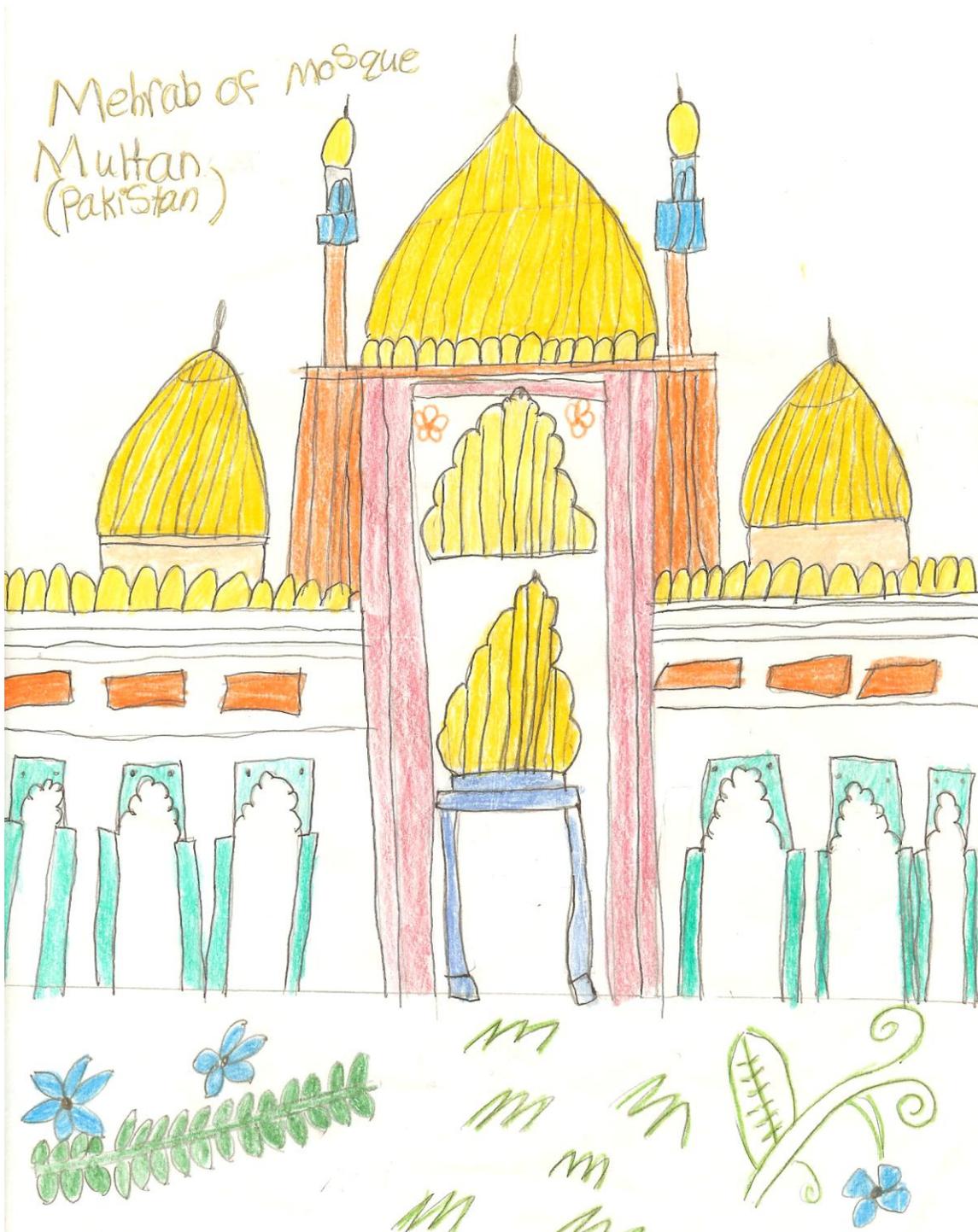


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Grade 6 Fiqh



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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, students are introduced to the rest of Allah's names. They explore the concept of Ijtihad and Taqleed and that of Hijab. They go over several aspects of Salaah such as its meaning, the Qiblah, and doubts regarding prayer. They further explore some of the other Furoo-e-deen such as Jihad, Amr bil Ma'arof, and Nahy 'anil munkar. For continuity from last year a lesson on the awareness of the living Imam, and the especial occasions Hajj and Ramadhan are also included.

SECTION I: Islamic Beliefs (Fiqh)

Chapter 1: The Attributes (Qualities) of Allah

We often divide Allah's qualities into two groups: those qualities that Allah **has**, and those qualities that Allah is **free** from.

1.1 Positive attributes (qualities) Sifaat e Subootiyyah

These eight positive attributes are those, which He has; by which we can call Him and remember Him.

1. **Qadeem:** It means that Allah is **eternal**. He has neither a beginning nor an end.
2. **Qadir:** It means that Allah has **power** over everything and over every affair.
3. **'Alim:** This means that Allah **knows** everything. Even unspoken desires and not intentions are not hidden from Him.
4. **Hayy:** It means that Allah **was always alive** and will remain alive forever.
5. **Mur'id:** Allah has His **own will** and He is not obliged in His work, and whatever He does, has a goal and wisdom.
6. **Mudrik:** It means Allah is **aware** of everything. He **sees** and **hears** everything.
7. **Mutakallim:** Allah is the Master of the word i.e., He can **create speech** in anything just as He did in a tree for prophet Musa (A.S.)
8. **As-Sadiq:** It means that Allah is **true** in His words and promises.

1.2 Negative attributes (As-Sifaat as-Salbiyyah)

The negative attributes of Allah are those, which **cannot** be found in Allah because they are below His dignity.

1. **Not Shareek:** This means 'partner'. Allah has neither a partner nor a colleague.
2. **Not Murakkab:** It means 'compound' or 'mixed'. Allah is neither made nor composed of any material. He cannot be divided even in imagination.

3. **No Makaan:** It means 'place'. Allah is not confined to any one place because He has no body and He is everywhere.
4. **Not Hulool:** This means 'entering'. Nothing enters into Allah nor does He enter into anything or anybody. Therefore, there is no concept of incarnation in any form.
5. **Not Mahal-al-Hawaadith:** It means 'subject to change'. Allah does not change. Example human beings are first young, and then they become old. Human beings are illiterate, and then they become learned. Also, changes occur in the emotions of a human being. He can be unhappy, worried, and then his state of mind can change and he becomes happy, etc.
6. **Not Maree:** This means 'visible'. Allah is not visible. He has not been seen, is not and never will be seen. He cannot be seen, because if He could be seen, He would be a body, he would be limited.
7. **Not Ehteyaj:** It means 'dependence' or 'need'. Allah is not deficient in any virtue and therefore He is needless. He is Perfection itself.
8. **Not Sifaat e Zaid:** This means 'added attributes'. The attributes of Allah cannot be separated from Him. When we say that Allah is a'lim, it does not mean that He has acquired knowledge. Allah is knowledge itself. For example, when a child is born, it cannot do what a grown-up can do, but as it grows, its powers continue to develop to a certain level and upon getting old, it starts to decrease. This happens because power or qualities is not part of the person, but something other than the person. This does not apply to Allah. He is POWER HIMSELF, ALL KNOWLEDGE HIMSELF, and ALL TRUTH HIMSELF, etc.

1.3 Worksheet: Sifaat e Subootiyyah and Sifaat e Salbiyyah

1. The qualities that Allah has are known as Sifaat e _____.
2. The attributes Allah is free from are known as the Sifaat e _____.
3. What attribute of Allah is shown in the following example? The example where He made stones in our Holy Prophet's hand speak and bear witness that Muhammad (s) was His Prophet?
4. We have not always been around and will not continue to be. What attribute of Allah describes his quality of always having been and will continue to be?
5. Draw a line to match the meanings to the words and write a (+) next to the Sifaat e Subootiyyah and a (-) next to the Sifaat e Salbiyyah:

() Shareek	Quality of having a partner
() Qadir	Possessing the power to create speech
() Qadim	Quality of having power over everything
() Makaan	Quality of being eternal
() Mudrik	Attribute of being confined to a place
() Mutakallim	Quality of being aware of everything

Chapter 2: Asma' ul Husnaa

The literal meaning of Asma' ul Husnaa is "The Beautiful Names" and refers to the names of Allah. In the Holy Qur'an, we read the following verses:

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

Say: Call upon Allah or call upon the Beneficent God (al-Rahman); whichever you call upon, He has the Greatest Names." (Qur'an, 17:110) To Allah belong the Greatest Names; therefore, call on Him thereby, and leave alone those who violate the sanctity of His Names..." (Qur'an, 7:180)

In order to familiarize ourselves with Allah's Attributes, we have to consult the Holy Qur'an, ahadith, or even common sense. In his *Book of Unity (of Allah)*, Sheikh Muhammad ibn `Ali ibn Babawayh al-Qummi al-Saduq quotes Imam Ja'far al-Sadiq quoting his forefathers that the Messenger of Allah used to say, "There are ninety-nine Attributes, one hundred minus one, of Allah; whoever counts them will enter Paradise." He is also quoted as 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, not just with their count.

The meaning of the name Allah is so specific that it is inconceivable that there could be any sharing of the Name. In view of this, the rest of the Names are described as being the Names of Allah and are defined in relation to Allah. One may say that the Patient, the Compeller, and the Sovereign are among the Names of Allah but one cannot say that Allah is one of the names of The Patient, The Compeller, The Sovereign.

The term Allah is 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. The title 'Allah' is complete and any other name will be a poor substitute. 'Allah' refers to *all* the attributes of perfection and beauty and represents One and Unique God. In the Qur'an, Allah has willed Himself to introduce us to the attributes that *collectively* describe Him.

His attributes describe His various powers and the entire creation manifests the Asma-ul Husnaa. Each object in the universe reflects some power of Allah; His joy or His anger, His love or His magnificence, flow through these objects. That is why, when we look at this world, we see beauty, grandeur, sublimity, strength, the power of joy and even of destruction.

Prophet Muhammad (s) once said, "Inspire yourselves with the qualities of Allah."

We should therefore learn, reflect upon, understand and recite the Beautiful Names and also call upon Allah by means of them....

Some of the Names of Allah have been covered in previous grades. In this grade we'll go over the rest. Once you've learned these names hopefully you'll remember to use them to address Allah in your dua'.

In the Name of Allah, the Compassionate, the Merciful		
ASMA' UL HUSNAA		
Allah! There is no god but He! To Him belong the Most Beautiful Names. (Qur'an 20:8)		
Name/Transliteration	Translation	Some selected relevant verses from the Qur'an
<u>ALLÂH</u>	<u>Allâh</u>	(1:1) (3:18) (5:109) (6:124) (7:180) (8:40) (16:91) (20:8) (57:5) (65:3) (74:56) (85:20)
<u>AR-RAHMÂN</u>	<u>The Most Compassionate, The Beneficent The Gracious</u>	(1:3) (17:110) (19:58) (21:112) (27:30) (36:52) (50:33) (55:1) (59:22) (78:38)
<u>AR-RAHÎM</u>	<u>The Merciful</u>	(2:163) (3:31) (4:100) (5:3) (5:98) (11:41) (12:53) (12:64) (26:9) (30:5) (36:58)
<u>AL-MALIK</u>	<u>The King</u>	(20:114) (23:116) (59:23) (62:1) (114:2)
<u>AL-QUDDÛS</u>	<u>The Most Holy</u>	(59:23) (62:1)
<u>AS-SALÂM</u>	<u>The All-Peaceful, The One who Bestows peace</u>	(59:23)
<u>AL-MU'MIN</u>	<u>The Granter of security</u>	(59:23)
<u>AL-MUHAYMIN</u>	<u>The Protector</u>	(59:23)
<u>AL-'AZÎZ</u>	<u>The Mighty</u>	(3:6) (4:158) (9:40) (9:71) (48:7) (59:23) (61:1)
<u>AL-JABBÂR</u>	<u>The Compeller</u>	(59:23)
<u>AL-MUTAKABBIR</u>	<u>Supreme in Greatness, The Majestic</u>	(59:23)
<u>AL-KHÂLIQ</u>	<u>The Creator</u>	(6:102) (13:16) (39:62) (40:62) (59:24)
<u>AL-BÂRI'</u>	<u>The Maker</u>	(59:24)
<u>AL-MUSAWWIR</u>	<u>The One who</u>	(59:24)

	Bestows form, The Shaper	
AL-GAFFÂR	The Forgiver	(20:82)(38:66)(39:5)(40:42)(71:10)
AL-QAHHÂR	The One who Subdues	(13:16)(14:48)(38:65)(39:4)(40:16)
AL-WAHHÂB	The One who Bestows	(3:8)(38:9)(38:35)
AR-RAZZÂQ	The Provider	(51:58)
AL-FATTÂH	The Opener, The Judge	(34:26)
AL-'ALÎM	The All-Knowing	(2:158)(3:92)(4:35)(24:41)(33:40) (35:38)(57:6)
AL-QÂBID	The Withholder	(2:245)
AL-BÂSIT	The Expander/Extender	(2:245)
AL-KHÂFID	The One who Abases	
AR-RÂFI'	The Exalter	
AL-MU'IZZ	The One who Bestows honor	(3:26)
AL-MUDHILL	The One who has the power to Humiliate	(3:26)
AS-SAMÎ'	The All-Hearing	(2:127) (2:137) (2:256) (8:17) (49:1)
AL-BASÎR	The All-Seeing	(4:58) (17:1) (42:11) (42:27) (57:4) (67:19)
AL-HAKAM	The Judge	(22:69)
AL-'ADL	The Just, The Equitable	
AL-LATÎF	The Gentle, The Knower of subtleties	(6:103) (22:63) (31:16) (33:34) (67:14)
AL-KHABÎR	The All-Aware	(6:18) (17:30) (49:13) (59:18) (63:11)
AL-HALÎM	The Forbearing	(2:225) (2:235) (17:44) (22:59) (35:41)
AL-'AZÎM	The Incomparably Great	(2:255) (42:4) (56:96)
AL-GAFÛR	The Forgiving	(2:173) (8:69) (16:110) (41:32) (60:7)
ASH-SHAKÛR	The Appreciative	(35:30) (35:34) (42:23) (64:17)
AL-'ALIYY	The Most High	(2:255) (4:34) (31:30) (42:4) (42:51)
AL-KABÎR	The Most Great	(13:9) (22:62) (31:30) (34:23) (40:12)

<u>AL-HAFÎZ</u>	The Preserver	(11:57) (34:21) (42:6)
AL-MUGHÎTH	The Sustainer	
<u>AL-HASÎB</u>	The One who Reckons	(4:6) (4:86) (33:39)
AL-JALÎL	The Majestic, The Revered, The Sublime	
<u>AL-KARÎM</u>	The Generous	(27:40) (82:6)
<u>AR-RAQÎB</u>	The Watchful	(4:1) (5:117)
<u>AL-MUJÎB</u>	The Responsive	(11:61)
<u>AL-WÂSI'</u>	The All- Encompassing, The All- Embracing	(2:115) (2:261) (2:268) (3:73) (5:54)
<u>AL-HAKÎM</u>	The Wise	(2:129) (2:260) (31:27) (46:2) (57:1) (66:2)
<u>AL-WADÛD</u>	The Loving One	(11:90) (85:14)
<u>AL-MAJÎD</u>	The Most Glorious	(11:73)
AL-BÂ'ITH	The One who Resurrects	(22:7)page 35
<u>ASH-SHAHÎD</u>	The Witness	(4:79)(4:166)(22:17)(41:53)(48:28)
<u>AL-HAQQ</u>	The Truth	(6:62)(22:6)(23:116)(31:30)
<u>AL-WAKÎL</u>	The Ultimate Trustee, The Disposer of Affairs	(3:173) (4:171) (28:28) (33:3) (73:9)
<u>AL-QAWIYY</u>	The Most Strong	(22:40)(22:74)(42:19)(57:25)(58:21)
<u>AL-MATÎN</u>	The Firm One, The Authoritative	(51:58)
<u>AL-WALIYY</u>	The Protector	(3:68) (4:45) (7:196) (42:28) (45:19)
<u>AL-HAMÎD</u>	The All-Praised, The Praiseworthy	(14:1) (14:8) (31:12) (31:26) (41:42)
<u>AL-MUHSÎ</u>	The One who Reckons	
<u>AL-MUBDI'</u>	The Originator	(10:4)(10:34)(27:64)(29:19)(85:13)
<u>AL-MU'ÎD</u>	The Restorer to life	(10:4)(10:34)(27:64)(29:19)(85:13)
<u>AL-MUHYÎ</u>	The Giver of life	(3:156) (7:158) (15:23)(30:50)(57:2)
<u>AL-MUMÎT</u>	The Causer of death	(3:156) (7:158) (15:23) (57:2)

AL-HAYY	The Ever-Living	(2:255)(3:2)(20:111)(25:58)(40:65)
AL-QAYYÛM	The Self-Existing by Whom all subsist	(2:255) (3:2) (20:111)
AL-WÂJID	The Self-Sufficient, The All-Perceiving	
AL-MÂJID	The Glorified	
AL-WÂHID	The One	(2:163) (5:73) (9:31) (18:110) (37:4)
AS-SAMAD	The Eternally Besought	(112:2)
AL-QÂDIR	The Omnipotent, The Able	(6:65) (36:81) (46:33) (75:40) (86:8)
AL-MUQTADIR	The Powerful	(18:45) (54:42) (54:55)
AL-MUQADDIM	The Expediter	
AL- MU'AKHKHIR	The Delayer	(71:4)
AL-AWWAL	The First	(57:3)
AL-ÂKHIR	The Last	(57:3)
AZ-ZÂHIR	The Manifest	(57:3)
AL-BÂTIN	The Hidden	(57:3)
AL-WÂLÎ	The Governor, The Protector	
AL-MUTA'ÂLÎ	The Most Exalted	(13:9)
AL-BARR	The Benign, The Source of All-Goodness	(52:28)
AT-TAWWÂB	The Granter and Acceptor of repentance	(2:37) (2:128) (4:64) (49:12) (110:3)
AL- MUNTAQIM	The Lord of Retribution, The Avenger	(32:22) (43:41) (44:16)
AL-'AFUWW	The Pardoner	(4:99) (4:149) (22:60)
AR-RA'ÛF	The Most Kind, The Clement	(3:30) (9:117) (57:9) (59:10)
MÂLIK-UL-MULK	Owner of the Kingdom	(3:26)
DHUL JALÂL WAL IKRÂM	Possessor of Majesty and Honor	(55:27) (55:78)
AL-MUQSIT	The Just, The Equitable	(3:18)

<u>AL-JÂME'</u>	The Gatherer	(3:9)
<u>AL-GHANIYY</u>	The All-Sufficient	(2:263) (3:97) (39:7) (47:38) (57:24)
<u>AL-MUGHNÎ</u>	The one who Enriches	(9:28)
AL-MÂNI'	The one who prevents harm	
AD-DÂRR	The Afflicter	
AN-NÂFI'	The One who causes Benefits	
<u>AN-NÛR</u>	The Light	(24:35)
<u>AL-HÂDÎ</u>	The Guide	(25:31)
<u>AL-BADÎ'</u>	The Originator	(2:117) (6:101)
<u>AL-BÂQÎ</u>	The Everlasting	(55:27)
<u>AL-WÂRITH</u>	The Ultimate Inheritor	(15:23)
AR-RASHÎD	The Guide	
AS-SABÛR	The Patient One	

Credits: Iqra Islamic Publications and Islam City

2.1 Worksheet: Asma' ul Husnaa

Answer the following questions:

- I. Why do you think there are so many names of Allah?

- II. Can we say that one of the names of Al- Kareem is Allah? Why or why not?

- III. Choose five names that you have learned in this class and give examples of how those qualities are manifested in the world around you.

Activity

- I. Select a passage from the Qur'an (for example Suratul Yaseen) and reflect on how the Perfect names that Allah (swt) chooses in a verse fit according to the meaning of the verse.
- II. Design an Asma' ul Husnaa booklet: Using any color of standard size construction paper, divide into 4 equal parts. Each part will be one page of your booklet. Make sure you have enough construction paper to make 99 pages. Write each of the above Asma' ul Husnaa in Roman English; under the Name, write down its meaning. When all your 99 pages are done make it into a booklet by stapling, taping or using whatever idea you have. You may also make a decorative cover for your booklet. Use your imagination! Your teacher may choose to give you extra credit or a prize for the best looking booklet. Ask to find out!

Chapter 3: Necessity of Nabuwwah and Imamah

“And your Lord inspires the bee ... “- Qur’an Suratun Nahl – 16. – 68

We see the bee who, inspired by Allah develops an order of a complicated society. Similarly for man to reach perfection Allah has sent Prophets to guide mankind.

Two men were traveling together and became friends. When they reached their town, one of them invited the other to his house for dinner the next day. However, he did not give him the address or phone number. His friend wanted to go to his house for dinner, but how could he? He did not know how to get there.

When Allah created us, it was so that we should worship Him. If He had not sent down Prophets (A) to guide us, how would we have known what to do to please Him? It was because He wanted us to find Him that He sent so many Prophets (A) to teach and guide us.

3.1 Who is a Nabi?

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 is derived from the word nabuwwah that means high. A nabi is therefore one who is high in the presence of Allah.

A Nabi must have the following qualifications:

1. He must be SENT BY ALLAH. Therefore cannot be a self made nabi.
2. ISMA – He must be sinless. This means protection against committing sins. Exercising Taqwa and knowledge safeguards this protection.
3. MU’JIZA – Every Prophet is granted the power of performing mu’jiza (miracles) in order to prove that his message is from Allah.

A mu’jiza is an act that cannot be performed by the aid of learning and practice.

Mu'jiza must relate to the mentality of the society to which the prophet is sent. e.g. The mu'jiza given to prophet Musa (A.S.) was magic because Egypt was at that time engrossed and expert in magic. Similarly Prophet Muhammad (S.A.W.) was raised amongst the Arabs who were literally experts and they were challenged at their own art.

One difference between mu'jiza of Prophet Muhammad (S.A.W.) and the other Prophets' miracles is that the Qur'an stands as a challenge for all times and places while other mu'jizas were temporary.

A **Rasool** is one who is sent by Allah.

3.2 Difference between a Nabi and a Rasool

A rasool is one who brought a new shar'iah (code of life) whilst those who did not bring a new shar'iah but followed the previous rasool were Anbiya (plural for nabi). So a rasool is a nabi that brings a new set of divine laws and a nabi is messenger that continues to follow the set of laws brought before him.

3.3 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..." – Suratul Jumua' 62:2

- b) Cleansing away the 'satanic' qualities from human behavior.

"..And he purifies them..." – Suratul Jumua' 62:2

- c) Teaching the divine laws.

"..And he teaches them the book..." – Suratul Jumua' 62:2

- d) Answering the difficult rules and issues to the people.

- e) Encouraging people to freedom of thought. “.. so
give My creatures the good news, those who listen to the Word and follow the best of it” – Suratuz Zumar 39:17,18
- f) Establishing thought and reflection amongst people.
“And We sent down to you the remembrance for you to explain to the people what has been revealed to them so that they make use of thought” – Suratun Nahl 16:44
- g) Teaching them wisdom.
“Teaching them the book (Quran) and wisdom...” – Suratul Jumua’ 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 for you to take mankind out from the darkness to the light with the permission of their Lord...” – Suratul Ibraheem 14:1
- i) Bring social justice.
“For mankind to establish justice” – Suratul Hadeed 57:25
- j) Giving good tidings and warnings.
***“So Allah raised Prophets as bearers of good news and as warners”
 – Suratul Baqarah 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 indeed We sent Prophets before you, of them there are those whose stories We have related to you and of them are those whose stories We have not related to you...” – Suratul Mumin 40:78

3.4 Imamah

***“And we made from among them leaders (Imam) who guided by our command, whilst they were steadfast and had firm faith in our signs. “
(Qur’an As-Sajdah 32:24)***

Imamah means leadership whereas an Imam is a person who leads.

In Islamic terminology an ‘Imam’ is one who has universal authority in all religious and secular affairs in succession to the Prophet (s)

(This should not be confused with the Imam who leads prayers for he does not have absolute command).

Khilafa means ‘successor’. In Islamic terminology it signifies the same meaning as ‘imamah’.

3.5 Necessity of Imamah

Imamah is necessary according to reason. When Allah orders mankind to do something for which mankind needs assistance/guidance the He has to provide it. This is the Grace of Allah.

‘Nabuwwah’ or prophet-hood built up religion to its completion. To protect the religion there was a necessity for those who would assume its guardianship.

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 without appointing a successor. But since he left no conditions or qualifications for a successor, there was only one alternative and that was that

he had to have appointed a successor. Since he did nothing without Allah's command, the successor He appointed was by Allah's command.

The Prophet (s) was told in Ghadeer e Khum on the 18th Dhulhijjah 10 A.H.

“O Prophet! deliver what has been revealed to you from your Lord, and if you do not, then you have not delivered His message and Allah will protect you from the people ... “ Qur’an Suratul Maida – 5:67

The ayah signified the importance of the message without which the complete mission of the Prophet would not have been fulfilled.

What was this important message?

The message the Prophet (S) delivered was:

For whomsoever I am master, Ali is his Master too

The message was of imamah; the continuation of the availability of one with divine knowledge. One who was free from sin (has isma); one who was superior to all others and one who was appointed by Allah and none other.

Once the Prophet (S.A.W.) had delivered the message of the appointment of Imam Ali (a) as his khalifa, Jibraeel brought the revelation of the ayah saying:

“This day I have perfected your religion for you and completed My favors to you and have chosen for you ISLAM as your religion ... “ Suratul Ma’ida 5:3

3.6 Can any one else appoint the Imam?

The Ahlul Sunnah believe that the Imam/khalifa can be elected by the people just as Abraham Lincoln has said:

“Government is for the people, of the people and by the people.” Let us see what the Qur’an says:

***“And it is not for a believing man or a believing woman to have any choice in their affair when Allah and His messenger have decided a matter “
(Qur’an Suratul Ahzaab 33:36)***

3.7 Qualities of an Imam

An IMAM must possess seven qualities/conditions/requirements

1. Allah must appoint him.
2. He must be maasum (sinless).
3. There must be the presence of an Imam as long as there is mankind on earth.
4. He must have direct support from Allah.
5. He must know of all the actions of mankind.
6. He must know of all the needs of mankind.
7. There must be none better than him in any field for his time.

3.8 Worksheet: Necessity of Nabuwah and Imamah

1. The difference between a nabi and a rasool is that a rasool is one who brought a new _____ i.e. code of life whilst a nabi follows the _____ of the previous rasool.

2. A Prophet had several duties. Five of them are:

-
-
-
-
-

3. Every Prophet has the power of performing _____.

4. 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 none _____ than him in any field for his time.

5. In your own words explain why there's the need for a nabi? For an Imam?

Chapter 4: Ijtihad and Taqleed - Part I

Islam is a complete way of life and has laws for every aspect of life. Laws are necessary for a human being because he or she has to live with others and needs to consider the rights of others. When people live in a society, there must be rules that everyone has to follow.

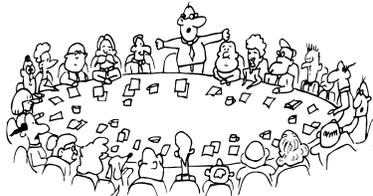
If there were no laws people would be free to act as they pleased. Most would think only of themselves. If everyone acted like this, human rights would be trampled, and there would be no order and justice in society and the world would be a terrible place to live in.

But if laws are necessary, who should make them?



One man?

OR



A group of men?

OR

Allah
The
Creator

Should one man make laws for everybody? Or should a group of men make the laws collectively? Or should the Creator make them? If people were left to make their own laws, they would make laws according to their own desires. For example, if a fast-driver was making a law, then he would make sure that there was no speed limits on the roads; and if a wealthy man was making a law, then he would make sure that rich people did not have to pay tax. But when the Creator makes laws, He makes them for the good of all human beings. He does not favor anyone for He loves us all equally.

There is also another reason why the Creator should make the laws. Think of a person who has invented something like a computer. When he sells his computer, he also writes an instruction booklet for the users. He writes the instructions, because he knows exactly how the computer works and how to use it.

If we follow his instructions, the computer will work nicely

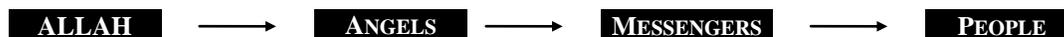


If we don't follow his instructions, we may damage the computer.



In the same way, since Allah is our Creator, He knows what makes us happy, what will harm us, and what will help us achieve real success. That is why; Allah is the one who writes the Laws for us. He has sent an instruction booklet for life in this world. If we follow His instructions properly, we will achieve true success. If we don't, we may ruin ourselves.

Allah sent His laws for human beings through the angels to His chosen people, His Messengers. These Messengers had the duty of conveying Allah's Laws to the people.



The Laws were compiled into books for the people to read and follow — they were instruction booklets for a successful life.

For us, the laws were sent through the Angel Jibraeel to the Holy Prophet Muhammad (s). Many times, Prophet Muhammad (s) received messages directly from Allah. The verses revealed to our Prophet were compiled in a book called the Holy Qur'an. So the Qur'an is the main source of Laws.

When the Holy Prophet (s) was alive, he explained the rules of the Qur'an. The Qur'an is a guide, but a silent one. The Prophet is a talking guide who accompanies the book. What he said and did, to show us how to follow the Laws of Allah, is known as *hadith*. *The ahadith* (plural) are the second source of laws.

After the death of the Holy Prophet (s), the Divine Imams (a) were the guides of the people. They continued teaching and guiding people the way the Prophet had. The duty of every Imam was to convey the laws revealed to the Prophet, and help people understand and follow them. What Imams said and did to guide the people are also known as *ahadith*.

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

4.1 Worksheet: Ijtihad and Taqleed - Part I

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

- | | | |
|--|---|---|
| Islam is a complete way of life and has laws for every aspect of life. | T | F |
| If we don't follow our Creator's instructions, we will ruin ourselves. | T | F |
| Allah sends his laws through the messengers to the angels to us. | T | F |
| The Qur'an is the second source of laws. | T | F |

Circle the letter of the best answer.

1. Why shouldn't people make the laws?
 - a. Because people are too busy to make laws.
 - b. Because people will think only about themselves when making laws.
 - c. Because angels make the laws for them.

2. What are *ahadith*?
 - a. A collection of what the Prophet (s) and the Imams (a) said and did.
 - b. A weird Arabic word.
 - c. The main source of laws.

Short Answer Questions: Answer the following questions.

3. What are the two sources of laws?

4. What happens if there were no laws?

5. Why should Allah be the one who makes our laws?

6. What is the role of the Prophet and the Imams?

Chapter 5: Ijtihad and Taqleed - Part II

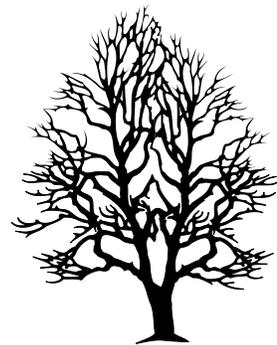
In our last lesson, we learnt that the Holy Prophet (s) used to explain the laws of the Qur'an to the people. We also learnt that after the Prophet (s) died; the Holy Imams (a) became the guides of the people. For us, the Imam of our time is the twelfth Imam (s).

Now since the twelfth Imam is in *ghaybah* (disappearance), the people need a guide. They need somebody to help them follow the Laws of Allah — somebody who knows a lot about the Qur'an and the hadith. This person is known as a *mujtahid*. A mujtahid is an expert in *Ijtihad* (forming laws by studying the Qur'an and the hadith). A mujtahid is also the representative of the twelfth Imam. Apart from the Qur'an and the hadith, the mujtahid makes use of aql (intelligence) and ijma (agreement with other mujtahids).

Because we cannot all be experts in *Fiqh* (Islamic Laws) and practice *ijtihad*, we need to follow those who can. So when somebody practices *ijtihad* and becomes a mujtahid, we do his *taqleed*. To do someone's *taqleed* means to follow the rules a mujtahid compiles. These rules are known as *fatwas* and are collected in a book called the *Risalah*.

However, Muslims are not allowed to follow others (even a mujtahid) when it comes to *usool-e-deen*, the beliefs of Islam. For example, our belief in only one God should not be based on a fatwa of a Mujtahid. The five main roots of religion must be understood and accepted by us on our own. We should be convinced individually on the truth of these beliefs.

Once we believe in Allah and His prophets, we need to act as Allah has commanded. These actions are the *furoo-e-deen*, the branches of religion. We do not have to understand these on our own, because once we have faith in Allah, we will accept that the Laws He has sent down are for our own good. Therefore, when the mujtahids present these laws to us, we will follow them.



The Roots of Religion (Usool-e-Deen) – we must understand on our own. The Branches of Religion (Furoo-e-Deen) – we must follow from a Mujtahid.



Following an expert is not something unusual. For example, when we go to our doctor, we trust that the doctor is an expert in medicine and knows what is good for the illness we have. If he or she asks us to do anything, we will do it without asking for an explanation. So, even if our doctor gives us medicine that may taste really bad, we will still take it because the doctor knows better than us about medicine.

In the same way, a mujtahid is an expert in the field of religious laws. He has studied the religion for years. We follow his laws not because we cannot think for ourselves, but because we cannot all be experts in such a big field. Thus when a Shia becomes baligh, he or she makes the niyyah (intention) of doing taqleed of a particular mujtahid.

Ijtihad is a very important practice of Islam. Both the Qur'an and the hadith mention the importance of experts in religion to guide others.

1. From the Qur'an:

In Surah al-Bara'at, also known as Surah at-Tawbah, Almighty Allah says, ***“And why should not a part from every section of them (the Believers) go forth to become learned in the Religion, and to warn their people when they return to them, so that they may beware?” (Chapter 9, Verse 122)***

2. From the hadith:

A hadith from our sixth Imam (a) says. *“If there is anyone among the Fuqaha who is in control over his own self, protects his religion, suppresses his evil desires and is obedient to the commands of his Master, then the people should follow him”*. A Hadith from our twelfth Imam (a) says, *“For any new circumstances that you are worried about, you should turn (for Guidance) to the narrators of our Hadith, for they are my proof over you just as I am Allah’s proof.”*

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

5.1 Worksheet: Ijtihad and Taqleed - Part II

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

- | | | |
|---|---|---|
| 1. Imam 'Ali (a) is the Imam of our time. | T | F |
| 2. We cannot all be experts in fiqh. | T | F |
| 3. We must do taqleed of a mujtahid regarding usool-e-deen. | T | F |
| 4. A mujtahid is the representative of the 12 th Imam. | T | F |

Place the matching letter in the spaces on the left.

- | | |
|---|-------------|
| 5. ____ Forming laws by studying the Qur'an and hadith. | a) Ghaybah |
| 6. ____ Islamic Laws. | b) Taqleed |
| 7. ____ To follow a mujtahid. | c) Risalah |
| 8. ____ The disappearance of the 12 th Imam. | d) Fatwa |
| 9. ____ The rules given by a mujtahid. | e) Ijtihad |
| 10. ____ An expert in forming Islamic Laws. | f) Fiqh |
| 11. ____ A book of Islamic rules. | g) Mujtahid |

Answer the following questions.

12. Why do the people need a guide - Why don't they just interpret the Qur'an themselves?

13. Give an example of following an expert (different than the doctor example).

14. What advantage do Shias have over other sects of Islam who do not have ijihad? If you need a clue, read the hadith by the 12th Imam (a).

15. Write down the name of two present day mujtahids that you could do taqleed of.

Chapter 6: Ijtihad and Taqleed - Part III

6.1 Who Can Be a Mujtahid?

The knowledge of a mujtahid is tremendous. Before he can be accepted as a mujtahid, he has to go through many courses of scientific knowledge. Since the responsibility of a mujtahid is very great, it is obvious that not everyone can be a mujtahid. Therefore, before a person can be a mujtahid, he must have the following qualities/qualifications:

1. He must be sane (sensible).
2. He must be baligh.
3. He must be a Shia Ithna'asheri. The mujtahid must believe in the twelve Imams (a) as the rightful successors of the Holy Prophet (s). We cannot follow a learned person from any other sect.
4. He must be male.
5. He must be alive. Doing taqleed (following) of a deceased mujtahid is not allowed. Referring to mujtahids who have died cannot solve the problems of our time. A mujtahid living in our time will be able to understand our problems and guide us accordingly.
6. He must be adil. This means he must have a pious character and does not commit any major sins. Having knowledge alone is not enough. The mujtahid must also be a devoted follower of the faith.
7. He should be a legitimate child (born of married persons).

Apart from the above qualities, the mujtahid whose taqleed we do must also be a'lām. This means, from all the mujtahids he must be the most learned. There are many mujtahids at a time, so it is better to follow the one who has a greater degree of expertise than the others.

6.2 How to Decide Which Mujtahid to Follow

We should do taqleed of a mujtahid who is the most learned. But how do we know

who is the most learned from all the mujtahids who are alive? There are three basic ways of finding out, which mujtahid is a'lam:

1. When a person personally knows the various mujtahids and can judge who is the most learned.
2. When two learned and adil people say that a particular mujtahid is a'lam. The only condition for this is that two other learned and adil persons do not contradict the first two.
3. When a group of learned and adil people certify that a mujtahid is a'lam and we are satisfied with their statement.

6.3 A Few Mujtahids

It might be useful to know the names of a few mujtahids in our times. Some of them are:

1. Ayatollah Seyyed Ali Khamene'i
2. Ayatollah Seyyed Ali Seestaani
3. Ayatollah Sheikh Naser Makarem Shirazi

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

6.4 Worksheet: Ijtihad and Taqleed - Part III

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

- | | | |
|--|---|---|
| One quality of a mujtahid is that he must be a baligh. | T | F |
| A mujtahid can be of any sect, whether Shia or Sunni. | T | F |
| A mujtahid has a lot of knowledge. | T | F |
| When two learned and adil people say that we <i>can</i> do taqleed of a certain mujtahid, and two other learned and adil people say that we <i>cannot</i> do taqleed of that mujtahid, then it is okay if we follow the first two people’s advice. | T | F |
| Ayatollah Khu’i is one of the learned mujtahids that is alive today. | T | F |

Circle the correct letter:

What does a’lam mean?

- It means a person who is pious.
- It means a person who is learned.
- It means a mujtahid who is the most learned.

What is one way we can know if we can do taqleed of a certain mujtahid?

- If at least two learned and pious people say we can.
- If the mujtahid himself says we can.
- If the government of Canada says we can.

Answer the following questions:

Name the mujtahid that you do taqleed of. If you don’t already know, you can ask your parents.

Write down five of the seven qualities a person must have before he can be a mujtahid?

Group Work: Complete the following exercise in class.

Let us get an idea of what a mujtahid may do. Look up at least three verses from the Holy Qur'an on salaah (Prayer). In the space provided, write down where you found the three verses (write down the chapter number and the verse number for each verse), and then answer the following two questions: How easy is it to make laws from these verses alone? If you had some ahadith, would it make your job much easier?

Chapter 7: Ritual Purity: General Rules about *Najaasat*

7.1 What Is The Difference Between 'Ayn Najis And Najis Things?

When most of us think of blood, we think of it as “*najis*” (Islamically unclean). Similarly, when we think of urine, we also think of it as “*najis*”. Both these things are in our list of *najaasat*. But blood and urine are not the only things we think of as *najis*.

LIST OF NAJAASAT: (8 of the 9 items)	
1.	Blood
2.	Urine
3.	Stool
4.	Dead Body
5.	Dog
6.	Pig
7.	Intoxicating liquid
8.	Kafir



For example, suppose on one Saturday afternoon, you decide to play soccer with some of your madrasah friends. While playing, a person from the other team trips you and you fall landing right on your elbow. Soon blood starts coming out. After forgiving the person that tripped you (being the nice Muslim that you are), you realize that some of the blood has gone onto your shirt. It is at that moment that you might think to yourself: “Oh man, my shirt is *najis*!” Similarly, suppose you are babysitting your little baby-nephew. Everything is going well . . . until the baby starts crying and a familiar smell starts spreading through the room. The baby’s diaper needs changing (and being the nice Muslim that you are, you decide to do it). In this case you may realize that diaper is *najis*. In each of these examples, you think of the shirt and the diaper as things that are “*najis*”.



But in the above examples does the word “*najis*” have the same meaning as when it’s used to describe blood. In other words, is the *najaasat* of blood that same as the *najaasat* of a shirt stained with blood. If the answer is “yes”, then why aren’t items “shirt” and “diaper” in the list of *najaasat*? Obviously the answer is “no”. There is a difference between the *najaasat* of blood and a shirt stained with blood. Likewise, there is a difference between the *najaasat* of urine and a diaper stained with urine.

The difference is this: The nine things in the list of *najaasat* (like the blood and the urine) are “*ayn najis*”; whereas the shirt and the diaper in the above examples are called “*muta*”

najis". 'Ayn *najis* means "inherently (always) *najis*" — they are *najis* in themselves and therefore are always *najis*. All other things (like the shirt and the diaper) are originally *tahir* (Islamically pure), and they become *najis* by coming in contact with one of the 'ayn *najis* things. Therefore, we just call them as *muta najis*.

7.2 How Does An 'Ayn Najis Thing Make Something Najis?

An 'ayn *najis* thing will make other things *muta najis* by physical contact if one of the two things is wet. This applies to most contacts with 'ayn *najis* things. So if a person's clothes come into contact with blood (when wet), then they become *muta najis*. If a Muslim shakes the hand of a kafir while the hand of one of them was wet, then the Muslim's hand will become *muta najis*.

However, if a *tahir* thing comes into contact with an 'ayn *najis* thing, while both are dry, then the *tahir* things will still be *tahir*. For example, if blood has dried on the skin and a shirt is placed on it, then the shirt will still be *tahir*. Similarly, if a Muslim shakes the hand of a kafir, while both hands are dry, then the Muslim's hand will still be *tahir*.



7.3 What Should Our Attitude Be Towards Najaasat:

When Islam says that there are nine things which are 'ayn *najis*, what does it really mean? Does it mean that we are totally forbidden from coming into contact with any of the 'ayn *najis*?

No, of course not! For example, if you are a doctor, then you are allowed to test the blood (which is 'ayn *najis*) of your patients. Similarly, you are allowed to shake the hands of your kafir friend even if either of your hands are wet. There are only two basic areas in which Muslims are expected to protect themselves from 'ayn *najis*: (1) In prayer and (2) In food/drink. At the time of prayer, you must make sure that your body, clothes, and place of prayers are *tahir*. Similarly, in food and drink, you must keep away from *najis* things. So, in both the examples above, you have to make your hands *tahir* before prayer or eating.

7.4 How Should We Judge Things?

Since Islam has said that there are *'ayn najis* things, do we start assuming that everything is *najis* unless we come to know that it is *tahir*? Or do we assume that everything is *tahir* unless we come to know that it is *najis*?

Out of hundreds of thousands of things in this world, Islam has just named nine things as *'ayn najis*. Therefore, it will not be logical to say that Islam asks you to “assume that everything is *najis* unless you come to know otherwise”. Rather, according to Imam Ja’far as-Sadiq (a), Islam says: “Everything is *tahir* unless you come to know that it is *najis*; and everything is *halaal* for you unless you come to know that it is *haraam*.”

In general, what this hadith says is that if you don’t know whether something is *tahir* or *najis*, then you can consider it *tahir*.

GENERAL RULE:

- If you know something is *tahir*, then it is *tahir*
- If you know something is *najis*, then it is *najis*
- If you don’t know whether something is *tahir* or *najis*, then consider it as *tahir* (unless you come to know otherwise).

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

7.5 Worksheet: *General Rules about Najaasat*

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

1. A shirt with blood on it is *'ayn najis*. T F
2. Blood, urine, and dirt, and dogs are ALL *'ayn najis*. T F
3. We are totally forbidden from coming into contact with any of the *'ayn najis* things. T F
4. An *'ayn najis* thing will make another thing *muta najis* by physical contact, if one of the two things is wet. T F
5. We are not allowed to shake the hands of kafirs if their hands are wet. T F

Multiple Choice: Circle the correct letter.

1. What does *'ayn najis* mean?
 - a) Something that becomes *najis* when it touches another *najis* things.
 - b) Something that becomes *najis* when it touches another wet *najis* thing.
 - c) Something that is *najis* in itself and therefore is always *najis*.

2. Which one is NOT *'ayn najis*?
 - a) Blood.
 - b) A shirt stained with blood.
 - c) A kafir.

3. What should we do if we don't know whether something is *najis* or *tahir*?
 - a) We should consider it *tahir* and therefore are allowed to use it.
 - b) We should consider it *najis* and therefore are forbidden to use it.
 - c) We should consider it *tahir* but it is better if we stay away from it.

Chapter 8: Significance of Hijab

“Beauty of a Woman”

Author Unknown

The beauty of a woman
Is not in the clothes she wears,
The figure that she carries,
Or the way she combs her hair.

The beauty of a woman
Must be seen from in her eyes,
Because that is the doorway to her heart,
The place where love resides.

The beauty of a woman
Is not in a facial mole,
But true beauty in a woman
Is reflected in her soul.

It is the caring that she lovingly gives,
The passionate that she shows,
And the beauty of a woman
With passing years only grows!

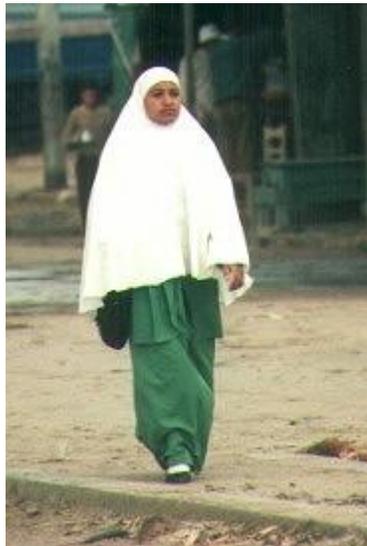
“And let them not strike their feet so that what they hide of their ornaments may be known and turn to Allah all of you, O believers! so that you may be successful.” (Holy Qur’an 24:31)

8.1 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 respected way. Protecting oneself in a flaunting manner contradicts the concepts 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”



There are three stages in hijab:

- 1) To avoid a situation where Na-mahram are present (mixed gathering).
- 2) If a Na-mahram is present then not to look unnecessarily at them nor attract their attention to you (e.g. by talking or laughing loudly).
- 3) To cover yourself; your body and your hair.

Who is a Na-mahram?

All men are Na-mahram to any girl (nine or older) except:

- Her father and grandfather
- Her brother and nephews
- Her paternal uncles (father's brothers)
- Her maternal uncles (mother's brothers)
- Her husband, stepsons, and father-in-law
- Her male children and grand children

Hijab does not only mean to cover your hair but also your body. This means that it should not be possible to make out the shape of your body. It is wajib for every girl by the time she reaches the age of nine (in the Islamic calendar).

When a girl observes hijab she invites people *not* to look at her physical beauty but her inner self, her character, and her talents. The *person* she is should be more important than how beautiful she is. Physical attributes are only a superficial benchmark of a woman's beauty.

Some points on clothing and 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 prints are inappropriate when they attract undue attention to the woman
- Make-up is unacceptable around Na-mahram men as it enhances a woman's natural beauty thus attracts attention to her
- Excessive and clamorous jewelry is highly discouraged
- A woman should not walk in a way that brings attention to herself

8.2 Worksheet: Hijab

Answer the following questions:

1. Describe the three stages of Hijab.
2. What does Na-Mahram mean?
3. What does the passage on page 43 say a girl is conveying when she wears hijab?
4. Describe the details of how to observe hijab i.e. how you should be dressed.

Circle the correct answer:

5. If it is in style to wear skintight clothes that reveal your figure;
 - a. Everyone should wear tight clothes
 - b. If you wear these you should make sure you do so in WOMEN-ONLY gatherings
 - c. You should wear them everywhere so you don't stand out as being out of fashion
 - d. You should never ever wear them

6. People that dress indecently are doing everything BUT the following:
 - a. Displeasing Allah
 - b. Submitting to the will of Allah
 - c. Encouraging evils of society
 - d. Causing our Imams to be sad

7. People who dress decently and cover themselves well:
 - a. Look respectful
 - b. Are submitting to the will of Allah
 - c. Please our Imams
 - d. All of the above

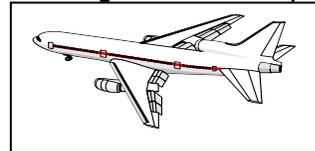
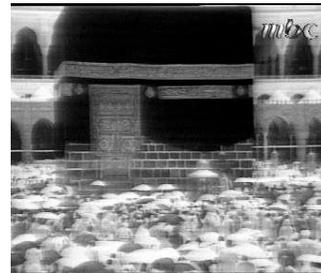
8. When a girl (nine and above) wears hijab, she
 - a. Is conveying that she's a Muslim
 - b. Is following the rules of Islam
 - c. Is showing she has the confidence to do what she believes in
 - d. All of the above

Chapter 9: The Ka'ba Is Our Qiblah

9.1 Facing the Qiblah

When is it wajib to face the *qiblah*?

1. While praying the five wajib daily prayers.
2. While praying the nafilah daily prayers. However, if you are praying nafilah while walking, or riding, or sailing, then it is not wajib to face the qiblah.
3. While performing any non-rukun parts after salaah (if we had accidentally forgotten them during salaah).
4. While performing Sajdah e Sahw (sajdah done if we had forgotten certain parts of salaah).



What About Praying on a Plane?

1. If you can pray on the plane by facing towards the *qiblah*, then say your salaah normally.
2. If you can pray on the plane but do not know the direction of the *qiblah*, then:
 - Pray in a direction, which you think is most probably the direction of the *qiblah*.
 - If you have no idea where the *qiblah* is, then pray in any direction you like.
3. If you know the *qiblah* but cannot face it, then:
 - If there is enough time to say the salaah after reaching your destination, then you must delay the salaah until then. In this case, if you pray on the plane without facing the *qiblah*, then your salaah will be incorrect.
 - If there is not enough time till you reach your destination, then facing the *qiblah* is not wajib. You may pray in any direction you can.

9.2 Ka'ba: The Symbol of Unity

We, as Muslims, believe that God does not have a body or a house. Then why does God want us to face the Ka'ba while praying to Him?

It is true that God does not have a body or a house, but by symbolically taking the Ka'ba as His "house" and commanding us to face it at the time of prayers, Allah wants to promote unity among the Muslims.

Whoever, accepts Islam automatically becomes a member of the *ummah* (the Muslim nation). Allah says in the Qur'an, **"The believers are surely brothers, so make peace among your brothers . . ."** (*Surah al-Hujaraat, Chapter 49, Verse 10*). Islam wants the Muslims to be united and belonging to one nation. It does not want us divided and fighting against each other. Allah says in the Qur'an, **"And hold fast, all of you together, to the cord of Allah, and do not become disunited . . ."** (*Surah Aali-Imraan, Chapter 3, Verse 103*)

One way of promoting the sense of brotherhood/sisterhood and unity is by asking the Muslims to face the same direction in salaah. Just imagine if there were four Muslims in one room and at the time of prayer, each one faces a different direction — it would surely seem that they were disunited. But if everyone faces the same direction, then there is the sense of equality and brotherhood/sisterhood — everyone feels that he or she is equally related to God like others who are praying alongside in the same direction. In this way, a king and a beggar stand equal, when praying to Allah.

The Ka'ba is the soul of the Muslim *ummah*. It is a visual center or gravity for the Muslims. Muslims all over the world face the same Ka'ba five times a day and confirm their brotherhood/sisterhood. For a person watching the Muslim prayer from space, it indeed must be a magnificent sight to see the believers all over the world bowing in the direction of the Ka'ba.

Even during hajj, Muslims are told to go around the Ka'ba in one single direction. This promotes the idea that Muslims should move in a united way and work with each other for the good of the Muslim *ummah*. It tells us that not only do we have a duty towards Allah, but also, that we have a duty to our brothers and sisters all over the world. We should help each other in such a way that the Muslim *ummah* will benefit from our work.



Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

9.3 Worksheet: The Ka'ba is Our Qiblah

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

The Ka'ba is our qiblah. T F

It is wajib to face the qiblah while performing Sajdah Shukr. T F

If you're on a plane and don't have an idea on where the qiblah is, then
you can pray in any direction you like. T F

The Ka'ba is the real physical house of Allah. T F

Circle the correct letter:

1. You should face the qiblah . . .
 - a. While praying Shukr prayers.
 - b. While praying the daily wajib prayers.
 - c. While performing wudhu.

2. What does *ummah* mean?
 - a. The Muslim Nation.
 - b. Mother.
 - c. Islam.

3. What is the main thing that the Ka'ba symbolizes?
 - a. Freedom of Muslims.
 - b. Unity of Muslims.
 - c. Love of Muslims.

Chapter 10: Salaah: Prayer of *Ayat*

The word *Ayat* means ‘sign’. When a natural disaster takes place, it is a sign of Allah. It is a sign that the control of the Universe lies with Allah and that all power belongs to Him. Whenever we see these signs, we must perform a prayer called the Prayer of *Ayat*. Even if the event is not fearsome, and does not injure or kill anyone, the Prayer of *Ayat* is still *wajib*. It is *wajib* for the following events:

1. Solar and Lunar eclipses (both partial and full eclipses).
2. Earthquake.
3. Hurricane, tornado, or any other similar event.

10.1 Prayer of *Ayat* - Method:

The Prayer of *Ayat* consists of two *raka'ah*, with five *ruku's* in each *rakah*. There are two ways of performing the Prayer of *Ayat*; the long method and the short method.

10.1.1 Long Method:

After the *niyyah* and *Takbiratul Eham*, you recite the two *surahs* (like you normally would). Then you go into *ruku'* and then stand up. Now this is where the Prayer of *Ayat* differs from our normal prayers. Once you get up from *ruku*, you don't go to *sajdah*; instead you recite the two *surahs* again. Then again you go into *ruku'* (for a second time). And again you get up and say the two *surahs*. This action is repeated five times, until five *ruku's* are completed. After your fifth *ruku'*, you finish the first *rakah* like you normally would. Once you're back up for the second *rakah*, it is done in the same way as the first one. Finally, when you've finished the fifth *ruku'* again, you can complete your prayers in the normal way. So in total, you would have done ten *ruku's* altogether — five in the first *rakah* and five in the second.

10.1.2 Short Method:

After the *niyyah* and *Takbiratul Eham*, recite *Surah al-Hamd*. Then divide the second *surah* into five parts (it does not necessarily have to be one complete verse for each part. Even a partial verse will do). So, recite part 1 and then go into *ruku'*. Stand up, recite part 2 (without reciting *Surah al-Hamd* again), and go back into *ruku'*. Then recite part 3 and go back into *ruku'*. 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-IKHLAS CAN BE DIVIDED IN THE FOLLOWING MANNER:

1. BISMILLAHIR RAHMANIR RAHEEM.
2. QUL HUWALLAHU AHAD.
3. ALLAHUS SAMAD.
4. LAM YALID WA LAM YULAD.
5. WA LAM YAKULLAHU KUFUWAN AHAD.

10.1.3 Qunoot:

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

10.1.4 Important Considerations:

1. Even if many separate disasters take place at the same time, the Prayer of *Ayat* must be offered for each of them. For example, if a solar eclipse and an earthquake take place, two Prayers of *Ayat* must be offered.
2. It is only *wajib* to offer the Prayer of *Ayat* when the event occurs in the town you live. If an earthquake took place in Toronto, for example, Prayer of *Ayat* would not be *wajib* for those living in Vancouver.
3. In the event of an eclipse, the Prayer of *Ayat* must be offered when the eclipse begins, and should not be delayed till it is about to end. However, if one does not pray till the eclipse is over, *qadha* Prayer of *Ayat* must be offered.
4. There is no *Adhaan* and *Iqamah* for the prayer of *Ayat*.
5. 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.
6. The prayer becomes *batil* (invalid) if a *ruku'* is added or left out intentionally.

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

10.2 How to pray Salaah-e-Ayat

Number of Rakahah - 2 (WAJIB)

Number of Ruku- 10 (WAJIB)

Number of Qunoot - 5 (SUNNAH)

Salaah e-Ayat 1 st Rakah					
<p>1. NIYYAH & TAKBIRATUL EHRAM</p> 	<p>2. SURAH AL- HAMD & any other surah</p>	<p>3. RUKU' #1</p> 	<p>4. Rise from RUKUU, SURA AL- HAMD and one surah and QUNOOT #1</p> 	<p>5. RUKU' #2</p> 	<p>6. Rise from RUKU', SURA AL-HAMD and one surah</p>
<p>7. RUKUU # 3</p> 	<p>8. Rise from RUKU', SURA AL- HAMD and one surah and QUNOOT #2</p> 	<p>9. RUKU' #4</p> 	<p>10. Rise from RUKU', SURA AL-HAMD and one surah</p>	<p>11. RUKU' #5</p> 	<p>12. Rise from ruku, say: SAMI'ALLAHU LIMAN HAMIDAH</p> 
<p>13. Go to sajdah.</p> 	<p>14. Complete two sajdahs as usual</p>	<p>15. Rise for the second rakah</p>	<p>Recite the second rakah in the same way as you did the first. *</p>		

NOTE: * It is *SUNNAH* to recite *QUNOOT* before every 2nd RUKU'. For this purpose, count all *TEN RUKU'* together. Thus you will recite *QUNOOT* before 2ND AND 4TH RUKU' (IN THE 1ST RAKAH); and before 6TH, 8TH AND 10TH RUKU (IN THE 2ND RAKAH).

10.3 Worksheet: Prayer of *Ayat*

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

- | | | |
|--|---|---|
| 1. <i>Ayat</i> means ‘sign’. | T | F |
| 2. The prayer of <i>Ayat</i> is wajib when a house burns down. | T | F |
| 3. The prayer of <i>Ayat</i> consists of five <i>raka’ah</i> with two <i>ruku’s</i> in each. | T | F |
| 4. For an eclipse, we should pray the Prayer of <i>Ayat</i> at the end of it. | T | F |
| 5. The prayer of <i>Ayat</i> is wajib even if no one is injured during the natural disaster. | T | F |

Multiple Choice: Circle the letter of the best answer.

1. If an earthquake and a solar eclipse happened at the same time, what should I do?
 - a) Pray two *Rakahah* of the Prayer of *Ayat*.
 - b) Pray two Prayers of *Ayat*.
 - c) Pray that it doesn’t happen again.

2. Suppose a tornado happens in Texas. What should we do?
 - a) We should pray the Prayer of *Ayat*.
 - b) We should call someone in Texas to pray the Prayer of *Ayat* for us.
 - c) We don’t have to worry about it.

Short Answer Questions: Answer the following questions.

1. What does a natural disaster symbolize?
2. In the short method of the Prayer of *Ayat*, how many times do you recite *Surah al-Hamd* in the entire prayer?
3. Suppose we're praying the Prayer of *Ayat* and during sajdah, we begin to wonder how many ruku's we've performed. In this case, what should we do?
4. Choose any short surah from the Qur'an, and divide it into five parts (do NOT do Surah al-Ikhlās since it has already been done for you in the lesson).

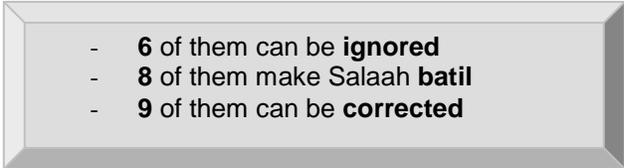
Chapter 11: Shakiyaat-e-Salaah:

11.1 Doubts to Ignore and Those That Invalidate Prayers

Even though Muslims try to pray their salaah with the utmost care and concentration, sometimes we doubt about how a certain part of the salaah was prayed.

There is every chance that we made an error in our prayers. If anybody should have doubts about their salaah, they should think for a moment about their doubt and try to shake it off. If this fails, then they should act according to the rules set down.

11.1.1 There are 23 cases of doubts (Shakiyaat) that may arise during salaah:

- 
- 6 of them can be **ignored**
 - 8 of them make Salaah **batil**
 - 9 of them can be **corrected**

11.1.2 You Should Ignore Doubts That Arise

- After the salaah has been finished.
- After the event has been performed. **E.g. To have a doubt in sajdah as to whether you did ruku**
- After the time has passed. **E.g. To have a doubt at the time of Maghrib, as to whether you prayed Asr.**
- More than once regarding the number of raka'ah you have prayed.
- Either on the part of one who leads the prayer (the IMAM) or on the part of the follower. **In this case if the question arises as to who should be treated as extra sure, the leader or the follower, the person in doubt should follow the one who is sure.**
- During a Mustahab prayer.

11.1.3 Your Salaah Is Batil and Has To Be Offered Again If You Have A Doubt

- In a **2 raka'ah salaah** like Fajr or if you are praying Qasr, then Dhuhr, Asr and Isha
- In a **3 raka'ah salaah**, i.e. Maghrib

- In a **4 raka'ah salaah**, **before** the **2nd sajdah**, as to whether it is the **2nd or 3rd rakah**
- In a **4 raka'ah salaah**, the number of **raka'ah already prayed**

- **IN A 4 RAKAHAH Salaah, AS TO WHETHER IT IS THE:**
- 1st, 2nd or 3rd rakah
- 2nd, 5th or higher rakah
- 2nd, 6th or higher rakah
- 3rd, 6th or higher rakah

11.2 Worksheet: Doubts to ignore and those that invalidate prayers

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

- | | | |
|---|---|---|
| 1. Muslims should perform their prayers with intense care and full attention. | T | F |
| 2. <i>Shak</i> means ‘doubt’. | T | F |
| 3. <i>Yakeen</i> means ‘a little more than a doubt’. | T | F |
| 4. You should ignore doubts that arise after the salaah is finished | T | F |
| 5. If you get a doubt regarding the first or second rakah, you must take it as the second rakah and finish praying. | T | F |

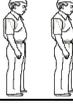
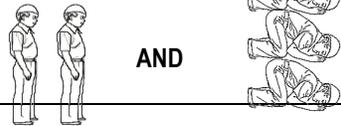
Multiple Choice:

- Your Salaah is batil if your doubt occurs in
 - A two raka’ah salaah
 - A three raka’ah salaah
 - Both a) and b)
 - A four raka’ah salaah
- If you have a doubt regarding your Maghrib Salaah after the time of maghrib has passed then you should:
 - Ignore the doubt
 - Pray the salaah over again
 - Pray the qadha for maghrib
 - None of the above
- If during Salaatul Dhuhur, before your second sajdah you wonder whether you are on your 2nd rakah or your 3rd then your salaah is
 - Wajib
 - Batil
 - Still accepted
 - Mustahab

11.3 Doubts regarding the number of raka'ah

You Can Correct the Following Doubts Without Having To Pray Again If

- The doubt occurs in a 4 raka'ah salaah

WHEN?	DOUBT WHETHER?	DECISION?	CORRECTION?
After 2 nd sajdah of 2 nd rakah	2 nd or 3 rd rakah	Take it as 3 rd	
After 2 nd sajdah of 2 nd rakah	2 nd or 4 th rakah	Take it as 4 th	
After 2 nd sajdah of 2 nd rakah	2 nd , 3 rd or 4 th rakah	Take it as 4 th	
After 2 nd sajdah of 2 nd rakah	4 th or 5 th rakah	Take it as 4 th	
After 2 nd sajdah of 2 nd rakah	3 rd or 4 th rakah	Take it as 4 th	
Qiyam before ruku	4 th or 5 th rakah	Sit down at once AND finish salaah	
Qiyam before ruku	3 rd or 5 th rakah	Sit down at once AND finish salaah	
Qiyam before ruku	3 rd , 4 th or 5 th rakah	Sit down at once AND finish salaah	
Qiyam before ruku	5 th or 6 th rakah	Sit down at once AND finish salaah	

 &  = Salaat-e-Ihtiyaat (standing/sitting)

 = Sajdah-e-Sahw

11.4 Worksheet: Doubts regarding the Number of Rakahah

Multiple Choice: Circle the letter of the best answer.

1. What should you do if you get a doubt regarding the second and third rakah of Maghrib and you cannot remove it?
 - a) Take it as the third rakah and finish your prayer. Then pray Salaat-e-Ihtiyaat.
 - b) Take it as the second rakah and finish your prayer. Then do Sajdah e Sahw.
 - c) You have to pray again.

2. What is the second step you should do when you get a doubt in prayer?
 - a) Ask yourself if it is a doubt regarding the second and third rakah of prayer.
 - b) Ask yourself if it is a doubt regarding a prayer of two or three raka'ah.
 - c) Try to remove your doubt.

Short Answer Questions: Answer the following questions.

1. Whenever we have a doubt in the number of raka'ah we have completed, what is the first thing we should try to do before anything else?

2. Suppose you're praying 'Asr prayers, and while performing the ruku', you wonder whether this is your second or third rakah. In this case, what should you do, if you cannot remove your doubt?

3. Suppose you're praying Dhuhr prayers, and while performing the ruku', you wonder whether this was your third or fourth rakah. In this case, what should you do, if you cannot remove your doubt?

4. Suppose you're praying Isha prayer, and while performing ruku', you wonder whether this was your fourth or fifth rakah. In this case, what should you do, if you cannot remove your doubt?

Chapter 12: Shakiyaat-e-Salaah cont'd

12.1 Salaat-e-Ihtiyaat

When your doubt is such that you can read Salaat-e- Ihtiyaat instead of repeating the whole prayer this is what you would do: After finishing salaah without looking away from qiblah or doing anything that makes salaah batil, you remain seated or stand up depending on what is required AND:

- Do niyyah: "I am praying Salaat-e-Ihtiyaat 1 (or 2) rakahah wajib qurbatan il Allah."
 - Then do Takbiratul Ehram.
 - Recite only Suratul Fatiha
 - Finish salaah as usual
-
- If you have to recite 2 rakahah then you should stand up for the 2nd rakah after sajdah.
 - Recite Suratul Fatiha only
 - Finish salaah in the usual way.

Salaah-e-Ihtiyaat:

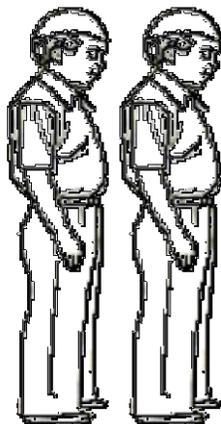
- Does not have a 2nd Surah or Qunoot
- Should be offered silently
- Its Niyyah should not be uttered

Salaat-e-Ihtiyaat is prayed either:

1 Rakah



or 2 Rakahah



or 2 Rakahah



12.2 Sajdah-e-Sahw

12.2.1 Sajdah-e-Sahw becomes Wajib, when

- You talk by mistake in salaah
- You recite salaam at the wrong place, by mistake
- You forget tashahud.
- In a 4 rakah salaah you have a doubt after the 2nd sajdah as to whether it is the 4th or 5th rakah or 4th or 6th rakah.
- You added or left out by mistake any such thing, which is not rukn.

12.2.2 How to Perform Sajdah-e-Sahw

Soon after finishing Salaah:

- Do niyyah: "I am doing Sajdah-e-Sahw in lieu of tashahud (or salaam or sajdah or qiyam, etc; as the case may be wajib qurbatan ilallah".
- Then go to sajdah and say the following once.
 - **"BISMILLAH WA BILLAH ASSALAAMU ALAIKA AIYUHAN-NABIYYU WA RAHMATULLAH WA BARAKATUH".**
- Then rise from Sajdah and sit, but don't recite anything.
- Then go to Sajdah again and recite:
 - **"BISMILLAH WA BILLAH ASSALAAMU ALAIKA AIYUHAN-NABIYYU WA RAHMATULLAH WA BARAKATUH",** as you did in the first Sajdah,
- Then rise from sajdah
- Recite tashahud and salaam.

If after the prayer, but before the qadha of sajdah or tashahud, any actions are done which invalidate salaah, then it is necessary to do qadha and Sajdah-e-Sahw and then repeat the prayer.

If you have forgotten tashahud or one sajdah in the salaah, it is wajib to do qadha at once after salaah; then do Sajdah-e-Sahw.

If you forget one Sajdah or Tashahud but remember it before the Ruku of the next Rakah, you should return and perform it. If, however, you remember after Salaah is completed, then you will have to offer 2 Sajdah-e-Sahw as a recommended precaution.

Chapter 13: Revision of Steps and Meaning of Salaah

It is important to remember that if anyone leaves out any *rukn* of salaah, even by mistake then his salaah will become batil (incorrect). Likewise, if anyone adds any of the *rukn* intentionally, then his salaah is batil although adding niyyah, takbir, or qiyam **by mistake** will not invalidate the salaah.

(Rukn = The foundation parts: Takbiratul Eham, niyyah, qiyam, ruku, & the 2 sajdahs)

All recitation in salaah should be in Arabic. The steps and meaning:

1. Takbiratul Eham

Allah is Greater than anything or anyone

اللَّهُ أَكْبَرُ

2. Niyyah: I am praying 2 Raka'ah for Salaatul Fajr Qurbatan il-allah

To obey Allah and to get closer to Him.

قُرْبَةً إِلَى اللَّهِ

3. Qiyam: Surah Al Hamd, followed by any other short surah then takbir :

I commence with the Name of Allah, The Compassionate – The Merciful.

Praise be to Allah, The Lord of the worlds.

The Compassionate, the Merciful.

Lord of the Day of Judgement.

You alone we worship, and to You alone we pray for help.

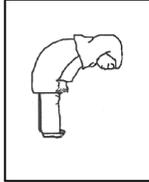
Guide us to the straight path.

The path of those whom You have favored. Not of those who have incurred Your wrath, nor of those who have gone astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ
 الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ
 الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ
 الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

4. Ruku

Subhana Rabbi yal 'Adhimi wa bihamdhi



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

سُبْحَانَ رَبِّيَ
الْعَظِيمِ وَبِحَمْدِهِ

5. Stand back up, recite takbir, and recite:



Allah hears and accepts the praise of one who praises

سَمِعَ اللَّهُ
لِمَنْ حَمَدَهُ

6. Recite takbir then kneel down for sajdah



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

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

7. Sit back up and recite

	<p>I seek forgiveness from Allah, my Lord, and I turn to Him in repentance.</p>	<p>أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ</p>
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8. Recite takbir and do a sajdah one more time

9. Stand up again and as you get up recite

<p><i>I stand and sit with the help and strength of Allah.</i></p>	<p>بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ</p>
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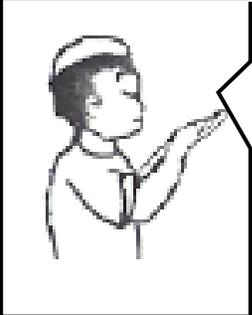
10. In 2nd rakah recite takbir, Surah Al-Hamd (p.64) and Al-Ikhlās (below) during qiyam

<p><i>I commence with the Name of Allah, The Compassionate - The Merciful.</i></p>
<p><i>O Prophet! Say: Allah is One - the Eternal Being.</i></p>
<p><i>Allah is the Sustainer.</i></p>
<p><i>He begot none, nor was He begotten.</i></p>
<p><i>And none in the creation is equal to Him.</i></p>

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝</p>

11. Recite takbir and raise your palms up together for dua' (qunoot)

Qunoot: _____



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ.

- O' Lord give us
- Good in the world
- And good in the hereafter
- And protect us from the punishment of the fire

12. Recite takbir then repeat ruku and both sajdahs as in previous rakah. After sajdahs sit back up, recite:

TASHAH-HUD (bearing witness)

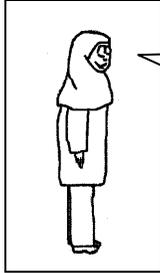
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ



- 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

13. For a 3rd rakah after Tashah-hud, stand up (qiyam) and recite takbir, Surah Al Hamd or the following:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ



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

14. Repeat ruku and sajdahs.

15. Stand to recite 4th & last rakah. Do ruku & sajdahs, then sit up to recite Tashah-hud & following salaam



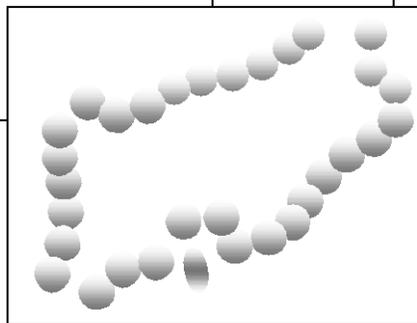
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَ عَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

- 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.

After salaam while seated, it is mustahab to recite 3 takbirs and tasbeeh of Al-Fatimah tuz Zahra (s):

- Allahu Akbar (34 times)
- Alhamdulillah (33 times)
- Subhanallah (33 times)

- Allah is the greatest
- All praise belongs to Allah
- Glory to Allah



اللَّهُ أَكْبَرُ

أَلْحَمْدُ لِلَّهِ،

سُبْحَانَ اللَّهِ

13.1 Worksheet: Revision of Steps and Meaning of Salaah

1. Describe the meaning of the following Arabic transliterations:

Assalamu 'alayna wa 'ala 'ibadil lahis salihin (salaam)

Alhamdu lillah (tasbeeh)

Sami' Allahu liman hamidah (standing after ruku)

Subhana Rabbi yal A'la wa bihamdhi (sajdah)

Subhana Rabbi yal Adhimi wa bihamdhi (ruku)

2. Write down all the 15 steps of salaah from beginning to end.

3. Name the rukn of salaah. Which if added by mistake will not invalidate your salaah ?

4. What is mustahab to recite when salaah ends (after salaam) ?

5. Write or recite the translation of Surah Al-Hamd and Al-Ikhlās to the teacher or a classmate.

SECTION II: Special Occasions

Chapter 14: 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 ahadith have to say about this very special month.

14.1 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

14.2 Some Ahadiths 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-Baqir (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)

14.3 A Sermon on Ramadhan

It has been narrated that once, just before Ramadhan; the Holy Prophet (s) gathered his companions and talked to them about the approaching month of Ramadhan. It is a beautiful sermon on the significance of Ramadhan. Let us read some passages from the sermon:

“O people! The month of Allah has come with His mercies and blessings. This is the month that is the best of months in the eyes of Allah. Its days are the best among the days. Its nights are the best among the nights. Its hours are the best among the hours . . .

This is the month in which you have been invited by Him. You have been given the chance to receive honors from Allah, the Merciful . . .

In this month, if you fast as ordained, then every breath you take has the reward of Tasbeeh, and your sleep has the reward of worship. Your good deeds are rewarded more than usual and your dua’s are accepted . . .

While fasting, remember the hunger and thirst of the Day of Judgement, give charity to the poor and needy, pay respects to your elders, have sympathy for your youngsters, and be kind to your relatives . . .

Guard your tongue against unworthy words, your eyes from scents that are not worth seeing, and your ears from sounds that should not be heard . . .

O people! Your back is breaking under the heavy load of your sins, so prostrate yourself before Him for long intervals and make it lighter . . .

Anyone who offers sunnah prayers in this month, Allah will save him from Hell. Whoever, in this month, offers one wajib prayer, for him the angels will write the rewards of seventy such prayers offered by him in another month . . .

The gates of paradise remain open in this month. Pray that they may not be closed on you. The gates of hell are closed, pray to Allah that they may never be opened for you.”

- The Holy Prophet (s)

Source: Grade Six Laws Notes from Al-Muntazir Madrassah.

14.4 Dua' of Imam Zain ul-Abideen (a) on Ramadhan:

In the Sahifa e-Sajjadiyyah, the book of dua's by the fourth Imam, there are two dua's on Ramadhan. One welcomes the month, and another bids it farewell. Accordingly, one is recited at the beginning of the month, and the other at the end. Let us take a look at some passages from the dua's for welcoming Ramadhan:

*And praise belongs to God who established this month,
the month of Ramadhan,
the month of fasting,
the month of submission,
the month of purity,
the month of putting to test,
the month of standing in prayer,
in which the Qur'an was sent down as a guidance to the people . . .*

*He gave this month superiority over all other months,
by the many sacred things and well-known perfections . . . to honor it . . .
Then He made one of its nights superior to the nights of a thousand months,
and named it the Night of Decree . . .*

*O God . . .
erase our sins,
along with the erasing of the crescent moon,
and make us avoid the ill effects of our actions,
with the passing of its days,
until it leaves us behind,
while within it You purify us of our sins
and remove from us our evil deeds . . .*

*O God,
fill this month with our worship of You,
decorate its times with our obedience toward You,
help us during its daytime with its fast,
and in its night with prayer and dua' toward You,
humility toward You,
and lowliness before You . . .*

- Sahifa e-Sajjadiyyah, Dua' 44.

14.5 Worksheet: The Month of Ramadhan and its Significance

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

- | | | |
|--|---|---|
| In Ramadhan, we can get rid of our sins and start afresh | T | F |
| Fasting and praying helps us become stronger in our faith. | T | F |
| Ramadhan is also important, because the Sahifa e-Sajjadiyyah was revealed in this month. | T | F |

Multiple Choice: Circle the letter of the best answer.

1. What general point is the first two ahadith on Ramadhan trying to say?
That we should try to be good in Ramadhan.
That Ramadhan is a month in which we can erase our sins.
That we should start a fire by burning wood.
2. What general point is the third hadith on Ramadhan trying to say?
That we should not look, hear, speak, work, or walk during this month
That we should fast by staying away from food and drinks
That we should fast, not only by staying away from food and drinks, but also by generally staying away from any sins.
3. What is one thing the Holy Prophet (s) said about Ramadhan in his famous sermon?
That in this month, the doors of heaven are open and the doors of hell are closed
That in this month, the doors of hell are open, and the doors of heaven are closed
That in this month, the Holy Prophet (s) was born

Short Answer Questions: Answer the following questions.

1. Look at the sermon by the Holy Prophet (s) about the month of Ramadhan. Other than fasting and prayers, describe four things we should try to do during this month?

2. In your own words, why you think the month of Ramadhan is a special month? Try to think of your own reasons and don't worry about being wrong.

Chapter 15: 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 Ja'far As-Sadiq (a) has said: "Your day of fast 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 dua's. 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.

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 dua's 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 are really hungry and we know food is not going to be available for the next few hours we will know how to be patient. Similarly the patience will trickle to other occasions where it is required.
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 favors 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, all the Muslims around the world are at an equal footing. Fasting may also make us realize we are fortunate that Allah made us among the people that can afford food; we could just as easily have been born in the poverty stricken areas of the world.
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 practiced 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.

15.1 Worksheet: Fasting and its Benefits

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

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

Circle the best answer.

- How do we fast with our eyes?
 - We try to use our eyes to read the Qur’an and dua’s.
 - 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.
- How does fasting bring about thankfulness to Allah?
 - 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.
 - We thank our parents for making us dinner at the end of the day.
 - By fasting, we thank Allah for giving us all that He has.

Answer the following questions:

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

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

3. How is fasting good for the health?

Chapter 16: Sawm – People Exempted From Fasting

They are of 2 categories:

- ❖ Those who will not fast and have no qadha to give;
- ❖ Those will give qadha later, when the holy month of Ramadhan is over.

1. Men and women who are not capable of fasting because of advanced old age are totally exempted. They do not have to give qadha later.
2. Those elderly people who find it very difficult to fast are also exempted; but they have to pay a redemption (**Fidyah**) of ONE MUDD (i.e. 3/4 kg) of food or an equivalent amount of money in lieu of each fast, to the poor and needy. It is recommended that preference be given to wheat or barley.
3. A person, who, due to certain illness, is unable to sustain and endure thirst, is exempted. However, in view of the sanctity of the holy month, s/he should not drink water to quench the thirst fully. Such a person will pay fidyah in place of each fast, and will give qadha if the illness is later remedied.
4. A mother in the advanced stage of pregnancy will not fast if fasting is harmful to her or the baby. She will give fidyah in place of the fasts and will give qadha later.
5. A mother who is nursing her child is exempted if she fears that fasting might reduce the supply of milk for the child. She will give fidyah in place of each fast she has missed and will give qadha later.

16.1 Fasting When Traveling

1. Traveling means having reached outside the boundaries of the city, town or village, on your way to a journey that is a total of 28 miles or more. On a day one has the intention of traveling; one will not break the fast while still at home or in the city. The fast will be broken once you cross the boundary of your hometown.
2. At any place where you pray Qasr, you will not fast. If you have traveled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 rakahah, and you will not fast. You will give qadha later.

3. The people whose job is that of traveling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are traveling, and their prayer will not be Qasr, either.
4. To travel for the sole purpose of not fasting is allowed, but it is better if you do not do that.
5. If you travel from the place where you live AFTER the time of DHUHR, you will complete the fast. However, if you travel BEFORE the time of DHUHR, you will not fast.
6. The day you arrive back from your trip, if you reach the boundary of your hometown BEFORE the time of DHUHR, and you have not done anything that will break your fast, then you must fast on that day.
However, if you reach the boundary of your hometown AFTER the time of DHUHR you will not fast and give qadha after Ramadhan.
7. If a person makes a vow for a Sunnah fast on a particular day and s/he finds that s/he has to travel on that day, then, because s/he had specified the day s/he was going to keep the Sunnah fast, s/he can fast while journeying; the same applies to a person who makes a vow to keep a Sunnah fast on a particular day regardless of whether s/he is going to travel on that day or not. However, if a person makes a vow to fast but does not specify the day then s/he cannot fast if s/he is going to travel.
8. A traveler can observe a Sunnah fast in Medina on three days if their main purpose is for praying for the fulfillment of their needs, and it is better that those three days are Wednesday, Thursday and Friday.
9. If a person does not know that a traveler cannot fast and finds out during the fast, his/her fast becomes batil; however, if s/he does not find out about it until sunset, their fast is valid.

16.2 Worksheet: People Exempt from Fasting

- 1) Fidyah is:
 - a) Money given to the poor for missed fasting
 - b) An elderly person who cannot fast
 - c) A certain amount of food given to the poor for missed fasting
 - d) Money and food given to the poor for missed fasting

- 2) Fidyah is for: (circle all that apply)
 - a) A pregnant woman
 - b) A sick person
 - c) Extremely advanced old age people
 - d) A poor person who has no food for iftar

- 3) It is always o.k. to fast while traveling.
 - a) True
 - b) False

- 4) If traveling in Ramadhan for less than 10 days,
 - a) Pray Qasr and keep fasting
 - b) Do not pray Qasr and keep fasting
 - c) Pray Qasr and do not fast
 - d) Do not pray and do not fast

- 5) The people that will give qadha for missed fasts are: (circle all that apply)
 - a) Sick person who does not get better
 - b) Nursing mother
 - c) Person who travels for work
 - d) A person returning from a journey after Dhuhr

- 6) Maryam returns from a journey before Dhuhr. Should she fast?
 - a) Yes
 - b) No

- 7) Sarah is a pilot. She *must* fast in Ramadhan if she is otherwise able to.
- a) True
 - b) False
- 8) Raza is traveling for less than 10 days but still fasts on the first day. After Maghrib he learns he was not supposed to fast. His fast is:
- a) Valid
 - b) Invalid (batil)
- 9) Observing a sunnah fast in Medina is:
- a) Haraam
 - b) Batil
 - c) Best done on Wednesday, Thursday or Friday
 - d) Best done on Sunday, Monday, Tuesday
- 10) Batool intended to keep a sunnah fast on Friday. She unexpectedly needed to leave her hometown on that day. She can:
- a) Still fast
 - b) Not fast

Chapter 17: Hajj



You and every organ of your body are responsible for your deeds. While you are in this "house of correction" get ready for the "house of justice". Exercise death before you die-go to Hajj! Qur'an XVII: 36

All of us should think about going to Hajj but before we do so we need to be sure of a number of things. Let's review the conditions to be able to do Hajj. Hajj becomes wajib on an individual when s/he becomes:

- Baligh - (reaches age of puberty)
- Aqil - Being sane and sound of mind
- Istitaah - (Being capable). This means:
 - a. The ability to afford the expense of your journey for Hajj and the stay during Hajj.
 - b. The ability to maintain those dependents that have remained at home.
 - c. Upon return, enough means to maintain our self and our dependents.
 - d. The journey to Hajj and returning from it must not involve any danger to our life, our wealth, or our family.
 - e. One must be healthy. If we cannot go due to an illness but all the other conditions of Hajj are fulfilled then we can send someone on our behalf.
 - f. One must have enough time to perform all the wajib acts of Hajj; if we cannot do so then we have to keep the money aside and go in the following year.

BEFORE going to Hajj we must also make sure that:

- Our money is clean; i.e. we have no debts especially wajib debts like khums and zakaat.
- Our intention is purely for Hajj; i.e. our niyyah is of Qurbatan il-Allah.
- We have prepared a will and given away some sadaqah for our journey.

Wajib Hajj has two parts:	
1. Umrah-e-Tamattu	Performed anytime between 1st Shawwal and 8th Dhulhijjah.
2. Hajj-e-Tamattu	Performed from 9th to 13th Dhulhijjah.

One may do the first part of Hajj (the Umrah part) several days before the second part then stay in Mecca till the 9th of Dhulhijjah approaches. We will study the first part of Hajj in this grade and the second part in later grades.

17.1 Umrah-e-Tamattu

Before entering Mecca one *must* become a Muhrim i.e. being in a state of **Ihram**. Ihram is worn at designated places known as **Meeqat** (boundary).

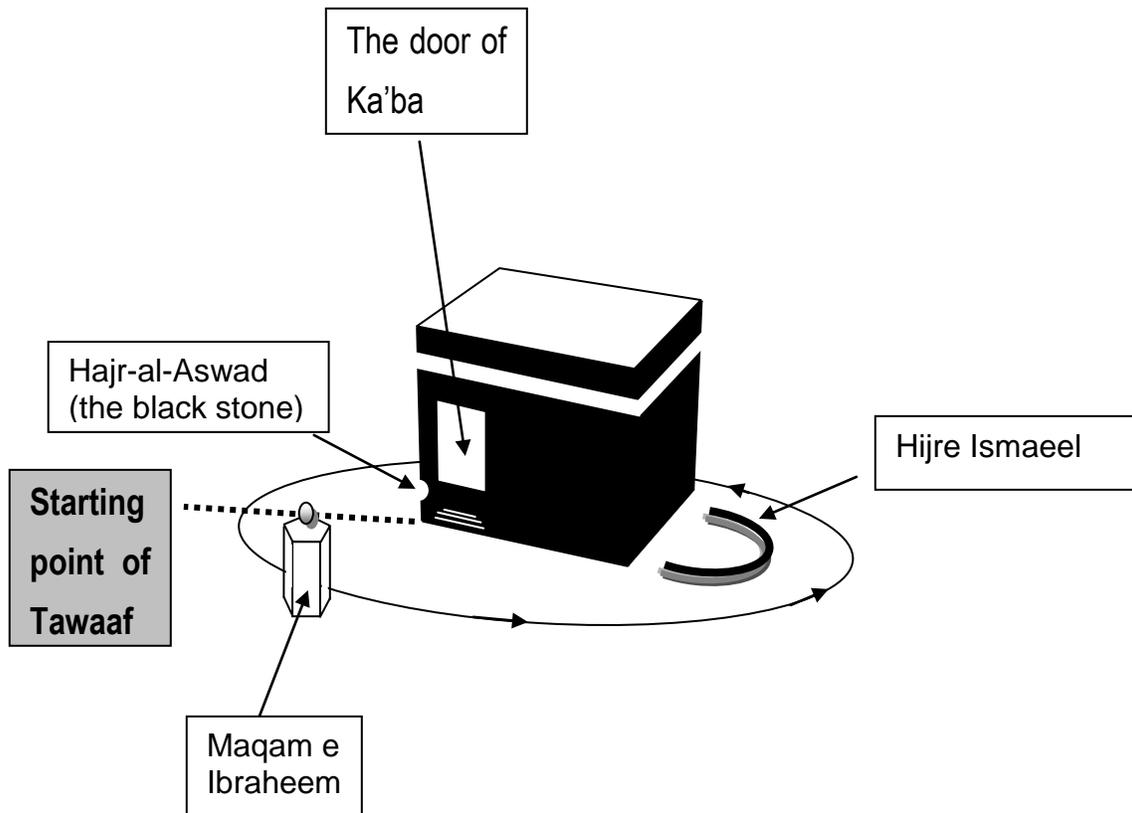
The following are the five Wajibats that have to be observed in Umrah-e-Tamattu:

- **Niyyah, wearing Ihram** in Meeqat and **reciting Talbiyyah**.
- Tawaaf of Ka'ba.
- Salaat-e-Tawaaf at Maqam e Ibraheem or nearby.
- Sa'ee' - going seven times between the rocks of Safa and Marwah.
- Taqseer - trimming a bit of your hair or nails.

In grade 5 we looked at making niyyah, wearing Ihram in Meeqat, and reciting Talbiyyah. In this grade we will learn more about the next 4 wajibat of Umrah-e- Tamattu.

17.2 Tawaaf of Ka'ba

After you have worn the Ihram, you can go to Mecca. You now have to go for tawaaf of the Ka'ba. **Tawaaf is wajib.** If you miss this, knowingly or otherwise, your Hajj is batil.



Wudhu is wajib for the tawaaf. When wudhu becomes batil during tawaaf then the following rules must be observed:

- If you have already completed **four** rounds, you will leave to do wudhu or ghusl, and return **to continue** further from where you have left.
- If you have not completed half the tawaaf, that is three and a half rounds, then your tawaaf is batil. You will do wudhu and return to perform **tawaaf all over again.**
- If you have completed just half of tawaaf, i.e. three and half, you will go for wudhu or Ghusl and return to complete the rest. But in this case, it is better to repeat the whole tawaaf.
- It is necessary for man to have been circumcised. Tawaaf by an uncircumcised man is batil. This includes younger boys as well.
- If an uncircumcised boy does tawaaf-un-Nisa, that tawaaf will be batil, and unless he performs tawaaf-un-Nisa after being circumcised, he will not be able to take a wife.

17.2.1 How to do Tawaaf

- The **starting point** and the **ending point** for each circle during tawaaf is the **Black Stone** fixed to the wall of Ka'ba. This is known as **Al-Hajr-al-Aswad**. When you have made your niyyah, stand just parallel to the Al-Hajr-al-Aswad and start the tawaaf. Each round is completed when you return to the starting point.
- At all the time during tawaaf, Ka'ba must remain to your **left**. So if for any reason your left shoulder turns away from Ka'ba, that particular sector of movement will not be included in tawaaf. You will have to return to the place where you were distracted and continue from there.
- Now, since Ka'ba is in a cubical shape, it has four corners. As you reach the corners, you will make a gradual turn exercising care, as much as possible, that your shoulder remains parallel to Ka'ba.
- There is a small wall in arc shape adjoining Ka'ba on one side. This is **Hijre Isma'eel (The graves of Prophet Isma'eel, his mother Syeda Hajirah and other Prophets)**. While making tawaaf, this arc must be included in the round. So do not pass between Ka'ba and Hijre Isma'eel during tawaaf.
- Tawaaf must be carried out between Ka'ba and Maqam e Ibraheem and not beyond.
- The number of circuits or rounds in each tawaaf is **seven**. Each round begins from Al-Hajr-al-Aswad and ends there. **A tawaaf of less or more than seven rounds is batil.**

- What would you do when you are in doubt about the number of circles or loops around the Ka'ba?
 - The rules are simple to remember: All doubts **after** the completion of tawaaf or after having moved from the place of tawaaf should be ignored.
 - When you are certain of having completed the seven rounds, but are doubtful if you might have done more than seven rounds, such doubt should also be ignored.
 - If you are doing tawaaf which is **wajib**, all doubts during tawaaf would render it batil.
 - When in doubt whether the round is third or fourth, for example, you will decide that it is third, complete the tawaaf and do it all over again.
 - Muwalat is necessary in tawaaf. This means that all seven rounds must follow each other in sequence.
 - Whilst you are doing tawaaf, you should engage yourself in reading dua', Qur'an or dhikr.

17.3 Salaah of Tawaaf

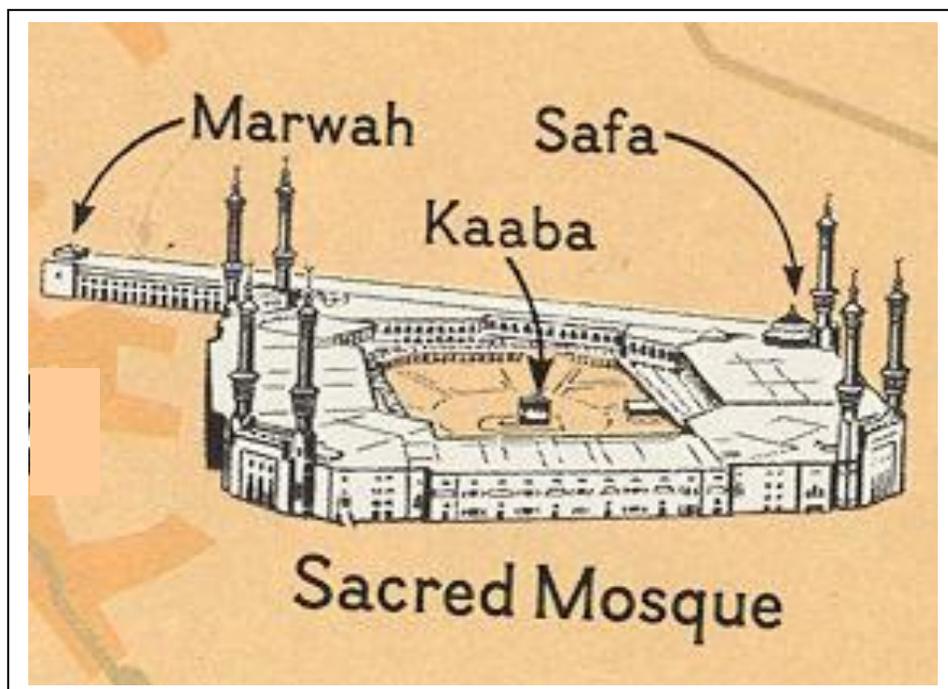
- Two raka'ah of salaah is wajib immediately after completion of tawaaf.
- The salaah is said behind Maqam e Ibraheem, or at a place nearest to it.

17.4 Sa'ee'

- Sa'ee' is wajib and must be performed after Salaah of Tawaaf.
- Sa'ee' means to walk between the two rocks of Safa and Marwah.
- Each trip begins with Safa
- As you walk from Safa ending at Marwah, this is counted as your first trip.
- Your return from Marwah to Safa will be your second trip.
- You will end your 7th trip at Marwah.
- In between Safa and Marwah, there are two pillars that are meant for Harwala. When one reaches these, one has to trot (walk faster). This is mustahab for men only.

17.5 Taqseer

- It means cutting off some hair or nails.
- It is better to do it immediately, or at Marwah.
- After taqseer, you can change into your normal clothes.



17.6 A Hajj Dictionary

Arafah: A long and wide, open place where pilgrims go on the 9th of Dhulhijjah. They stay there till sunset, worshipping Allah. The mountain of mercy is in Arafah.

Hajr-al-Aswad: The black stone in the Ka'ba that was brought from heaven

Ihram: Special clothes of pilgrims. The Ihram is two pieces of white unstitched material for men and white simple clothes for women.

Maqam e Ibraheem: A Stone near the Ka'ba with the footprint of Nabi Ibraheem on it. Pilgrims recite the prayer after Tawaaf beside it.

Mina: The pilgrims go to Mina on the 10th of Dhulhijjah. Here they will throw 7 pebbles at each of the three pillars, carry out the sacrifice and cut off part of their hair or nails as Taqseer.

Meeqat: A place from where the pilgrim put on the Ihram.

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

Sacrifice: On the 10th of Dhulhijjah, pilgrims sacrifice an animal on the memory of the sacrifice of Nabi Ibraheem (a).

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

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

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.

17.7 Worksheet: Hajj

1. These are the amaal during Hajj-e-Tamattu. Mark the 5 amaal that are also wajib during Umrah-e-Tamattu.

Rami of Jamarat	
Muzdalifah	
Mina	
Arafat	
Sa'ee'	
Taqseer	
Ihram	
Tawaaf	
Qurbani	
Salaah-e-Tawaaf	
Tawaaf-un-Nisa	
Salaah of Tawaaf-un-Nisa	

2. Sa'ee' means:



Going seven times between the rocks of Safa and Marwah



Trimming a bit of your hair or nails



Hitting the stones at Jamarah (representing Shaitan)

3. The **starting point** and the **ending point** for each circle during tawaaf is the _____ fixed to the wall of Ka'ba. This is known as _____.

4. The tawaaf also includes going around Maqam e Ibraheem.

TRUE FALSE

5. The number of circuits or rounds in each tawaaf is

3 5 7

6. During tawaaf, you have to pass between Ka'ba the arc (Hijre Ismaeel).

TRUE FALSE

7. At all the time during tawaaf, Ka'ba must remain to your _____.

8. How many raka'ah of salaah are wajib immediately after completion of tawaaf?

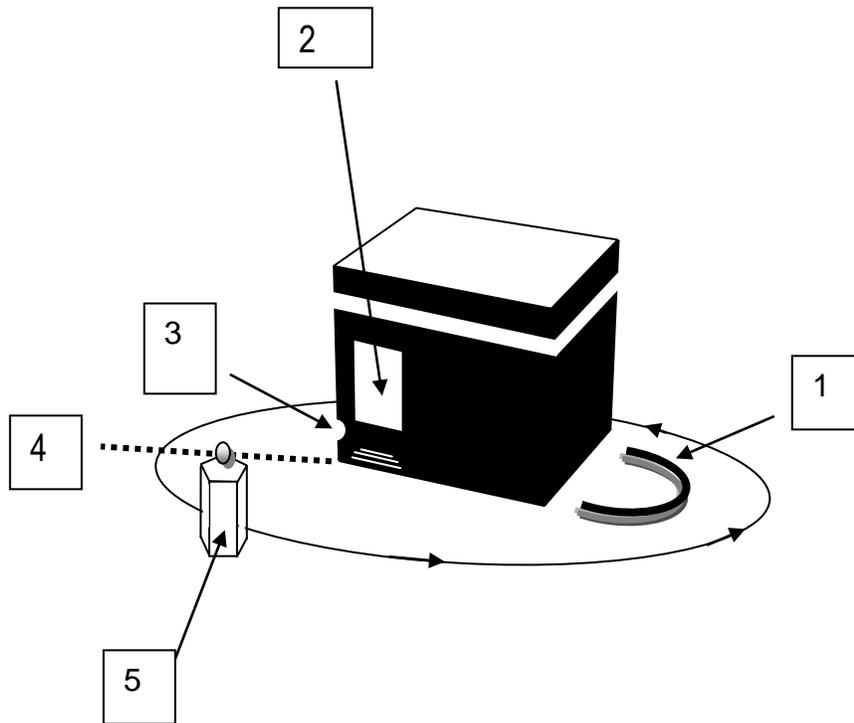
9. Sa'ee begins from Safa.

TRUE FALSE

10. Taqseer means cutting off some _____ or _____.

Extra credit

Name the different parts of the Ka'ba.



1. _____
2. _____
3. _____
4. _____
5. _____

Chapter 18: Philosophy of Jihad, Amr bil Ma'aruf, & Nahy 'anil munkar

18.1 Philosophy of the Furoo-e-Deen known as 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 200... (8:65)

Jihad means fighting in the path of Allah if the Prophet (S) or the Imam (A) of the time asks you to do so. This is actually a **social** jihad which sometimes involves fighting a war against an unjust ruler and is known as AL-JIHAD AL-ASGHAR - the minor jihad

The word "Jihad" actually means to work hard or to strive for something. So 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 injustice. It is a struggle to defend and rescue 'eiman', 'deen', and 'aqeeda'. 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 the Jihad al-Akbar are people like you and me. This spiritual Jihad is fought in the hearts and minds of every Muslim. It is a struggle between two opposite forces:

SOUL & MIND

versus

DESIRES

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. According to Imam Musa Kadhim (a) a person who is a slave of his desires is one who is free of Allah. In response to his companion Hisham's question as to which one is more wajib Imam Musa Kadhim (a) said

"The one closer to you is more wajib.."

Our greatest models of Jihad al-Akbar (also known as Jihad bin Nafs) are our Imams. When we talk about Imam Ali's (a) bravery and heroism we must realize that his courage and bravery reaches its optimum not only when he raises the gate of Khyber but also when he completely takes over his nafs and his control of his nafs allows him to let go of Amr bin Abdiwad who spits at him.

Therefore a struggle against your desires and evil and injustice inside you is as compulsory as a struggle against your enemy.

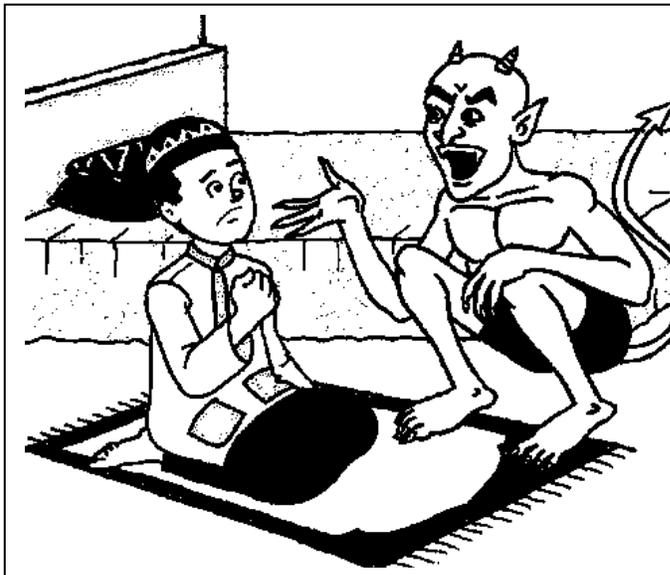
Islam does not say that you must not fulfill your desires; many human desires are lawful. But Islam does want you to be careful *how* you fulfill your desires, **lawfully and unlawfully**.

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 such as is your money earned in a halaal way? Did you cheat anyone to earn your money? Were you fair? Is your money 'tahir' (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 the struggle to be a good Muslim.

(source: contains excerpts from molana Aftab Haider's speech on jihad)

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 party*
5. *When wearing Hijab or fasting*

18.2 Amr bil Ma'arof

"Let there arise out of you a Nation who will invite to goodness and enjoin what is right and forbid what is evil:..."
(Ali Imran, 3:104)

It is the **7th Pillar** of Islam and it means **enjoining the good**. If a person does not fulfill the obligations laid down by Allah, it is obligatory on us to guide him to the right path provided we have some hope that he will follow the guidance we give him.

This is a very important branch of Islam. Everything that has been ordered by Allah has been called Ma'arof, i.e. good, for example; salaah, fasting, khums, zakaat and establishment of the fundamentals of Islam. Examples of these also include those things that have been recommended by Islam; like, feeding and welcoming guests, teaching about Islam, good akhlaq and having a pleasant character.

It is **wajib** to enjoin a person to do good **the first** time and **sunnah** the **second time**.

Amr bil Ma'arof becomes wajib under 4 conditions:

1. You know what is right and what is wrong.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You are satisfied that by doing amr-bil-ma'arof and nahy 'anil munkar no personal or financial suffering will be caused to that person.

However, when **the basic faith** of the Muslims is in danger or a belief of Islam is being undermined (e.g. when a country tries to change its peoples belief or encourages drinking and gambling) then it is **wajib** upon us to enjoin good and advise against what is forbidden; even though by so doing the leaders of the country may come to harm.

Amr bil Ma'arof and Nahy 'anil munkar are **wajib-e-kifaa**i. If one person does it, it is not wajib on the others. If no one does it all are equally accountable, regardless of their financial or social status.

18.2.1 Ways of doing Amr bil Ma'arof:

1. **By tongue.** By **talking** to the person and persuading him politely
2. **By conduct.** If talking produces no result, a gradual withdrawal of friendship and companionship should be resorted to.
3. The next stage should be **to report** the matter to your mujtahid or his "wakil" who is authorized to decide matters concerning fiqh).

18.3 Nahy 'anil Munkar

"You are the best community that has been raised up for mankind; You enjoin what is right and forbid what is evil, and you believe in Allah....."
(Ale Imran, 3:110)

This is the **8th Pillar** of Islam. It means to forbid those things that are haraam. We should ask any man doing those things which have been prohibited by Allah, to refrain from doing them, provided of course that we have some hope that they will use that advice.

Munkar means everything that has been **forbidden** in Islam such as drinking, gambling, listening to music, eating pork, etc.

Like amr bil ma'arof, it is **wajib** to practice nahy 'anil munkar **the first time** and **sunnah** the **second time**.

There are 4 stages for discouraging those things that are forbidden in Islam.

1. By your **mental** attitude.
2. By **facial expression** of disgust at the deeds of one who does what is forbidden.
3. By **words of advice** and warning or by angry words.
4. By use of **physical force** to stop the evil deed provided no harm comes to him physically - i.e. he should not get hurt.

Question:

What about the limitations of "enjoining the good and forbidding the evil." We are told we should help other Muslims by reminding them when they have done something wrong, and encourage them to do good. But how should one deal with Muslims who respond angrily and get defensive and ask not to interfere in their lives? Should we then stop in order to keep peace in the relationship, or should we continue to "enjoin and forbid" as issues come up? Some examples of these issues might be:

- Reminding a Muslim of her duty to wear hijab
- Reminding a friend who is about to cheat someone in a business deal that this is unIslamic

Answer: Islam safeguards an individual's right to privacy in the strongest possible terms. In Suratul Hujaraat [49] Ayah 12 Allah says:

"O you who believe! Avoid much suspicion, for indeed suspicion (in some cases) is a sin. And spy not . . ."

Amr bil Ma'aruf and nahy 'anil munkar may involve interfering in someone's private life. In Islam, if you do not interfere and as a result, another individual or a group of people's life suffers, then the rights of others take a priority over that person's private life.

The Holy Prophet [s] said: "To prevent a Muslim from doing an unlawful action is equivalent with Allah to the performance of seventy accepted Hajj."

Imam Ameer ul Mu'mineen Ali [a] said: "He who abandons forbidding what is wrong theoretically and practically (and is indifferent while seeing vices committed) is a moving corpse amongst the living."

The Holy Prophet (S) has said: The world is like a ship and mankind its passengers. The welfare of all depends upon the safe conduct of each. If anyone is found making a hole on the side of a ship, he must be stopped.

Those people who practice Amr bil Ma'aruf and Nahy 'anil munkar are amongst those who occupy an esteemed position in the Sight of Allah Who groups them amongst His triumphant servants.



18.4 Worksheet: Jihad, Amr bil Ma'aruf, Nahy 'anil Munkar

Choose the correct answer:

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. It is the _____ **pillar** of Islam and it means _____.
 - a. Tenth; behaving well with elders
 - b. Seventh; enjoining the good
 - c. Ninth; eating halaal food
 - d. None of the above

4. Amr bil Ma'aruf becomes wajib under 4 conditions:
 - a. You know what is right and what is wrong.
 - b. You have some hope that the advice will be followed
 - c. The person whom you want to advise insists on doing wrong.
 - d. You are satisfied that by doing amr bil ma'aruf and nahy 'anil munkar no personal or financial suffering will be caused to that person
 - e. All of the above

5. Nahy 'anil Munkar is the _____ **pillar** of Islam. It means to forbid those things that are _____.
 - a. Eighth; forbidden
 - b. Tenth; makruh

- c. Ninth; mubah
 - d. Eleventh; sunnah
6. **Munkar** means everything that has been _____ in Islam; like, drinking, gambling, listening to music, eating pork, etc.
- a. Allowed
 - b. Forbidden
 - c. Sacrificed
 - d. All of the above
7. Like Amr bil Ma'aruf, it is _____ to practice nahy 'anil munkar **the first time** and _____ **the second time**.
- a. Haraam; halaal
 - b. Makruh; halaal
 - c. Wajib; sunnah
 - d. Sunnah; wajib

Answer these questions in sentences:

8. Describe a way you have done Jihad (something you did just because you felt it was the right thing to do)
9. Give two examples of ways you can practice amr bil ma'aruf.
10. Describe at least two ways to practice nahy 'anil munkar.

Chapter 19: Awareness of the Living Imam

We have numerous ahadith from the Prophet (s) and our Imams (a) that point to the coming of our 12th Imam. We have studied some in grade 5 and will look at 8 more in this grade but before we do so let us pay attention to some of the traditions that are also available from the Ahlus-Sunnah.

19.1 Ahadith about 12th Imam (a) from Ahlus-Sunnah Books

There are six authentic collections of traditions based on the Ahlus-Sunnah standards for verifying the authenticity of a tradition. These six books are: Sahih al-Bukhari, Sahih Muslim, Sahih al-Tirmidhi, Sunan Ibn Majah, Sunan Abu Dawud, and Sahih al-Nisa'i. The following are only some of the traditions out of many, about Imam Mahdi, in these books:

1. Mahdi is going to come in the last days to make a universal government,
2. Mahdi is from the Ahlul'Bait of Prophet,
3. Mahdi is from the children of Fatimah (S), the daughter of Prophet,
4. Mahdi is different than Jesus (the messiah),
5. Jesus will be one of the followers of Imam Mahdi (a) and prays behind him.
6. "The Prophet (S) said: "Even if the entire duration of the world's existence has already been exhausted and only one day is left before Doomsday (Day of Judgment), Allah will expand that day to such a length of time, as to accommodate the kingdom of a person out of my Ahlul'Bait who will be called by my name. He will then fill out the earth with peace and justice as it will have been full of injustice and tyranny before then."

The awareness of Imam Mahdi's (a) existence was therefore known as a religious truth among both Sunnis and Shias. Here are some of the traditions from Shia narrators:

19.2 Ahadith about 12th Imam (a) from Shia Books

Imam Zain ul Abideen (a) has said: *"Waiting for the appearance of Imam Mahdi is waiting with the heart and actions (not only lip service)."*

Bihar al-Anwar Vol.52, p.190-192

Imam Baqir (a) once narrated: *" A time will come when people will be preoccupied and busy with their lives, but among them will be some preparing for Imam Mahdi (a), those are like the pious companions of Holy Prophet (s)."*

Kanzul Omal by Allamah Kaf'ami Vol.11 p.192 Hadith No.31186

Imam Ridha (a): *"A time will come when all creatures will suffer from injustice, even the creatures in the sea and sky, and will they will call out for a savior. This is one of the signs of the appearance of Imam Mahdi."*

Ithbatul Hidayah Vol.3 p.578

Imam Ridha (a): *"One of the signs of the appearance of Imam Mahdi is that a call will come from the heavens and all creatures will hear it, saying: 'The truth is with Ahlul Bait'"*

Muntakhab al-Athar p.163

Imam Ja'far as-Sadiq (a): *"The companions of Imam Mahdi (a) are the youth and a few of them, like salt on food, are old."*

Bihar al-Anwar Vol.52 p.333

Prophet Muhammad (s): *"Mahdi is from my progeny through Fatimah and he will be alive for such a long time that some will doubt him. This is from the command of Allah."*

Bihar al-Anwar Vol.52 p.93

Prophet Muhammad (s): *"Whoever says that they have seen Imam Mahdi or he has given me a command in the time of the greater occultation, he is a liar."*

Bihar al-Anwar Vol.52 p.111

Imam Ali (a) *"The best dua' is the dua' for the appearance of Imam Mahdi (a) (for example Dua' Faraj)"*

Wasail al-Shia Vol.11 p.35 Bab 13

It is important to remember these ahadith and what they are revealing to us: the existence of our present Imam in occultation (hiding) and the confirmation of his coming. As Imam Ali (a) once put it, "Imam Mahdi's (a) occultation will last so long that some will doubt his existence." If we keep these ahadith in our mind we will always be aware of our Living Imam and never doubt his presence.

A good practice, in order to remind us of our Imam, is to read the dua' taught by Imam Mahdi (a) himself, that we recite everyday in the month of Ramadhan, known as Dua' -e- Iftitah.

We should also remember that since our Imam is among us he might encounter any mu'min. In fact he is known to meet a mu'min on 3 occasions.

1. At the time of Hajj
2. At times of trouble
3. At the funeral of a mu'min who does not have the debt of khums on him/her

Let us pray that our characters are so well molded that our Imam may consider *us* mu'min and meet us at one of the above three occasions; and when it is time for him to come he will choose *us* as his companions.

Worksheet: Awareness of the Living Imam

Choose the correct answer:

1. Jesus will be one of the followers of Imam Mahdi and pray behind him is also believed by the Ahlus Sunnah.
 - a) True
 - b) False

2. The two people that have suggested that people might start doubting Imam' Mahdi's (a) existence are:
 - a) Prophet Muhammad (s)
 - b) Prophet Isa (s)
 - c) Imam Ali (a)
 - d) Both a) and c)
 - e) Both b) and c)

3. According to ahadith people will doubt him because:
 - a) There are no other people who have lived for 100's of years
 - b) He cannot be seen and has lived so long
 - c) Other religions don't have any Imams

4. Which Imam mentioned in the above chapter that: *"Waiting for the appearance of Imam Mahdi is waiting with the heart and actions (not only lip service)."*
 - a) Imam Khomeini
 - b) Imam Hussein
 - c) Imam Zain ul Abideen
 - d) None of the above

Answer the following questions:

5. Which book is the above hadith found in?

6. Explain what you think is meant by the hadith in question 4?

7. Name three books where you may find ahadith from our **Imams** regarding Imam Mahdi (a).

8. Which dua taught by Imam Mahdi (a) do we recite everyday in the month of Ramadhan?

9. Imam Mahdi (a) is known to meet a mu'min on 3 occasions. State the 3 occasions.

10. What if you are a Muslim who has not always paid his/her khums? Do you think you will have the honor of meeting Imam Mahdi (a) in your grave?

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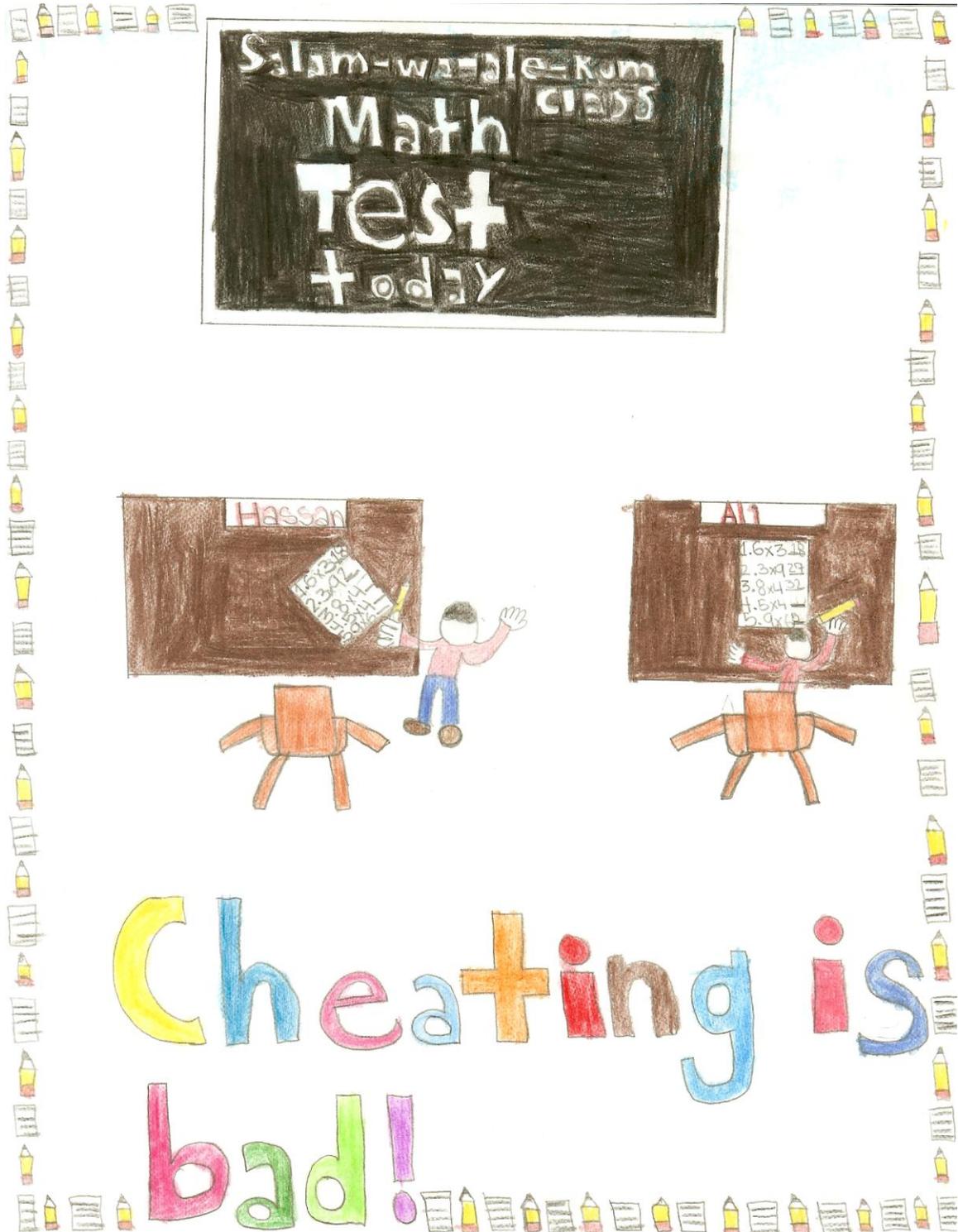
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Please remember in your prayers, all the people involved in this project.

School of Ahlul'Bait Islamic School

Grade 6 Akhlaq



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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 sixth grade akhlaq the student is introduced to additional facets of good behavior encouraged by Islamic teachings. These behaviors consist of day to day actions that not only please Allah, but mold our character so that we can become exemplary human beings.

Chapter 1: Merits of Good Akhlaq Extravagance

1.1 Merits of Good Akhlaq

In Islam there is a lot of emphasis placed on moral conduct i.e. akhlaq.

Why? Well because when Allah created the human being, He created it in two parts. One part was like an empty car shell, used to hold something, known as the BODY. The other part was like the engine, known as the SOUL/SELF.

Just as our body needs looking after to remain healthy, so does our soul/self. The way to look after this soul is to listen, to think, to respect, to help. When we help someone, we feel happy, but it is not the body that feels happy. It is not the arms, or the legs, or the head that feels happy, it is something else. That something else is our NAFS. The **akhlaq of Islam is food for the soul**, and if we feed it regularly, it will remain healthy.

This brings another question. Other religions also preach respect, so why don't we follow them?

All the religions which were sent down by Allah were brought with their own codes of conduct. Each religion expanded and added, until with the advent of Islam, all the rules had been perfected. The other religions have been altered by man in one way or another, and only Islam remains as pure as the night it was revealed. This means that by following the Akhlaq of Islam you are feeding your nafs with the best food.

Prophet Muhammad (S) has said:

"I have been sent to complete the nobility of character."

In completing the nobility of character we have to exercise self-control. So if you engage in haraam, you are lowering the standard of your NAFS, while if you refrain from haraam, you are strengthening the faith of your nafs.

The problem with the world today is that the body is being looked after very well, but the soul is being totally neglected. This leads to the disease of the soul, which we often do not realize, causes intensive and long term damage.

In this grade we will talk about various aspects of akhlaq. The first one will be asraaf known as extravagance in English. It may sound like extravagance has nothing to do with akhlaq, but

those that are extravagant are morally obligated to explain their behavior, since whatever they are wasting could be used by someone else in need. Extravagance also leads to show off and arrogance.

1.2 Extravagance

Extravagance means to use too much of something when it is not necessary. It means WASTAGE.

The Arabic word for this is pronounced as *ASRAAF*.

Allah explains to us in the Holy Qur'an, Surah 5, ayat 90:

"O you who believe! Make not unlawful the good things which God has made lawful for you, But commit not excess for God does not love those given to excess."

In Islam, we place great importance on stopping wastage.

Most children will remember that when they leave food on their plates, then they are told not to commit asraaf. However, asraaf does not apply only to food, although that is an important area.

Islam teaches us to have respect for all things that Allah has blessed us with, and what is more worthy of respect than the sustenance (food) that HE has provided?

This means that we should respect food, by not abusing it. We should not play with food, even for fun. We should never abuse it in any way, and should NEVER throw it away unless it is spoiled. If we throw food away without reason, then we are throwing away a gift from Allah. This shows how ungrateful we are.

When taking food in our plates we should put only as much as we think we will be able to finish. If we are still hungry after finishing, we can take some more. But many times you see people who are hungry, put a heap of food on their plates, eat half of it, and throw the rest away!!

We should be aware that there are many people in the world who do not have enough to eat, and don't even know where their next meal will come from. What right do we have we to take food for granted so as to be able to throw it away, as if it were garbage?

This extravagance is very often seen in day to day life. Even buying food to eat outside, when you know there is food waiting at home is a form of asraaf, unless you make sure the food you

have at home is stored properly and used later and not just thrown out.

Islam explains to us that to waste is not allowed. However let us make it clear that it is alright to buy expensive items if we possess the wealth. It is only that Allah has given us whatever wealth we possess and we should use it smartly.

The Holy Qur'an itself says in Surah 7 ayah 31.

"O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God does not love the wasters."

It is not wrong to buy valuable things if WE ARE GOING TO USE THEM. However, to spend money unnecessarily on something of no use, is not allowed. If we have extra money we can invest it for our children, or help less fortunate people, or even use the money for good causes such as building schools and hospitals.

Why are there people who spend extravagantly on purpose and commit asraaf?
Reasons for asraaf include,

- 1) For the sake of showing off to others.
- 2) Buying something just because your friend or neighbour has it.
- 3) Having no value for wealth, buying for the sake of buying.

All these reasons are abominable and show the person has lack of responsibility with his/her wealth. On the day of Judgement, Allah will ask "How did you spend the wealth I provided you?" The people who have committed asraaf will have no excuse, and will earn the displeasure of Allah.

If we think of Allah whenever we spend the money He has given us, and think whether He would approve of our purchase, then we will never commit asraaf.

1.3 Worksheet: Akhlaq and Arrogance

1. Allah created man in body and soul/self. The soul is often referred to as _____ in Islam.
2. The _____ preached in Islam is food for the soul.
3. Prophet Muhammad (s) has said he has been sent “to complete the _____ of _____.”
4. Akhlaq in Islam refers to one’s manners and moral _____.
5. _____ refers to extravagance or wastage.
6. Give three examples of asraaf that are most common in our society.
 - a.
 - b.
 - c.
7. Give two specific examples (preferably something different than above) of how *you* can stop doing asraaf.
 - a.
 - b.

Chapter 2: Generosity (Sakhawat)

The literal meaning of generosity (called sakhawat in Arabic) is willingness to give something that you have to another.

According to the teaching of our Imams, generosity is not only giving your extra to other people but giving away something that you need yourself to somebody who also needs it.

In Qur'an (Surah 92 Ayat 5-7) Allah says,

".....As for him who GIVES AWAY and guards himself against evil and believes in the best, We will smoothen for him the path unto bliss."

Prophet Muhammad (S) has said,

"A generous person is a friend of Allah, and a miser is an enemy of Allah."

To be generous you **do not** have to have money. You can be generous by spending your **time** helping people.

Children and young people often think that to donate something you should be an adult. This is not true. If a child donates something, it means more to Allah than if an adult donated the same thing. This is because the child is not earning and does not have much, and so is giving away something which is more precious to him/her, than it is to the adult.

The best example of generosity can be seen in the life of the Ahlul Bait (AS). One such instance is the event that is glorified in the Quran itself, in Surah Hal Ata (aka Surah Dahr or Surah Insaan) where Imam Ali (AS), Syeda Fatima (AS), Imam Hasan (AS), Imam Hussain (AS) and their follower Syeda Fidha (AS) gave the only food they had for iftar (after a whole day of fasting) for three consecutive days to the needy, the orphan, and the slave (prisoner of war). When these people thanked the Ahlul Bait for their generosity, the Ahlul Bait (as mentioned in Quran) said "we don't expect any reward or thanks from you, we have done it for the pleasure of Allah alone."

A sixth grader can be generous in different ways:

- By giving their pocket money to a needy person or cause
- By helping a blind person cross the road
- By helping a fellow student by tutoring them in a subject they need help in
- By volunteering for tasks they can do at Islamic Centers.

2.1 Miserliness / To Be Stingy

The Arabic word for miserliness is Bukhl. A simple meaning for miserliness is to be stingy. This means giving very little of what you have to someone who needs it.

Example: Imagine you were eating, and you had plenty of food. If a poor man came to the door and asked for something to eat, and you gave him a few spoons of rice, or half a slice of bread, then that is being miserly.

If your mother asks you to help her for five minutes, and you set your stop-watch so that you help her for exactly five minutes and then go away, then that is also being stingy.

There should **never** be any miserliness in the home. If your brother/sister wants to use something of yours, you should give it freely, and not count how much of it was used or how long it was used for.

Allah tells us in the Holy Qur'an:

"Make not your hand (tied like a miser's) to your neck, Nor stretch it forth to its utmost reach, so that you become blameworthy and destitute (have nothing left)."

So you should always be generous, but not so generous that you have nothing left!

The opposite of being stingy is being charitable. We have already talked about generosity; to be generous is to be charitable.

Allah explains to us about charity in the Holy Qur'an, Surah 2 ayah 261:

"The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grain in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing."

2.2 Worksheet: *Generosity*

1. What is the literal meaning of generosity?
2. What does Allah says about greed in the Quran?
3. In school or at home give an example where you were generous. Remember you can be generous both with your time or your money.
4. What did Prophet Muhammad (s) say about greed?

What is the meaning of miserliness?

Chapter 3: Greed (Tama')

The literal meaning of greed (called Tama' or Hirs in Arabic) is desiring anything beyond your need.

Eg: If I need one piece of bread and I desire for more than one for myself then I am acting greedy.

To be greedy means to always want more and more without ever stopping. There are many areas in which you can have greed. You can be greedy with food, clothes, power, or money.

You should always try to be satisfied with what Allah has given you. When you have a certain amount of something, ask yourself whether you NEED more, or are you being greedy. One of the best ways to stop greed is to share what you have with others who need it. Greed, on most occasions, is bad because it means that you are not satisfied with what you have.

However, according to Islamic teachings greed is not inherently bad. Greed is a natural desire that, when misused, becomes bad. Only greed for worldly and material things is restricted in Islam, because it would indicate that the goal of the person is this world and they have no connection for the life hereafter.

Eg; A person who is greedy to eat more than required; a person who's greedy for more clothes than s/he needs and spends extravagantly due to his greed, should be condemned.

Islam emphasizes the spiritual and higher goals of achieving divine pleasure. So, if a person is greedy about getting more reward for the hereafter (thawaab) and pleasing Allah by their action, then such greed is not only good but is appreciated in Islam.

Eg. A person can be greedy about earning more money to spend in the way of Allah like helping a needy person or making a mosque.

Another occasion where being greedy is good is when you are greedy for knowledge, since seeking knowledge is greatly encouraged in Islam.

The Holy Prophet (S) has said

"Two greedy persons are never satisfied; those greedy for acquiring knowledge and those greedy for accumulating wealth."

3.1 Worksheet: Greed

What does greed mean?

What is meant by greed in achieving Divine pleasure?

What is one of the best ways to stop oneself from the evil of greed?

What did the Holy Prophet (S) say about greed?

Write an example where you think you behaved as if you were a greedy person?

Chapter 4: Arrogance

4.1 What is arrogance?

In Islam, self centered boasting or arrogance is considered to be very bad. In fact even pride in oneself is discouraged because it can lead to arrogance. Here are the words of Allah in the Qur'an regarding arrogance:

Do not turn your face away from people in arrogance and do not walk with pride on the earth. Truly, Allah does not love any self-centered boaster. Be moderate and keep your voice low. Truly, the most hateful of the voices is the braying of the donkey. (Qur'an 31 : 18 - 19)

Arrogance is when we think of ourselves very highly. We feel that we are superior just because we may be good in one or more areas. We may be arrogant about our wealth, our health, our strength, our friends, our talents, our work, our accomplishments, our color, our race . . . and the list goes on. We can even be arrogant of good things such as our knowledge, our good deeds, and our prayers. But even arrogance of these things is not good. Here is an example of a person who boasted of his knowledge:

- *Hasnain was a 13 year old boy who always got A's in all his courses. He felt he was the best in his class. He could tell you how many people had landed on the moon, who were the first five presidents of the United States of America, how many countries there were in Europe, and how fast the fastest plane could go. He was good in Madrasa too. He could tell you all the animals mentioned in the Qur'an, all the known prophets whose name began with a "D", and the exact locations where each Imam died. Heck, he knew so much, he could even tell you how tall the average giraffe was. What bothered his friends was not that he knew so much, it was that he showed off too much. He would go around boasting to everyone about how much he knew. His friends soon started hating him. But he didn't care. He saw them as inferior anyway. He soon started avoiding them himself because he knew he was better than them. "Of course I'm better," he said, "who else knows how to count backwards from one million."*

The example above shows many bad effects of pride/arrogance:

1. Arrogance or excessive pride makes a person think that everyone else is lower than him and that he is better than everyone else. When this happens, if anyone gives him advice, he does not listen to them because he thinks that they don't know as much as he does. Also, if anyone needs his help, he may not help that person, because he may think that he is too superior to give help to an inferior person.
2. Arrogance prevents a person from correcting any of his mistakes. He thinks that he is too good to make mistakes. He also thinks that others are too inferior to give him any advice. So, in the end, he will continue making mistakes.
3. Arrogance can make a person forget about Allah. An arrogant person will forget that Allah was the One who gave him everything in the first place. A person who is always proud of himself attributes all his success to his own self and not to Allah.

4.2 Further consequences of arrogance:

1. People will start hating us if we are arrogant. In Nahjul Balagha, Imam Ali (a) says, "Don't be proud, otherwise the number of people who hate you will increase." This is of course true, as no one likes a person who boasts a lot.
2. Allah will stop sending his blessings on us if we are arrogant. In the Qur'an, Allah says: "I shall turn away from My signs those who act with arrogance on the earth . . ." (7 : 146).
3. We will not be able to enter paradise. Prophet Muhammad (s) says: "One who has even a particle of arrogance in his heart, shall not enter paradise".

4.3 What is the cure to prevent us from being arrogant?

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. The first thing we should do is realize that many things that we are proud of will not last forever. Our wealth will be given away after we die. Our property can be destroyed in a flood or a storm. Our precious things can get stolen any day. All these things are temporary things and once we realize that, we will understand that we can't really be proud of ourselves just because we have them.
2. The second thing to do is to realize that we ourselves are very insignificant. One bite from a little mosquito, and we feel pain. We have to realize that our health and strength will get worse as we get older and one day we too, will cease to exist.
3. Another thing we can do is think about others. We should realize that everything we have is from Allah, and so we have a duty to share it with others. One way we can do this, is by

giving money to the poor. However we should be careful not to be proud of this action either.

4. The most important thing we can do is remember Allah. We should try following everything He wants us to. That way, we will realize that He is the greatest of all, and we are his creatures. We should be humble in everything we do as Allah says in the Qur'an:

“The servants of Allah are those who walk with humility on the earth, and when the ignorant address them, they say: ‘Peace’ ”.

Takabbur enters our hearts very secretly, it tries to hide from us, and takes our thoughts over quietly, that is why Prophet Muhammad (S) has told us:

"Pride enters the heart like a black ant crawling over a black rock at night."

The first thing that you should do when you achieve something good is to thank Allah. Just by saying 'Alhamdulillah', you will stop your nafs from praising yourself. By thanking Allah, we are including Him in all aspect of our lives, and sharing our joy and happiness with Him, and recognizing that it is through His bounty that we have achieved success.

When Allah created Prophet Adam, he told all the creatures to bow down before Adam. Iblees refused, saying that I am BETTER than him. This was the first takabbur, the first pride, and it was because of this that Iblees is called Shaitan, one who is removed from Allah's Pleasure.

We all achieve something good in our lives. It doesn't mean that we should not be happy. We should be happy, we should feel glad, we should laugh and enjoy, but we should try to be as humble and modest as possible. We should also remember that it was Allah who helped us, and so we should thank Him.

Let us conclude with a saying from Prophet Isa (a): "Just as a plant grows in soft ground, not where it is rocky and hard, so also wisdom grows in a heart which is humble and soft, not in the heart which is hard and proud. Don't you see that the man who keeps his head high bashes it against the roof, while one who holds his head low has the roof as his friend and shelter?"

Chapter 5: Complaining When In Distress

"That man best deserves a kindness who, when he is put off, bears it patiently; when he is refused, excuses it; and when he receives it, Is THANKFUL."(hadith)

Complaining is the opposite of sabr. It is a bad habit, and is one which takes away mercy from Allah.

To complain when misfortune falls upon you, shows that we have little faith in Allah. This is because Allah is testing us to see whether we have patience and forbearance.

If we try to overcome the problem, and say **Alhamdulillah it was not worse**, then we will pass the test.

If we don't do anything about it and just complain to Allah, and say "Why me!" and "It's not fair!" then we have failed the test, because Allah tells us in Surah 94, ayah 6:

"Verily, with every difficulty there is relief."

This means that no matter what difficulties we have in this world, if we have patience and try our best to remove them, Allah will help us, and we will have relief.

Therefore, if we have patience, then the problem will sort itself out with the grace of Allah.

Many people have a habit of complaining. This is called whining. These are the people who when it is winter, complain that it is too cold, and when it becomes summer, they complain that it is too hot. They will always find some reason to complain or criticize.

The important thing to learn from this lesson is that if you are in a problem, you should put in the effort to get out of that problem. If you are sincere, then Allah will help you. It may take a long time, but in the long run, you will be successful if your heart and intentions are in the correct place.

5.1 Nagging

What is nagging? Nagging means to find fault in a person or scold, or complain without end.

It is a dreadful habit, and can lead to people being fed up with you and leaving you alone.

If you nag someone, then it means that you keep on reminding them of some complaint you have, every few minutes. People do not like that. If you have something to say, then say it once. People will listen and remember what you said. If you keep on pestering them and reminding them over and over then they will become irritated.

If you are in difficulty don't complain to others, don't ask them to help you, ask Allah for His help.

When Prophet Yusuf (A) was thrown in the well by his brothers, his father was struck with grief. He did not sit there and moan. He took his grief and his complaint directly to the only One who could help him, Allah.

(12:84) "And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy."

(12:85) "They said: "By God! (never) will you cease to remember Joseph until you reach the last extremity of illness, or until you die!"

(12:86) "He said: "I ONLY COMPLAIN of my distraction and anguish TO GOD and I know from God that which you know not..."

Complaining and nagging can make the people around you miserable. But it will also not get *you* anywhere. If you are constantly complaining, you are taking away your own chance to be happy, since you are always thinking of your misfortunes. Therefore constant complaining can only create an unhappy and gloomy atmosphere.

5.2 Worksheet: Complaining

1. What is the difference between complaining and nagging?
2. What is the opposite of complaining?
3. What should one do when faced with a problem, i.e. how should we deal with it?
4. Who should we ask for help when we need it?
5. Who did Prophet Yusuf (s) turn to in his troubles?

Extra Credit

Describe a time when you were complaining so much that you got on somebody's nerves. If you can't think of one then describe how someone could get on your nerves by constant complaining.

Chapter 6: Cheating

To cheat means to gain something by trickery.

Cheating is **HARAAM**.

There are many different ways of cheating, a few examples are:

- a) To hide the defect of a thing one sells to another person.
- b) To copy someone during an exam.
- c) To borrow money off a person and then never pay it back.
- d) To collect money for a charity, and then spend it on yourself.

In English there is a saying that some people believe in:

"The end justifies the means"

This means that no matter what you do, it doesn't matter as long as the end result is what you want.

In Islam this is **NOT** the case. If you have to cheat to do something good, it is better not to do the good deed.

Example:

I want to donate some money to the mosque. Now, if I go around telling people that I am in hardship and that I need money, and I donate the money which I am given to the mosque, will I get thawaab?

The answer is NO. Instead of getting thawaab, I will get gunah (sins) for cheating the people.

One thing about cheating is that no matter how many people you cheat, or how well you can cheat, you can **NEVER** cheat yourself or Allah. If you are cheating someone, your conscience (the positive aspect of the nafs) will realize immediately.

Some people say that it is OK to cheat people, as long as they are not Muslims.

That is absolutely incorrect. All people have rights, and to cheat them out of their rights is forbidden, it does not matter who they are or what they believe in.

THE REASON WHY CHEATING IS **HARAAM** IS BECAUSE :

1) YOU ARE GAINING SOMETHING AT SOMEONE ELSE'S EXPENSE.

2) YOU ARE GAINING SOMETHING WITHOUT WORKING FOR IT.

Islam is very strict on justice. If you are to get something good, it must be through your own deeds, and not through someone else's.

6.1 Embezzlement

This means to cheat someone by committing some type of fraud, or to divert money by deceit for one's own use.

This is a very common thing among large organizations, especially in the world today where very few people are guided with moral values. Even in such cases where the person committing the crime is aware of his actions, and his conscience is warning him of the act, he will silence himself, stub out his conscience by saying that it is allowed during business, because business is played by a different set of rules!

Embezzlement is haraam for many reasons, amongst which the unfair gain at someone else's loss is of primary importance.

We must always remember, no matter what action we do, Allah is a witness, watching over us. We should not commit any unlawful act for a variety of reasons, some include taqwa (to be ashamed of gaining Allah's displeasure), and fear of the day of Judgement (Allah is not cruel, HE will, if HE wishes, forgive those sins committed accidentally, or repented for, but due to His justice, how can we expect forgiveness for those sins we do on purpose against others?).

Chapter 7: To Gain Knowledge

For any community to survive and go forward in this world, the people of that community have to have knowledge.

**To gain knowledge is not only to learn like a parrot,
but to understand and act upon what you have learnt.
Then to teach it to others,
so they may benefit from it as well.**

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

Once when the Holy Prophet (s) entered the Mosque there were two groups of people sitting there. One of the groups was busy praying while the other group were discussing religious topics.



The Holy Prophet (s) was very pleased and said that both the groups were doing something good but he preferred the group that was busy discussing. With that, he went and joined that group.



The above incident does not mean that prayer is not important, as the Holy Prophet (s) was pleased with both groups. The group that was praying was doing sunnah prayers not wajib.

The knowledge that we have to gain should be religious and academic. It is possible to do both, as Allah has made us, He knows what we are capable of.

If your knowledge in religion increases you will become closer to Allah because you will understand a lot more of what you are doing and why.

We are told that if two people are offering the same prayer, one with understanding the meaning and the other without; then the one with understanding will get more thawaab.

On the day of Qiyamah if you are questioned about why you chose wrong over right in your life, you will not be able to plead ignorance and say, "Oh I didn't know"! There is no excuse to not know. It is our duty to find out what we do not know. There are many books one can read, and many scholars one can get information from. Knowledge is something everyone can gain, young and old alike. Islam encourages us to educate ourselves about all subjects, including Islam itself. Education opens your mind, builds your character, teaches you tolerance, and helps mould you into a noble human being, and that is why Islam insists on it.

7.1 Worksheet: 4.9: To Gain Knowledge

Write on the paper below why it is important to gain knowledge.



A large, empty rectangular box with rounded corners, designed for writing. The box has a decorative scroll-like effect at the top-left and bottom-left corners, with the scroll parts shaded in grey.

Chapter 8: To Form Good/Bad Opinion about People (Husndhan/Su'udhan)

People are of two types, those who always think ill of others, and those who try and think the best about others.

Husndhan means to have a good opinion about other people; not to assume the worst about them, not to suspect their actions. If you see a Muslim talking with a girl who is na-mahram, and you then assume that he has loose morals and is probably dating, then you have already dented his reputation in your eyes. If you tell others your opinion, you have committed fitnah and fasaad. You should give the benefit of the doubt. Even if such suspicions turn out to be true, who are you to spread other peoples' faults, when Allah has covered yours.

If a person assumes the worst of people's actions, then this is Su'udhan (slander), and is a very bad habit. It leads to fitnah and fasaad and other terrible deeds.

If for example, a person stands up and gives a few thousand dollars to a charity, one can think in two ways.

Either one can think that this person has pride is just showing off all his money, or one can think that this person is sincere, and is setting an example for others to follow. Who are we to assume the first opinion? Allah is the only judge as He sees everything and is aware of everything. We have no right to judge other people whether they are Muslims or not.

Qur'an (49:12) explains to us that we should avoid suspicion of others and can be a sin if it results in the spreading of rumors.

Avoid suspicion as much (as possible): for suspicion in some cases is a sin

Allah will show His Anger at those who accuse others falsely. In the time of Prophet Salih (A), he was accused falsely, and he asked Allah for help. The verses below explain what happened.

23:39: (The prophet) said: "O my Lord! help me: for that they accuse me of falsehood."

23:40: (God) said: "In but a little while, they are sure to be sorry!"

23:41: Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!

In conclusion, always give someone else the benefit of the doubt. Even if you know for sure that they have done something wrong, do not tell others. If Allah can keep our secrets, we should also try and keep the secrets of others. If you really want to do something, try and approach the person and persuade them that they are doing wrong. If you think that will fail, then talk to someone whom you think will be able to help. This is the concept of *Amr bil Ma'aruf* and *Nahy anils Munkar* (direct towards good, and persuade against evil).

Imam Zainul 'Abideen (a) said:

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



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



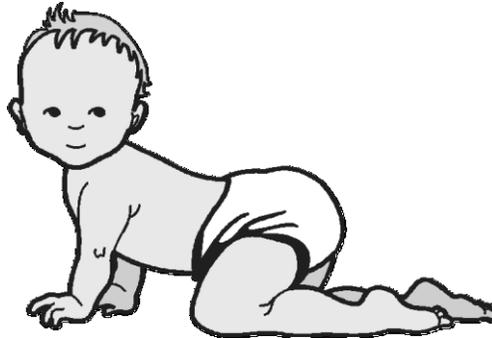
You should think more of a person the same age as you because you do not know what he has done but you know exactly what good and bad you have done.



8.1 Worksheet: To Form Opinions About Others

Write the saying of Imam Ali Zainul Abideen (a): You should think more of someone:

1. Younger than you because:



2. Older than you because:



3. Same age as you because:



4. If you feel your friend is doing something wrong should you assume that his sin is confirmed and go and tell other people? How can you really help this friend?

5. What is wrong with jumping to conclusions about people's behavior?

Glossary of Terms

Adhaan: Call to prayer

Ahlu-Sunnah: The people of the faith of Sunni Islam

Amr bil Ma'aruf: Enjoining or encouraging good; pointing out the right thing to do

Aql: Intelligence and reason

Ayat (as in prayer of Ayat): Literal meaning: sign. Prayer of Ayat: Offered when a natural disaster takes place as that is a sign of Allah's wrath and His control of the universe.

Ayn Najis: Inherently najis

Fasaad: Mischief and/or corruption

Fatwas: Rules set by mujtahids

Fidyah: Redemption, often monetary

Fiqh: Islamic laws

Fitnah: Forces that cause controversy, fragmentation, scandal, chaos, or discord within the community, disturbing social peace and order.

Fuqaha: Experts in Islamic fiqh

Furoo-e-deen: The branches of Islam that include salaah, saum, Hajj, zakaat, khums, tawalla, tabarra

Ghaybah: Disappearance

Hadith; Ahadith(pural): The traditions narrated and practised by the Prophet or the Imams

Hajr-al-aswad: The black stone on one end of the Ka'ba, brought from heaven

Hijre Ismaeel: A small arc shaped wall on one side of the Ka'ba that signifies the location of the graves of Prophet Ismaeel (s), his mother Syeda Hajirah, and other Prophets

Ihram: Attire/Clothes worn especially to perform Hajj (two pieces of white unstitched material for men and white simple clothes for women).

Ijma: Discussion and agreement among mujtahids (the expert scholars of shia Islam)

Ijtihad: the formation of laws through the Quran and hadith

Imam: Leader

Imamah: Leadership

Iqamah: refers to the second call to Islamic Prayer, slightly different than the first call to prayer, the adhaan. It is given immediately before the prayer begins. The iqama is also generally given more quickly and in a more monotone fashion, as compared to the adhaan.

Isma: The quality of being sinless

Jihad al Akbar: The major or greater jihad; a constant fight or struggle against your own self to become a good/pious person (no permission required for this jihad) *Synonym: Jihad bin Nafs*

Jihad al Asghar: The minor jihad; a social jihad or fighting/uprising against an unjust ruler (has to be under the instruction of a Prophet or Imam)

Jihad: Fight or struggle in the path of Allah

Khalifa: Successor; also used interchangeably with caliph

Madrasah: Arabic term for school, often refers to Sunday School or religious school

Mahram: A man/men in front of whom a woman does not have to do hijab, usually her blood related family members.

Meeqat: Boundary of location where Ihram can be worn

Mu'jiza: Miracle

Muhrim: Being in state of Ihram

Mujtahid: A scholar that has expert knowledge of the Quran and hadith and has studied it enough to make or interpret religious laws

Munkar: That which is forbidden in Islam

Mustahab: Highly recommended

Mutahhirat: Elements that can purify najis items

Muta Najis: Not originally najis, but become in that state due to coming in contact with something najis

Nabi: A messenger or bearer of news i.e. prophet

Nabuwwah: High in the presence of Allah; Prophet-hood

Nafilah: The name given to a set of defined mustahab (recommended) prayers that precede the 5 wajib (obligatory) daily prayers.

Nahy 'anil Munkar: Forbidding evil; pointing out wrong behavior or acts

Najaasat: Impurity, ritual uncleanness

Najis: Ritually dirty and impure.

Na-Mahram: A man/ men in front of whom a woman should do hijab

Non-rukun: Non integral parts of salaah; parts that do not invalidate salaah if left out

Qasr: Refers to a shortened salaah and a fast that is excused during travel

Qiblah: The direction towards which a Muslim prays (since the 2nd AH it from his/her location towards the Ka'ba in Mecca)

Qiyam: The position of standing while reciting the surahs during salaah

Qunoot: The mustahab dua' read in the 2nd rakah of salaah before bending down for ruku

Rakah : The duration of standing till prostration during prayers is one rakah (Plural: raka'ah)

Rasool: A prophet that brings a new set of divine laws

Risalah: A book of fatwas

Rukun: Foundation part of salaah

Sa'ee: The walk between the hills of Safa and Marwah. This action is one of the parts of Hajj or Umrah

Sajdah e sahw: Sajdah performed immediately after salaah when certain doubts have occurred during prayer

Salaah: The Daily Prayer in Islam, often spelled salaah when connected to another word

Salaat-e-Tawaaf: 2 raka'ah wajib after completion of tawaaf

Shakiyaat-e-salaah: Doubts in prayer

Sifaat e Salbiyyah: The negative attributes that cannot be found in Allah because they are below His dignity

Sifaat e Subootiyyah: The positive attributes that Allah possesses

Tahir: Ritually clean and pure; a state required for praying

Taqleed: The act of following the rules of a chosen mujtahid

Taqseer: Act of trimming hair (or nails) as part of Umrah-e-Tammatu

Tasbeeh: Praise of Allah

Tawaaf: Complete rotation around the Ka'ba performed 7 times as part of Hajj or Umrah

Ummah: The Muslim nation

Usool-e-deen: The roots of Islam that include the belief in Allah, His Justice, His Prophets, His Imams, and the Day of Judgement

Wajib-e-Kifaa: The state of being wajib such that if one person is doing the wajib act it is not wajib for others to do it i.e they are not obligated to also do it

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