant** was called Hilful Fudhool or the "Covenant of High Morals." The Holy Prophet (S) participated in this agreement and was an active member of the Hilful Fudhool.

By the time he was 25 years old, the Holy Prophet (S) had built himself a good reputation in Makkah and had gained the trust and affection of the



VOCABULARY

- **Minor:** small, not serious
- **Livelihood:** a means of supporting yourself
- **Fujjaar:** Unjust battles that were fought during the four sacred months
- **Provisions:** supplies
- **Shepherd:** a person who tends sheep
- **Investigate:** look into or examine
- **Covenant:** an agreement

people around him.

The Youth of the Holy Prophet (S)

Fill in the blanks:

1. When the Holy Prophet (S) was 15 years old, the Arabs became involved in a series of _____.. The Holy Prophet (S) participated in the last of these, but not in the actual _____.
2. In his youth, the Holy Prophet (S) accompanied his uncle Abu Talib on _____to Syria and Yemen. He soon gained a reputation in Makkah for his good _____ sense, his _____ and _____.
3. People were so impressed by the qualities of the Holy Prophet (S) that they began to call him _____ and _____.
4. The Prophet (S) spent part of his youth as a _____
5. Why did even the enemies of Islam leave their belongings with the Prophet (S) when they went away on trips?

2

ADULTHOOD OF HOLY PROPHET (S)

MARRIAGE OF THE HOLY PROPHET (S)

Khadijah binte Khuwaylid



Hadhrat Khadija binte Khuwaylid was born in Makkah. Her father was a wealthy trader named Khuwaylid. When her father died, Hadhrat Khadijah (A) continued his business of sending trade caravans to Syria and Yemen. Under her management, the business expanded and with the profits, she helped the poor, widows, orphans, sick, and disabled. If there were any poor girls, she would get them married and paid their dowry.

Hadhrat Khadijah (A) preferred not to travel with the caravans and would send her agents instead. She made such great profits that she was soon the richest trader in Makkah. Her trade caravans were larger than the rest of the traders combined, and her success earned her the title "Princess of Makkah."

Although the Arabs were mostly idol worshippers, a few of them had turned away from such practices and believed in One God as had been taught by the Prophets Ibraheem (A) and Ismaeel (A). One such man was Waraqa bin Naufal, the cousin of Hadhrat Khadijah (A). He used to stop people from the terrible practice of burying their baby daughters alive. He had a great interest in the Bible and Tawrat.

Hadhrat Khadijah (A) listened to her cousin's ideas and she also believed in One God. Her reputation for being a good lady earned her the name Taahira, which means "the pure one." As Hadhrat Khadijah's (A) fame grew, many men asked for her hand in marriage, but she turned them all down.

In the spring of 595 AD, when the summer caravans were ready to leave Makkah for Syria, Hadhrat Khadijah (A) had not yet found a reliable agent to take her caravan. Meanwhile, Abu Talib was trying to find employment for his nephew, the Holy Prophet (S), who was now 25 years old. When he heard of this **vacancy**, he came to Hadhrat Khadijah (A) and asked her to consider his nephew for the job.

Like most people in Makkah, Hadhrat Khadijah (A) had heard a lot about the Holy Prophet (S), and his reputation for being honest and trustworthy. Although he lacked experience, she had no hesitation in hiring him, saying that she would send along her slave Maysara, who was already an experienced traveler.

That year, Hadhrat Khadijah (A)'s trade caravan made unusually high profits. The Holy Prophet (S) learned the business quickly, and in Syria, he impressed the traders with his clever but fair dealings.

On their return to Makkah, the Holy Prophet (S) reported back to Hadhrat Khadijah (A) and then returned to his home. Maysara then told her about all the details of the trip. He was very impressed with the manner of the Holy Prophet (S) and spoke highly of his character and personality.

That is why when Abu Talib sent his sister Safiya to the house of Hadhrat Khadijah (A) with a marriage proposal from the Holy Prophet (S), Hadhrat Khadijah (A) agreed immediately and a date was fixed for the marriage. Abu Talib himself took charge of the preparations for the marriage of his beloved nephew. On the day of the wedding, he dressed the Holy Prophet (S) in the cloak of 'Abdul Muttalib and made him wear the ring of Hashim. Abu Talib recited the sermon of marriage at the agreed **Mahar** (dowry) of 400 pieces of gold. The marriage was a cause of great celebration amongst the Quraish.

Three days after the marriage, Abu Talib arranged for a feast in which every resident of Makkah was invited for a meal. This practice is known as "**Walimah**," and Islam later made it a recommended part of the marriage ceremonies.

At the time of their marriage, the Holy Prophet (S) was 25 years old while Hadhrat Khadijah (A) was 40. After her marriage to the Holy Prophet (S), Hadhrat Khadijah (A) began to lose interest in her business deals. She settled down happily in

her new life as a wife. Because her business was so large, she could not close it overnight. Therefore, she slowly began to cut down its size. After a few years, she was no longer a trader, although she was still very wealthy.

Hadhrat Khadijah (A) made it her duty to serve her husband and make him happy. In this, she was very successful. Their marriage was blessed with happiness and children.

Their first child was Qasim. After his birth, the Holy Prophet (S) was called Abul Qasim, the father of Qasim, as per the custom of the Arabs. The second child was also a boy. His name was 'Abdullah. He was also called Taahir and Tayyib.

Both boys did not survive very long and died while still very young. These losses made the Holy Prophet (S) very sad, so when his cousin Imam Ali (A) was born, he brought him up in his house as his own son.



When the Holy Prophet (S) was finally commanded by Allah to begin his mission to preach Islam, Hadhrat Khadijah (A) was the first woman to accept his message and become a Muslim.

She gave her entire wealth to serve the cause of Islam. Her money was used to buy the freedom of the early Muslims, many of whom were slaves. Later on, her money also financed the two migrations that the Muslims made to Abyssinia to escape the cruelties of the Quraish.

As the Holy Prophet (S) continued preaching Islam, many of the Quraish became his enemies. They began to call him names and insult him. Some of them called him "Abtar," which means an animal whose tail has been cut off. By this word, they meant that the Holy Prophet (S) had no children who would carry on his name.

Arabs traditionally welcome the birth of a baby boy more than a baby girl. When Prophet Muhammad (S) was blessed with a daughter, Sayyida Fatimah (A), the enemies of Islam continued to mock the Prophet (S) about not having a son.

To answer this mockery, Allah revealed Suratul Kawthar:

"Certainly, We have given you (O Muhammad) Kawthar. So, pray to your Lord and sacrifice. Surely, your enemy shall be "Abtar." (108:1-3)

Kawthar can be translated as a fountain. In this Surah, Allah promises to spread the lineage of the Prophet (S) more than any other person on earth, similar to how a fountain flows water and spreads it out. This would happen through his daughter Sayyida Fatimah (S). It became apparent when our Prophet brought his Ahlul Bayt (A) under the Kisa and Angel Jibraeel asked Allah, "Oh Allah, who is under the Kisa?" The reply from Allah was, "This is Fatimah, her father, her husband, and her sons."

Sayyida Fatimah (A) was the centerpiece of the Kisa. Everyone under the Kisa was identified through her. Since Allah introduced the Prophet himself through Sayyida Fatimah (A), He made it clear to the world that the person to carry on the Prophet's name was no other than Fatimah (A) herself. Sayyida Fatimah (A) became the mother of our Holy Imams (A) and carried on the name of the Prophet (S).

Today, the descendants of the Holy Prophet (S) are present throughout the world and they are called Sayyids. However, no one claims to be the descendants of Abu Sufiyan or Abu Jahl or any of the other enemies of the Holy Prophet (S). This is because of the promise of Allah in the above Surah, when He said to the Holy Prophet (S) that, "Surely your enemy will be Abtar."

VOCABULARY

- **Vacancy:** an open position
- **Mahar:** dowry - what a man must give a woman upon marrying her
- **Walimah:** The practice of feeding people food after your marriage ceremony

WORKSHEET 2.1

Hadhrat Khadijah (A)

1. Hadhrat Khadijah (A) called the Princess of Arabia because:
 - a. She was a the most successful trader in Arabia
 - b. She was the most beautiful person at that time
 - c. She was the daughter of a king
 - d. All of the above

2. Hadhrat Khadijah (A) was influenced by her cousin's ideas, which ideas were these?
 - a. That the Quraish beliefs were correct
 - b. That there was one God
 - c. That the trading business needed some more work
 - d. That women should not do business

3. What work did the Holy Prophet (S) do for Hadhrat Khadijah (A)?
 - a. He would travel with her caravans as her agent
 - b. He was the person who gave her financial advice
 - c. He was the person who decided what to do with the business
 - d. None of the above

4. Why do you think the Hadhrat Khadijah (A) accepted the proposal of the Holy Prophet (S)?
 - a. She was impressed with the Prophet's manner, character, and personality
 - b. She thought he would make her richer
 - c. She had already known of the Prophet's (A) trustworthiness and honesty before she even hired him
 - d. a) and c)

5. Why did Hadhrat Khadijah (A) begin to lose interest in her business?
 - a. Her relatives told her not to work anymore.
 - b. Her business had brought her enough wealth and she now wanted to settle down in her new role as a wife.
 - c. Her husband told her not to work.

- d. Her business started to decline.
6. What happened to the two boys of the Holy Prophet (S) and Hadhrat Khadijah (A)?
- They got killed by the enemies of Islam.
 - They grew up and ran away.
 - By the will of Allah, they died very young.
 - None of the above
7. The name that the enemies of the Holy Prophet (S) called him was:
- Holy
 - Unholy
 - Abtar
 - None of the above
8. The Surah in the Holy Qur'an that was revealed as an answer to this behavior was:
- Surah Al Hamd
 - Surah Teen
 - Surah Shams
 - Surah Kawthar
9. This Surah promised the Prophet (S) that:
- His enemy would be abtar
 - He would not be childless
 - He would have 5 more children
 - Both a) and b)
10. Hadhrat Khadijah (A) died on the 10th of Ramadhaan in
- The 10th AH
 - The 11th AH
 - The 1st AH

d. The 6th AH

11. _____ also died that same year.

- a. Imam Ali (A)
- b. Hamzah
- c. ‘Abdul Muttalib
- d. Abu Talib

12. Prophet Muhammad (S) was so saddened that year that he called it “Aamul Huzn” which means:

- a. Time of Grief
- b. Time of Sadness
- c. Time of Contemplation
- d. Year of Sadness

WORKSHEET 2.2

Answer the following questions:

1. Who recited the marriage ceremony of the Holy Prophet (S) and Hadhrat Khadijah (A)?

2. How old were the Holy Prophet (S) and Hadhrat Khadijah (A) when they got married?

Describe Sayyida Khadija's (A) character and how she made the "perfect" wife for the Prophet (S).

3. Why did the enemies of Islam call the Prophet (A) the name that they did?

4. Explain how Allah kept His promise that He made to the Holy Prophet (A) in this Surah?

5. Some words that can be used to describe Sayyida Khadija are selfless, generous and supportive. For each of these adjectives, give an example from the reading that proves these characteristics of hers.

FIRST REVELATION

The Holy Prophet (S) used to spend a lot of his time in the cave of Mount Hira, which is a mountain overlooking the Holy Ka'bah, approximately three miles north of Makkah.

It was his habit to sometimes spend a few days continuously in the cave in prayers, and his wife Hadhrat Khadijah (A) would bring him some food and water.

One night, when he was in the cave of Mount Hira, he heard a voice calling his name, and suddenly a dazzling light appeared in the cave. The Holy Prophet (S) sat up calmly and saw that a man was approaching him. The person was none other than Angel Jibrael (A) in human form.

Jibrael (A) came very close to the Holy Prophet (S) and asked him to read what was written in a scroll that he had in his hands. The Holy Prophet (S) read the words, which were the first revelation from Allah, and later became the first five verses of Surah al-Alaq. These were:

“Read! In the Name of your Lord Who created (everything in the Universe). He created man from a clot. Read! And your Lord is the Most Honorable. (He) Who taught (to write) with the pen. (He) taught man what he knew not.”

When the Holy Prophet (S) had finished reciting, the Angel announced, "O Muhammad! There is no doubt that you are the Messenger of Allah, and I am his Angel Jibrael." After saying this, the Angel disappeared.

This event told the Holy Prophet (S) that it was now time to start his mission. The date was 27th



of Rajab, 610 A.D. At this time, the Holy Prophet (S) was 40 years old. Allah blessed him with such a memory that whatever he heard only once from Jibrael (A) remained in his heart forever.

The Holy Prophet (S) then left the cave to return home, where he would begin his mission to preach the Oneness of Allah and to invite all of mankind to the path of worshipping only One God.

It is important to note this was the time he started preaching the religion, not the time when he became Prophet. Prophet Muhammad (S) has been our Prophet since the beginning of time and will continue to be our Prophet forever.

The First Muslims

When the Holy Prophet (S) returned from the cave in Mount Hira after the first revelation, he immediately went home.

The Holy Prophet (S) lived with his wife Hadhrat Khadijah (A) and his young cousin Imam Ali (A). Imam Ali (A) had been brought up under the Prophet's (S) care and guidance.

When he reached his home, the Holy Prophet (S) informed his wife about what had happened, and she immediately believed in his mission and became a Muslim. The next person the Holy Prophet (S) spoke to was Imam Ali (A), who was only 12 years old at the time. Imam Ali (A) also listened to the experiences of the Holy Prophet (S). This was the first time Imam Ali (A) publicly announced that he too was a Muslim (he was a Muslim and our Imam since the beginning of time).

Zaid bin Harith, who was the Holy Prophet's (S) freed slave and adopted son accepted Islam at this time, too.

The Holy Prophet (S) received further revelations from Allah and gradually began to spread the religion of Islam. For the first three years of his mission, he did not make a general invitation to everybody, but selected certain special people who he saw were ready to embrace the religion of Allah.

As a result of his limited activity, only 30 people became Muslims in these first three years.

The Quraish and their leader Abu Sufyan knew what was going on, but they were not bothered by the Holy Prophet's (S) activities at this time. They thought that this new religion would soon die out just like when Waraqah and Umayyah returned to idol worship after having become

Christians for a short time after reading the Injeel.

During the three years, the Quraish did not harm the Holy Prophet (S) and continued to respect him. In return, he did not openly criticize their idols and remained busy keeping in contact with his small group of Muslims.

The attitude of the Quraish remained relaxed until the day when the Holy Prophet (S) began to preach the religion of Islam openly by the command of Allah.

WORKSHEET 2.3

The First Revelation

Guess my name:

1. I am the place where the Prophet (S) often came to pray and think. The first revelation took place here.

2. I was chosen to bring the Prophet's (S) first revelation to Him.

3. I was the wife of the noble Prophet (S) and was the first woman to become a Muslim.

4. I lived under the guidance of the Holy Prophet (S) and although I have been a Muslim since the beginning of time I announced that I was a Muslim too.

5. I was a slave and then adopted son of the Holy Prophet (S). I became a Muslim when Prophet Muhammad (S) returned from the cave and told us of the first revelation.

Questions:

1. Why did only a few people become Muslims in the first three years after the first revelation?

2. Why were the Quraish relaxed about the Prophet's (S) activities at this time?

INVITATION TO DHUL ASHIRA AND THE GENERAL INVITATION TO ISLAM

Three years after the Prophet (S) began his mission, he received the following revelation from Allah:

“And warn your nearest relatives“ (26:214)

The Holy Prophet (S) then called Imam Ali (A) and instructed him to arrange a meal and invite the sons of ‘Abdul Muttalib so that he could deliver the words of Allah to them. Following the invitation, around forty men from the children of ‘Abdul Muttalib gathered near the mountain of Safa. Amongst them were the Holy Prophet's (S) uncles Abu Talib, Abbas, Hamzah, and Abu Lahab. This occasion is known as Da'watul Dhul Ashira.

By the miracle of Allah, each one of the forty guests ate until they were full, and yet the food quantity remained the same. After the feast was over, the Holy Prophet (S) wished to speak to the **assembly**, but Abu Lahab said to the people that the Holy Prophet (S) had displayed great magic, and so the people all left.

The next day, the Holy Prophet (S) asked Imam Ali (A) to make the same preparations as before, but again the same thing happened. On the third day, the Holy Prophet (S) again invited the same group for a meal. This time, he stood up immediately after the eating was over and said to the gathering:

"O sons of ‘Abdul Muttalib! I swear by Allah, besides Whom there is no god, that I have been

sent by Him as His Messenger. O my relatives! One day you will die as if you were going to sleep and sometime later you will be brought back to life to be judged according to your deeds. The good people will live in Heaven, while those who are evil-doers will be put in Hell forever. No human being has ever brought a better thing for his people than that which I have brought for you. My Lord has ordered me to invite you towards Him. Which one of you will support me so that he may become my brother



When the speech of the Holy Prophet (S) reached this point, the entire assembly remained silent.

Suddenly Imam Ali (A), who was only 15 years old, stood up and said, "O Prophet of Allah! I am prepared to support you."

The Holy Prophet (S) asked him to sit down, and repeated the question three times. Each time, however, no one except Imam Ali (A) stood up to support him. After the third time, the Holy

Prophet (S) hugged Imam Ali (A) and holding his hand up high, he said, "People! This young man is my brother and successor amongst you. Listen



to his words and follow him. "

The Persecution of Muslims

After introducing Islam to his relatives, the Holy Prophet (S) began to tell all the people of Makkah about his mission. He called all the tribes to the mountain of Safa, and then said to them, "If I tell you that an enemy is hiding behind this mountain ready to attack you all, would you believe me?" All of them replied, "Yes, because we have never heard you tell a lie." Then the Holy Prophet (S) said, "Save yourselves from the punishment of Hell fire. Believe that there is no god but Allah, and you will be successful in your life." When they heard this message, there was confusion amongst the people and Abu Lahab said loudly, "You have wasted our time with all this nonsense."

The people of Makkah forgot that they themselves used to call the Holy Prophet (S) "As-

Sadiq," which means "the Truthful one." Instead, they began to call him a liar and a mad man. They began to make life difficult for him by spreading thorns on his path and telling their children to throw stones at him. Sometimes, they would throw garbage on him as he passed by their homes.

The Holy Prophet (S) still did not give up preaching the belief in One God. When the number of Muslims slowly began to increase, the chiefs of some tribes became worried, and they came to Abu Talib, the uncle and guardian of the Holy Prophet (S), and asked him to stop his nephew from preaching his religion.

They offered to give the Holy Prophet (S) money, power, or anything he wanted, as long as he would stop talking against their gods. When Abu Talib told the Holy Prophet (S) about their message, he said, "By Allah, even if these people put the sun in my one hand and the moon in the other, I would not give up what I have been commanded by Allah to do."

The Bani Umayyah, who had long been the enemies of Bani Hashim, began to **harass** the Holy Prophet (S) all the time. The main trouble makers included Abu Sufiyan, Abu Jahl, and Utba bin Rabee'. Although they could not attack him openly because of the power and influence of Abu Talib, they took every opportunity to create difficulties for him.

The Makkahns then turned their attention to the new Muslims. Some Muslims came from powerful tribes, so they were safe from trouble. However, many Muslims were slaves or just poor,

and they began to face the most terrible **cruelties** at the hands of the Makkahns.

Abu Dharr Ghaffari was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. When the uncle of the Holy Prophet (S), Abbas, passed by and saw what they were doing, he reminded the Quraish that Abu Dharr was from the tribe of Bani Ghaffar, who used to live next to the route of the trade caravans. If they learned that a member of their tribe had been tortured by the Quraish, they would not let the trade caravans pass safely. On hearing this, the greedy Quraish left Abu Dharr alone.

Bilal Habashi was the Mu'addhin (prayer caller) of the Holy Prophet (S). He was the slave of Umayyah bin Khilaf. When Bilal accepted Islam, his cruel master was very angry and began to torture him **mercilessly**. He would make Bilal lie bare-backed on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand. Other times, he would tie a rope around his neck and drag him around the hills of Makkah. Despite these cruelties, Bilal continued to say "Ahad, Ahad," which means that "Allah is One." Finally, the Holy Prophet's (S) uncle Abbas bought him and then freed him.

Lubeena Khatun was the slave maid of Umar bin Khattab, who later was made Caliph of the Muslims. When Lubeena became a Muslim, he would beat her so much that he himself would get tired.

Ammar bin Yasir and his parents Yasir and Sumayya were amongst the first Muslims. The unbelievers tried to make them change their minds, but they refused. The three of them were taken to the desert and beaten and tortured. This was repeated many times until at one time, Yasir died. When his pregnant wife Sumayya complained to Abu Jahl about this **inhumane** treatment, he took his spear and thrust it into her heart.

Then they turned to Ammar and beat him so terribly that he was about to die. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, Ammar had to agree. Later, the Holy Prophet (S) approved his action, saying that as long as Ammar had faith in his heart, it did not matter what he was forced to say. Despite the torture the Muslims suffered, none of them changed their faith, and their numbers increased day by day.

VOCABULARY

- **Assembly:** A group of people gathered together in one place for the same cause
- **Harass:** bother, intimidate
- **Cruelty:** pain and suffering
- **Mercilessly:** showing no mercy or kindness
- **Inhumane:** without compassion for suffering

WORKSHEET 2.4

Invitation to Dhul Ashira and the General Invitation to Islam

Answer the following questions:

1. Why did the Holy Prophet (S) only invite the sons of ‘Abdul Muttalib to the occasion of Dhul Ashira?
2. What did the Prophet (S) want to do at this occasion?
3. Who was the person who kept on wanting to prevent the Prophet (S) from carrying out his mission?
4. Who was the only one to stand up and declare support for the Holy Prophet (S)?
5. The Quraish wanted to force their slaves to denounce Islam, but the early Muslims stood by their faith. If a schoolfriend insists that you do something that is unacceptable in Islam, what would you say to them?
6. How did they make life difficult for him? Give one example.

Fill in the blanks:

1. After introducing Islam to his relatives, who were the next people our Prophet (S) introduced Islam to?

2. The Bani _____ who had always been the enemies of the Bani Hashim started to _____ the Holy Prophet (S).
3. From As-Sadiq (the truthful one), our Prophet (S) was now being called _____ & _____.
4. When the number of Muslims slowly began to increase, whom did the threatened chiefs go to?

5. When they offered the Prophet (S) anything if he would stop preaching Islam, this is what our Prophet (S) told Abu Talib:
“By Allah, even if these people _____

_____”
6. He was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. _____
7. When he accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make him lie bare-backed on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand.
_____.
8. _____ and his parents _____ and _____ were amongst the first Muslims.
9. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, _____ had to agree.

THE HIJRAH TO ABYSSINIA

The unbelievers of Makkah had made life very difficult for the Muslims. The Holy Prophet (S) was worried and concerned about the condition of the Muslims, so he advised a group (about 83) of his followers to **migrate** or make **hijrah** to Abyssinia (Ethiopia), which was ruled by a kind Christian king named Negus.

This was the first Hijrah in Islam and took place during the fifth year of Prophethood.



A second, larger group of Muslims also migrated soon afterwards, under the leadership of Ja'far bin Abu Talib, the brother of Imam Ali (A). The Muslims were welcomed with much kindness in Abyssinia and found life very pleasant and comfortable there.

When the chiefs of Makkah found out that the Muslims had migrated and were living peacefully in Abyssinia, they became worried that the Muslims might turn Negus, the king of Abyssinia, towards Islam. They decided to send some gifts with two men to the king and his ministers, to try to convince him to send the Muslims back to Makkah.

When the two men reached Abyssinia, they first met the ministers and gave them the expensive gifts. They convinced the greedy ministers to support their mission by backing them in the court of the king. The next day, they met Negus, and after presenting him with gifts, they said, "A group of our young men have gone against the beliefs of our forefathers and have invented a new religion. These people have now run to your country. I request you to hand them over to us so that we can take them back to Arabia."

The king's ministers then loudly declared their support for this request. However, Negus ignored them and asked whether the Muslim **refugees** had killed anyone, stolen anybody's property, or committed any crimes in Makkah. They replied that their only crime was inventing a new religion. The king then announced, "I cannot hand over the people who are living under my protection without a proper **investigation**."

He sent a message to the Muslims that their leader should come to the court. Ja'far bin Abu Talib came to present the case for the Muslims. The king turned to Ja'far and asked, "Why have you given up the beliefs of your forefathers and started a new religion?"

Ja'far replied, "We used to be ignorant people who worshipped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbors and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a **faultless**

character, invited us to worship One God. He taught us to respect other people's property, behave well with our relatives, respect our neighbors and women, and avoid lying. He ordered us to offer prayers, fast, and pay religious tax on our wealth. We have believed in him and worship Allah. However, the Quraish have behaved very cruelly towards us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country, and we have complete faith in your justice."

The king was very impressed with the sincere speech of Ja'far, and he asked him to recite something from the Heavenly Book of the Muslims. Ja'far recited and explained some verses from Surah Maryam of the Holy Qur'an.

When the king and **bishops** heard the words of Allah about the virtues of Sayyida Maryam (A) and Prophet Isa (A), tears came to their eyes as they recognized the truth. King Negus declared that he would never surrender the Muslims to the Quraish and asked them to leave his court.

One of the Makkahns, a very **cunning** man, decided to try another approach. He knew that the Christians believed that Prophet Isa (A) was the son of God.

The next day, he went to the king and said that the Muslims had special beliefs about Prophet Isa (A) that were totally different to the basic belief of the Christians, and so they were a danger to the official religion of Abyssinia.

King Negus again called Ja'far and asked him what the Muslims thought about Isa (A). Ja'far replied, "Our belief regarding Isa (A) is that

which has been taught to us by the Holy Prophet (S). He was the servant and Prophet of Allah, and the Spirit of Allah with which He blessed Sayyida Maryam (A)."

The king was pleased with this answer, and he praised the beliefs of the Muslims and allowed them full freedom to practice their religion in his country. He returned the presents of the Quraish back to them and said, "God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather wealth by means of your bribes."

The two men had no choice but to return to Makkah, having totally failed in their attempt to bring back the Muslims. The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Holy Prophet (S) had migrated to Medina.

VOCABULARY

- **Migrate:** relocate from one region to another
- **Hijrah:** a migration
- **Refugee:** a person who has been forced to leave their home out of fear
- **Investigation:** the action of looking into something to get more information
- **Faultless:** free from any errors
- **Bishop:** a Christian priest
- **Cunning:** being skilled at achieving one's wishes through deceit

WORKSHEET 2.5

The Hijrah to Abyssinia

Fill in the Blanks:

1. A group of Muslims were told by the Prophet to leave for Abyssinia, also known as _____.
2. The group was led by Ja'far bin AbuTalib, the _____ of the Prophet.
3. When they reached Abyssinia, the King named _____, wanted to find out more about _____.
4. Ja'far talked to him and recited some verses from Surah _____.
5. The King was very happy, and said the _____ were free to live in his country for as long as they liked.

Answer the questions:

1. What were the chiefs of Makkah worried about when they found out that the Muslims were living peacefully in Abyssinia?
2. What did they want to do by sending gifts to the king and ministers?
3. What did the men from Makkah accuse the Muslims of?

THE BOYCOTT OF BANI HASHIM

The chiefs of Quraish were very disturbed to see that the religion of Islam was gaining strength despite all their efforts to crush it. By now, well-respected people like Hamzah, the uncle of the Holy Prophet (S), and some powerful men of Quraish had become Muslims. The chiefs could not bear to stand by and watch Islam advancing in this manner, so they held a meeting to plan a way to stop it.

They decided to **boycott** all the Muslims and put an end to their activities. An agreement was drafted and hung on the walls of the Holy Ka'bah, and the community of Quraish was told to act according to it. The agreement stated that:

1. All trade and business with the supporters of Muhammad shall be banned.
2. Any **association** with them is strictly **prohibited**.
3. Nobody is allowed to marry their daughters or sons to those of Muslims.
4. All those who oppose Muhammad should be supported in all circumstances.

This agreement was signed by all the chiefs of the Quraish and was put into action right away. Abu Talib, the uncle of the Holy Prophet (S), pledged the support of the entire Bani Hashim clan to his nephew. Abu Talib also advised all Muslims to move out of Makkah into a valley in the mountains. Thus, the Muslims moved out of

their homes into the place known as the "Valley of Abu Talib," and set up small houses and tents.

To protect themselves from a sudden attack from the Quraish, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time, they suffered terrible hardships. Food was in very short supply, and many had to survive on as little as a single date per day. The Bani Hashim were only allowed out of the valley during the special months of Rajab and Dhul Hijjah, when fighting was not allowed.

During these times, they came to Makkah to buy food and other necessities. However, some Makkahns, like Abu Lahab, made things more difficult for them by encouraging the shopkeepers to raise the price of food so that the Bani Hashim could not afford to buy very much.

Throughout their difficult times, Muslims did not lose hope and remained strongly attached to Islam and the Holy Prophet (S). Finally, some of the Makkahns began to regret their shameful actions against the Muslims, who were their relatives after all. They felt ashamed for signing the agreement and began to look for a solution to the problem. They called a meeting proposing to end the boycott and allow the Muslims to return home.

Although Abu Jahl was not in favor of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down

the agreement. When they brought it down from the Holy Ka'bah, they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.

After being informed of the developments by his uncle Abu Talib, the Holy Prophet (S) decided to leave the valley, and the Muslims returned to their homes in Makkah once again.

The patience and reliance on Allah in the face of hardships by these early Muslims is a great lesson to us all.

VOCABULARY

- **Boycott:** refuse to buy or handle (goods) as a punishment or protest
- **Association:** a group of people organized for a joint purpose
- **Prohibited:** forbidden, banned

The Boycott of Bani Hashim

1. The uncle of the Prophet (S) _____ advised all the Muslims to move out of Makkah into a valley in the _____ mountains. The name of this valley was known as the "Valley of _____"
2. The Muslims remained here for _____ years.
3. The chiefs decided to tear down the agreement. When they brought it down from the Holy _____ they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.

Make up a question for each of the answers:

1. QUESTION:

ANSWER: The Quraish

2. QUESTION:

ANSWER: Hamzah

3. QUESTION:

ANSWER: Holy Ka'bah

4. QUESTION:

ANSWER: Nobody is allowed to marry the Muslims.

5. QUESTION:

ANSWER: Valley of Abu Talib

6. QUESTION:

ANSWER: Abu Lahab

7. QUESTION:

ANSWER: Only the words "In the Name of your Lord" remained.

THE DEATH OF ABU TALIB AND HADHRAT KHADIJAH (A)

After the boycott on the Muslims had been lifted, they returned to their previous lives in Makkah. After three difficult years, they looked forward to improving their condition. However, certain events occurred that year that left the Holy Prophet (S) extremely sad, and the Muslims shared in his sorrow. In that year, the Holy Prophet (S) first lost his uncle Abu Talib (A), and then his wife Hadhrat Khadijah (A) one month later. His sorrow and grief knew no bounds, thus he named this year "Aamul Huzn," the Year of Grief.

Abu Talib (A) had been the supporter and defender of the Holy Prophet (S) since the death of his own father, 'Abdul Muttalib. He treated the Prophet (S) better than his own sons. In order to protect the Holy Prophet (S) from being murdered by his enemies, Abu Talib (A) used to make one of his sons, usually Imam Ali (A), sleep in the bed of the Holy Prophet (S).

Abu Talib (A) believed so much in the excellence of the Holy Prophet (S) that he used to request the blessings of Allah by using his nephew's name. Once, when the Quraish were faced with a terrible drought, they came to Abu Talib (A), begging him to pray for rain. Abu Talib (A) held the hand of the Holy Prophet (S), who was then only a young boy, and raised his hand to the skies, saying, "O Lord, send down rain for the sake of this young boy, and favor us with your blessings." He had barely finished his prayer, when all of a sudden, rain began to fall heavily.

As the Holy Prophet (S) grew older, Abu Talib (A) involved him in his trade caravans, giving him experience in dealing with people. When he was 25 years old, it was Abu Talib (A) who arranged for a marriage proposal to be sent to Hadhrat Khadijah (A).

During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage sermon himself.

When the Holy Prophet (S) declared his mission, Abu Talib (A) stood faithfully by his side, never stepping back from the defense of his nephew.

Although Abu Talib (A) began to lose his position amongst the Quraish because of his support for the Holy Prophet (S), he did not for one moment think of asking him to hold back the message of Islam.

It was no wonder that the Holy Prophet (S) missed his uncle so much. Abu Talib (A) had been his guardian for 50 years.

In the same year, the Holy Prophet (S) lost his dear wife Hadhrat Khadijah (A), the mother of his beloved daughter, Sayyida Fatimah Zahra (A). Hadhrat Khadijah (A) had been the richest woman in Arabia when she married the Holy Prophet (S). She was 40 years old when the marriage took place. When the Holy Prophet (S) declared his Prophethood, 15 years later, she was the first woman to believe in him and accept Islam.

Thereafter, she gave her entire wealth for the sake of Islam. The Holy Prophet (S) used her wealth to spread the religion and buy the freedom of many slaves who had become Muslims. The Holy Prophet (S) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

The double tragedy was a bitter blow to the Holy Prophet (S) at a time when he needed the encouragement and support of his loved ones the most.

WORKSHEET 2.7

Death of Abu Talib and Hadhrat Khadijah

Answer the following questions:

1. Why did the Prophet (S) call the year of the deaths of Abu Talib and Khadijah Aamul Huzn and what does it mean?
2. What were the contributions of Abu Talib to Islam?
3. What were the contributions of Hadhrat Khadijah to Islam?

True or false:

4. Abu Talib (A) believed so much in the excellence of the Holy Prophet (S) that he used to request the blessings of Allah by using his nephew's name.

True

False

5. Abu Talib (A) treated his own sons better than the Prophet (S) so that people would not find out that he was a Prophet.

True

False

6. Abu Talib (A) used to make one of his sons, usually Imam Ali (A), sleep in the bed of the Holy Prophet (S) because the Prophet's bed was more comfortable.

True

False

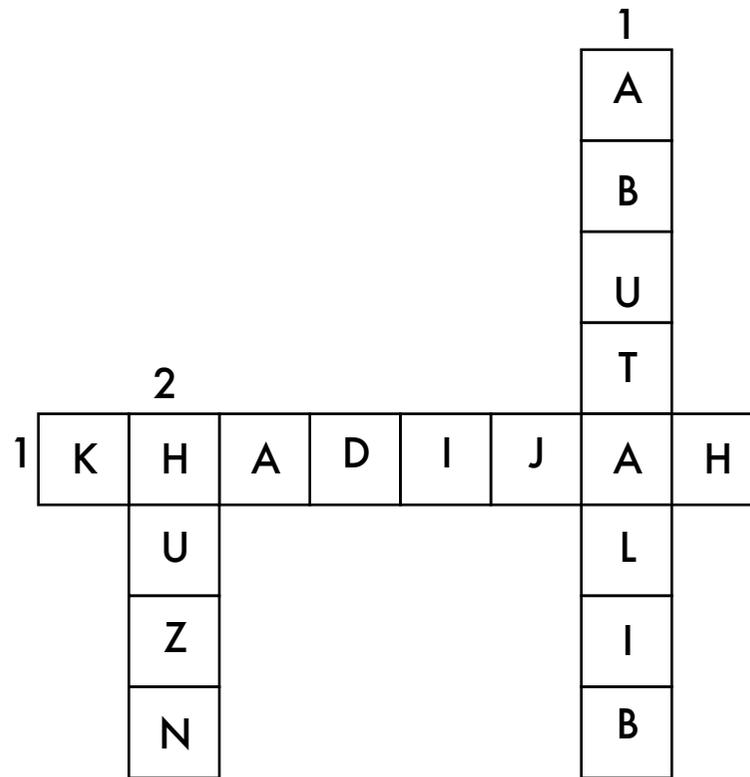
7. Abu Talib (A) had been Prophet Muhammad's (S) guardian for 50 years.

True

False

WORKSHEET 2.8

Make up your own clues for the crossword puzzle:



Across:

1. _____

Down:

1. _____

2. _____

THE ASCENSION (MI'RAJ) OF THE HOLY PROPHET (S)

Mi'raj is a very important event in the history of Islam. It is the occasion when Allah raised his beloved Prophet (S) to the heavens and showed him the **marvels** of His creations. This great honor had never been given to any of Allah's other Prophets (A). The Holy Qur'an says:

“Glory be to Him Who made His servant go by night from Masjidul Haraam to Masjidul Aqsa, whose surroundings We have blessed, so that We might show him some of Our signs. He alone hears all and sees all.” (17:1)

The great journey began from the house of Umme Hani, a sister of Imam Ali (A). The Holy Prophet (S) was resting there when he was awakened from his sleep by Angel Jibrael (A). He was asked to **mount** on a winged animal called Buraaq.

He then went from Makkah to Masjid al-Aqsa in Baytul Muqqaddas (now known as Jerusalem). On the way, he stopped at the mountain of Sinai and offered a 2 Raka'at Salaah there, because it is the mountain on which Allah spoke with Prophet Musa (A).



On the second part of his journey, the Holy Prophet (S) rose from Masjidul Aqsa through the seven heavens with Jibrael (A). Here, he met Prophet Isa, Musa, Nuh, and Adam (A). He also saw the places of blessing and pleasure

(Heaven) and the places of torture and suffering (Hell).



After this, he came to the place known as Sidratul Muntaha where Jibrael (A) left him. From here, the Holy Prophet (S) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam, including the new order to all Muslims to perform the five daily prayers. He then returned the same way he had come, first to Baytul Muqqaddas, and then to Makkah.



On the way to Makkah, the Holy Prophet (S) met a trading caravan of the Quraish who had lost a camel and were searching for it. He drank some water from one of their containers and then continued onwards to Makkah. He reached the house of Umme Hani at the time of daybreak.

The next day, the Holy Prophet (S) talked about his experiences to a large group of people in Makkah. Many were amazed and believed his account, but there were some who did not believe him. They asked him to describe the mosque at Baytul Muqqaddas as proof of his truthfulness. When the Holy Prophet (S) gave the detailed description of the mosque, some people who had been there confirmed that it was true.

The Holy Prophet (S) then told the disbelieving Quraish that he had met one of their trade caravans at Tanim, and they had been looking for a lost camel.

He also told them that the caravan was being led by a brown camel and that the group would soon enter Makkah. In was not long before a caravan, as described by the Holy Prophet (S), entered Makkah. The leader of the caravan, Abu Sufyan, confirmed everything that the Holy Prophet (S) had said. Now, the people had no doubt that the Holy Prophet (S) had indeed made the miraculous journey, and word spread like wild fire around Makkah about the events of Mi'raj. The leaders of the Quraish were very upset at the whole issue, especially because a lot of people became Muslims as a result of it.

It is important to understand that the journey was an actual physical one, and not a spiritual dream as claimed by some.

The time taken for the entire Mi'raj was one third of the night or slightly less. The reason why the Holy Prophet (S) was taken to Baytul Muqqaddas, which was a center for Jews and Christians, was to show that Islam was a continuation of the message of Prophets Ibraheem, Musa, and Isa (A). It also showed that the religion was **universal** and not **confined** to Makkah and Medina only.

Amongst the things that were revealed to the Holy Prophet (S) during his time in the heavens were:

1. The appointment of Imam Ali (A) as the leader after him. This gives us an idea of the importance of planning beforehand for leadership.
2. Five daily prayers. The Wajib Salaah as we know them today only became **compulsory** for the Muslims after the event of Mi'raj.
3. The Holy Prophet (S) was also taught some Du'as and special prayers.

It is a measure of the closeness of the Holy Prophet (S) to Allah that he was given an opportunity to see and hear wonderful things, the likes of which have never been seen or heard before.

VOCABULARY

- **Marvel:** a wonderful or astonishing thing
- **Mount:** climb onto
- **Universal:** applicable to all people around the world
- **Confined:** restricted
- **Compulsory:** required by law, obligatory

WORKSHEET 2.9

Mi'raj of the Holy Prophet (S)

In the boxes below, put the steps of the Prophet's (S) journey of Mi'raj in order of how it happened, using the events that are already listed for you.

1

2

3

4

5

6

7

8

9

10

Drank water from a trading caravan of the Quraish

He went to Masjidul Aqsa

Met Prophets Isa, Musa, Nuh, and Adam (A)

He received all the rules of Islam

He woke up at the house of Umme Hani at day break

Awakened by Jibraeel

Came to Sidratul Muntaha, where Jibraeel left him

Prayed 2 Raka'hs at Mt. Sinai

The Prophet (S) was resting at the house of Umme Hani

Mounted on the Buraaq

THE JOURNEY TO TAA'IF

After the death of Abu Talib, the Holy Prophet (S) was faced with increasing difficulties and problems in Makkah. Without his uncle's protection, his life was in constant danger, and there was not much opportunity to spread Islam.

He decided to try to preach Islam outside Makkah. In those days, the town of Taa'if was a busy and important center of trade. The Holy Prophet (S) went to Taa'if alone and contacted the tribe of Bani Saqeef, inviting them to Islam.

After arriving in Taa'if, he met the chief and elders of that tribe and explained to them the belief in One God and asked them for their support. However, his words did not have any effect on them, and they rejected his message. The Holy Prophet (S) realized that the people of the town could become a threat to him because he was alone and away from his home town. He therefore took a promise from the Bani Saqeef that they would not talk about his presence in Taa'if.

The elders of Bani Saqeef did not keep their promise to the Holy Prophet (S) and instead asked the **loafers** and **hooligans** of the town to harass him. The Holy Prophet (S) found himself suddenly surrounded by a mob that began to insult him. When they began to throw stones, he was forced to **retreat** and take **refuge** in a garden.

The garden belonged to two wealthy people of the Quraish. The Holy Prophet (S) had sweat on

his face, and parts of his body were hurt from the cruel attack. He sank down under a tree for some rest, and began the following prayer: "O Lord! I present my weakness and lack of strength before You. You are the kind Nourisher and the Helper of the weak. To whom are You abandoning me?"

Although the owners were idol worshippers and enemies of Islam, they were moved by the condition of the Holy Prophet (S). They told a Christian slave to take a plate of grapes to him. When the Christian presented the grapes to the Holy Prophet (S), he took one and before eating it said, "In the Name of Allah, the Beneficent, the Most Merciful." The Christian was very surprised to hear these words and said that he had not heard the Arabs pray to anyone but Laat and Uzza, the great idols.

The Holy Prophet (S) asked him about his birth place and his religion. He replied that he came from N'aynivah and was a Christian. On hearing his answer, the Holy Prophet (S) stated, "That is the place where my brother Yunus (Jonas) son of Mata (Matthew) lived." The Christian was very surprised to hear these names. He asked, "How do you know Yunus son of Mata? Nobody in this country has heard of them." The Holy Prophet (S) then said, "Yunus was a Prophet of Allah like I am,"

The words of the Holy Prophet (S) had a great effect on the slave, and he immediately bowed and kissed the hands of the Holy Prophet (S) and

expressed his faith in him. When he returned to his masters, they asked him what the conversation was all about. He replied, "The person who is sitting in your garden is the chief of all humanity. He has told me things that only a Prophet can know." This reply annoyed them very much, but all they said to him was that his own religion was better than Islam.

The Holy Prophet (S) left Taa'if disappointed that he had not been successful in bringing these stubborn and ignorant people to the right path. He decided to return to Makkah. However, it was not safe for him to enter Makkah and endanger his life. He therefore sent word to Mu'tam bin Adi, a powerful Makkahn, for help. Mu'tam was an idol worshipper, but agreed to provide security for him due to his respect for his family. He sent a message to the Holy Prophet (S) to enter Makkah and come straight to his house.

The next day, Mu'tam told his sons to arm themselves and escort the Holy Prophet (S) to the Holy Ka'bah. When Abu Sufyan and others who wanted to harm him saw that he had the protection of Mu'tam, they were disappointed and knew they could not harm him. After performing Tawaaf, the Holy Prophet (S) went to his own home.

Soon afterwards, the Holy Prophet (S) migrated to Medina. In the later years, the Holy Prophet (S) was to take over Taa'if. However, he never forgot the services of Mu'tam in his time of need, and when news of Mu'tam's death reached Medina, the Holy Prophet (S) remembered him for his goodness.

The journey of the Holy Prophet (S) to Taa'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.

VOCABULARY

- **Loafer:** a person who wastes time doing nothing
- **Hooligan:** a violent, young troublemaker
- **Retreat:** withdraw from a place out of fear of danger
- **Refuge:** shelter, protection

WORKSHEET 2.10

Journey to Taa'if

Fill in the blanks:

1. After the death of _____, Prophet Muhammad (S) was faced with more problems in Makkah.
2. Prophet Muhammad (S) therefore decided to preach in a town called _____.
3. The tribe of Bani Saqeef lived in this town. They _____ accept Islam.
4. Prophet Muhammad (S) asked for them to keep his presence there a _____ to protect himself.
5. The Bani Saqeef did not cooperate. As a result, a group of people from the tribe started to _____ the Prophet (S) by throwing _____ at him.
6. The Prophet (S) took refuge in the _____ of some wealthy people of the _____ who were also idol worshippers.
7. These people sympathized with the Prophet's (S) situation and asked their slave to _____ him a plate of _____.
8. The Prophet (S) recited _____ before he ate these.
9. The slave was _____ to see that Prophet Muhammad (S) did not mention the names of any _____.
10. Since the slave was Christian, Prophet Muhammad told him about _____ (A) whom he also called his brother.

HISTORY AND PRESERVATION OF THE QUR'AN

The Holy Qur'an has 114 Surahs (Chapters) and 6,236 Ayahs (Verses). The Qur'an is divided into 30 Juz (Parts). These 30 Juz are further divided into 120 Hisb (sub-parts).

Some of the Surahs were revealed to the Holy Prophet Muhammad (S) in Makkah. These are called Makki Surahs. Those Surahs revealed in Medina are called Madani Surahs.

The First Surah is Al-Hamd or Fatiha (The Opening), and the last one is Surah al-Naas (The People). The longest Surah is Surah al-Baqara (The Cow), which has 286 Ayahs. The smallest Surah is Al-Kawthar (The Heavenly Fountain), which has 3 Ayahs.

The first Ayah in Surah al-'Alaq (The Clot) was revealed to the Prophet Muhammad (S) at the age of 40 years on the Mountain of Light in the Cave of Hira in Makkah. The revelations of the Ayahs of the Holy Qur'an continued over a period of 23 years until the death of the Holy Prophet Muhammad (S). The first 13 years of Pre-Hijrah, the Prophet Muhammad (S) was in Makkah, and then later on he moved to Medina for about 10 years, which is called the period of Hijrah.

Collection and Preservation

From the beginning of revelation of the Holy Qur'an, the Holy Prophet Muhammad (S) ordered to Imam Ali (A) and a few others, like Zaid bin Sabith, to memorize and write down the verses for preservation. After the death of the Holy Prophet Muhammad (S), Imam Ali (A) started

collecting the Surahs and compiling the Holy Qur'an. He devoted two whole years to finishing this compilation as per the declaration and guidance that Imam Ali (A) received from the Holy Prophet Muhammad (S) during his lifetime.



Then, Imam Ali (A) presented the Qur'an to the first Khalifa, Abu Bakr, but he declined and refused to publish this Qur'an. Later, Imam Ali (A) presented the same Qur'an to the second Khalifa, Umar, who also refused to publish it. During the period of the 3rd Khalifa, Uthman, there was a lot of confusion, and people were confused about the Qur'an. Uthman then considered that only one version should be compiled and published for the benefit of all Muslims to follow. He ordered all scholars to accomplish this task.

It was then that Zaid bin Sabith came to Imam Ali (A) and asked for his compilation of the Holy Qur'an, so that he could present it to Uthman. This Qur'an compilation from Imam Ali (A) was accepted and then published in the period of the 3rd Khalifa. To this day, the whole Muslim world is following this version of Qur'an that was compiled by Imam Ali (A).

WORKSHEET 2.11

History and Preservation of the Holy Qur'an

Fill in the blanks:

1. The longest Surah in the Qur'an is _____, and the shortest is Surah _____.
2. There are _____ Surahs in the Qur'an.
3. There are _____ Juz (parts) of the Holy Qur'an.
4. The Qur'an begins with Surah _____.
5. The Qur'an was revealed over a period of _____ years.
6. Imam _____ (A) and _____ bin Sabith were ordered by the Prophet (S) to memorize the Qur'an and write it down as it was being revealed.
7. It took Imam Ali (A) _____ years to finish the compilation.

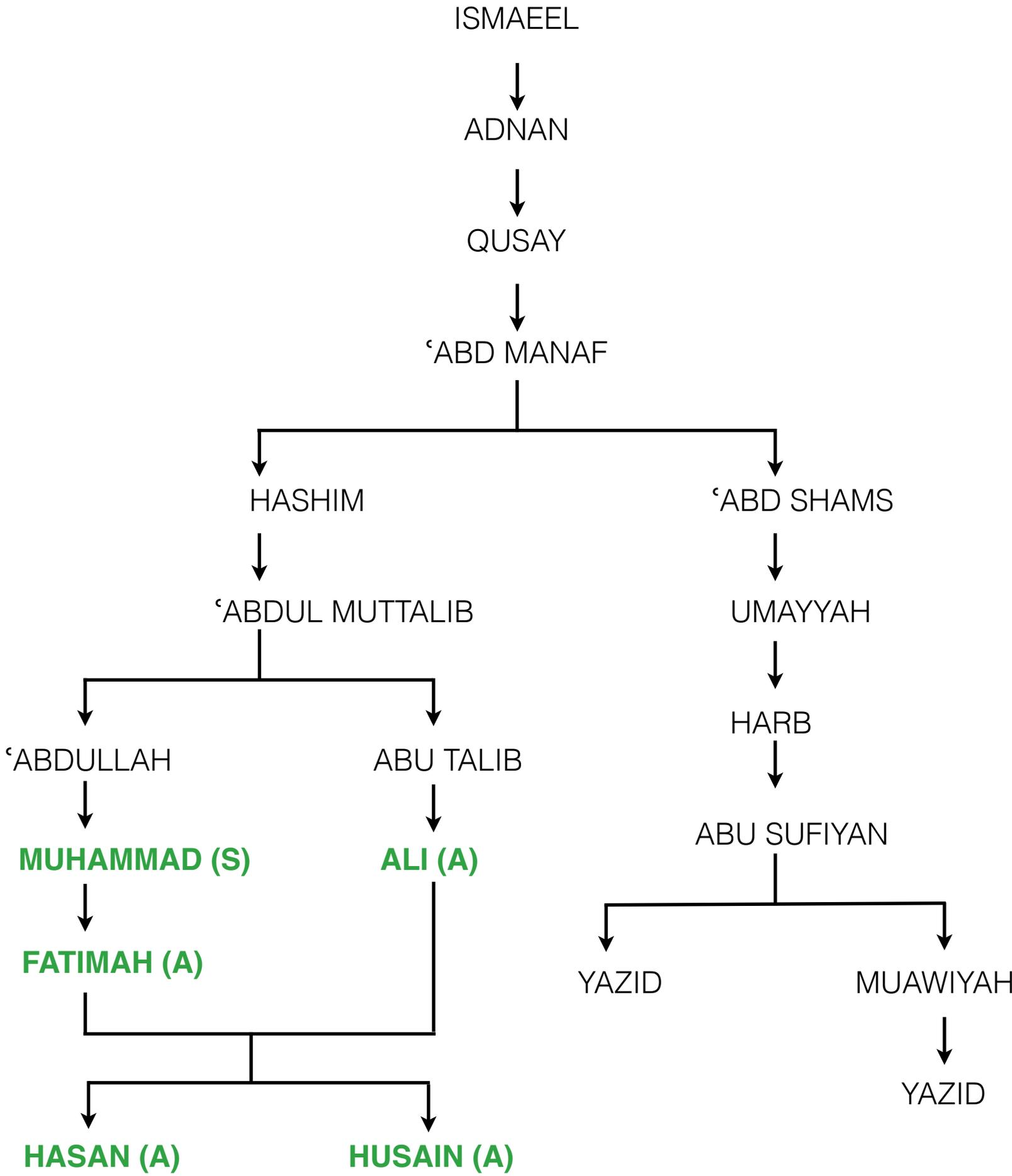
Choose the correct answer:

8. The person who finally accepted the Qur'an compiled by Imam Ali (A) and published it was:
 - a. Umar
 - b. Abu Bakr
 - c. Uthman
 - d. None of the above
9. The two khalifas who refused to publish the compiled Qur'an were:
 - a. Abu Bakr and Muawiyah
 - b. Abu Bakr and Umar
 - c. Uthman and Umar
 - d. Umar and Muawiyah
10. The entire Muslim world uses the version of the Qur'an originally compiled by Imam Ali (A).
 - A. True
 - B. False

3

AFTER THE PROPHET'S (S) DEATH

PROPHET MUHAMMAD'S (S) FAMILY TREE



KARBALA AND IMAM HUSSAIN (A)

Before the Prophet died, he appointed Imam Ali (A) as his successor. However, when the Prophet (S) actually passed away (Imam Husain was 7 at this time), Abu Bakr began to rule as khalifa (against the will of the Prophet) for 2 years.

After Abu Bakr, Umar ruled for 10 years and appointed Muawiyah as governor of Syria. Imam Husain (A) was 19 years old at this time.

The next ruler was Uthman. He and Muawiyah caused a lot of problems, which eventually led to Uthman's downfall. Uthman ruled for 12 years, until Imam Husain (A) was 32.

After Uthman's death, Imam Ali (A) took the caliphate with conditions: he wanted to rule in the Islamic way and have all governors swear loyalty. Muawiyah, however, did not swear loyalty. Imam Husain (A) watched and supported Imam Ali (A).

After Imam Ali (A) was martyred, Imam Hasan (A) was his successor. However, Muawiyah and his supporter Ziyad continued to cause problems. They were unjust, corrupt, and ruled with terror. Due to propaganda and bribery, they were able to gain support from many people. Imam Hasan (A) did not have enough supporters to fight against Muawiyah, so found it wise to form a peace treaty with him instead. No sooner was the peace treaty signed that Muawiyah broke it.

The treaty between Imam Hasan (A) and Muawiyah had the following conditions:

1. Muawiyah is to rule according to Qur'anic rule and the Prophet's (S) guidance.
2. Muawiyah has no right to nominate any successor.
3. People of Islamic territories are to be protected.
4. Lives, honor, and properties of all Shias are to be safeguarded.
5. Muawiyah is not to harm, terrorize, or attempt to kill any of the Prophet's (S) family members.

Even after signing the treaty, Muawiyah poisoned Imam Hasan (A), whom he still viewed as a threat. Thereafter, Imam Husain (A) now became his the rightful successor now, at the age of 45.

Although it was clearly stated in the treaty that Muawiyah was not to nominate a successor, he planned to nominate his son Yazid for khalifa. Even Muawiyah's supporters knew his son Yazid was cruel, wicked, and immoral. They didn't want him to become khalifa, but Muawiyah killed off all opposition and still nominated Yazid as khalifa.

When Muawiyah died and Yazid came into power, his conduct was terrible, yet he wanted to be the political and religious leader of all. In Syria, he demanded Imam Husain (A) to give

bay'ah to him, but Imam (A) refused and decided to leave Medina to stay safe. So, he traveled to Makkah with his family.

In Makkah enemies of Islam tried to kill him. Imam Husain (A) then headed towards Kufa.

Imam Husain (A) was on his way to Kufa when he heard his cousin Muslim bin Aqeel had been brutally killed in Kufa.. Sadly, he continued to travel only to pass by Kufa, as Yazid's soldiers had blocked the path to Kufa.

As Imam Husain (A) reached Karbala, Hurr (one of Yazid's generals) received an order from Ubaydallah to stop Imam Husain (A). Hurr followed these orders. This was the beginning of the tragedy of Karbala.

In Karbala: Martyrdom of Awn and Muhammad

Of all things a mother loves, she loves her child the most. The mothers of Karbala loved their children and were proud of them. Why then, did the Mothers of Karbala let their children die in Karbala?

They knew that Imam Husain (A) was on the right path and that by sacrificing their sons, they would be able to help save Islam and prevent Muslims from going astray.

These mothers squashed their motherly love and sacrificed their children for Imam Husain (A) – For Islam.

One such mother was Sayyida Zainab (A), who had brought along with her two sons, Awn and Muhammad. They were the children of ‘Abdullah bin Ja‘far. Ja‘far was Imam Ali’s (A) brother, and was a brave warrior who was martyred in one of the battles of Islam. So, Awn and Muhammad were the grandsons of Imam Ali (A) from their mother’s side and Ja‘far bin Abu Talib from their father’s side.

On the eve of Ashura, Sayyida Zainab (A) told her sons, “My sons Awn and Muhammad, tomorrow is the day of battle. Your uncle Imam

Husain’s life will be in danger. It is your duty to help him in this time of difficulty of Islam.”



On Ashura day, Ali Akbar, the son of Imam Husain (A) gave the Adhaan, Imam Husain (A) led the Fajr prayers, and then the battle began under the hot, scorching sun. One-by-one, Husain’s (A) companions went to the battlefield and were martyred.

Since dawn, Sayyida Zainab (A) watched as the bodies were brought back to the tents one-by-one. She called her sons, Awn and Muhammad, and her brother, Husain (A) to her tent and begged for his permission to allow her children go to the battlefield.

With a heavy heart, Imam Husain (A) gave his permission to Awn and Muhammad and led them to their horses. He kissed them and helped them mount their horses.

Awn and Muhammad bid farewell to their mother and rode out on to the battlefield. They fought



bravely together. They were the grandsons of Ja'far and Ali (A). They pushed the enemies back and killed several of them.

Hadhrat Abbas (A) and Imam Husain (A) watched the two brothers fight so fiercely despite being thirsty for three days. Hadhrat Abbas (A), who had trained his nephews in the art of sword fighting, was filled with pride.

Umar ibn Saad, Yazid's commander, soon became worried, so he ordered his soldiers to separate the two brothers and then attack them from all sides.

Awn and Muhammad were separated and then surrounded by Yazid's soldiers. They were attacked by horsemen with arrows, swords, spears, and daggers from all sides. Finally, they became severely wounded and took their last breaths.

Imam Husain (A) and Hadhrat Abbas (A) carried the two young bodies to the tent.

Ali Akber cried out:

"My brothers, Awn and Muhammad, have been killed."

Sayyida Zainab (A) heard the cry from her tent. She performed sajdah and said, "Oh Allah I thank you for accepting my sacrifice. I am proud of my two sons who have given their lives for Islam!"



In Karbala: Martyrdom of the Sons of Imam Hasan (A)

Imam Hassan (A) had 7 sons and 3 daughters. Six of these sons were martyred in Karbala. One of his sons, Hasan-e-Muthana, although injured, survived in Karbala. Of the 6 martyred sons, Qasim and ‘Abdullah bin Hassan are better known.

The companions of Imam Husain (A) did not let Imam Husain’s (A) family go to the battlefield while they were alive.

When none of the companions were left, Qasim took permission from his mother, Umme Farwah, to fight. Then, he went to his uncle, Imam Husain (A) to ask for his permission.

Imam Husain (A) was hesitant to give permission to his brother's son to die, but Qasim insisted that he wanted to protect Imam Husain (A) and Islam

Imam Husain (A) asked his sister to bring Imam Hassan's (A) abaa and turban. As he (A) dressed Qasim in these, Tears flowed from Imam Husain (A) and Sayyida Zainab's (A) eyes, as they remembered their dear brother.

When Qasim was dressed in battle clothes, Imam Husain (A) gave him the weapons.

Qasim was so young that his sword touched the ground as he walked. He could not mount his

horse on his own. His uncle, Hadhrat Abul Fadhlil Abbas, helped him mount the horse.

The young Qasim rode to the battlefield and fought gallantly, a battle history will never forget. The enemy could not overpower him, so one of Yazid's cowardly soldiers came from behind and hit Qasim on the head with a sword.

The young Qasim, thirsty for three days, could not maintain his balance anymore. He fell from his horse and cried out, "O, Uncle! Come quickly. Help, Uncle!"

Imam Husain (A) and Abul Fadhlil Abbas rushed to the battlefield. The enemies of Islam thought that Imam Husain (A) and Hadhrat Abbas (A) were coming to attack them, so they became scared. The confusion led to horses running from one side to another, trampling over Qasim, who was lying wounded on the ground.

Imam Husain (A) and Abbas (A) searched and called out for Qasim, but he could not reply. He had stopped breathing.

When the enemies withdrew, Imam Husain (A) saw that Qasim was not in one piece. The horses had trampled him to pieces.

Heartbroken by the sight of Qasim's body, Imam Husain (A) took off his abaa and spread it on the



ground. He gathered Qasim's body and placed them on his abaa.

Imam Husain (A) and Hadhrat Abbas (A) carried Qasim's trampled body back to the camp.

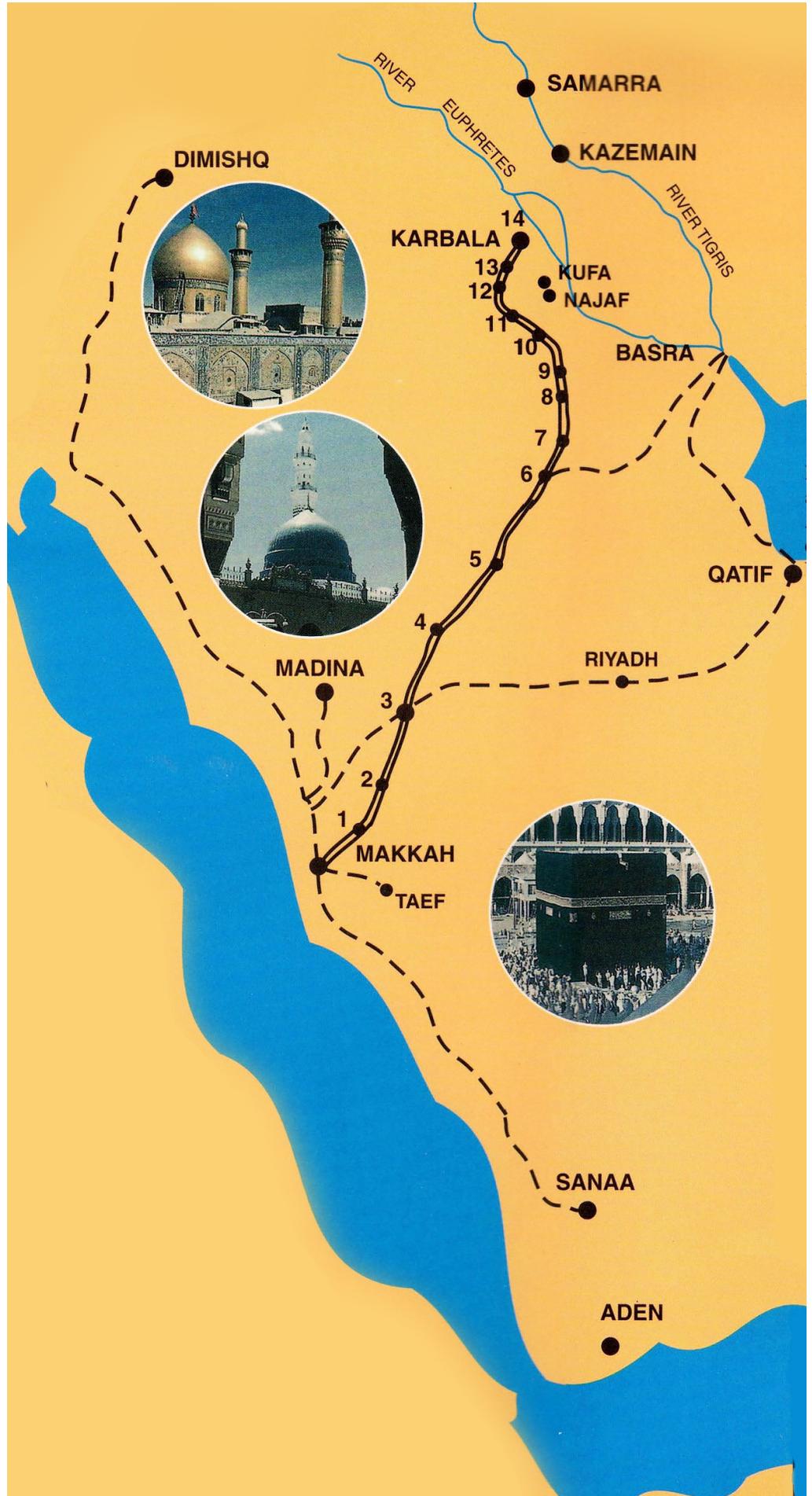
This was not the only young son of Imam Hassan (A) to die in Karbala. 'Abdullah bin Hassan was 11 years old in Karbala. At the time when there was no else to come and help Imam Husain (A), 'Abdullah came forward to protect and save him. At this last hour, a spear came towards the direction of Imam Husain (A) from Yazid's camp. To protect his uncle, 'Abdullah bin Hassan came forward and extended his right hand, which was then cut off by the spear. Then, in the same way, his left hand was also cut and separated from his body. Imam Husain (A) then embraced 'Abdullah as many more arrows found their target. Thus, 'Abdullah was martyred in his Imam's arms. Imam Husain (A) had to carry another scar of a son of his beloved brother.

The sacrifices made by Imam Husain (A) in the battle of Karbala to save Prophet Muhammad's (S) Islam is an example of our Imam's absolute devotion to Islam and submission to Allah. Imam Husain (A) was not martyred in vain. Yazid wanted to win by getting Imam Husain's (A) bayah. In submission to Allah, Imam Husain (A)

refused to pledge allegiance to Yazid and continued to do so till his last breath, no matter how many members of his family Yazid killed.



MAP OF THE MIDDLE EAST/ROUTE OF IMAM HUSAIN (A)



2 – 9 Muharram 61 AH

Muharram Date	Event
2ND	Imam Husain arrives at Karbala Camp positioned by Hurr at Alqama
3RD	Umar Ibne Saad arrives with army unit
	More army units arrive
7TH	Ubaydallah ordered to cut off water supply
	Shimr Ziljawshan arrives
9TH	Assault starts; postponed Imam talks to his group Both sides prepare for the next day

ASHURA DAY FRIDAY 10 MUHARRAM 61 AH

DAWN	Fajr prayers led by Imam
EARLY MORNING	Imam's speech to Yazid's army Kufian's speech to Yazid's army Hurr and others change sides Umar-Ibne- Saad shoots first arrow Battle begins Shaheed's 1 to 12
LATE MORNING	First general attack Shaheed's 13 to 62 Imam's camp attacked Shaheed's 63 and 64
NOON-AFTERNOON	Prayer's time, battle not suspended Imam shielded during prayers Shaheed's 65 to 92 Imam's family Shaheed's: 93 to 110 Imam Husain (A) becomes shaheed
EARLY EVENING	Heads cut off from bodies Imam's camp looted, set on fire

Choose the correct answer:

1. Who nominated Muawiyah as governor of Syria?
 - a. Abu Bakr
 - b. Umar
 - c. Uthman
 - d. Imam Ali (A)

2. Under what conditions did Imam Ali (A) agree to become Khalifa?
 - a. He wanted to rule the Islamic way
 - b. He wanted to have all governors swear loyalty
 - c. Both a and b
 - d. None of the above

3. Items included in the Peace Treaty of Imam Hasan (A) were:
 - a. Muawiyah would follow Islamic rule & ensure protection of people of Islamic territories.
 - b. Muawiyah would not be responsible for the lives or honor of shias.
 - c. Muawiyah would have no right to nominate his successor & would not harm any of the Prophet's (S) family members.
 - d. Both a and c

4. Muawiyah broke the treaty by:
 - a. Not ruling according to the Qur'an
 - b. Nominating his son as successor
 - c. Getting Imam Hasan (A) poisoned
 - d. All of the above

5. When Muawiyah died who became Khalifa? Did Imam Husain (A) revolt now to become successor?
 - a. Yazid. Yes, Imam (A) argued it was his right to become Khalifa.
 - b. Yazid. No, but Imam (A) refused to accept Yazid as the religious leader.
 - c. Yazid. Yes, Imam (A) was waiting for this moment.

Short Answer Questions:

6. Why do you think Muawiyah broke the Peace Treaty?

7. What did Yazid want from Imam Husain (A) that the Imam refused? Why do you think the Imam refused?

8. Who was the person that got killed in Kufa? How was he related to Imam Husain (A)?

Martyrdom of Awn and Muhammad

Answer the following questions:

1. Why were the mothers of Karbala ready to sacrifice their children?
2. Describe the heritage of Awn and Muhammad.
3. Why do you think Imam Husain (A) hesitant in giving Sayyida Zainab's (A) children permission to fight?
4. How were the children targeted by the army of Yazid?
5. What was Sayyida Zainab's (A) reaction to the martyrdom of her sons?

Martyrdom of the Sons of Imam Hassan (A)

Answer the following questions:

1. How many sons of Imam Hassan (A) were martyred in Karbala?
2. Which were the two sons that are better known?
3. Describe the circumstances of the deaths of each of them.
4. How do you think fighting for Imam Husain (A) was the same as fighting for Islam?
5. How do you think Imam Husain (A) won in Karbala?

MUSLIMS IN AMERICA -

As a Muslim who lives in America, how many different types of Muslims have you interacted with in your life? Have you ever wondered when the first Muslims entered America? In school, you probably learned about Christopher Columbus, the Native Americans, the American Revolution, slavery, and other facts about American history. But have you ever learned about the history of Muslims in America? In this lesson, you'll find out:

- When Muslims first came to America.
- The number of Muslims in America today
- What types of communities Muslims have built in America.

The history of Muslims in America begins many, many years ago. For hundreds of years, white Americans used to bring African slaves in ships. Slave traders captured them from Africa and brought them to America so that they could work for white people. This was a very unfair practice, and eventually the practice of slavery ended in America. But among the slaves who had already entered America, somewhere around 10% - 25% of those who had been brought here between the 17th and 19th centuries were actually Muslims. That means that approximately 2 out of every 10 slaves was Muslim! Therefore the first Muslims who entered America were slaves.

Then, in the late 1800's, Muslim immigrants began arriving in America. An immigrant to

America is someone who was born in another country but now lives in America. These immigrants came from Arab countries such as Syria, Lebanon, Jordan, and Palestine. They mostly came so they could find better jobs in America. They were the first people to build mosques in North America.

Between 1947 and 1960, many more Muslim immigrants began to arrive. These immigrants were not only from the Middle East but also from India, Pakistan, Eastern Europe, and Russia. Some of these immigrants were children of ruling presidents, kings, and queens of Muslim countries. Others came so they could go to college and university here. And yet others came to escape from persecution, or bad treatment, in their own countries. Even more immigrants came afterwards, and they continue to come to live in America. Do you know any Muslim immigrants who arrived in America in the last five years?

So far we have talked about Muslims in America that are immigrants, meaning they came from other countries. But what about Muslims who didn't come from other countries, but instead they are from America itself? Do you think there any such Muslims? The answer is YES. In fact, currently about 1 in every 3 Muslims in America is African American. Either they converted to Islam sometime in their lives, or they were born to African-American parents or grandparents who converted to Islam. There are actually many

more Muslims in America who are African American than any other nationality. For example, if you took 100 American Muslims, about 30 or 40 would be African American, 20 would be Indian or Pakistani, 10 would be Arab, 5 would be African, 3 would be Iranian, and 1 would be white American. Which ethnic group do you belong to?

Islam is now the second largest religion in America. Since Muslims arrived in America they have built mosques and other religious institutions. The first mosque that was built in America is called the Mother Mosque of America, and is located in Cedar Rapids, Iowa. Muslims in America have built and established many other organizations and communities as well.

For example, Muslims in America have established:

- Islamic centers where:
 - Prayers are held
 - Dua Kumayl is recited
 - Majalis of Imam Husain (A) are recited
 - Muslims invite people of other faiths (like Christians) to learn about Islam
- Full time Islamic schools
- Muslim political organizations like CAIR
- Islamic weekend schools (madressa)

One of the most famous American Muslims in history is al-Hajj Maalik Shabazz, who is better

known as Malcolm X. He was a great leader of African-Americans in the 1960s. When he first became interested in Islam, he joined a group that called itself Muslim, but that actually had teachings against Islam. For example, they taught that white people were devils. But when he went for hajj and saw the true spirit of Islam, he changed his beliefs. Because of his activities, he was unfairly assassinated in 1964.

Worksheet: Muslims in America

Fill in the blanks:

1. The first Muslims in America entered the country as _____.
2. Muslim immigrants entered the country in the _____'s.
3. There are Muslims in America that are Natives of America. One out of _____ Muslims in America are actually African American.
4. The percentage of African American Muslims in America is _____% of the total Muslim population.
5. The first mosque built in America is in the state of _____.
6. Islam is the _____ largest religion in America.

Questions:

1. Who are immigrants and why did they come to America?
2. What was the English and Arab name of a famous African-American Muslim?
3. Which ethnic group of Muslims is present in highest percentage in America?
4. If we wanted to spread Islam further do you think we could do so by our behavior? How?

PART IV: AKHLAQ

PART IV: AKHLAQ	i
Chapter 1: Merits of Akhlaq	1
Worksheet 1.1.....	2
Chapter 2: Good Intentions	3
Worksheet 2.1.....	6
Chapter 3: Manners of Talking	7
Worksheet 3.1.....	8
Chapter 4: Mockery	9
Worksheet 4.1.....	11
Chapter 5: Fault Finding	12
Worksheet 5.1.....	14
Chapter 6: Backbiting and Slander	15
Worksheet 6.1.....	17
Chapter 7: Anger	18
Worksheet 7.1.....	20
Chapter 8: Jealousy	21
Worksheet 8.1.....	23
Chapter 9: Patience	24
Worksheet 9.1.....	26
Chapter 10: Hard Work	27
Worksheet 10.1.....	28
Chapter 11: Manners of Eating and Drinking	29
Worksheet 11.1.....	33
Chapter 12: Thinking About the Underprivileged	34
Worksheet 12.1.....	35
Chapter 13: Rights of Relatives	36
Worksheet 13.1.....	37
Chapter 14: Rights of Neighbors	38
Worksheet 14.1.....	40

CHAPTER 1: MERITS OF AKHLAQ (فضائل الاخلاق)

In His infinite Kindness and Justice, Allah has provided us guidelines for good akhlaq.

Akhlaq means refers to a range of good human traits: good behavior, moral uprightness and good manners.

Through our akhlaq, we represent our Prophets' and Imams' teachings on how

Prophet Muhammad (S) once said:

"I have been sent to complete the nobility of character."

to be good human beings.

The above hadith means that akhlaq is one of the most important features of Islamic guidance. Good akhlaq is very important but it is also one of the most difficult aspects of Islam to master.

How Can We Improve our Akhlaq?

The scholars of Akhlaq have given us three important guidelines to help perfect our akhlaq:

1. **Al-Mushaaratah (المشاهدة):** This is when you wake up in the morning and make the intention of living the day in a way where Allah will be satisfied with your akhlaq. The word mushaaratah comes from the word shart, which means "condition" or "stipulation." You make a condition or stipulation in your life so as to lead it

in an exemplary way. For example, if there are students at school that you do not like, part of al-Mushaaratah is that you make the intention of behaving nicely with them even though it is difficult to like them.

2. **Al-Muraaqabah (المراقبة):** Muraaqabah is a state of constant watchfulness over yourself. In other words, throughout your day you watch over all of your deeds to make sure that they are in line with what Allah wants from us. A good tip here is to imagine that you are being watched on camera. Wouldn't you fix your behavior if you knew you were being watched? Well, Allah is always watching you!

3. **Al-Muhaasabah (المحاسبة):** Al-Muhaasabah means to recount. At the end of the day (usually before you sleep,) you recount your day to see how you behaved. If you remember a point where you behaved not so well, you must make the intention of bettering yourself the next day.

These actions can help us improve our akhlaq, become closer to Allah, and make the Prophet (S) and our living Imam (A) proud of us.

WORKSHEET 1.1

Merits of Akhlaq

1. What are the three guidelines of Akhlaq given to us by our scholars? Define them in your own words.

GUIDELINE	DEFINITION

2. Write 2 examples of Al-Mushaaratah you can do.

- 1.

- 2.

3. Try doing Al-Muhasabah for one week.

DAY	TODAY, I ACTED IN ACCORDANCE WITH MY MUSHARATAH (Y/N)	TOMORROW, I WILL TRY TO IMPROVE BY...

CHAPTER 2: PURE INTENTIONS

A central theme in Islam is ikhlaas, or purity of intention. That is, when we perform religious deeds we must make sure that they are purely for the sake of

Imam Ali (A) once said:

"Any action that is not sincere will not be accepted."

Imam Hasan al-Askari (A) has said the following about the value of sincerity:

"If I reduced the whole world into a bite of food and fed it to the one who worships God out of sincerity, then I would still think I had not justice to Him."

REFLECTION: How can we make sure our good deeds are only for Allah (SWT)? What can we do before beginning such deeds?

Allah.

Writing for Allah

Sheikh Abbas Qumi, the author of Mafatih al-Jinan, narrates: Sheikh 'Abdul Razzaq would always give Fiqh lessons in the haram of Sayyida Ma'sooma (A), the sister of Imam Ridha (A). My father, Karbalaei Muhammad Ridha, would enjoy listening to his lectures very much to the extent that he would attend his class every single day. After each lesson, Sheikh 'Abdul Razzaq would open my book Manaazil al-Akhirah, and read from it to his audience. One day, my father

called me and said, "Sheikh Abbas, I wish you were more like Sheikh 'Abdul Razzaq and would speak from the minbar like he does from the books that he reads to us." I thought to myself, "I should say 'Dear father, I am the author of that book that Sheikh 'Abdul Razzaq is reading to you!'"

As I was about to say this, I held my tongue and remained silent. I thought to myself, "Did I write this book for my father or for Allah?" I commanded myself not to say anything. This is where I must keep my silence. This is where I have to swallow what I want to say and not be proud. If my deeds were for Allah, then what benefit does showing off to others have?" He held his tongue and protected his ikhlaas, and today, one of his books, the Mafatih al-Jinan, has so much importance and blessings that it can be found in every Shi'a Masjid!

Allah Hears All

Allah is All-knowing and All-hearing. Nothing is concealed from Him. He knows the hidden secrets of our hearts. He is well aware of our intentions. We can deceive other human beings, but we can never deceive Him. We will be rewarded only for those actions that we do sincerely for Him. Unfortunately, many people on the Day of Judgment will expect rewards for their actions, but not see them. When they ask Allah where their reward is, He will tell them that since they did this action for someone else and not Him, they should go ask that person for the

Read the following narration by the Holy Prophet (S) and you will see how easy it is for insincere intentions to creep into our actions:

Three people died and were brought before Allah. One person was a Qari (a reciter of the Holy Qur'an); the other a great warrior who fought bravely and was martyred in the way of Allah; and the third used to give a lot of his wealth in charity. In each case, Allah asked them what they did, and they shared their respective deeds, adding that they did this for the sake of Allah. However, Allah was aware that the Qari recited the Qur'an more for the praise he heard of himself; similarly, the martyr fought in a Holy war only to be called a hero by others; and the rich man donated to charity in order to be called a generous man. All three of these people, therefore, did not have complete pure intentions and did not deserve a complete reward from Allah.

So, you see, this is why it is so important to say Bismillaah and purify our intentions before starting an action.

For example, one day, you notice that your friend has a little bit of hair sticking out of her Hijab. You tell her very kindly that she should fix her Hijab. If your intention was to sincerely help her improve herself, then you wouldn't mind as you were doing it for the sake of Allah. Allah will help her gradually

understand that you care about her Akhirah (Hereafter).

However, if your intention was just to point out her mistake, then (1) she might get mad at you, (2) Allah will not help make her heart kind towards you again, and (3) on the Day of Judgment,

Imam Sadiq (A) has said:

“Allah will gather people on the Day of Judgment according to their intentions.”

you might not be rewarded for your action.

Of course, the path to sincerity is not easy and will have road bumps, but nobody can say that this is impossible because when you start walking towards Allah, He will give you strength and make things easy for you.

As the Holy Qu'ran says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
إِنَّ اللَّهَ مَعَ الْمُحْسِنِينَ

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

(39:69)

Sayings of Imam Ali (A):

- Blessed is the one whose actions, knowledge, kindness, revenge, taking and not taking things, speaking, and not speaking all stem from his sincerity for Allah. [Mizan al-Hikmah, v.3, pp.56-58]
- Freedom is found in sincerity.
- The one whose goal is other than God has been ruined.

Sayings of the Prophet (S):

- Blessed are the sincere ones. They are the lights on the path of guidance and are free from any wickedness. [Mizan al-Hikmah, v.3, pp.59-62]
- Do all your actions out of sincerity for God. God will not accept those actions, except the ones done out of sincerity for Him.

WORKSHEET 2.1

Good Intentions

1. What does it mean to be sincere in your intentions?
2. How can you purify your intentions?
3. Choose one hadith from Imam Ali (A) or the Holy Prophet (S) and explain what you think it means.
4. For each action below, give an example of a sincere niyyah and insincere niyyah. The first one has been done for you.

Action	Sincere Niyyah	Insincere Niyyah
Picking up trash in the Masjid	This is the house of Allah, and I should keep it clean	Everyone will think I'm such a great helper!
Sharing your lunch		
Helping someone with homework		
Lending an outfit to a friend		

CHAPTER 3: MANNERS OF TALKING

The way you speak says a lot about your personality and character.

Prophet Isa (A) has said:

“You should think of your words like gold and find the right time to say what needs to be said, just like you would find the right thing to spend your gold on.”

Abusive Language and Insults

To use abusive language means to swear or insult someone.

Anger is one of the main factors that cause us to use abusive language. If we do not control our anger, unkind words will come out of our mouth.

Sarcasm that is used to mock, belittle, or offend someone is haraam.

Speaking unkindly to anyone is unacceptable, but speaking unkindly or talking back to your parents or teachers is unforgivable.

On the Day of Judgment, we will be asked about every single thing we have said.

Sometimes, a person may have the right to speak harshly to someone, for example, if someone has wronged you, but Islam teaches us that even in response to that, we should speak to them in a kind manner.

One day, Imam Hasan (A) was riding his horse, when a man from Damascus, who was an enemy of the Imam (A), approached him and started saying unkind words and swearing at him. The Imam (A) patiently waited for him to finish, and then got off his horse and said, “You look like you are new to this city. If you are hungry, let me feed you. If you need clothes, let me clothe you. In fact, please come back to my house and be my guest.” The man was shocked by the Imam (A)’s kind response and immediately asked for forgiveness for his horrible words. He realized that he was misinformed about Imam Hasan (A), and that he was truly a Ma’soom with the best akhlaq.

So, you see, instead of cursing back at him, he took him to his home, fed him, clothed him, and took care of him. That man became one of the Imam’s good companions. Those kind actions and words did far more than any rude response could have done.

When Speaking:

- Always say what is useful and truthful and not harmful to anyone.
- Never backbite about anyone; do not even listen to others doing it.
- Never hurt anyone's feelings, even jokingly.



A good way to weigh what you are saying is to imagine if our 12th Imam (A) is standing next to you, would he approve of what you are saying?

WORKSHEET 3.1

Manners of Talking

1. Name three things that we should be careful of when speaking:

a.

b.

c.

2. Read over these ahadith by Imam Ali (A). What is the unified message that all these saying tells us?

- "Nothing else needs to be restrained and kept under control but the tongue."
- "Whosoever desires to remain safe should guard against what comes out of his tongue."
- "Salvation of the believer lies in guarding his/her tongue."

3. Brainstorm ideas that can help you think before you talk. (E.g., Try writing everything you say for one day)

CHAPTER 4: MOCKERY (السخرية)

Mockery (**Al-Sukhriya** السخرية in Arabic) is defined as teasing and making fun of someone.

Some people make fun of others and humiliate them in front of other people. People who mock others fail to realize that all human beings are created by Allah and are His representatives on the earth, and no one has the right to humiliate or hurt anyone. They also forget that it is quite possible that those people they ridicule might actually be better people than themselves.

It is the duty of every Muslim to respect others. If we observe any defect in the body, clothes, house of another, etc., we should never laugh at them or ridicule them because it is as though we are laughing at Allah, since Allah created them.

Allah addresses this issue in the Holy Qur'an:

"One group of people should not make fun of another group of people. Maybe they (the latter) are better than they (the former)." (49:11)

The Prophet (S) has said, "None of you are believers unless you would like for others what you want for yourself." So, if you like people to treat you respectfully, then you should also treat them with respect. If you don't like it when someone insults you even slightly, then make sure that you also do not insult anyone slightly.

One day, the Holy Prophet (S) was sitting amongst his companions and talking when a blind man entered the room. As soon as one of the Prophet's companions from Banu Ummaya saw the blind man enter the gathering, he frowned, thinking to himself, "Why is here?" At this moment, the following verses of the Qur'an were revealed about the Prophet's companion:

عَبَسَ وَتَوَلَّىٰ ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَىٰ

"He frowned and turned away because there came to him the blind man, [interrupting]." (80:1-2)

If you are blind, would you be able to see if someone frowned at you? Let's try it. Close your eyes and I'll make a face. Were you able to see what I was doing? The point here is that making fun of a person is haraam, regardless of whether it is in front of them or behind their back. In this ayah, Allah shows us that even if no one is watching, Allah is watching. This means that we should not make fun of anyone, regardless of the circumstance.

Tips on Dealing with Mockery

Sometimes, it might be the case that we do not mock others, but rather, someone else mocks us. For example, you might be in a gathering of friends, and one of them decides to make fun of you as a joke. It is hard to deal with such situations, but we

have the following advice from the Ahlul Bayt (A):

1. Be patient, and have reliance (tawakkul) on Allah in this situation
2. If the person making fun of you is a friend, don't react. Instead, praise them in front of other people to remind them that you are supposed to be friends. It is very likely that when they see you be patient like this, they will change their ways and be embarrassed of what they did. In fact, this might even strengthen your friendship.
2. If the first tip doesn't work, it's better to confront that person and kindly ask them, "Isn't it better if I saw a flaw in you I should tell you yourself instead of going around and making fun of you?" Most probably if you say it in a proper way, they will act embarrassed, or at the least, make excuses, showing that they are regretful of what they did.
3. Whether or not this person agrees with your advice, it's best to say that you forgive them and that you would like to have a better friendship with them (although this is only if the person has good character; if they do not, only keep them as an acquaintance.)

Imam Ali (A) has also mentioned an important piece of advice in Sermon 189 in Nahjul Balagah:

"Someone who fixes their relationship with Allah, Allah will fix their relationship with the people."

Let's look at how our fifth Imam, Imam Muhammad al-Baqir (A) dealt with someone who tried to mock him.

Once, a Christian came to Imam Baqir (A) and made fun of his name by saying, "You are Baqar." Baqar means cow in Arabic.

The Imam replied, "I am Baqir."

The man continued, "You are the son of a woman who was a cook."

"Cooking was her profession," replied the Imam.

"You are the son of a black and foul-mouthed woman," the man carried on.

"If you are right, may God forgive her, and if you are lying, may God forgive you," answered the great Imam (A).

The Christian was impressed with the Imam's highly sophisticated response, developed an interest in Islam and became a Muslim.

WORKSHEET 4.1

Mockery

1. Why is it wrong to mock/make fun of others?
2. How did Imam al-Baqir (A) react when someone mocked him? What can we learn from this story?
3. A new student comes to school, and kids start making fun of him/her for being overweight. The new student feels very hurt and disrespected. What can you do to help fix this situation?
4. You are hanging out with all of your friends, joking and laughing. All of a sudden, one of your friends starts cracking a joke about you. At first, you laugh along, but then they keep going, and it's not so funny anymore. What should you do in this situation?

CHAPTER 5: FAULT FINDING

What is Fault-Finding?

In Islam, fault-finding is considered a sin. Fault-finding is exactly what it sounds like: finding faults in others. A fault is a negative aspect or defect. This negative aspect or defect can be in many different areas of a person, such as:

The way they look	The way they talk	The way they act	The way they think
-The way they dress -Physical -Height -Weight	-Accent -Speech impediment (lisp or stutter) -Pronunciation of certain words -When they accidentally say something embarrassing	-The way they walk -The way they eat -The way they play	-Their level of intelligence -The way they are always thinking to do good (“goody two-shoes”)

What are the Effects of Fault-Finding?

Fault-finding can lead to many other sins, such as:

1. **Insulting:** Because a fault-finder is always looking for another person’s defects, he will insult them about those defects. This will make it harder for the fault-finder to carry out good conversation with anyone and make friends, because obviously no one wants a friend who will constantly be insulting you. Insulting will ultimately create a feeling of hatred between people.
2. **Arrogance:** Because a fault-finder will be looking at everyone negatively, he will think only his own actions are positive, and this will lead to him becoming proud. A person who is proud usually doesn’t listen to advice because he thinks his way is the best way, and because he doesn’t think he has any faults or listen to advice, he will never be able to move up on the ladder of perfection because it will be harder for him to correct his own mistakes.
3. **Discrimination:** This is when you judge someone based upon their qualities, such as the color of their skin.
4. **Destroying One’s Reputation:** Allah says that the respect and reputation of a believer is as important as the Holy Ka’bahh. If you are to disrespect and destroy someone’s reputation, it is like you are destroying the Ka’bahh! No one likes to be around someone who is constantly finding faults in them. This will hurt someone’s feelings, especially if it is done in front of their peers.

What are the Consequences of Fault-finding?

Not only will fault-finding cause people to dislike us and lose our friends, it is an action that is disliked by Allah.

Imam Ali (A) once said:

“The most disliked person is he who follows the faults of others, but is blind to his own faults.”

Also, Allah tells us in the Qur’an:

“Woe upon every faultfinder.” (104:1)

What are the Cures to Prevent Us from Fault-finding?

Fortunately, there are cures to solve this problem, but it is up to us to make sure that we follow them. As long as we take the first step, Allah will help us the rest of the way.

1. **Look at our own faults:** Imam Ali (A) says: “Blessed is he, whose busy thinking about his own faults, instead of the faults of others.” So we should look at our own faults and try to change them if we can. Every night, before going to sleep, we should reflect on what we did during the day and see if we did anything bad. If we did, then we should make an intention not to do it again. This way, we will be able to correct our mistakes.

2. **Remind ourselves that it is normal to make mistakes:** Imam Ali (A) says: “Whoever sees his own faults will stop seeing the faults of others.” The reason he said this is because, if we look at our own faults, then we will realize that we are not perfect so we will tend to be more patient with other’s faults

3. **Realize that the act of fault-finding is a fault itself:** If we understand that fault-finding itself is a fault, then we will try to refrain from this action.

4. **Look for the good:** Instead of busying ourselves trying to find faults in people, we should try to look for the good in people. We should respect and praise people for their good attributes. We should remember that we are all brothers and sisters and that Allah is our Creator.

In addition to not finding faults in others, we should actually try to cover people’s faults. One of Allah’s names is Sattaaral ‘Uyub (سَتَّارَ الْعُيُوبِ) - the One who covers faults. We should try to emulate this attribute by covering the faults of others, because where would we be if Allah did not cover out faults?

WORKSHEET 5.1

Fault-Finding

1. What is fault-finding? What are the different areas in which people may find faults in others?

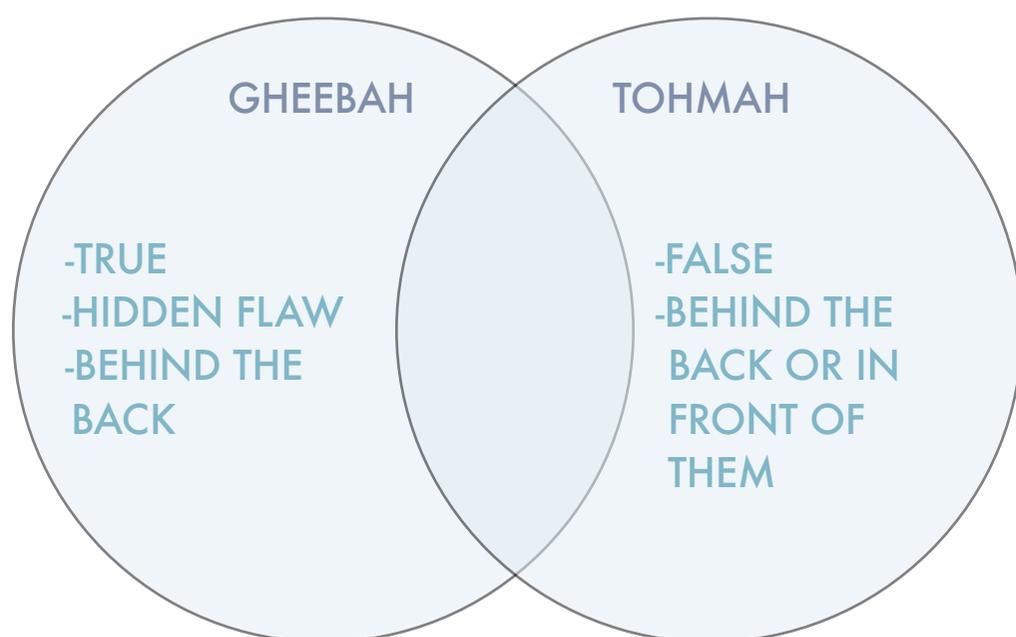
2. What are the effects of fault-finding? Use your own words.

3. How can we stop ourselves from fault-finding?

CHAPTER 6: BACKBITING (الغيبة) AND SLANDER (التهمة)

The key to having good akhlaq is controlling our tongues. Two very dangerous sins that come from our tongues are:

BACKBITING (AL-GHEEBAH الغيبة)	SLANDER (AL-TOHMAH التهمة)
To talk about someone behind their back, about a hidden flaw, in such a way that it would make him/her upset.	To spread false information about someone, regardless of whether it is behind their back or in front of them.



Allah tells us in the Qur'an:

"And do not spy nor let some of you backbite others. Does one of you like to eat the dead flesh of his brother?"

This shows us that backbiting is as bad as eating the flesh of your dead brother! By backbiting others, you are By telling others what they have done, you are enjoying and gaining at their loss. It is as if you are eating and feasting on the reputation they have already destroyed.

In the early days of the first few Imams, there were two men.

Let us call the first one Haroon and the second one Khalid. One day, Khalid started telling everybody bad things about Haroon. He was spreading lies all around. After a few days, Haroon heard about this. The first thing he did was to go home and put all his money and gold and silver in a big bag and then took the bag to Khalid's house.

When Khalid saw Haroon coming, he became scared because he thought that Haroon had come to beat him up. Khalid came out of his house and fell on his knees and begged to Haroon, "O Haroon, I am really sorry, I did not mean to tell lies about you, Oh please do not beat me!"

Haroon said, "I have not come to beat you, I have come to give you this money, and this wealth." Khalid was shocked at this behavior.

Haroon continued, "Khalid, I have come to thank you, here have this wealth of mine."

Khalid stood up and asked, "Why are you giving me wealth when I have insulted you and spoilt your name among the

Khalid stood up and asked, "Why are you giving me wealth when I have insulted you and ruined your name among the people?"

Haroon replied, "The Holy Prophet (S) has said that if one person talks behind the back of another, the thawaab of the first person gets transferred to the second. So, now that you have spoken bad of me behind my back, I am thanking you for giving me all your thawaab. This money is too little for the amount of thawaab that you have given me."

This shows how gheebah and tohmah can erase good deeds from someone's records.

Let's look at another example.

Once, there was a man who did tohmah of our sixth Imam, Imam Ja'far as-Sadiq (A).

The Imam (A) did not know about it until a few days later when one of his 'friends' came to him and said, "Oh Imam, I have heard terrible news. This person has been going around and saying this about you."

The Imam (A) became angry at his 'friend'. He said, "Think of the person who did tohmah towards me as if he shot an arrow at my body. I did not hear him, so it is as if the arrow missed me; but by

telling me this news, you have picked up the arrow from the ground and have hit me with it."

It is the duty of a good Muslim to stop others from speaking ill of a person, and if that is not possible, he should go away from the people who are talking ill.

Why are Gheebah and Tohmah Haraam?

They are haraam because they spoil people's name reputation. When you speak badly of someone, you make others think badly of them.

Another reason they are bad is because the people are not there to defend themselves. So, even if you hear bad things about others, God-forbid, you should give them a chance to defend themselves by explaining, before you believe what you hear.

Sayings of Imam Ali (A) regarding gheebah:

"Gheebah is the diet for the dogs of Jahannam (hell)"

"Gheebah is the act of a weak and low person"

"Gheebah is the sign of a Munafiq"

WORKSHEET 6.1

Backbiting

1. Decide if the following scenarios are Gheebah or Tohmah:

a. When Mrs. Ali handed back the math tests, Ibraheem peeked at Yusuf's test and saw that he got an F. So, he secretly told everyone that Yusuf failed math and is really bad at it.

This is an example of: _____

b. Maryam and Khadijah don't like the new girl, Alia, so they spread a rumor that Alia eats pork and does other haraam activities.

This is an example of: _____

c. Husain was walking by a bar and saw his friend Yahya going inside it. So, he texted his other friend Ayub and told him what he saw.

This is an example of: _____

2. If you hear someone doing gheebah or tohmah, what should you do?

CHAPTER 7: ANGER (الغضب)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend [in the cause of Allah] during ease and hardship and **who restrain their anger** and who pardon people - and Allah loves the doers of good. (3:134)

This verse talks about three characteristics that Allah loves for his doers of good. One of them is those who restrain their anger (وَالْكَاطِمِينَ الْغَيْظَ). The word Kadhim comes from the root word Kadhm (كَظْم). In the olden days, they would fill water in water pouches. When the pouches would become completely full and they wanted to tie them, this action of tying them would be called Kadhm.

Kadhm, in relation to anger, is speaking about those people who become full of anger, but just like the pouch is closed when it is full of water, they also restrain their anger. Ghaydh (غَيْظًا) means when you are very angry.

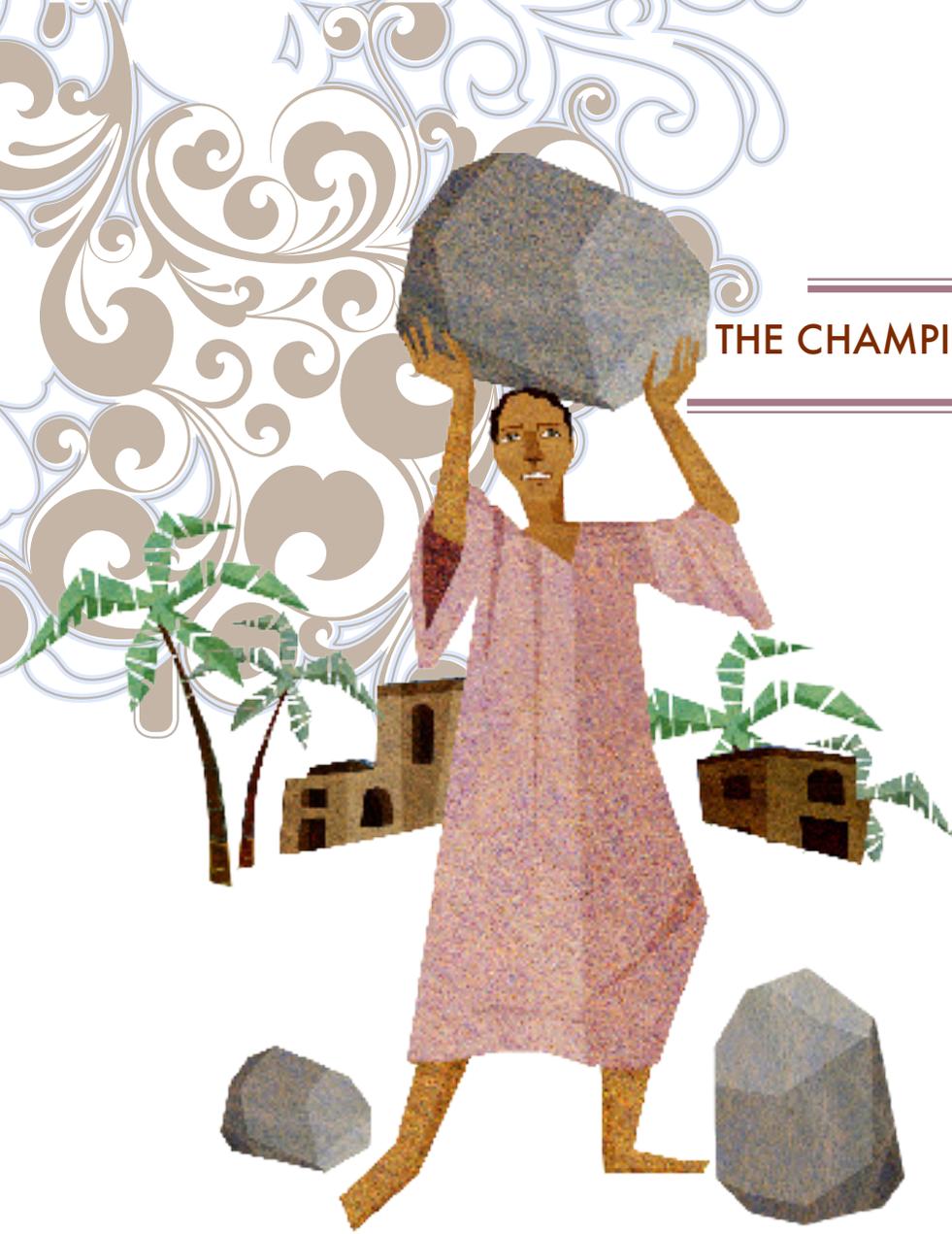
So, Khadimeen al-Ghaydh refers to a person who wants to explode with anger, but restrains himself or herself.

The Holy Prophet (S) has said:

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَىٰ إِتْفَادِهِ مَلَآهُ اللَّهُ آمْنًا وَ
يَمَانًا:

“Whoever restrains their anger while they have the power to express their anger, Allah will fill their hearts with peace and faith.”

Imam Musa al Kadhim (A) was given the title Al-Kadhim for this reason. He is the ideal example of one who swallowed and restrained his anger. He was treated harshly and imprisoned by oppressors right until his martyrdom in prison, but he controlled his anger and bore it with patience.



THE CHAMPION OF ALL CHAMPIONS

A group of youth were having a weight lifting competition. By lifting heavy rocks and stones, they wanted to see who amongst them was the strongest. It was an interesting event to watch. Apart from the competitors, children, teenagers, youth, as well as adults had gathered to find out their champion.

Each weightlifter would lift a rock and hold it above his head, for others to witness his strength. The weight lifters sweated and huffed and puffed as they took turns lifting heavier and heavier rocks. They all seemed very strong; but who was the strongest? They all wanted to know. Whoever could hold the heaviest object, above his head would be the champion of the

competition. All the participants wanted to be the champion.

Prophet Mohammed was walking in the neighbourhood when he saw the young weightlifters. He came closer and asked them, "What are you doing?"

They answered, "We are having a weight lifting competition to see which one of us is the strongest."

The Prophet said, "The strongest amongst you is the one who controls his anger when he is angry."

The Prophet had just decided who the champion was. There was pin drop silence for a while. Their eyes fell on the big, heavy rocks they were trying to lift to prove their strength. They thought about their daily interactions, and how they had failed to control their anger in their daily lives. Controlling their anger was harder than lifting these weights. They realized that a real champion is someone who can control his anger, someone who has inner strength, and not just someone who can lift heavy weights, which most beasts of burden do best.

Tips on Controlling Anger

1. Do Wudhu

"Verily, anger is from Shaytaan and the Shaytaan is created from fire. And the fire is but extinguished with water. Therefore, whenever one is overtaken with anger, he should make Wudhu"

Wudhu has a calming effect on the body, and cools it down. It also makes us remember Allah, so we gain control over our self again.

2. Change positions

Imam Ali (A) has said that:

"Should any of you be faced with anger, he should sit down if standing; should lie down if sitting."

3. Remember Allah

When you're angry, take a deep breath and try to remember Allah.

Almighty Allah had said, "Oh the son of Adam! Remember Me when in anger so that I remember you when you deserve my wrath and do not destroy you."

If we do get angry at someone, we should try to adapt Allah's characteristics. Allah is All-Forgiving with His infinite Mercy, so we should also try not to get or stay angry and instead forgive other people.

WORKSHEET 7.1

Swallowing Anger

1. Who does the Qur'an describe as the "Kadhimeen al-Ghaydh?"
2. What does Imam Musa al-Kadhim (A)'s title mean? Why was he given this title?
3. What are some things you can do to control your anger?
4. You spend weeks creating the perfect project for the science fair at school. Your solar system is perfect, and you are sure that you will win the prize this year. You wake up the morning of the science fair and find that your little sister decided to use your model as a toy and messed up the whole thing. You don't have enough time to fix it. You're so angry at her. What should you do in this situation?

CHAPTER 8: JEALOUSY (الحسد)

There are three kinds of people in this world:

1. The first group of people do not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.
2. The second group of people are those who when they see other people doing well, they are motivated to try harder to achieve success like their friends.
3. The third group of people are those who do not like to see others doing well and being happy. They wish that something bad happens to others so that they do not succeed. This way of thinking is called Jealousy (**al-Hasad الحسد** in Arabic) and is hated by Allah.

REFLECTION: Which group do you honestly think you are in?

Allah says in the Holy Qur'an:

"And do not be jealous of those things that Allah has given as gifts more freely to some of you more than others; for men shall have of what they earn, and women will have of what they earn; But ask Allah for His Bounty. For Allah has full knowledge over all things." (4:32)

Envy vs. Jealousy

You may have also heard the word envy. Envy is a weaker form of jealousy. Envy means to crave someone else's position or property without wanting them to lose it, but jealousy (in its worst form) means not only to want something that someone else has, but at the same time not wanting them to have it either.

There once was a man who had a farm. His neighbor also had a farm. One day the man saw that his neighbor's cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbor should have such a good cow. Then Shaytaan came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbor has." Shaytaan replied, "Is that all, I will give you ten cows like that." The man answered "I don't want even one cow like that; I just don't want my neighbor to have it!"

Allah says in the Holy Qur'an:

"Are they jealous of others because of what Allah has given them of His grace?" (4:54)

When you are jealous, in reality, you believe that Allah was unfair to give someone something. Through this action, you are questioning Allah's judgment and how He distributes His blessings.

Habeel and Qabeel

In order to see how much damage jealousy can do, we only have to look at what happened with the sons of Prophet Adam (A): Habeel and Qabeel.

One day, Prophet Adam (A) asked his sons Habeel and Qabeel to bring a



gift for Allah, and whoever's gift was accepted by Allah, he would be the successor of prophet Adam (A).

Habeel, who was a shepherd, brought the best animal that he had to give to Allah. Qabeel, who was a farmer, brought some rotten corn, as he thought to himself that Allah does not eat, so why should he take good corn? Qabeel did not realize that although it is true that Allah does not eat, Allah has told us that when you give a gift to anyone, give the best you can give.

Allah of course accepted Habeel's gift, who had given the best he could. This made Qabeel very jealous of Habeel.



Qabeel was so jealous that his brother was going to succeed his father that he

killed his own brother. Only after he had done such a bad thing did he stop to think and felt very sorry for what he had done, but it was too late.

So, you see, when you are jealous, you stop thinking logically and make bad decisions that have bad results (E.g., Qabeel's killing of his brother still did not make him the successor of Prophet Adam (A).)



Imam Ali (A) once said:

"A jealous person can never be a leader of men."

If you have a jealous person for a leader, then he will always be worried about himself and will never want anyone else to have anything good. A person like this could never do well for his followers.

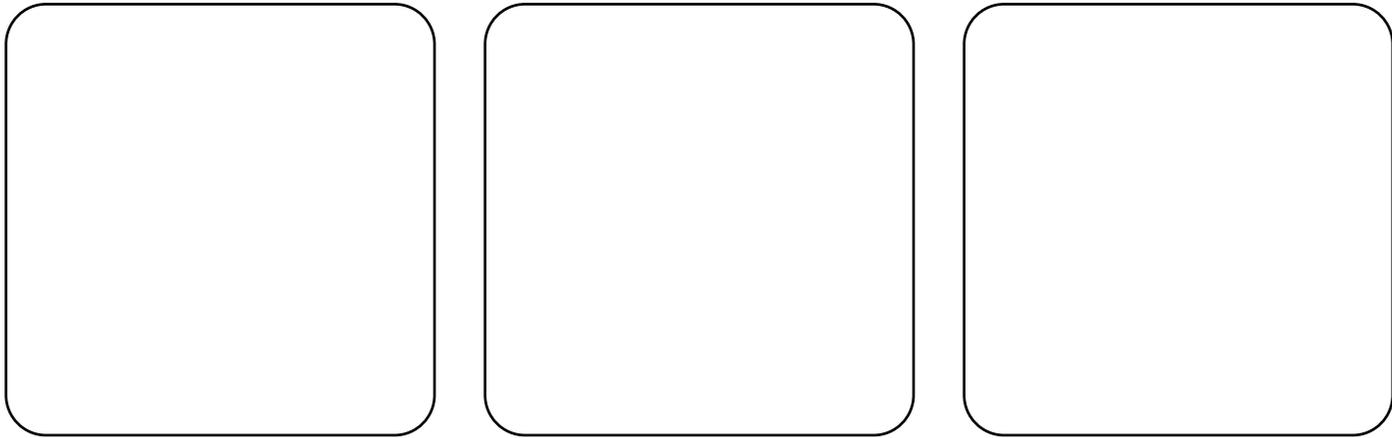
Imam Ali (A) has also said:

"Jealousy eats up good deeds like a fire consumes wood."

WORKSHEET 8.1

Jealousy

1. In the boxes, write the different groups of people there are and then check the group you are in.

Three empty rounded rectangular boxes are arranged horizontally, intended for the student to write different groups of people and check the one they belong to.

2. How can your being jealous of someone show your distrust in Allah?
3. Write down three ways jealousy can harm you.
4. Write down what you may be envious of or jealous of when you see your friends. Don't feel shy, since many of us have these feelings. Talking about them and becoming aware of them is a first step towards helping yourself correct them .

CHAPTER 9: PATIENCE (الصبر)

Patience (**al-Sabr** الصبر in Arabic) means to be able to wait quietly in times of difficulty and hardship. It also means to be tolerant.

Prophet Muhammad (S) has said:

“Patience is half of faith.”

This means that if a person can stay patient even after hardship, then that person has taken a BIG step towards understanding his/her faith.

Allah says in the Holy Qur’an:

“...Indeed Allah is with those who have Sabr.” (2:153)

In the above ayah, we are told that if we have sabr (patience) then Allah is there with us, and we know that if Allah is with us, then we have nothing to worry about.

Allah has also said in the Qur’an:

“And give glad tidings to the patient ones who, when misfortune befalls them, they say, ‘Verily we are from God, and to Him shall we return.’ Those are the ones upon whom are blessings from their Lord and His mercy; and they are the ones who are rightly guided.” (2:156-157)

In English, there is a saying that “Patience is a virtue,” which means that it is an excellent quality for a person to have patience.

Allah tells us in the Holy Qur’an:

“Verily, mankind is at a loss, except for those who believe, advise each other towards the truth and patience.” (103:2-3)

The Holy Prophet (S) has said:

“Sabr is in three parts:

1. Sabr in times of hardship - when something goes wrong for you.
2. Sabr in regards to obedience - performing all the Wajibaat correctly.
3. Sabr in regards to disobedience - not committing any Haraam acts”

Prophet Ayyub

The perfect example of Sabr is the life of Prophet Ayyub (A). He was blessed with so much (health, children, wealth, land and sheep), but then Shaytaan asked Allah for power over Prophet Ayyub's (A) affairs saying that while Prophet Ayyub (A) had all these blessings he would remain grateful, but if they were taken away then he would turn away from Allah.

Shaytaan then destroyed all of Prophet Ayyub's (A) animals and property, and worst of all, he killed his children as well. Then, he caused Prophet Ayyub (A) to get a horrible disease, and his people forced him to leave his town.



Even with all this hardship, Prophet Ayyub (A) remained faithful to Allah, praying and thanking Him for everything. Not only did he have Sabr, but also Shukr (gratitude).

The Holy Prophet (S) has said that faith is divided into two halves: one half is patience (Sabr) and the other half is giving thanks (Shukr).

The above hadith tells us that in order to have true faith in Islam, not only should we be patient, but also thankful. So, next time something bad happens to you, not only should you be patient, but also thank Allah because He knows best.

The Dogs of Medina

Once, a group of people came to our 4th Imam, Imam Sajjad (A), and said that they were his Shi'as.

Imam (A) asked them what they did when they got something nice. They replied, "We say Alhamdulillah."

Imam (A) asked them what they did when something nice was taken away from them. They replied that they got upset at first, then they would come to terms with it.

Imam (A) asked what they did if they did not get anything. They replied that they did nothing.

Imam (A) replied that these were not the actions of his Shi'a. These actions were the same as the actions of the dogs of Medina:

When the dogs were given something, they would wag their tails in Shukr.

When something was taken away from them, they would bark a little (complaining) and then walk away. When they got nothing, they did nothing.

Imam (A) continued that Shia are those who say "Alhamdulillah" when they get something, "Alhamdulillah" when something is taken away, and "Alhamdulillah" when they get nothing.

WORKSHEET 9.1

Patience

1. The Holy Prophet (S) said that Sabr is divided into three parts. In the table below, write the 3 parts, and give an example of each:

PART	EXAMPLE

2. What did Prophet Ayyub (A) do faced with hardships? What lesson can we take away from this?

3. What did Imam Sajjad (A) say about the dogs of Medina? How can we make ourselves different than these dogs?

CHAPTER 10: HARD WORK

Islam encourages people to do hard work. Allah has given us the blessing of life so that with hard work, we achieve the best results. Those who do not work hard are lazy and waste the most valuable thing they have: time. Time is so valuable that Allah swears by time in Surah al-'Asr.:



وَالْعَصْرِ

“I swear by time (103:1)

Hard work means to concentrate and strive towards something until you achieve it.

You must have all heard the following English saying:

“If at first you don't succeed, then try and try and try again.”

Islam believes in working hard. If you work hard at something, and that goal is in your best interest, then insha'Allah you will succeed.

Another common English saying is:

“It is better to have tried and failed than not to have tried at all.”

A true believer works harder than most people. This is because most



people work only for this life (i.e., food, house, money, family, etc.). However, the believer works for both this life and the next life.

Halaal Work = Worship

Some of the best ways to work for the next life is to be fair in this life, pray on time, and help those in need.

One of our Imams was once working very hard on a field. It was hot and sunny, and the Imam (A) was digging the ground. A person passed by and saw him sweating and working away at the ground.

He said to the Imam (A), "Oh son of the Prophet, have you no shame?"

The Imam (A) looked up from his work and asked "Why, what have I done?"

The man answered, "You are working so hard for this world, and are forgetting your God."

Imam (A) replied, "Doing hard work that is halaal is one of the best forms of worship."

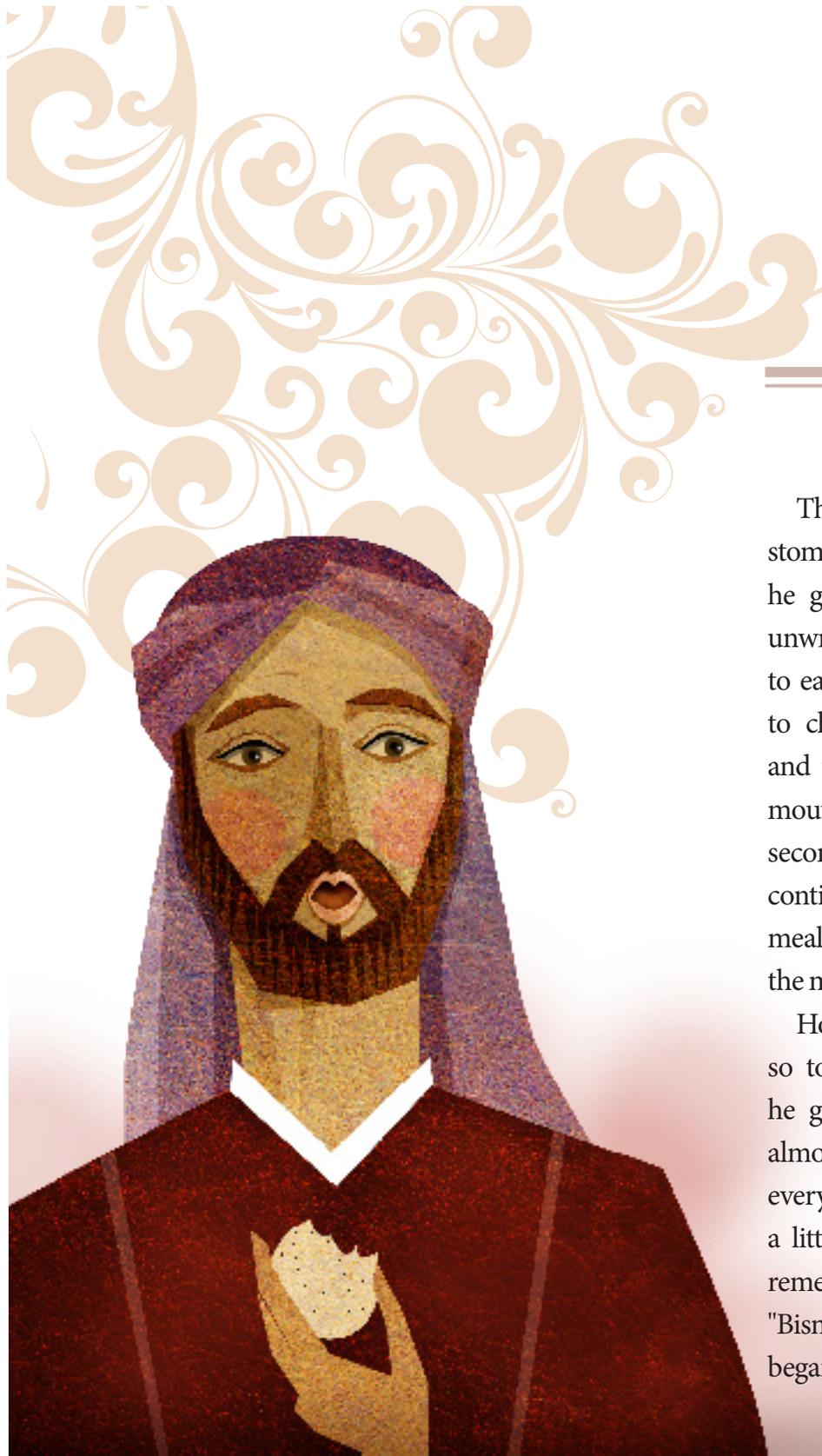
This shows that Islam is a religion that helps us lead a well-balanced life.

WORKSHEET 10.1

Hard Work

1. Why is laziness discouraged in Islam?
2. Why does a true believer work harder?
3. How can working hard be the same as praying to Allah?
4. Explain how you can turn going to school into a form of worship to Allah.
5. Write 5 tasks that you will work harder on and how you will form your niyyah to turn that task into an act of worship.

TASK	NIYYAH
Math Homework	I am doing my math homework so that I can exercise my mind so I can learn more to further educate myself.



THE HUNGRY MAN

There was once a man who felt his stomach growling with hunger. So, he grabbed his food from his bag, unwrapped the covering, and began to eat. His intense hunger drove him to chew the initial morsels quickly and then, to put more food into his mouth. In went the first bite, then the second, and then the third, and thus he continued. Usually, this man began his meal by saying, "In the name of Allah, the most Kind, the most Merciful."

However, he had forgotten to do so today. He continued to eat until he gradually felt full. His food had almost finished, and he had enjoyed every bite of it. It was not until he had a little more than a bite left that he remembered that he had not recited "Bismillah!" I blessing of food before I began to eat."

Allah has made plentiful food available for us so that we can satisfy our hunger, grow up nice and strong, help others and worship Him. He has created plants and trees and herbs and and cattle and fish and much more. When we say Bismillah before we eat, we appreciate Allah's blessing and thank Him for them.

So before eating the final bite of his food, the man recited, "Bismillah for the first of my bites and for all of them." The Prophet (S) was watching this man. When he saw that the man eventually remembered to say Bismillah, he smiled. By his smile, he taught those around him that reciting Bismillah even if it is just before the last bite, is important. The Prophet (S) turned to his companions and said, "Until this man had not recited Bismillah, Shaytan was sharing his meal, but as soon as he recited Bismillah, Shaytan gave his share back."

Mustahabaat of Eating:

Always wash your hands before you start eating



Before you start eating, say:

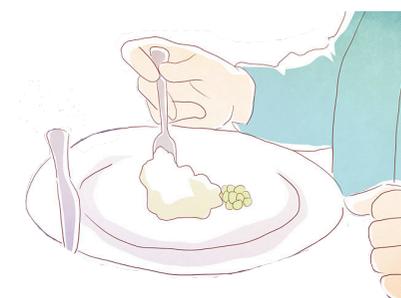
Bismillaahir Rahmair Raheem



Take a pinch of salt before you begin to eat, as this is also good for your body since it kills bacteria.



It is good to eat with your right hand. You should take small bites and chew your food properly.



Before getting up, take another pinch of salt and say:

Alhamdulillah



When you're done eating, rinse your mouth, wash your hands, and dry them with a towel.



• **Makroohaat of Eating:**

- It is Makrooh to talk with your mouth full or look at other people's faces or plates while eating.
- Don't eat hot food or blow on it, and always finish all the food on your plate. However, if you're full, then put your food aside and eat it later.
- Do not overeat. Always put a little food on your plate and add more if you are still hungry.
- Do not get up from the table before you have finished your food.

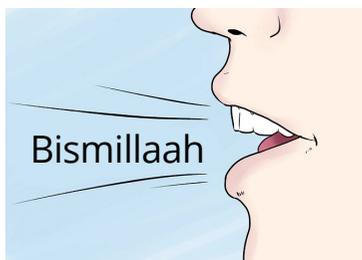


Manners of Drinking

Just like with eating, there are certain Mustahabaat and Makroohaat when drinking.

MUSTAHABAAT	MAKROOHAAT
Before you drink, say Bismillaahir Rahmaan nir Raheem	Try not to drink from a glass that has a crack. If you do, do not drink from the side that has the crack.
When drinking, do not gulp your drink down at once, but sip it in three parts	Don't drink too much water.
When drinking, do not gulp your drink down at once, but sip it in three parts	
When you are done drinking, say Alhamdulillah	

1. Say



2. Drink Water



3. Say



Drink water in 3 sips

Nothing is better to drink than water. All creatures of Allah drink water to survive.

Allah says in the Holy Qur'an:

“We made every living thing from water.” (21:30)

When you are finished drinking, ask Allah to send His blessings on Imam Husain (A), his family and companions, and invoke Allah's rejection upon his murderers and enemies.

السلام عليك يا أبا عبد الله



WORKSHEET 11.1

Manners of Eating and Drinking

Fill in the blanks using the words below (you may use a word twice):

1. Before you start eating, you should _____ your hands.
2. It is haraam to sit at a table that has _____ on it.
3. Before you start eating, you should take a pinch of _____.
4. You should wait for food to _____.
5. You should not eat _____ food.
6. You should not _____ at others people's food when eating.
7. You should always eat with your _____ hand.
8. When you have finished you should _____ and _____ your hands.

Salt

Right

Dry

Look

Wash

Alcohol

Cool down

Too much

CHAPTER 12: THINKING ABOUT THE UNDERPRIVILEGED

Under-privileged people are people who have serious hardships in life whether it is in poverty or illness. As such, it does not mean that they are underprivileged in wealth and clothes only, but it includes physical and/or mental problems as well. We have all been created differently, so we should thank Allah for the blessings He has given us, and if we lack some kind of blessing, such as a physical defect, we should also look at it as a blessing because we can use this challenge as a means to reach Allah quicker.

One day, Prophet Isa (A) saw a woman who was blind, had no arms, and no feet. He approached her and said Salaam, and she replied "Asaalamu Alayka ya Ruhallah" Surprised, the Prophet (S) asked, "How did you recognize me?" She replied, "Allah has taken away my eyes, but has given me a heart full of noor." Prophet Isa (A) saw that this lady was busy reciting the dhikr of Allah. She then said, "Thank you Allah, for not giving me eyes, for maybe I would have used them to look at something haraam. Thank you Allah for not giving me hands, so that I do not use them to eat haraam. Thank you Allah for not giving me feet, so that I cannot enter a place of sin." Prophet Isa (A) was amazed by this lady and her strong belief. Then she said, "Allah has given me the greatest of blessings! He has given me a tongue so I can praise Him, and He has given me a thankful heart and a patient existence."

You see, all human beings are made out of a soul and body. Our true reality is the soul; our body is just like a car that takes

us from this world to the next world. At the end, when you reach your destination, it is not important if you got there by car, plane, or train; what is important is that you got there.

In this world, our purpose is to be good servants of Allah and have good akhlaq. Sometimes, our conditions, like financial and bodily shortcomings, help us and sometimes, they are a road bump that we must overcome. In fact, these road bumps can be blessings that get us to our destination faster just like we saw in the story above.

Making Fun of Others = Making Fun of Allah

Making fun of someone is equal to making fun of Allah because they did not create themselves; it was Allah who created them. We should remember this fact the next time we are tempted to make fun of someone.

It is very important that we try to help those people who are less fortunate than ourselves in whatever way we can, and NEVER tease or make fun of them. If we do this, we are being very unkind, inconsiderate, and thoughtless.

The secret to being considerate is to put yourself in their position and look at life through that person's eyes.

At the end of the day, it is not good enough just thinking about the underprivileged. We should do something to help them.

WORKSHEET 12.1

Thinking of the Underprivileged

In the chart below, write down how you could help someone who has the following challenges.

CHALLENGE	HOW WE CAN HELP
BEING POOR	
MISSING A LIMB	
HAVING A LEARNING DISORDER	

CHAPTER 13: RIGHTS OF RELATIVES

Islam places much importance on one's rights. Hence, relatives, family and others have certain rights. You should try to act in the way Allah would like best, towards your family.

It is important to be kind to your relatives; help them in any way you can; regularly visit them; write to them; or do whatever you can possibly do for them.

Quran: 16:90: God commands justice, the doing of good, and liberality to KITH and KIN, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.

Rights of the Mother:

The right of your mother is that you know that she carried and nurtured you. She gave you the fruit of her heart and she protected you with all her being. She did not care if she was hungry as long as you ate, nor did she care if she was thirsty as long as you drank, nor did she care if she was in the sun as long as you were in the shade. She gave up sleep for your sake. She protected you from heat and cold, all in order that you might belong to her. You will not be able to thank her unless Allah helps you and gives you success.

Rights of the Father:

The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see something you like about yourself, know that your father is the root of its blessing upon you. So, praise God and thank Him in that measure. And there is no strength save in God.

Rights of the Brother:

The right of your brother is that you know that he is your hand, your might, and your strength. Do not use him as a weapon to disobey God or wrong God's creatures. Be sure to help him against his enemy and give him good advice. If he obeys God, that is good, but if not, you should honor God more than him. And there is no strength save in God.

WORKSHEET 13.1

Rights of Relatives

Answer the following questions:

1. Explain in your own words how you should behave towards your father.
2. How can you fulfill the rights of your mother?
3. Suppose your brother befriends the 'cool guy' in school. This new friend of his constantly swears, is rude to others, and even steal sometimes. Your brother starts to imitate him and copies his bad behaviors. What is your responsibility towards your brother?
4. If your six year old brother needs to read every day to improve his reading speed and he expects that you will help him by listening to him read every day, is he right to expect this out of you? Why or why not?

CHAPTER 14: RIGHTS OF NEIGHBORS

Remember Your Neighbors

There was once a great Mujtahid. He was having dinner one day when a messenger from his teacher knocked at his door and said, “Your teacher has sent for you, come immediately. He refuses to eat his dinner until he sees you.”

The Mujtahid quickly left his dinner and rushed to his teacher’s house. When he entered the house, his teacher who looked very upset, said to him:

“It has now been a whole week that your neighbor and his family are without food. Your neighbor asked a grocer for some dates, saying he would pay him when they had the money, but the grocer would not agree. Your neighbor returned empty handed without any food for his family. How could you not be aware of his problems? Take food for him and sit with him to eat so he does not feel shy, and take this money for him and put it under a cushion or a rug so he does not feel embarrassed. When you have done this, let me know, for I will not eat until then.”

From this story, we learn that not only is it important to be aware of your neighbors’ needs, but we should help them in a subtle ways as well so they don’t get embarrassed.

In this country, it is hard to get to know your neighbors because of differences in culture and religion, but small gestures can sometimes break the ice.

For example, when Imam Khomeini was living in Paris, he would always send gifts to his Christian neighbors on Christmas.

One way we can respect our neighbors is by sending them some special treats not only on Christmas, but also when we have our celebrations, such as Eid ul-Fitr. In this way, we can show them that Islam is a peaceful religion and Muslims are friendly.

Respect to neighbors does not necessarily mean only those people living next door, but all the people that are close to you in your area. We should show consideration towards our neighbors and try not to do things that will inconvenience them. We should also help them in all ways (i.e., sacrificing time and if need be, helping them financially.)

Prophet Muhammad (S) emphasized the importance of being polite to neighbors so much that his Muslim companions wouldn’t have been surprised if he had included them in his will.

Rights of Your Neighbors

In his book *Risalatul Huqooq*, Imam Sajjad (A) has given us a list of rights of neighbors:

1. You must protect everything about him/her when he/she is present.
2. He/she must be respected when present.
3. You must help him/her when absent.
4. Do not look for bad things about him/her.
5. If you find out something bad about him/her, cover his/her fault.

6. Do not spy on his/her conversations.
7. When he/she is in trouble, do not leave him/her.
8. When he/she is well off and happy, do not be jealous.
9. Forgive his/her faults.
10. If he/she does not behave well with you, be patient.
11. Be his/her shield if anyone wants to abuse him/her.
12. If you know that he/she will listen to your advice then advise him/her secretly and not in front of everyone.

4. Suppose your next door neighbor (and classmate) is sick and cannot get out of bed for the next few days. Write down some ways you could help this neighbor.

5. Suppose you have a barbecue at your house on a Sunday evening, and all your friends are over. Nobody is in a rush since it is summer vacation, so all of you are yelling and running around even though it is quite late at night (11:00 p.m.). Are you fulfilling the rights of your neighbor? What should you do?