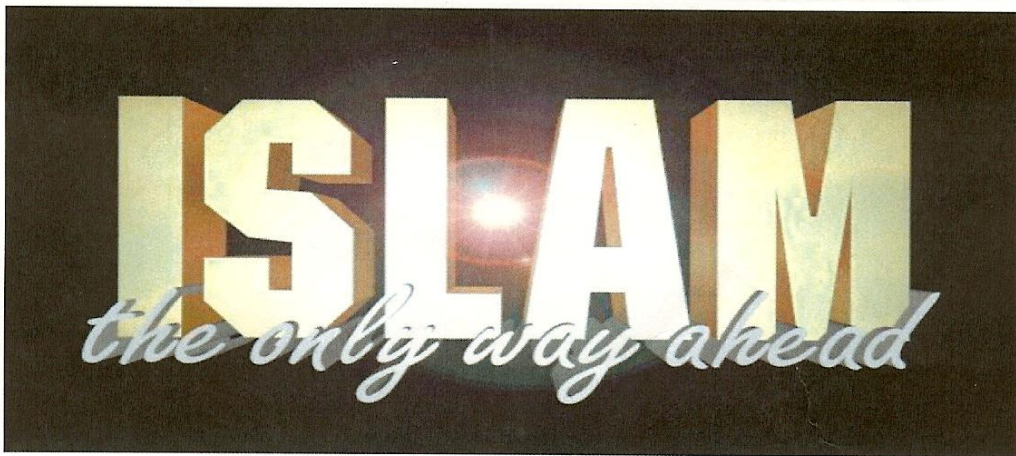


School of Ahlul'Bait

Grade 3 Fiqh



Wudhu



Adhan



Namaz/Salat

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Foreword

The material presented in this document is a result of an effort made by the personnel of the school of Ahlul'Bait of the Shia-Muslim Association of Bay Area Islamic Center at San Jose, California in cooperation with several schools of Ahlul'Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota and Toronto.

We, at San Jose, looked at material from London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto and Irvine's Islamic institutions, as well as that available at various web-sites to compile age appropriate textbooks for use by our students. We thank the institutions that were kind enough to provide us with the electronic files of their curriculum. We used some of what they had and added to it what we felt was appropriate. We included more worksheets and pictures where deemed necessary. We also added some new topics that, we felt are important to the students.

We had two important goals in mind while working on this document. First, introduce the students to the important Islamic concepts and beliefs that are crucial for him/her to know. Second, expose the students to as many Quranic verses and sayings from Prophet Muhammad (p) and his Ahlul'Bait (a) as possible.

We thank Hujjatul Islam Maulana Nabi Raza Abidi for his spiritual guidance. We hope future efforts will continue taking place until reaching our goal of having a strong, rich and unified curriculum for the schools of Ahlul'Bait for all ages.

**Syllabus Committee
School of Ahlul'Bait**

Preface

In this book Furoo-e-deen are introduced to the students along with the concepts of submission to Allah(swt), sin,shariah and hijab. A chapter is also dedicated to the basic Islamic terminology and its meanings. In furoo-e-deen the topics of Salaah,Zakaat, Khums and Amr bilMa'arroof are studied in detail and students are also introduced to Fasting and Hajj. Achapter on awareness of how we benefit from our living Imam(a) is also included.

Section I: Islamic Beliefs (Fiqh)

Chapter 1 : Furoo-e-Deen

Furoo-e-deen are the branches of religion.

We as Muslims do these acts of worship when we have understood the **roots of religion** which are Usool-e-deen.

1.1 There are Ten Furoo-e-deen

1. **Salaah** (Daily prayers)
2. **Saum** (Fasting)
3. **Hajj** (Go to Mecca on pilgrimage)
4. **Zakaat** (Charity on certain items given to needy muslims)
5. **Khums** (Give away one-fifth of your savings)
6. **Jihad** (To fight in the way of Allah)
7. **Amr bil Ma'roof** (Guide others to do good)
8. **Nahy 'anil Munkar** (Stop others from doing evil)
9. **Tawalla** (To love and follow the teachings of the 14 masumeen)
10. **Tabarra** (To keep away from people who do not love or follow the teachings of the 14 masumeen)



Hajj



Amr bil Ma'roof



Zakaat



Khums



Salaah



Jihaad



Tawalla



Nahy 'anil Munkar



Tabarra



Saum

1. Fasting during the Month of Ramadhan.
2. Give away one-fifth of your savings.
3. Daily Prayers.
4. Guide others to good.
5. To go to Mecca for pilgrimage.
6. To fight in the way of Allah.
7. To keep away from the people who do not love or follow the teachings of the 14 Ma'sumeen (A).
8. Charity on certain items given to needy muslims.
9. Stop others from doing evil.
10. To love and follow the teachings of the 14 Masumeen (A).

Chapter 2: Submission to Allah (swt)

1. Islam means submission to the will of Allah (i.e total obedience).
2. A Muslim not only accepts Islamic faith but also obeys all the rules and acts exactly the way recommended in Islam.
3. An example of submission to Allah is that you have to resist everything prohibited by Allah – like listening to music.
4. True salvation comes from faith along with practice. So you have to believe in the rules of Islam and act upon your belief.



Examples of Submission to Allah:

1. When Prophet Muhammad left for Madina I slept on his bed to pretend I was him. Even though I was endangering my life I was submitting to the will of Allah to save His Prophet. Who am I?

2. In Kerbala, even though I had a much smaller army than the enemies of Islam I was submitting to the will of Allah and fighting for HAQ (the right path). Who am I ?

3. I sacrificed my 6 month old son in submission to Allah. Who am I?

4. I ignored disrespect from an old woman (throwing garbage at me) to portray good Akhlaq of Muslims who submit to Allah. Who am I?

5. I was thrown in fire and in submission to Allah I refused help from angles to save me. Who am I?

6. I longed desperately to fight Yazid's army to help my brother but he held me back. I exercised self control in submission to Allah and His Vali. Who am I?

7. In Sura-e-Dahr ... "They give food for the love of Him (Allah), to the poor ... (saying): we feed you for the sake of Allah, we do not want any reward from you or (even) thanks". Who are they?

Critical Thinking

What would be true submission to Allah in each of these circumstances?

1. Your non-Muslim friend invites you to his/her house to play. After playing you are hungry and your friend offers you a juicy (non-halaal) hamburger. You are really curious as to how it tastes and you are afraid of disappointing your friend. What do you do?
2. You heard some new swear-words in school. All the 'cool' kids use them. You want to be 'cool' too! What do you do?
3. Your mother tells you to finish your homework before watching TV. She then goes out shopping while you are at home. You really want to watch a 30 minute program right away but you have 2 hours of homework. What do you do?
4. At lunch time in school your friend offers you some candy with pork gelatin. It looks tasty and your friend tells you it's really good. What do you do?

Chapter 3: Asma'-ul-Husnaa

The title Allah is the ideal name for God, all other titles including Rabb, are attributes or names of God. Imam Ja'fer al-Sadiq (s) has quoted his forefathers quoting Prophet Muhammad (s.a.w) as saying,

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

Allah's various powers are described by His Names or His Attributes. Allah's Attributes are called Al-Asma-ul Husna, The Beautiful Names.

Almighty Allah does not desire anything from His creation except that He is worshipped. But Allah cannot be worshipped unless one learns to know Him and He cannot be known except if He is remembered. This road has been made easy by Allah Himself. In the Qur'aan He says:

"And to Allah belongs the Beautiful Names, so call upon Him by these Names."

Prophet Muhammad (s) has said,

"Inspire yourselves with the qualities of Allah."

We will learn the meanings of all 99 names later. In this class we will concentrate on the names of Rabb, Muhaymin, 'Azeez, 'Aadl and Lateef. The meanings are not absolutely equivalent to their synonyms in Arabic but they are close.

Al Rabb = the Lord and Sustainer
Al Muhaymin = The overall Controller
Al Azeez = The Almighty
Al Aadl = The Just
Al Lateef = The Subtle, the Gentle, the Unfathomable

3.1 Worksheet: Asma'ul Husnaa

Explain in your words, why you think that Allah is

1. Al Rabb:

2. Al Muhaymin:

3. Al Azeez:

4. Al Aadil

5. Al Lateef:

Chapter 4: Concept of Sin

A sin is what a person gets for doing a BAD DEED. Think of everything you do as if it were being marked by Allah. If you do a good deed you get a blessing (Thawaab), and if you do a bad deed you get a sin (Gunah).

On the day of Judgement (Qiyamah), Allah will see how many "marks" you have. If you have more Thawaab you will go to Paradise (Jannat) and if you have more sins you will go to Hell (Jahannum). Only those people who have more Gunah than Thawaab will go to Jahannum.

Allah explains to us that

Whatever sins you do
whether **BIG** or **(SMALL)**
in public or in secret
He knows them all.

<i>Blessing</i>	<i>Sin</i>

He also says that He will forgive those who do Taubah (ask for forgiveness) and who do not keep on repeating the Gunah.

Two men came to our Sixth Imam (A) saying that they wanted to do Taubah for their sins. The first man said to Imam (A) that he had done plenty of little sins (Gunahe Saghira), and the second man said that he had done two very big sins (Gunahe Kabira).

Imam (A) told the first man to go and pick up one small pebble for each small sin that he had done. He told the second man to go and pick up two very large boulders for his two big sins.

After a while the two men came back and asked Imam (A) what to do next. Imam (A) said that both men should go back and put every single stone back in the same place where they had found it.

The man with the boulders found it very difficult to lift them and put them back where he had found them, but he managed to do it.

The man with the small stones did not know where to put the pebbles because he had so many and could not remember where he had picked all of them.

The moral of this story is that it is very difficult to repent for those sins which are small but done often.

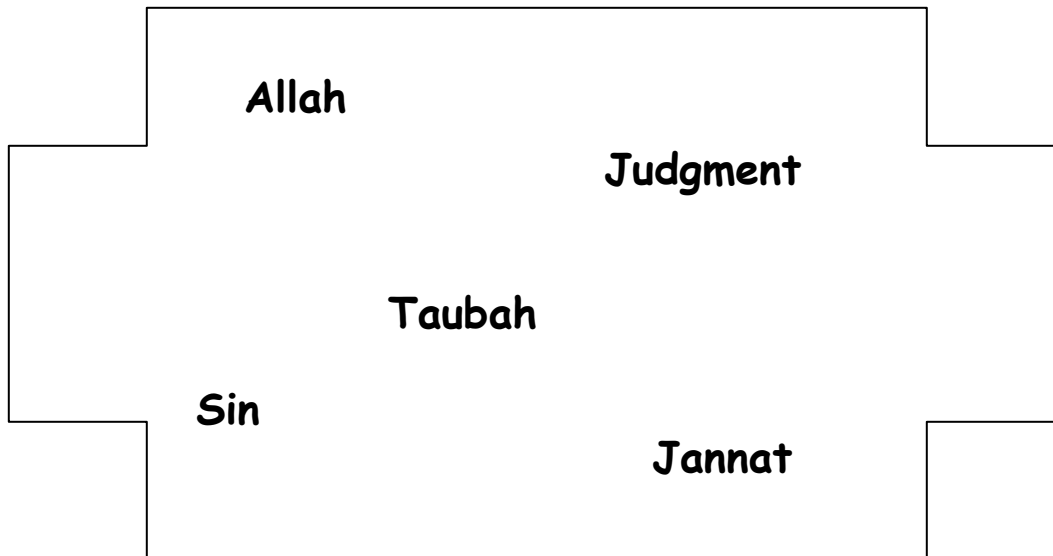
It is important that we keep doing Taubah and praying that Allah forgives us for our sins, He is the Most Forgiving and the Most Merciful.

Which sins do you think people commit often?

4.1 Worksheet: Concept of Sin.

Fill in the blanks.

1. A _____ is what a person gets for doing a BAD DEED.
2. On the day of _____, Allah will see how many blessings or sin a person has.
3. _____ means asking Allah for forgiveness.
4. On the Day of Judgment people with more blessings than sins will go to _____.
5. _____ is the most forgiving and most merciful.



Chapter 5: Shariah

Religion is a collection of beliefs. It lays down the rules of character, how to deal with your family members as well as with other people. It also teaches us rules concerning money matters. They have been taught to us by the Prophets who were messengers of Allah, sent for the guidance of Mankind. By following the teachings of true religion, a person becomes happy in this world as well as in the next one.

The teaching of Islam mainly consists of:

- 1) **Beliefs:** To believe in One God, who created this world, the Sun, the Moon, the Stars, and other planets and everything in them? Because of His kindness He did not leave human beings without guidance. He sent Prophets to guide them to the right path so that they may fulfill the duties He has laid down. Those who follow the teachings of the Prophets would be successful and happy in this as well as the next world.
- 2) **Character:** Islam teaches us to be good and kind to everyone, to love everyone, to respect parents and teachers, to seek useful knowledge, to protect our rights and those of others and to live moderately.
- 3) **Social and Economic Guidance:** A perfect religion lays down rules about how to behave and deal with people when they do wrong. It also teaches us rules about money matters, how one should earn one's living, how one should take care of the poor and needy relatives, what type of business is allowed.
- 4) **Worship:** Islam teaches us that we pray to Allah and fast, so that by such actions we remember Allah and purify our Body and Mind.

We should obey Allah only and not follow people. Allah has created all of us. Therefore He knows better what is good for us. He has laid down a code of life for our benefit. Therefore it is in our interest to follow it.

Belief in Islam not only affects a person's spirit or soul but also his body and action.

A person, who believes in one God, acts differently from a person who does not believe in God. He who believes in Allah cannot at any time become proud, because he knows that whatever he has acquired has been given to him by Allah and Allah can take it back whenever he wishes.

He does not look down upon other people as he knows that all of them have been created by Allah in the same way as he was created.

He does not bow down before anyone by Allah. He knows that everything has been created by Allah and he provides for all of our needs. He alone is worthy of being worshipped.

He also believes in life in the next world and always tries to do well and refrains from doing bad. The better his deeds, the better will be his life in the next world.

The person who believes in Allah does all the good work even if he is not paid for it or appreciated by others. He continues to do well to others. He sacrifices his time, money and energy in serving people for the sake of God, as this pleases God. He does not become selfish.

Thus belief is connected with character and character with actions. They are all connected to each other.

A person who does not believe in Allah and life in the next world does not know who created him, why he was created and what is the purpose of his life. He is like a traveler who is lost and moves around aimlessly.

When such a person falls into trouble, he has no where to look for help. If he wants anything, he has no one from whom he can ask to fulfill his wishes.

A person who believes in religion asks for help from Allah when he is in difficulties. He asks Allah to fulfill his wishes. He is sure that Allah will help him and will grant him his desires if they are good for him. But a person who does not believe in God has no one.

A non-believer acts according to his whims. He is most of the time selfish. He is not prepared to help others for he does not expect to get Allah's reward for his sacrifices for the troubles he takes for others.

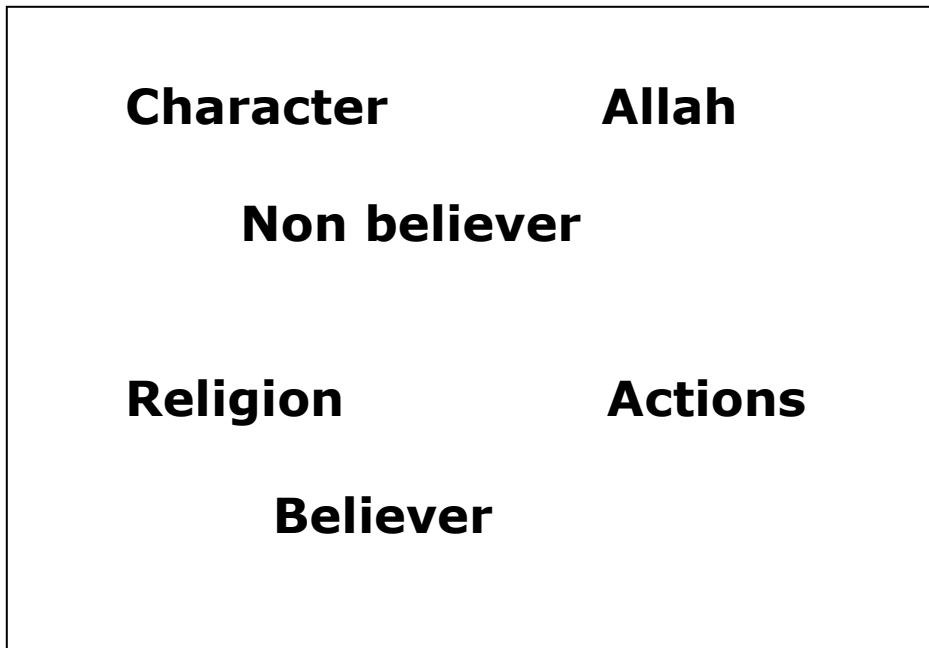
His only aim in life is to find happiness for him at all cost. He does not know what the purpose of his life is. He does not hesitate to tell lies, steal, hurt others and do all sorts of bad things; if these actions will gain something for him. He does not know that God will punish him for his bad deeds in the next world.

A person who believes in religion is afraid of Allah and will not do bad things. He knows that any difficulty that comes to him in this world is meant to test his faith in God. He, therefore, faces it patiently and prays for God's help. He knows that this will please Allah and he will be rewarded for it in the next world.

5.1 Worksheet: Shariah

Fill in the blanks.

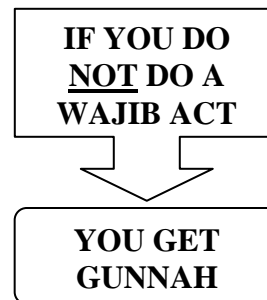
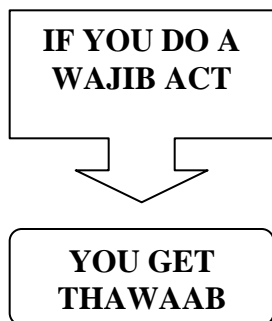
1. _____ is a collection of beliefs.
2. We should obey _____ only and not follow people.
3. _____ is like a traveler who is lost and moves around aimlessly.
4. Belief, _____ and _____ are all connected to each other.
5. Person believing in one God is called _____.



Chapter 6: Islamic Terminology and its Explanations

6.1 Wajib

Wajib means compulsory, we must do it. Allah has given us so many blessings. In return, when He tells us to do something, we must obey Him.



Examples of Wajib acts

SALAAH



**GOING FOR
HAJJ**

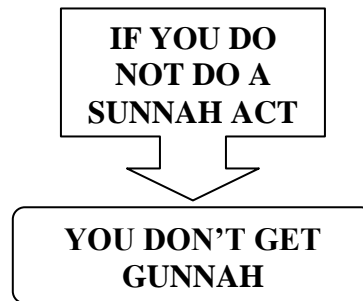
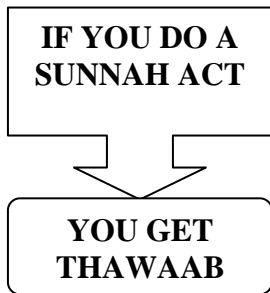


ZAKAAT



6.2 Sunnah

A Sunnah act is one that is good to do because it makes Allah happy. However, it is not Wajib. Every time we find out that the Prophet Muhammad (S) used to do a certain act, then we should also do it because it is Sunnah.



Examples of Sunnah acts



**VISIT THE
SICK**

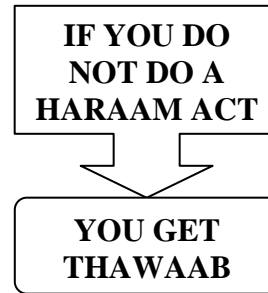
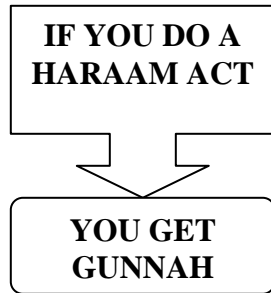


**RECITING
QUR'AN**

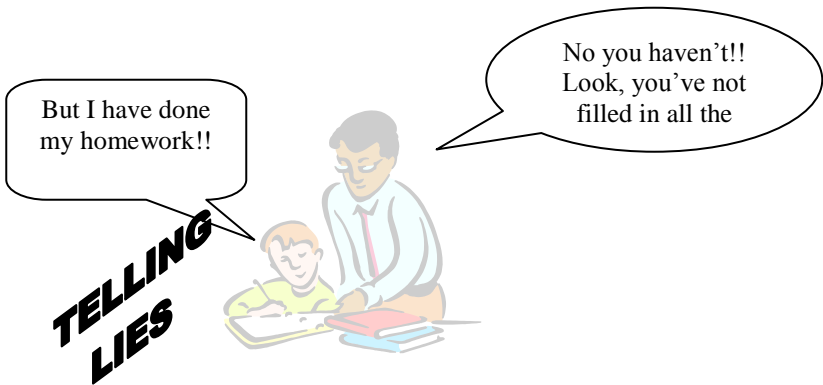
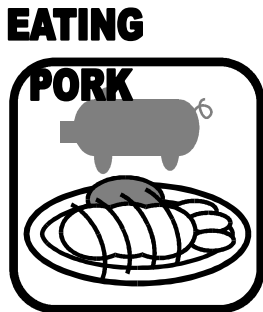
**Allah & The
Holy Quran**

6.3 Haraam

Haraam means forbidden, we must never do it. This is because it makes Allah angry.

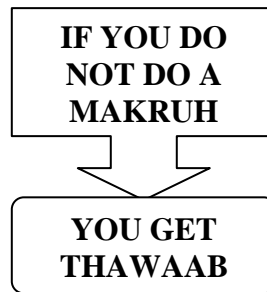
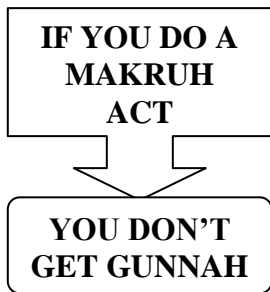


Examples of Haraam acts



6.4 Makruh

A Makruh act is one that we should try not to do because it is not liked by Allah. However, it is not Haraam.

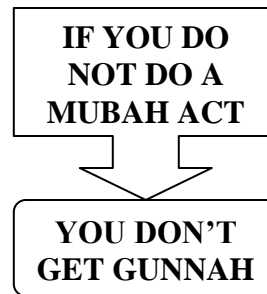
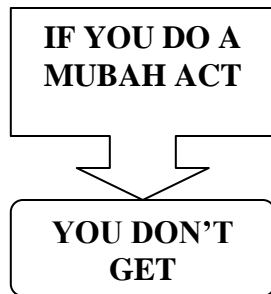


Examples of Makruh acts

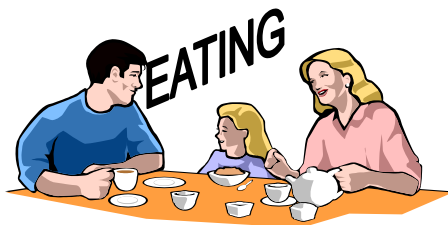


6.5 Mubah

Mubah acts are those that we are allowed to do. Another word for Mubah is Jaiz, which means allowed. We can get Thawaab for Mubah acts if we do them in the way Allah likes.



Examples of Mubah acts



WAJIB	– WE MUST DO THEM
SUNNAH	– ARE GOOD TO DO THEM AS IT MAKES ALLAH HAPPY
HARAAM	– WE MUST NEVER DO THEM
MAKRUH	– WE SHOULD TRY NOT TO DO THEM
MUBAH	– WE ARE ALLOWED TO DO THEM & WE GET THAWAAB IF WE DO THEM IN THE WAY ALLAH LIKES

6.6 Muslim

A Muslim is a person who submits to the will of Allah.

Allah says in the Holy Qur'an (Simplified meaning of Ayaah 102, Surah Aali Imraan):

“O people who believe, be aware of all Allah’s laws and respect them, and always be Muslims.”



I believe in One God, the Prophets (S) & the Day of Judgement. I have said and understand the Kalima

6.7 Mu'min

This is a higher position than a Muslim.

Allah says in the Holy Qur'an (Simplified meaning of Ayaah 15, Surah al-Hujaraat):

“The Mu’mins alone are the true believers in Allah and His Prophet. Once they believe, they never doubt again. They give up their wealth and even their lives for Allah. They are always truthful.”



I believe in everything that a Muslim believes in plus in Justice of God & the 12 Imams (S)

MUSLIM HAS SAID & UNDERSTANDS THE KALIMA AND BELIEVES IN ONE GOD & DAY OF JUDGEMENT.

MU'MIN BELIEVES IN ALL THAT A MUSLIM DOES AND ALSO IN THE JUSTICE OF GOD & 12 IMAMS (S)

6.8 Zahid

This is the person who does not love the things of this world too much.

Allah says in the Holy Qur'an (Simplified meaning of Ayaah 23, Surah al-Hadeed):

“Do not grieve (too much) at what you missed or rejoice (too much) at what He has given to you. Allah does not like proud people.”



I am always pleased with whatever Allah [s.w.t] wills for me. I never complain to him.

6.9 Muttaqi

This is a person who is pious. This means that he always remembers what Allah's wishes are. He never does what Allah has forbidden, and always does what Allah wants him to do. We should all try to be Muttaqi.

Allah says in the Holy Qur'an (Simplified meaning of Ayaah 183, Surah al-Baqarah):

“You should fast so that you become Muttaqi.”



I always remember Allah's wishes and never do what Allah has forbidden. I always do what Allah wants me to do.

ZAHID IS ALWAYS PLEASED WITH WHATEVER ALLAH WILLS FOR HIM AND NEVER COMPLAINS

MUTTAQI ALWAYS REMEMBERS WHAT ALLAH'S WISHES ARE.

6.10 Kaafir

This is a person who is not a Muslim.

Allah says in the Holy Qur'an (Simplified meaning of Ayaah 161, Surah al-Baqarah):

“The people who are Kaafirs, and die while they remain Kaafirs, are cursed by Allah, His angels and all mankind.”

I AM A KAAFIR. I DO NOT
BELIEVE IN ONE GOD,
PROPHETS, DAY OF JUDGEMENT
OR 12 IMAMS



6.11 Mushrik

A Mushrik believes that Allah has a partner.

Allah says in the Holy Qur'an (Simplified meaning of Ayaah 107, Surah al-An'aam):

“Follow only what has been commanded by Allah, there is no god except Him, and turn away from the Mushriks.”

I AM A MUSHRIK. I BELIEVE THAT
THERE ARE DIFFERENT GODS FOR
DIFFERENT THINGS. THERE'S A GOD
FOR RAIN, FOOD, MONEY, ETC...



KAAFIR IS A PERSON WHO IS NOT A MUSLIM

MUSHRIK BELIEVES THAT ALLAH HAS A PARTNER

6.12 Munaafiq

A Munaafiq is a person who says that he is a Muslim, but in his heart he does not follow Islam. He is a hypocrite. Such a person is a liar and makes Allah very angry.

Allah says in the Holy Qur'an (Simplified meaning of Ayaah 138, Surah an-Nisaa):

“Inform the Munaafiqs that there will be a painful punishment for them (in the next world).”



I AM A MUSLIM.HAH!! HAH!!
HAH!! THAT'S WHAT YOU THINK
RIGHT??

TRUTH IS, I AM NOT. I DON'T PRAY OR
FAST, JUST SAY THAT I AM A MUSLIM
SO THAT PEOPLE THINK OF ME AS A
GOOD PERSON!! HAH! HAH! HAH!!!!

6.13 Faasiq

This is a person who disobeys Allah openly. He sins in public. A person who defies Allah in front of everyone is the worst kind of sinner and follows the way of Shaitan.

Allah says in the Holy Qur'an (Simplified meaning of Ayaah 40, Surah al-Kahf):

“Allah said to the angels to bow down in front of Aadam, they all obeyed, except Shaitan. He was a jinn and a Faasiq, and did not obey the command of his Lord.”



I LOVE TO DO WHAT
I LIKE IN PUBLIC. I
DON'T HIDE IT. I DO
IT WHERE
EVERYBODY CAN
SEE ME!!



THIS IS FUN!!
HAH! HAH! HAH!

MUNAAFIQ IS A PERSON WHO SAYS HE IS A MUSLIM BUT IN HIS HEART HE DOES NOT FOLLOW ISLAM

FAASIQ IS A PERSON WHO DISOBEYS ALLAH OPENLY

6.14 Worksheet: Islamic Terminology and its Explanations

Find the right word and circle it:

1. A compulsory act is

- a. Sunnah
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubah

2. An act that is good to do because it is good to do and makes Allah happy is

- a. Sunnah
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubah

3. An that we should try not to do because it is not liked by Allah is

- a. Sunnah
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubah

4. A forbidden act is

- a. Sunnah
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubah

5. An act that we are allowed to do is

- a. Sunnah
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubah

6. A person who submits to the will of Allah is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kafir
- g. Faasiq
- h. Munaafiq

7. A person who says that he is a Muslim, but in his heart he does not follow Islam is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kafir
- g. Faasiq
- h. Munaafiq

8. A person who is Muslim and believes in Justice of God and the 12 Imams is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik

- f. Kafir
- g. Faasiq
- h. Munaafiq

9. A person who does not love the things of this world too much is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kafir
- g. Faasiq
- h. Munaafiq

10. A person who is pious is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kafir
- g. Faasiq
- h. Munaafiq

11. A person who is not a Muslim is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kafir
- g. Faasiq
- h. Munaafiq

12. A person who believes that Allah has a partner is a

- a. Zahid

- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kafir
- g. Faasiq
- h. Munaafiq

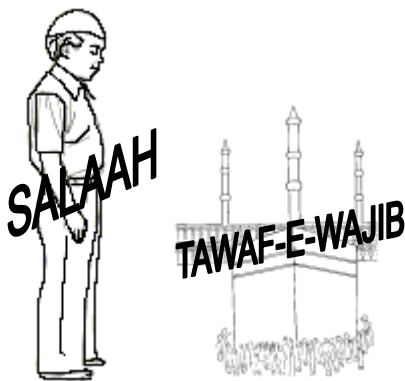
13. A person who disobeys Allah openly is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kafir
- g. Faasiq
- h. Munaafiq

Chapter 7: Ritual purity: Wudhu

Wudhu is a special way of washing that makes us spiritually clean. Wudhu is made up of washing the face and arms, and wiping the front of the head and upper part of the two feet.

Wudhu is Wajib [required] for:



Wudhu is Sunnah [recommended] for:



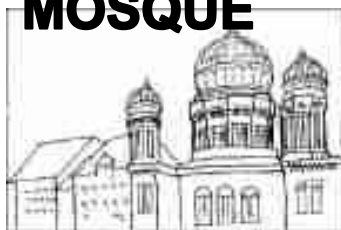
VISITING GRAVEYARD



GOING TO SLEEP



ENTERING MOSQUE



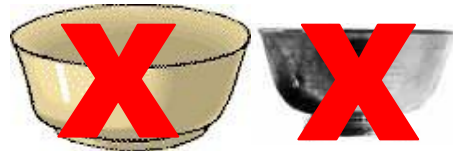
Conditions Of Wudhu



WATER IS TAHIR; PURE [MUTLAQ]; MUBAH [TAKEN WITH PERMISSION] & ENOUGH FOR WUDHOO AND FOR ANY OTHER USE



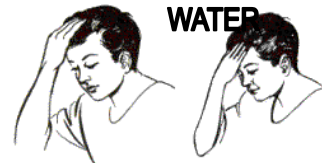
IF USING A CONTAINER IT MUST BE MUBAH AND NOT MADE OF GOLD OR SILVER



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



MASAH DONE WITH WETNESS FROM WUDHOO WATER



WUDHOO DONE BY YOURSELF



ENOUGH TIME AVAILABLE



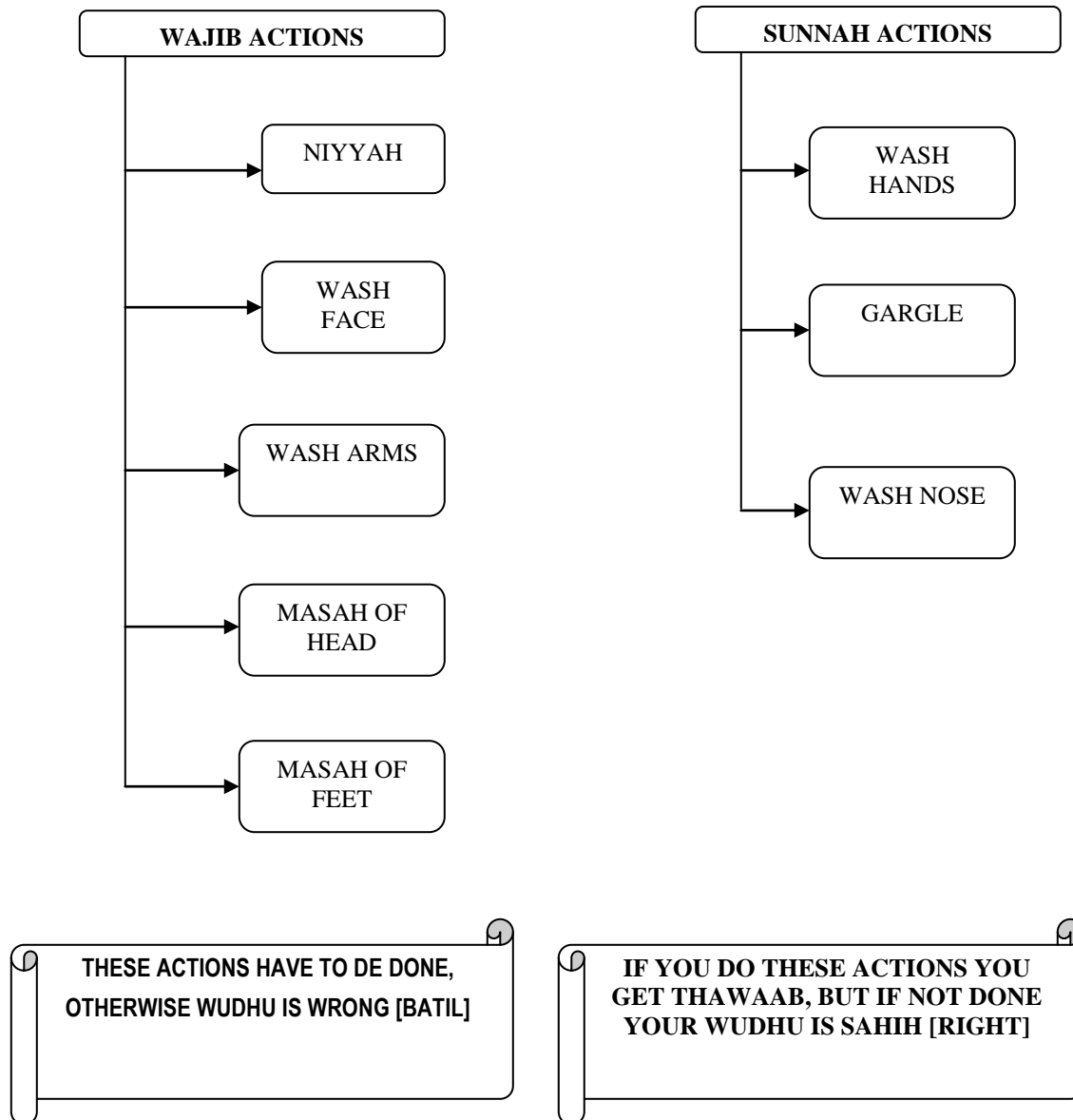
WATER NOT HARMFUL TO HEALTH



7.1 How to Perform Wudhu

7.1.1 Wajib and Sunnah Actions

Wudhu is divided into



7.1.2 Step-by-Step Explanation of How to Perform Wudhu

While performing wudhu, it is mustahab to recite du'as during each action.

1. Niyyah - Wajib Action

The first action of wudhu is Niyyah i.e. you say what you are going to do and for whom. The niyyah must be of Qurbatan ilallah.



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

2. Washing your hands - Sunnah Action



Wash your hands two times

3. Gargling - Sunnah Action



Oh Allah! Please help me speak the truth.

Gargle i.e. wash your mouth three times

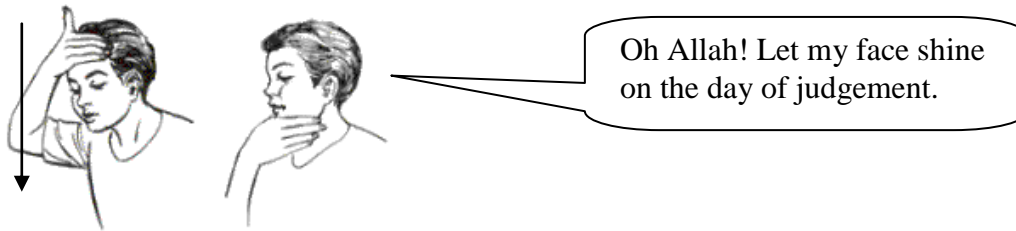
4. Washing your nose - Sunnah Action



Oh Allah! Please help me to smell the
fragrance of paradise.

Wash your nose [take water into the nostrils] three times

5. Washing your face - Wajib Action



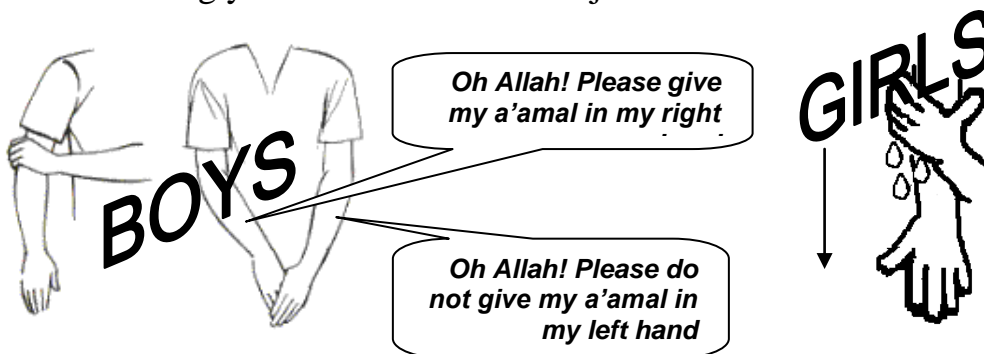
First get some water in your right hand and then pour it onto your forehead, where the hair grows.

You have to wash the whole length of your face, beginning from your forehead (where the hair grows) and ending at the bottom of the chin.

You have to wash the whole width of your face. You do this by stretching your hand out (from your thumb to your middle finger). To make sure that the whole width has been washed, you should pass your wet hand on either side of your face.

Washing of the face once is Wajib. It is Mustahab to wash your face twice but wudhu becomes batil if washed more than two times.

6. Washing your arms - Wajib Action



The washing of the arms is from the elbow to the fingertips. First the right arm is washed with the left hand, then the left arm is washed with the right hand. THE WASHING OF THE ARMS IS A LITTLE DIFFERENT FOR BOYS AND GIRLS.

BOYS - THE WATER IS Poured ABOVE THE BACK PART OF THE ELBOW.

GIRLS - THE WATER IS Poured ABOVE THE FRONT PART OF THE ELBOW.

Washing of the arms once is Wajib. It is Mustahab to wash your arms twice

7. Masah of the head - Wajib Action



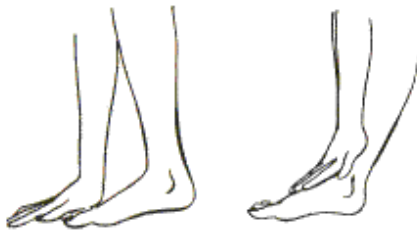
Oh Allah! Please decrease the heat of the sun on the day of judgement.

This is done by wiping the wet three fingers of the right hand from the middle of the head up to the edge of the hair, without touching the forehead.

The water of the face and head should not join.

This is done once only.

8. Masah of the feet - Wajib Action



Oh Allah! Please help me pass pool – e – sirat with ease

This is done by wiping the wet fingers of the right hand over the upper part of the right foot from the tip of the toes to the ankle.

Then the same is done with the left hand for the left foot.

This is done once to each foot.

7.2 Things that make Wudhu Baatil

1. Going to the toilet; whether to pass urine or faeces.
2. Passing wind from the rear. (stomach wind)
3. Sleeping.
4. Becoming unconscious.

Chapter 8: Adhaan and Iqamah

8.1 Recommendation for Adhaan and Iqamah:

1. *Adhaan* and *iqamah* are mustahab (recommended) for the five daily prayers, whether you are saying that daily prayer as *ada* or as *qadha*, at home or while traveling, in health or in sickness, alone or in a *jamaat*.
2. It becomes more recommended to say *adhaan* and *iqamah* when you are doing your *salat* as *ada* and especially for the *Maghrib* and *Isha* prayers.
3. From the two, *iqamah* is more recommended.

8.2 Cases where Adhaan and Iqamah are not needed:

1. For a person who heard another person saying the *Adhaan* and *Iqamah*.
2. For the person who joins a *jamaat* prayer while *Adhaan* and *Iqamah* has already been said.

8.3 Conditions for Adhaan and Iqamah:

1. *Niyyah* — the intention in your mind that you are saying the *adhaan* or *iqamah* for the sake of Allah.
2. *Tartib* — the order should be followed; *adhaan* should be said before *iqamah* and the phrases of *adhaan* and *iqamah* should be done in the correct order as well.
3. *Muwalat* — there should be continuity between the *adhaan* and *iqamah* and between their phrases.
4. The *adhaan* and *iqamah* should be said in Arabic.
5. The *adhaan* and *iqamah* should be said after the time of *salat* has started.

8.4 Adhaan and Iqamah with Translation

Allahu Akbar (4 times in Adhaan / 2 times in Iqamah)

“Allah is the greatest”

Ash hadu an la ilaha illal lah (2 times — Adhaan and Iqamah)

“I bear witness that there is no god but Allah”

Ash hadu anna Muhammadan Rasu lul lah (2 times — Adhaan and Iqamah)

“I bear witness that Muhammed is the messenger of Allah”

Ash hadu anna Aliyyun Waliyyullah (2 times — Adhaan and Iqamah)

“I bear witness that Ali is the beloved of Allah”

[Not a part of Adhaan or Iqamah but recited to complete the kalema]

Hayya alas Salaah (2 times — Adhaan and Iqamah)

“Rush to prayers”

Hayya alal Falah (2 times — Adhaan and Iqamah)

“Rush to success”

Hayya ala Khayril Amal (2 times — Adhaan and Iqamah)

“Rush to the best act (prayer)”

Qadqa matis Salaah (2 times — Iqamah only)

“The prayer has begun”

Allahu Akbar (2 times — Adhaan and Iqamah)

“Allah is the greatest”

La ilaha illal lah (2 times in Adhaan / 1 time in Iqamah)

“There is no God but Allah”

8.5 Worksheet: Adhaan and Iqamah

1. If I am praying a qadha prayer, is it still recommended for me to recite *adhaan* and *iqamah*?

2. Give on case where *adhaan* and *iqamah* is not needed.

3. Explain three conditions for reciting *adhaan* and *iqamah*.

4. What phrase do we recite in *adhaan* and *iqamah* which is not actually a part of *adhaan* and *iqamah*?

5. What does *Ash hadu an la ilaha illal lah* mean?

Chapter 9: Actions of Salaah

9.1 Boys:



Takbiratul



Qiyam



Ruku



Qiyam



Sajdah



Juloos



Sajdah



Juloos



Qiyam



Qunoot



Ruku



Qiyam



Sajdah



Juloos



Sajdah



Juloos

9.2 Girls:



Takbiratul



Qiyam



Ruku



Qiyam



Sajdah



Juloos



Sajdah



Juloos



Qiyam



Qunoot



Ruku



Qiyam



Sajdah



Juloos



Sajdah



Juloos

9.3 Practical:

Demonstrate praying of four rakaat salaah in your class.



Chapter 10: Salaah - Timing

Allah says in the Holy Qur'an:

Establish Salaah from the declining of the sun till the darkness of the night and the morning recitation; Surely the morning recitation is witnessed.

The above verse tells us that the timings of Salaah are:

- When the sun declines - time for Dhuhr and 'Asr Salaah
- Darkness at night - time for Maghrib and Eisha Salaah
- The morning recitation time for Fajr Salaah.

Dhuhr + 'Asr Salaah together = Duhrain Salaah

Maghrib + Eisha Salaah together = Maghribain Salaah

Timing in more detail:

Fajr Salaah:

From True Dawn up to Sunrise.

Duhrain Salaah:

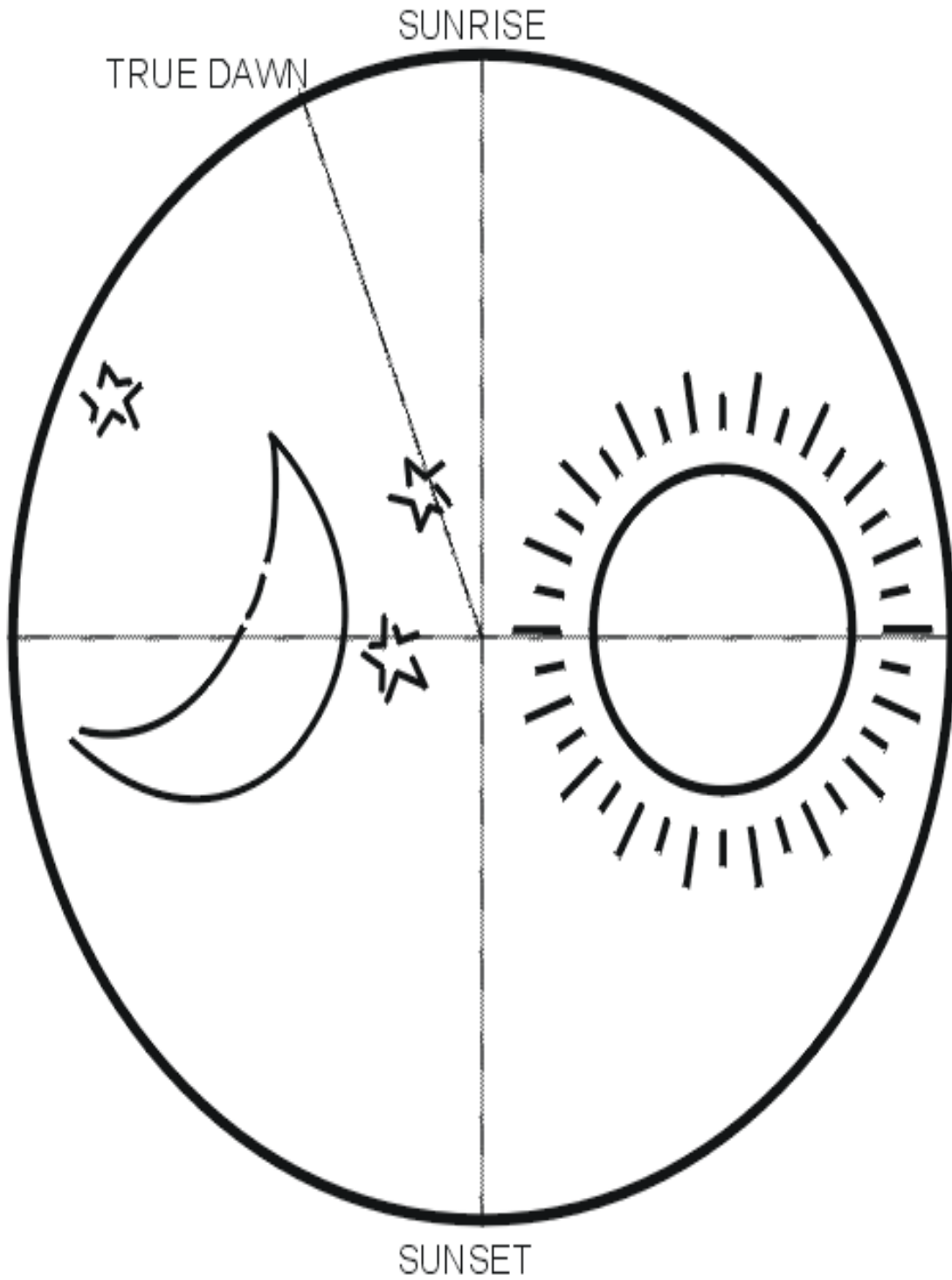
From Midday Noon up to Sunset.

Maghribain Salaah:

From the time the sun sets (the redness in the sky disappears) up to Midnight.

Although Allah has given us so much time in which to pray we should try to pray as soon as the time sets in for that Salaah (Fadhilat - best time), because we can not wait to thank Allah in the way He likes us to, for all the wonderful things He has given us.

10.1 Timings of Each Salaah.



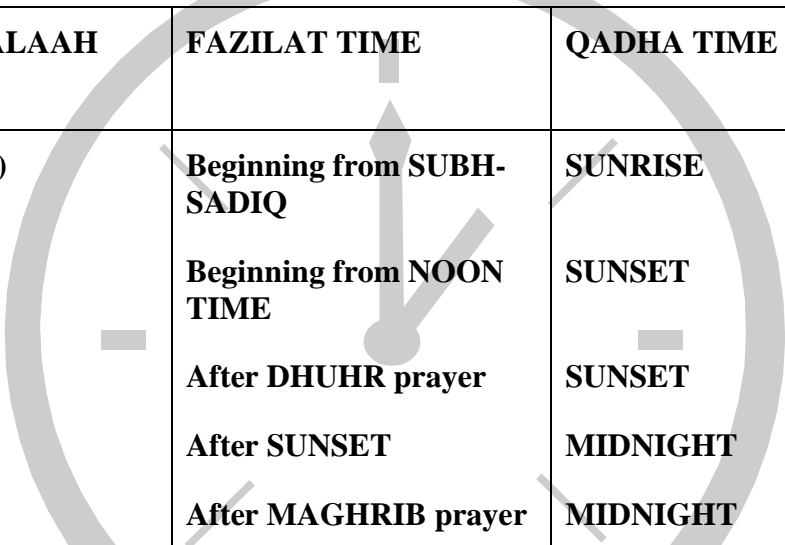
10.2 The Time of Salaah (Fazilat and Qadha)

It is better to pray in the time of Fazilat, when the prayers are rewarded with more Thawab.

By regular offering of Salaah at its fixed timings, the spirit of punctuality is developed.

When the time of a Salaah ends, it becomes Qadha. If you have not prayed your Salaah before it becomes Qadha, you will then pray with the Niyyah of Qadha (rather than 'ada')

THERE ARE SEVERE PUNISHMENTS AND DISADVANTAGES OF DELAYING THE WAJIB SALAAH, MAKING THEM QADHA OR MISSING THEM COMPLETELY.



NAME OF SALAAH	FAZILAT TIME	QADHA TIME
FAJR (Subhu)	Beginning from SUBH-SADIQ	SUNRISE
DHUHR	Beginning from NOON TIME	SUNSET
ASR	After DHUHR prayer	SUNSET
MAGHRIB	After SUNSET	MIDNIGHT
ISHA	After MAGHRIB prayer	MIDNIGHT

10.3 Worksheet: Salaah Timings

Write the timings for each Salaah for the whole week:

	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
Fajr							
Dhuhr							
Asr							
Maghrib							
Eisha							

Now write the timings when you prayed each Salaah during this week:

	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
Fajr							
Dhuhr							
Asr							
Maghrib							
Eisha							

Chapter 11: Salat - The Dress for Prayer

The following condition must be observed in the clothes for Salaah

- The clothes must be **TAHIR**.
- The clothes must be **MUBAH**.
 - **Mubah means that the clothes must be lawfully yours. Either you are the owner or you have permission to use it.**
 - **A dress bought from money from which Zakaat and Khums has not been paid, is regarded as GHASBI. Ghasbi is the opposite of Mubah. So a prayer offered in such clothing is Batil.**
- The clothes must not be made from any part of a Haraam animal. Therefore, for example a coat made of Lion's hair is not allowed to be worn in Salaah.
- If the clothes are made from any part of a Halaal animal which was slaughtered in the Islamic way, then there is no problem with it at all.
- If the clothes are made from an Halaal animal which died by itself or was slaughtered in an un-Islamic way then there are two rules:
 - If the clothes are made from those parts of such an animal which have feeling during lifetime (like, fat, meat, skin, hide), then such clothing are not allowed in Salaah.
 - If the clothes are made from those parts of such an animal which have no feeling during lifetime (like, hair, horn, teeth, bone, nails), then such clothing are allowed in Salaah.

FOR MEN ONLY

- The clothes should not be made of gold (whether pure or mixed). Wearing any gold is Haraam for men at all times, not only during Salaah.
- The clothes should not be made of pure silk. Wearing pure silk is Haraam for men at all times, not only during Salaah.

11.1 Worksheet: Salaah - Dress for Prayer

Fill in the blanks

1. The clothes for salat must be _____ and _____.
2. A dress bought from money from which Zakaat and Khums has not been paid, is regarded as _____.
3. Wearing any _____ is Haraam for men at all times, not only during Salaah.
4. _____ means that the clothes must be lawfully owned. Either a person is the owner or have permission to use it.
5. The clothes must not be made from any part of a _____ animal.
6. Wearing pure _____ is haraam for men at all times.

Silk	mubah	tahir
Ghasbi	gold	
Haram		

Chapter 12: How to Pray Salaah

12.1 This is How I Pray Salaah

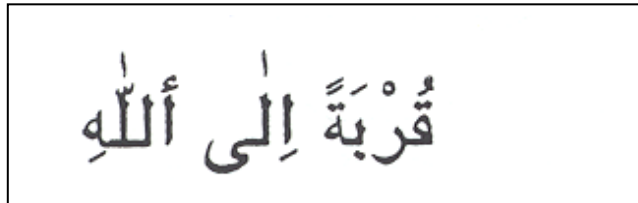
1. NIYYAH

Niyyah means **intention** to do something. Niyyah is important because Islam does not want us to pray just out of habit. Islam wants us to be **aware** of what we do.



I say my Niyya. For example, if I am praying Maghrib, I say:

I am praying 3 rakaats for Maghrib Salaah, Qurbatan illallaah.



This means to obey Allah and to get close to



Him.

2. TAKBIRATUL IHRAM

Then I raise my hands up to my ears for Takbiratul Ihram and I say:

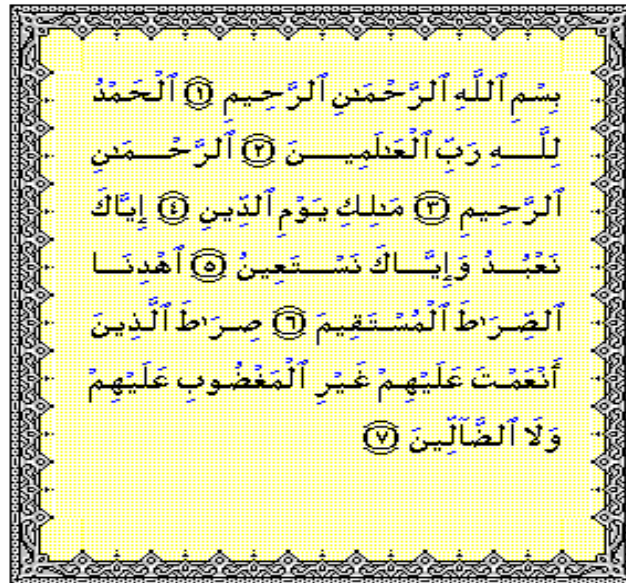
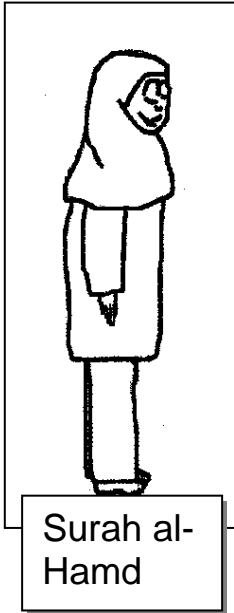


"Allahu Akbar"

A rectangular box containing the Arabic calligraphy "اللَّهُ أَكْبَرُ" (Allahu Akbar).

This means "Allah is Great"

3. QIYAM



Now I stand still for Qiyam and looking at the ground (turbat, mohr), I recite Sura al-Hamd

(Fatiha) and one other sura from the Qur'an.

Qiyam means standing.

Bismilla hir Rahmanir Rahim

In the name of Allah, the Beneficent, the Merciful.

Al hamdu lil lahi Rabbil Alamin.

Praise be to Allah, the Lord of the worlds.

Ar Rahmanir Rahim.

The Beneficent, the Merciful.

Maliki yawmid Din.

Master of the Day of Judgement.

Iyyaka na'budu wa iyyaka nasta'in.

You alone we worship, and You alone we ask for help.

Ihdinas Siratal mustaqim.

Guide us on the right path

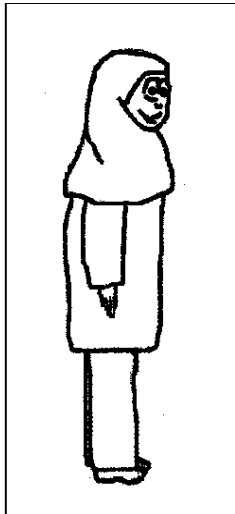
Siratal ladhina an'amta 'alaihim

- the path of those whom You have favored;

Ghairil maghduhi 'alaihim waladh Dhaalim.

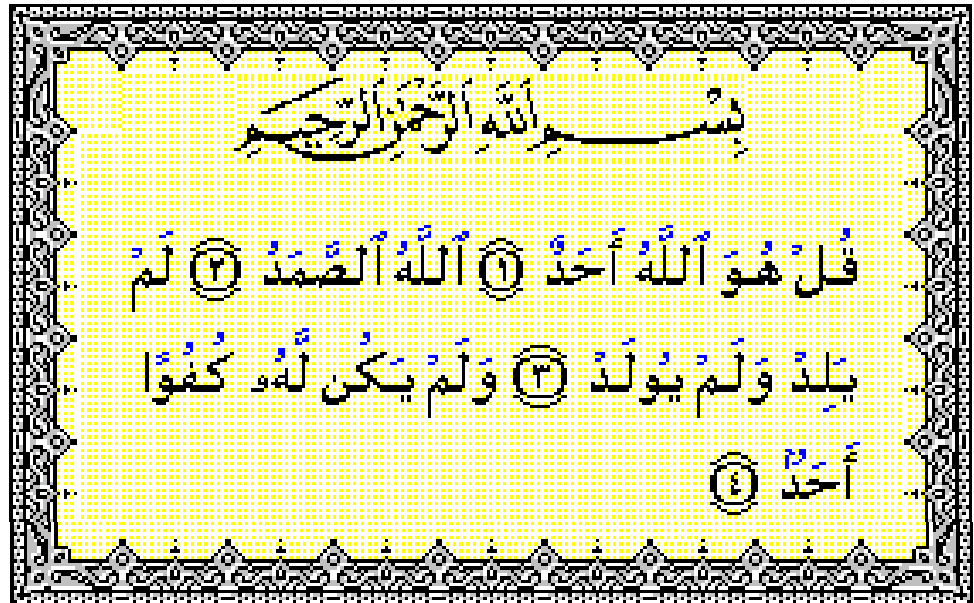
not (the path) of those who earned Your wrath; nor of those gone astray.





Sura Ikhlas

3. QIYAM (continued) Now I recite any other sura from the Qur'an.



Bismillahir Rahmanir Rahim

In the name of Allah, the Beneficent, the Merciful.

Qul huwallahu Ahad

O Prophet! Say: Allah is One - the Eternal Being.

Allahus -Samad

Allah is the Sustainer.

Lam yalid walam yulad

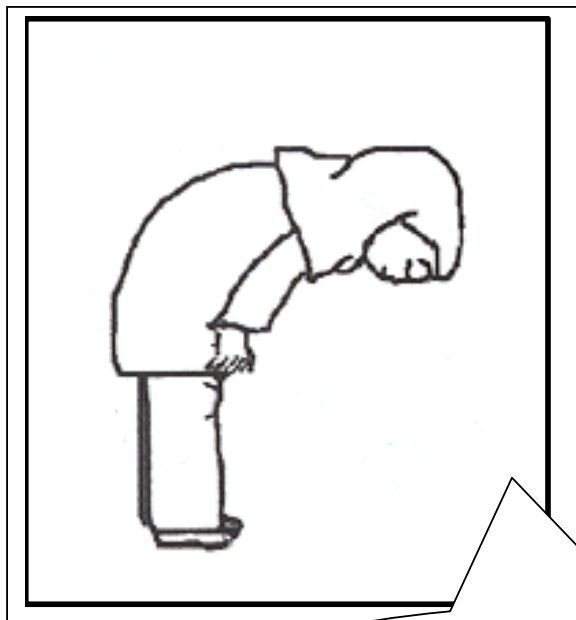
He begot none, nor was He begotten.

Walam yakullahu kufuwan ahad

And none in the creation is equal to Him.



4. RUKU'

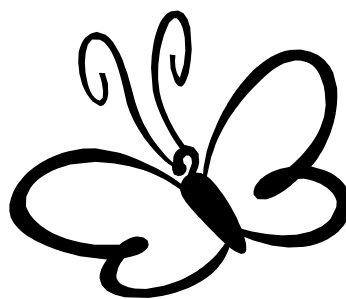


I go to Ruku' and looking between my feet,
I recite:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

Subhana Rabbi yal 'Azimi wa bihamdhi

Glory be to my Lord the Great and praise
be on him



5. QIYAM

I get up from Ruku' for Qiyam and recite:



سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

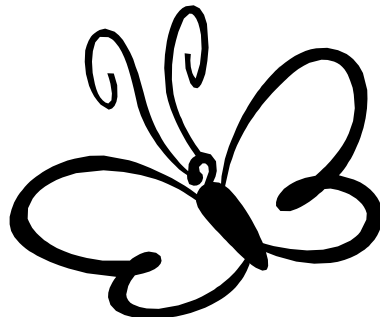
Then I

اللَّهُ أَكْبَرُ

recite:

Chapter 1: Sami' Allahu liman hamidah

Allah hears and accepts the praise of one who praises



6. Sijda

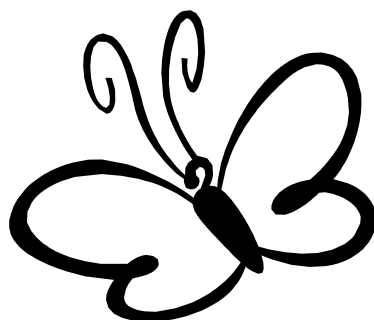


I go down to Sijda making sure that seven parts of my body touch the ground – My forehead, two palms, two knees, and the two tips of my toes.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

Subhana Rabbi yal A'la wa bihamdhi

Glory to my Lord, Most High, and praise be on Him.



7. Juloos

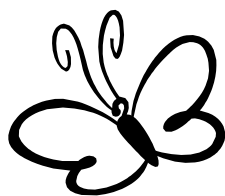


I get up from sijda and looking at my lap, I say:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

Astaghfirullah Rabbi wa atubu ilayh

I seek forgiveness from Allah my Lord, and
I turn to Him in repentance.



Say:

اللَّهُ أَكْبَرُ

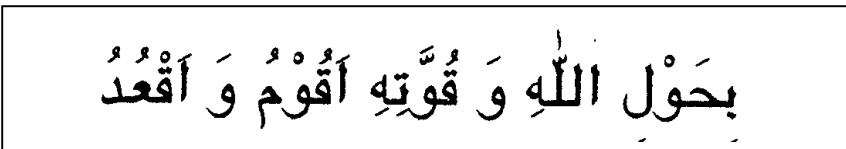
8. Second Sijda



9. Julooos: I get up from sijda for Julooos and recite



10. Now I stand up for Qiyam of the second rakaat. As I am standing up, I say:



Bi haw lillahi wa quwwatihi aqumu wa aqu'd
I stand and sit with the help and strength of
Allah.



11. Qiyam of the second rakaat:

I stand up for Qiyam and recite Sura al-Hamd and Sura Ikhlas



12. Qunoot

I raise my hands for qunoot and recite:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Rabbana Aatena
- Fiddunya Hassanatan
- Wa fil aakhirati Hasanatan
- Wa qina Adahban naar
- Alla humma salli 'ala Muhammadin wa ali Muhammad

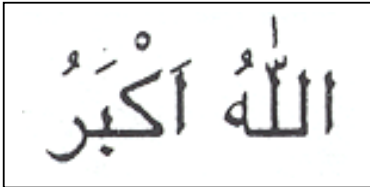
- O' Lord give us
- Good in the world
- And good in the Hereafter
- And protect us from the punishment of the fire
- O Allah! Send Your blessings on Muhammad and his Ahlul Bayt



13. I then do ruku' and the two sijda just like I did in the first rakaat.



14. **Juloos:** When I sit for juloos after the second sijda, I say



And then recite **Tashahud:**

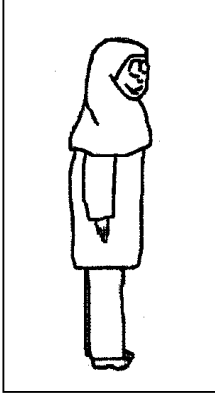


أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

TASHAHHUD (bearing witness)

- Ash hadu an la ilaha illal lahu wahdahu la sharika lahu
- Wa Ashhadu anna Muhammadan 'abdahu wa Rasuluh
- Alla humma salli 'ala Muhammadin wa ali Muhammad
- And I testify that there is none worth worshipping except the Almighty Allah, Who is One and has no partner
- And I testify that Muhammad is His servant and messenger.
 - O Allah! Send Your blessings on Muhammad and his progeny





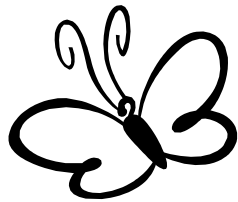
15. Qiyam:

After Tashahud, I stand up for qiyam of third rakat. I recite Tasbihat-e-Arba' **three** times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

- **Subhanallahi**
- **wal hamdu lillahi**
- **wa la ilaha illal lahu**
- **wallahu Akbar**

- *Glory be to Allah,*
- *and all praise is for Him*
- *and there is no one God except Allah,*
- *and He is greater than everything and everyone.*



16. The last **Juloos**:



I finish my third and final rakaat of Maghrib Salaat with

- Ruku'
- Qiyam
- The 2 sijda
- And in the last juloos, I say

اللَّهُ أَكْبَرُ

- and then I recite tashahud
- and the **salaam**:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَ عَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

- Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh
- Assalamu 'alayna wa 'ala 'ibadil lahis salihin
- Assalamu 'alaykum wa rahmatullahi wa barakatuh.
- Prophet! Allah's peace, blessings and grace be upon you,
- Allah's peace be upon us, those offering prayers - and upon all the pious servants of Allah,
- Allah's peace, blessings and grace be on you believers.



12.2 Worksheet: How to Pray Salaah

Write down the meaning of the ayat 2 times

1. Bismilla hir Rahmanir Rahim

In the name of Allah, the Beneficent, the Merciful.

1. _____

2. _____

2. Al hamdu lil lahi Rabbil Alamin.

Praise be to Allah, the Lord of the worlds.

1. _____

2. _____

3. Ar Rahmanir Rahim.

The Beneficent, the Merciful.

1. _____

2. _____

Work sheet - Sura Ikhlas - Mark the correct meaning of each ayat.

1. Bismillahir Rahmanir Rahim



In the name of Allah, the Beneficent, the Merciful.



O Prophet! Say: Allah is One - the Eternal Being.

2. Qul huwallahu Ahad



And none in the creation is equal to Him.



O Prophet! Say: Allah is One - the Eternal Being.

3. Allahus -Samad



Allah is the Sustainer.



He begot none, nor was He begotten.

4. Lam yalid walam yulad



And none in the creation is equal to Him.



He begot none, nor was He begotten.

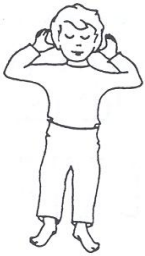
5. Walam yakullahu kufuwan ahad



He begot none, nor was He begotten.



And none in the creation is equal to Him.



**Draw a line and connect the
Salaat Action to its Name.**

Juloos

Qunoot

Sijda

Takbeeratul Ihram

Ruku'

Qiyam

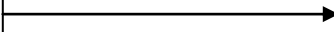
Chapter 13: Eid-ul-Fitr

Eid ul-Fitr is the first day **after** the Holy month of Ramadhan. It is on the 1st of Shawwaal.

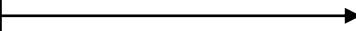
Fitr means **to break**, and it marks the end of the fasting period.

It is a happy occasion because:

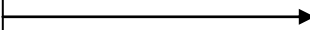
During Ramadhan we are in the habit of committing few or no sins



We do not have to fast after Ramadhan because we have no food to eat like poor people



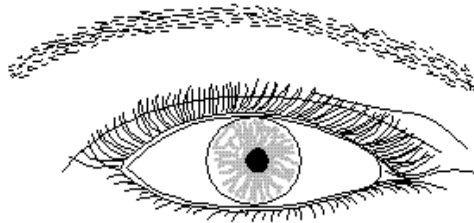
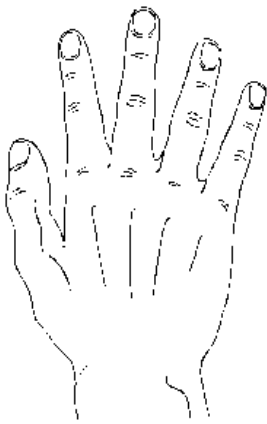
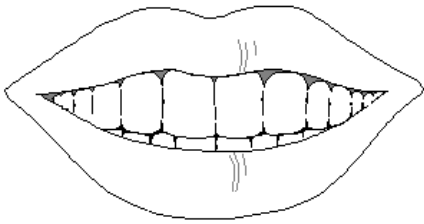
Through our prayers in Ramadhan, Allah may have forgiven our sins



Allah has made a Wajib charity of Zakaat ul-Fitr for every family at the end of Ramadhan. This charity helps poor people who do not have the money to feed themselves.

13.1 Worksheet: Eid-ul-Fitr

Write in each organ what you should NOT do with it, especially while fasting.





Eid Greetings



Chapter 14: Furoo-e-Deen - Zakaat

Suratal Baqarah, Ayaah 177 (read in class)

In every society there are people who have wealth and there are also poor people. Such a vast difference in two groups of society causes



- Jealousy and bitterness and is a source of trouble.

Islam has taken some important steps to make sure that wealth is distributed by payment of **Zakaat or poor-tax**.

Zakaat is wajib for those who earn their livelihood from **agriculture** and **cattle** or where **gold and silver is used for making coins**. It is a sort of religious tax and the money obtained from it is spent for the welfare of the poor, the handicapped and the orphans. Zakaat can be spent on the following:

1. Any Shia who does not have enough for his expenses for a year.
2. A poor person or a beggar.
3. A person who is authorized to collect and distribute Zakaat funds.
4. A Muslim weak in faith in hope that such payment will strengthen his faith.
5. A person unable to pay his debts.
6. Those projects which benefit muslims e.g. building a mosque.
7. Freeing a slave
8. Homeless people who have no financial security.

Zakaat is thus a way to bridge the gap between the rich and the poor.

14.1 Worksheet: Zakaat

1. Zakaat is

Usool e-dien
Furoo-e-deen

2. Zakaat is wajib for those who earn their livelihood from

cattle
end of year savings
gold and silver is used for making coins
pearls
agriculture

3. Zakaat can be given to a poor person or a beggar.

TRUE FALSE

4. Zakaat is the way to bridge the gap between man and Allah.

TRUE FALSE

5. Zakaat is also known as _____.

Poor tax
Rich tax

Chapter 15: Furoo-e-Deen - Khums

Khums is a tax used for the spread of Islam.

Khums is to be paid on the following:

1. Savings at the end of the year. After deducting the necessary expenditures on maintenance of his family, he or she must pay 20% on the net savings.
2. Mining income
3. If lawful and unlawful wealth gets mixed up.
4. Anything extracted from the sea e.g. pearls
5. Booty (that which is taken by Muslims from the enemy (non-muslims) in the battlefield.
6. If land is purchased by Kafir e Zimmi (a kafir who lives in an Islamic country and is under protection of the government), the Muslim will pay Khums (i.e. 20% of the value received by him for the land).

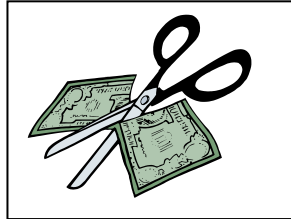
Khums can be given in kind (items) or cash. The money of Khums has to be divided into two equal parts.

20%

1. One part, i.e. $1/2$ is given to needy Sehme Sadaat (persons from the family of the Holy Prophet (S))
2. The second part, i.e. $1/2$ is given to Sehme Imam, i.e. the Imam of the time. At present in the Ghaibat of the Imam (A) this part of the Khums has to be given to most learned and trustworthy Mujtahid. He is Mujtahid whose taqlid we do. With his permission we use this money for other purposes, like building Mosques, Madressas, etc.

Division of Khums

20% or one fifth of year's savings



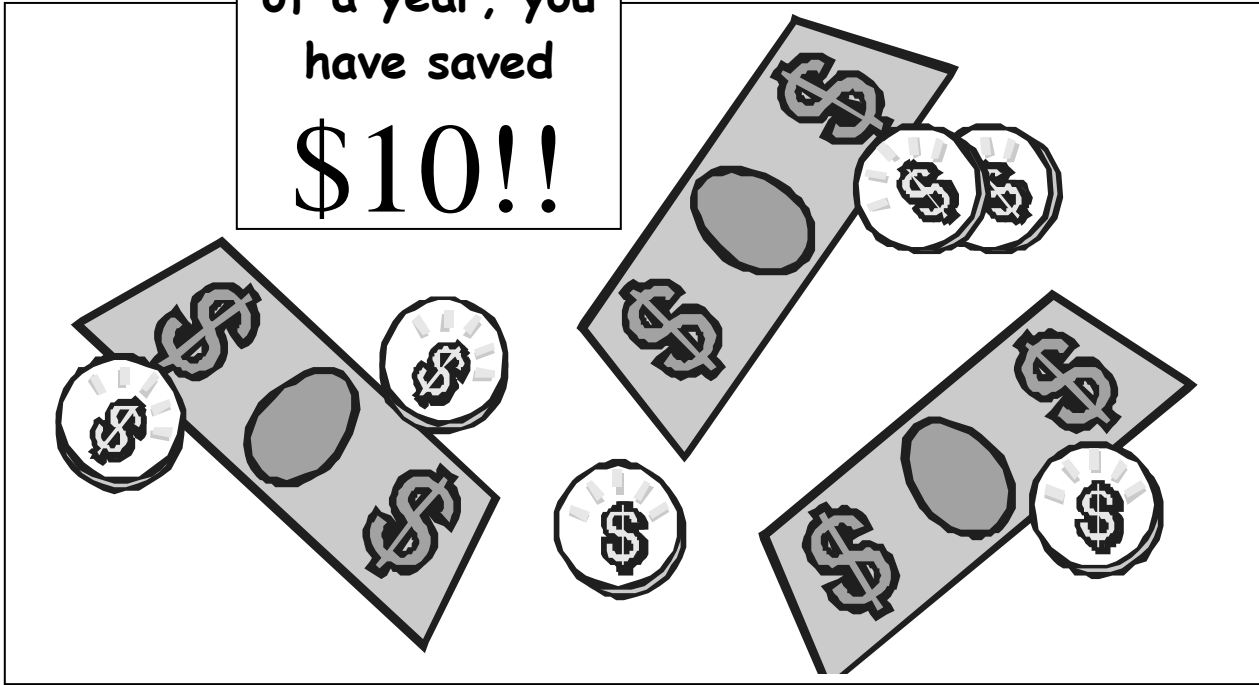
$\frac{1}{2}$ is given to needy Sadaat
(persons from the family of
the Holy Prophet (p)) and is
called Sehme Sadaat

$\frac{1}{2}$ is for our 12th Imam (a) and
is called Sehme Imam

15.1 Worksheet - Khums (One-Fifth of Your Savings)

Answer the following questions

1. At the end
of a year, you
have saved
\$10!!



How much KHUMS do you have to pay?

$$10/5 =$$

2. Khums is to be paid on savings at the end of the year. After deducting the necessary expenditures on maintenance of his family, he or she must pay _____ on the net savings.

3. □ZAKAAT □KHUMS

Has to be paid on Booty (that which is taken by Muslims from the enemy (non-muslims) in the battlefield.

4. One part of khums i.e. 1/2 is given to needy Sehme _____ (persons from the family of the Holy Prophet (S))

5. The second part, i.e. 1/2 is given to Sehme _____, i.e. the Imam of the time.

6. Khums is

Usool e-dien
Furoo-e-deen

Chapter 16: Furoo-e-Deen - Amr bil Ma'arroof (Guide others to the Good)

We should encourage a person to do good actions. This is called Amr bil Ma'arroof.

One day Imam Hassan and Imam Hussein saw an old man doing wudhu. They saw that the old man was not doing the wudhu correctly. Both brothers decided to correct the wudhu of that old man, but they faced a problem. Imam Hassan and Hussein themselves were very young at that time, and the person whom they wanted to teach the correct way of doing wudhu was an old and elderly man. They knew that if they corrected his mistake directly, that old man will feel ashamed; they did not want to hurt his feelings or pride.

So both brothers decided to correct the wudhu of the old man in an indirect way.

Hassan and Hussein approached the old man and said, 'O Shaykh! We have decided to compete with each in doing wudhu correctly. Would you be kind enough to be a judge between us?'

Old man: "Of course, children; I will be pleased to judge your wudhu.

Hassan and Hussein performed their wudhu while the old man stood as a judge over them.

When they finished their wudhu, the old man saw that both had done it in exactly same manner and without any mistake. He understood why the two grandsons of the Prophet had made him a judge over them. He said, "You both know how to do wudhu correctly. It was me who did not know the correct method."

The sons of 'Ali fulfilled their duty of amr bil ma'arroof without insulting or embarrassing the old man.

We can learn the following from this story:

1. We should help to correct the mistakes of others.

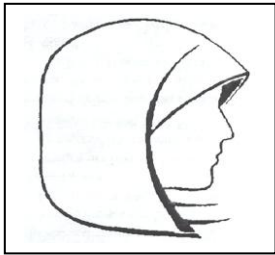
2. We should do so in most kind manner.
3. Before correcting others we should be sure of ourselves. You cannot correct others if you yourself do not know the right thing.
4. Before correcting others, we should, think about the best method of doing so.
5. If someone corrects our mistake, we should be grateful to him or her and try to change our behavior.

16.1 Work sheet: Amr Bil Ma'roof

What do you think the girl on the prayer mat is telling her friend?



Chapter 17: Hijab, a means to Modesty



It is commanded in the Holy Qur'an, Chapter Nur (The Light)) 24:31-

***“And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what is obvious thereof, and let them wear their head coverings over their bosoms, and do not display their ornaments except to their husbands, or to their fathers, or the father of their husbands, or the sons of their husbands, or their brothers, or their brother’s sons, or their sister’s sons, or their women, or those whom their right hand possess, or the male servants not having need (of want), or the children who have not attained knowledge of what is hidden of Women.*”**

17.1 Manners of dressing.

According to Islamic Law (Shariah), the woman’s entire body is her aurat or her private area which must be covered except for her face and hands.

Hijab must be observed in front of all non-mehram males, that is, all males whom a woman would be permitted to marry, according to Islamic Law.

17.2 A woman's scarf.

The scarf or head covering, should frame the face in such a manner that it covers all of the hair, neck and ears (no dangling earrings should be seen).

17.3 Some points on clothing & accessories.

- Clothing should not outline nor define the woman's figure. It should not expose the skin. Sleeves should reach down to the wrist.
- None of the clothing should be transparent. Loud colors and large prints are inappropriate when they attract undue attention to the woman.
- Make-up, lipstick, blush, etc is unacceptable around the non-mehrem who are present or outside one's home as it enhanced a woman's natural beauty, thus attracting attention to her.
- Excessive and glamorous jewelry is highly disliked.
- A woman should not walk in such a way that brings attention to her.

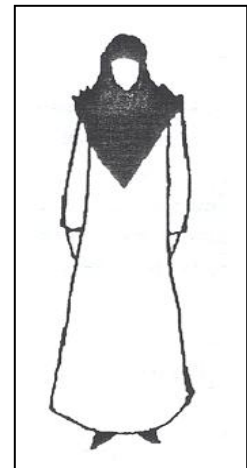
“And let them not strike their feet so that what they hide of their ornaments may be known and turn to Allah all of you, O believers! so that you may be successful” (Holy Qur'an 24:31)

17.4 Hijab as a way of life.

Hijab comes from the Arabic root letters HJB which literally means to veil, cover or shelter. It is not only to cover one's body with clothing but it is also to veil one's eyes from unlawful glances and one's mouth and ears from indecencies. Hijab in fact, is to behave in a reserved way. Projecting oneself in a flaunting manner contradicts the concept of hijab.

Modesty should be reflected in the way one carries oneself. The Holy Prophet Muhammad (peace be upon him) has stated:

“Modesty is the faith which entitles oneself to Heaven”



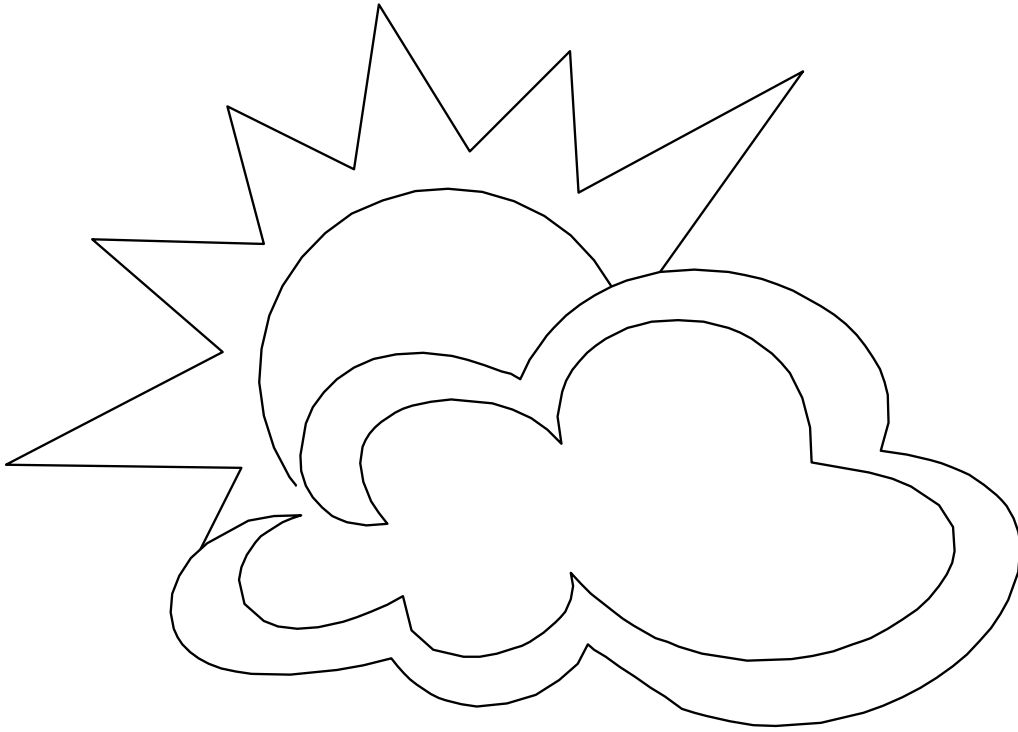
Worksheet:

Write a paragraph about Hijab being a way of life.



Chapter 18: Imam Muhammad Al Mahdi (a)

- Name : Muhammad bin Hassan (a)
- Title : Al- Mahdi (the guided one),
Al – Hujjat (proof of Allah),
Al – Muntazar (one who awaits the orders of Allah),
Al –Muntazir (one who is awaited),
Saheb-uz- Zamaan (master of the time),
Al – Qaim (the present one).
- Kunyat : Abul Qasim.
- Birth date : Friday, 15th of Sha’ban 255A.H in Samarra
- Father : Imam Hassan Al Askari (a)
- Mother : Sayyida Narjis (a)
- Martydom : Alive MashaAllah and in Ghaybat.



18.1 How do believers benefit from Imam in Ghaybah?

Once the Holy Prophet (s) was talking to his companions about the Imams after him. He said the last Imam would be the Twelfth Imam whose name and title would be the same as his. He said the Imam would remain hidden from his followers. At that time one of his companions, Jabir got up and asked,

“O Messenger of Allah! Will his followers benefit from him? “Yes,” replied the Holy Prophet (s). “They will be guided by his light and benefit from his love and authority, just as people benefit from the sun even when it is hidden behind the clouds”.

Imam al-Mahdi (a) cannot be seen, but he is aware of what they do, and often guides and helps those who seek his help. Those who have reached a high degree of faith are sometimes given the chance to see and talk to him. Many believers have met him during the hajj.

18.2 Stories When Imam Mahdi (a) Came to Help

There was a pious man called Syed Muhammad Jabal Amili who was traveling through the desert with a caravan of people, when he got lost.

Syed Amili searched and searched for the caravan but could not find them. It became dark as night set in. He was all alone in the hot desert, tired, hungry and frightened.

He was about to give up and prepare himself for death when he suddenly saw some water. He went to the water drank some and then did wudhu and offered his Salaah.

After his Salaah he did not have anymore strength and lay there waiting for death.

All of a sudden he saw a person riding a horse getting closer and closer to him.

When the horse rider reached Syed Amili he said Salaam to him and asked him what the matter was. Syed Amili explained that he had lost his caravan and was hungry.

The rider asked him why then did he not eat the melons that were lying beside him. Syed Amili asked the rider not to make fun of him as he had searched all over for food.

The rider said he was not joking, and to look behind him. Syed Amili looked and there were three melons.

The rider then told him to eat one of them and to take the other two with him and pointed out the direction he was to go in. He also told Syed Amili that at about sunset he would reach a tent and from there he would be guided to his caravan.

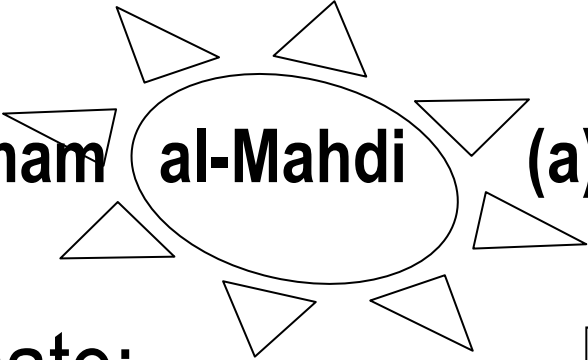
Then the rider disappeared. Syed Amili says that that was when he realised that it was our 12th Imam, Imam Muhammad al-Mahdi (A).

Syed Amili did as he was told and sure enough the next day at sunset he reached the tent and was directed to his caravan.

Moral:

Although we can not see our 12th Imam (A) he can see us and knows when we are in need of his help and comes to help us.

18.3 Worksheet: Imam al-Mahdi (a)

Imam  al-Mahdi (a) was born on:

Date:

Month:

Year:

Town:

Country:


HAPPY BIRTHDAY! 

SECTION II: Special Occasions

Chapter 19: The Month of Ramadhan and its Significance

The month of Ramadhan is a very special month for the Muslims. It is a month of fasting and prayers, a month of worship and sacrifice, and a month of Mercy and purification. Fasting during the day and praying at night is not easy. But it helps us become stronger in our faith. It gets us closer to Allah and away from evil thoughts and deeds. It is a month where we can get rid of all our sins and start afresh.

Ramadhan is also important because it is the month in which the Holy Qur'an was revealed. It was sent to guide us, and during this month, Muslims try to recite as much of it as possible. So let us see what the Holy Qur'an and the hadiths have to say about this very special month.

19.1 The Holy Qur'an on Ramadhan

“The month of Ramadhan is that in which the Qur'an was sent down, a guidance for mankind, with clear signs of guidance and the criterion of right and wrong. So everyone of you who is present (at home) during that month should spend it in fasting . . . Allah desires ease for you, and He does not desire difficulty for you. And (He desires) that you complete the period, and glorify Allah for having guided you, and that you may give thanks.”

- Surah al-Baqarah, Chapter 2, verse 185

19.2 Some Hadiths on Ramadhan

“Ramadhan burns the sins and faults as fire burns wood.”

- Holy Prophet (s)

“Whoever, during this month of Ramadhan, fasts during the day, stands up in prayer for part of the night, controls his desires and emotions, controls his tongue, keeps his eyes down, and does not hurt the feelings of others, will become free of sins as the day he was born.”

- Imam Muhammad al-Baqr (a)

“The day of your fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongues, hands, and feet — must fast with you.”

- Imam Ja'far as-Sadiq (a)

19.3 Meaning and Blessings of Sawm (Fasting):

Sawm = fasting

Fasting = not eating or drinking from 'Subhe-Sadiq' (true dawn) to Maghrib time (just after sunset).

It is **Wajib** to fast in the month of Ramadhan.

The month of Ramadhan is the Holiest month in the Islamic calendar.

Amongst the blessings of this month are:

1. The Holy Qur'an was revealed to Prophet Muhammad (s).
2. The night of Qadr which is better than a thousand months.

In this month, every action, whether good or bad, carries more weight.

So:

- reciting the Holy Qur'an is good at all times, but more in this month; **AND**
- lying is an evil at all times, but more in this month.

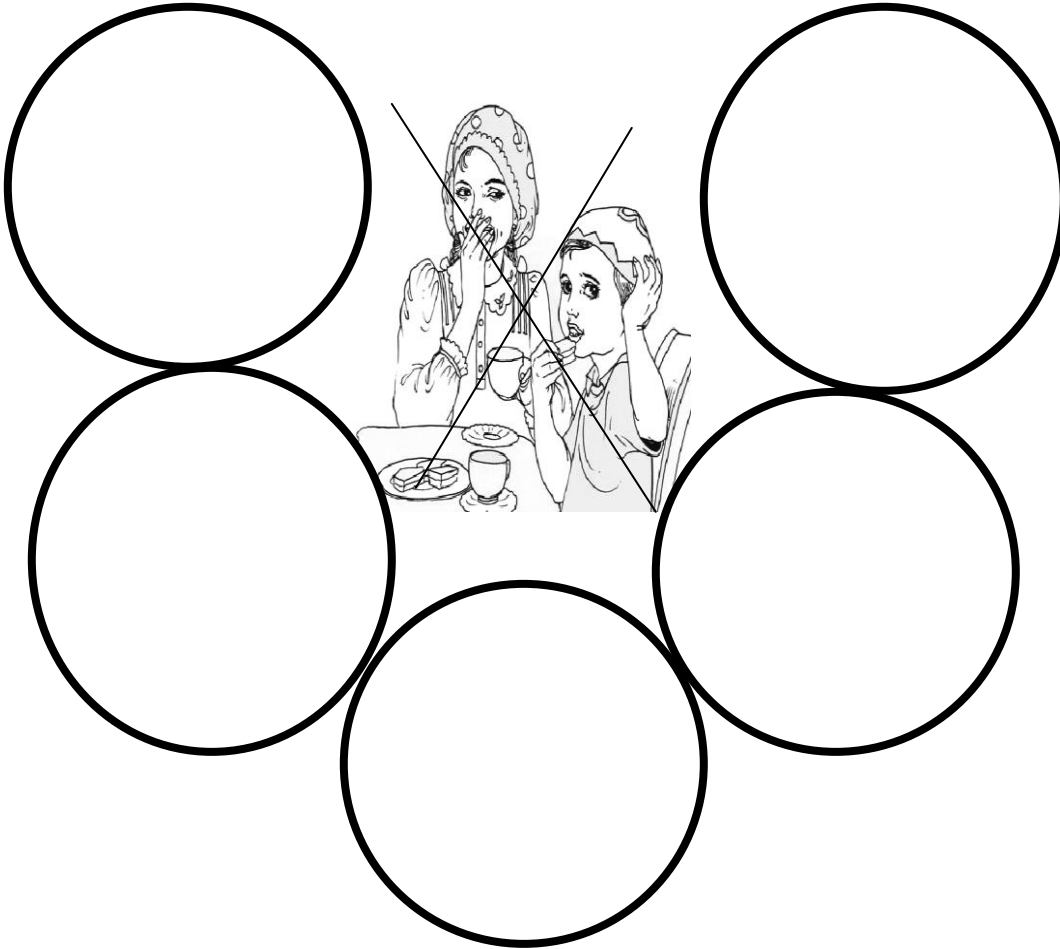
However, Sawm does not mean just staying hungry and thirsty throughout the day, but also to stay away from **Haraam** things as well.

Sawm helps you to:

- Strengthen your willpower.
- Think of the people who are not as lucky as you are.
- Think of Allah more often throughout the day.
- Clean up your digestive system.
- Change the way your life is to become a better Muslim.

19.4 Worksheet: Sawm (fasting)

1. Write each circle what Sawm does for us:



2. Does Sawm mean just staying hungry and thirsty?

Sawm means:

3. From what time to what time do we keep fast?

We fast from:

4. In which month is it Wajib to fast?

It is Wajib to fast in the month of _____.

5. What are the two main blessings of this month?

A: _____

B: _____

Chapter 20: Fasting and its Benefits

Fasting is an act of worship prescribed by Allah. To fast means to stay away from food and drinks, as well as wrong deeds. The fast is like a living thing — it has a body and a soul. To stay away from food and drinks is the body of the fast. To stay away from wrong deeds is its soul. If we are not trying hard to be better Muslims by fasting, our fast will be a body without a soul.

Imam Jafar As-Sadiq (a) has said:

“Your fast day should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongue, hands and feet — must fast with you.”

Here is how: Eyes — Keep your eyes off unlawful things and use this special gift of God for good acts such as reading the Qur'an and Du'as. Ears — Keep away from hearing unlawful gossip, lies, and music. Tongue — do not tell lies or useless stories; do not spread rumors or gossip about other persons; and use the power of speech in spreading the word of Allah. Hands — Do not hurt others by your actions; instead try to help them as far as you can. Feet — Do not go toward forbidden places; rather go toward the places where Allah is remembered. Above all, your heart and mind must be with you in fasting, because the fast, in its real sense, will not be complete unless your thoughts, your emotions, your actions, and all aspects of your life become pure and free from impurity.

Fasting takes place from dawn (before sunrise) to dusk (after sunset). Generally, fasting is a mustahab act of worship. It is especially mustahab during the months of **Rajab** and **Sha'ban**. But during the month of Ramadhan, fasting becomes wajib. It is in this month, that Muslims all over the world, keep their fasts.

20.1 Benefits of Fasting

There are many benefits of fasting. In this lesson we will look at seven of them.

1. **Fasting brings us closer to Allah.** When we sacrifice our food and drink, we will obviously find ourselves in hardship. And when we go through hardship for the sake of Allah, it will naturally bring us closer to Allah. As a result, when we break our fasts, Allah will be very pleased with us, and our du'as at that time will be accepted.
2. **Fasting teaches us patience.** We all need food and water to survive. To deny ourselves food and water requires a lot of strength and patience. So when we fast for a whole month in Ramadhan, we build up a lot of patience. As a result, the next time we forget our lunch boxes at home, it won't matter because not only will we have patience, but we will also be used to not eating during lunch-times.
3. **Fasting helps us know how it feels to be poor.** There are so many poor people in the world today who are suffering from hunger because they do not have enough money to buy food. By fasting ourselves, we will know how hard it is for these poor people. At least, we can break our fasts with a nice dinner — they cannot. As a result, fasting encourages us to help others who are less fortunate than us.
4. **Fasting brings about thankfulness to Allah.** Many times, we forget about all the blessings Allah has given us. We take everything for granted. For example, in a normal day, we go through breakfast, lunch, and dinner without a thought of where it came from. But by fasting, we learn the value of a thing as simple as a glass of water. This helps us be thankful for the favours of Allah

5. **Fasting brings about self-control.** We already mentioned how fasting will bring about patience to hunger. For example, if we are fasting we will not give in to our desire to eat no matter how hungry we are. But fasting will also bring about self-control in other things. For example, the next time we feel angry at someone, we will be able to control ourselves and act in a positive way. This self-control will help us stay away from other disliked deeds as well.

6. **Fasting breaks our pride.** No matter how much wealth we have, or how high our position in life is, every Muslim has to fast in the month of Ramadhan. In this way, we are similar to all the Muslims around the world. We also all depend on Allah to provide for us as well.

7. **Fasting is good for the health.** Let us think of our stomachs as a machine that works non-stop. We have three meals each day — breakfast, lunch, and dinner — and in between, we have snacks. Now if we fast, then at least our stomachs will get some rest. Fasting is also good, because it gets rid of bad habits such as smoking. If practices properly, fasting can lead to better health.

Let us pray to Allah to bless us all during the holy month of Ramadhan. May He accept our fasts, our prayers, and our good deeds. May He forgive us for our wrong doings and guide us in our lives.

Sources: Grade Six Laws Notes from Al-Muntazir Madrassah and Islam for Children by A.V. Denffer.

20.2 Worksheet: Fasting and its Benefits

True or False: Circle either “T” for True or “F” for False.

- | | | |
|--|---|---|
| 1. Fasting is an act of worship. | T | F |
| 2. To stay away from bad deeds is the soul of fasting. | T | F |
| 3. Fasting takes place from dusk to dawn. | T | F |
| 4. Fasting is mustahab in Ramadhan. | T | F |

Multiple Choice: Circle the letter of the best answer.

- How do we fast with our eyes?
 - We try to use our eyes to read the Qur’an and du’as.
 - We try to sleep as much as possible.
 - We keep blinking to give our eyes some rest.
- How do we fast with our tongues?
 - We don’t eat anything.
 - We don’t tell lies, but rather we try to spread the word of Allah.
 - We don’t stick out our tongues.

3. How does fasting bring about thankfulness to Allah?

- a) During our fasts, since we are so hungry, we realize the value of food, and so when we get it at the end of the day, we will thank Allah for it.
- b) We thank our parents for making us dinner at the end of the day.
- c) By fasting, we thank Allah for giving us all that He has.

Short Answer Questions: Answer the following questions.

1. What are the seven benefits of fasting that we learnt?

2. How does fasting help us know how it feels to be poor?

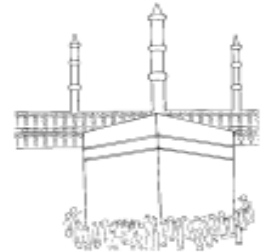
3. How is fasting good for the health?

Chapter 21: Hajj

Our Holy Prophet (S) has said:

"Go for Hajj, you will become rich.

The reward for Hajj is Paradise and Umra is compensation for every sin. Hajj and Umra both take away poverty and sins just as sandpaper cleans away the rust from the iron. It is a kind of Jihad.



One who goes out for Hajj or Umra gets a reward and millions of benefits at every step. Millions of his sins are forgiven and he is rewarded with millions of high grades. Any penny or pounds he spends in the way of Allah becomes stored with God multiplied by thousands."

Hajj is Wajib act, which has to be performed once in a lifetime. When a person makes an intention for Hajj, he has to be careful not to include any other reasons in his intention. The Niyah has to be solely for the pleasure of Allah i.e. **Qurbatan lillah.**

21.1 Conditions for Hajj

However, there are certain conditions that have to be met before Hajj becomes Wajib on an individual; these are:

1. Baligh - (reaches adulthood)
2. Aqil - Being sane and sound of mind
3. Istita-ah - (Being capable).

21.2 Meaning Of Istita-ah

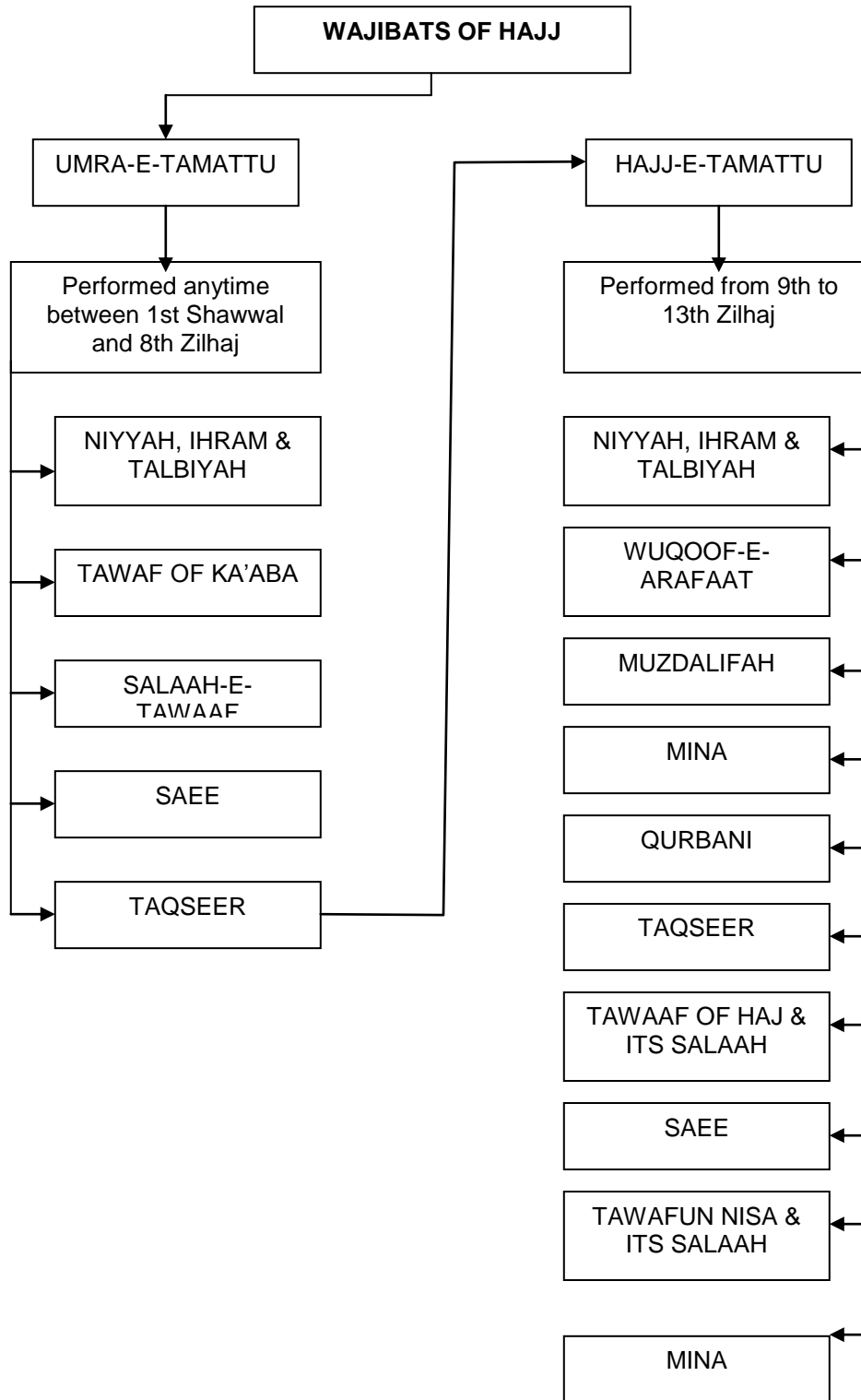
1. You should be able to afford the expense of your journey for Hajj and the stay during Hajj.

2. You must be able to maintain those dependents that have remained at home.
3. When you return, you must have enough means to maintain yourself and your dependents.
4. The journey to Hajj and returning from it must not involve any danger to either your life nor your wealth or your family.
5. 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.
6. 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.

21.3 What to Do Before Going for Hajj

1. Your money is clean; i.e. you have no debts especially Wajib debts like Khums and Zakaat.
2. Your intention is purely for Hajj; i.e. your Niyyah is of Qurbatan Ilallah.
3. You have prepared a Will and given away some Sadaqah for your journey.

21.4 Wajibats of Hajj



21.5 Worksheet: Hajj

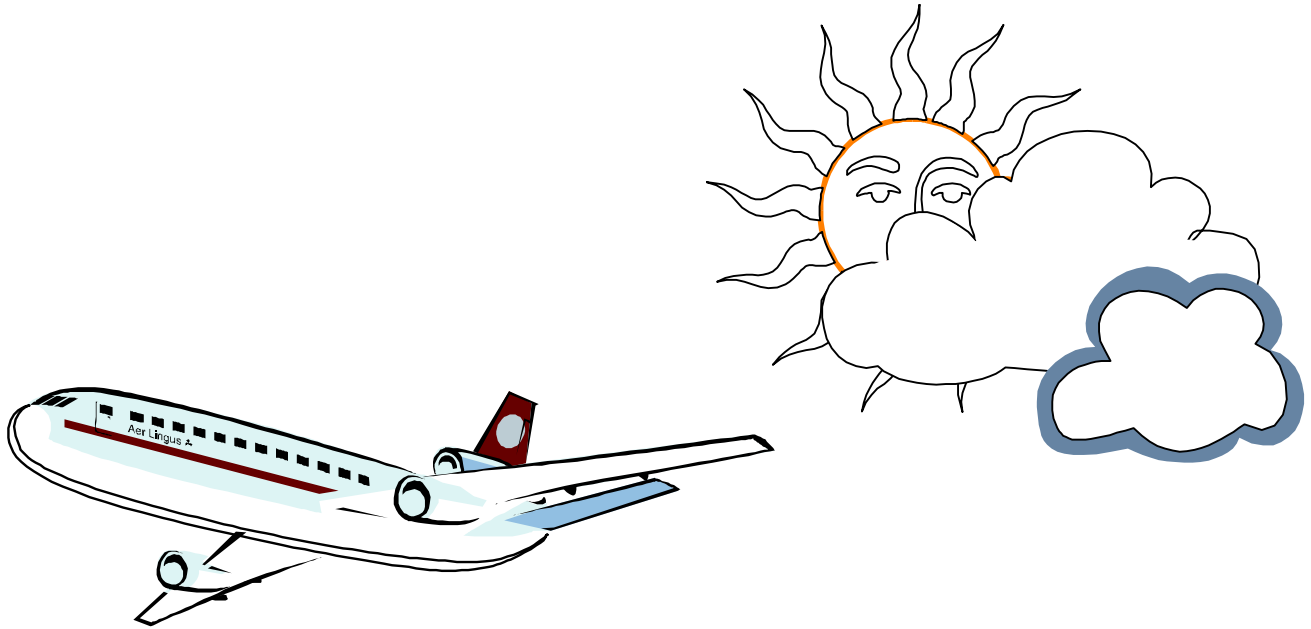
Choose the best answer

1. Hajj is Wajib act, which has to be performed _____ in a lifetime.
 - a. As many as possible.
 - b. Once
 - c. Twice

2. Aqil means _____.
 - a. Being sane and sound of mind
 - b. Very old.
 - c. A smart person.

3. Hajj-e-Tamattu is performed from 9th to 13th _____.
 - a. Ramadhan
 - b. Muharram
 - c. Zilhajj

4. Istitah means _____.
 - a. Walking around Kaaba.
 - b. Being capable.
 - c. Compulsory act.



Once in your life time

1. What is the name of this important Event? _____
2. Where do you have to go? _____
3. Give one lesson that you think you might learn from this trip.

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