



IMAMIA SUNDAY SCHOOL

SIRAHAT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Name: _____

Class: _____

Teacher: _____

BOOK : 3

AGES: 7 yrs

IMAMIA SUNDAY SCHOOL
Proposed School Calendar 2013-2014

WEEK	DATE	ISLAMIC DATE 1434/1435	COMMENTS	ISLAMIC EVENTS/NOTES
1	09/15/13	Dhu al Qa'dah 9		First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS). 11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.
2	09/22/13	Dhu al Qa'dah 16		
3	09/29/13	Dhu al Qa'dah 22		25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)
4	10/06/13	Dhu al Qa'dah 30		1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)
5	10/13/13	Dhu al Hijjah 7		9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha
6	10/20/13	Dhu al Hijjah 14		15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer
7	10/27/13	Dhu al Hijjah 21		24 Dhu al Hijjah Eid e Mubahila
8	11/03/13	Dhu al Hijjah 28		
9	11/10/13	Muharram 6		
10	11/17/13	Muharram 13		
11	11/24/13	Muharram 20		
12	12/01/13	Muharram 27	HOLIDAY	Thanksgiving Weekend/25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).
13	12/08/13	Safar 4		7 Safar Birthday of 7th Imam Mossa Kazim (AS)
14	12/15/13	Safar 11		13 Safar Martyrdom: Bibi Sakina (SA) binte Hussain (AS)
15	12/22/13	Safar 18		Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala
16	12/29/13	Safar 25		Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS
17	01/05/14	Rabi' al Awwal 3	MID TERM	4 Rabi' al Awwal -Wafat: Masooma-e-Qum (SA)
18	01/12/14	Rabi' al Awwal 10	MID TERM	9 Rabi' al Awwal -Eid e Zehra (S.A.)
19	01/19/14	Rabi' al Awwal 17		17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)
20	01/26/14	Rabi' al Awwal 24	PARENTS DAY	Parents - Teachers Meeting
21	02/02/14	Rabi' at Thaani 1		
22	02/09/14	Rabi' at Thaani 8		10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS
23	02/16/14	Rabi' at Thaani 15	HOLIDAY	Presidents Day
24	02/23/14	Rabi' at Thaani 22		
25	03/02/14	Rabi' at Thaani 29		
26	03/09/14	Jamaada al Ula 7		5 Jamaada al Ula - Birthday Sayyida Zainab AS
27	03/16/14	Jamaada al Ula 14		13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)
28	03/23/14	Jamaada al Ula 21		15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).
29	03/30/14	Jamaada al Ula 28		
30	04/06/14	Jamaada al Thaani 5		3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)
31	04/13/14	Jamaada al Thaani 12		10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH
32	04/20/14	Jamaada al Thaani 19		20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.
33	04/27/14	Jamaada al Thaani 26		26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)
34	05/04/14	Rajab 4		1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)
35	05/11/14	Rajab 11	FINALS	13th Rajab - Birthday 10th Imam Mohammad Taqi (A.S.)
36	05/18/14	Rajab 18	FINALS	
37	05/25/14	Rajab 25	HOLIDAY	Memorial Day Holiday
38	06/01/14	Shaban 2	RESULTS	RESULTS/GRADUATION PICNIC

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

The Book in your hands is part of a twelve-book series named “Sirāt Books”, produced by the ISSC West Madrasah (of Brampton, Canada) as part of their Religious Education (Diniyāt) programme.

Each book consists of 28 lessons: 7 each on Islamic Beliefs (Aqāid), Islamic Laws (Fiqh), Islamic History (Tārikh), and Islamic Ethics (Akhlāq). The first seven books are also supplemented by Workbooks from which teachers can assign exercises either in class or as homework.

The ISSC West Madrasah’s objectives in imparting Islamic education to students as well as their approach and strategy in the creation of these Textbooks, can be reviewed in the “White Paper on Teaching at the Madrasah” available at its website: <http://www.madrasah.ca/>

The Sirāt Textbooks and Workbooks are also accompanied by a Teacher’s DVD and a Quiz Book. The DVD contains media intended to serve as a teaching aid and the Quiz Book covers all Diniyāt key concepts in every Sirāt Textbook. This Quiz Book, it is hoped, will be a great resource for children at home as well as at inter-Madrasah quiz events.

The ISSC West Madrasah hopes to *inshā Allāh* continue developing and enriching the Sirāt Textbooks and their related resources on an annual or bi-annual basis.

Each Sirāt Textbook also has the syllabus and objectives for its own grade printed at the start. Topics that are highly recommended for students to demonstrate proficiency in before the end of the Madrasah year are prefixed with an asterisk (in the syllabus). The ISSC West Madrasah plans to use this as their criterion for promoting students to the next grade.

It is hoped that these Textbooks will *inshā Allāh* not only be of relevance to other Madāris, especially in the North American continent, but will also benefit parents living in places where there is no local Madrasah and they need to home-school their students in Islamic education.

Note: The ISSC West Madrasah’s Islamic education programme consists of two main streams: Qur’ān and Diniyāt. These Sirāt books are related to the Diniyāt stream only. For Qur’ān, please visit our website: <http://www.madrasah.ca/>

Was salām
Management, ISSC West Madrasah
Brampton, Ontario (Canada)

ACKNOWLEDGEMENTS

The ISSC West Madrasah would like to acknowledge the following individuals, institutions and publishers whose works are referred to and/or partially used in the creation of the Sirāt Books:

- Br. Khalil Jaffer : For the creation of the ISSC West Madrasah’s Diniyat Syllabus and the production of all the initial Textbook and Workbook drafts and updates.
- Br. Hasnain Abdulaziz : For all the original artwork produced specifically for the ISSC West Madrasah, including the creation of the Yusuf and Amina characters (and their family members!). Also for the design of all cover pages and ongoing help with other artwork.
- Hujjat Madrasah : Whose Madrasah resources continue to be a valuable resource for many madāris around the world. Ideas and some minimal content has been taken from their website: <http://www.hujjat-workshop.org/>
- Sufi Comics : For all the wonderful, edutaining comics produced by Arif and Ali Vakil
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- Noor Publishers (Iraq) : For the Al-Anwār series on the history of the Fourteen Ma’sumeen (‘a) in pictures.
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- Uruj Andishe Publications (Mashad, Iran) : For picture stories from their book Majmu’at ash-Shams.
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- All ISSC West Madrasah teachers and volunteers : For their support, review of new content, and ongoing help in the development of lesson plans, worksheets, and so forth.

DU`A BEFORE STARTING A LESSON

In Islam, learning and teaching, like other virtuous acts, are `ibādāt – acts of adoration and worship of Almighty Allāh (s.w.t). They have both physical and spiritual aspects.

The physical is what we normally do while learning and teaching. The spiritual is when we invoke Allāh, subhānahu wa ta`ala, to purify our souls and give us success in our endeavours. This we can do by performing wudu and reciting a supplication (du`a) before learning and/or teaching.

The following is a du`a that can be recited before studying. It is given in the Mafātih al-Jinān of Shaykh `Abbās al-Qummi.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

BISMILLĀHI-RRAḤMĀNI-RRAḤĪM..

(I begin) in the name of Allāh, the Beneficent, the Merciful

اللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN WA ĀLI MUḤAMMAD
O Allāh, send your blessings on Muḥammad and his household

اللّٰهُمَّ اَخْرِجْنِيْ مِنْ ظُلُمَاتِ الْوَهْمِ

ALLĀHUMMA AKHRIJNĪ MIN DHULUMĀTIL WAHM
O Allāh, remove me from the darkness of ignorance

وَ أَكْرَمْنِي بِنُورِ الْفَهْمِ

WA AKRIMNĪ BINŪRIL FAHM
And favour me with the light of understanding

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

ALLĀHUMMA-FTAḤ 'ALAYNĀ ABWĀBA RAḤMATIK
O Allāh, open for us the doors of Your mercy

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

WANSHUR 'ALAYNĀ KHAZĀINA `ULŪMIK
And unfold for us the treasures of Your knowledge

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

BIRAḤMATIKA YA ARḤAMA-RRĀḤIMĪN
By Your mercy, O the most Merciful of the Merciful

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN WA ĀLI MUḤAMMAD
O Allāh, send your blessings on Muḥammad and his household

Syllabus for Book 3

Note: The [●] symbol indicates topics the ISSC West Madrasah highly recommends a student to know (and where applicable demonstrate successfully) before he/she is promoted to study the next Book.

Lesson	Aqāid	Fiqh
1	The five Usul al-Din and their meanings [●] - Revision of Kalima with correct pronunciation and meaning	How to perform Wudu
2	TAWHID – Allāh feeds everyone	Adhān and Iqāmah with proper pronunciation
3	TAWHID – Give thanks to Allāh	<i>Exercises</i>
4	NUBUWWAH – The number of prophets. The Ulil ‘Azm prophets [●] - The 4 divine Books and who they were revealed to. [●] The Qur’ān is the final Book from Allāh to human beings and a living miracle – importance of reciting & memorizing the Qur’ān	Names of daily wājib salāh [●] - Number of rak’āt for the daily salāh - Pray 2, 3 and 4 rak'ah salāh (in group)
5	Memorizing the Qur’ān	<i>Exercises</i>
6	IMĀMAH – The names of the 12 Imāms and 14 Masumeen [●] and what to say after their names (“a.s.” or “s.a.w.”)	The 10 Furu al-Din - Sawm - fasting in the month of Ramadan: why we fast and its importance
7	QIYAMAH – One day all will be brought to life. The good will go to Jannah and the evil to Jahannam.	<i>Exercises</i>

Lesson	Tārikh	Akhlāq
1	QASAS AL-ANBIYA - Nabi Ibrahim ('a) and Nabi Ismail ('a) – arrival in Makkah - the dream of Nabi Ibrahim ('a)	Islamic Expressions – Alhamdulillah – Fi Amānillāh – Inshā Allāh – Yarhamukallāh – Islamic etiquette of greeting and speaking to others

Lesson	Tārikh	Akhlāq
2	QASAS AL-ANBIYA - Nabi Ibrahim ('a) and Nabi Ismail ('a) build the Ka'bah – We pray facing the Ka'bah	<i>Exercises</i>
3	QASAS AL-ANBIYA – Nabi Ishāq ('a), Nabi Ya'qub ('a) and Nabi Yusuf ('a)	Manners of entering and leaving home. Manners at the masjid
4	SIRAH – Rasulullāh (s), the last and the best prophet – as-Sādiq and al-Amin – his love for children – how he always helped the poor	Keeping promises
5	AIMMAH – Imām Ali ('a)	Being truthful and honest
6	Sayyida Fātima ('a)	Foul Language vs. good behaviour
7	The Bravery of Imām Husayn ('a)	Wastefulness (isrāf)

Objectives for Book 3

At the end of the year the student should:

For Aqāid

- know the five usul ad-din and their meaning
- understand that Allāh is the Sustainer (Rāziq) of all and we must give thanks to Him
- know the number of prophets and who the Ulil 'Azm prophets are
- know the four major books revealed and who they were revealed to
- know the importance of knowledge and of memorizing the Qur'ān
- know the names of the 12 Imāms and 14 Ma'sumeen

For Fiqh

- have been introduced to the correct method of performing wudu and its necessity before salāh. Stress has been laid on not wasting water during wudu
- know how to call out the adhān and iqāmah with the correct Arabic pronunciation
- know the names of the daily prayers and how many units (rak'āt) each salāh consists of
- have been taught how to pray in full from niyyah to salām (in a group)

- (e) have been introduced to the 10 furu ad-din and encouraged to memorize them
- (f) have been taught about sawm in the month of Ramadan, its importance and why Muslims fast. Student should be encouraged to start fasting before bulugh

For Tārikh

- (a) know the story of Nabi Ibrahim ('a) and Nabi Ismā'il ('a), their arrival in Makkah, the dream of Nabi Ibrahim [a] and the building of the Ka'bah
- (b) be aware of major events related to the life of Nabi Yusuf ('a) and his relationship to Nabi Ibrāhim ('a)
- (c) have been introduced to Rasulullāh (s)'s through his noble traits and understands why he was called as-Sādiq and al-Amin and his love for children and the poor
- (d) have been taught the brief biography of Imām Ali ('a) and Sayyida Fatima ('a)
- (e) appreciate Imām Husayn ('a)'s courage in the event of Karbala

For Akhlāq

- (a) continue to use Islamic expressions covered in previous books with emphasis on the use of inshā Allāh when discussing the future, Alhamdulillah when sneezing and Yarhamukallāh when another person sneezes
- (b) know Islamic etiquette at masājid, when entering and leaving home and when socializing and talking to others
- (c) know the importance of keeping a promise, loving the Ahl al-Bayt [a], being truthful and never lying
- (d) know the importance of not using foul language even when others do so and not being wasteful (especially with food and water)

Aqaid **(Beliefs)**

Lesson 1

Usul ad-Dīn

For a tree to be strong and healthy it needs strong roots. Islam is like a tree. And it has five strong roots. In Arabic, roots are called Usul and religion is called Din. So the five roots of our religion are called Usul ad-Din ('The Roots of Religion').

The Five Usul ad-Din

1. Tawhid
2. Adālah
3. Nubuwwah
4. Imāmah
5. Qiyāmah

What do these five roots of religion mean?

The meaning of the Five Usul ad-Din

Tawhid: Means there is no god but Allāh.

Adālah: Means Allāh is Just and He never does wrong to anyone.

Nubuwwah: Means Allāh sent 124,000 Anbiya (Prophets) to guide us

Imāmah: There are 12 Imāms after the Last Prophet – Rasulullāh (s) – to guide us and to teach us the Qur'ān.

Qiyāmah: Means after the world ends, there will be a final Day of Judgement (Yaum al-Qiyāmah). On this Day, Allāh will bring everyone back to life and judge everyone if they were good or bad in this world. The good will then go to Jannah (Paradise) and live there forever and the evil will go to Jahannam (Hellfire).

Revision: The Kalima

Do you now know the Kalima?

لا إله إلا الله

Lā ilāha ilallāh

There is no god but Allāh

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammadur Rasulullāh
Muhammad is the Messenger of Allāh

عَلِيٌّ وَكَلِيٌّ اللَّهِ

Aliyyun Waliyullāh
Ali is a Special Friend of Allāh

وَصِيٌّ رَسُولِ اللَّهِ

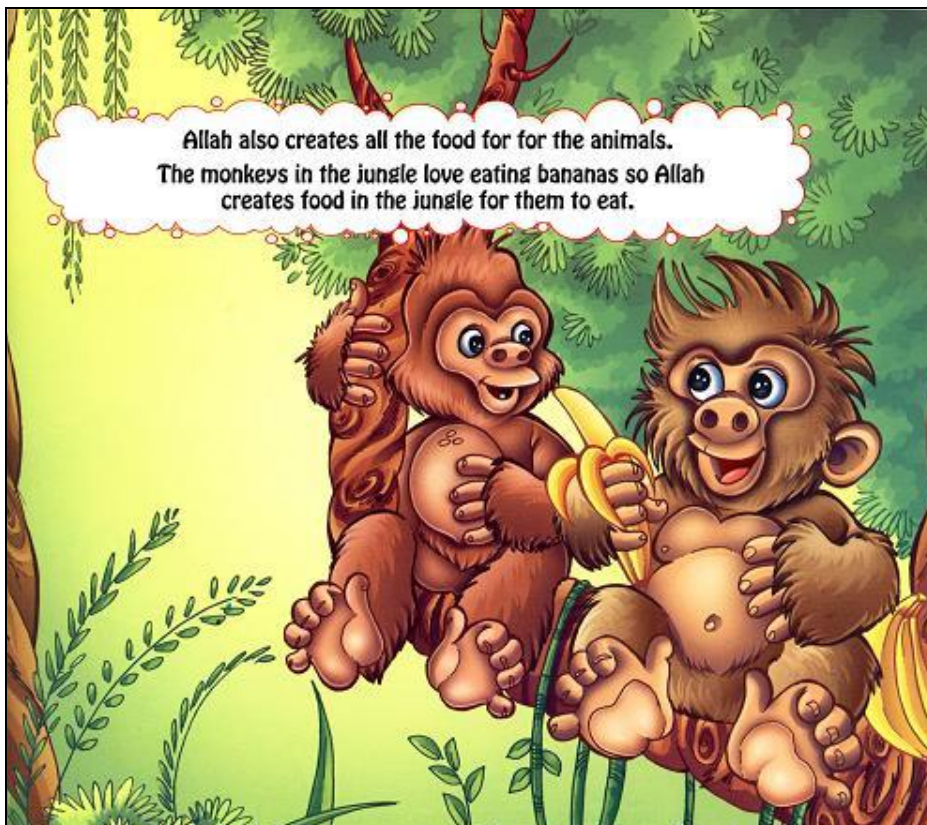
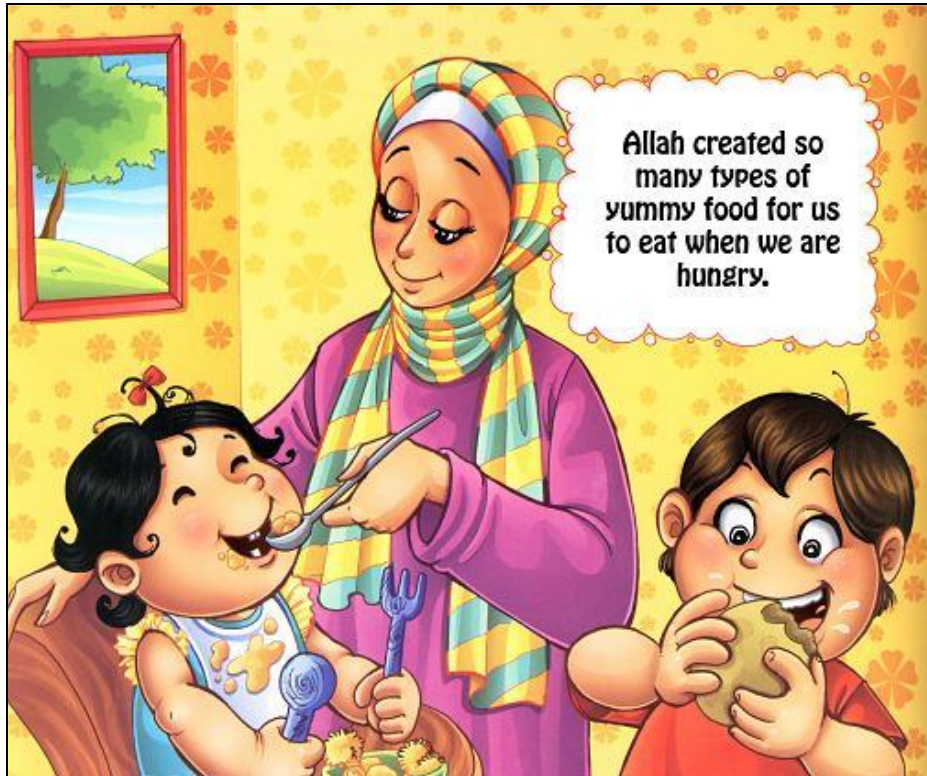
Wasiyyu Rasulillāh
Ali is the representative of Rasulullāh

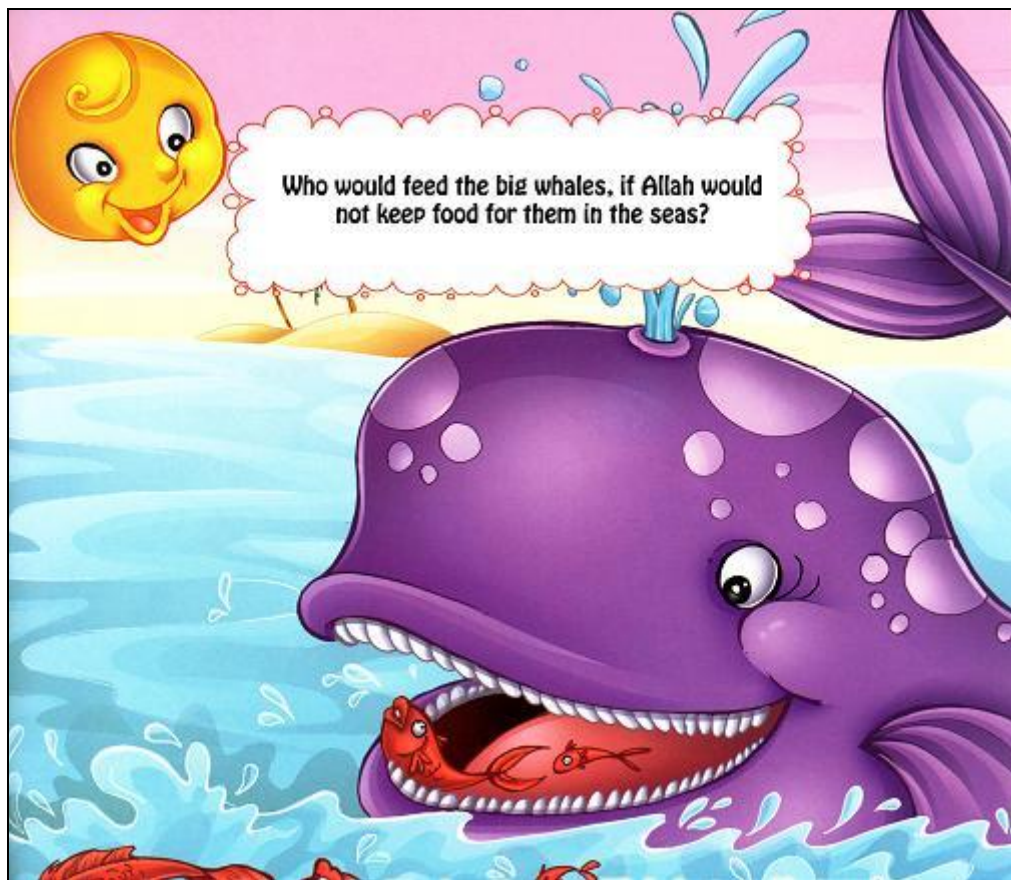
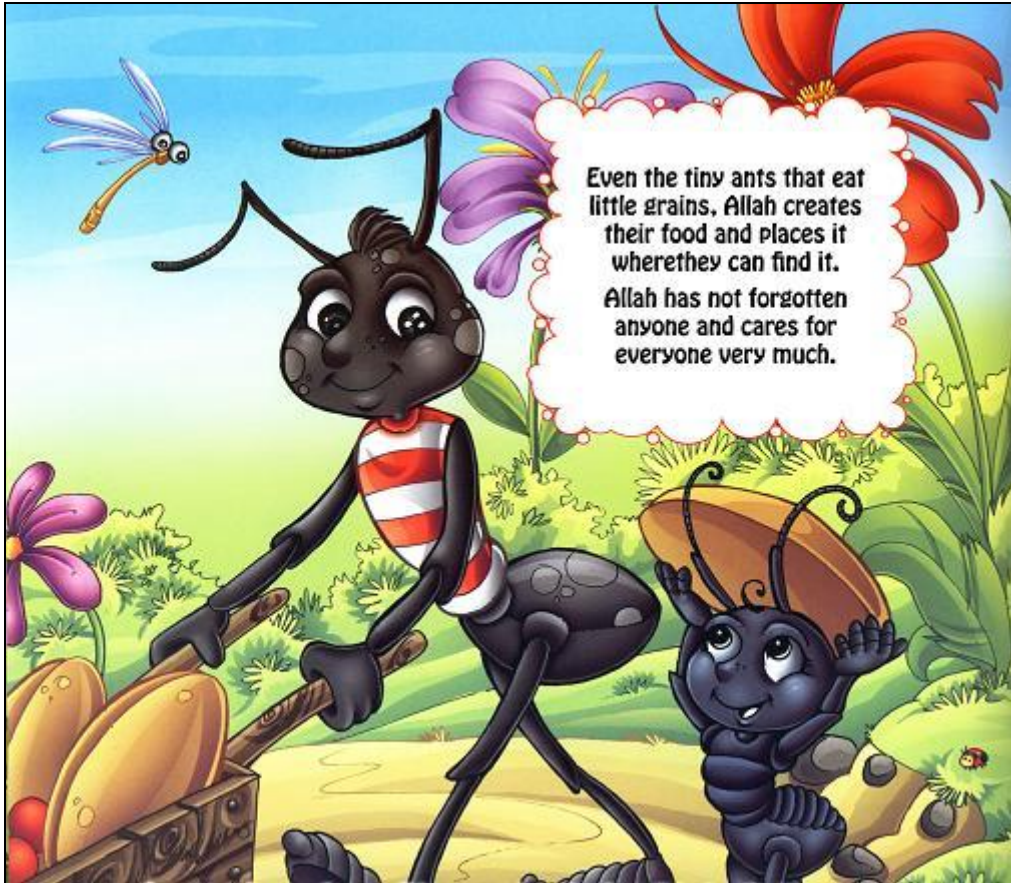
وَ خَلِيفَتُهُ بِلا فَصْلٍ

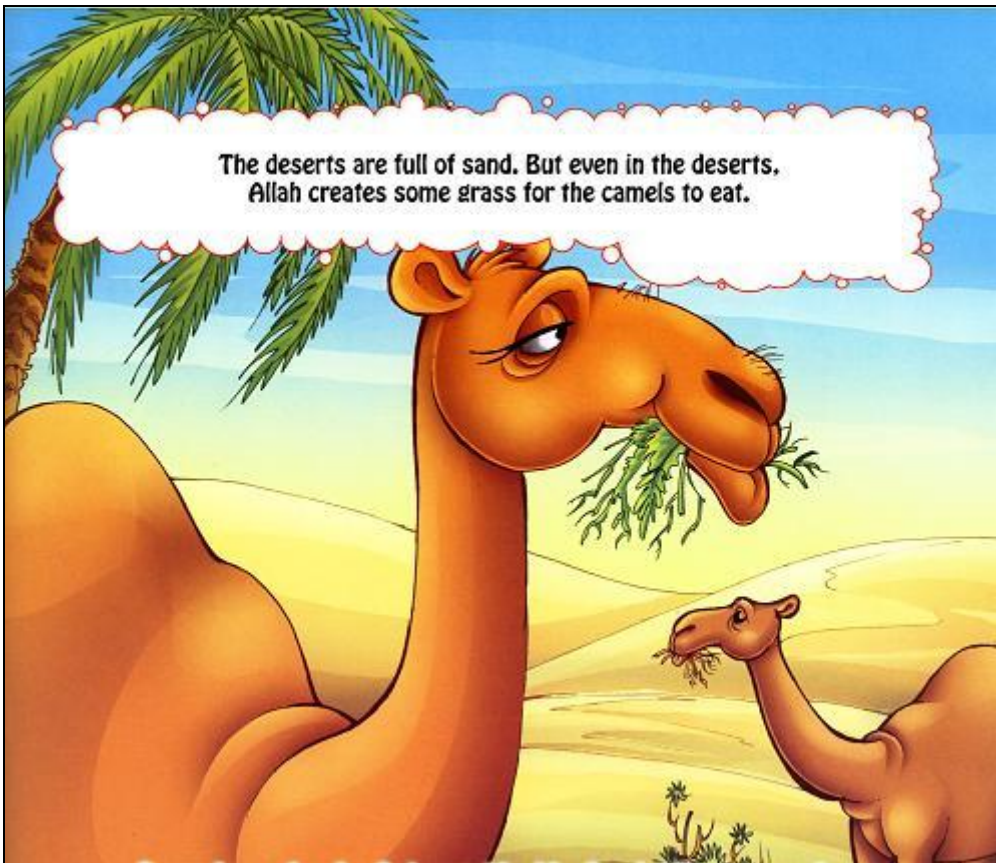
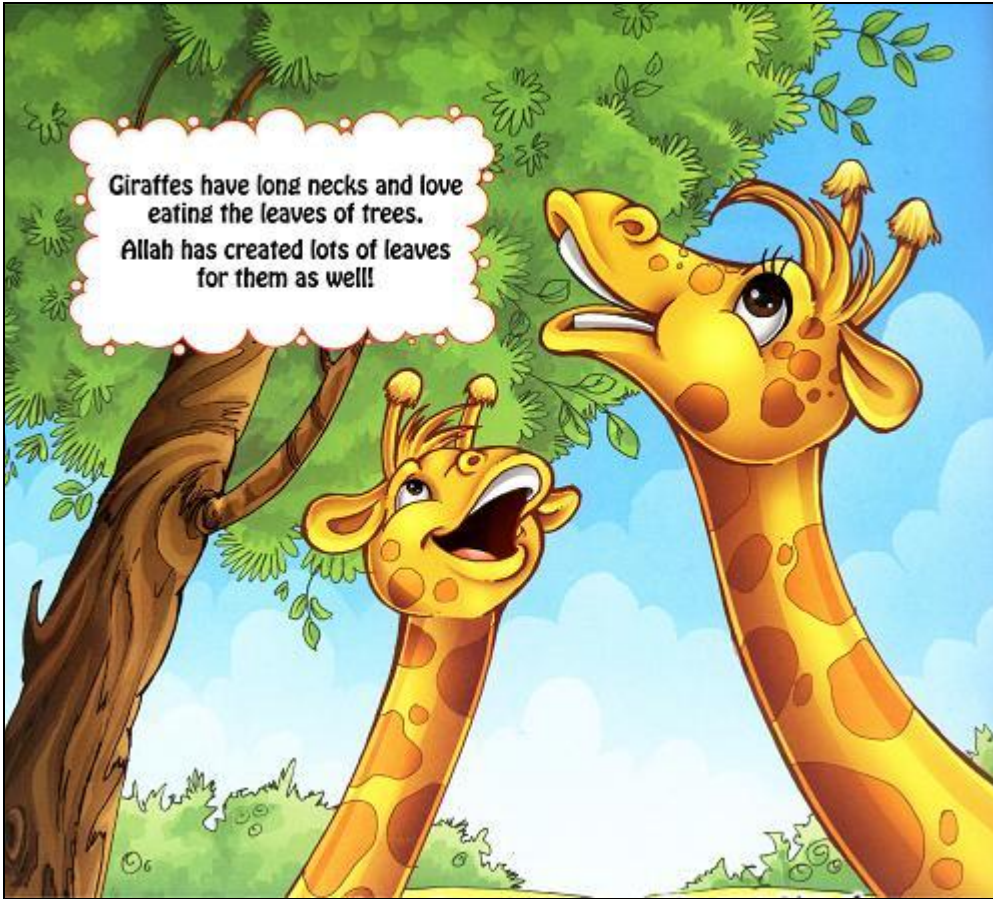
Wa Khalifatahu bilā fasi
and his immediate successor

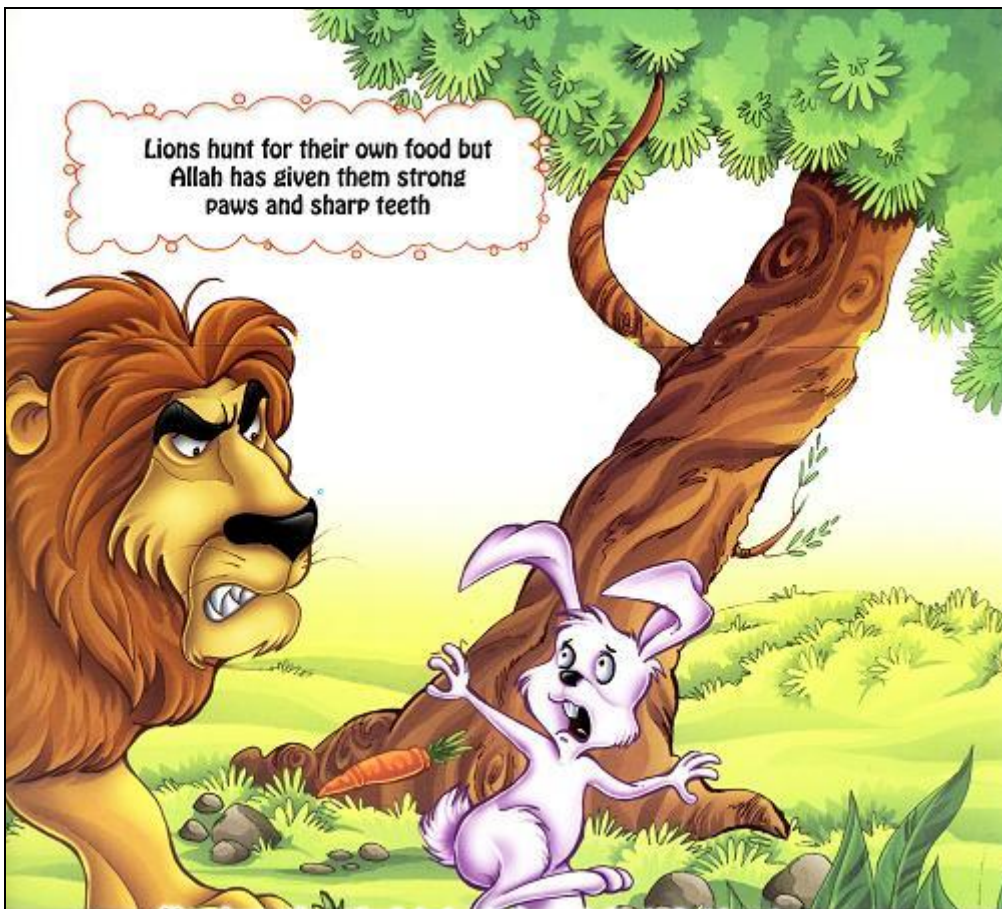
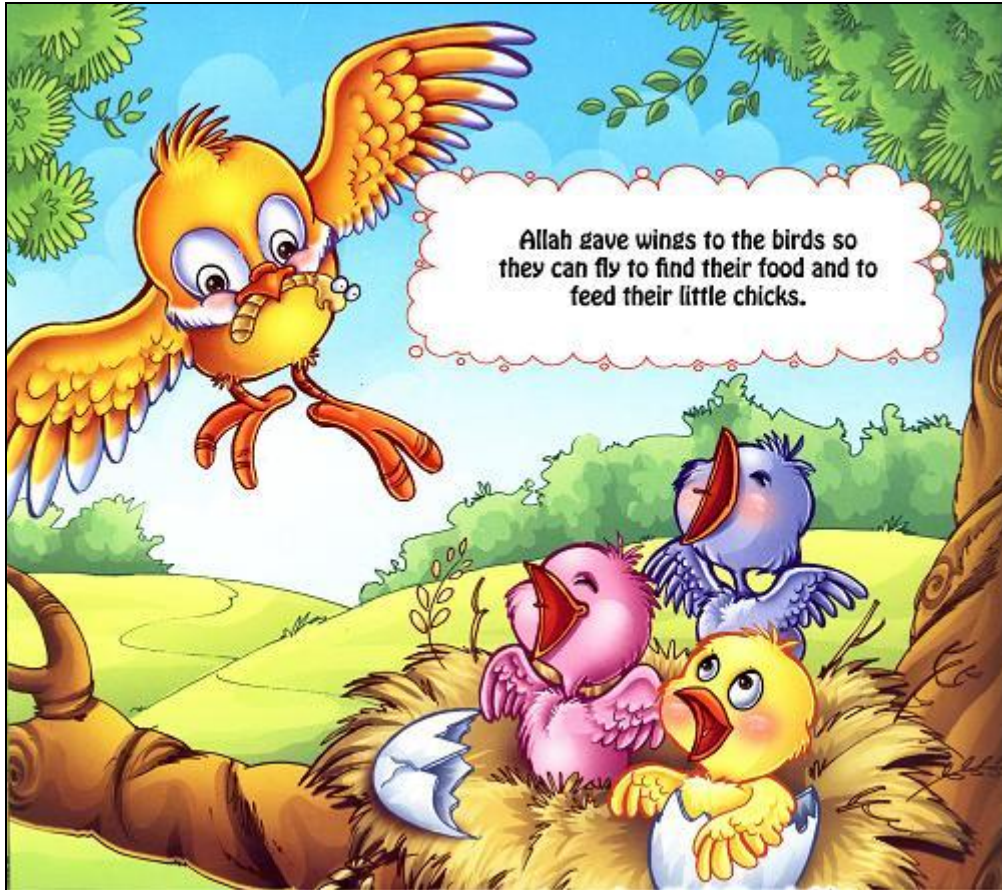
Lesson 2

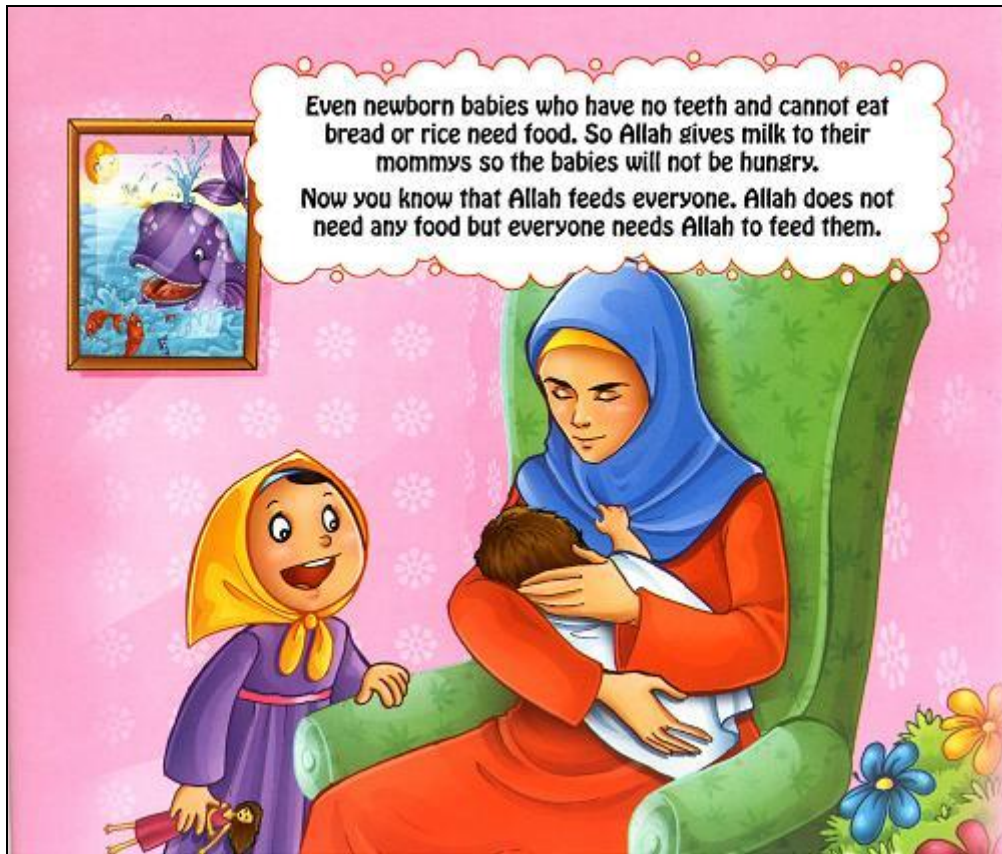
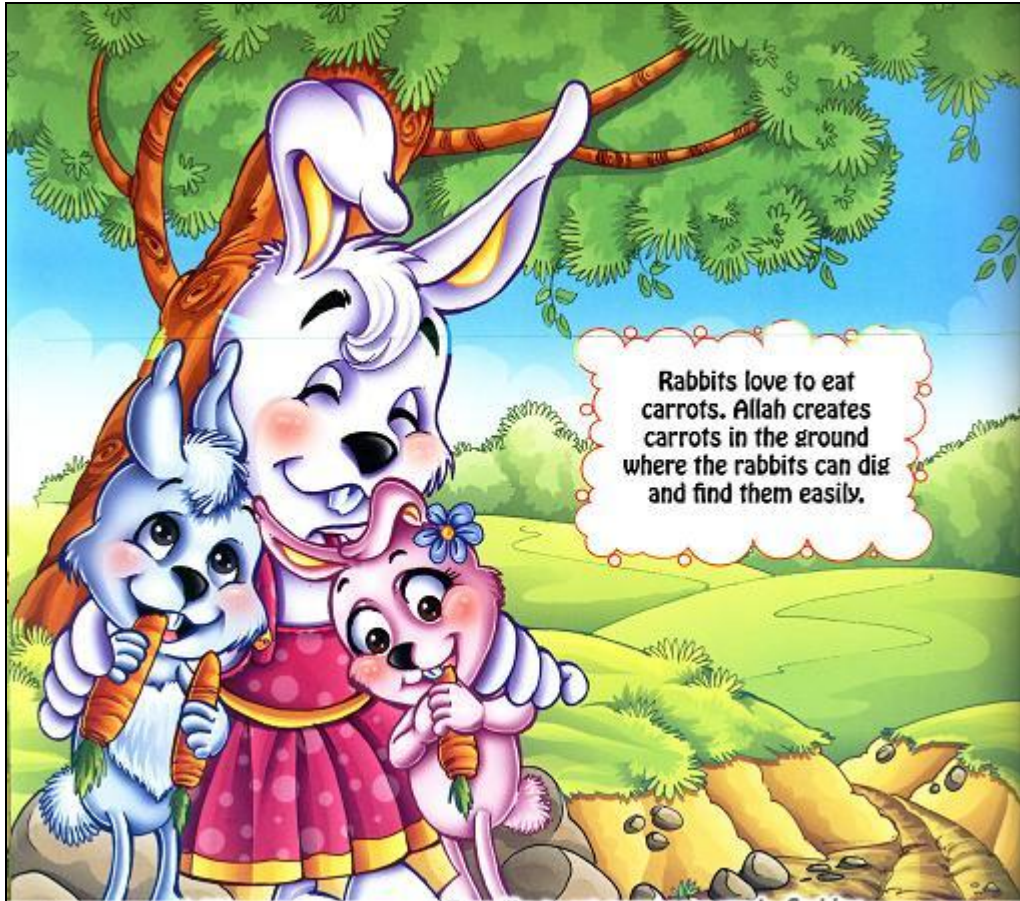
Allah Feeds Everyone











وَمَا مِنْ دَابَّةٍ فِي

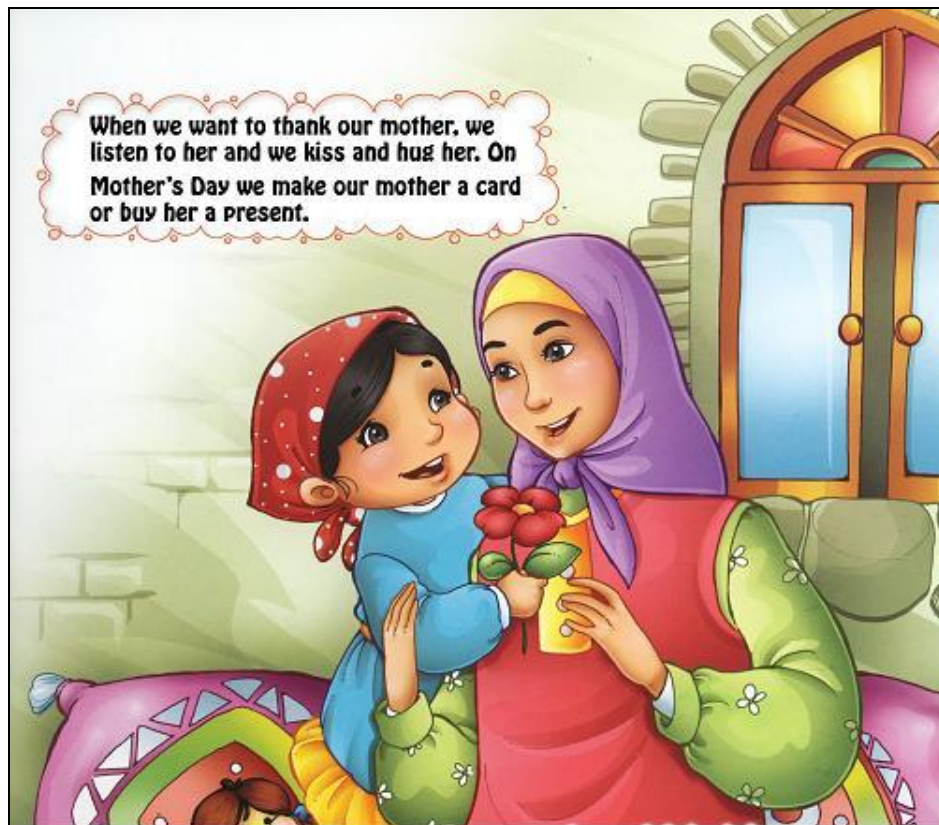
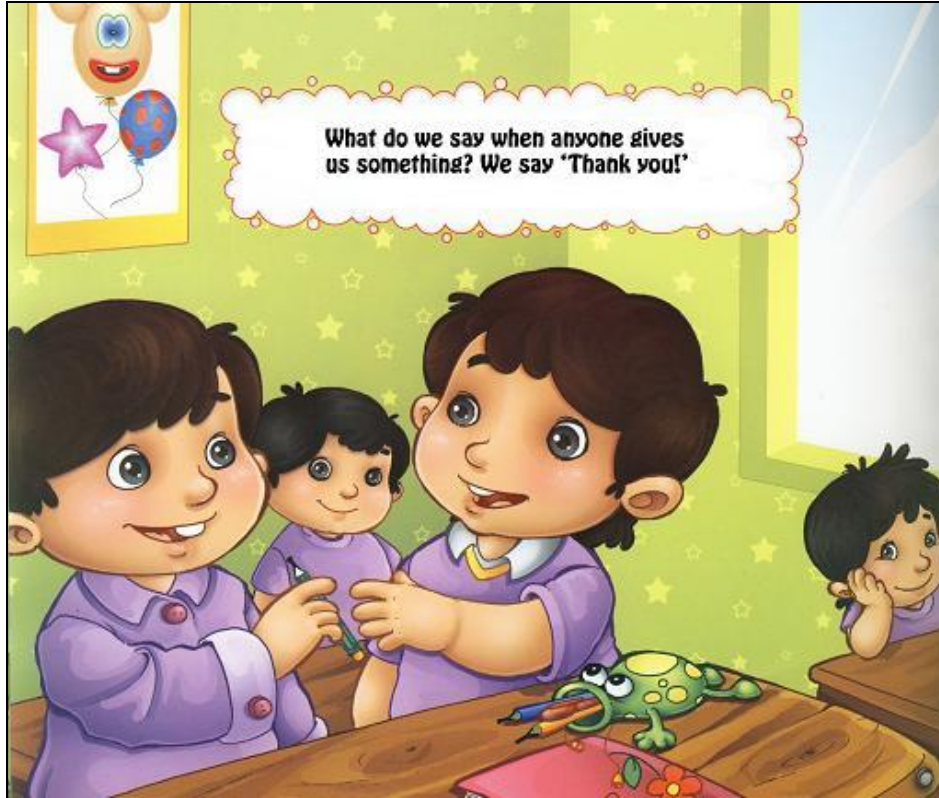
الْأَرْضِ إِلَّا عَلَى اللَّهِ

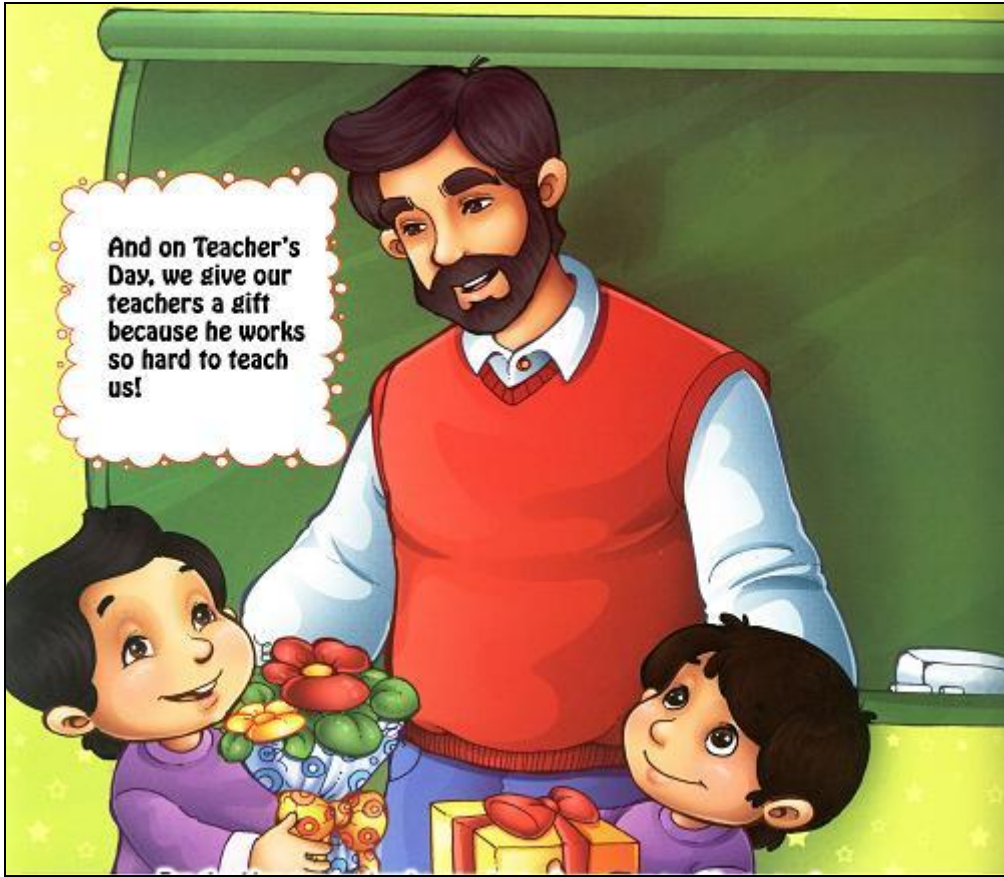
رِزْقِهَا

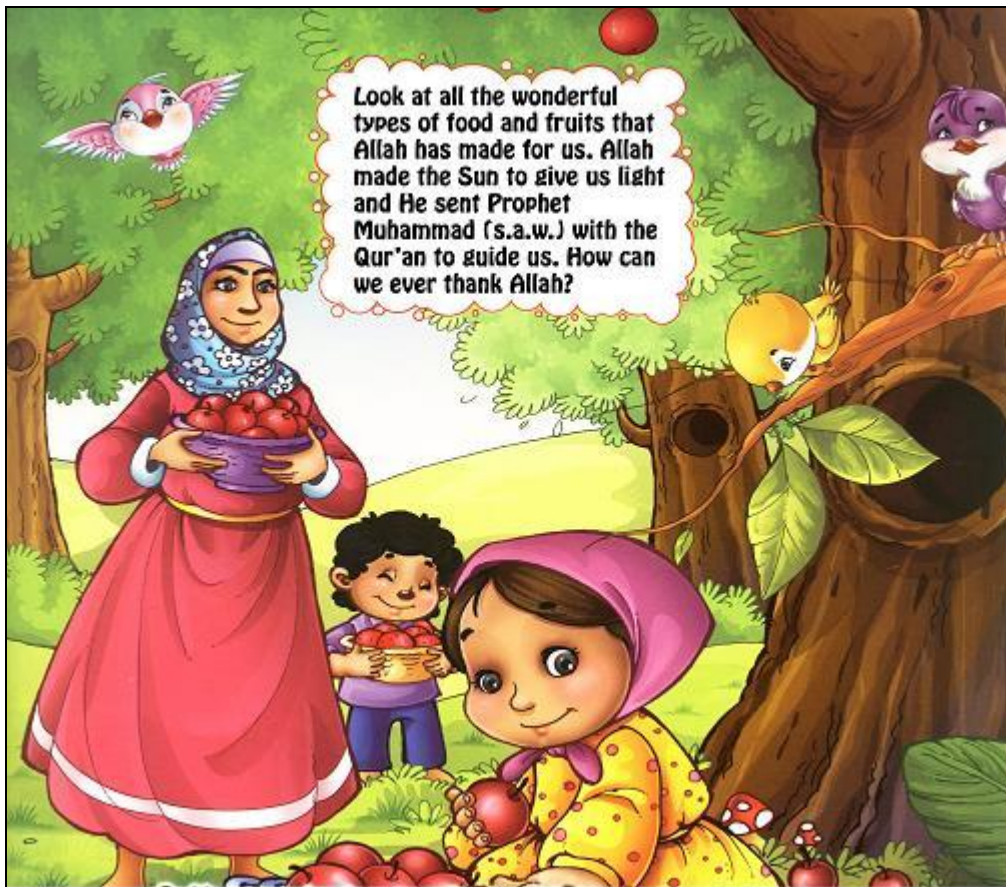
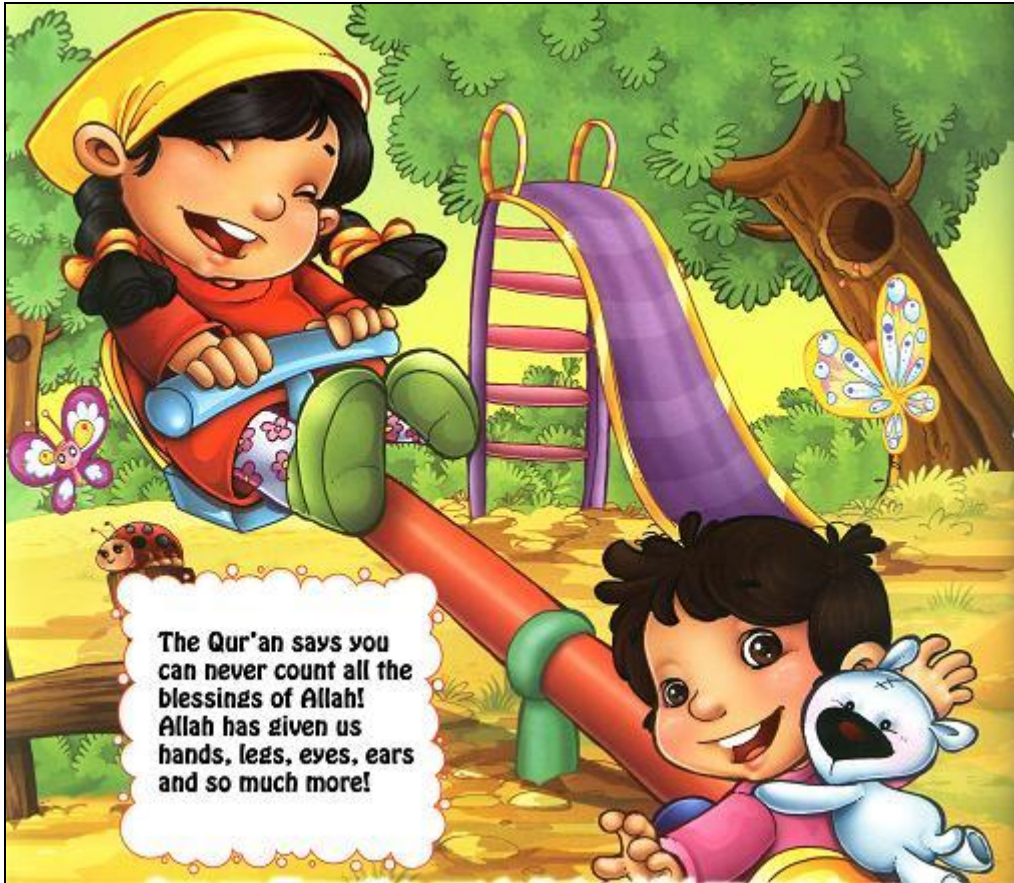
There is no creature
on the earth except
that its food is with
Allah.

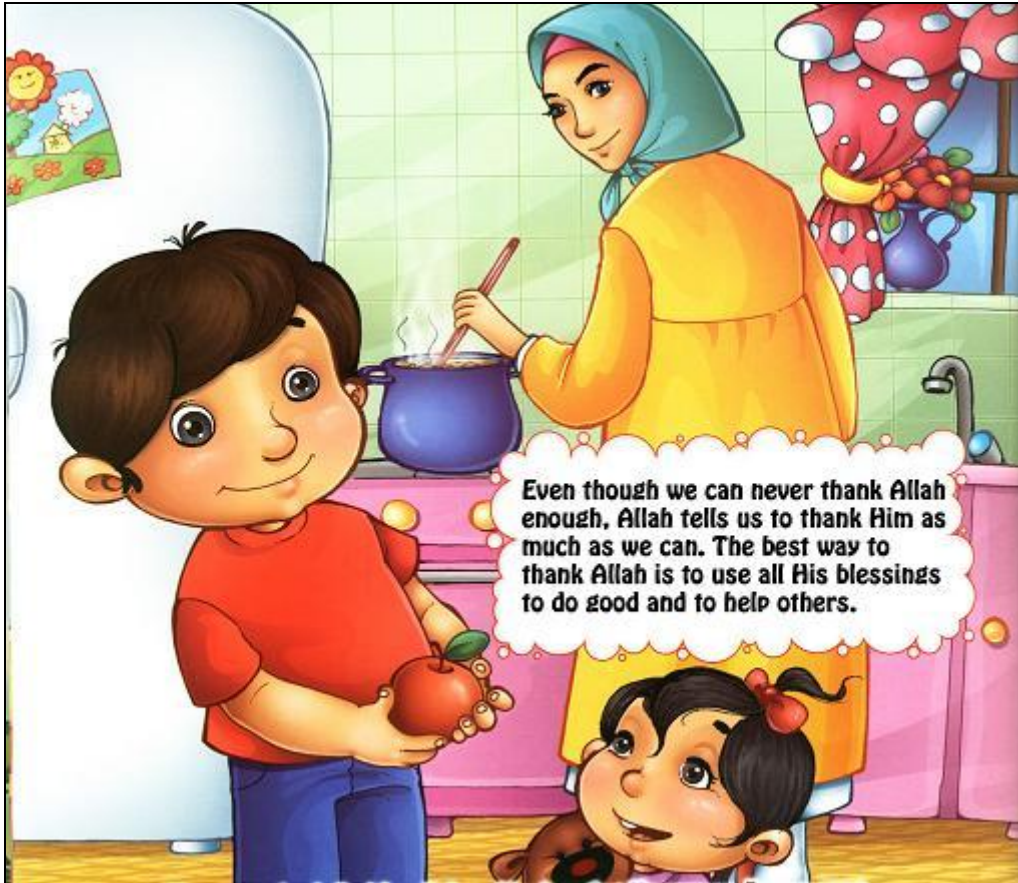
Surah Hud, 11:6

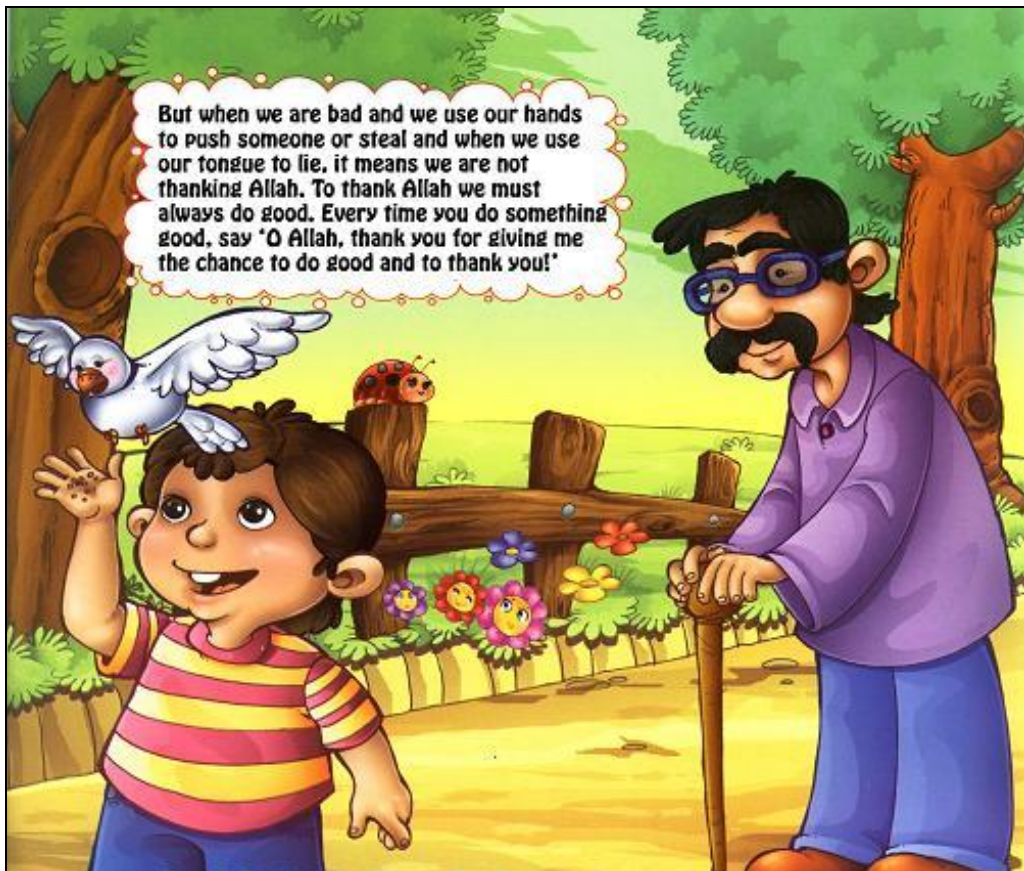
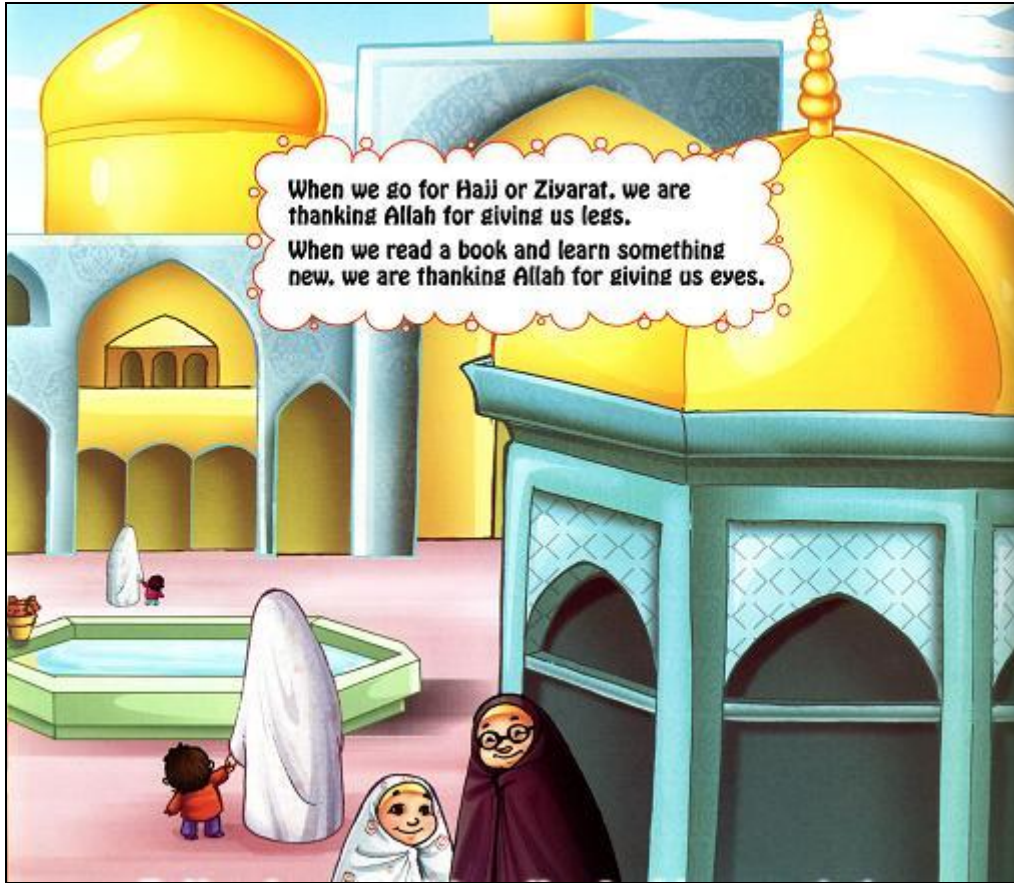
Lesson 3 Give Thanks to Allah











وَاشْكُرُوا لِي وَلَا

تَكْفُرُونِي

Thank Me
and do not be
ungrateful to
Me

Surah al-Baqarah, 2:152

Lesson 4

The Qur'án

We now know that Allāh sent 124,000 *anbiya* (prophets) to guide us.

Out of all of these *anbiya*, five prophets are very special. They are called the **Ulil 'Azm** Anbiya.

The Ulil 'Azm Prophets are:

1. Nabi Nuh ('a)
2. Nabi Ibrahim ('a)
3. Nabi Musa ('a)
4. Nabi 'Isa ('a), and
5. Rasulullāh Muhammad (s)

Allāh also sent four Books to guide us.

First Allāh sent: Tawrat to Nabi Musa ('a). But some people changed it.

Then Allāh sent: Zabur to Nabi Dāwud ('a). But some people changed it also.

Then Allāh sent Injil to Nabi 'Isa ('a). But some people changed that too.

And so finally, Allāh sent the Qur'án to Rasulullāh Muhammad (s).

The four Books of Allāh are:

1. Tawrat given to Nabi Musa (‘a)
2. Zabur given to Nabi Dāwud (‘a)
3. Injil given to Nabi ‘Isa (‘a), and
4. Qur’ān given to Rasulullāh (s).

The Qur’ān is the miracle of Allāh given to Rasulullāh (s). Allāh protects the Qur’ān and no one can ever change it or write a book like the Qur’ān. The Qur’ān will remain forever until the world comes to an end.

We should learn to recite the Qur’ān, because it is the Word of Allāh and the Final Book of Allāh. We should also try and memorize the Qur’ān.

What if we cannot memorize the whole Qur’ān or we forget some of it? That’s ok. We should still try because when we try and memorize the Qur’ān, it cleans our heart and makes us very special. Allāh loves anyone who tries to memorize the Qur’ān.

Now let us read a story about memorizing the Qur’ān:

Grandpa and the Basket

Rabāb’s grandpa lived in a small cottage at the top of the hill. Below the hill was a beautiful lake.

Rabāb loved going to visit her grandpa because he would sit her on his lap and tell her interesting stories.

One day Grandpa was telling Rabāb about the Qur'ān and why she should memorize it.

'What does "memorize the Qur'ān" mean?' asked Rabāb.

'It means to learn to read it all by heart,' replied Grandpa.

Then Rabāb said to her grandpa, 'But grandpa, every time I try and memorize the Qur'ān, it all comes out and I forget! What is the use of memorizing the Qur'ān when I keep forgetting?!'

Grandpa decided to show Rabāb why it was still important to try and memorize the Qur'ān. So Grandpa went to his fireplace and brought out a small dirty basket where he usually kept the coal and wood for the fireplace.

Then Grandpa gave the dirty basket to Rabāb and said, 'dear Rabāb, can you please run down the hill to the lake and fetch me some water in this basket?'

Rabāb was very happy. She loved running up and down the hill and she wanted to help her grandpa. So off she went down the hill.

Rabāb quickly filled the basket with water and began walking up the hill. As she walked up the hill, she saw the water slowly dripping out of the basket.

Drip, drip... the water came out from the bottom of the basket. When Rabāb got to the top of the hill, the basket was empty!

So she ran down again and tried once more. This time Rabāb walked faster up the hill. But by the time she got to the top of the hill, all the water had still flowed out.

So Rabāb tried a third time. This time she ran up the hill and when she got there, there was just a little bit left. She rushed to the door of her grandpa's cottage and knocked on it furiously. 'Coming,' shouted Grandpa. And by the time he opened the door, Rabāb was standing with an empty basket.

'Oh! It's no use Grandpa!' said Rabāb.

'Why? What happened?' asked Grandpa with a smile.

'Well,' said Rabāb with a huff, 'every time I fill the basket with water, all the water comes out from the bottom.'

'That's ok,' said Grandpa, 'But look at the basket now Rabāb. Do you see any difference?'

Rabāb looked inside the basket and was very surprised. The basket had been very dirty before, full of soot and chips of wood and coal. And now it was clean and shiny again.

‘You see?’ said Grandpa as he hugged little Rabāb. ‘You think it was no use trying to keep the water in the basket but even by trying, the basket has become so clean inside. In the same way, if you try and learn the Qur’ān by heart, even if some of it comes out and you forget, your heart will become so clean inside!!’

This made a lot of sense to Rabāb and from that day onwards, she tried to remember as many surahs of the Qur’ān as she could. Rabāb prayed to Allāh every night to help her memorize the whole Qur’ān one day, inshā Allāh.

Lesson 5

Memorize the Qur'án

In this lesson we will read another story about the importance of memorizing Qur'án and even memorizing duas and the sayings (hadith) of Rasullāh (s) and the Imāms ('a).

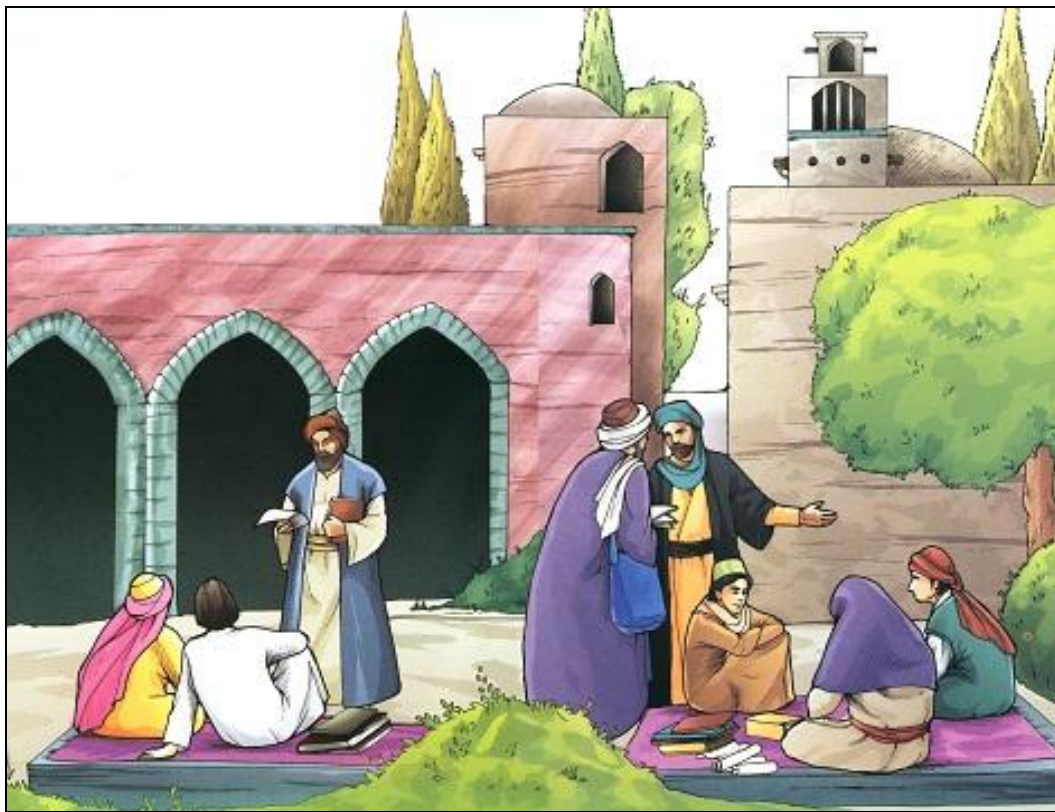
Whatever you memorize as a child, will always stay with you all your life.

The best thing you can memorize is the Qur'án, Duas and the sayings (hadith) of the ma'sumeen ('a). Try and memorize as much of them as you can before you grow up into an adult and you will always have lots of knowledge with you wherever you go.

Remember the moral of the story you are about to read is: 'The knowledge that can be stolen from you is not knowledge. Knowledge is what no one can steal from you and what you practice after you memorize it.'

Therefore true knowledge of the Qur'án is to memorize it and then to practice what it says.

Ghazali and the Highway Thieves



Ghazali was a man who lived in a village called Tus in the province of Khorasan in Iran. He was one of the most learned scholars in Islamic history. During his time, Nishābur was the centre of studying and knowledge and all the students of knowledge and wisdom would go and study there. Between the city of Nishābur and the village of Tus there was quite a distance and it took several days to travel from one to the other.

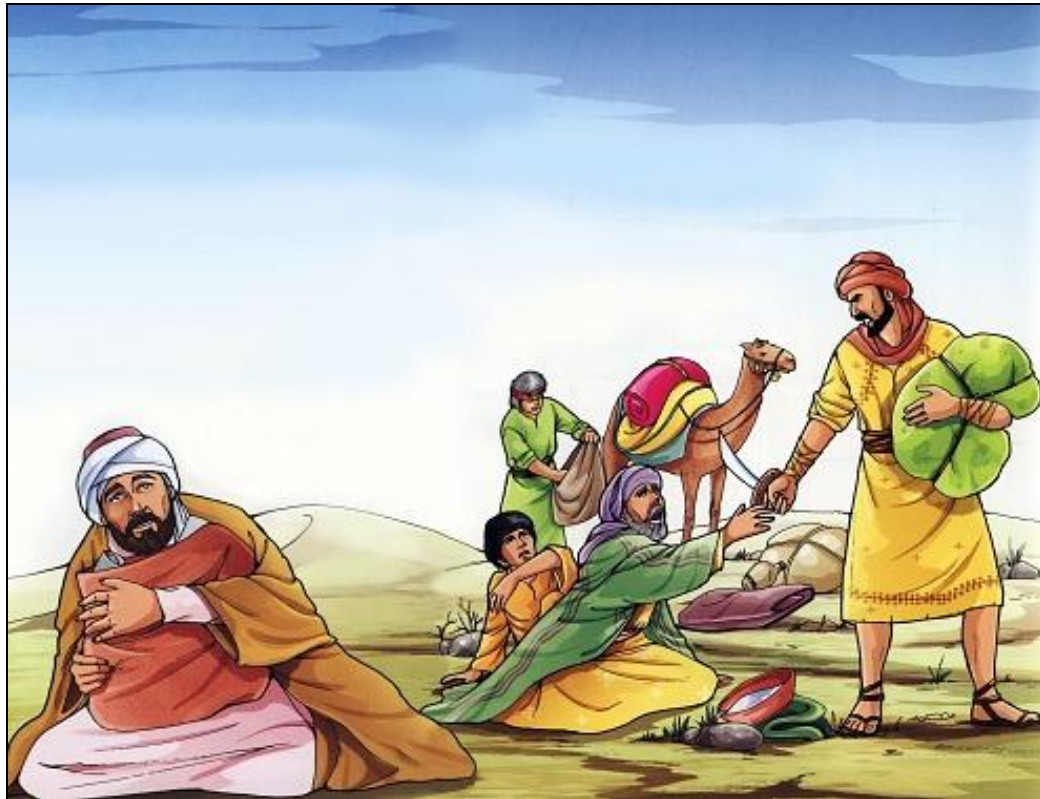


Ghazali was one of those who came to Nishābur to study and soon became famous because he was very intelligent and worked very hard. He would write down everything he heard from his teachers and soon he had collected a large amount of writings from his studies.



After some time had passed, Ghazali completed his studies in Nishābur and he decided to go back to his hometown of Tus. So he gathered all his papers and

writings, which were the total knowledge of all his studies in Nishābur and he set out with a caravan towards his village.



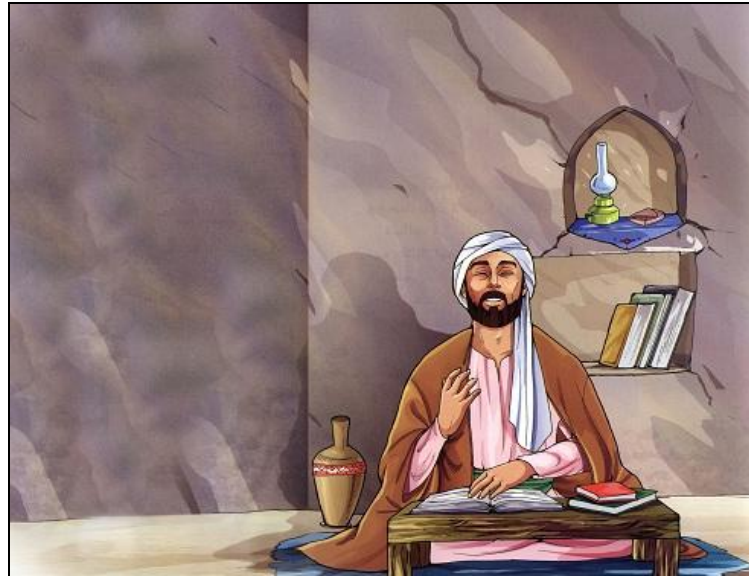
On the way... the caravan was attacked by highway thieves who began stealing everything of value such as gold, jewellery and any precious objects. When they came to Ghazali he refused to give them his bags that had all his writings and books. The robbers became even more curious and forced him to give up his bags because they thought it must be full of money or gold.

When they open the bags by force, they found them filled with papers that had no value to them. So they asked him why he was afraid of losing them. He said, 'It is the work of many years of studying and it is all my knowledge. If you steal it from me, then I will lose all my knowledge and all my years of hard work!'

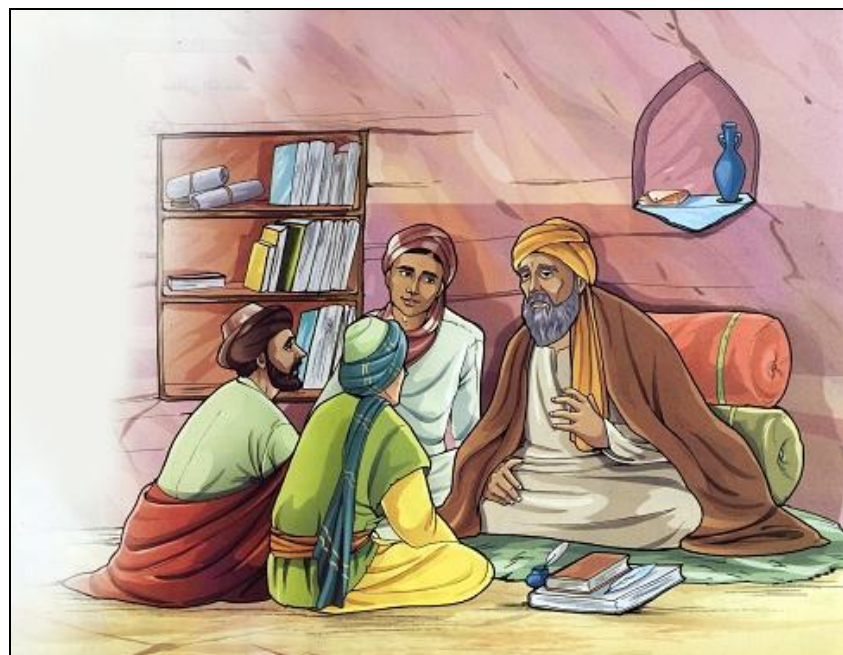


So they laughed at him and said to him, ‘The knowledge that can be stolen from you is not really knowledge!’

The words of these thieves left a deep impression in Ghazali’s heart and changed the course of his life forever. From that day onwards, Ghazali decided that he would never depend on books for his knowledge and that he would memorize everything he had written down or read.



His memory became like a huge library that he could refer to whenever he pleased!



And so Ghazali began relying on his memory for all his knowledge. He even used to teach others without a book or paper. After many years, Ghazali told this story to his students and said, 'One of the best advice I ever got in life was from those thieves!'

Lesson 6

There are 12 Imáms

Allāh sent 124,000 messengers to teach us what is good and what is bad so that Allāh will be happy with us and we can go to Jannah and live there happily forever.

The last messenger is Rasulullāh (s). After Rasulullāh (s), Allāh gave us 12 Imāms and Sayyida Fatima az-Zahra (‘a), the daughter of Rasulullāh (s), to guide us and teach us the Qur’ān and what is halāl (allowed) and harām (not allowed) in Islam.

The 12 Imāms and Sayyida Fātima az-Zahra (‘a) are the family of Rasulullāh (s). They are called the Ahl al-Bayt (‘a) of Rasulullāh (s). And all together they are called the 14 ma’sumeen (‘a).

So the 14 fourteen ma’sumeen (‘a) are:

▪ Rasulullāh Muhammad (s)	1
▪ Sayyida Fātima az-Zahra (‘a)	1
▪ And 12 Imāms	+ 12

	= 14

Now let us learn the names of the 12 Imāms.

Our 12 Imāms

- 1 Imām Ali (‘alayhi salām)
- 2 Imām al-Hasan (‘alayhi salām)
- 3 Imām al-Husayn (‘alayhi salām)
- 4 Imām Ali Zayn al-Abidin (‘alayhi salām)
- 5 Imām Muhammad al-Bāqir (‘alayhi salām)
- 6 Imām Ja’far as-Sādiq (‘alayhi salām)
- 7 Imām Musa al-Kādhim (‘alayhi salām)
- 8 Imām Ali ar-Ridā (‘alayhi salām)
- 9 Imām Muhammad al-Jawād (‘alayhi salām)
- 10 Imām Ali al-Hādi (‘alayhi salām)
- 11 Imām al-Hasan al-Askari (‘alayhi salām)
- 12 Imām al-Mahdi Sahib az-Zamān (‘ajjalallāhu dhuhurahu)**

+

Rasulullāh Muhammad (salallāhu ‘alayhi wa ālihi wa salām)

+

Sayyida Fātima az-Zahra (‘alayha salām)

=

14 Ma’sumeen (‘alayhim as-salām)!

Our Living Imām is the twelfth Imām
Imām Mahdi Sahib az-Zamān (‘ajjal Allāhu dhuhurahu)
Whenever we remember his name, we should stand up
and put our hand on our head to show respect to him

Class Activity: Listen to and memorize the nasheed 'There are 12 Imāms in Islam' (on the Teacher's DVD).

Poem

There are 12 Imāms in Islam

There are 12 Imāms
 There are 12 Imāms
 There are 12 Imāms in Islam x2

Imām Ali al-Murtada, Imām Hasan al-Mujtaba, Imām
 Husayn, alayhim as-salām

Imām Ali Zayn al-Abidin, Imām Muhammad al-Bāqir,
 Imām Ja'far as-Sādiq, alayhim as-salām

There are 12 Imāms
 There are 12 Imāms
 There are 12 Imāms in Islam x2

Imām Musa al-Kādhim, Imām Ali ar-Rida, Imām
 Muhammad al-Jawād, alayhim as-salām

Imām Ali al-Hādi, Imām Hasan al-Askari, Imām al-Mahdi,
 alayhim as-salām

He's our living Imām
 He's our living Imām
 He's our living Imām in Islam x2

There are 12 Imāms

There are 12 Imāms

There are 12 Imāms in Islam x2

Idea: Students can recite this as a group during a regular programme at the local masjid.

Lesson 7

Yawm al-Qiyāmah

Yaum al-Qiyāmah means ‘The Day of Judgement’. All Muslims must believe in Yaum al-Qiyāmah.

To believe in Yaum al-Qiyāmah means to believe that one day, everyone will be brought back to life and stand before Allāh for judgement.

On Yaum al-Qiyāmah Allāh will tell us everything we did in this world – good and bad. When we do good in this world, Allāh makes it bigger and bigger everyday until it becomes a lot of good deeds. When we do bad things and then we say sorry to Allāh and ask Him to forgive us, then Allāh wipes away the bad deed. This is because Allāh loves us very much.

On Yaum al-Qiyāmah, after Allāh finishes judging everyone’s deeds, the good people will all go and live in a beautiful land called Jannah. Jannah is filled with beautiful palaces and angels, and rivers and gardens and fruits and lots of fun. No one ever dies in Jannah and no one falls sick or gets tired or bored in Jannah. Everyone is a friend in Jannah and everyone gets to live with his or her family and friends there.

Those who love Allāh and Rasulullāh (s) and the Ahl al-Bayt (‘a) will get to live in the best place in Jannah near Rasulullāh (s) and the Ahl al-Bayt (‘a). Everyone in Jannah will live forever and ever and never die.

And all the evil people will go to Jahannam (Hellfire), which is a place where only very bad people will live. In Jahannam there is only fire and very scary punishments. This is for people who are evil, who kill other people and hurt other people and always lie and cheat and are rude and disobey Allāh and their parents.

There was once a Muslim man who began to drink alcohol, which is harām. He used to do it secretly in his house. One day a small boy walked into his room and saw him. Now the man got really scared!



Would the boy tell someone what he had seen? What would the man do when he meets his family and friends in the masjid? He could not sleep all night as he worried about everyone finding out about his drinking.

What a strange man! He was more scared of a little boy than of Allāh. Allāh sees all we do and He will ask us about everything we did in this world. That will be the Day of Judgement.

Every time we pray to Allāh, we should ask Him to forgive us our mistakes and to make us live in Jannah near Rasulullāh (s) and the Ahl al-Bayt (‘a). If we always obey Allāh and follow what the Qur’ān and what Rasulullāh (s) and the Ahl al-Bayt (‘a) teach us, we will insha Allāh live in Jannah forever!

Fiqh **(Laws)**

Lesson 1

How to Perform Wudu

Before we can pray salāh, we must perform wudu. Wudu is also an act of worship (‘ibadah) like salāh. So we begin with making an intention (niyyah) and then washing our face, our right hand, our left hand and then wiping our head and feet with a wet hand. These are the wājib parts of wudu in order for our wudu to be correct.

The Mustahab Parts of Wudu

When starting wudu, it is mustahab to say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Kind and the Merciful

And then wash your palms twice from the wrists to the fingertips.

Then rinse your mouth and nostrils three times each.

After these mustahab parts of wudu, the wājib parts of wudu begin.

Performing the Wājib Parts of Wudu Step-by-Step

1. **Niyyah (intention):** Make an intention by saying: ‘I am performing wudu *qurbatan illallāh*’, which means ‘I am performing wudu only to please Allāh.’ The niyyah does not have to be said aloud. But when you are learning how to perform wudu, you should say it loudly so your teacher can correct you if you make a mistake.¹

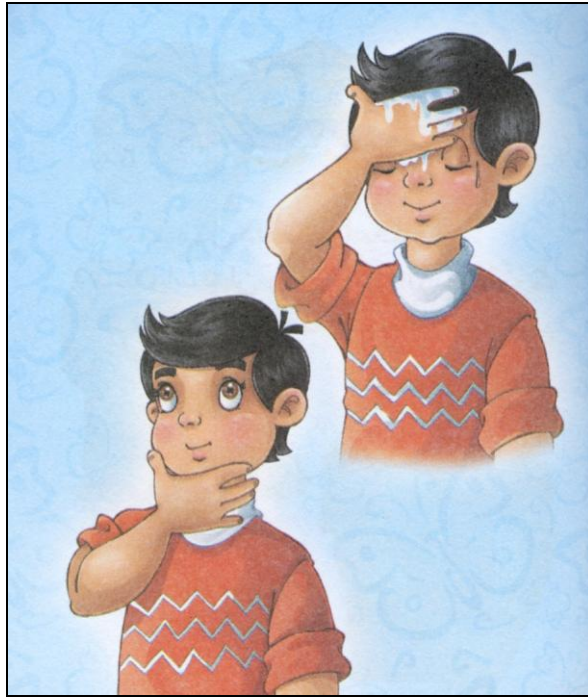
2. **Washing the face:** Wash the face from the point where the hair of the head normally grows down to the chin. On the sides, make sure you wipe to the area close to both ears. The area you cover is usually the width covered by the thumb and the middle finger when they are spread out.

If any of this area remains unwashed your wudu will be wrong and will have to be repeated. So to be sure, it is better to wash a little more than the limit. Within the limits explained above, all visible parts of face skin have to be washed.

You can pour or splash water on your face as many times as you think necessary but once you start wiping the face, you should not add more water. But you can continue wiping your face until you make sure the water has reached the whole face.

¹ Note to Teacher: Ensure the student is saying “ilal lāh” (إِلَى اللَّهِ) and not “illal lāh” (إِلَّا اللَّهُ). The first one means seeking nearness “towards Allāh” and the second one means “except from Allāh”!!

Washing the Face



3. **Washing the arms:** After washing the face, the right arm and then the left arm should be washed from the elbow down to the fingertips.

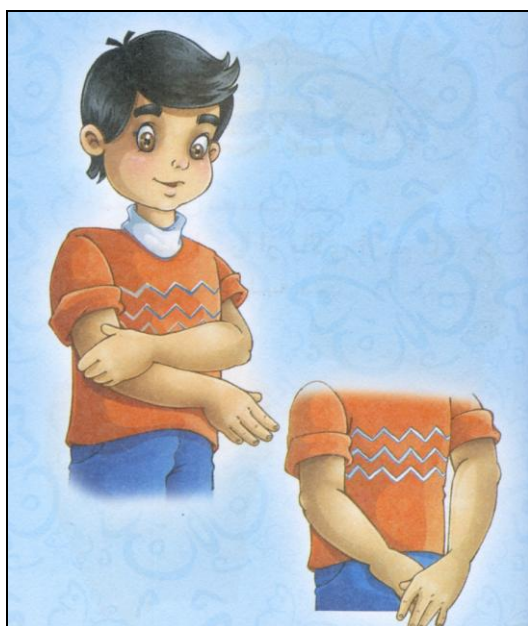
Like the face, they should also always be washed from top to bottom. If washed from below to above, the wudu will be *bātil* (void) and will have to be redone. In order to make sure that the elbow is washed completely, you should wash some of the arm above the elbow as well.

Also, like the face, there is no limit as to how much water should be poured in washing the arms. But once you start wiping the arm, then that is considered to be one wash. You can add more water a second time after wiping. But washing three times is not allowed. For now, only wash once. This means after you have poured water a

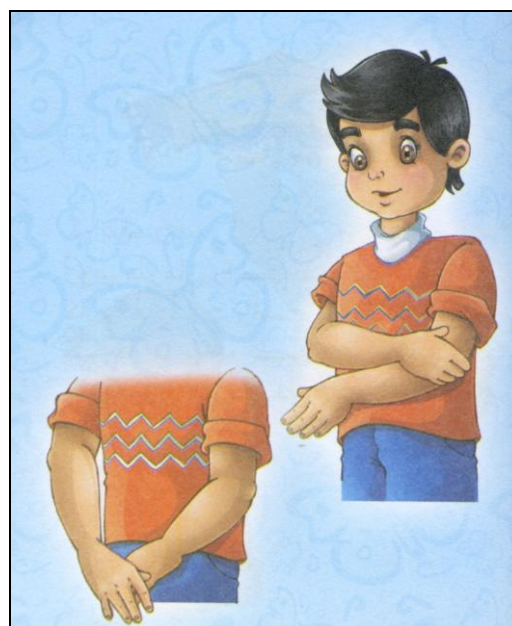
couple of times and you start wiping your arm, do not add more water to wash that hand. Wipe the water on your arm using the other hand to make sure the water reaches everywhere.

After you wash the right arm, repeat the same for the left arm. The right arm must be washed before the left arm. Make sure you start wiping from a little above the elbow and the water reaches all sides of the elbow and arm (inside and outside) and down to the fingertips. Make sure each finger is wiped properly. If you have any rings or watch that is tight, remove it before wudu so that the water reaches everywhere.

Washing the Right Arm



Washing the Left Arm

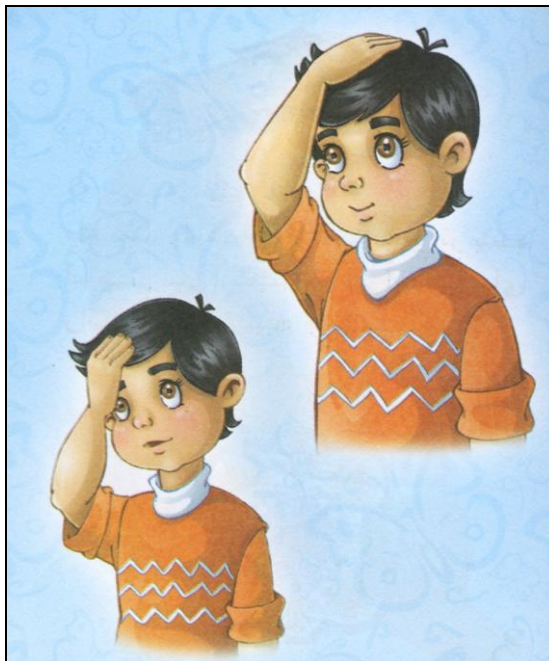


- 4. Wiping (*mas-h*) of the head with a wet hand:** After washing the left arm, you should wipe the top of the head with the wetness on your right palm, without taking any new water. Move the

wet fingers of the right hand from the front quarter of the head up to the front edge of the hair.

In wiping, the hand should not touch the forehead. If your hair is long, your fingers should wipe down to the hair roots to make sure the water reaches the bottom.

Wiping (*Mas-h*) of the Head



5. Wiping (*mas-h*) of the feet with wet hands:

After the head has been wiped, the feet should also be wiped with the same wet fingers. The right foot should be wiped with the right hand and the left foot should be wiped with the left hand.

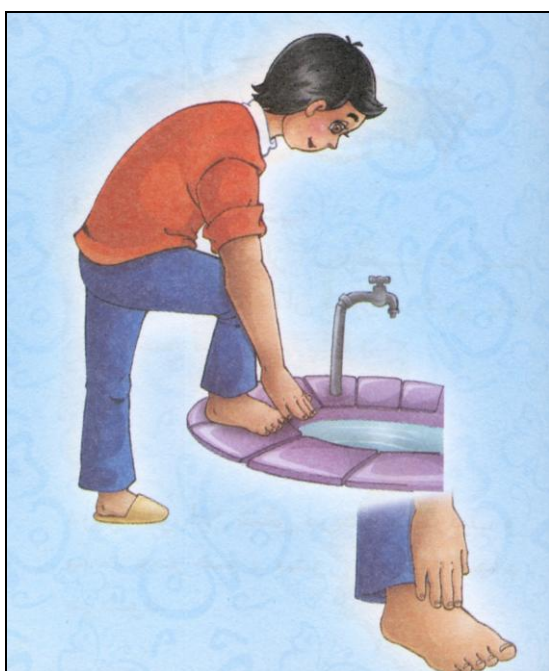
To perform *mas-h* of the feet, wipe the wet fingers of the right hand on the upper part of the right foot, from the tip of the toes to the ankle, and similarly the left with the left hand. There is no

limit to the width of the foot that is wiped but it is better to wipe with three fingers or wipe with the whole palm and all the fingers.

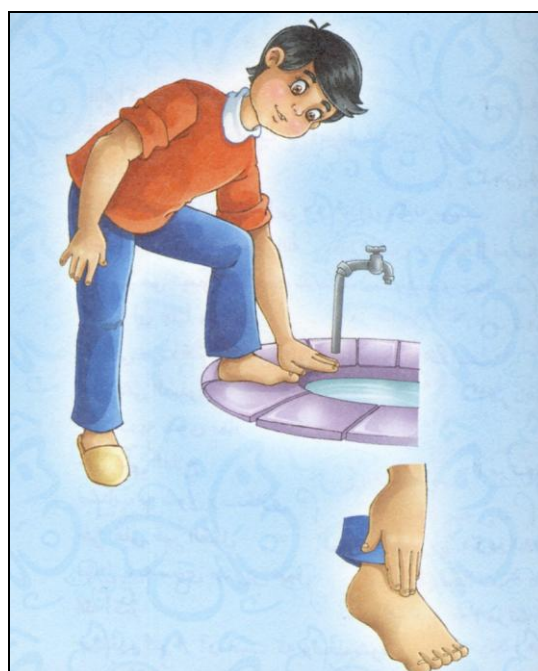
During *mas-h* of the head and the feet, only the hand can move while the head and feet should not move. Also, the places on the head and feet that are wiped must be dry before the *mas-h*.

When performing wudu, it is necessary to follow the sequence (called *tartib*) and to do all the actions continuously (called *muwālāt*). So you must first wash the face, then the right hand, then the left hand, then wipe the head, and finally the feet. The left foot should not be wiped before the right foot. Following this order is called *Tartib*. Similarly wudu should be performed without any intervals or interruptions. This is called *muwālāt*.

***Mas-h* of the Right Foot**



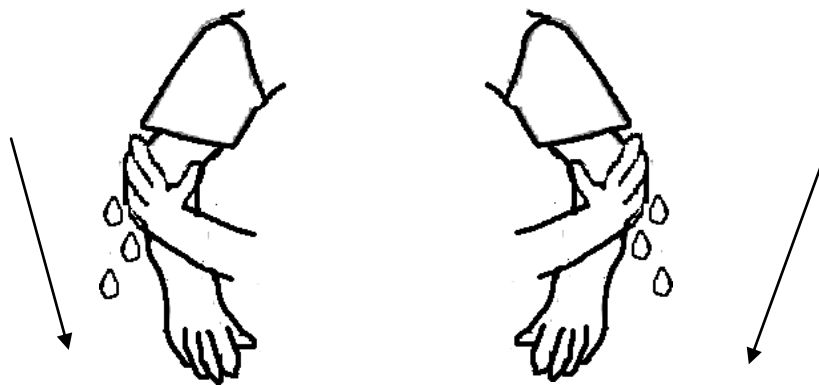
***Mas-h* of the Left Foot**



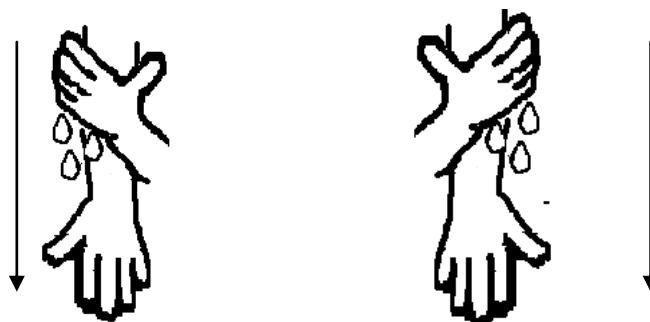
A Note on Washing Hands

It is recommended for girls when washing their arms to pour water from the inside of the arm and for boys to wash their arms from the outside (elbow-side) of the arm.

Recommended for boys:



Recommended for girls:



Let Us Save Water!

During wudu it is easy to waste a lot of water. A good Muslim is never wasteful. We should especially not waste water because it is a precious blessing

from Allāh that we should always try and preserve. Your teacher will show you how to perform wudu without wasting water.

For example:

1. After you pour water on your face, close the faucet before you start wiping your face.
2. Similarly, when washing your arms, after you have poured water on them, close the faucet before you start wiping them.

Does it not feel good to save so much water? You should be happy when you save water and sad when water is just running and going to waste!

Lesson 2

Adhān and Iqāmah

Adhān is the call to salāh. When someone hears the adhān they know that it is now time for salāh.

After the adhān, the iqāmah is recited. The iqāmah tells people that the salāh is now beginning.

The person who recites the adhān is called the muadhdhin. The person who recites the iqāmah is called the muqim.

Bilāl – The First Muadhdhin of Islam

After the Masjid in Madina was built, people came to pray together regularly but were often late. To be able to find out the time for salāh they had to look at the sun. There were no clocks or watches at that time. Rasulullāh (s) was looking for a way to announce the time of salāh.

Some people they should use a a bell to tell now time for Rasulullāh (s) did any of these Then the angel came to (s) and told him



suggested trumpet or people it is salāh. not like ideas. Jibrāil (‘a) Rasulullāh to use the

adhān to call people to salāh.

Rasulullāh (s) taught the adhān to Imām Ali (‘a) and told him to teach it to Bilāl. Bilāl had a loud clear voice.

And so Bilāl became the first muadhdhin of Islam. Every time it was time for salāh, Bilāl would stand at a high place and call out the adhān. That way, everyone would stop doing their work and come to the Masjid for salāh.

When You Hear the Adhān & Iqāmah

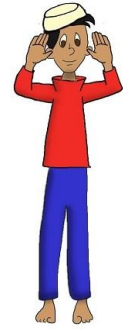
When the muadhdhin starts reciting the adhān at the Masjid, we should stop talking, do wudu if we need to and sit in rows, ready for salāh.

When the muqim recites the iqāmah and says ‘qad qāmatis salāh’, we should stand up, make sure our feet are in line with everyone else and our shoulders are touching the shoulders of the people next to us and we should wait for the salāh to start.

When the adhān and iqāmah are being recited, you should not talk to anyone. Instead you should listen to the adhān and quietly repeat what the muadhdhin says.

Even when you are praying alone, you should recite the adhān and iqāmah before salāh. When you are at home and it is time for salāh, you can be the muadhdhin. Recite the adhān loudly so that everyone at home knows it is time for salāh. Isn’t it wonderful being a muadhdhin?

Before reciting adhān, you should do wudu and stand up facing qibla. Whenever you say ‘Allāhu Akbar’ in the adhān, raise your hands up to your ears just like in Takbirat al-Ihrām.



How to Recite the Adhān

STEP

- 1 4 times

اللَّهُ أَكْبَرُ

Allāhu Akbar
- 2 2 times

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu an lā ilāha illalāh
- 3 2 times

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu anna Muhammadar Rasūlullāh
- 4 2 times

أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ

Ash-hadu anna ‘Alliyan waliullāh
- 5 2 times

حَيَّ عَلَى الصَّلَاةِ

Hayya ‘alas salāh

STEP

6 2 times

حَيَّ عَلَى الْفَلَاحِ

Hayya 'alal falāh

7 2 times

حَيَّ عَلَى خَيْرِ الْعَمَلِ

Hayya 'ala khayril 'amal

8 2 times

اللَّهُ أَكْبَرُ

Allāhu Akbar

9 2 times

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha illalāh

Note: Reciting أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّهُ اللَّهُ is not a wājib part of the adhān but is highly recommended (mustahab).

How to Recite the Iqāmah

The iqāmah is very similar to the adhān except for three differences:

1. The first step **1** اللَّهُ أَكْبَرُ is said **only twice** instead of four times
2. The last step **9** لَا إِلَهَ إِلَّا اللَّهُ is said **only once** instead of twice
3. There is **one additional step** that comes between steps **7** and **8** of the adhān and it is recited twice. This is:

قَدْ قَامَتِ الصَّلَاةُ

qad qāmatis salāh (2 times)

Did you know: When you were born, someone recited adhān in your right ear and iqāmah in your left ear? Ask your mum and dad to tell you who recited the adhān and iqāmah in your ears and write their name here:



When I was born

Recited the adhān and iqāmah in
my ears

Lesson 3

Exercises

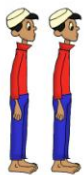
This page has been left blank intentionally as a placeholder for activities.
Please see the accompanying Workbook for Exercises and Activity Sheets

Lesson 4

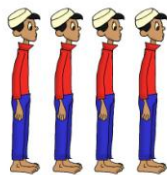
Saláh

Muslims are required to pray five times a day. In this lesson you will learn the names of these five prayers and how to pray them (together in a group).

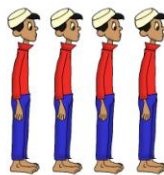
1.	Salāt ul-Fajr	Dawn prayers. It is prayed early morning before sunrise.	2 rak'ahs (also called rak'atayn)
2.	Salāt udh-Dhuhr	Noon prayers. It is prayed at noontime.	4 rak'ahs
3.	Salāt ul-'Asr	Afternoon prayers. It is prayed after Salāt udh-Dhuhr and before sunset.	4 rak'ahs
4.	Salāt ul-Maghrib	Evening prayers. It is prayed soon after sunset.	3 rak'ahs
5.	Salāt ul-'Ishā	Night prayers. It is prayed after Salāt ul-Maghrib and before midnight.	4 rak'ahs



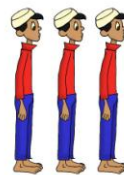
Fajr



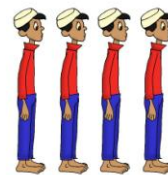
Dhuhr



'Asr



Maghrib



'Isha

How to Pray a 2 rak'ah Salāh

In Book 2 you already learnt how to pray a 2-rak'ah salāh. In this lesson, you will practice this again but now try and recite everything yourself. Your teacher will help you whenever you need it.

Remember, in the first rak'ah there are 5 important steps:

- 1. Niyyah**
- 2. Takbirat ul-Ihrām**
3. Qiyām and Qirā'ah
4. Ruku'
5. Sajdatayn (Sajdah – Julus – Sajdah)

And in the second rak'ah, there is no Niyyah or Takbirat ul-Ihrām. But instead there are 3 others steps:

1. Qiyām and Qirā'ah
- 2. Qunút**
3. Ruku'
4. Sajdatayn (Sajdah – Julus – Sajdah)
- 5. Tashahhud**
- 6. Salām**

Step-by-Step 2 Rak'ah Salāh

1. Stand up facing qibla. Qibla is where the Ka'bah is in Makkah. We will learn more about it later on.

First Rak'ah

2. **Niyyah:** Say: “I am praying 2 rak’ah salāt ul-fajr qurbatan ilal lāh”.²
3. **Takbirat ul-Ihrām:** Raise your hands towards your ears with your palms open and facing forward and your fingers straight and together. Now say “Allāhu Akbar” and put your hands down. This means you have started praying and now you cannot do anything else until you finish praying.
4. **Qiyām:** Put your hands down straight on your thighs. Look at the turbah and stand still.
5. **Qirā’ah:** Recite Surah al-Hamd and Surah al-Ikhlās.
6. Do **Takbir** and go to **Rukú’**.
7. Say: ‘Subhāna Rabbi al-‘Adhimi wa bi hamdihi. Allāhumma Salli ‘ala Muhammadin wa Aali Muhammad’.
8. Stand up and pause for a moment. Say: “Sami’ Allāhu liman hamida.”
9. Do **Takbir** and go to **Sajdah**.
10. Make sure your forehead is on the turbah. And both your palms, both your knees and both your big toes are touching the ground.

² Note to Teacher: Ensure the student is saying “ilal lāh” (إِلَى اللَّهِ) and not “illal lāh” (إِلَّا اللَّهُ). The first one means seeking nearness “towards Allāh” and the second one means “except from Allāh”!!

11. Say: “Subhāna Rabbi al-‘Ala wa bi Hamdihi. Allāhumma Salli ‘ala Muhammadin wa Aali Muhammad”.
12. Julus: Sit up. Do Takbir. Then keep your palms on your thighs and say: “Astaghfirullāha Rabbi wa atubu ilayhi”. Do Takbir again and go into **Sajdah** again.
13. Recite the Dhikr in Sajdah again. Then sit up and do Takbir.
14. Stand up while reciting: “Bi hawli lāhi wa quwwatihi aqumu wa aq’ud”.

Second Rak’ah

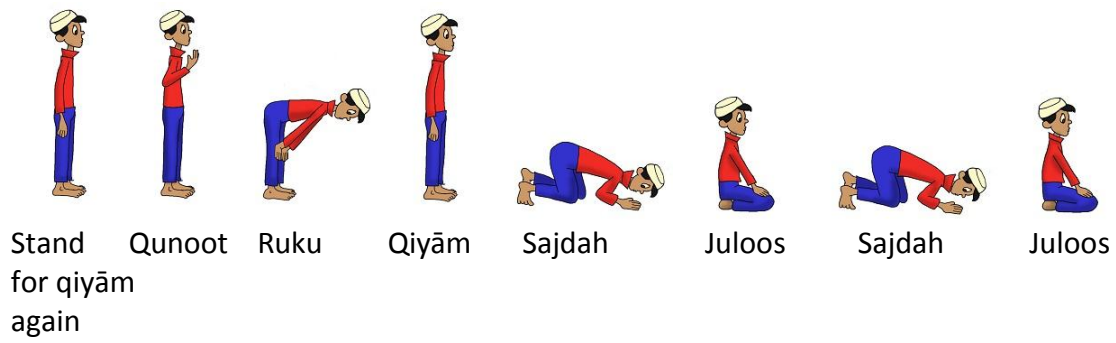
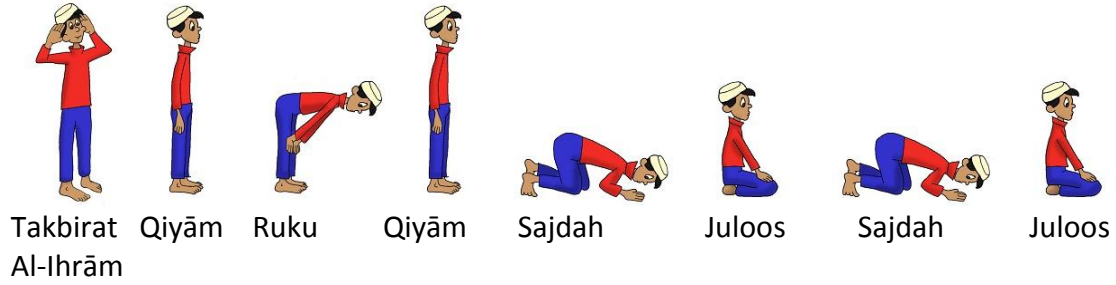
1. **Qiyām**: Put your hands down straight on your thighs. Look at the turbah and stand still.
2. **Qirā’ah**.
3. Do Takbir and then **Qunút**.
4. Recite Salawāt in Qunút.
5. Do Takbir and go to **Rukú’**.
6. Recite the Dhikr of Rukú’.

7. Stand up and pause for a moment. Say: “Sami’ Allāhu Liman Hamida.”
8. Do Takbir and go to **Sajdah**.
9. Recite the Dhikr of Sajdah.
10. Julus: Sit up. Do Takbir. Recite: “Astaghfirullāha Rabbi wa atubu ilayhi”. Do Takbir again and go into **Sajdah** again.
11. Recite the Dhikr in Sajdah again. Then sit up and do Takbir.
12. Recite **Tashahhud**: “Ash-hadu an lā ilāha ilallāhu wahdahu lā sharikā lah. Wa ash-hadu anna Muhammadan ‘Abduhu wa Rasuluh. Allāhumma salli ‘ala Muhammadin wā Aali Muhammad.”
13. Recite **Salām**: “As-sālamu ‘alayka ayyuha Nabiyyu wa Rahmatullahi wa barakātuh. As-sāmu ‘alayna wa ‘ala ibādillāhi sālihín. As-sālamu ‘alaykum wa rahmatullah.”
14. Recite Takbir three times.
15. Recite Salāwat.

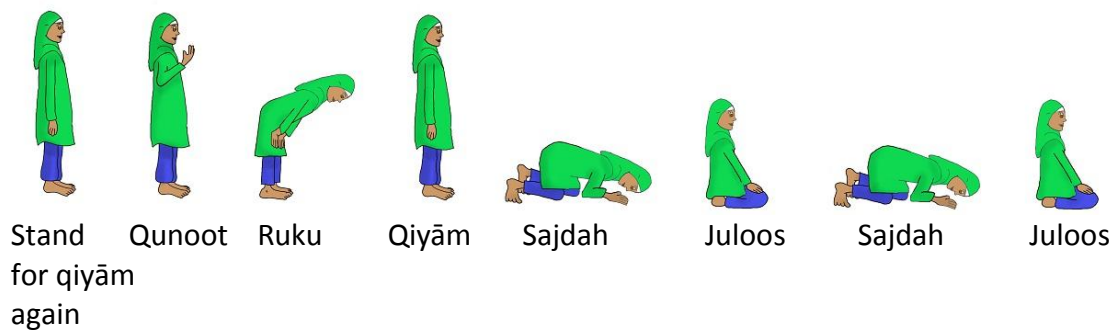
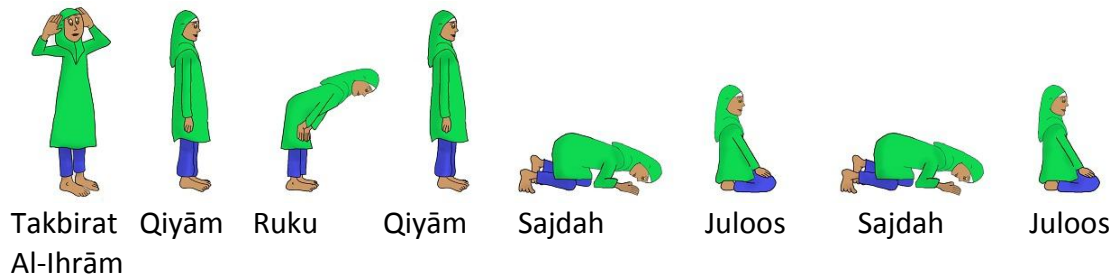
You have now completed your 2-rak’ah salāh!

TWO RAK'AH SALAH IN PICTURES

Boys:



Girls:



How to Pray a 3 Rak'ah Salāh

A 3-rak'ah salāh is like a two rak'ah salāh except after Tashahhud of the 2nd rak'ah, we do not recite the Salām. Instead we stand up for Qiyām again.

In Qiyām and during Qirā'ah, instead of reciting Surah al-Hamd and Surah al-Ikhlās, we recite the Tasbihāt al-Arba'a three times. Tasbihāt al-Arba'a is as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
*Subhānallāhi wal Hamdu lillāhi wa Lā ilāhā illalāhu
 wallāhu Akbar!*

Then we perform Ruku', two Sajdahs, Tashahhud and Salām to complete our Salāh.

How to Pray a 4 Rak'ah Salāh

A 4-rak'ah salāh is like a 3 rak'ah salāh but instead of reciting Tashahhud and Salām after the 3rd rak'ah, we stand up again for Qiyām and Qirā'ah and we recite the Tasbihāt al-Arba'a three times again.

Then we perform Ruku', two Sajdahs, Tashahhud and Salām to complete our Salāh.

Your teacher will help you to pray a two, three and four rak'ah salāh in class or during salāh time.

Lesson 5

Exercises

If this lesson is not needed to practice Lesson 4, listen to and learn the poem '**Upsy Daisy, Now Don't be Lazy, It's Time to Go to the Masjid**' (on the Teacher's DVD).

Idea: Students can recite this nasheed during an event at the local masjid.

POEM

Upsy Daisy, Now Don't be Lazy It's Time to Go to the Masjid

Upsy Daisy, now don't be lazy,
It's time to go to the Masjid.
Wash your face up, and pick the pace up,
It's time to go to the Masjid.

Help your mother to get your brother,
It's time to go to the Masjid.
It's a wonderful place to go,
As a family.

We'll be standing,
All together in prayer.
We'll meet all our friends
When we are there. (x2)

So, Upsy Daisy, now don't be lazy,
 It's time to go to the Masjid.
 We'll greet everyone with Salām
 When we're at the Masjid.

Listen carefully to the Imām,
 When we're at the Masjid.
 It's a wonderful place to go,
 Made for you and me.

We'll be standing,
 All together in prayer.
 We'll meet all our friends
 When we are there. (x2)

So, Upsy Daisy, now don't be lazy,
 It's time to go to the Masjid.
 First we'll sit and read Qur'ān,
 When we're at the Masjid.

Next we pray with everyone,
 When we're at the Masjid.
 It's a wonderful place to go,
 A wonderful place to be.

We'll be standing,
 All together in prayer.
 We'll meet all our friends
 When we are there. (x2)

Lesson 6

Furu' ad-Dín

The following 10 acts of worship (**'ibādāt**) are compulsory (**wājib**) on every Muslim and are called the branches of religion (**furu' ad-dín**). You have already learnt about the first one – salāh – and the five daily prayers. In this lesson you will also learn a little bit about the second one – sawm. But you should memorize all the 10 furu' ad-dín:

1. Salāh
2. Sawm
3. Hajj
4. Zakāh
5. Khums
6. Jihād
7. Amr bil Ma'rúf
8. Nahi 'anil Munkar
9. Tawalla
10. Tabarra

Sawm

Sawm is the Arabic word for 'fasting' and it usually refers to fasting in the holy month of Ramadan.

Sawm means not eating or drinking from fajr time until maghrib time for the sake of Allāh only and to make Allāh happy.

When we fast we are guests of Allāh and we got lots of thawāb. Allāh loves those who fast.

Sawm teaches us to be patient and to think about other poor people who don't have enough to eat or drink.

Muslims have to pray five times a day and have to fast for the whole month of Ramadān when they become bāligh. Bāligh means when a girl is 9 years old or a boy is 15 years old according to their Islamic birthday.

We should try and fast as much as we can in the month of Ramadan so that when we grow up and become bāligh, we can fast the whole month easily.

Lesson 7

Exercises

This page has been left blank intentionally as a placeholder for activities.
Please see the accompanying Workbook for Exercises and Activity Sheets

TARIKH (History)

Lesson 1

Nabí Ibráhím ('a) & Nabí Ismā'il ('a)

In Book 2 we learnt about Nabi Ibrahim ('a) and how he broke the idols and was thrown in the fire by the evil King Namrud. After Allāh saved Nabi Ibrahim ('a) from the fire, King Namrud told Nabi Ibrahim ('a) to leave his country with his wife Sarah and never to come back again.

Nabi Ibrahim ('a) left with his wife Sarah and his nephew Nabi Lut ('a) and they went south to Palestine and settled down there.

Nabi Ibrahim ('a) and Sarah did not have any children for many years. Finally Nabi Ibrahim ('a) married another wife whose name was Hājar and she had a baby boy whose name was Ismā'il. And some years later, Sarah the first wife of Nabi Ibrahim ('a) had a baby boy and his name was Ishāq. Ismā'il and Ishāq were both special and both would grow up and become great prophets called Nabi Ismā'il ('a) and Nabi Ishāq ('a).

Our Prophet, Rasulullāh (s) is from the descendants of Nabi Ismā'il ('a) and many prophets like Nabi Musa ('a) and Nabi 'Isa ('a) are from Nabi Ishāq ('a).

One day, when Nabi Ismā'il ('a) was a baby, Allāh ordered Nabi Ibrahim ('a) to take his baby Ismā'il and the baby's mother – Hājar – to a far away place called Makkah and to leave them there alone. So Nabi Ibrāhīm

(‘a) travelled with Hājar and Nabi Ismā’il (‘a) until they reached Makkah where there was nothing except a dry valley between two hills called Safa and Marwah.

Nabi Ibrāhim (‘a) then left his wife Hājar and the baby Nabi Ismā’il (‘a) in this desert and started going back home.



Hājar was worried because she was being left alone in the desert with a baby and there was nothing there - not even water to drink. But Nabi Ibrahim (‘a) had a lot of trust in Allāh.

‘Don’t worry,’ said Nabi Ibrahim (‘a), ‘Allāh has promised me He will look after you.’

Shortly after Nabi Ibrahim (‘a) had left, the baby, Nabi Ismā’il (‘a), began to cry because he was very thirsty. His mother Hājar began running between the two hills of Safa and Marwah in search of water but she couldn’t find any water or anyone to help her.

Then a miracle happened. As Nabi Ismā’il (‘a) was crying, he hit his feet on the ground and Allāh caused a spring of water to gush out. Hājar was very surprised and happy to see this. She called the spring ‘Zamzam’. This spring of water is still there until today, after thousands

of years, and we can still drink water from the well of Zamzam when we go to Makkah.

And so the life of Nabi Ismā'il ('a) was saved. Slowly other people came to the valley of Makkah and began living there until it became a big town.

Every few months, Nabi Ibrāhim ('a) would come to Makkah to visit Hājar and Nabi Ismā'il ('a). He was very happy to see his son growing up surrounded by nature and away from crowded cities where people worshipped idols.

We learn from Nabi Ibrāhim ('a) – who had to leave his wife and child alone in the desert without water – that we should always trust Allāh and obey Him because He is the best one to look after all His creatures.

The Brave Boy

One night, when Nabi Ibrahim ('a) was in Makkah, he had a dream in which Allāh commanded him to kill his own son Nabi Ismā'il ('a). This was a frightening and terrible dream but it repeated for three nights. Because Nabi Ibrahim ('a) was a prophet and Allāh's friend, he knew this dream was a test from Allāh. He loved his son Ismā'il very much. But he loved Allāh more than anyone and anything else in the world.

So Nabi Ibrahim (‘a) told his son Nabi Ismā’il (‘a) what Allāh had commanded him.

Nabi Ismā’il (‘a) was very brave and he loved Allāh very much as well. So he said, ‘Dear father, do what Allāh has ordered you. Inshā Allāh I will be very patient.’

This made Nabi Ibrahim (‘a) very proud of his son. He took him to a place called Mina, a little away from Makkah. On the way, Shaytān tried to stop them. First Shaytān came to Nabi Ibrahim (‘a) and told him his dream was not from Allāh and Allāh would never command him to kill his son. But Nabi Ibrahim (‘a) just threw stones at Shaytān and told him to go away. Then Shaytān came to Nabi Ismā’il (‘a) and tried telling him not to go with his father but Nabi Ismā’il (‘a) also stoned Shaytān and told him to go away. Then Shaytān tried to tell Hājar to save her beloved son but she stoned Shaytān as well.

So finally Nabi Ibrahim (‘a) reached the place called Mina where Allāh had commanded him to offer his son as a sacrifice. Nabi Ibrahim (‘a) tied a cloth around his eyes to blindfold himself so he wouldn’t have to see his son dying. Then he put Nabi Ismā’il (‘a) on the ground and wanted to cut his throat with a knife.

Allāh was very pleased with Nabi Ibrahim (‘a) and Nabi Ismā’il (‘a) because they had passed their test and proven that they were willing to sacrifice anything for the sake of Allāh. So Allāh sent the angel Jibrāil (‘a) to

Nabi Ibrahim (‘a) and told him, ‘Stop! Allāh says you have passed your test. Don’t kill Ismā’il. Instead slaughter this ram (male sheep).’ And so Nabi Ibrahim (‘a) did that and then went home happily with his son Nabi Ismā’il (‘a).

Every year, when Muslims go for Hajj, they hit three pillars with stones. These three pillars are where Nabi Ibrahim (‘a) and his family stoned Shaytān.

Muslims also slaughter an animal during Hajj and give the meat to the poor and others as thanksgiving to Allāh and following the actions of Nabi Ibrahim (‘a). This is done on the 10th of Dhul Hijjah that is also called ‘Id al-Adha or ‘Id al-Qurbān (the Festival of Sacrifice).

Muslims also run between the hills of Safa and Marwah seven times just like Hājar did when she was looking for water for her baby. All these actions in Hajj teach us that Allāh wants us to remember the sacrifices of people who were willing to do anything for the sake of Allāh.

The story of Nabi Ibrāhim (‘a) teaches us that we must surrender to Allāh and obey His commands always. And the story of Nabi Ismā’il (‘a) teaches us we must always obey our parents unless they tell us to do something harām.

Lesson 2

Building the Ka'bah

After the water of Zamzam began flowing in the valley of Makkah, other tribes came to live there with Sayyida Hājar ('a) and Nabi Ismā'il ('a).

When Nabi Ismā'il ('a) grew up into a fine, strong young man, Allāh commanded Nabi Ibrāhim ('a) to build the Ka'bah with help from his son Nabi Ismā'il ('a).

So they began taking stones from the nearby hills and building it. Nabi Ismā'il ('a) would pick up and carry the heavy stones and Nabi Ibrāhim ('a) would put them in place to build the walls of the Ka'bah.

When it was complete, Allāh also told Nabi Ibrahim ('a) to put a special stone in the corner of the Ka'bah near its door. This stone is from Jannah and is called Hajar al-Aswad (The Black Stone). Anyone who kisses this stone gets a lot of thawāb.

Nabi Ibrāhim ('a) used to stand on a rock when he was building the Ka'bah and Allāh made the rock a little soft so the footprints of Nabi Ibrāhim ('a) were left on it. When you go to Makkah, near the Ka'bah, you can see the stone with Nabi Ibrāhim ('a)'s footprints. It is called the Maqām Ibrāhim ('a) (the Standing Place of Nabi Ibrahim ('a)).

When Nabi Ibrāhim (‘a) finished building the Ka’bah with Nabi Ismā’il (‘a), he prayed to Allāh to make Makkah a safe place and to bless Makkah for those who believe in Allāh and in the Day of Judgement. He also prayed to Allāh to accept the Ka’bah that he and his son Nabi Ismā’il (‘a) had built. He asked Allāh that his descendants should also always worship Allāh and serve Him. Allāh answered all the prayers of Nabi Ibrāhim (‘a). That is why the best of people who worshipped Allāh - Rasulullāh (s) and the Ahl al-Bayt (‘a) - were all descendants of Nabi Ibrāhim (‘a).

Nabi Ibrahim (‘a) made a special prayer to Allāh to send a prophet to Makkah who would teach the people about Allāh and make them good. And so Allāh sent Rasulullāh (s) many years later to answer the prayer of Nabi Ibrahim (‘a).

Allāh then ordered Nabi Ibrāhim (‘a) to call people from everywhere to come and visit the Ka’bah for pilgrimage (hajj) and to worship Allāh there. And so he did and for thousands of years, until today, every year people go to Makkah to visit the Ka’bah and for Hajj. Allāh has made it wājib on all Muslims to go for Hajj once in their life. When we go for Hajj we walk around the Ka’bah seven times.

And everyday when Muslims pray salāh, they turn towards Makkah to face the Ka’bah that Nabi Ibrāhim (‘a) built.



After Nabi Ibrāhim (‘a) and his son Nabi Ismā’il (‘a) finished building the Ka’bah, they prayed to Allāh and said:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Our Lord, accept it from us! You hear everything and know everything!

- Surah al-Baqarah, 2:127

Allāh loved the beautiful du’a of Nabi Ibrāhim (‘a) and Nabi Ismā’il (‘a) so He mentioned it in the Qur’ān. Whenever we do something good for Allāh, we should also recite this du’a. Can you memorize it in Arabic?

Lesson 3

Nabí Ya'qub ('a) and Nabí Yusuf ('a)

Nabí Ibrāhim ('a)'s younger son, Nabí Ishāq ('a) was born to his first wife Sarah. Nabí Ishāq ('a) and Nabí Ismā'il ('a) were brothers but from different mothers. Nabí Ishāq ('a) was also a very special boy and he grew up and became a great prophet of Allāh.

When Nabí Ishāq ('a) got married, he had a son who was also a Nabí. His name was Nabí Ya'qub ('a). And Nabí Ya'qub ('a) had twelve sons. His favourite son was the youngest and the most handsome. His name was Nabí Yusuf ('a).

The other eleven sons of Nabí Ya'qub ('a) were very jealous of their brother Yusuf even though he was the youngest of them all. They didn't like how Nabí Ya'qub ('a) loved Yusuf so much.

One day, the brothers of Nabí Yusuf ('a) told their father Nabí Ya'qub ('a), 'Yusuf is a little boy. Why don't you let him come with us to the forest to play? We promise we will take good care of him.'

Nabí Ya'qub ('a) was afraid of leaving his son Yusuf but the brothers insisted and so finally Nabí Ya'qub ('a) allowed his sons to take their little brother out with them.

Once they were far away from home, the brothers began to kick Yusuf and to beat him. Then they saw a well of water. They decided to throw him inside the deep, dark well.



The angel Jibrāil (‘a) told Nabi Yusuf (‘a) not to be afraid because Allāh would protect him. The brothers threw Nabi Yusuf (‘a) into the well and he sat at the bottom of the well, all alone, crying and calling out for help.



The brothers of Nabi Yusuf (‘a) went back home. They took the shirt of Nabi Yusuf (‘a) and put the blood of an animal on it. Then they pretended to cry and told their father that a big wolf had attacked them and eaten Yusuf. Nabi Ya’qub (‘a) knew his sons were lying but he prayed to Allāh to help his son Yusuf and to look after him.

In the meantime, some people were passing by the well. They put a bucket down to get some water and Nabi Yusuf (‘a) held on to the bucket. When the men pulled the bucket up, they found a handsome young boy inside it!

So they took the boy to Egypt and there they sold him in the market. Because he was very handsome, the Governor of Egypt, who was the closest man to the King of Egypt, decided to pay the travellers and to buy Yusuf and keep him at home like a servant.

One day, the King of Egypt had a strange dream. He dreamt there were seven fat cows eating grass and then seven thin cows came and ate up the seven fat cows. The King did not understand the meaning of this dream. So he began asking everyone to tell him what it means.

No one knew the meaning of the dream except Nabi Yusuf ('a). Nabi Yusuf ('a) told the King the dream means that there will be seven years in Egypt when there will be a lot of food and water for everyone to enjoy. Then after that there will be seven years when there will be no food and water and people will suffer.

The King asked Nabi Yusuf ('a) what he should do and Nabi Yusuf ('a) told the King how to collect wheat for seven years so that when there were no crops, they would not be hungry. The King was very happy with Nabi Yusuf ('a) so he made him in charge of the storage of all wheat in Egypt. When the Governor of Egypt died, the King made Nabi Yusuf ('a) the new Governor of Egypt.

After seven years, when the lands became dry and there were no crops, and everyone was coming to Egypt to buy wheat from Nabi Yusuf ('a), one day, the brothers of Nabi Yusuf ('a) came to Egypt to buy wheat.

The brothers of Nabi Yusuf (‘a) did not know that the Governor of Egypt was their brother Yusuf. When they found out, they were very scared and ashamed of what they did to their brother.

They begged their brother to forgive them. Nabi Yusuf (‘a) decided to forgive them because Allāh likes people who forgive others instead of taking revenge. He told them they should never be jealous because Shaytān likes to make people jealous so they will fight and hate each other.

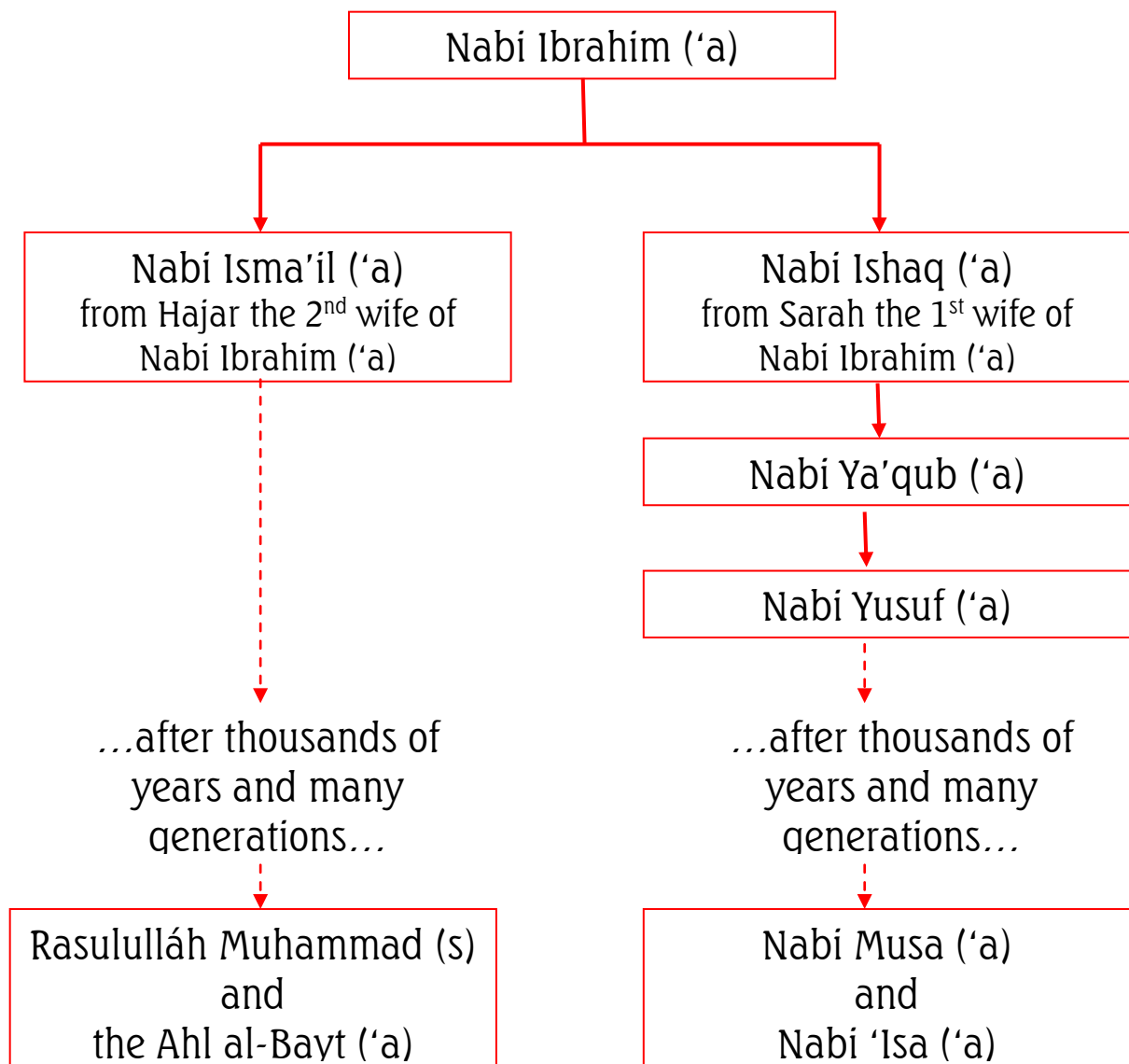
Then Nabi Yusuf (‘a) told his brothers to go back home and to bring their father Nabi Ya’qub (‘a) to Egypt. Nabi Ya’qub (‘a) was now a very old man. But soon, the whole family came to Egypt. Nabi Ya’qub (‘a) and all his sons with their wives and children and the whole family lived in Egypt happily ever after.

Can you answer the following questions?

1. Why were the brothers of Nabi Yusuf (‘a) jealous of him?
2. What did the eleven brothers of Nabi Yusuf (‘a) tell their father Nabi Ya’qub (‘a) after they threw Nabi Yusuf (‘a) in the well and left him there?
3. How did Nabi Yusuf (‘a) become the Governor of Egypt?

4. Why is it bad to be jealous? What happens when we are jealous of others?
5. Why is it good to forgive others when they hurt us and then they say they are sorry?

Look at this family tree. Can you see how Nabi Ibrāhim ('a) was the grandfather of Nabi Ya'qub ('a) and the great-grandfather of Nabi Yusuf ('a)?



Lesson 4

As-Sádiq & Al-Amín

Rasulullāh Muhammad (s), the son of Hadrat Abdullah (‘a) and Sayyida Amina bint Wahab (‘a), was born in Makkah on Friday, the 17th of Rabi al-Awwal 570 CE.

Rasulullāh (s) used to pray all the time in the Cave of Hira outside Makkah. When he was 40 years old, the angel Jibrāil (‘a) visited him there and began reciting the Qur’ān to Rasulullāh (s) and told him to invite people to Islam and to worship no one but Allāh.

Rasulullāh (s) then began going around Makkah telling people, ‘Say: “There is no god but Allāh” and you will be saved.’

The people of Makkah used to worship idols. They refused to listen to Rasulullāh (s). Instead they threw stones at him and tried to kill him.

After some years, Rasulullāh (s) with his few followers moved to the city of Madina. This is called the hijrah of Rasulullāh and it also is the start of the Islamic calendar. For example, when we say Imām Hasan (‘a) was born 3 years after Hijrah it means he was born 3 years after Rasulullāh (s) moved from Makkah to Madina.

In Madina, many people became Muslims. Slowly Islam began to spread and became strong until it reached the whole world.

Rasulullāh (s) preached Islam for 23 years until Allāh revealed the whole Qur'ān and then Rasulullāh (s) passed away.

Before leaving the world, Rasulullāh (s) told everyone to follow Imām Ali ('a) after him. He told the people that they should never leave the Qur'ān or his family the Ahl al-Bayt ('a) otherwise it will be hard for them to go to Jannah. But if they always follow the Qur'ān and the Ahl al-Bayt ('a) then they will go to Jannah and live there happily forever.

Rasulullāh (s) passed away on the 28th of Safar 11 years after Hijrah when he was 63 years old and he is buried in Madina in his masjid.

Rasulullāh (s), his daughter Sayyida Fatima az-Zahra ('a), and the 12 Imāms - from Imām Ali ('a) to our living Imām, Imām al-Mahdi ('atfs) - are all together known as the 14 Ma'sumeen ('a). Ma'sumeen means those who never make mistakes and Allāh protects them from every sin.

Rasulullāh (s) was very kind and brave. He loved children and always gave money to help the poor. He loved to worship Allāh and to recite the Qur'ān. Rasulullāh (s) never said any lies and even when people were mean to him, he was still kind to them.

Even the people who did not like Rasulullāh (s) because they wanted to worship idols used to call Rasulullāh (s)

‘as-Sādiq’ which means the one who always says the truth. And also they used to call him ‘al-Amin’ which means the trustworthy. A trustworthy person is someone you can tell a secret or give something to keep for you and he will always keep it safe.

We should all try and be like Rasulullāh (s) and be as-Sādiq and al-Amin.

The Old Lady Who Threw Garbage

When Rasulullāh (s) started to invite people to Islam in Makkah, there was an old lady who used to hate him very much. Whenever Rasulullāh (s) used to pass by her house, she used to throw garbage at him. She would wait for him to pass by every morning then she would throw trash on him.

But Rasulullāh (s) never got angry with her. He would only brush off the garbage from his clothes and greet her politely.



One day, when Rasulullāh (s) passed by her house, he was surprised because the old lady was not there to throw any garbage. He asked her neighbour and the neighbour said the old woman was sick in bed.

So Rasulullāh (s) went to see her because it is good to go and see people who are not well and ask them if they need anything.

When the old woman saw Rasulullāh (s) coming into her house, she thought he had come to take revenge. So she said, “Ha! You want to take revenge when I am sick. Why didn’t you come to take revenge when I was strong and not ill?”

Rasulullāh (s) told the old woman that he had not come to take revenge but he came to see how she was doing and to pray for her and to ask if she needed anything because Allāh likes people to help those who are ill.

The old woman was so surprised and happy. From that day onwards she decided to become a Muslim and she loved Rasulullāh (s). To become a Muslim, she recited the Kalima:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

LA ILLAHA ILAL LLAH. MUHAMMADUR RASULULLĀH
*There is no god but Allāh. Muhammad is the Messenger
of Allāh.*

The old woman told Rasulullāh (s) she was sorry for what she did before and to forgive her. So Rasulullāh (s) forgave her and from then on she always listened to everything he said.

Allāh Will Always Help You

One day Rasulullāh (s) was on a journey and very tired, so he sat down under a tree to rest.

A bad man saw that Rasulullāh (s) was alone so he thought it was a good time to kill him. He went towards Rasulullāh (s) with his sword and said to him, 'Tell me Muhammad! Who can save you now?'

'Allāh,' replied Rasulullāh (s) calmly.

When the bad man saw how calm and sure Rasulullāh (s) was that Allāh would help him, he became frightened and the sword fell from his hand.

Rasulullāh (s) picked up the sword and asked him, 'Now you tell me, who is there to save you?'



No one,' replied the scared man.

'No, you are wrong,' said Rasulullāh (s), 'Allāh can also help you if you trust Him.'

When the man heard this, he became a Muslim and loved Rasulullāh (s).

Allāh Does Not Like the Lazy

One day Rasulullāh (s) was travelling with some people. After travelling for a long time they got tired, so they stopped to rest.

They decided to make a small camp and cook some food. One of the men said that he would go and get a lamb for food to eat.

Another man said that he would help him to cook the lamb meat. Another said that he would light the fire to cook the meat.

So Rasulullāh (s) said that he would gather the firewood from the forest so that they could make the fire to cook the meat.

All the men told him that there was no need for him to do anything at all because he was the messenger of Allāh. They would do all the work.

Rasulullāh (s) told them that he knew that they could do the work, but Allāh does not like for a person to sit and let other people do all the work.

Rasulullāh (s) explained to them that although he was Allāh's Messenger, he did not like to get any special treatment from them. This is because Allāh does not like a person to think that he is better than other people.

When we sit back and let other people do the work, it makes us lazy. We should all share in any work that needs to be done, so that it can be done quickly and easily. Allāh does not like people who are lazy and people who make others do all the work. Allāh loves those who work hard and help others.

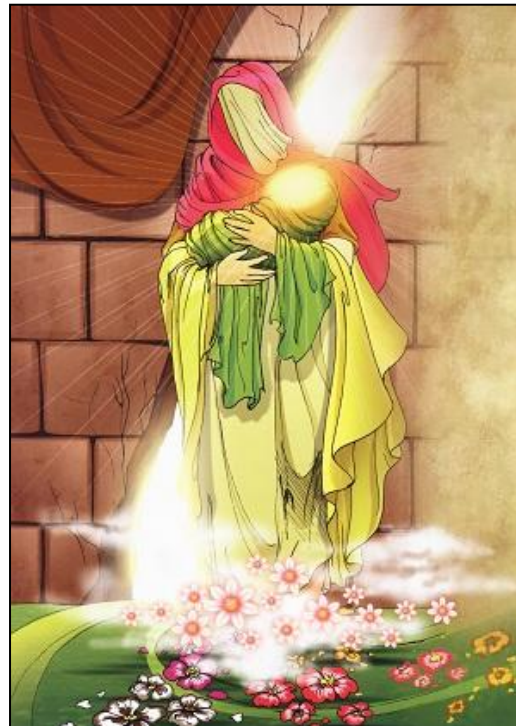
Class Activity: In the coming week, write down what you did to help someone each day and show it to your teacher next week.

Lesson 5

Imām Ali b. Abí Tálíb (‘a)

Do you remember the names of the 12 Imāms? The first Imām is Imām Ali (‘a). His father’s name is Hadrat Abu Talib and his mother’s name is Sayyida Fātima bint Asad.

Imām Ali (‘a) was born inside the Ka’bah, on 13th Rajab in the year 600 CE. Sayyida Fatima bint Asad was going around the Ka’bah in Tawaf when she began feeling pain like a mother does when her child is about to be born. So she prayed to Allāh to make it easy for her and the walls of the Ka’bah opened. Sayyida Fatima bint Asad went in and the walls closed.



The people of Makkah were amazed to see this miracle and did not know what was happening inside. After three days, Sayyida Fatima bint Asad came out of the Ka’bah with her baby, Imām Ali (‘a) in her hands. She looked like Sayyida Maryam with her son Nabi Isa (‘a).

Rasulullāh (s) was the cousin of Imām Ali (‘a) because his father Abd Allāh was the brother of Imām Ali (‘a)’s father Abu Talib. But when Imām Ali (‘a) was born, Rasulullāh (s) was already 30 years old so he began

looking after Imām Ali (‘a) like his own son. When Imām Ali (‘a) was a baby, Rasulullāh (s) would sit him on his laps and would chew the food first and then feed him. As Imām Ali (‘a) grew up, he followed Rasulullāh (s) everywhere like a shadow and learnt from him everything he knew until his behaviour was exactly like that of Rasulullāh (s).



When Rasulullāh (s) was 40 years old and the angel Jibrāil (‘a) came to Rasulullāh (s) with the first āyāt of Qur’ān and the order from Allāh to start inviting people to Islam, the first people to accept the message of Rasulullāh (s) were Imām Ali (‘a) and Sayyida Khadija (‘a) the wife of Rasulullāh (s).

One day Hadrat Abu Talib saw his son Imām Ali (‘a) praying near the Ka’bah with Rasulullāh (s) so he said to his son Imām Ali (‘a), ‘O Ali, follow your cousin Rasulullāh (s) and do what he tells you to do.’

Da’wat Dhul Ashira

After Rasulullāh (s) had preached Islam for 3 years, Allāh ordered him to invite his whole family and ask them to accept Islam. This invitation is called ‘Da’wat Dhul Ashira’.

Rasulullāh (s) told Imām Ali ('a) to arrange for the food and to invite 40 men from his family including his uncles Abu Talib and Abu Lahab. Abu Lahab was not a good man and did not like Rasulullāh (s).

After everyone had eaten, Rasulullāh (s) began talking to them about Islam. Abu Lahab tried to stop Rasulullāh (s) but Hadrat Abu Talib, the father of Imām Ali ('a) stopped his brother Abu Lahab and told him to keep quiet. Then he told Rasulullāh (s), 'Say whatever you wish, for you are as-Sādiq and al-Amin.'



Rasulullāh (s) told them that he was the messenger of Allāh and that Allāh had ordered him to invite them to Islam. Then he asked them, 'Who among you will support me and become my brother and my successor (the leader) after me?'

Everyone was quiet and no one said anything. Only Imām Ali ('a), who was only 13 years old, stood up and said full of courage, 'I will O Messenger of Allāh!'

Rasulullāh (s) was very happy to hear this. And Hadrat Abu Talib told Rasulullāh (s) that as long as he was alive, he would protect him from his enemies.

The First Sacrifice

When the message of Islam began to spread in Makkah and Hadrat Abu Talib died, the leaders of Makkah decided to attack the house of Rasulullāh (s) and to kill him. Allāh told Rasulullāh (s) to leave his house in the middle of the night and go to Madina. This is called the Hijrah of Rasulullāh (s) when he moved from Makkah to Madina.



Before he left, Rasulullāh (s) asked Imām Ali (‘a) to sleep in his bed while he was gone so that the assassins hiding outside would not know that Rasulullāh (s) had left and they would think he is still sleeping in his bed.

Everyone loves to protect themselves but Imām Ali (‘a) only asked Rasulullāh (s), ‘If I sleep on your bed will your life be saved?’

‘Yes,’ said Rasulullāh (s) and right away, Imām Ali (‘a) agreed to sacrifice his life and put himself in danger.

In the morning, when the people attacked the house of Rasulullāh (s) they found Imām Ali (‘a) in the room and could not find Rasulullāh (s).

La Fatā illa Ali la Sayf illa Dhul Fiqār

After Rasulullāh (s) had moved to Madina, Imām Ali (‘a) followed him there. In the following years, the people of Makkah decided to fight wars with the Muslims in Madina. In all the battles of Islam, Imām Ali (‘a) was always the bravest. He killed most of the enemies and always protected Rasulullāh (s) even when all the Muslims ran away out of fear. In most battles the Muslims only won because Allāh gave them victory through Imām Ali (‘a).

In the Battle of Uhud, the angel Jibrāil (‘a) began to shout in the heavens:

لا فتى إلا علي لا سيف إلا ذو الفقار

‘Lā fatā illa ‘Ali lā sayf illā Dhul Fiqār!’

‘There is no hero like Ali, and no sword like Dhul Fiqār!’

Dhul Fiqār was a special sword that Allāh sent to Rasulullāh (s) and Rasulullāh (s) gave to Imām Ali (‘a).

Rasulullāh (s) taught everything to Imām Ali (‘a) that Allāh had taught him and he said:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بِأَبْوَابِهَا

Anā Madinatul 'Ilm wa Alliyun Bābuha
I am the city of knowledge and Ali is its Gate

What Rasulullāh (s) meant is that if we want to get the true knowledge of Islam, we should go through Imām Ali ('a) because you always enter a place from its gate.

Imām Ali ('a) himself said, 'Rasulullāh (s) taught me 1000 doors of knowledge and from each door I opened another 1000 doors of knowledge!'



Two years after Hijrah and after the Battle of Badr, Allāh told Rasulullāh (s) to marry his daughter Sayyida Fātima az-Zahrā ('a) to Imām Ali ('a).

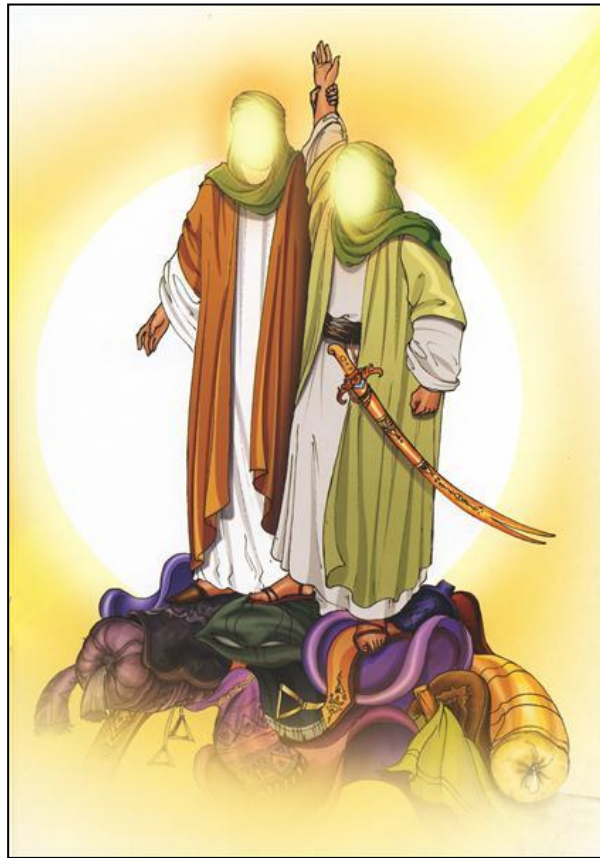
Imām Ali ('a) knew many things that people never even imagined. Whenever people had a problem and they did not know what to do, they would come to Imām Ali ('a) and ask him and he always knew the answer!

After Rasulullāh (s), Imām Ali ('a) was the best ruler in Islam and in all of history. And apart from Rasulullāh (s),

Imām Ali (‘a) was not only the bravest man but also the wisest man of his time.

‘Id al-Ghadir

After Rasulullāh (s) went for his final Hajj to Makkah, before he returned to Madina, he gathered all the Muslims who were hundred thousand or even more at a place outside Makkah called Ghadir Khum. Then he asked them, ‘Am I not your master?’ and they all shouted together, ‘Yes!’



Then Rasulullāh (s) raised the hand of Imām Ali (‘a) in front of the whole crowd and said to them,

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

Man kuntu mawlāhu, fa hādha Aliyyun mawlāhu
‘whoever says I am his master then this Ali is his master too.’

Rasulullāh (s) said this because he was leaving the world after two months. All the Muslims were very sad that

Rasulullāh (s) was going to leave them but they were happy that they would now follow Imām Ali (‘a).

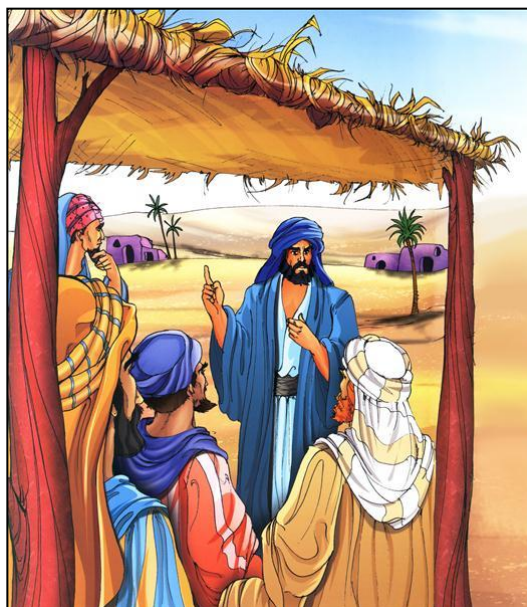
Rasulullāh (s) then prayed to Allāh in front of the whole crowd and said, ‘O Allāh be a friend of anyone who is Ali’s friend. And be an enemy of anyone who is an enemy of Ali. O Allāh, help anyone who helps Ali and defeat anyone who tries to defeat Ali.’

The Muslims were happy. Imām Ali (‘a) then sat in a tent and everyone came to congratulate him and to say to him, ‘Congratulations! Congratulations! You are now our master and the master of all the faithful men and women!’

Rasulullāh (s) made this announcement at Ghadir Khum on the 18th of Dhul Hijjah. So every year, we celebrate the 18th of Dhul Hijjah as the day when Rasulullāh (s) declared that Imām Ali (‘a) would be the next leader of Islam and we call it the day of ‘Id al-Ghadír.

The Khilāfah

After Rasulullāh (s) passed away, some of the Muslims refused to accept Imām Ali (‘a) as their leader. They gathered in a place called Saqifa and they chose Abu Bakr as their new leader.



At first Imām Ali (‘a) tried to remind them of the words of Rasulullāh (s) but after many people began fighting and the Muslims were being divided into many groups,

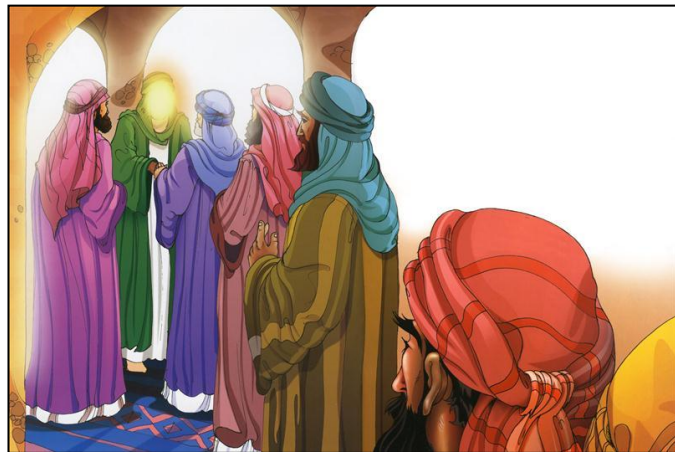


Imām Ali (‘a) decided to keep quiet and not to fight for his right.

Instead he continued to help Islam and protect it in other ways. This continued for 25 years and after

Abu Bakr, the next leader was Umar and then Uthman.

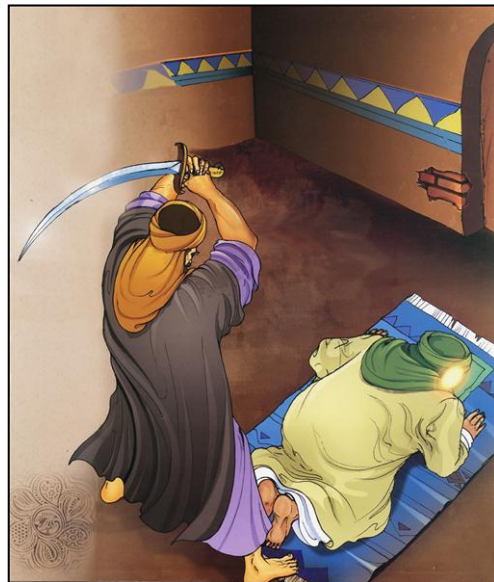
After Uthman, the Muslims came back to Imām Ali (‘a) and begged him to become their leader. Imām Ali (‘a) agreed to be the leader the way Rasulullāh (s) was the leader. He always looked out for the poor and the weak and they loved him as their leader. But some people were still greedy for power and did not want Imām Ali (‘a) to be the leader. So they fought many battles with him.



Imām Ali (‘a) tried not to fight with them but they kept attacking Muslims until he had to defend Islam and the Muslims.

In the year 40 after Hijrah, some people called Khawārij who hated Imām Ali (‘a) decided to kill Imām Ali (‘a). So they sent a very bad man called Abd ar-Rahmān bin Muljam to do this evil deed.

On the 19th of Ramadan, when Imām Ali (‘a) was fasting, he went out to Masjid al-Kufa to lead the Fajr salāh. Abd ar-Rahmān bin Muljam pretended to be asleep in the Masjid but he was hiding a sword dipped in poison under his clothes.



When Imām Ali (‘a) began praying and he went into sajdah, the evil man Abd ar-Rahman b. Muljam came from behind him and hit him with the poisoned sword on the head. Imām Ali (‘a) fell on the ground and said,

فُزْتُ وَرَبِّ الْكَعْبَةِ

Fuztu, wa Rabbil Ka’bah

‘I swear by the Lord of the Ka’bah, I have succeeded!’

Imām Ali (‘a) said this because he always wanted to live and die in the way of Allāh. He had lived all his life only for the sake of Allāh and now he was going to die for the sake of Allāh.

Imām Ali (‘a) was born in the Ka’bah, which is called the House of Allāh (Baytullah) and he was hit with a poisoned sword in the Masjid, which is also a house of Allāh, since all mosques are called ‘the house of Allāh’.

All the people of Kufa were shocked. They heard the voice of Jibrāil crying out sadly in the skies, and saying, ‘I swear by Allāh, the pillar of guidance has fallen! The best person has been killed by the worst person!’

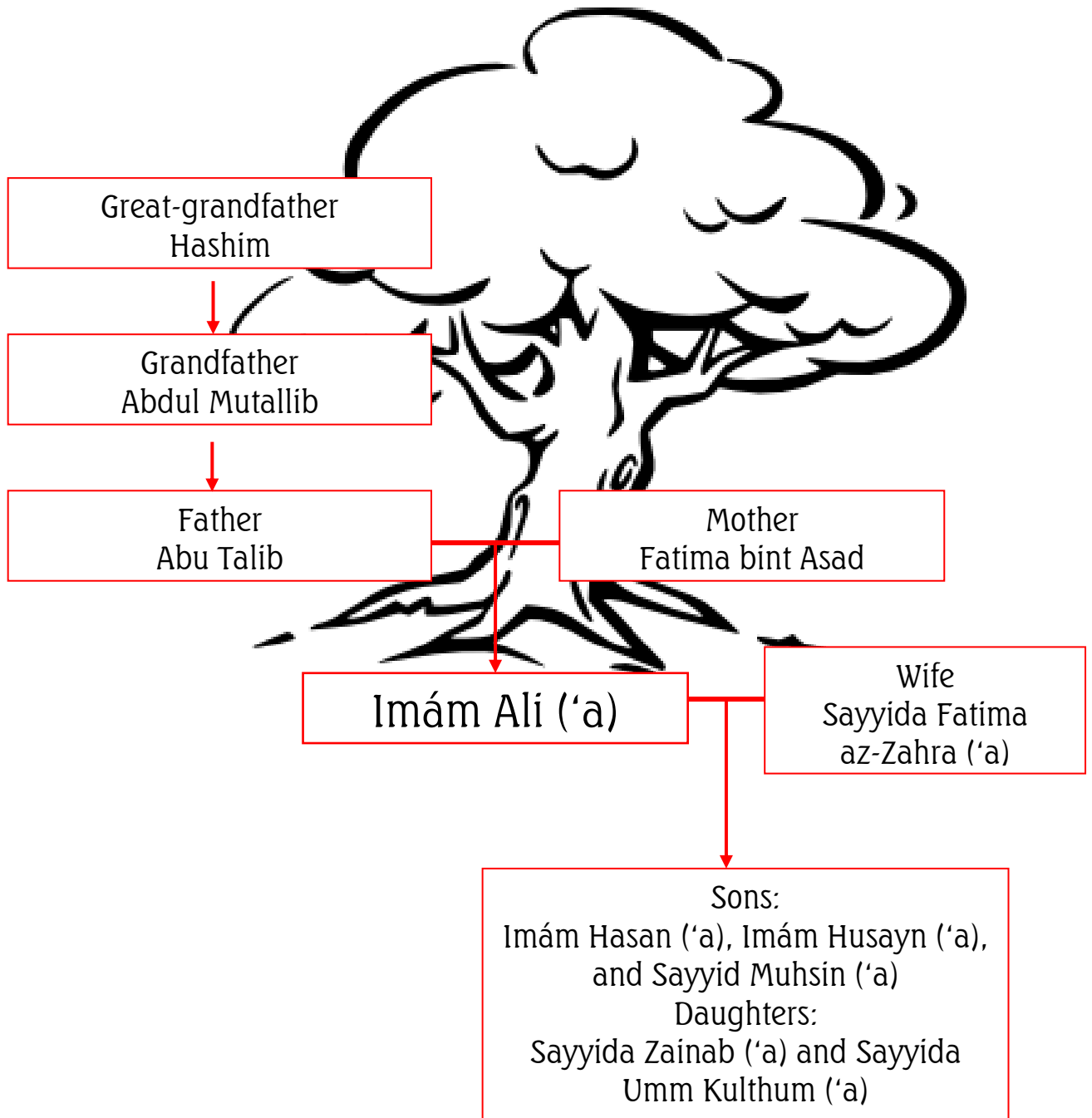
Some people ran after Abd ar-Rahman bin Muljam and caught him. After two days of suffering, on the 21st of Ramadān, Imām Ali (‘a) closed his eyes and passed away from this world and went to Jannah to join Rasulullāh (s) and Sayyida Fātima az-Zahra (‘a).

Before he left the world, Imām Ali (‘a) advised many things to people. He told them, ‘Be careful to look after orphans so that they are never hungry. Be careful to be good to your neighbours. Be careful not to ignore the Qur’ān and to read it and to follow it.’

After Imām Ali (‘a) was gone then people realized how much they missed him. They never got a leader like him again. Imām Ali (‘a) was the greatest defender of justice and no one suffered when he was the leader of the Muslims and Islam.

Imām Ali b. Abi Talib (‘a) has a special name that Rasulullāh (s) gave him. He is called Amir al-Mu’minin, which means ‘the Commander of all the believers’.

Imām Ali ('a)'s Family Tree



Wilādah : **Makkah, 13th Rajab, 600 CE**

Shahādah : **Kufa (Iraq), 21st Ramadan 40 AH**

Lesson 6

Sayyida Fátima az-Zahrá ('a)

Birth

On 20th Jamadi ath-Thāni, 5 years after the Bi'thah (when Rasulullāh (s) started preaching Islam), a beautiful girl was born in Makkah to Rasulullāh (s) and Sayyida Khadija ('a) and her father named her Fātima.

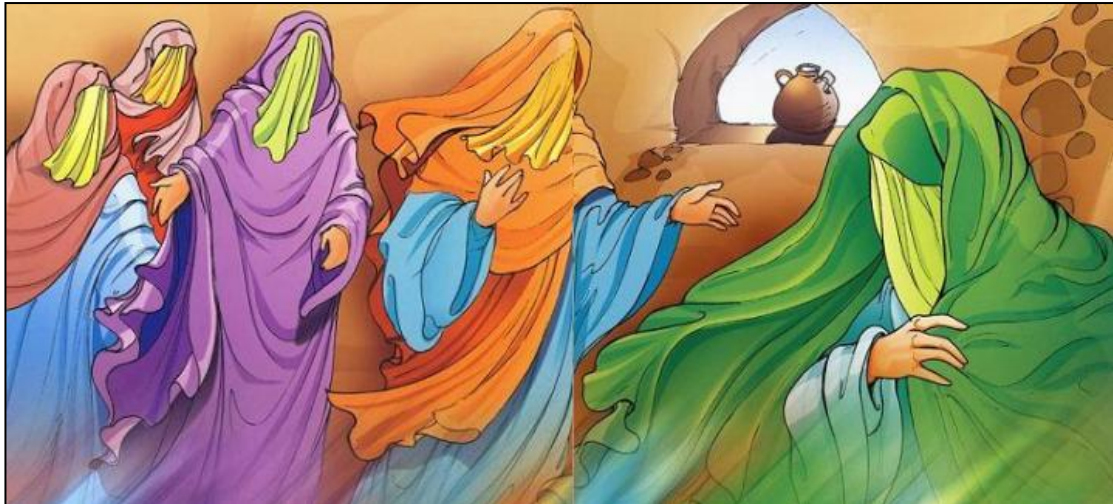
From a young age, Sayyida Fātima ('a) knew that her father was a special man and the Messenger of Allāh (s) and so she tried to help him and look after him as much as she could. It was already 5 years since Rasulullāh (s) was inviting people to Islam and some people would try and throw stones and thorns at Rasulullāh (s). Sayyida Fātima ('a) would wipe his wounds when he returned home and Rasulullāh (s) called his daughter 'Umm Abiha' which means 'The mother of her father'.

Women from Paradise

When Sayyida Fātima ('a) was about to be born, her mother Sayyida Khadija ('a) was all alone. No one wanted to help her or be with her because she was the wife of Rasulullāh (s) and the people of Makkah did not like Rasulullāh (s) because he was telling them to worship Allāh only and not to worship their idols.

As Sayyida Khadija sat alone in her room, suddenly she saw the room was filled with light and in front of her

were four women from paradise. The first one said, 'I am your mother Hawwā' (the wife of Nabi Adam ('a)). The second one said, 'I am Asiya' (the mother of Nabi Musa ('a)). The third one said, 'I am Umm Kulthum, the sister of Nabi Musa ('a).' And the fourth one said, 'I am Maryam' (the mother of Nabi Isa ('a)).



'We have come to help you and to give you the good news of the birth of Fātima, the leader of all the women in the world.'

With Sayyida Fātima ('a) was born, Sayyida Hawwā, the mother of all human beings, took the baby and handed her to Sayyida Khadija and said, 'Take her O Khadija, this baby is pure, and purified by Allāh. You are blessed with her and with the Imāms who will be her children.'

Hijrah

When Rasulullāh (s) migrated from Makkah to Madina, he told Imām Ali ('a) to come later on with all the women in the family.

Imām Ali (‘a) bought a few camels and took all the women including three Fātimas. These were Sayyida Fātima az-Zahra (‘a) the daughter of Rasulullāh (s), Fātima bint Asad, the mother of Imām Ali (‘a) and Fātima the daughter of Hamza (the uncle of Rasulullāh (s)).



Some of the evil people from the tribe of Quraysh in Makkah followed Imām Ali (‘a) and the women and tried



to stop them from going to Madina. Imām Ali (‘a) defended the women and chased them away.

In the meantime, when Rasulullāh (s) reached Quba outside Madina, he decided to wait there until Imām Ali (‘a) and the women from his house arrived.

After three days, they also arrived in Quba and Rasulullāh (s) welcomed them all especially his daughter Sayyida Fātima az-Zahra (‘a) and his cousin Imām Ali (‘a).

Umm Abiha

After Sayyida Khadija passed away in Makkah, Sayyida Fātima (‘a) was like a mother to Rasulullāh (s). Sayyida

Fātima (‘a) loved her father Rasulullāh (s) more than anyone in the world and Rasulullāh (s) too loved his daughter more than anyone in the world.

Whenever Sayyida Fātima (‘a) would come into the room where Rasulullāh (s) was sitting, he would stand up to welcome her and he would kiss her hands and her forehead.

Sayyida Fātima (‘a) was just like her father in her manners and habits and Umm Salama, another wife of Rasulullāh (s) used to say, ‘The person who looked the most like Rasulullāh (s) was Fātima.’

Whenever
Rasulullāh
(s) was going
on journey,
the last
person he
would say ‘Fi
Amānillah’
to was his



daughter Fātima (‘a) and whenever he came back from his journey, the first person he would go and see was his daughter Fātima (‘a).

One day, Aisha the wife of Rasulullāh (s) asked him why he loved his daughter Fātima (‘a) so much and Rasulullāh (s) said, ‘O Aisha, if you knew Fātima the way I know her, you would love her too the way I love her.

Fātima is a part of me. Anyone who makes her angry makes me angry and anyone who makes her happy makes me happy.'

The Blessed Marriage

When Sayyida Fātima (‘a) was old enough to get married, many people asked Rasulullāh (s) who would marry Fātima (‘a). Rasulullāh (s) said he would wait for Allāh to tell him.

Then the angel Jibrāil (‘a) came to Rasulullāh (s) and told him, ‘Allāh has married Fātima to Ali’. In the meantime Imām Ali (‘a) came to Rasulullāh (s) and asked if he could marry Fātima (‘a). Rasulullāh (s) asked Sayyida Fātima (‘a) if she was willing to marry Imām Ali (‘a) as he was bravest, the most knowledgeable and the man that Allāh loved the most, after Rasulullāh (s). Sayyida Fātima (‘a) was very shy. She only smiled and lowered her head. Rasulullāh (s) knew she was happy about it. And so Imām Ali (‘a) and Sayyida Fātima (‘a) got married.

Rasulullāh (s) made them sit together and he prayed to Allāh and said, ‘O Allāh, out of everyone in the world, I love these two the most. So bless them and bless their children and protect them and their children from Shaytān.’

The Muslims celebrated the wedding of Imām Ali (‘a) and Sayyida Fātima (‘a) as the best marriage in history of

two very special people whom Allāh had made pure and whom He loved very much.

Soon after the final Hajj of Rasulullāh (s) in the 10th year of Hijrah, Rasulullāh (s) became very ill and everyone knew he was now leaving this world.

Sayyida Fātima (‘a) was the closest person to Rasulullāh (s) and she cried very much. Rasulullāh (s) told her that she would also come and join him soon and so she was a little happy.

After Rasulullāh (s) passed away, Sayyida Fātima (‘a) cried very much because she missed her father. But her problems kept increasing. First her husband’s right as the leader of Islam was taken away and Sayyida Fātima (‘a) began telling everyone about Imām Ali (‘a)’s right

and defending him. Then the land of Fadak that Rasulullāh (s) had given her was snatched and taken away from her. Then her house door was burnt and her baby that was not



yet born was killed in her womb. Day by day, Sayyida Fātima (‘a) cried more and more and complained at the grave of her father, Rasulullāh (s).

Imām Ali (‘a) told Sayyida Fātima (‘a) not to say anything anymore because the Muslims would fight too much and so she agreed to keep quiet but she was still very angry with those who took away her right and her husband’s right.

The reason Sayyida Fātima (‘a) was very angry with some people is because she wanted to remind everyone that Rasulullāh (s) had said, ‘Fātima is a part of me. Whoever makes her angry, makes me angry and whoever makes me angry makes Allāh angry.’

When Sayyida Fātima (‘a) was very sad, she would go to Uhud where her father’s uncle Hamza was buried and she would sit there alone and cry. Or she would go to a place outside Madina and sit in a house that Imām Ali (‘a) built for her and there, with her two little sons Imām Hasan (‘a) and Imām Husayn (‘a), she would cry for her father Rasulullāh (s).

When the muadhhdhin Bilāl would give the adhān, Sayyida Fātima (‘a) would cry a lot because she would remember the days of her father. So Bilāl stopped giving the adhān.

Sayyida Fātima (‘a) tried to go and argue with the new leaders Abu Bakr and Umar for her right to Fadak, the land that her father had given her but they refused to give it back to her. The reason why Sayyida Fātima (‘a) kept fighting for Fadak is because she wanted all the Muslims to realize that those in power were not good

people and had taken even Imām Ali (‘a)’s right to be the leader after Rasulullāh (s).



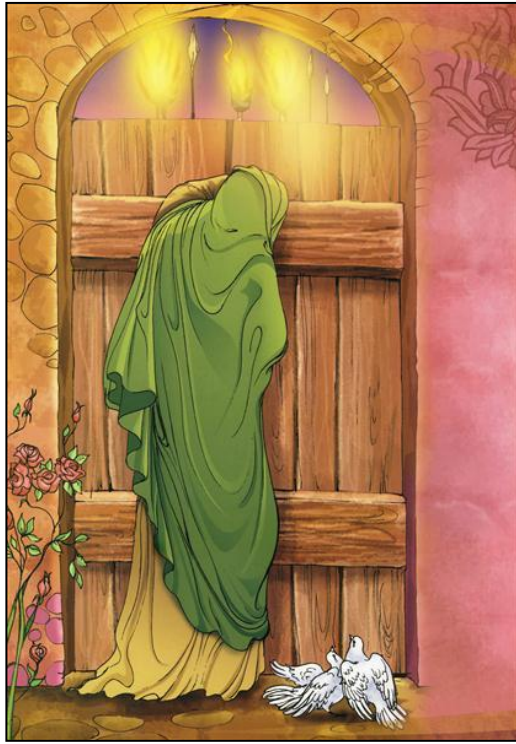
One day, Sayyida Fātima (‘a) went to the Masjid of her father Rasulullāh (s) and from behind a curtain she spoke to all the Muslims. She reminded them of her right and her husband’s right. Sayyida Fātima (‘a) reminded the Muslims of Ghadir Khum and also the Hadith ath-Thaqalayn:

Hadith ath-Thaqalayn

Rasulullāh (s) said: ‘I am leaving behind two great things: the Qur’ān and my family, the Ahl al-Bayt. If you hold on to these two you never be lost.’

Many Muslims cried when they heard the speech of Sayyida Fātima (‘a) and knew she was right. But no one came to help her so she went back home alone and sad.

Two or three months after Rasullāh (s) had passed away, Sayyida Fātima (‘a) also passed away. She left behind four children: Imām Hasan (‘a), Imām Husayn (‘a), Sayyida Zainab (‘a) and Sayyida Umm Kulthum (‘a).



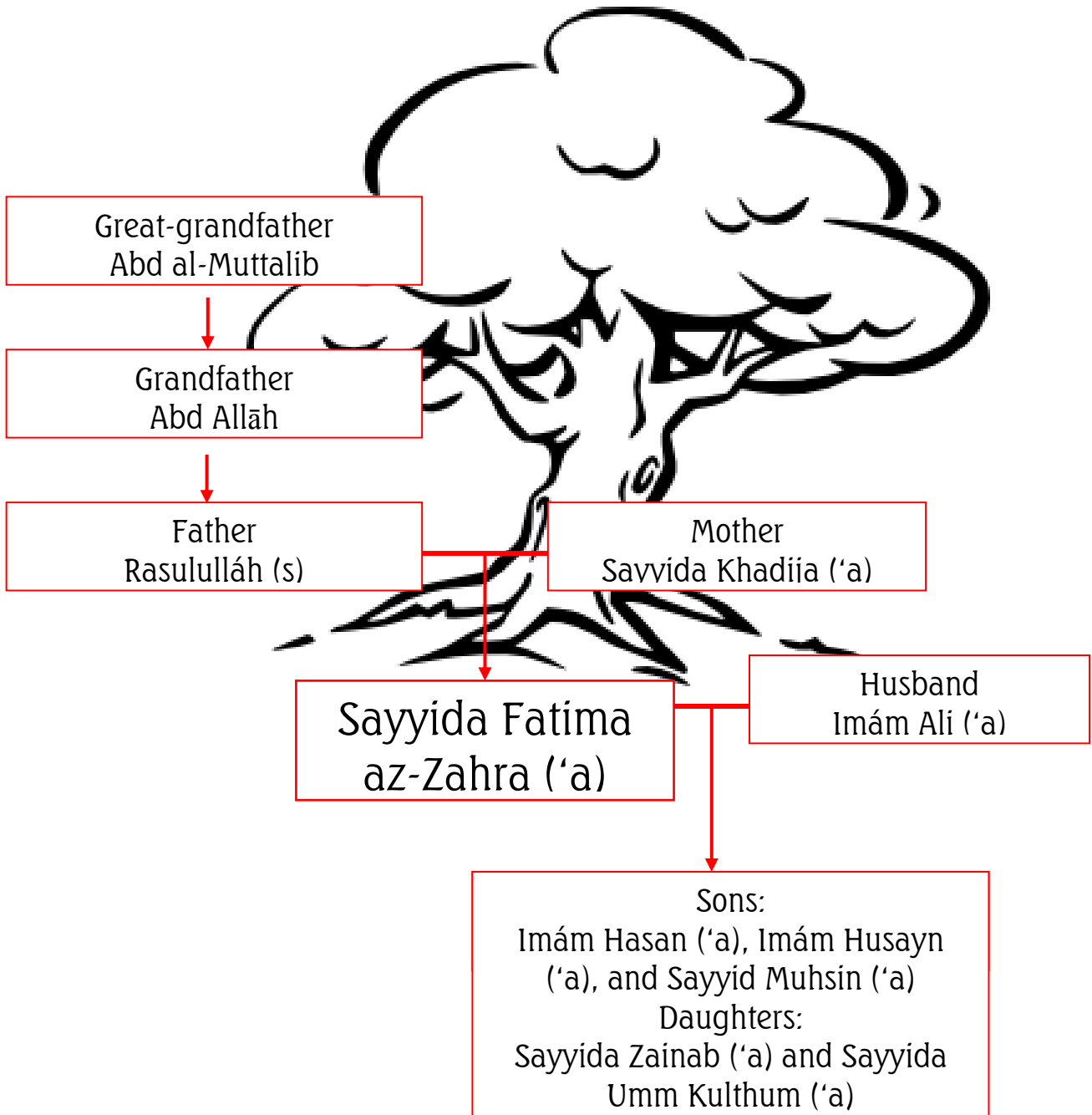
But they were all very young and Imām Ali (‘a) had to look after them.’

Imām Ali (‘a) was very sad to lose his beloved wife Sayyida Fātima (‘a). Sayyida Fātima (‘a) also wanted to be buried secretly in the night because she didn’t want some people to come to her funeral or to

know where her grave was. And so Imām Ali (‘a) took her body in the middle of the night and buried her secretly. Then he sat near her grave and cried a lot.



Sayyida Fātima az-Zahra ('a)'s Family Tree



Wilādah : Makkah, 20th Jamādi ath-Thāni, 615 CE
Shahādah: Madina, 3rd Jamādi ath-Thāni, 11 AH

Lesson 7

The Bravery of Imām Husayn (‘a)

A person who can beat others is not brave. He or she is a bully. A bully is a coward because a bully only beats those who he thinks are weak but always runs away when he has to fight. If you show a bully that you are not afraid of him/her, then he/she will never harm you because they will be afraid of you even if they laugh and say mean things to you.

You can tell who is a bully easily.

- A bully leaves others out on purpose.
- A bully harms others and beats them for no reason.
- A bully says unkind things to others.

So who is a brave person? A brave person is someone who is not afraid of a bully and who helps others when they are being bullied.

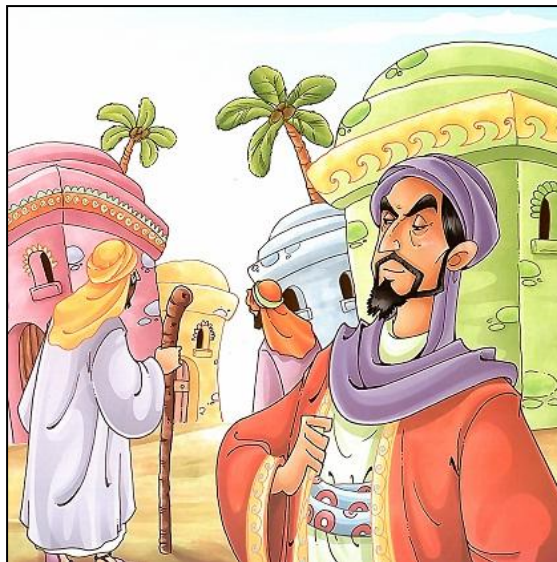
When a brave person sees a bully:

- They can walk away and ignore the bully.
- They can tell others about the bully.
- They can be friends with others who are not bullies.

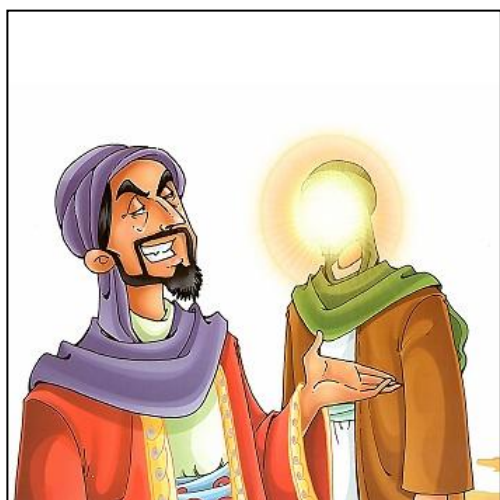
Do you know the story of Imām Husayn (‘a) and the bully Yazid? Imām Husayn (‘a) was brave so he told everyone that Yazid was a bully and a bad man. He was not afraid of him.

Never Give in to a Bully

Marwan bin al-Hakam was from the tribe of Umayya and an enemy of Rasulullāh (s) and the Ahl al-Bayt (‘a). He became a Muslim only out of fear and greed. And he hid in his heart his love for the idols and gods he used to worship before. Marwan was from the same family as Abu Sufyan, Mu’awiya and Yazid, the enemies of Islam.



After the Caliph Mu’awiya bin Abu Sufyan died and his evil son Yazid took power as the caliph of the Muslims, Marwan b. al-Hakam began bribing people to accept Yazid as their ruler. And for other people, Marwan would try and scare them and bully them to accept Yazid.



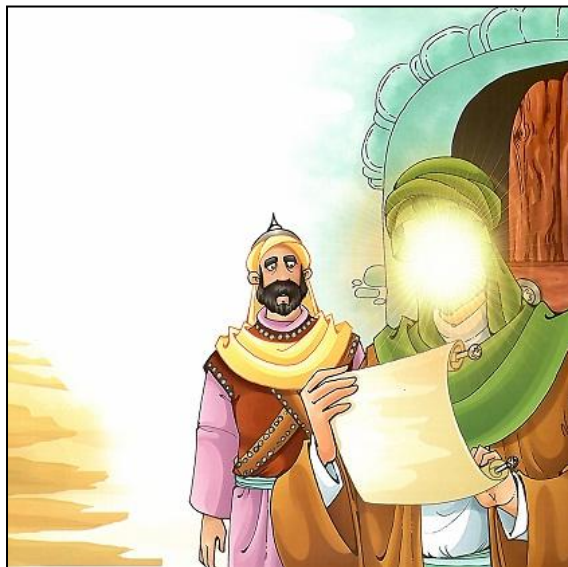
One day, in the streets of Madina, Marwan saw Imām Husayn (‘a). So he came close to him and said to him, ‘O Husayn! If you wish to save your life, you better follow Yazid and accept him as your ruler! Otherwise you will be in great danger!!’

Imām Husayn (‘a) laughed at the threat of Marwan. Then he turned to Marwan and said, ‘O Marwan! If I accept Yazid as my ruler I will have to stop following Islam because Yazid is a sinful man. He drinks alcohol and makes *halāl* what Allāh has made *harām*. Yazid likes to play with dogs and monkeys. How can I accept such a worthless man as the leader of all the Muslims?!’



Imām Husayn (‘a) then continued saying to Marwan, ‘The children of Abu Sufyan cannot be the leaders of the Muslims because I heard my grandfather Rasulullāh (s) saying, ‘Leadership and my successorship (khilāfah) is *harām* for Abu Sufyan and his children.’

Marwan had no reply for Imām Husayn (‘a) so he kept quiet but he was extremely angry. That evening, when Imām Husayn (‘a) was sitting in the masjid of Rasulullāh (s), Walid bin ‘Uqba, the governor of Yazid in Madina sent a letter to Imām

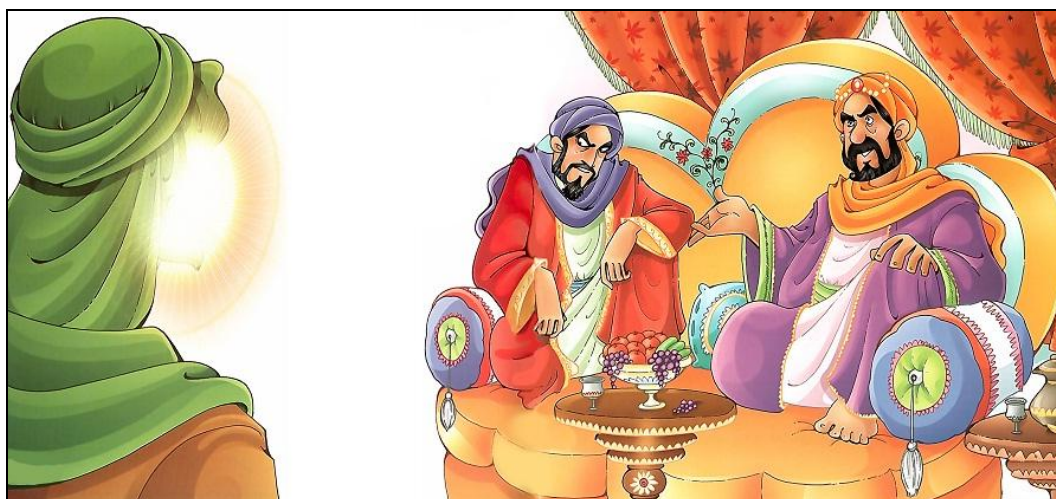


Husayn (‘a) saying he needed Imām Husayn (‘a) to come to his palace immediately because he had an urgent message from Yazid.

Imām Husayn (‘a) understood what the Banu Umayya wanted from him. So he went home and told all the men from his family, the Banu Hashim, about the letter and that he had to go to the palace of Walid the same night.

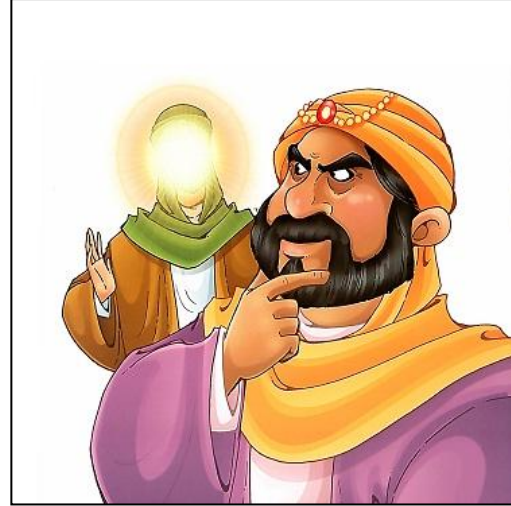
The Banu Hashim men took their swords with them and went with Imām Husayn (‘a) to the palace of Walid. When they reached outside the palace, Imām Husayn (‘a) told them, ‘If you hear me raise my voice then rush inside otherwise just wait for me here.’

Imām Husayn (‘a) entered the palace and saw Marwan bin al-Hakam sitting besides the governor Walid bin ‘Uqba. Walid said to Imām Husayn (‘a), ‘O Husayn, as you know Mu’awiya has died and Yazid has taken over from him as the caliph. I have received a letter from Yazid that he wants you to say that you accept him as the caliph. Do you accept this or not?!’

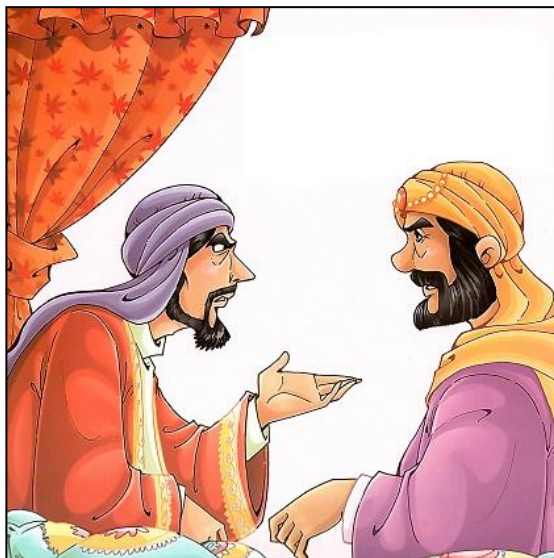


Imām Husayn (‘a) replied, ‘It is not right for me to reply you here in the middle of the night just amongst ourselves. I will reply you tomorrow morning in public in front of everyone.’

Walid agreed to this suggestion and said to Imām Husayn (‘a), ‘That is fine. Let us meet tomorrow morning and you can let me know your final decision.’ Walid was hoping that Imām Husayn (‘a) would accept Yazid as his ruler.



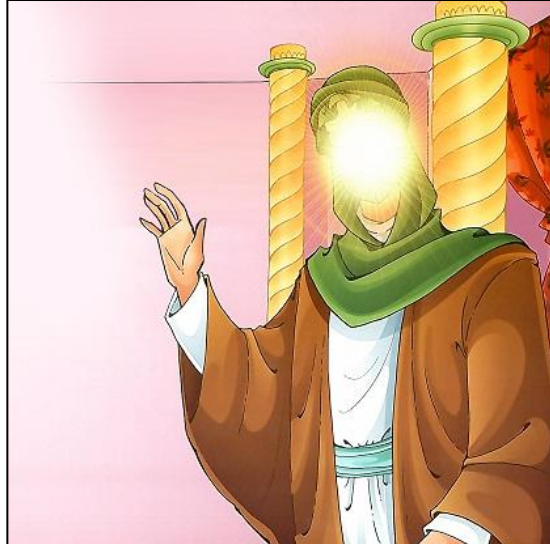
But Marwan, who was also there, knew Imām Husayn (‘a) very well. So he said to Imām Husayn (‘a), ‘No. Not until tomorrow. You have to accept Yazid as your ruler right now otherwise we will kill you if you refuse.’



Imām Husayn (‘a) turned to leave and said to Marwan, ‘Are you trying to frighten me with death, you evil man?!’ and then he left. Marwan said to Walid, ‘Trust me, if you do not take a pledge from Husayn right now, you will never be able to do so ever again. Husayn will announce in public tomorrow that he rejects Yazid

as the caliph and all the people of Madina will follow him and also reject Yazid because they believe that Husayn is the rightful caliph and successor of Rasulullāh (s) and their Imām.

Imām Husayn (‘a) left the palace and returned home with the brave men of Banu Hashim. Then he began preparing to leave Madina, the city of his grandfather Rasulullāh (s). He informed everyone that he did not accept Yazid as



a ruler because Yazid was a sinful man and a tyrant. Imām Husayn (‘a) went to Makkah and from there to Karbala where he fought bravely against the army of Yazid and gave his life to save Islam.

Imām Husayn (‘a) taught us that to accept a cruel and sinful person as a leader is a disgrace for Islam. The followers of Imām Husayn (‘a) realized that Imām Husayn (‘a) was the true leader of the Muslims and the real successor of Rasulullāh (s).

Moral:

Imām Husayn (‘a) taught us never to be afraid of a bully and to always be brave and defend the truth

AKHLAQ

(Ethics)

Lesson 1

Islamic Expressions

Learn the following phrases and when to use them:

الْحَمْدُ لِلَّهِ

Al-Hamdu Lilāh

To thank Allāh, when we finish our food and when we sneeze.



يَرْحَمُكَ اللَّهُ

Yarhamuk Allāh

Whenever we hear someone sneeze. If a girl sneezes, we should say Yarhamu Killāh

سُبْحَانَ اللَّهِ

Subhān Allāh

When we see anything beautiful. Instead of 'Wow!'

فِي أَمَانٍ لِلَّهِ

Fi Amāni Lāh

When we are leaving. Instead of 'Bye!'

إِنْ شَاءَ اللَّهُ

In shā Allāh

Whenever we plan to do something. For example,
'Tomorrow I will.... In shā Allāh!'

أَسْتَغْفِرُ اللَّهَ

Astaghfirullāh

When we do something bad or when we see someone
doing something bad.

Manners of Greeting Others and Talking

When we meet another Muslim, we should always first
say to them:

السَّلَامُ عَلَيْكُمْ

As-Salāmu 'Alaykum

And when someone else says to us 'As-salām 'alaykum',
we should always reply:

وَ عَلَيْكُمْ السَّلَام

Wa 'alaykumu salām

When talking to others, especially our elders, we should always be polite. We should not say anything rude. We should never swear and we should also speak with a polite voice. We will learn more about not being rude in Lesson 6.

When we are sitting and an adult comes into the room, we should always stand up and greet them. When we want to leave the room, we should ask their permission before leaving the room.

Lesson 2

Exercises

Activity Ideas:

- Skit for when one sneezes and another person sneezes (saying Alhamdu Lilāh and Yarhamu kallāh/Yarhamu killāh), saying Inshā Allāh, Salām and Fi Amāni Lāh.
- Listen to the nasheed '**Sing Children of the World**' on the Teacher's DVD. The nasheed teaches 'SubhanAllāh', 'wal hamdulillah' and 'Allāhu Akbar'.
- Read the stories on Inshā Allāh in the Student Workbook (Abdullah and the Donkey).
- Listen to the nasheed '**I am a Muslim**' on the Teacher's DVD. This nasheed teaches 'Bismillah' and 'Alhamdulillah'.

Lesson 3

Entering & Leaving Home & Manners at the Masjid

When Leaving Home

- Make sure you have your parents' permission. Never go out without the permission of your mom or dad.
- If anyone is staying at home when you are going out, say 'Fi Amāni Lāh' to them before leaving. If your mum or dad is at home, hug them before leaving.
- Put your right foot out first.
- Say 'Bismillahir Rahmānir Rahim'. If you like, after saying Bismillah, you can also recite this short du'a to ask Allāh to protect you and keep you safe:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ . لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillāhi tawakkaltu 'alallāhi. Lā hawla walā
quwwata illa billāh

which means:

*In the name of Allāh, I put my trust in Allāh. There is
no ability or power except by Allāh's permission*

- Recite Ayāt al-Kursi and any short surahs you know like Surah al-Fātiha and the four 'Quls' (Surah Qul huwAllāhu Ahad, Surah Qul 'audhu bi Rabbin Nās,

Surah Qul ‘audhu bi Rabbi al-Falaq and Surah Qul ya ayyuhal kāfirun’).

- If you’re travelling to another place like going on a holiday or ziyārah, then give some money for the poor first. If you have a money box for sadaqa, you can put some money in it before leaving the house.
- When travelling, we should also recite this āyah of the Qur’ān for protection:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ﴾

He (Allāh) Who has revealed to you the Qur’ān will bring you back to the place of return.

- Surah al-Qasas, 28:85

- Once we sit on the plane, train, bus or car or even if we are riding an animal, we should also recite this āyah of the Qur’ān for protection:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

Glory be to the One (Allāh) Who gave us control of this, because we were not able to do so ourselves.

- Surah az-Zukhruf, 43:13

When Entering Home

- Put your right foot in first.
- Say ‘Bismillahir Rahmānir Rahim’.

- Then say ‘as-Salāmu ‘Alaykum’ loudly even if there is no one at home or no one can hear you.

Our home should be a happy and cheerful place and we should all try to make it a happy place by keeping it clean, listening to what our parents tell us to do, being nice to our brothers and sisters and welcoming our guests and making them feel comfortable.



When Visiting Other People’s Homes

- We must never enter anyone’s house without permission. We should wait for them to welcome us in.
- When we enter with permission, we should first greet the people inside by saying ‘as-Salāmu ‘Alaykum’.
- We should not be inquisitive or touch things we do not need to, when we are at someone’s house.
- We must not ask for food until it is given or offered to us. It is ok to ask for water if you are thirsty.
- We must not try to overhear when other people are talking. We must never open other people’s

letters, cupboards, bags or even walk around their house without permission. Allāh does not like people who interfere in other people's affairs.

When we are someone's guests,
we must be very well behaved.

Exercise: Read the story 'Ahmad visits his Friend' in the Student Workbook.

Manners at the Masjid

- Enter with the right foot and say 'Bismillahir Rahmanir Rahim'. You can also say, 'Allāhummad khilni fi rahmatika' which means 'O Allāh, enter me into Your Mercy and Kindness.'
- Put your shoes in the shoe shelf. Do not leave them lying around where people can trip on them.
- When you enter the masjid, find a place to sit without blocking others. Sit straight without slouching. Do not stretch your legs and do not sit on the chairs or against the wall that may be needed by the elders.
- If there is salāh going on, do wudu and join the salāh as soon as possible.

- After salāh in the masjid, shake hands with those around you.
- When there is something being recited (like Qur'ān, adhān, dua, majlis, matam) do not talk to anyone. Keep silent. If it's urgent, speak very slowly in whispers.
- Wear your best clean clothes to the masjid.
- When you meet others, start by saying, 'as-Salāmu 'Alaykum'.
- Keep the masjid clean. Do not litter. If you see any litter, put it in the bin. If you spill anything, tell someone about it so they can help you clean it up.
- Keep the washrooms clean. Always flush after using the washroom.
- When food is being given out, wait to be given. If there are elders around you, don't push. Let them take some food first unless they ask you to. Don't fill your plate and then leave the food to go to waste.
- When leaving the masjid, say 'Fi Amānil Lāh' to those around you. Don't push anyone. If you see anyone behind you, hold the door for them. Leave with your left foot first.
- Don't forget to say 'Please' and 'Thank You' whenever you need to.



Every Masjid is a House of Allāh

Class Activity:

Listen to and sing along the nasheed: **Upsy Daisy, Now Don't Be Lazy, It's Time to Go to the Masjid** (see Fiqh Lesson 5 for the words).

Lesson 4

Keeping Promises

When you promise to do something, always try your best to do it. Not keeping a promise is like lying. Allāh does not like people who lie or break their promises.

When you promise someone, always say ‘Inshā Allāh’ and pray to Allāh to help you keep your promise.

If you promise someone and then cannot keep it, you should tell the person you are sorry and why you couldn’t keep your promise. For example, if you promise to go to someone’s house and then you forget, don’t keep quiet or make up a lie. Instead say you are sorry and try and do something good to make up for it.

If you know you won’t be able to keep a promise, then it is better to say politely, ‘I’m sorry, I cannot do it’ instead of promising and then breaking the promise.

Always remember that to fulfil a promise is wājib. No matter whether it is big or small or to whom it is made (Muslim or non-Muslim). So think before you promise!

Lesson 5

Always Say the Truth

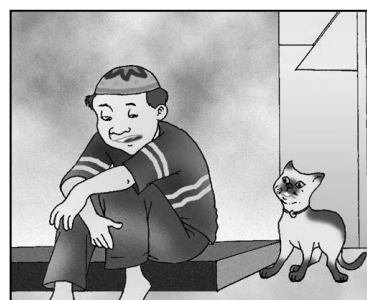
Allāh loves those who never lie and always say the truth. To say the truth requires us to be brave and courageous. People who lie are cowards because they are afraid to say the truth.

Always speaking the truth is called honesty. What is honesty? Honesty means never to cheat others. When we cheat others, we hide the truth from them. That is why cheating is the same as lying and honesty is the same as being truthful.

Ahmad the Honest Muslim Boy

Ahmad wanted to buy a soccer ball. His mother refused to give him money, but she said that he could save some of his pocket money and then buy his soccer ball.

One day, Ahmad's mother said: 'Ahmad! Go and buy a box of tea from Uncle Salim's store.'



'Yes mother!' said Ahmad. And off he went to Uncle Salim's convenience store down the street from where he lived.

Uncle Salim, the owner of the store, was an old man who could not see much without his glasses.

‘As-Salāmu ‘Alaykum, Uncle Sālim!’ said Ahmad. And Uncle Salim recognized Ahmad’s voice.

‘Wa ‘Alaykum Salām Dear Ahmad!’ said old Uncle Salim.

‘Can I have a box of tea please?’ asked Salim politely. And so Uncle Salim picked a box of tea and gave it to Ahmad. ‘Here you are my dear,’ he said.

Ahmad gives him a 5-dollar bill. Old Uncle Salim took the money and returned some change to Ahmad.

On the way back to home, Ahmad realized that the poor Uncle Salim had given him more change than he actually should have. He happily said, ‘Wow! Now I can buy the soccer ball without saving any more of my pocket money!’

But then he said to himself: ‘Hmm.. isn’t this dishonest? Am I not cheating poor old Uncle Salim who cannot see very well without his glasses?! But if I return the extra money, then what will happen to m..y.. s..o..c..c..e..r b..a..l..l??!’

While Ahmad was thinking about what to do, he remembered what his mother had once said: “Whenever you are in trouble, say ‘*A’udhu bil lāhi minash shaytānir rajim,*’ and shaytan will run away and Allāh will help you.”

And so Ahmad began thinking how Allāh was watching him to see what he would do and he recited, '*A'udhu bil lāhi minash shaytānir rajim*' and suddenly Ahmad could think more clearly. He decided to be truthful and honest and he ran back to the store and returned the extra change to Uncle Salim. Ahmad realized that keeping that money would mean stealing, and stealing is a great sin.

When Uncle Salim saw what Ahmad did, he was very happy. 'May Allāh bless you, my dear son!! Here, take this candy as a gift from me,' he said.

That evening, when his father returned from work, Ahmad told him the whole story. His father was very, very proud of his son. Ahmad's father took out some money from his wallet and said, 'Dear Ahmad, take this money as a gift for being honest and truthful. Tomorrow you can go and buy a soccer ball for yourself. May Allāh bless you, my son!'



So finally Ahmad did not have to wait any longer to get his soccer ball. Because he was honest and truthful, Allāh was happy with him and his parents were happy with him. Uncle Salim was happy with him and he felt good that he did not cheat anyone!

Prophet Muhammad (s) was known for his honesty. Even before he began preaching Islam and calling people

to worship Allāh, some people used to call him 'As-Sādiq' and other people called him 'Al-Amin'. **As-Sādiq** means 'The Truthful One' and **Al-Amin** means 'The Honest' or 'The Trustworthy'.

We, too, should always be honest, because that is what a good Muslim is like.

A TRUE MUSLIM IS NEVER DISHONEST. A TRUE MUSLIM NEVER LIES OR CHEATS OTHERS.



Islam teaches us to be brave and always to say the truth. Sometimes when we say the truth, others may get upset with us and even hate us. But if we love Allāh and Rasulullāh (s) and the Ahl al-Bayt (‘a), we should not be afraid to say the truth.

And sometimes we may even make mistakes in life. And then when our parents or others question us, we are afraid to say the truth. But we should be brave and say the truth. When we speak the truth, we become stronger and more courageous and Allāh loves the brave and the truthful.

In your Student Workbook, you can read the story called ‘The Caller to Truth’. It is about Abu Dhar, the brave and truthful companion of Prophet Muhammad (s).

Lesson 6

Always be Polite and Nice to Others

Everyone enjoys talking to others. But when we talk to others, we must always remember to be polite and nice and never to gossip especially about those who are not present.

Some people also blabber. Blabbering means to talk too much about things that are of no use or importance, without stopping.

You will notice that no one pays attention to a person who talks too much. As a result, they lose their respect. People try to avoid them because they know they will talk too much and a lot of it will be nonsense.

When a person talks too much, he is giving away all his secrets, and he does not even realize it.

Even when we are joking with our friends, we must be careful not to make fun of others and not to say lies in our jokes. That is why Imām Ali (‘a)



has said, ‘The heart of a fool is behind his tongue. But the tongue of a wise man is behind his heart.’ This

means a fool talks without thinking but a wise person thinks carefully before talking.

Rudeness

To be rude means to talk or behave in a way that insults others, hurts their feelings or makes them feel bad. When we are not polite or respectful, we are being rude.

To be rude is a bad habit. It can make you lose your friends and may make people dislike you.

Sometimes people are rude and they do not even realise it.

Some examples of being rude are:

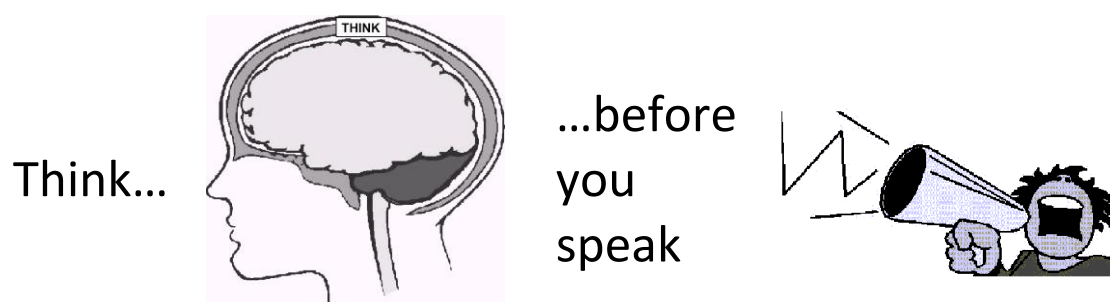


1. Answering back and arguing with your parents, teacher or elders.
2. Not listening when someone is talking to you.
3. Swearing or using other bad language even if you are angry.
4. Telling jokes that are dirty and crude.

We should never be rude because Allāh does not like it and we will lose our respect and our friends. No one likes rude people.

When we are angry and we cannot say anything nice, we should not say anything at all. Instead we should wait until we are no longer angry before deciding what to do.

When people first look at you, they may decide what kind of person you are by the way you are dressed. But their final feeling or impression about you will be based on *what* you say and *how* you say it.



When speaking, always speak about useful things, always speak the truth, and never say anything that will hurt someone else. Never say hurtful things or backbite anyone. Do not even listen to others who gossip and backbite.

Never hurt anyone's feelings even jokingly. Never use bad language.

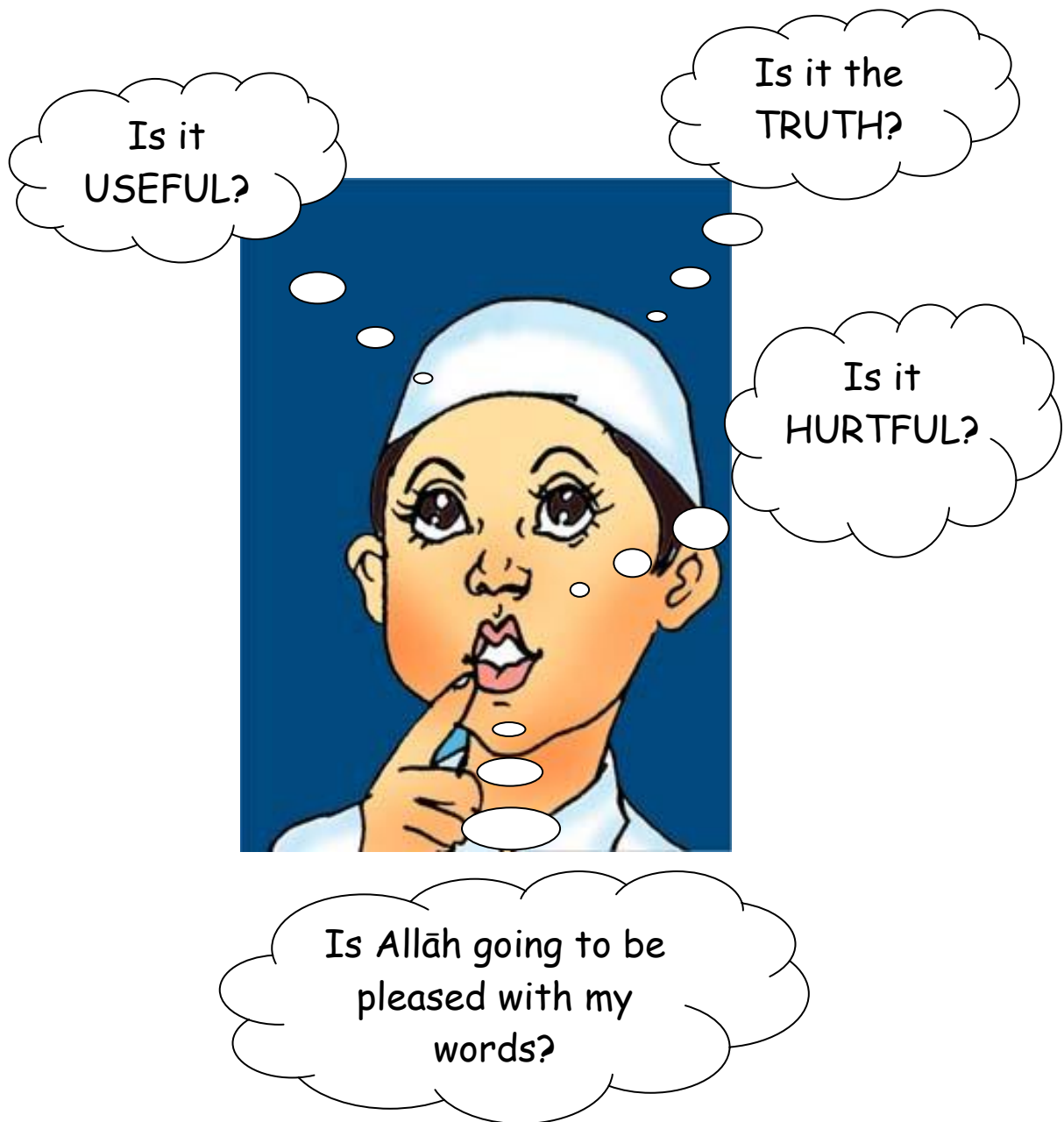
When you are not sure whether to say something or not, imagine Imām al-Mahdi (‘atfs) is standing next to you. What would you do?

What should we do when someone is rude to us? We should always be polite even when others are rude to us. If they are still rude, we can walk away. Some people are bad only because they don’t know the truth. Instead of fighting, you can change an ignorant person with your good manners. For example, read the story of the Ignorant Bedouin and Imām Hasan (‘a) in your Student Workbook.

THE MOUTH TEST

We know that it is polite to speak softly and clearly but we must also speak the truth and that which is useful.

Before you speak always take the Mouth Test:



Lesson 7

Allāh does not like those who Waste

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

...and eat and drink but do not be wasteful; He (Allāh) does not love the wasteful.

- Surah al-Ar'āf 7:31

In Arabic, wastefulness is called *isrāf*. Islam teaches us that it is *harām* to do *isrāf*. *Isrāf* means to waste something that other people need or can use. For example, when we leave the water running, we are doing *isrāf*. Allāh does not like it. Or when we put too much food in our plates and then we cannot finish the food and we have to throw it away, it is also *isrāf*. It is always better to put a little food first, finish it and then a little more if we are still hungry.

If we have lots of clothes and shoes and toys and then we still buy more and never use what we already have, that is also *isrāf*. The complete opposite of *isrāf* is to be a miser, which is also bad. A miser never spends on himself or on others.

Islam teaches us not to be a miser and not to be wasteful.

How Not to Do Isrāf

1. When you are eating, don't put so much food on your plate that you cannot finish.
2. When you drink water, don't fill the glass and drink half and then spill the rest. Water is very precious. In many parts of the world, people don't have clean water to drink. If you can keep the leftover water, always keep it and drink it later on. If you cannot drink it, use it somewhere else like watering a tree or plant in your backyard.
3. When you are showering or brushing or doing wudu, be careful not to use too much water or let the water run wastefully. Your teacher will teach you how to do wudu without wasting water.
4. When you have guests at home and there is a lot of food left over, instead of throwing the food, you can take it to a meal centre (also called soup kitchen) where poor people (like the homeless) can be given the food for free.
5. If you have extra cans of unopened food, you can donate it to a food bank.
6. If you have clothes, toys, furniture or anything in the house that you don't want but others can use, don't throw it in the garbage. If the masjid is collecting used items you can donate them there, or you can donate them to a thrift store or give it to others for free.
7. If you have things that are broken and cannot be used by others, instead of throwing it in the

garbage, first ask yourself: can this be recycled?
Always recycle if you can.

8. When you leave a room, always turn off the lights. Leaving the lights on, all over the house, is *isrāf*. If it is during the daytime, open the blinds or curtains to let the natural light come in.

Remember: Allāh loves everything that He has created. And He loves those who respect His creations such as the environment, animals, birds, and so on.