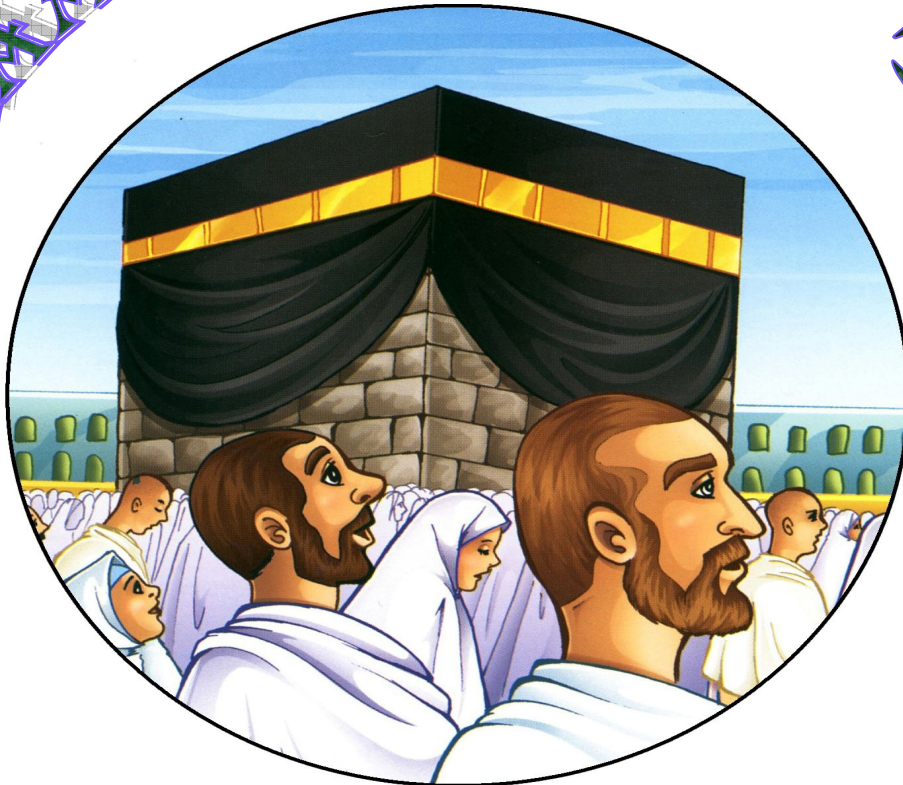




IMAMIA SUNDAY SCHOOL

SIRAHAT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Name: _____

Class: _____

Teacher: _____

BOOK : 4

AGES: 8 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 (<http://www.vakil.org/category/sufi-comics/>).
- Noor Publishers (Iraq) : For the Al-Anwār series on the history of the Fourteen Ma’sumeen (‘a) in pictures.
- Jamal Publication (Iran) : For stories from their book “Tell me Who is God?” by Gholam Reza Heidary.
- Uruj Andishe Publications (Mashad, Iran) : For picture stories from their book Majmu’at ash-Shams.
- Sharikat an-Nahrayn (Baghdad, Iraq) : For their work that renders Shahid Mutahhari’s book Qisas al-Abrār in pictures.
- 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLĀHI-RRAḤMĀNI-RRAḤĪM..

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

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

اللَّهُمَّ أَخْرِجْنِي 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 انشُرْ 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 4

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	TAWHID – I only worship Allāh – Islam, the only religion taught by prophets from Nabi Adam ('a) to Rasulullāh (s) – Meaning of word Islam and Muslim	Islamic Concepts. Taqlid, Niyyah: importance of <i>qurbatan ilallāh</i> in all acts of 'ibādah. Five Types of Actions: wājib, mustahab, mubāh, makruh, harām.
2	TAWHID – Allāh is the only Creator - Why Allāh cannot be more than one – Saying “s.w.t.” after His name	Adhān and Iqāmah with proper pronunciation and their meaning [●]
3	TAWHID – Talk to Allāh - Asma al-Husna - the 99 Beautiful Names of Allāh and the importance of remembering Allāh all the time.	WUDU - correct performance [●] – mustahab acts in wudu - what invalidates wudu (mubtilāt al-wudu) [●]
4	ADALAH – The difference between Equal and Fair – why Allāh does not give everyone the same	Revision of Salāh - Number of rak'ah for the daily salāh [●] - Praying 2, 3 or 4 rak'āt correctly (individually) [●]. Ikhfatiya vs. Jahriya recitations.
5	NUBUWWAH – The Living Anbiya – How Allāh communicates with the Anbiya - The Anbiya mentioned in the Qur'ān	SALĀH - the wājib acts of salāh – Rukn and Ghayr Rukn – mubtilāt (invalidators) of salāh [●]
6	IMĀMAH – The Ahl al-Kisa – Who they are – Hadith al-Kisa	Revision of the 10 Furu al-Din [●] - Sawm - Benefits of fasting - some actions that invalidate Sawm - Hajj - why Muslims go to Makkah
7	QIYAMAH – Angels and their roles. The archangels (Jibrāil, Isrāil, Isrāfil, Mikāil, Raqib and Atid, Munkar and Nakir, Ridwān and Malik)	HIJĀB - for girls and boys - an explanation for its need, who is "ghayr mahram", when does hijāb become wājib - hijāb and interaction between boys and girls

Lesson	Tārikh	Akhlāq
1	QASAS AL-ANBIYA – Nabi Musa ('a) – his birth and upbringing	Islamic Expressions: [●] <u>Revision:</u> as-Salām ‘alaykum - Alhamdulillah – Fi Amānillāh – Inshā Allāh – Yarhamukallāh <u>New:</u> Māshā Allāh - Astaghfirullah – Inna lillāhi wa inna ilayhi rāji’un
2	QASAS AL-ANBIYA – Nabi Musa ('a) and Nabi Shu’ayb ('a) – Nabi Musa ('a) and Nabi Hārun ('a) chosen to go and warn Fir’aun	The importance and love of Ahl al-Bayt
3	QASAS AL-ANBIYA – Nabi Musa ('a) and the Banu Isrāil after the drowning of Fir'aun and freedom from slavery	Importance of attending madrasah (gaining knowledge) & punctuality
4	SIRAH – Ancestors of the Rasulullāh (s): Hāshim – Abd al-Muttalib – Aamul Feel - Sons of Abd al-Muttalib	Rules of keeping pets at home
5	SIRAH – Journey to Syria - Marriage to Sayyida Khadija ('a) – her wealth and generosity to Islam	Kindness to others – helping the sick, disabled - not being cruel
6	AIMMAH - Imām al-Hasan ('a)	PARENTS – Obedience and respect
7	AIMMAH – Imām al-Husayn ('a)	Jealousy (hasad) – Boasting and Showing off (fakhr, kibr, 'ujb)

Objectives for Book 4

At the end of the year the student should:

For Aqāid

- understand Islam as the only religion of Allāh since Nabi Adam ('a)
- understand why it does not make sense for there to be more than one God
- realize importance of remembering Allāh through His beautiful Names and talking to Him at all times
- know the difference between equal vs. fair in terms of God's justice
- know the ways in which Allāh communicates with prophets
- know who the Ahl al-Kisa are and the hadith of al-Kisa
- know the names of the archangels and their roles

For Fiqh

This is crucial year - girls attain bulugh after this year and therefore the key elements of taqlid, wudu, salāh and hijāb must be covered in this year

- (a) know why we follow a mujtahid
- (b) understand the importance of niyyah in every act of worship
- (c) know the five categories in Islam under which every human action falls (wājib, mustahab, mubāh, makruh, harām) with examples of each
- (d) know the adhān and iqāmah with the correct Arabic pronunciation and meanings
- (e) be able to demonstrate performance of wudu correctly and know its necessity before salāh and what invalidates wudu
- (f) know the number of rak'ah in each daily wājib salāh and be able to demonstrate the performance of 2, 3 or 4 rak'ah salāh in full and individually (not group)
- (g) know the wājib acts of salāh and the list of actions that break a salāh
- (h) have memorized the 10 furu ad-din
- (i) know list the actions that invalidate sawm (that were taught in class)
- (j) know why Muslims go for Hajj and where they go
- (k) understand the meaning of 'ghayr mahram' and when to observe hijāb and basic Islamic rules regarding gender interaction

For Tārikh

- (a) know the major events in Nabi Musa ['a]'s life - his birth and upbringing, his life in Madyan and return to Egypt with Nabi Hārūn ('a), his encounter with Fir'aun and leading the Banu Isrāil after their freedom from slavery
- (b) be familiar with the ancestry of Prophet Muhammad (s) and his early years in Makkah until his marriage to Sayyida Khadija ('a) and before the start of his mission
- (c) be familiar with brief biography of Imām al-Hasan ('a) and Imām al-Husayn ('a)

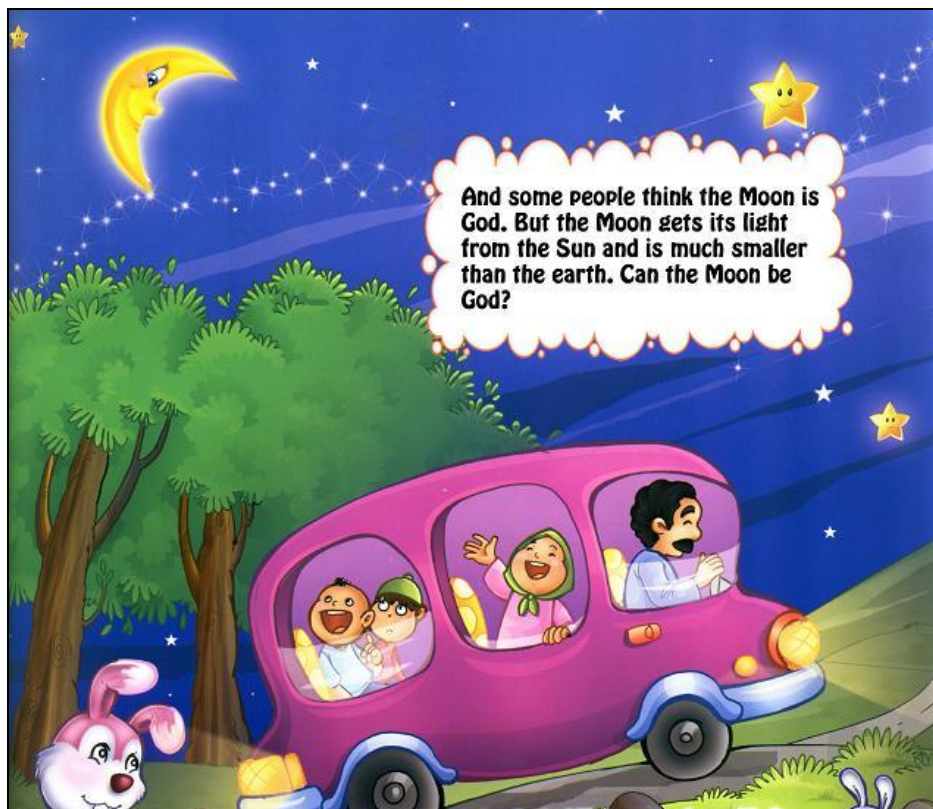
For Akhlāq

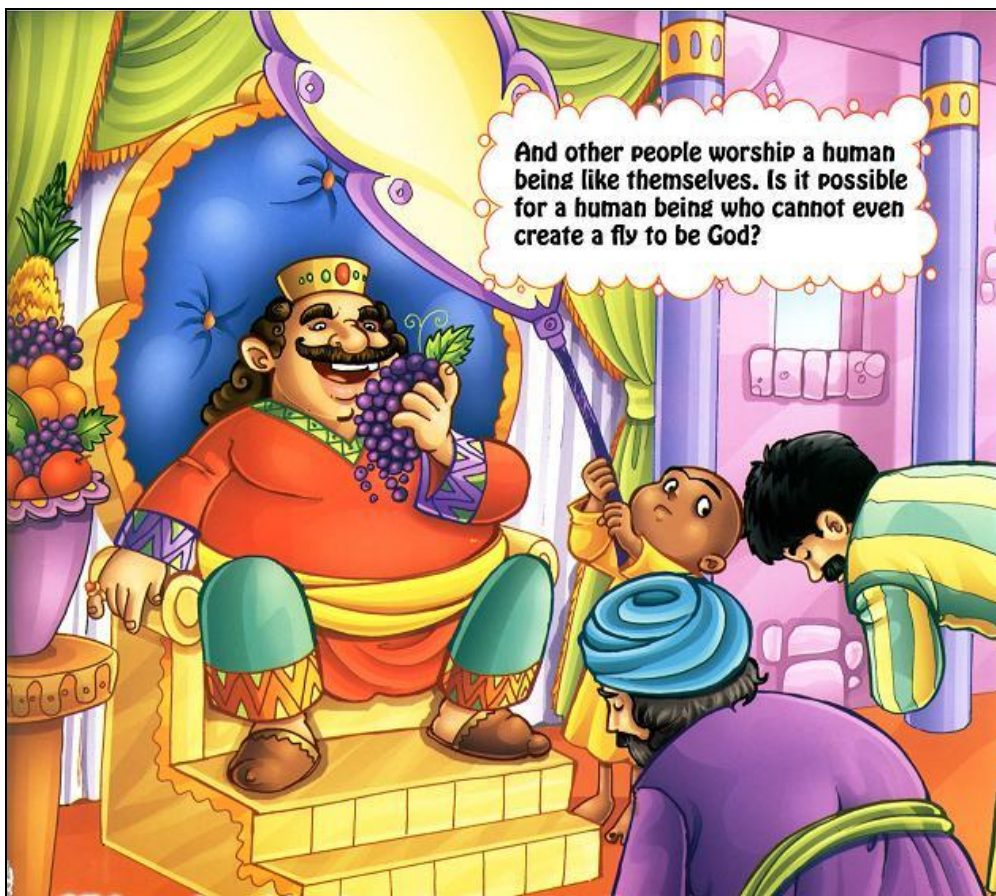
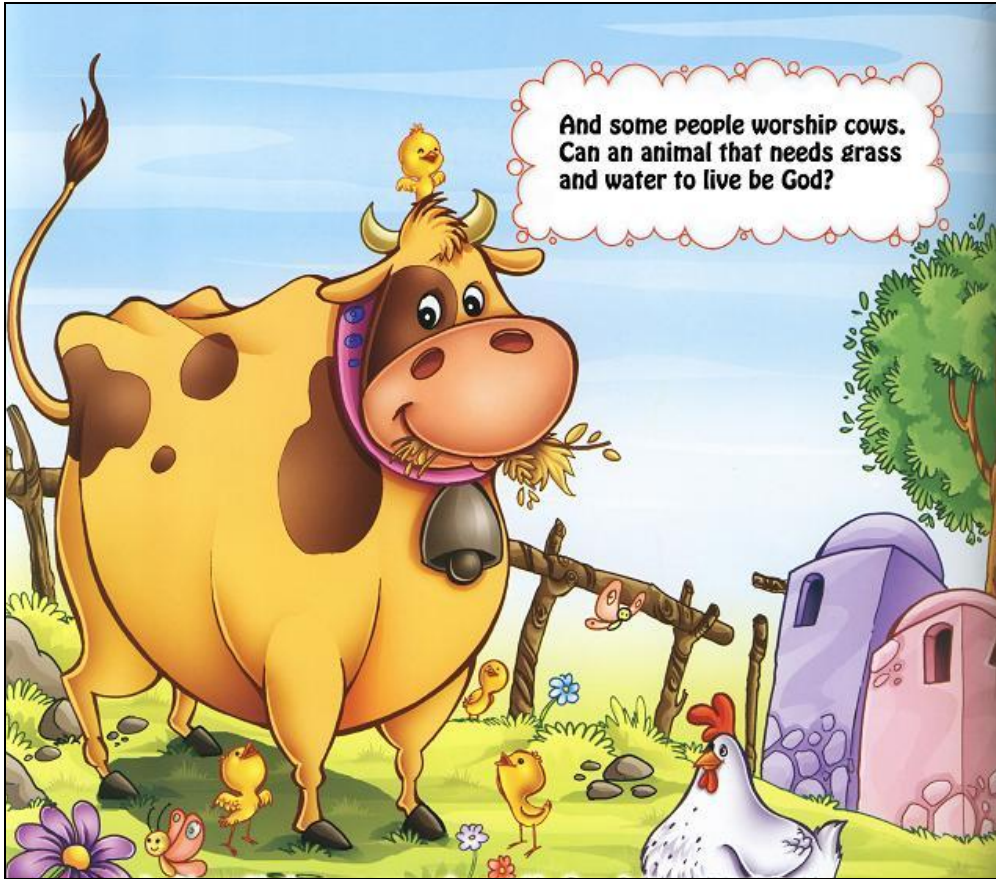
- (a) know the key Islamic expressions. This is the final book that teaches Islamic expressions
- (b) know the importance of loving the Ahl al-Bayt (a)
- (c) understand the importance of madrasah and learning and the importance of being punctual.
- (d) understand Islamic laws on keeping pets
- (e) know the importance of being kind to others
- (f) understand the importance of respecting and obeying parents in Islam
- (g) know that Islam dislikes boasting, showing off and jealousy

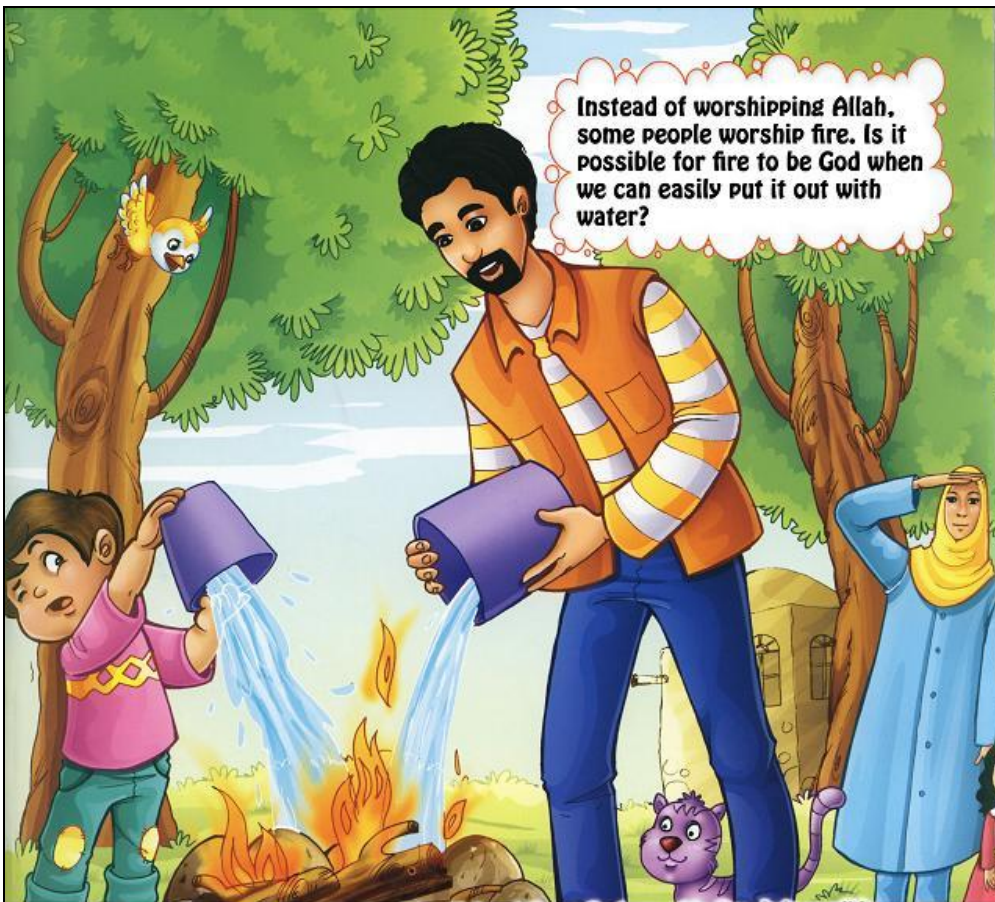
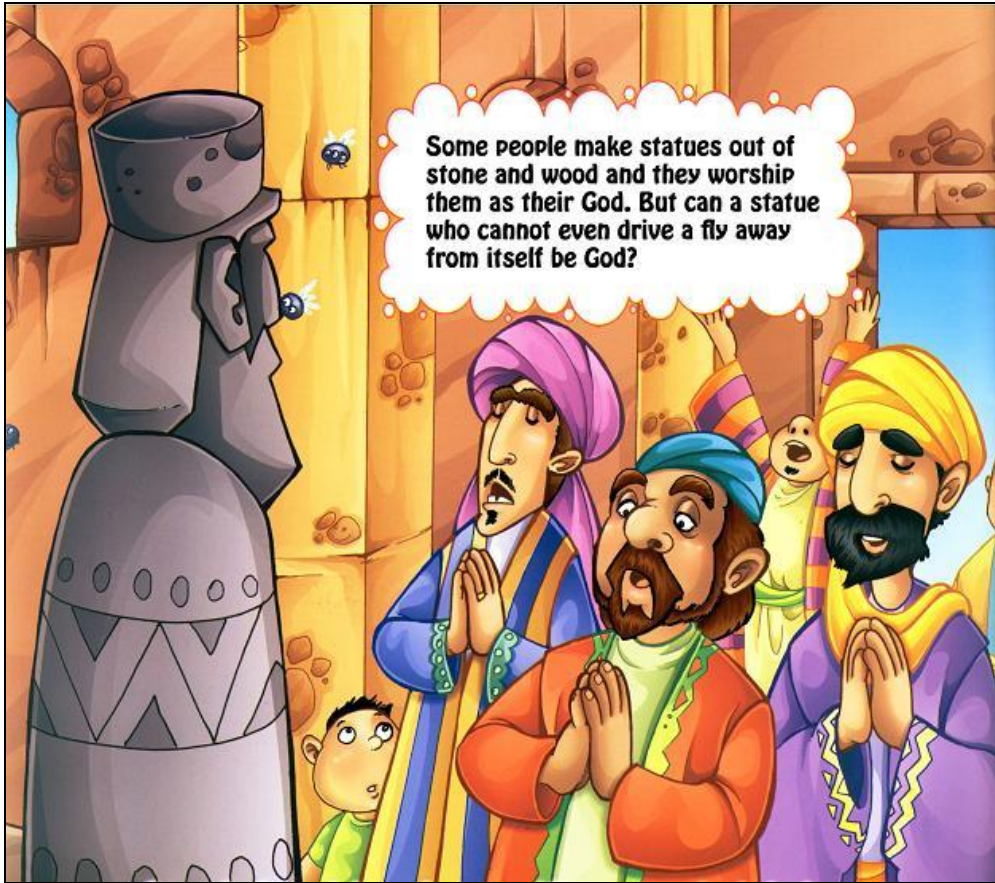
Aqaid **(Beliefs)**

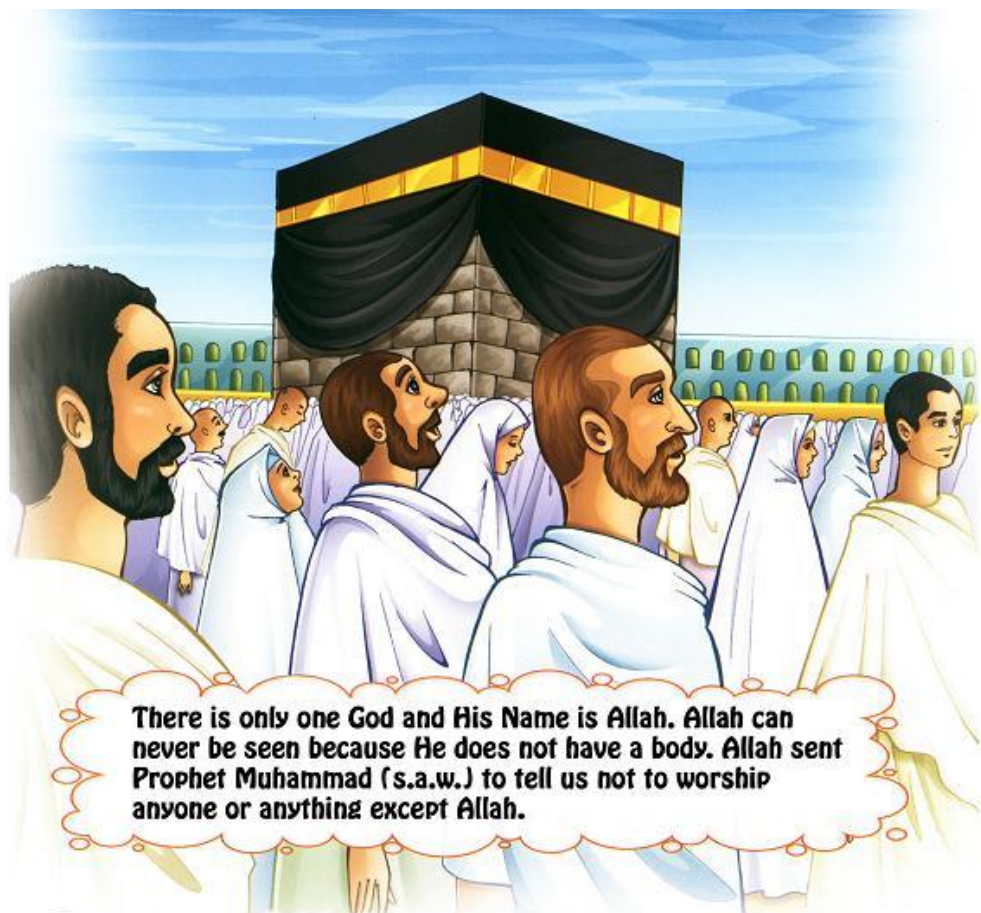
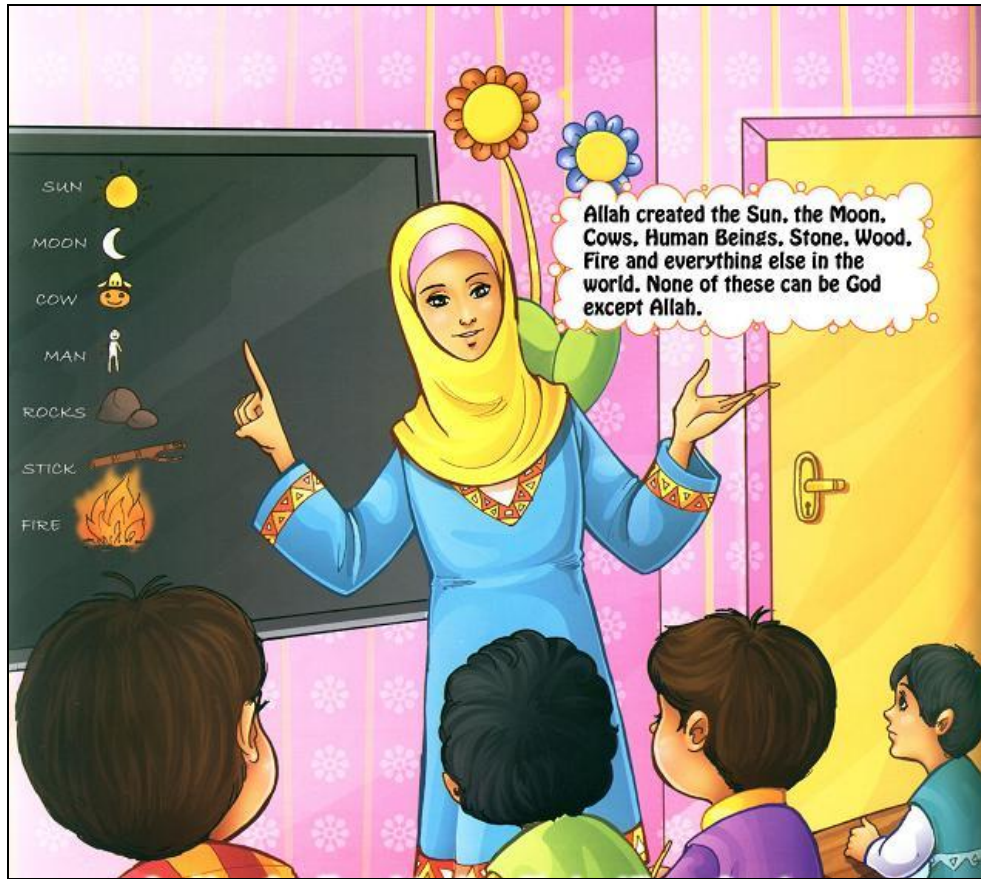
Lesson 1

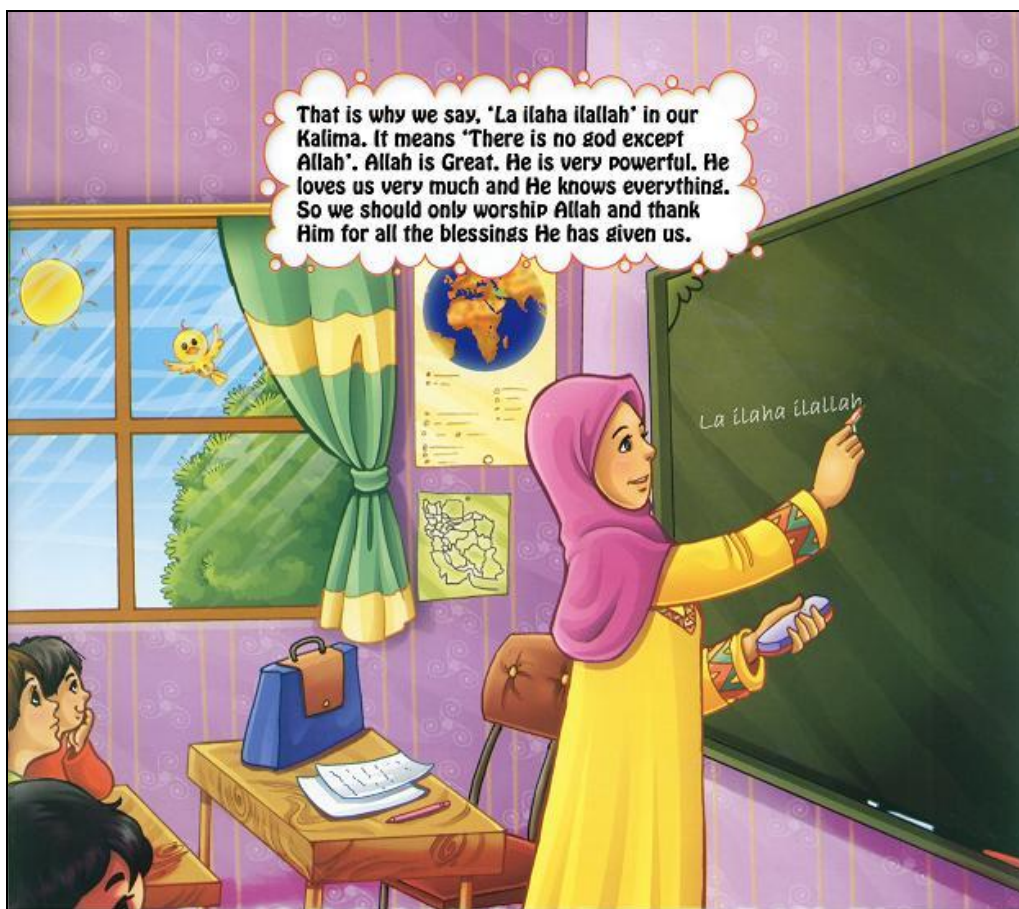
1 Only Worship Allah











Islam and Muslim

The word Islam comes from salām, which means 'Peace'. It also means to surrender to Allāh. So a Muslim



is a person who surrenders completely to Allāh and does only what Allāh wants him or her to do.

All the prophets and messengers of Allāh, from Nabi Adam ('a) to Rasulullāh (s), came to teach us to surrender to Allāh, to worship no one but Allāh. So they all taught the same religion – Islam.

A Muslim also tries to follow all the teachings of Rasulullāh (s) because they are from Allāh (s.w.t).

Allāh tells us that all Muslims are brothers and sisters and that we should care for each other. Muslims are always kind and gentle with others. We should always care for others even if they live far away in other countries around the world.



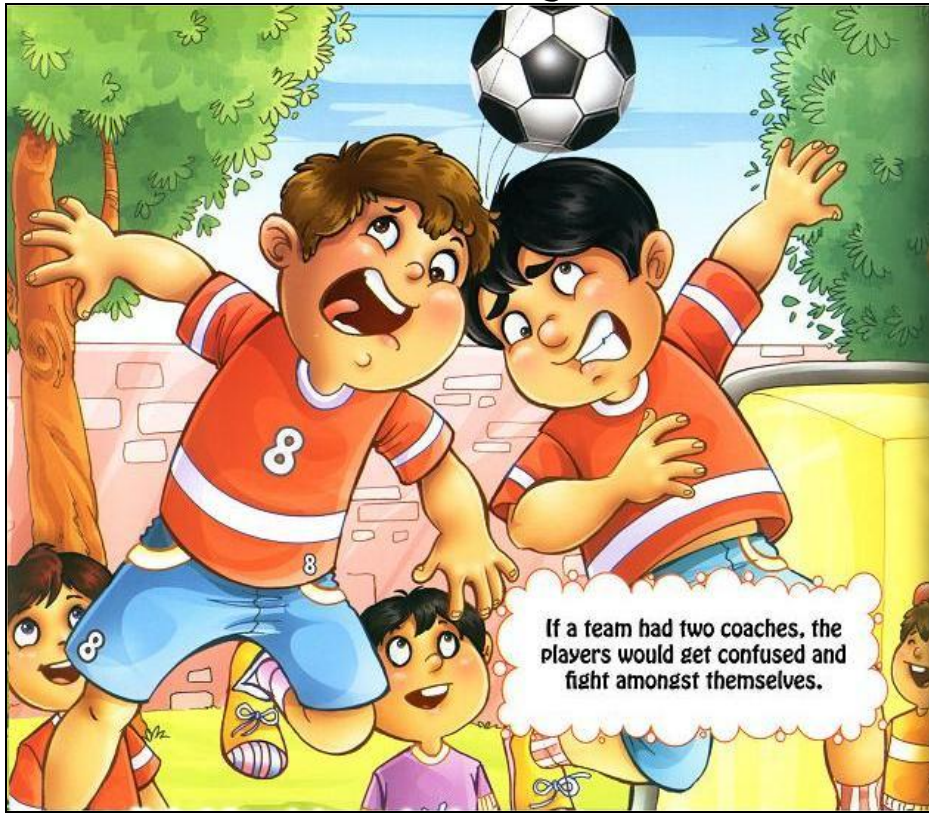
وَأَتَىكُمْ إِلَهُ وَاحِدٌ

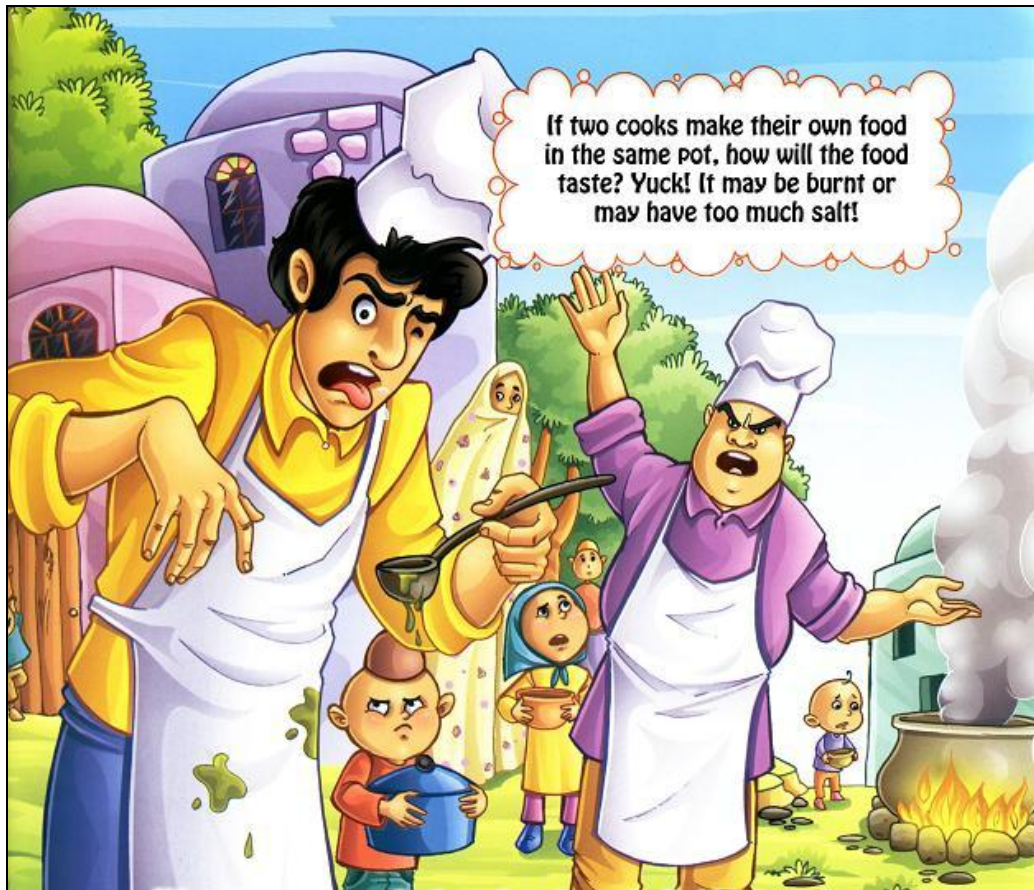
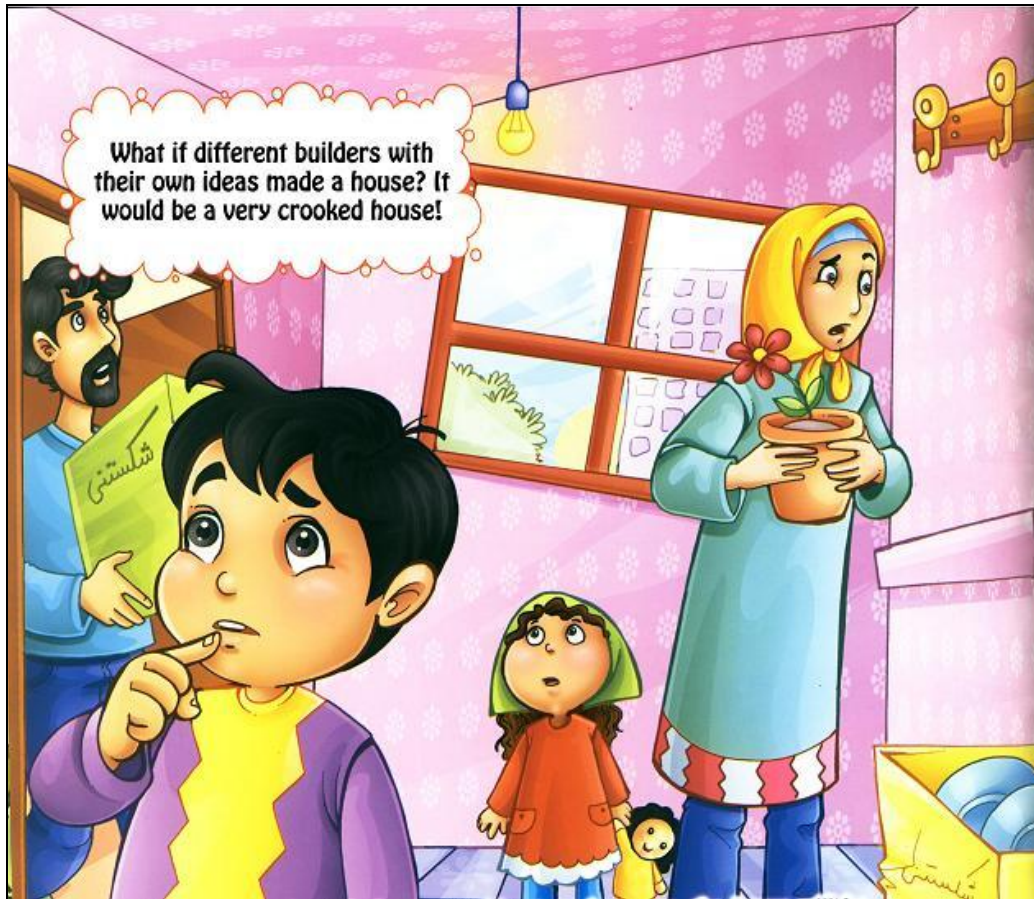
لَا إِلَهَ إِلَّا هُوَ

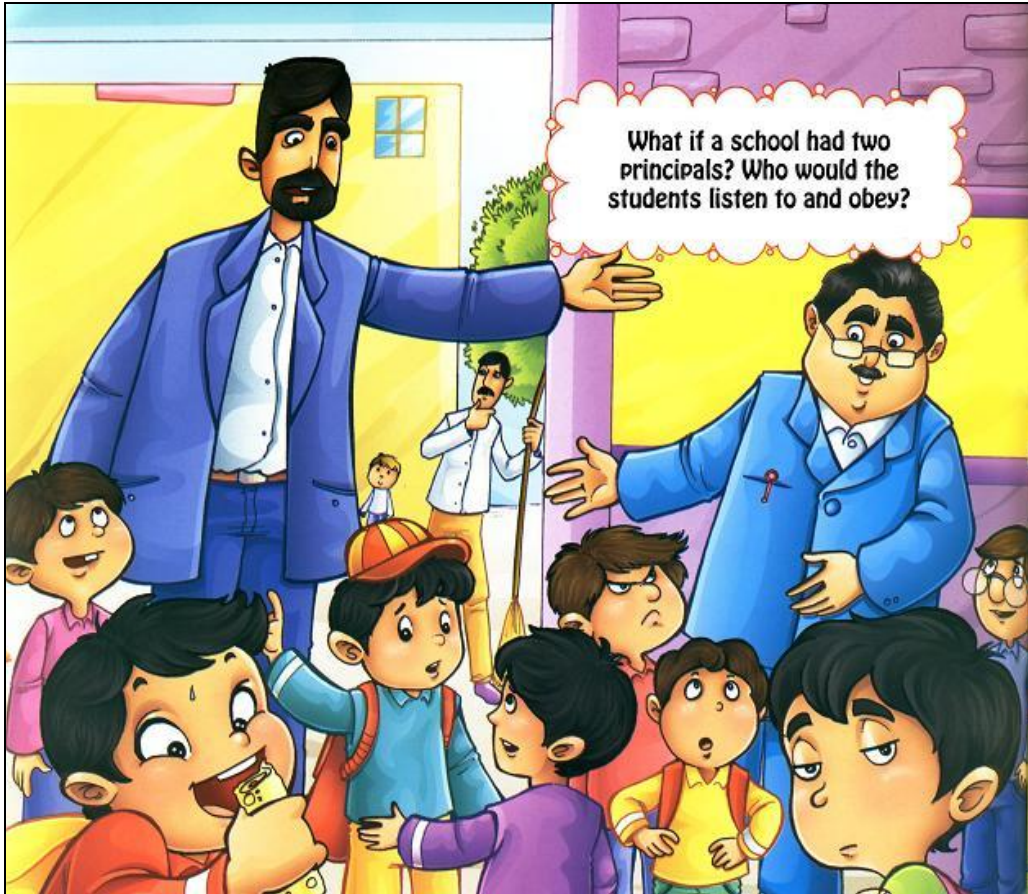
You God is only
One God, there
is no other god
except Him

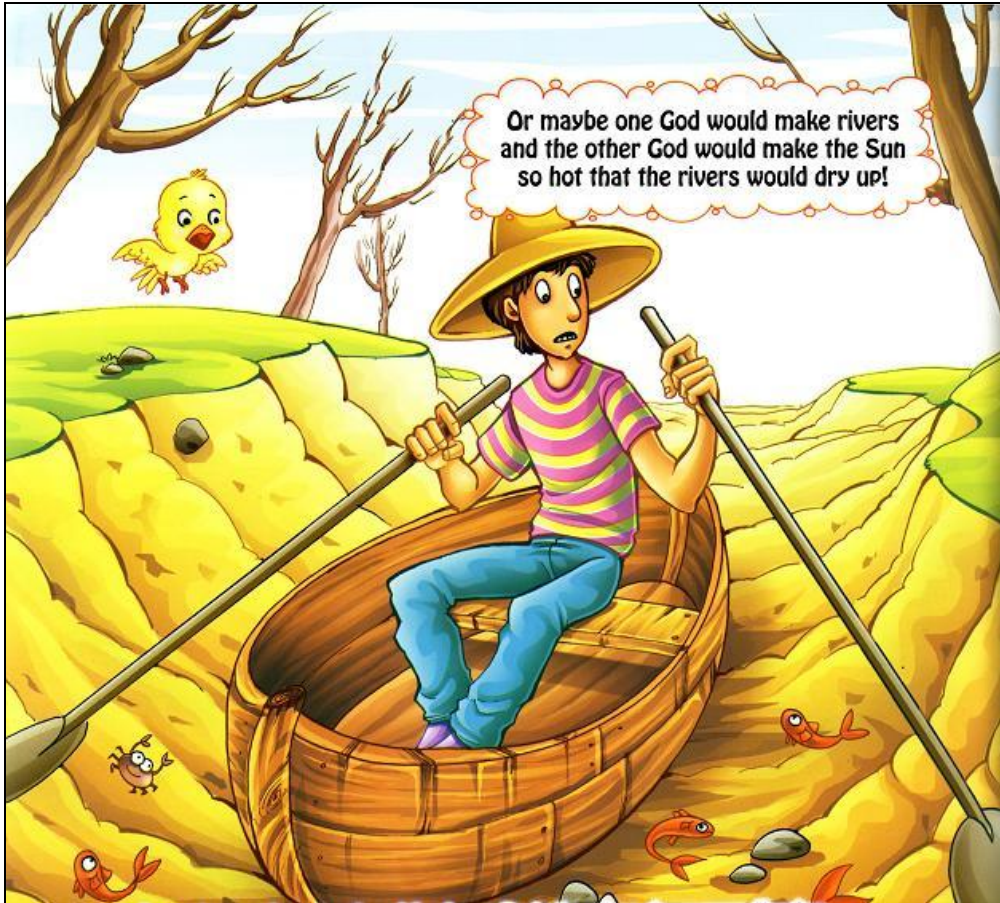
Surah al-Baqarah, 2:163

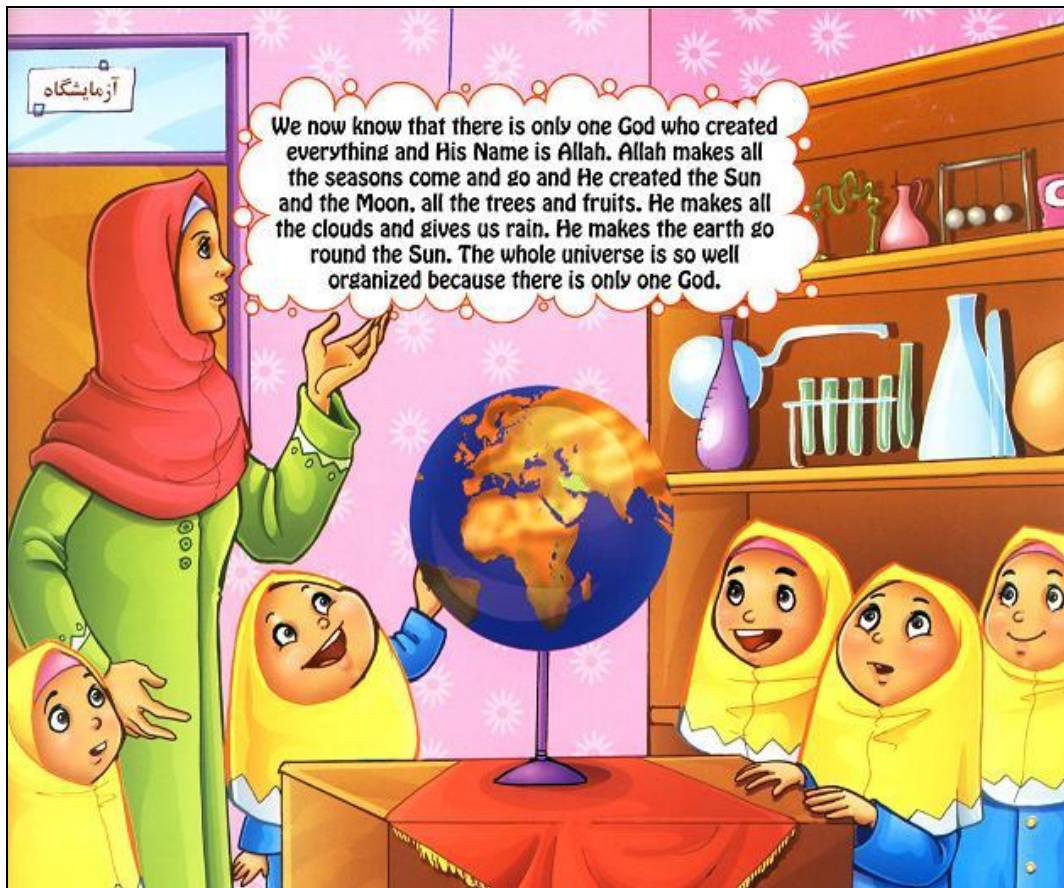
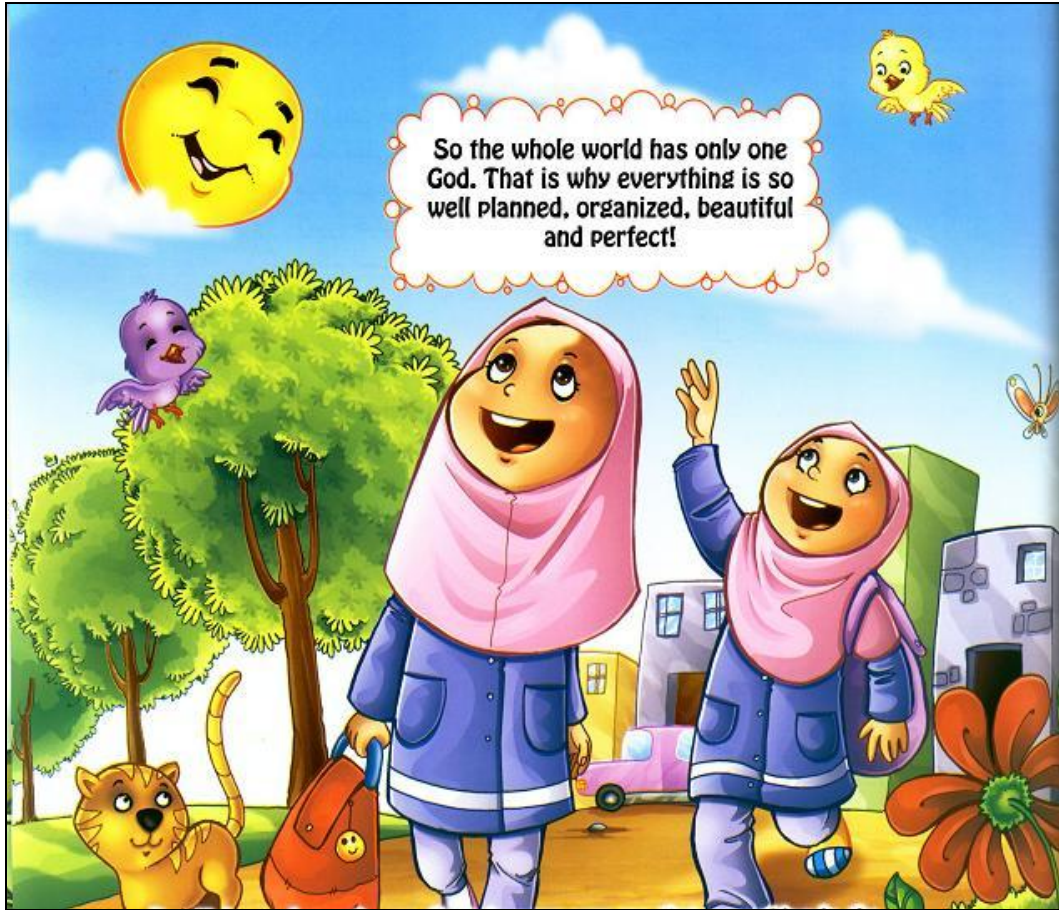
Lesson 2 Allah is the Only Creator











Allāh (s.w.t.)

Whenever we say 'Allāh', we shouldn't forget to say *subhānahu wa ta'ala* after that, which means 'Glory be to Him the Most High' or you can say, '*azza wa jall*, which means, 'the Mighty and Glorious.'

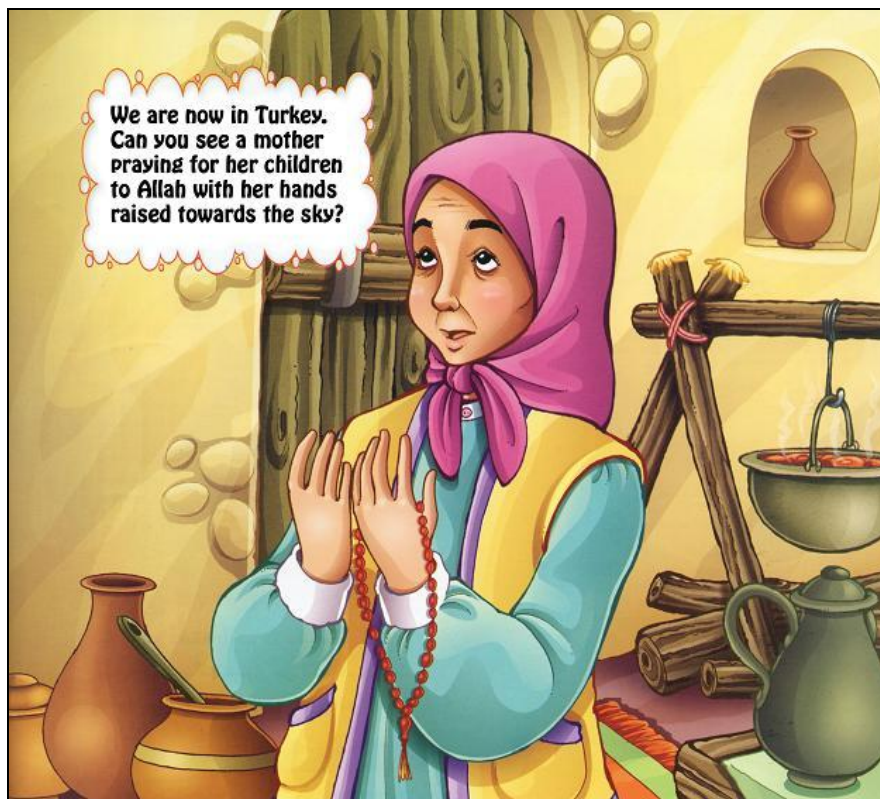
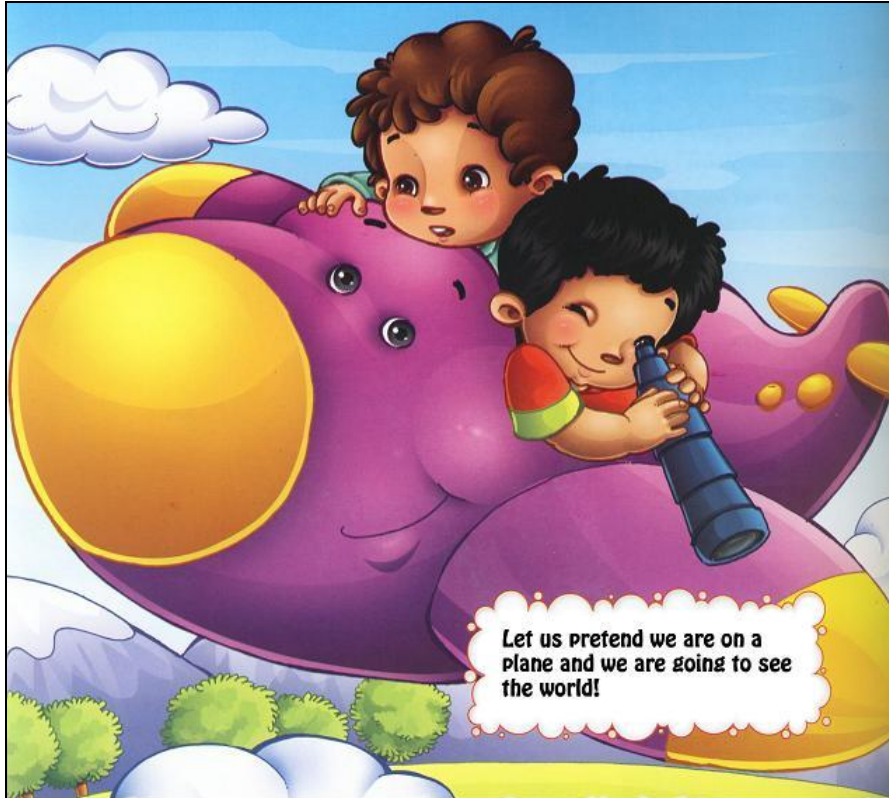
لَوْ كَانَ فِيهِمَا آلِهَةٌ

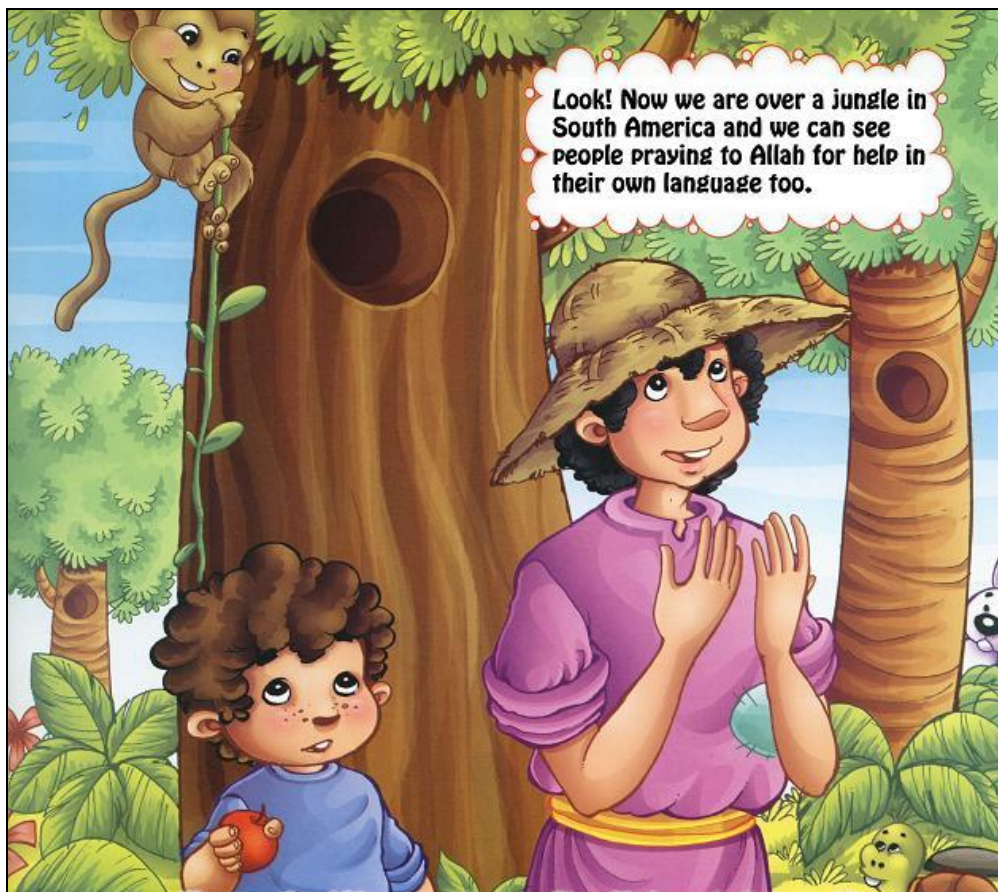
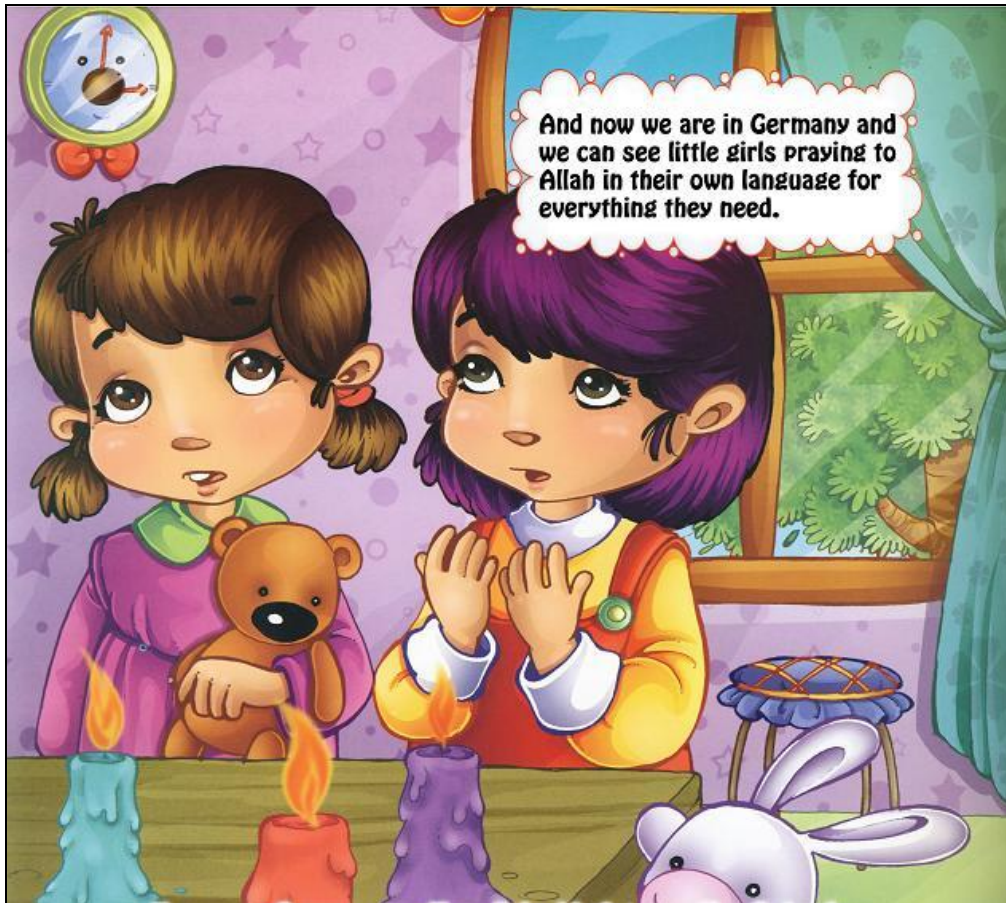
إِلَّا اللَّهُ لَفَسَدَتَا

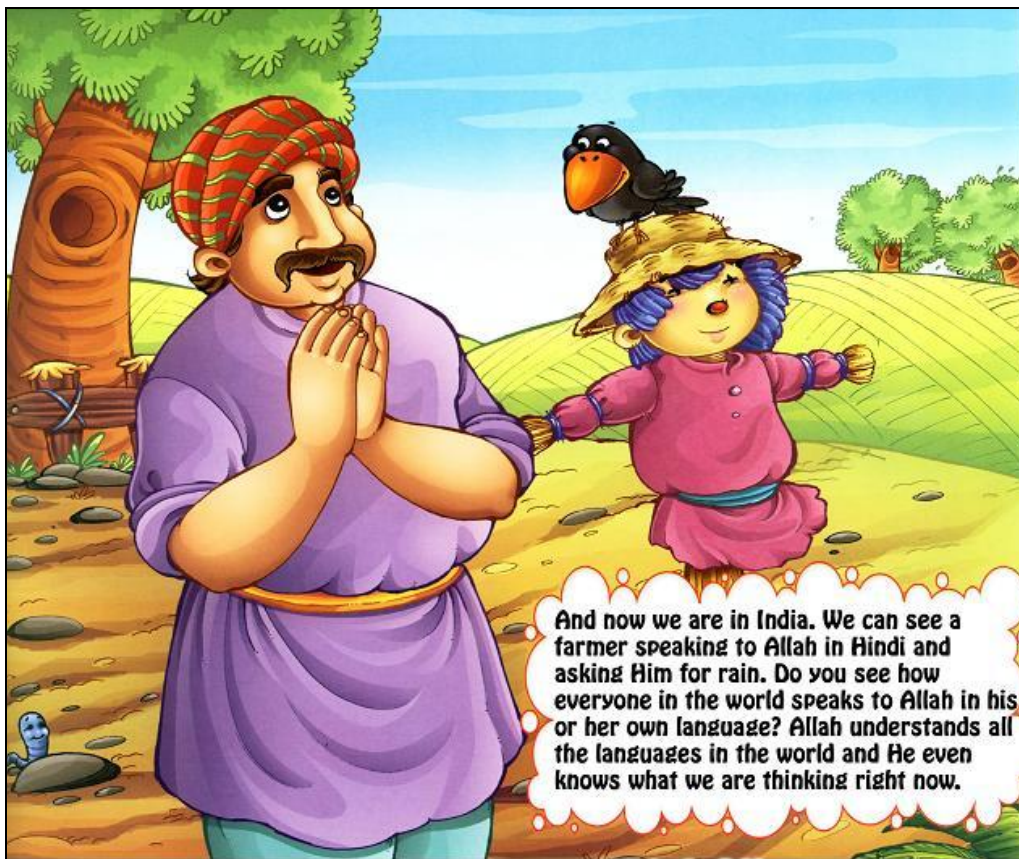
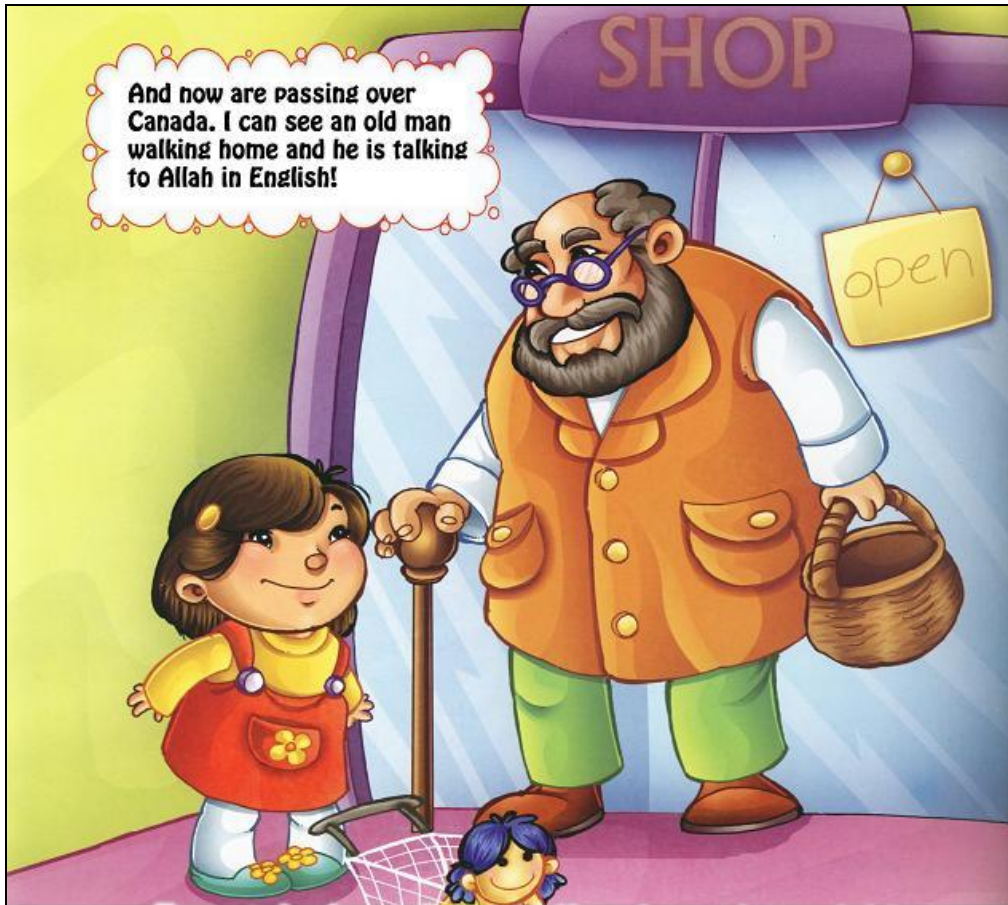
If there were in
them any god
besides Allah, there
would be chaos

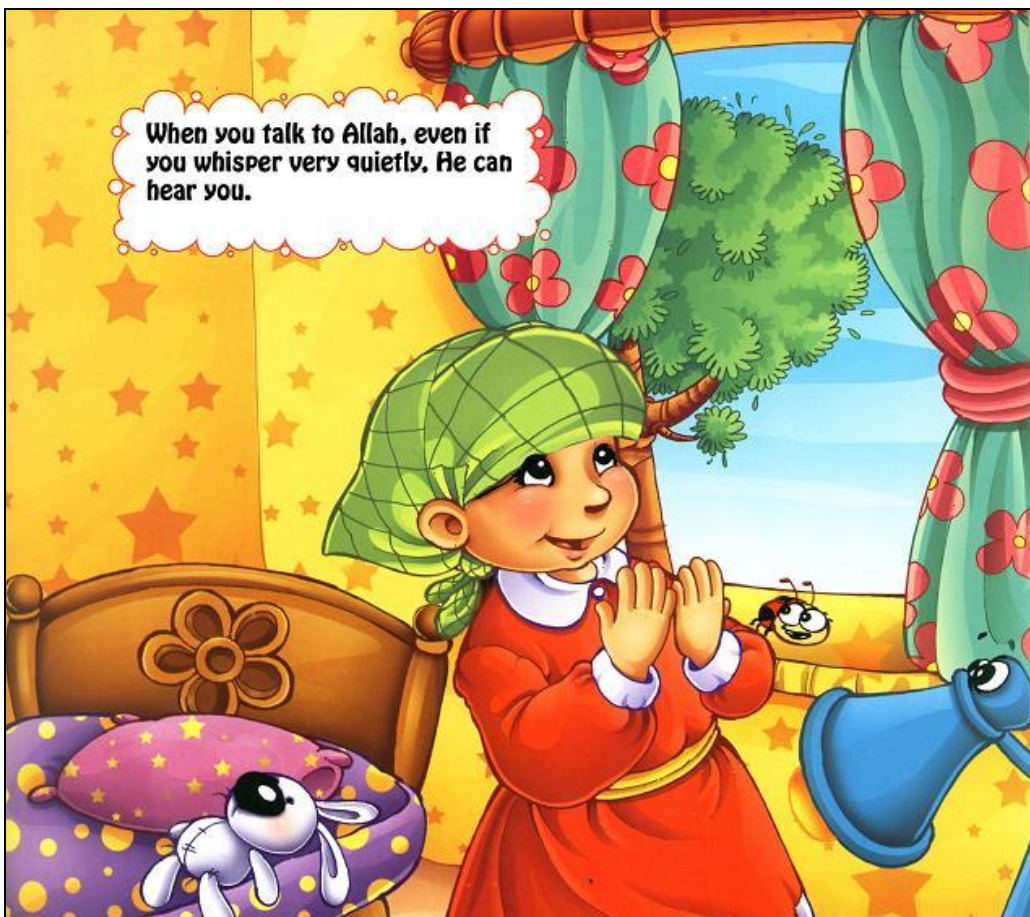
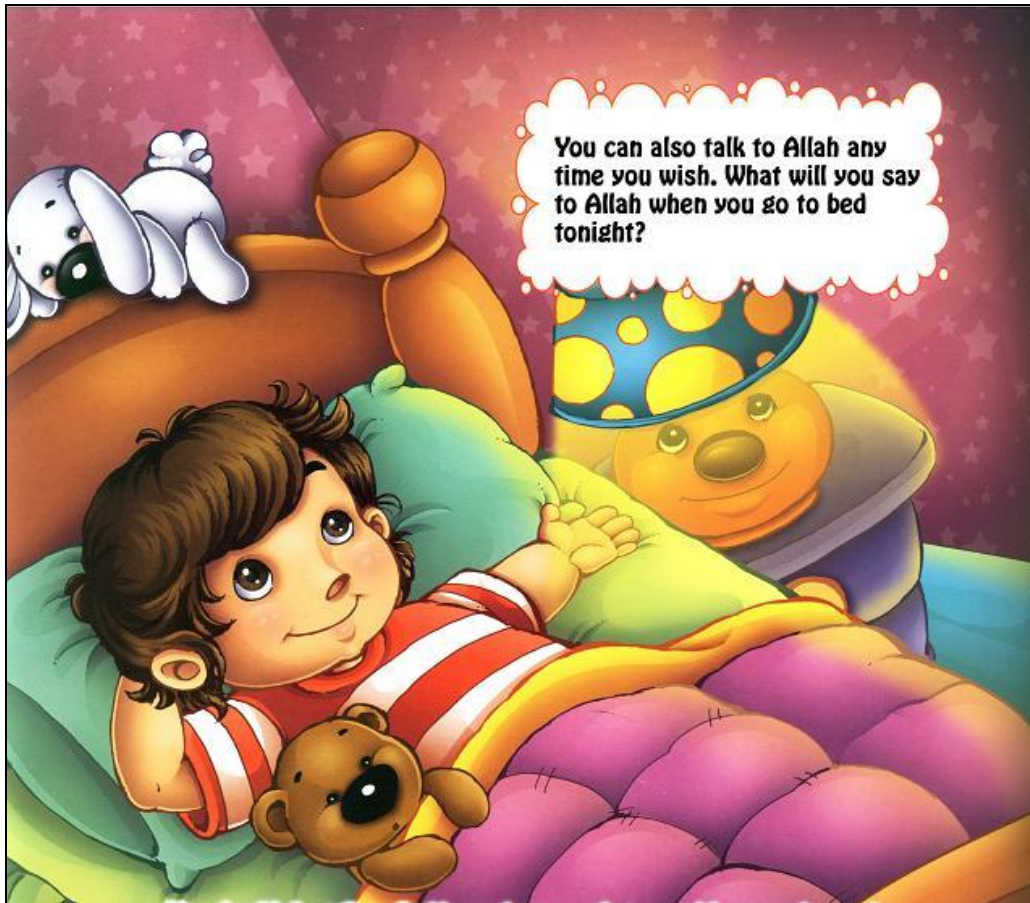
Surah al-Anbiya, 21:22

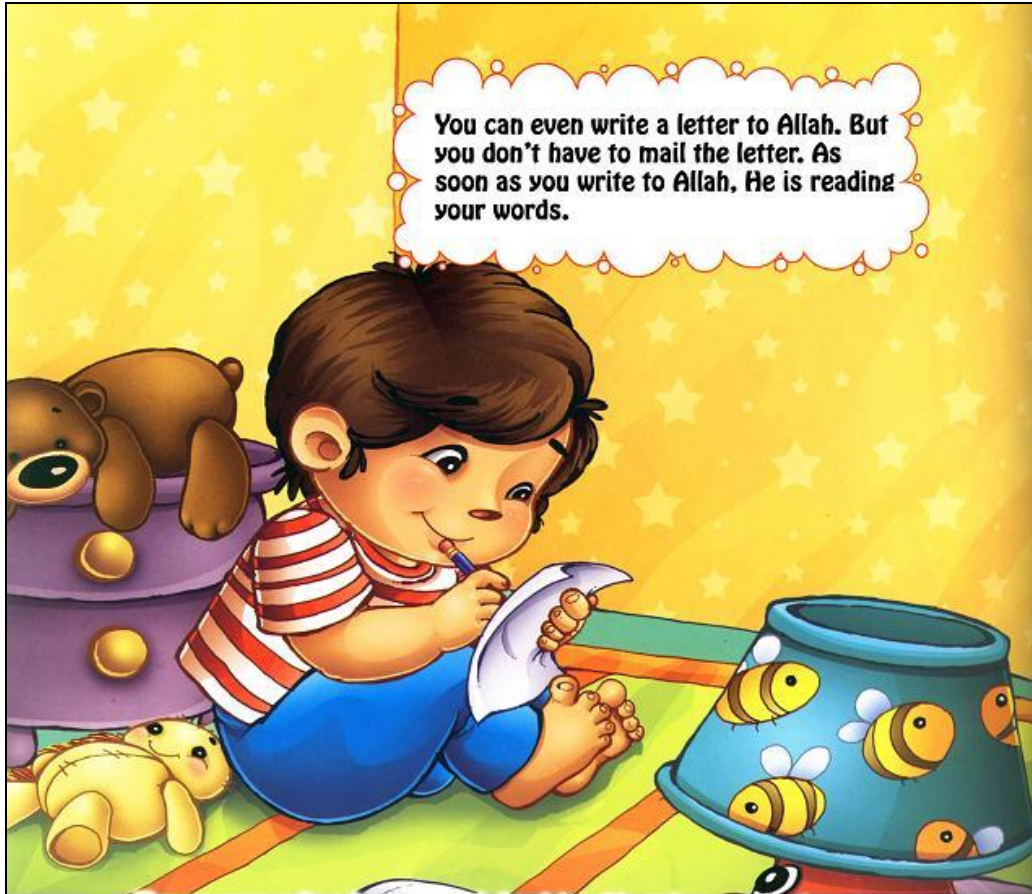
Lesson 3 Talk to Allah











Asmā ul-Husna – The Beautiful Names of Allāh

Allāh tells us in the Qur’ān that when we pray to Him we can call Him by any of His beautiful Names:

﴿قُلْ اذْعُوا اللّٰهَ اَوْ اذْعُوا الرَّحْمٰنَ اَيّٰمًا تَدْعُوۡا فَلَهُ

الْاَسْمَاءُ الْحُسْنٰى﴾

*Say, ‘Call “Allāh” or call “the Rahman (Merciful)”.
Whichever [of His Names] you may call, to Him belong
the most beautiful Names.’*

- Surah al-Isra, 17:110

Why does Allāh wants us to call Him by different beautiful Names? It is for our own good.

For example, one of Allāh’s Name is al-Qādir. It means ‘The All-Powerful’. When we call Allāh by this name saying ‘Yā Qādiru’ (O All-Powerful One!) all the time, it makes our heart grow stronger. Another beautiful Name of Allāh is al-‘Alim. It means ‘The All-Knowing’. If we remember Allāh by this Name saying ‘Yā Alimu’ all the time, Allāh will increase our knowledge.

Similarly.... One of Allāh’s Name is al-Hayy. It means Ever-Living (because Allāh never dies). If we recite ‘Yā Hayyu’ all the time, it keeps our faith alive. One of Allāh’s Name is as-Sam’i, which means ‘The All-Hearing’. If we call Allāh all the time by saying ‘Yā Sam’iu then our duas will be easily accepted.

If our eyes are hurting or weak, we can remember Allāh's Name al-Basir (The All-Seeing) and call out to Him by constantly reciting 'Ya Basiru'. One of Allāh's Name is As-Sādiq, which means 'The Truthful' because Allāh never breaks His promise. If we chant 'Ya Sādiqu' every day then we will always have the courage to say the truth.

Even though Allāh has very many beautiful Names (Asmā al-Husna), Muslims try and memorize 99 of these Names of Allāh. Memorizing the Asmā ul-Husna will help us all through our lives, whenever we need to overcome any challenge.

The 99 Asmā ul-Husna

Recite (and try and memorize) the 99 Asmā al-Husna given below and on the next page, every night before going to bed. You can also listen to a recitation of the Asmā al-Husna on the Teacher's DVD.

نَسْأَلُكَ يَا مَنْ هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ:

الرَّحْمَنُ، الرَّحِيمُ، الْمَلِكُ، الْقُدُّوسُ، السَّلَامُ، الْمُؤْمِنُ،
الْمُهَيَّمِنُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الْخَالِقُ، الْبَارِي،
الْمُصَوِّرُ، الْغَفَّارُ، الْقَهَّارُ، الْوَهَّابُ، الرَّزَّاقُ، الْفَتَّاحُ، الْعَلِيمُ،
الْقَابِضُ، الْبَاسِطُ، الْخَافِضُ، الرَّافِعُ، الْمُعِزُّ، الْمُدِلُّ، السَّمِيعُ،

البَصِيرُ، الحَكْمُ، العَدْلُ، اللطيفُ، الخبيرُ، الحليمُ، العظيمُ،
 الغفورُ، الشكورُ، العليُّ، الكبيرُ، الحفيظُ، المقيتُ،
 الحسيبُ، الجليلُ، الكريمُ، الرقيبُ، المجيبُ، الواسعُ،
 الحكيمُ، الودودُ، المجيدُ، الباعثُ، الشهيدُ، الحقُّ،
 الوكيلُ، القويُّ، المتينُ، الوليُّ، الحميدُ، المخصي،
 المبدئُ، المعيدُ، المحيي، المميتُ، الحيُّ، القيومُ،
 الواحدُ، الماجدُ، الواحدُ، الصمدُ، القادرُ، المقتدرُ،
 المقدمُ، المؤخرُ، الأولُ، الآخرُ، الظاهرُ، الباطنُ، الوالي،
 المتعالي، البرُّ، التوابُ، المنتقمُ، العفوُّ، الرؤوفُ، مالكُ
 الملكِ ذو الجلالِ والإكرامِ، المُقسطُ، الجامعُ، الغنيُّ،
 المغني، المعطي، المانعُ، الضارُّ، النافعُ، النورُ، الهادي،
 البديعُ، الباقي، الوارثُ، الرشيدُ، الصبورُ

الذي ليسَ كمثلِه شيءٌ وهو السميعُ البصيرُ

إِنَّ رَبِّي

سَمِيعٌ
الِدُّعَاءِ

My Lord

listens to all

prayers

Surah Ibrāhim, 14:39

Lesson 4

Adálah

Fair vs. Equal

Muslims believe Allāh is always fair and just. Allāh never does any wrong to anyone. Allāh says in the Qur'ān:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُنْ حَسَنَةً﴾

﴿يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

Indeed Allāh does not wrong [anyone] [even to the extent of] an atom's weight, and if it be a good deed He doubles it[s reward], and gives from Himself a great reward.

- Surah al-Nisā, 4:40

Usually when a person is unjust or unfair to someone it is because he needs something he cannot get and tries to take it by force. Or it is because he is weak and someone is forcing him to be unjust and unfair. Or it is because he is afraid of someone so he decides to harm the person he feels threatened by. Or because he is greedy for more power or money or something he wants. Or because he is not aware that what he is doing is unfair and wrong. But none of this applies to Allāh.

Allāh has no need to wrong anyone because He is All-Powerful. Allāh cannot be forced by anyone to do anything and He doesn't need anything or anyone. No

one can threaten Allāh and He is All-Wise and knows what is fair or unfair more than anyone else. Allāh says in the Qur'ān:

﴿... وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ . وَلِلَّهِ مَا فِي

السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...﴾

*and Allāh does not desire any wrong for the creatures.
To Allāh belongs whatever is in the heavens and
whatever is in the earth.*

- Surah Aali Imran, 3:108-109

So because everything belongs to Allāh anyway, He has no reason to be unjust or unfair to anyone.

Sometimes we see some people suffering in this world but we should not ask, 'why is Allāh allowing this person to be ill or to die or to be poor' and so on. Everything is for a reason but we cannot know everything that Allāh knows. Sometimes Allāh is testing a person to see if he or she will still remain a good Muslim when he or she loses something. Sometimes Allāh wants a person to be patient so that he or she can be a stronger and better person and go to Jannah (paradise).

Also, sometimes we see Allāh gives more to one person instead of another. For example, some people have more money than others. Some people are stronger than others. Some have a better voice while others are more intelligent or more good looking or more kind

hearted or love Islam more. Why doesn't Allāh give everyone the same?

The answer is because fair does not mean equal. Fair means to give everyone what they really need in order to go to Jannah and to be happy in the next life. You can understand this better by a story.

The Donkey, the Parrot and the Cat

Once upon a time, there lived a farmer with his son and a donkey, a parrot and a cat. Everyday the farmer would feed the donkey some hay and oats, he would put some birdseed in the parrot's cage and he would keep some tuna and a small bowl of milk for the cat.

One day, the farmer had to go to another town for a week so he left his son in charge. Before leaving, he said to the son, 'make sure you treat the animals fairly and don't be unkind to them!'

'Yes father,' replied the obedient son. And once his father had left the boy began looking after the animals and feeding them everyday.

When the father came back after one week, he found the animals were starving and very unhappy. 'I wonder what happened?' he thought to himself. Then he went to take a look. His son had given the donkey a little hay, a little oats, some birdseeds, some tuna and some milk.

And he had put the same amount of everything for the parrot in its cage and for the cat as well.

‘What did you do??!’ cried the father. ‘Well,’ said the son, ‘you told me to be fair to all the animals, so I gave them an equal share of everything!’

‘No, no, no!’ said the father. ‘By giving them all an equal share, you have been cruel and unfair to the animals. Fair and kind means you have to give the donkey much more food than the parrot because it is bigger and works harder. Fair means you don’t give the parrot tuna or the cat birdseeds. Fair and justice is not giving equally to everyone. It is to give everyone what they need and what is best for them!!’

Here is another story....

The Man with Two Daughters

A man was going to the masjid for Salat al-Jumu’ah. On his way he passed by his two daughters’ houses, and asked each one what they wanted him to pray for after Salah.

The first daughter was married to a farmer. She told her father to pray for rain so that the crops that her husband had planted would grow.

The second daughter was married to a potter. She asked her father to pray for it not to rain and for it be very dry

and sunny so that the pots that her husband had made out of clay could dry.

The man went to masjid very confused, not knowing what to pray for, as each daughter had asked for the opposite of what the other had asked. He finally decided to pray to Allāh to do what He thought was just, as that would be the only fair solution.

The moral of this story is that sometimes if Allāh gives us what we want, it means it will be unfair to someone else. Allāh loves us all and does what is best for everyone. But we must trust that everything He does is best for us and we must thank Him at all times, happy or sad. We should always pray to Allāh to do what is best for us. Even when we ask Him for something, we should say to Allāh, ‘only answer my prayer if You are pleased with it and if it is good for me, because I don’t know the future and only You know that.’

The justice of Allāh is called ‘Adālah. It is wājib for a Muslim to believe that Allāh is ‘Adil (Just). To believe in ‘adalah means to believe that:

1. Allāh is fair to everyone. He never does anything wrong.
2. Allāh never forces anyone to do bad things and then punish them.
3. Allāh will always reward those who obey Him.

Finally, even though Allāh is just and will not wrong anyone on the Day of Judgement, we will not deserve to go to Paradise if Allāh judges us with His justice only. This is because we always make mistakes and need Allāh's love and mercy to overlook them and to forgive us. So when we pray to Allāh, we should pray to Allāh to judge us with His mercy and not with His justice.

A du'a we can recite in Qunūt during Salāh is:

اللَّهُمَّ عَامِلْنَا بِرَحْمَتِكَ وَ لَا تُعَامِلْنَا بِعَدْلِكَ

*Allāhumma 'āmilna bi rahmatika wa la tu'āmilna bi
'adlika*

**O Allāh, judge us by Your mercy and not by Your
justice!**

Exercises on 'Adalah

Now it is your turn to show if you can be fair and just. Write answers to the two exercises on 'Adalah in your Workbook.

Lesson 5

Nubuwwah

Nubuwwah is the belief that Allāh sent 124,000 Anbiyā (prophets) to guide mankind and the last of them was Rasulullāh (s).

A prophet is called a Nabi in Arabic and the plural of Nabi is Anbiyā. A messenger is called a Rasul and the plural is Rusul. The difference between a Nabi and a Rasul is that a Rasul is also given a Book from Allāh. For example, Nabi Musa ('a) was given the Tawrat. Nabi Isa ('a) was given the Injil and Rasulullāh (s) was given the Qur'ān. So these Anbiyā were also Rusul.

The message and mission of every Nabi and Rasul was the same. The Qur'ān says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ...﴾

Certainly We raised a messenger in every nation [to preach:] 'Worship Allāh, and keep away from false gods....

- Surah an-Nahl, 16:36

If Allāh had just created us but not sent any messengers to guide us then we would not know how to worship Allāh or what He wants us to do and not to do.

Allāh always chose His prophets and messengers from human beings themselves, so that His Anbiyā could live amongst people and be role models for them. The Anbiyā would know what Allāh wants them to do because they would receive messages from Allāh either in their dreams or through the angel Jibrāil (‘a).

All the Anbiya were protected by Allāh from ever making a mistake and therefore we say they are ma’sum. This means they never commit a sin or mistake. If a Nabi was to make mistakes then people would be confused and they would not know if the words and actions of a Nabi are from Allāh or if it is a mistake.

The Qur’ān says about Rasulullāh (s):

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

And he does not speak out of [his own] desire: it is just a revelation that is revealed [to him]

- Surah an-Najm, 53:3-4

That is why many Muslim scholars believe that even the authentic ahādith of Rasulullāh (s) are from Allāh. They are not part of the Qur’ān but we must treat the advice and orders of Rasulullāh (s) as advice and orders from Allāh (s.w.t.).

The Jews believe in Nabi Musa (‘a) but they don’t believe in Nabi Isa (‘a) and Rasulullāh (s). The Christians believe in Nabi Musa (‘a) and Nabi Isa (‘a) but they

refuse to believe in Rasulullāh (s). Muslims believe in all the prophets and messengers of Allāh. The Qur'ān says:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

Say: We have faith in Allāh and that which has been sent down to us, and that which was sent down to Ibrahim and Isma'il and Ishāq and Ya'qub and the tribes, and that which was given to Musa and Isa and that which was given to the prophets from their Lord. We make no distinction between any of them, and to Him do we submit.

- Surah al-Baqarah, 2:136

Apart from being ma'sum, the Anbiyā could also display miracles with Allāh's permission so that people would really believe that they were sent by Allāh. For example, Nabi Musa ('a) could change his staff into a serpent and Allāh made a sea to split into two so that Nabi Musa ('a) and his people could cross it. Nabi Isa ('a) could cure anyone who was sick and even if someone was blind he could make him see again. He also used to bring dead people back to life. Rasulullāh (s) also showed many miracles to people. For example, when he would place pebbles in the palm of his hand, the pebbles would

recite the tasbih of Allāh and say, ‘subhān Allāh!’ But the greatest miracle of all was the Qur’ān. This is because the Qur’ān still exists today even after 1400 years in the same Arabic language that Allāh had revealed it in to Rasulullāh (s) and no one has ever been able to write anything like it. Allāh promises to always protect the Qur’ān.

We should try and read the meaning of the Qur’ān so we can understand what Allāh is telling us and the Qur’ān can become our guide when Rasulullāh (s) is not physically present with us.

How Allāh communicates with Anbiyā and Rusul

Allāh (s.w.t.) mentions in the Qur’ān how He speaks to His messengers (rusul) and prophets (anbiya):

﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ﴾

It is not [possible] for any human that Allāh should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is Most High, All-Wise.

- Surah ash-Shūra, 42:51

This means there are three ways:

1. By revelation (wahy or ilhām). This is usually while a Nabi or Rasul is sleeping and he sees something in a dream that he knows for sure is a message from Allāh. For example, Nabi Ibrāhim (‘a) saw in a dream that God was commanding him to slaughter his own son Nabi Ismāil (‘a). Rasulullāh (s) saw in a dream that he was entering the Ka’bah and doing tawaf around it so he knew the Muslims would soon take over Makkah and remove all the idols in the Ka’bah. Wahy can also happens when a Nabi or Rasul is awake and he hears clear words or thoughts that he knows are from Allāh and not from himself.
2. Through a ‘curtain’. For example, Allāh spoke to Nabi Musa (‘a) through a burning bush. When Rasulullāh (s) went for mi’rāj, he heard Allāh speaking to him from behind a Curtain of Light (*nūr*).
3. Through a messenger angel. Allāh usually sent the angel Jibrāil (‘a) to all the Anbiyā and Rusul with His messages. The Anbiyā and Rusul could see the angel Jibrail (‘a) and talk to him directly. Jibrāil (‘a) came to Rasulullāh (s) for 23 years from the time Rasulullāh (s) was 40 years old and started preaching Islam until the whole Qur’ān was revealed and Rasulullāh (s) passed away.

The Anbiyā mentioned in the Qur'ān

Out of the 124,000 Anbiyā sent by Allāh, only a few are mentioned in the Qur'ān by their names. These include:

1. Nabi Adam ('a)
2. Nabi Idris ('a)
3. Nabi Nuh ('a)
4. Nabi Hud ('a)
5. Nabi Sālih ('a)
6. Nabi Ibrāhim ('a)
7. Nabi Lut ('a)
8. Nabi Ismāil ('a)
9. Nabi Ishāq ('a)
10. Nabi Yaqub ('a)
11. Nabi Yusuf ('a)
12. Nabi Ayyub ('a)
13. Nabi Shuayb ('a)
14. Nabi Musa ('a)
15. Nabi Hārūn ('a)
16. Nabi Ilyās ('a)
17. Nabi Dhul Kifl ('a)
18. Nabi Uzayr ('a)
19. Nabi Dāwud ('a)
20. Nabi Sulaymān ('a)
21. Nabi Yunus ('a)
22. Nabi Zakariya ('a)
23. Nabi Yahya ('a)
24. Nabi Isa ('a)
25. Rasulullāh Muhammad (s)

The Qur'ān also mentions some other names such as Dhul Qarnain ('a) and Luqman ('a) but some Muslim scholars are not sure if they were Anbiyā or just wise men.

There are also some Anbiyā whose names are not mentioned in the Qur'ān but their story is mentioned and we know their names from hadith, for example, Nabi Khidr ('a).

The Living Anbiyā

Muslims believe that Allāh has kept some of His prophets alive for thousands of years even until today, as a sign of His Power and as a miracle for people. Nabi Isa (‘a) for example, was taken by Allāh to the heavens alive and he will return to earth towards the end of the world when Imām al-Mahdi (‘atfs) spreads peace and justice on the earth and Nabi Isa (‘a) will come and help him.

Nabi Khidr (‘a) is living on the earth and he helps and guides sincere Muslims when they are in trouble. Some Muslim scholars also believe Nabi Ilyas (‘a) and Nabi Idris (‘a) are alive.

Lesson 6

Imámah

Ahl al-Kisā means “the People of the Mantle”. A Mantle is a loose sleeveless garment worn over other clothes. It is like a large cloak or blanket.

The Ahl al-Kisā are Rasulullāh (s), Imām Ali (‘a), Sayyida Fatimah (‘a), Imām Hasan (‘a) and Imām Husayn (‘a). They are known by this name because of a particular event that is well known in Muslim history as Hadith al-Kisā (the Story of the Blanket).

Hadith al-Kisā

One day Rasulullāh (s) went to the house of his daughter, Sayyida Fatimah az-Zahra (‘a) and told her that he was feeling tired and wanted to lie down and if could she give him a blanket (*Kisā*), which she did.

A little while later, there was a knock on the door. It was her son, Imām Hasan (‘a). He said salām to his mother and then asked if his grandfather was in the house because he was sensing the pleasant scent that everyone would usually sense when Rasulullāh (s) is around. His mother replied that he was. Imām Hasan (‘a) went to his grandfather Rasulullāh (s) and asked him permission to sit besides him and then covered himself with some of the blanket as well.

A little while later, Imām Husayn (‘a) came in and did the same thing. Then Imām Ali (‘a) came home and he too joined Rasulullāh (s) and his two sons. And finally Sayyida Fatimah (‘a) also went and sat with them and Rasulullāh (s) covered them all with the same blanket (Kisā).

Then Rasulullāh (s) prayed to Allāh (s.w.t.) and said, ‘O Allāh, these are my Ahl al-Bayt and my most beloved. Their flesh is my flesh and their blood is my blood. Whatever pains them pains me and whatever makes them sad makes me sad. I love and am at peace with those who love and are at peace with them and I am at war and an enemy to those who are at war and enemies with them.’

The angel Jibrail asked Allāh who was under the blanket and Allāh told him it was, “Fatimah, and her father, and her husband and her sons.”

Then Allāh sent the angel Jibrail to reveal the following verse of Qur’ān to Rasulullāh (s), which is well known as the Verse of Purity (Ayat at-Tathir):

﴿... إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ

الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed Allāh wishes to keep off from you (all) uncleanness, O Ahl al-Bayt, and purify you completely.

- Surah al-Ahzab, 33:33

This means shaytan can never come near Rasulullāh (s) and his Ahl al-Bayt (‘a). They are protected by Allāh from all kinds of sins and evil ways and they never commit any wrong.

The angel Jibrail (‘a) also asked permission to enter the Kisā and then he told Rasulullāh (s) that Allāh had sent him salām and said that if it was not for the love of Rasulullāh (s) and his Ahl al-Bayt (‘a) and for their sake, then Allāh would never have created the Sun, Moon, the oceans, the earth, the heavens and the entire universe.

From that day onwards, Rasulullāh (s) , Imām Ali (‘a), Sayyida Fatimah (‘a), Imām Hasan (‘a) and Imām Husayn (‘a) came to be known as Ahl al-Kisā – The People of the Kisā.

Rasulullāh (s) told Imām Ali (‘a) that anyone who reads the Hadith al-Kisā then Allāh will forgive their sins, remove their worries and grant all their wishes. Hadith al-Kisā is a beautiful narration that we should read whenever we get together as Muslims.

Remember the Ahl al-Kisā are five but all the twelve Imāms are included in the Ahl al-Bayt (Family) of Rasulullāh (s) because they too were protected from all sin because of Allāh’s promise in the Verse of Purity (Ayat at-Tathir).

Lesson 7

Angels (Maláikah) of Allāh

Out of all creatures that Allāh has created, the angels are the most in number. There are so many angels in the universe that we cannot even begin to imagine. An angel is called 'malak' in Arabic and the plural is malāikah.

Before Islam, the ignorant Arabs in Makkah used to worship the malāikah and they used to believe that the malāikah were female. The Qur'ān forbids the Muslims from believing in fairies or saying that malāikah are female or male. Malāikah are not like humans. We can not see the malāikah, so we do not know what they look like, except that we know they have wings because the Qur'ān says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ
 الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ
 فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

All praise belongs to Allāh, Originator of the heavens and the earth, Maker of the angels [His] messengers, with wings, two, three or four [of them]. He adds to the creation whatever He wishes. Indeed Allāh has power over all things.

- Surah al-Fātir, 35:1

Malāikah are created from light (*nur*). They always obey Allāh and never commit any sin. Allāh uses the malāikah to do many different things in the heavens and on the earth. For example, there are angels who drive the clouds and there are angels who protect people. There are angels who worship Allāh continuously and will do so until the Day of Judgement and there are malāikah who pray for the good Muslims asking Allāh to forgive them and make them enter paradise. There are angels who will give company to the good in Paradise and there are angels who will be in charge of the punishment of the evil in Hellfire.

Our fourth Imām, Imām Ali b. al-Husayn Zayn al-Abidin ('a) in one of his du'ās prays to Allāh to bless the malāikah. He says:

Bless them (O Allāh)... the residents in Your heavens... the keepers of rain, the drivers of the clouds, at whose driving's sound is heard the rolling of thunder and... bolts of lightning flash, the escorts of snow and hail, the descenders with the drops of rain when they fall, the watchers over the winds, those in charge of the mountains so they do not disappear, those whom You have taught the weights of the waters and the measures contained by torrents of rain, the angels who are Your messengers to the people of the earth when the affliction they dislike comes down and the ease they love is brought....

- Sahifa as-Sajjādiya, Du'ā No. 3

From this du'ā we learn that angels are everywhere and everything is controlled by Allāh through His angels. Some hadith say that on every tree there is an angel. This means even when a leaf falls from the tree to the ground, or a rain drop falls, Allāh controls where, when and how it falls through His malāikah.

The angels were created for different purposes. Some of them do nothing but worship Allāh. Some of them have special tasks like passing Allāh's message to the Anbiyā ('a). Some of them have been created to look after us.

Imām Zayn al-Abidin ('a) also mentions some famous malāikah who are in charge of many others. Whenever we remember these angels we should say '*alayhi salām*' after their names. These 'archangels' include:

Jibrāil ('a). Jibrāil is the angel who brings Allāh's messages to all His Anbiyā. Jibrāil ('a) used to reveal the verses of the Qur'ān from Allāh to Rasūlullāh (s).

Isrāfil ('a). Imām Zayn al-Abidin ('a) calls him, 'the Owner of the Trumpet'. When Allāh wishes for the world to come to an end, Isrāfil will blow the Trumpet he is always holding and everyone in the heavens and the earth will die. This will remain for as long as Allāh wishes. Then Allāh will bring Isrāfil back to life and he will blow the Trumpet again and everyone will come back to life. That will be the start of the Day of Judgement.

Mikāil ('a). Imām Zayn al-Abidin ('a) calls him, 'the One of very high status' in Allāh's obedience. Some people believe Mikāil has been put in charge to distribute food to everyone according to Allāh's wishes.

Isrāil ('a). Isrāil is also called Malak al-Mawt, which means 'The Angel of Death'. Isrāil is responsible to take away the souls of people when it is time for them to die. He is in charge of a large group of angels who help him.

Ridwan ('a). This angel is the Gatekeeper of Paradise (Jannah). Everyone who enters Jannah has to go through him.

Mālik ('a). This angel is the Gatekeeper of Hellfire (Jahannam). Everyone who enters the Fire meets him. Those who see him become terribly frightened. He is also mentioned in the Qur'ān.

Munkar and Nakir. These two are the first angels to come to a person as soon as he or she has been buried. They question the dead in their graves and ask, 'Who is your Lord? Who is your Prophet? Who is your Imām? What is your Book? What is your Qibla?' and so on. If a person answers them correctly then they tell him or her to rest in peace and they open a door for him or her in the grave from where a beautiful breeze of Jannah blows and the person sleeps in peace and joy waiting for the Day of Judgement to go to Paradise. And if a person is bad they will not remember the correct answers and these two angels will open for him or her a door from

where the heat of Hell blows in and they will lie in fear and pain afraid of the Day of Judgement when their punishment will be even more severe.

Raqib and 'Atid. Every person has two angels with them who record everything he says and does. One of them records good deeds and the other records bad deeds. Our Book of Deeds will be shown to us on the Day of Judgement. The Book of Deeds is amazing. It captures everything as if it is actually happening at that time. So when a person sees their deeds in their Book, it won't be like reading a book or watching a movie. It will be like going back in time and no one will be able to deny anything recorded in it.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ مَا
يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٧﴾

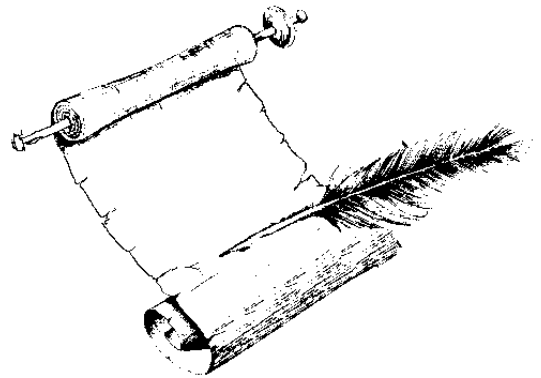
When the twin recorders record [deeds], seated on the right hand and on the left: he (the human being) says no word except that there is a ready observer beside him.

- Surah Qāf, 50:17-18

One way to change whatever bad we do that is written by the angels is to ask Allāh for forgiveness. Every night, before sleeping, make sure you recite: “*astaghfirullāha Rabbi wa atubu ilayhi*”. This means ‘I ask forgiveness from Allāh my Lord and I turn to Him.’ Not only will your angels record this as a good deed but they will also erase any bad deeds you did that day.

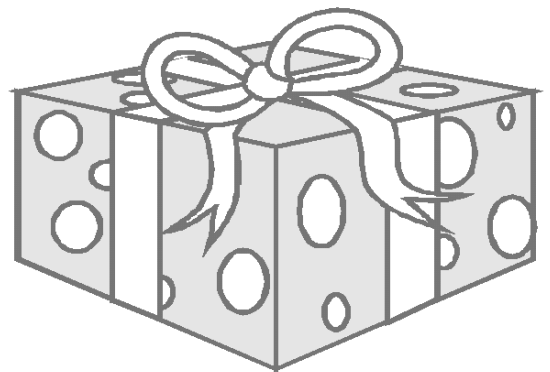
My Two Angels

I have two angels that follow me
wherever I may go,
One of them is quick to write,
the other one is slow.
The one who is quick to write
is when I'm being good
the other doesn't like to write
even when he should!



The one who doesn't like to write
is when I'm being bad
he wants to hear me say "I'm sorry"
to my mum and dad.
And when I say "I'm sorry Allāh,
I won't do that again"
he rubs away my bad deed
marked against my name.

The one who is quick to write,
writes the good I try to do
even, when it doesn't work out right
he writes that one down too
so when I get to Paradise
waiting there for me
will be lots of lovely presents -
oh, how happy I will be!



Fiqh **(Laws)**

Lesson 1

Islamic Concepts

Taqlid

When girls and boys become bāligh (the age of 9 for girls and the age of 15 for boys) then all the laws of Islam like praying salāh five times a day and fasting (sawm) in the month of Ramadan are wājib on them.

But all the actions of a Muslim who is bāligh have to be based on the correct teachings of Islam as taught by the Qur'ān and Rasulullāh Muhammad (s).

How do we know how to practice the laws of Islam?

To know the correct teachings of Islam, we usually follow someone who has studied Islam for many years and understands all the āyāt of the Qur'ān and all the teachings of Rasulullāh (s) and the Ahl al-Bayt ('a) who explained the Qur'ān and the words and practices of Rasulullāh (s).

To follow someone who is most learned in the laws of Islam is called **taqlid**.

Before you become bāligh, you should find out who is the most learned person that others follow and you should make your intention (niyyah) to follow him when you become bāligh. Such a learned person is called a **mujtahid**.

Every mujtahid who allows others to follow him usually has a book with all the laws of Islam according to his research. We can find out about the laws of Islam either by reading the book of our mujtahid or by asking him directly. For example, if he has a website, we can send him an email and ask him our questions.

In Islam, ignorance is not an excuse. If we do not pray correctly or perform wudu correctly, we cannot say to Allāh on the Day of Judgement that we did not know how to do it properly or we could not read Arabic, and so on. Allāh will ask us: 'Why did you not ask the most learned person how to pray correctly?' That is why taqlid is wājib.

Niyyah

Whenever human beings do anything in life, they do it for a reason. This is called their 'intention' or 'niyyah' (in Arabic). For example, when we eat, it is because we are hungry and our intention is to remove the pain of hunger. When we sleep, it is because we are tired and our intention is to rest. When we watch TV, it is because we enjoy watching a programme so our intention is to enjoy ourselves.

Similarly, when we perform any Islamic act like wudu, salāh, sawm, etc., we must have a niyyah of why we are doing it.. The niyyah or intention for all Islamic acts of worship is one and the same: **It is to please Allāh only**

and to perform the Islamic act for the sake of Allāh only.

For example, if we are praying a wājib salāh like salāt adh-dhuhr, we say, ‘I am praying salāt adh-dhuhr wājib qurbatan ilal lāh’. If we are praying a mustahab salāh, we say, ‘I am praying a mustahab salāh, qurbatan ilal lāh’. When we are bāligh and we fast in Ramadan, our niyyah is ‘I am fasting for the month of Ramadan, wājib qurbatan ilal lāh’. When we perform wudu, our niyyah is ‘I am perform wudu, qurbatan ilal lāh’. Even when we give charity, our niyyah has to be, ‘I am giving some money to the poor, qurbatan ilal lāh’.

You notice that every niyyah ends with ‘qurbatan ilal lāh’. What does this mean? **‘Qurbatan ilal lāh’ means ‘to come closer to Allāh’**. How do we come closer to Allāh? By doing everything we do, for the sake of Allāh only and to please Him alone.

Allāh does not accept our good actions unless they are done only for His sake and to come closer to Him. If we perform any wājib or mustahab act but without the correct niyyah of wanting to come closer to Allāh, then it is not accepted. For example, if a person does wudu only because he is feeling hot and he wants to cool himself, then his wudu is not accepted and he cannot pray until he does wudu again with the proper niyyah. Similarly if a person prays salāh only to show off to others or fasts in the month of Ramadan only to go on a diet and lose weight, then Allāh does not accept his or her salāh and

sawm and it is as if he or she has not prayed or fasted at all.

Niyyah is therefore the **most** important first step in **every** Islamic act of worship, even if it is not said loudly. For now, every time you pray or do wudu, you should say your niyyah aloud.

Five Types of Actions

Islam divides every action that a human being can perform, into one of five groups. There cannot be any action that is not one of these five types actions:

- (a) **Wājib**: This is an action that is compulsory on every Muslim who is bāligh. A Muslim who is bāligh and does not do what is wājib commits a sin and may be punished by Allāh on the Day of Judgement. Examples of wājib actions is to pray five times a day, to fast in the month of Ramadan, to go for hajj once in a lifetime, and to obey one's parents unless they ask us to disobey Allāh.
- (b) **Harām**: This is the opposite of wājib. Any action that Allāh has forbidden to do is harām. Anyone who does a harām action commits a sin and will be punished by Allāh on the Day of Judgement unless he asks Allāh to forgive him or her. Examples of harām actions is to steal from someone, to lie to others, to speak ill of others, to

kill an innocent person, to eat food that is not halāl or to disobey parents.

- (c) **Mustahab:** This is an action that is recommended in Islam but not a must to do (i.e. not wājib). It is not a sin if one does not do it but Allāh will reward anyone who does it. Examples of mustahab acts are to read the Qur'ān and to give charity to the poor and help others who are in need.
- (d) **Makruh:** This is the opposite of Mustahab and is any action which is better not to do. It is not harām but Allāh does not like it and Allāh will reward those who keep away from it. Examples of makruh acts are not praying salāh on time, eating too much even after one is full, and to sleep too much unnecessarily.
- (e) **Mubāh:** This is an action that is allowed but not wājib, harām, mustahab or makruh. For example, to exercise, to walk, to sleep, and so on.

These five words are very important to know because we use them when studying fiqh (Islamic laws) all the time.

Challenge Question:

Can you think of any action that is not wājib, harām, mustahab, makruh or mubāh? You will never be able to find any action that does not belong to one of these five groups. Your teacher will help you decide which group every action that you can think of belongs to.

Summary of the Five Types of Actions

WORD	MEANING	EXAMPLE
Wājib	MUST DO Not doing it is a Sin.	Salāh, sawm, Hajj, Khums, Hijab...
Harām	MUST <u>NOT</u> DO Doing it is a sin.	Stealing, eating non-halāl food, cheating, lying...
Mustahab	BETTER TO DO Thawāb if done. No sin if not done.	Adhān, Iqāmah, Reciting Qur'ān, Duas...
Makruh	BETTER <u>NOT</u> TO DO Thawāb if not done. No sin if done.	Praying salāh in front of a mirror, wearing black shoes...
Mubāh	NO DIFFERENCE Lawful. Makes no difference in Islam whether you do this or you don't.	Sleeping, eating, walking...

Lesson 2

Adhān and Iqāmah

We have learnt how to call the adhān and the iqāmah in Book 3. In this lesson, we will review how to call the adhān and iqāmah, but also learn *the meaning* of what we are reciting in the adhān and iqāmah.

Adhān is recited to let everyone who can hear us know that it is time for salāh. Iqāmah is recited after adhān and just before the salāh starts to let everyone know that the salāh is about to begin.

Adhān and iqāmah are only recited for the five daily wājib prayers (fajr, dhuhr, ‘asr, maghrib and ishā). For other types of salāh (that we shall learn about later on) like the salāh for ‘Id or the salāh for a person who has died, we don’t recite adhān and iqāmah. Instead we only call out *as-Salāh! (The Prayer!)* three times. We also don’t recite adhān for mustahab prayers.

Adhān and iqāmah are usually recited in the masjid or when a group of people are praying together. But it is mustahab to recite them even when we are praying all by ourselves.

The person who recites the adhān is called a muadhdhin. And the person who recites the iqāmah is called a muqim. The adhān is recited loudly so that

everyone who is far can hear the muadhdhin and know that it is time for salāh.

When you call out the adhān or iqāmah:

1. Do wudu first.
2. Make sure it is already time for salāh before starting the adhān .
3. Stand facing the qibla.
4. Recite it in Arabic with the correct pronunciation and in the right order.
5. Whenever you say ‘Allāhu Akbar’, raise your hands to your ears just like you do for takbirat al-ihram.
6. You should pause slightly between each phrase in adhān but without any pause during iqāmah.

When someone else is calling out the adhān, it is very important to remain silent and not to talk. Even if someone else talks to you, just indicate to them that it is time for adhān and you cannot talk to them.

When you hear the adhān:

1. Stop doing whatever it is you are doing immediately.
2. Stop talking immediately.
3. If you haven’t done wudu for salāh go and do it immediately.

4. Come to the place of salāh and sit in rows ready for salāh.
5. Listen to the muadhdhin and quietly repeat after him what he says.

The person with the best Arabic pronunciation and with the loudest and most clear and pleasant voice should be asked to be the muadhdhin. He should also be a Shi'ah Ithnā 'Ashari Muslim. When adults are praying, the muadhdhin should be bāligh (and not a child). Girls should not recite the adhān loudly when boys and men are present or can hear them.

When you hear the iqāmah remain seated quietly and get ready for salāh. As soon as the muqim says, '*qad qāmatī salāh*', stand up. Make sure your feet are in a straight line with the others in your row. Also make sure your shoulders are touching the shoulders of the person to your right and your left. Look down at your turbah and wait to start the salāh with niyyah and takbirat al-ihram.

How to Call the Adhān

1 4 times

اللَّهُ أَكْبَرُ

Allāhu Akbar

Meaning: Allāh is the greatest!

2 2 times

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu an lā ilāha illalāh

Meaning: I bear witness that there is no god except Allāh

3 2 times

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu anna Muhammadar Rasūlullāh

Meaning: I bear witness that Muhammad is a Messenger of Allāh

4 2 times

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ

Ash-hadu anna 'Alliyan waliullāh

Meaning: I bear witness that Ali is Allāh's Special Friend

5 2 times

حَيَّ عَلَى الصَّلَاةِ

Hayya 'alas salāh

Meaning: Hurry to the Prayer!

6 2 times

حَيَّ عَلَى الْفَلَاحِ

Hayya 'alal falāh

Meaning: Hurry to the Success!

7 2 times

حَيَّ عَلَى خَيْرِ الْعَمَلِ

Hayya 'ala khayril 'amal

Meaning: Hurry to the Best of Deeds!

8 2 times

اللَّهُ أَكْبَرُ

Allāhu Akbar

Meaning: Allāh is the greatest!

9 2 times

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha illalāh

Meaning: There is no god except Allāh

Reciting *أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ* is highly recommended even though it is not a wājib part of the adhān. When we say 'I bear witness that Ali is Allāh's Special Friend' we mean Imām Ali ('a) is chosen by Allāh to be the successor of Rasulullāh (s) as the guardian of the Muslims and the next leader (Imām) of Islam.

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** and is recited twice. This is:

قَدْ قَامَتِ الصَّلَاةُ

qad qāmatī salāh (2 times)

Meaning: The Prayer is beginning!

Iqāmah should be recited without any pause (unlike adhān). It is forbidden (harām) to recite the adhān or the iqāmah like a song.

Review:

1. Can you recite the *adhān* and *iqāmah* on your own, without reading from the book?
2. Do you know the meaning of what you are reciting in the *adhān* and *iqāmah*?

Lesson 3

Wudu

How to Perform Wudu

You have already learnt how to perform wudu in Book 3. This is a revision and we will also learn about some actions that can break our wudu.

Wudu is an act of worship (‘ibādah) 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 minimum parts of wudu that are wājib in order for a 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.

Wash both hands before starting wudu



Gargle mouth x3



Rinse nose x3



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

The Wājib Parts of Wudu in Detail

1. **Niyyah (intention):** Make an intention by saying: ‘I am doing wudu *qurbatan illallāh*’, which means ‘I am doing wudu to come closer to Allāh.’ The niyyah does not have to be said aloud. But when you are learning how to do 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

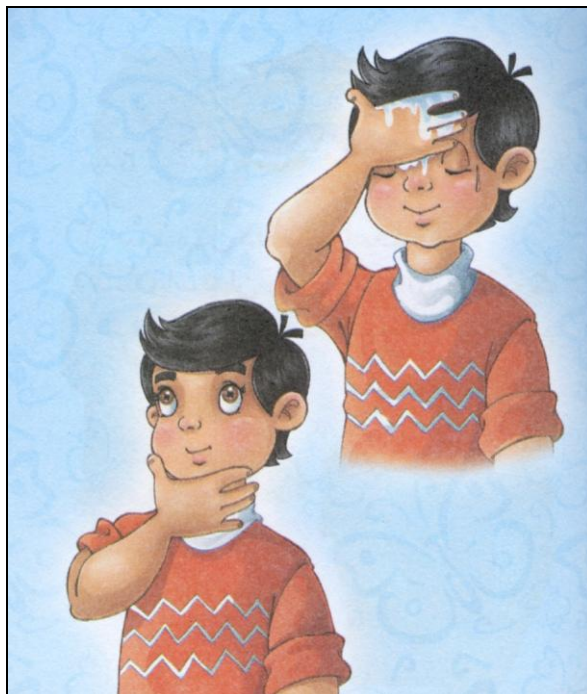
¹ Note to Teacher: Ensure the student is saying “ilal lāh” (إِلَى اللَّهِ) and not “illal lāh” (إِلَّا اللَّهُ). The first one means seeking nearness “towards Allāh” and the second one means “except from Allāh”!!

usually the width covered by the thumb and the middle finger when they are spread out.

If any of this area remains unwashed you wudu will be wrong and will have to be redone. 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.

Washing the Face



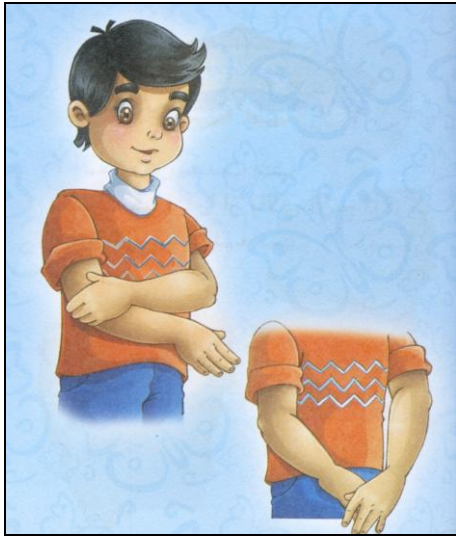
- 3. Washing the Arms:** After washing the face, the right and then the left arm should be washed from the elbow down to the fingertips.

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.

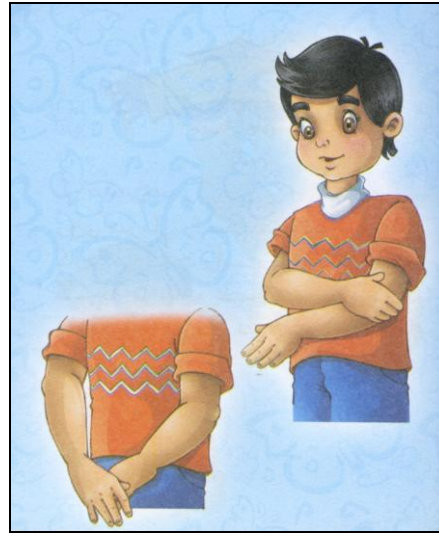
Also, like the face, there is no limit as to how much water should be poured in washing the arms. But once you start wiping the arm (to make sure the water reaches everywhere) then that is considered to be one wash. You can add more water a second time after wiping. But washing three times is not allowed. 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 arm.

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 a watch that is tight, remove them before wudu so that the water reaches everywhere.

Washing the Right Arm

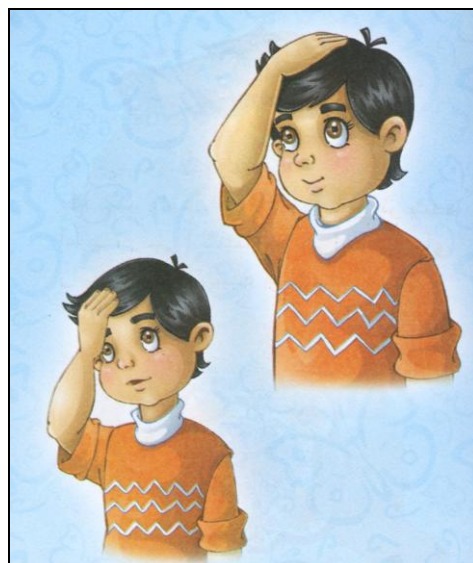


Washing the Left Arm



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. Wipe the wet fingers of the right hand from the middle 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 so that the wetness touches your scalp.

***Mas-h* of the Head**



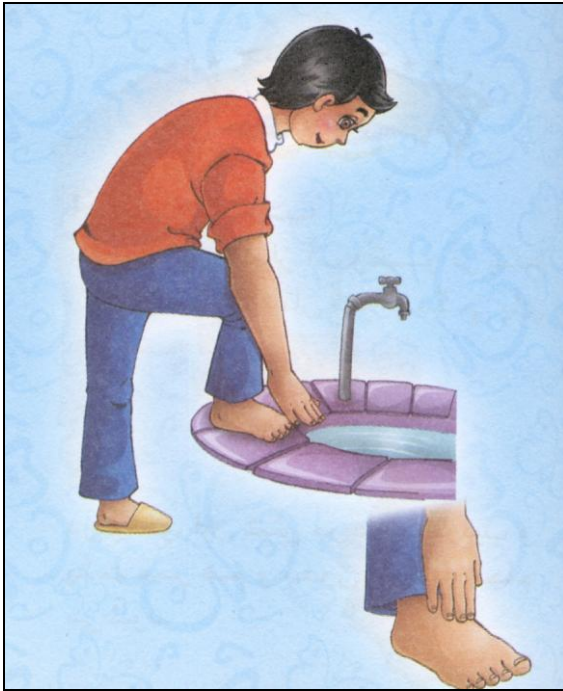
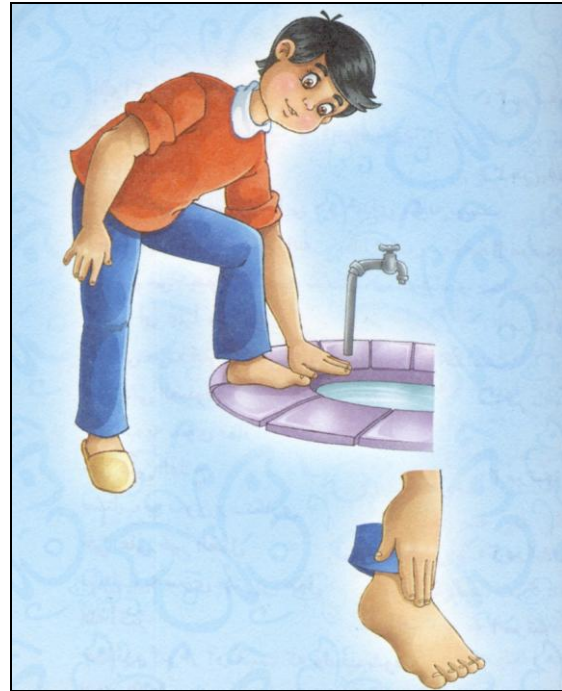
5. Wiping (*mas-h*) of the feet with wet hands:

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

To perform *mas-h* of the feet, wipe the wet fingers of the right hand over 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 be still. Also, the places on the head and feet that are wiped must be dry before the *mas-h*.

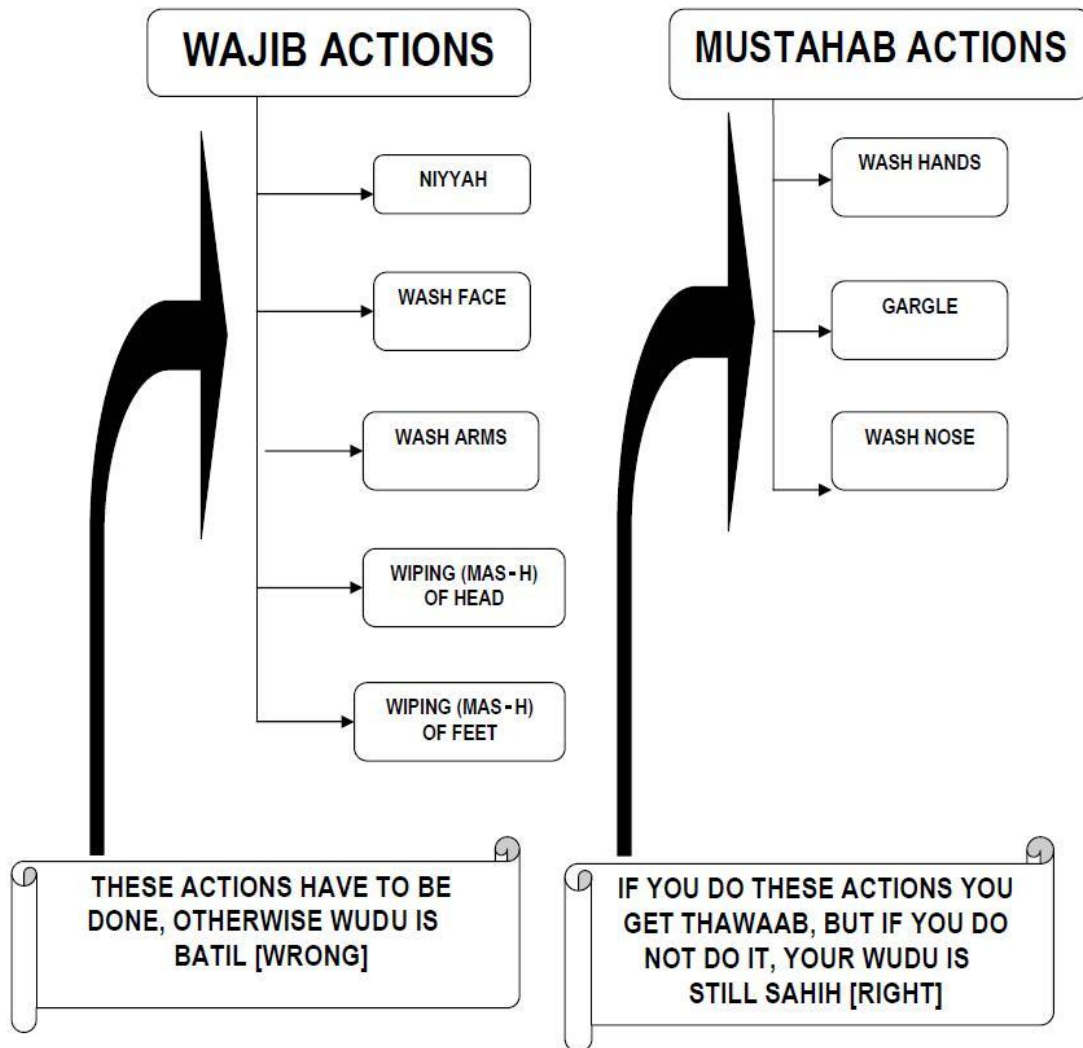
When performing wudu, it is necessary to follow the order (*tartib*) and to do it continuously (*muwālāt*). So you must first wash the face, then the right arm, then left arm, then wipe the head, and finally the feet. The left foot should not be wiped before the right foot. Following this order is called **tartib**. Similarly the acts of 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****Remember:**

It is not permitted to do *mas-h* over socks or shoes. In cases of emergency, when, for example wudu is not possible due to intense cold or for some other reason, tayammum should be performed. We will learn how to do tayammum in Book 5 inshā Allāh.

Also, make sure your head and feet are dry before you start wudu. *Mas-h* (wiping) of the head and feet cannot be done if the head and feet are already wet.

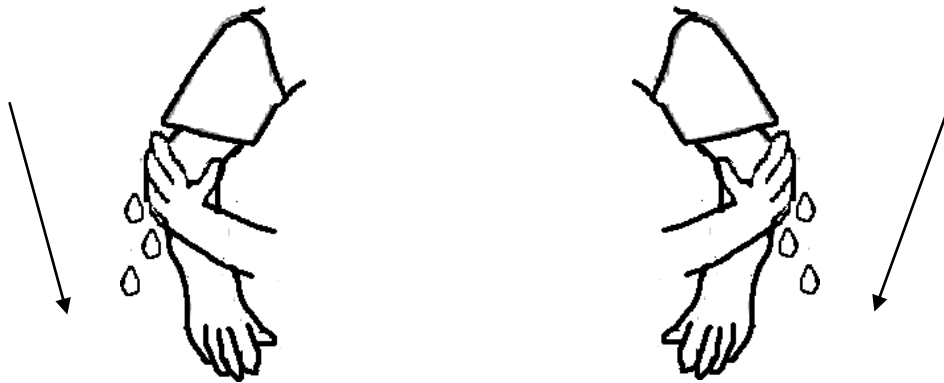
Summary of Wājib and Mustahab Actions of Wudu



A Note on Washing Hands

It is recommended for girls when washing their right and left arms to pour the water from the inside of the arm rather than the outside (elbow). For boys, the opposite is recommended.

Recommended for Boys: Pour water and start wiping from the outside (elbow-side) of the arms.



Recommended for girls: Pour the water from above the front (inside) part of the arms.



How To Conserve 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 you should be sad when water is just running and going to waste!

The Mubtilāt of Wudu

There are six actions that are the *mubtilāt* of wudu meaning they break our wudu (make it **bātil**) and we have to perform it again if we need to pray or do anything that requires wudu.

For now, we only need to know four of them. We will learn the rest of them in Book 8. These four are:

Using the Washroom



Passing Gas



Falling asleep



Fainting



1. Using the Washroom: Passing urine and/or stool breaks wudu. If you go to the washroom, your wudu is bātil and you have to do wudu again.
2. Passing gas. If you had done wudu and then you pass gas, you will have to do wudu again before you can pray again.
3. Falling asleep. This also breaks your wudu. Even if you take a short nap or doze off for a few minutes, your wudu is broken.
4. Fainting. If a person faints for any reason, they must do wudu again before they can pray salāh.

Lesson 4

Saláh

Revision of Daily Salāh

No. of Rak'ah and How to Perform Them

In Book 3 (Fiqh Lesson 4) you learnt how many rak'ahs there are in each daily wājib salāh and how to pray a full 2, 3 and 4 rak'ah salāh in sequence, from niyyah to salām.

You have also learnt how to pray salāt al-fajr, salāt adh-dhuhr, salāt al-'asr, salāt al-maghrib and salāt al-ishā as a group. Now you must show your teacher that you can do this on your own.

If there isn't enough time to practice individually, your teacher will review the lesson from Book 3 in this lesson and then test you individually outside the class time e.g. during salāh time. You should also practice salāh with your parents at home, You must know how to pray salāh correctly before being promoted to the next Diniyat grade inshā Allāh.

Ikhfatiya vs. Jahriya

Ikhfatiya means to recite softly. Jahriya means to recite loudly.

When we pray salāt adh-dhuhr and salāt al-‘asr, it is wājib for both men and women to recite the two surahs in the first two rak’ahs softly i.e. with ikhfatiya.

When we pray salāt al-fajr, salāt al-maghrib and salāt al-‘ishā, it is wājib for men to recite the two surahs in the first two rak’ahs loudly (i.e. jahriya) but women can recite the surahs either ikhfatiya or jahriya.



In the 3rd and 4th rak’ah of all salāh, it is wājib for both men and women to recite the tasbihāt al-‘arba’a softly (ikhfatiya).

If a person forgets, it is ok. But as soon as they remember, they must correct themselves otherwise their salāh is bātil. For example, if a man forgets and recites surah al-hamd in the first or second rak’ah softly in salāt al-maghrib and then remembers half-way, he must immediately continue reciting it loudly otherwise his salāh is bātil. Similarly, if he is reciting it loudly in salāt adh-dhuhr, he must change to reciting softly as soon as he remembers.

On Fridays, instead of Salāt adh-Dhuhr, we pray Salāt al-Jumu’ah. The two surahs in Salāt al-Jumu’ah are recited loudly. And even if a person is not praying Salāt al-Jumu’ah and praying the regular Salāt adh-Dhuhr, it is mustahab to recite the two surahs in the first 2 rak’ahs loudly because it is Friday. The qirā’ah in Salāt al-‘Asr is with ikhfatiya even on Fridays.

A Summary of the Rules of Qirā’ah in Daily Salāh
When and What to Recite:

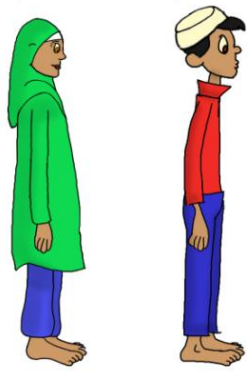
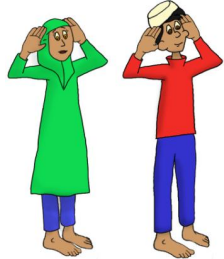
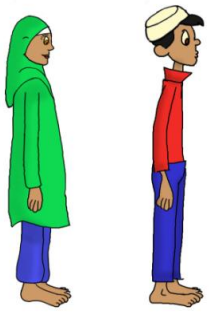
Jahriya (Loudly) & Ikhfatiya (Softly)

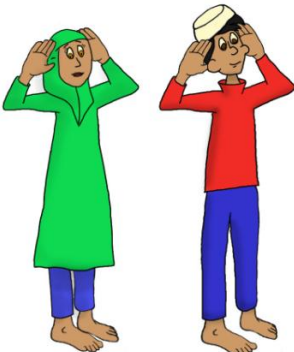
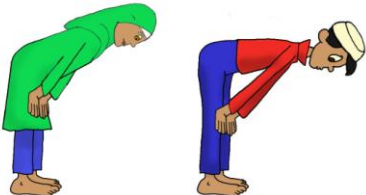
	When reciting Surah al-Fātiha & another surah in the first and second Rak’ah during Qiyām	When reciting the Tasbihāt al-Arba’a in the third and/or fourth rak’ah during Qiyām
	Fajr Dhuhr ‘Asr Maghrib ‘Isha	Dhuhr ‘Asr Maghrib ‘Isha
	Fajr / Fajr Dhuhr ‘Asr Maghrib /Maghrib ‘Isha / ‘Isha	Dhuhr ‘Asr Maghrib ‘Isha

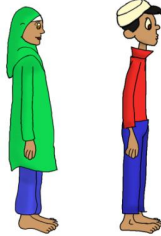
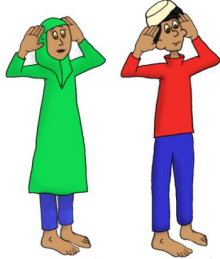


REVISION (FROM BOOK 3) ON HOW TO PERFORM SALAH STEP-BY-STEP

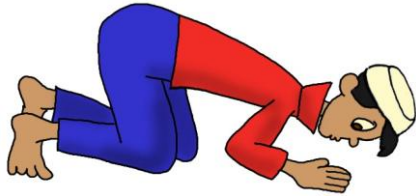

TWO RAK'AH SALAH

1st RAK'AH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
1	<p>NIYYAH</p> 	<p>STAND STRAIGHT FACING QIBLA.</p> <p>BOYS: LEGS SLIGHTLY APART. GIRLS: LEGS TOGETHER.</p> <p>HANDS TO THE SIDE. LOOK DOWN AT THE TURBAH. AND SAY:</p> <p>I AM PRAYING SALAT AL-_____ (FAJR FOR EXAMPLE) _____ (E.G. TWO) RAK'AHS</p> <p>قُرْبَةً إِلَى اللَّهِ تَعَالَى</p> <p>QURBATAN ILAL LAAH</p>
2	<p>TAKBIRAT AL-IHRAM</p> 	<p>RAISE BOTH HANDS TOWARDS YOUR EARS WITH PALMS FACING OUT TOWARDS QIBLA AND SAY LOUDLY:</p> <p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p>
3	<p>QIYAM AND QIRA'AH</p> 	<p>SURAH AL-FATIHA</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَانِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ</p>

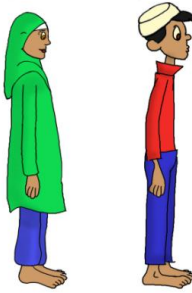
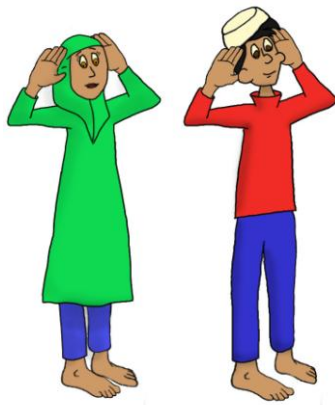
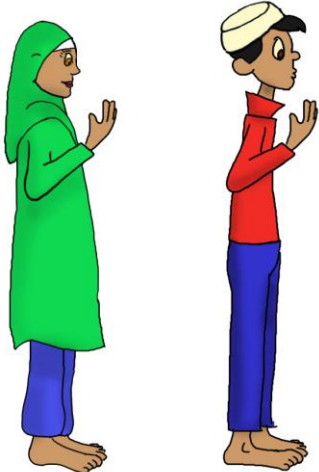
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ</p> <p>AND ANY OTHER FULL SURAH E.G.</p> <p>SURAH AL-IKHLAS</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ</p>
4	<p>TAKBIR</p> 	<p>اللَّهُ أَكْبَرُ ALLĀHU AKBAR!</p>
5	<p>RUKU'</p> 	<p>LOOK STRAIGHT DOWN AT TOES. BOYS: BACK STRAIGHT. LEGS A LITTLE APART. ELBOWS A LITTLE OUT. GIRLS: HANDS STRAIGHT. LEGS TOGETHER.</p> <p>RECITE:</p> <p>سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ SUBHANA RABBI AL-'ADHEEMI WA BI HAMDIH [SALAWAT]</p>

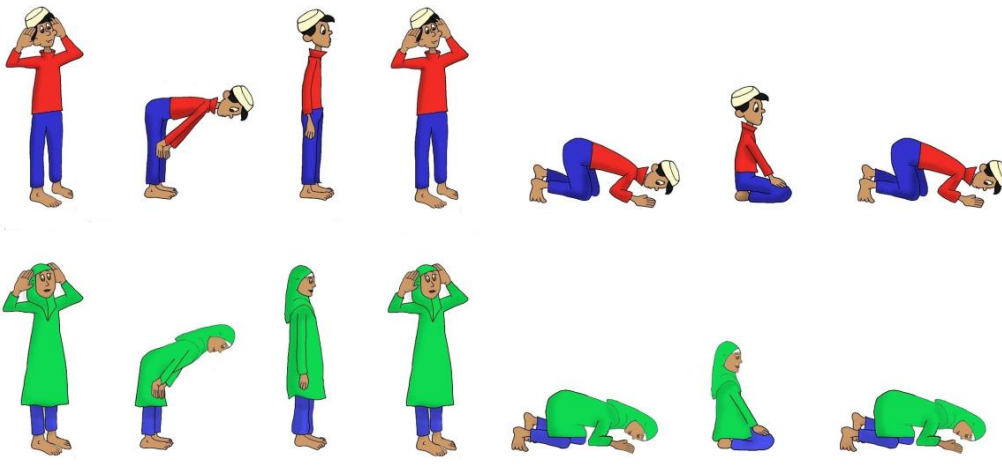
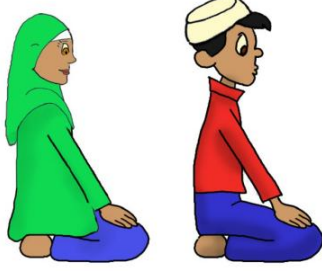

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
6	<p>QIYAM AFTER RUKU'</p> 	<p>STAND STILL FOR 1-2 SECONDS</p> <p>THEN RECITE WHILE STANDING STILL:</p> <p>سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ</p> <p>SAMI'ALLĀHU LI MAN HAMIDAH</p>
7	<p>TAKBIR</p> 	<p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN GO DOWN TO SAJDAH. BOYS: HANDS FIRST ON THE GROUND THEN KNEES. GIRLS: KNEES FIRST ON GROUND THEN HANDS</p>
8	<p>1ST SAJDAH</p> 	<p>FOREHEAD, BOTH PALMS, BOTH KNEES AND BOTH TOE THUMBS ON GROUND.</p> <p>BOYS: KEEP ELBOWS OFF THE GROUND. GIRLS: ELBOWS TO TOUCH GROUND AS WELL.</p> <p>RECITE:</p> <p>سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ</p> <p>SUBHANA RABBI AL-A'ALA WA BI HAMDIH [SALAWAT]</p>
9	<p>JULOOS</p> 	<p>SIT UP STRAIGHT FIRST. PALMS ON THIGHS WITH FINGERS TOGETHER.</p> <p>THEN WHEN SITTING STILL, RAISE PALMS TO EARS AND SAY TAKBIR</p> <p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN RECITE:</p>

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ</p> <p>ASTAGHFIRULLAHA RABBI WA ATUBU ILAYH</p> <p>THEN TAKBIR AGAIN (SIT STILL WITH PALSM RAISED TO EARS):</p> <p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN GO TO SAJDAH AGAIN</p>
10	<p>2ND SAJDAH</p>  	<p>سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ</p> <p>SUBHANA RABBI AL-A'ALA WA BI HAMDIH [SALAWAT]</p>

2ND RAK'AH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
11	STAND UP FOR 2 ND RAK'AH	<p>AS YOU STAND, RECITE:</p> <p>بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَأُقْعَدُ</p> <p>BI HAWLI LLAHI WA QUWWATIHI AQUMU WA AQ'UD</p> <p>BOYS: WHEN STANDING, FIRST PLACE BOTH PALMS FLAT ON THE GROUND IN FRONT OF YOU. RAISE KNEES FROM GROUND FIRST AND PALMS LAST.</p> <p>GIRLS: STAND WITHOUT PLACING PALMS IN FRONT.</p>

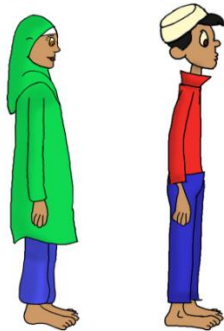
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
12	<p style="text-align: center;">QIYAM AND QIRA'AH</p> 	<p style="text-align: center;">SURAH AL-FATIHA AND SURAH AL-IKHLAS (JUST LIKE IN 1ST RAK'AH)</p>
13	<p style="text-align: center;">TAKBIR</p> 	<p style="text-align: center;">اللَّهُ أَكْبَرُ ALLĀHU AKBAR!</p>
14	<p style="text-align: center;">QUNOOT</p> 	<p style="text-align: center;">RECITE:</p> <p style="text-align: center;">رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي حَسَنَةً وَقِنَا عَذَابَ النَّارِ الْآخِرَةَ RABBANA AATINA FID-DUNYA HASANATAN WA FIL AAKHIRATI HASANATAN WA QINA 'ADHAABAN NAAR [SALAWAT]</p>

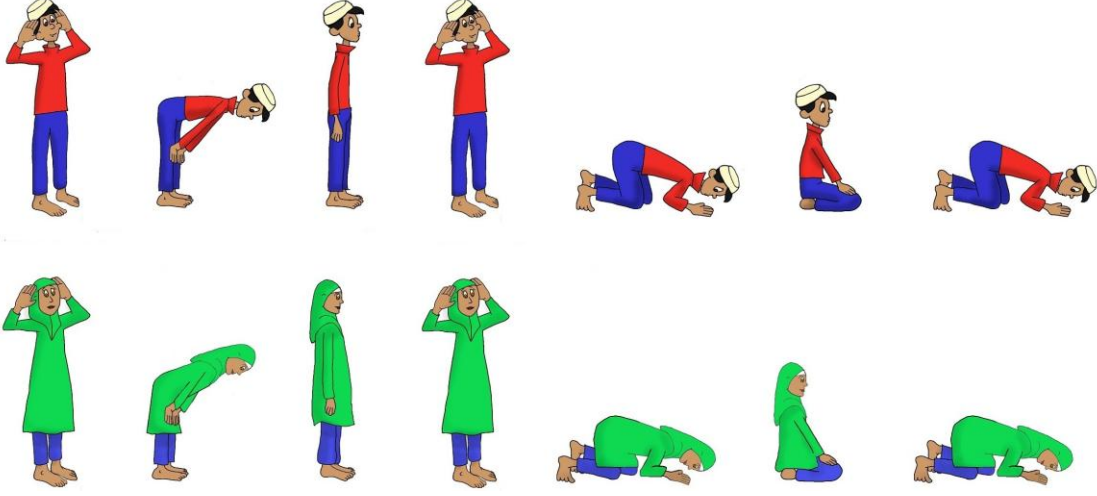


STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
15	<p style="text-align: center;">TAKBIR & RUKU UNTIL 2ND SAJDAH (LIKE IN 1ST RAK'AH)</p> 	
16	<p style="text-align: center;">TASHAHHUD</p> 	<p style="text-align: center;">RECITE:</p> <p style="text-align: center;">أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ</p> <p style="text-align: center;">ASH-HADU AN LAA ILAHA ILALLĀHU WAHDAHU LAA SHARIKA LAH. WA ASH-HADU ANNA MUHAMMADAN 'ABDUHU WA RASULUH. ALLĀHUMMA SALLI 'ALA MUHAMMADIN WA AALI MUHAMMAD.</p>
17	<p style="text-align: center;">SALĀM</p> 	<p style="text-align: center;">Only if this is a 2 Rak'ah salāh.</p> <p style="text-align: center;">RECITE:</p> <p style="text-align: center;">السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ</p> <p style="text-align: center;">AS-SALĀMU 'ALAYKA AYYUHAN-</p>

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		NABIYU WA RAHMATULLAHI WA BARAKATUH. AS-SALĀMU 'ALAYNA WA 'ALA 'IBADILLAHIS-SALIHEEN. AS-SALĀMU 'ALAYKUM WA RAHMATULLAHI WA BARAKATUH.
		SALAH IS NOW OVER. RECOMMENDED: RECITE TAKBIR THREE TIMES AND SALAWAT THREE TIMES. THEN RECITE THE TASBIH AZ-ZAHRA ('a)

IF THIS IS A 3 OR 4 RAK'AH SALAH, THEN AFTER TASHAHHUD OF 2ND RAK'AH (STEP 16), DON'T RECITE SALĀM. INSTEAD CONTINUE AS BELOW:

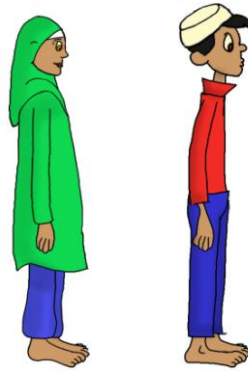
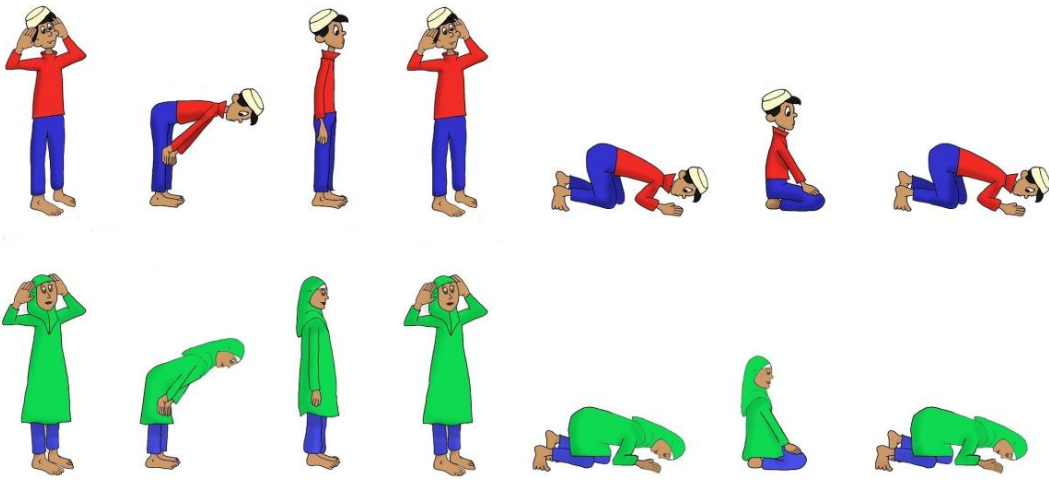

THREE RAK'AH SALAH


STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
17	STAND UP FOR 3 RD RAK'AH	RECITE SAME AS BEFORE WHEN STANDING FOR 2 ND RAK'AH
18	QIYAM AND QIRA'AH 	RECITE TASBIHAT AL-'ARBA'A THREE TIMES سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ SUBHANALLĀHI WAL HAMDU LILAAHI WA LAA ILAHA ILALLĀHU WAL LAAHU AKBAR

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
19	<p style="text-align: center;">TAKBIR & RUKU UNTIL 2ND SAJDAH (LIKE IN 1ST RAK'AH)</p> 	
20	<p style="text-align: center;">TASHAHHUD</p> 	<p style="text-align: center;">Only if this is a 3 Rak'ah salāh. RECITE TASHAHHUD AS IN 2ND RAK'AH</p>
21	<p style="text-align: center;">SALĀM</p> 	<p style="text-align: center;">Only if this is a 3 Rak'ah salāh. RECITE SALĀM AS IN A 2 RAK'AH SALAH WHEN ENDING</p>

IF THIS IS A 4 RAK'AH SALAH, THEN AFTER 2ND SAJDAH OF 3RD RAK'AH (STEP 19), DON'T RECITE TASHAHHUD OR SALĀM. INSTEAD CONTINUE AS BELOW:

FOUR RAK'AH SALAH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
20	STAND UP FOR 4 TH RAK'AH	SAME AS BEFORE
21	<p>QIYAM AND QIRA'AH</p> 	<p>TASBIHAT AL-ARBA'A THREE TIMES (JUST LIKE IN 3RD RAK'AH)</p>
22	<p>TAKBIR & RUKU UNTIL 2ND SAJDAH (LIKE IN 1ST RAK'AH)</p> 	
23	<p>TASHAHHUD</p> 	<p>SAME AS IN 2ND RAK'AH</p>

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
24	<p style="text-align: center;">SALĀM</p> 	<p style="text-align: center;">SAME AS WHEN YOU END A 2 RAK'AH SALAH</p>

Lesson 5

Salāh

Wājib Parts of Salāh

The wājib parts of salāh are:

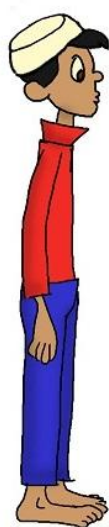
1. Niyyah (intention)
2. Takbirat al-ihrām
3. Qiyām
4. Ruku'
5. Sujud
6. Qirā'ah
7. Dhikr of Ruku and Sajdah
8. Tashahhud
9. Salām
10. Tartib
11. Muwālāt

Some of these are absolutely a must and are called the rukn (plural: arkān). This means that if a person misses to do them in salāh, intentionally or even by mistake, his or her salāh is not correct and has to be repeated. And some of these wājib parts of salāh are called 'ghayr rukn'. This means it breaks the salāh if you miss it intentionally but not if it is by mistake.

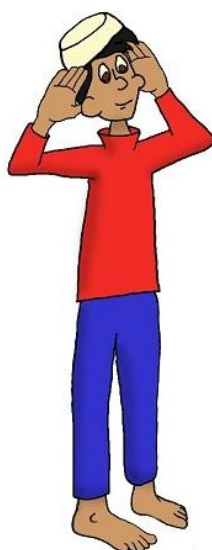
Wājib Rukn

Out of all the wājib parts of salāh, the **ruk**n parts are the first five:

1. niyyah (intention)
2. Takbirat al-ihram
3. Qiyām (Standing still from takbirat al-ihram until ready to go to ruku')
4. Ruku'
5. Sujud



Niyyah



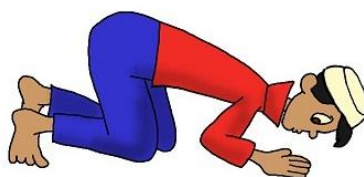
Takbirat al- Ihram



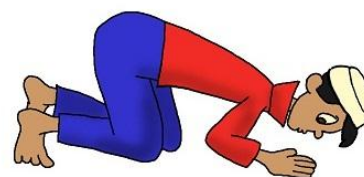
Qiyam



Ruku



Sajdah



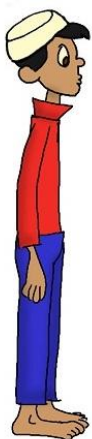
Sajdah

If you miss doing any of the wājib Rukn parts of salāh, your salāh is bātil and has to be repeated. It doesn't matter if you missed it on purpose or by mistake or if you forgot, etc.

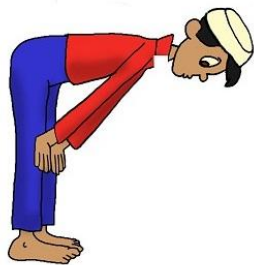
Wājib Ghayr Rukn

The remaining six wājib parts of salāh are the Ghayr Rukn of salāh:

6. Qirā'ah (Reciting Surah al-Fātiha and another surah or Tasbihat al-Arba'a during Qiyām)
7. Dhikr of Ruku' and Sujud (Reciting 'subhana Rabbi al-'Adheemi wa bihamdihi' and 'Subhana Rabbi al-'Ala wa bihamdihi')
8. Tashahhud
9. Salām
10. Tartib (Doing everything in sequence i.e. first qiyām then ruku' then sajdah, etc.)
11. Muwālāt (Doing everything with continuity and no unusual break between different parts of salāh).



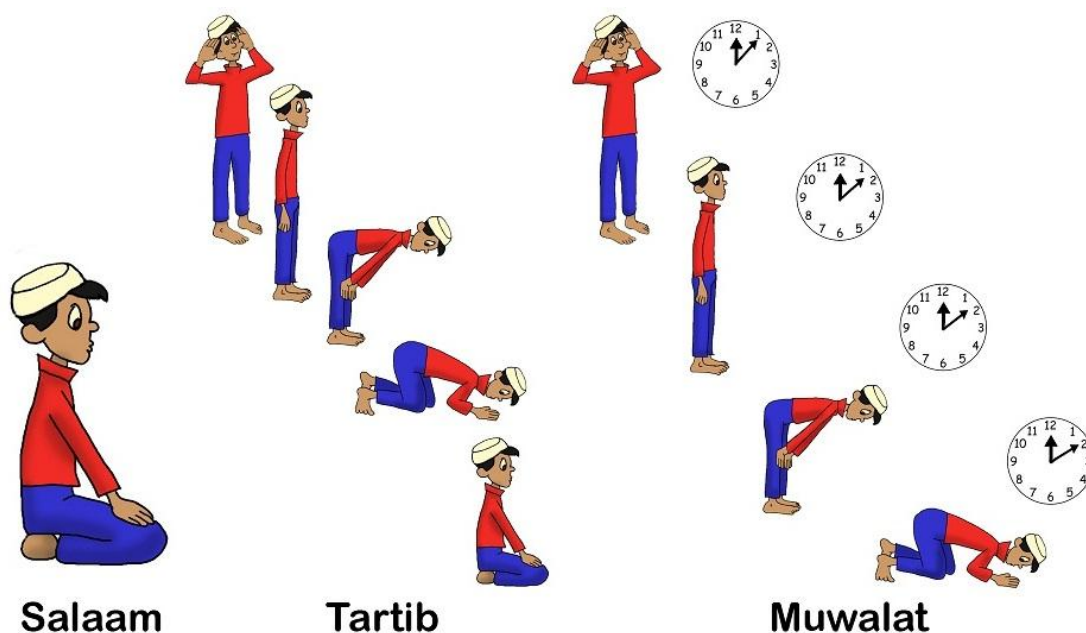
Qira'ah



Dhikr of Ruku and Sajdah



Tashahhud



If you miss doing any wājib ghayr rukn in your salāh on purpose, then your salāh is bātil and has to be repeated all over again. But if you forgot or made a mistake and missed it, it is ok and sometimes there is a small correction to do afterwards that will learn about in Book 8.

Objects on which Sajdah can be Done

During sajdah, the forehead must touch the ground. It cannot, however, be placed on any kind of surface. It must either be on the earth or something that has grown from the earth but is not edible and not a mineral.

For example, during sajdah we can put our forehead on something natural like wood, grass or sand. But we cannot do sajdah on a rug or cloth. Also, we cannot do sajdah on something natural if it is edible. For example,


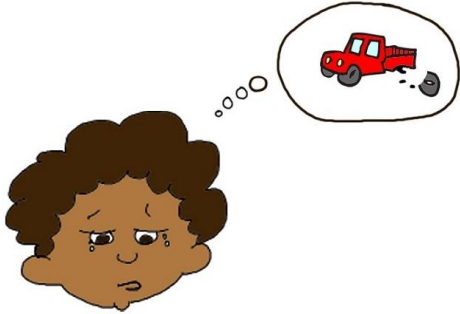




we cannot place our forehead on a piece of lettuce, because it is edible. But we can place our forehead on a leaf or flower that is not edible. We can also place our forehead on soil, stone, straw, and so on. We can also do sajdah on paper provided the paper does not have any paint or dye or ink on it. This is because paper is made from the bark of trees.

It is mustahab (highly recommended) to do sajdah on the earth or soil that is taken from the land where the Ma'sumeen ('a) are buried, especially on the earth of Karbala where Imām Husayn ('a) is buried.

The Mubtilāt of Salāh

There are certain actions which break a salāh i.e. make it bātil. We already know some of the requirements of salāh without which salāh is bātil. For example, we know that without doing wudu, salāh is not acceptable and is bātil. We also know that when praying, we have to face qibla, meaning towards the Ka'bah in Makkah, otherwise our salāh is bātil.

In total, there are 12 actions that can make our salāh bātil and it means we would have to repeat it all over again:

		
<p>Laughing out aloud (smiling does not break salāh)</p>	<p>Crying for worldly things</p>	<p>Eating or drinking (even chewing gum, keeping food in mouth, etc.)</p>
		
<p>Folding arms intentionally</p>	<p>Saying 'Aameen' after Surah al-Fatiha</p>	<p>Speaking intentionally</p>

		
<p>Turning away from Qibla</p>	<p>Any action that shows you are no longer praying (clapping, jumping, etc.)</p>	<p>Leaving out any wājib rukn of salāh.</p>
	<p>Have I done Wudu? Are my Clothes Tāhir? Is the place I'm praying ghasbi? Has the time of salāh arrived?</p>	
<p>Doing anything that breaks wudu (falling asleep, passing wind, etc.)</p>	<p>Missing one of the muqadamāt of salāh (things that you have to be sure about before salāh)</p>	<p>Doubts about number of rak'ahs in the first 2 rak'ahs of any wājib salāh (Fajr or 1st two rak'ahs of Dhuhr, 'Asr, Maghrib or 'Ishā).</p>

Later in Book 8 you will learn the rules of what to do if you say something by mistake or if you doubt about something in salāh or if you forget something in salāh that is wājib but not a rukn (i.e. ghayr rukn).

To break the salāh without reason is a sin and harām. For example, to start talking or to just stop the salāh in the middle for no reason at all. However sometimes it is permitted and in fact wājib to break the salāh. For example, if your life is in danger or someone else is in danger or your property is in danger, then you must break your salāh and attend to the problem first.

Here are some examples: You are praying and there is a fire in the house. You must break your salāh and run to safety first. You are praying near a lake or pool and someone starts drowning and calls for help. You must break your salāh and save their life. You are praying and you notice someone hurting a child or an animal, you must go and save the child or animal immediately. You are praying and someone comes and steals your wallet or something that belongs to you - you must break your salāh and run after the thief and try and stop him immediately.

Salāh is very, very important. But Islam is also very logical and does not ask you to do something unreasonable. At the same time, we should have utmost respect for salāh. When someone is praying, we should not make noise or disturb them or try and make them laugh. They are talking to Allāh and we should not

interfere. And when we pray salāh at home, we should find a quiet place where no one will disturb us. We should take the time to pray slowly and with concentration and not try and rush through it.

Rasulullāh (s) said, ‘Salāh is a pillar of religion. If it is accepted, all your other good deeds will be accepted (by Allāh). And if it is rejected then everything else will also be rejected.’

Salāh is the most important act of worship and it was the most beloved thing to Rasulullāh (s). Salāh is our way of talking to our Creator who is also the Creator of the whole universe!

Lesson 6

Furu ad-Dín

You have learnt the 10 Furu ad-Din in Book 3. By now you should have memorized all of them:

- | | | |
|-----|-------------------|--|
| 1. | Salāh | To pray five times a day. |
| 2. | Sawm | To fast in the month of Ramadan. |
| 3. | Hajj | To go on pilgrimage to Makkah once in a lifetime. |
| 4. | Zakāh | Islamic tax on gold, silver, grains and livestock. |
| 5. | Khums | Islamic tax on surplus earnings. |
| 6. | Jihād | Fighting in the way of Allāh to defend Islam. |
| 7. | Amr bil Ma'rúf | Telling others to do good. |
| 8. | Nahi 'anil Munkar | Forbidding others from doing evil. |
| 9. | Tawalla | Loving the Ma'sumeen ('a) and their friends. |
| 10. | Tabarra | Not befriending the enemies of the Ma'sumeen ('a). |

Sawm

In Book 3, we also learnt that Sawm means to fast and Muslims who are bāligh have to fast for the whole

month of Ramadan. Fasting, we know, means not eating or drinking from fajr time until maghrib time for the sake of Allāh only and to make Allāh happy.

Even if we are not bāligh, we should try and fast as much as we can in the month of Ramadan so that when we become bāligh, we can fast the whole month.

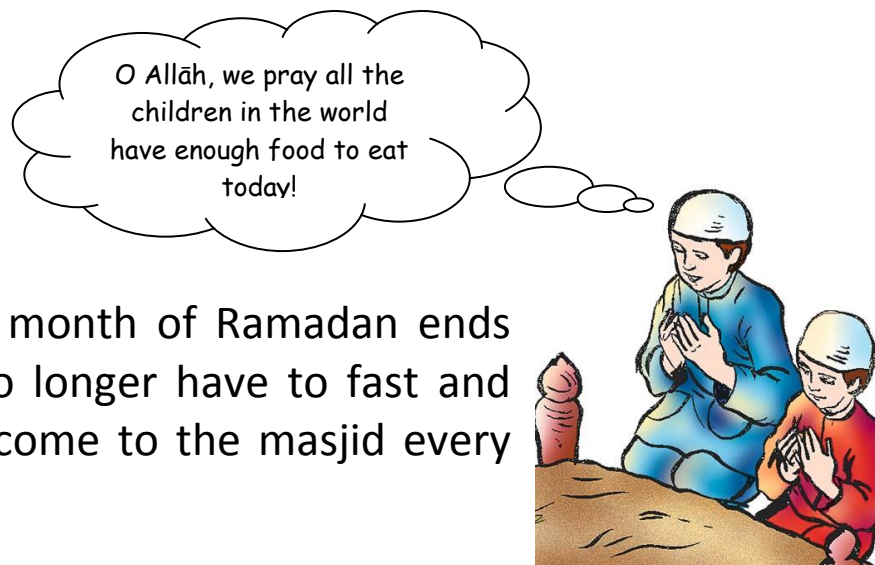
Some of the reasons why fasting is so good are:

- When we fast, Allāh is happy with us.
- Fasting teaches us patience because we cannot eat or drink during the day and we have to give up some of our habits.
- When we fast, we appreciate the hunger and thirst of all the poor people all over the world.
- Fasting reminds us of the Day of Judgement when everyone will be thirsty and hungry. Those who fast in this world will not be hungry and thirsty on the Day of Judgement.
- When we fast, we come to the masjid everyday for Qur'ān recitation, majlis and du'a. We also get to meet other Muslims everyday and to share a meal with them when we break our fast in the evening.
- When we fast, we feel like reciting the Qur'ān everyday and we pray to Allāh even more than we normally do.
- When we fast in Ramadān, we join millions of Muslims all over the world and we share with them

the joys of fasting, the feeling of the month of Ramadan and its blessings.

We should feel sad

when the month of Ramadan ends and we no longer have to fast and we don't come to the masjid every night.



In Book 6, we will inshā Allāh learn about different things that break a fast. For now, remember, when we are fasting, we cannot:

- Eat anything
- Drink anything
- Put our head underwater – so we cannot go swimming when we are fasting (Allowed by A Sistani)

Hajj

It is wājib on every Muslim to go to Makkah for Hajj at least once in their lifetime if they are healthy and have the money.

Hajj can be done every year but only in the month of Dhul Hijjah.

Makkah is the holiest city in Islam. It is where Masjid al-Harām is located. The Ka’bah is inside Masjid al-Harām. The Ka’bah was built by Nabi Ibrāhim (‘a) and his son Nabi Ismā’il (‘a) many, many years ago even before Nabi Musa (‘a), Nabi Isa (‘a) and Rasulullāh (s) were born.

The Ka’bah is also called the House of Allāh (Baytullah) because it is the holiest house in the world.

What happens during Hajj?

- When we go for Hajj we perform the same actions that Nabi Ibrāhim (‘a) did many years ago. For example, we wear special clothes called Ihrām and we walk around the Ka’bah in circles, seven times.
- When we go for Hajj we get to meet thousands and thousands of other Muslims who are our Muslim brothers and sisters from all over the world and everyone gathers together like one big family to worship Allāh.

When we go for Hajj, all along the journey, we say ‘Labayk! Allāhumma Labayk!’ This means, ‘Here I am, O Allāh, Here I am at Your service!’

The following two nasheeds on Hajj can be found on the Teacher’s DVD:

We will all go to Makkah on the Hajj

We will all go to Makkah on the Hajj x2

We will all go to Makkah x3

On the Hajj!

We wear only two white garments on the Hajj x2

We wear only two white garments x3

On the Hajj!

We will walk around the Ka'bah seven times x2

We will walk around the Ka'bah x3

Seven times!

We run backward and run forward on the Hajj x2

We run backward and run forward x3

On the Hajj!

We will drink the Zamzam water on the Hajj x2

We will drink the Zamzam water x3

On the Hajj!

We throw pebbles at the Shaytan on the Hajj x2

We throw pebbles at the Shaytan x3

On the Hajj!

We will sacrifice for Allāh on the Hajj x2

We will sacrifice for Allāh x3

On the Hajj!

We will all go to Makkah on the Hajj x2
 We will all go to Makkah x3
 On the Hajj!

Class Activity: Memorize this nasheed and then recite it as a group at the masjid in front of a live audience!

I was dreaming...

I was dreaming, I was dreaming,
 I was dreaming last night,
 Last night I was dreaming,
 I was dreaming, last night.

Went to Makkah, went to Makkah,
 Went to Makkah, last night,
 Last night went to Makkah,
 Went to Makkah, last night.

Saw the Ka'bah, saw the Ka'bah,
 Saw the Ka'bah, last night,
 Last night saw the Ka'bah,
 Saw the Ka'bah, last night.

Saw the Pilgrims, saw the Pilgrims,
 Saw the Pilgrims, last night,
 Last night saw the Pilgrims,
 Saw the Pilgrims, last night.

They were all in white, They were all in white,

They were all in white, last night,
Last night, They were all in white,
They were all in white, last night.

Joined in Prayers, Joined in Prayers,
Joined in Prayers, last night,
Last night, Joined in Prayers,
Joined in Prayers, last night.

Touched the Black Stone, Touched the Black Stone,
Touched the Black Stone, last night,
Last night, Touched the Black Stone,
Touched the Black Stone, last night.

Then I woke up, Then I woke up,
Then I woke up, last night,
Last night, Then I woke up,
Then I woke up, last night.

Prayed to Allāh, Prayed to Allāh,
Prayed to Allāh, last night,
Last night, Prayed to Allāh,
Prayed to Allāh, last night.

To make the Trip again, to make the trip again,
To make the trip again tonight,
To-night, I'll make the trip again,
I'll make the trip again tonight.

=====

If you would like to make this nasheed longer, you can use the following phrases to create additional stanzas between the 'Touched the Black Stone' and 'Prayed to Allāh' stanzas:

- Looked at my watch
- It was getting late
- Had to run home
- Then I woke up
- It was all a dream

Class Activity: The Teacher's DVD has video clips of Makkah showing the Ka'bah and people doing tawāf. You can watch them in class!

Lesson 7

Hijáb

What is Hijab?

Allāh made everyone beautiful. When we grow up into young adults we become even more beautiful and we are naturally attracted to the opposite gender that are not related to us closely. This is so that one day we will get married and start our own family.

Our own close relatives (like siblings) are called our 'mahram' in Islam. And the opposite genders that are not related to us are called 'ghayr mahram'.

But Allāh does not want every boy looking at the beauty of every girl and admiring her; or every girl staring and admiring every ghayr mahram boy she is attracted to.



Shaytan wants us to look at the beauty of others who are not our mahram (i.e. who are ghayr mahram) because it leads us to other sins. That is why it is harām to admire the

beauty of someone who is not your mahram or to look at them when they are not dressed properly.

Islam teaches boys and girls to dress modestly and not to show off their beauty. To cover ourselves so that strangers do not look at our bodies is one form of hijāb.

The scarf that Muslim women wear to cover their hair is also called hijāb. When a girl becomes bāligha (9 years old in the Islamic calendar), it is wājib on her to cover all her hair and body in public and in the presence of ghayr mahram, except for her face and her palms from the wrist to the fingers. Baligha girls and women do not have to wear hijāb when they are only with other women or with mahram men like their grandfather, father or brothers. But they still have to dress respectfully and modestly in front of other women and in front of their fathers, brothers and all mahrams. Dressing modestly means not wearing clothes that are too thin, short or tight on the body.

It is also wājib for girls to cover themselves fully (except for face and palms) when they pray salāh.

We will learn more about hijāb in future. For now, remember, hijāb is wājib when you are bāligha and in front of ghayr mahram. For girls (9 years and older), it means to cover their hair and body except for their faces and palms. And for boys (15 years and older) it means to dress respectfully and not to stare and admire women who are ghayr mahram.

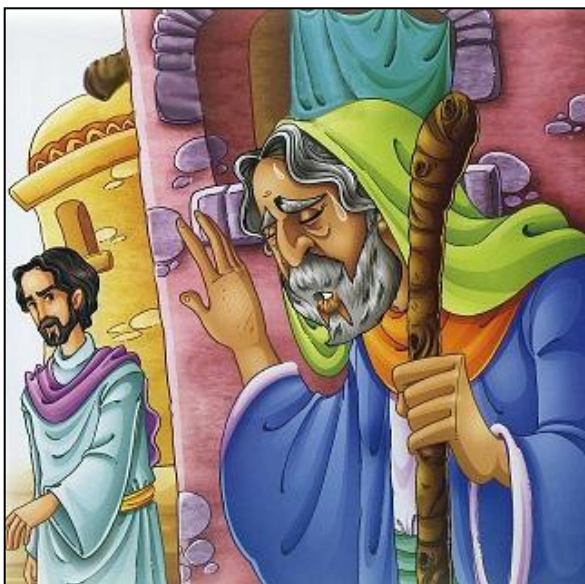
The following story is about Sayyida Fatima az-Zahra ('a) and a blind man. There are many morals to this story. But three morals we can learn from it about hijāb are:

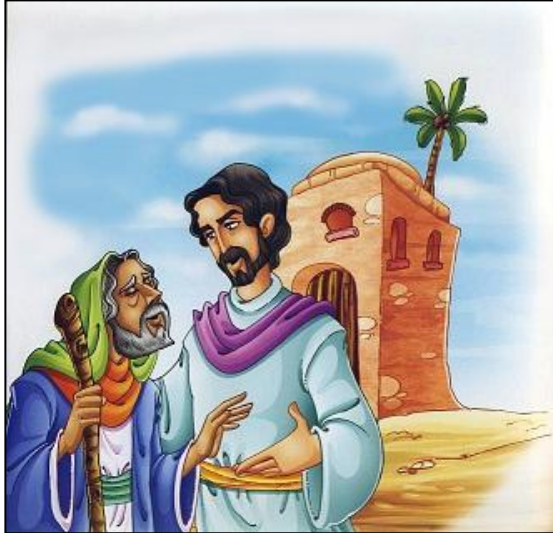
1. Hijāb keeps us aware that Allāh is watching us at all times and protects us from sin.
2. Allāh and Rasulullāh (s) love Muslim women who observe hijāb.
3. All bāligha girls and women who follow Sayyida Fātima az-Zahra (‘a) wear hijāb.

Sayyida Fatima (‘a) and the Blind Man

When Rasulullāh (s) migrated with his family and companions from Makkah to Madina, Islam began spreading everywhere in Arabia and people started converting to Islam in large numbers. One day, a blind man came to Madina. He was very old and was supporting himself on a stick.

The old man had travelled a long way. A young Muslim man saw him and felt sorry for him. The old blind man seemed to be lost and was looking for something. So the young Muslim man came close to him and said, ‘as-salāmu alaykum. You look like you have come from far. Are you new here? Can I help you?’



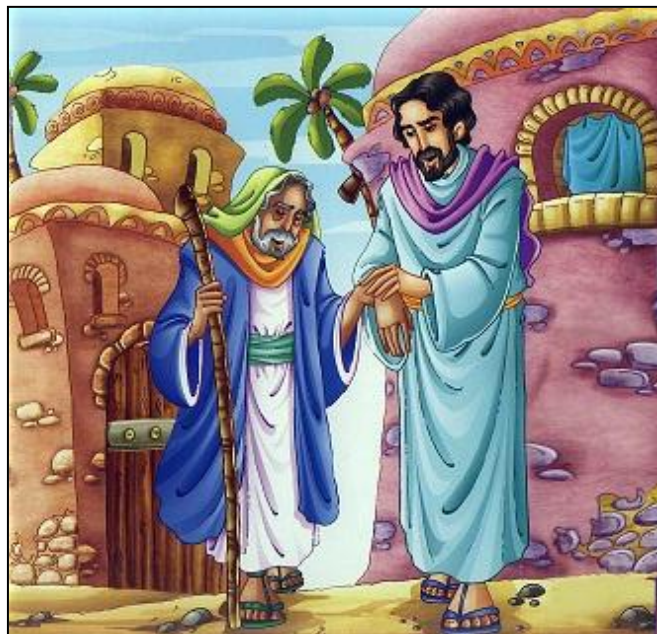


‘Thank you, my son’, replied the old man. ‘Yes, I have come from very far. I am looking for the house of Rasulullāh (s). Can you take me there?’ ‘Yes, of course, dear uncle’, replied the young man. ‘Inshā Allāh I will show where Rasulullāh (s) lives.

Please come with me.’

So off they went and the young man held the old, blind man’s hand and walked with him slowly as he welcomed him to Madina, the city of Rasulullāh (s).

The old man felt very happy and relieved as he walked leaning on his stick on one side and on the young man’s arm on the other. They began talking. The young man did not know the old man’s name so he simply called him ‘uncle’ out of respect.

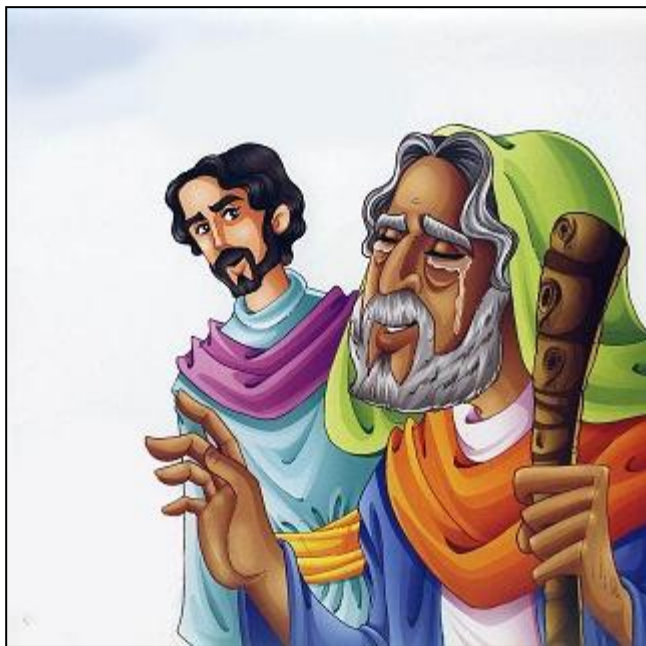


Then the young man said, ‘Uncle, why are you sweating and why do you look so tired?’

‘Don’t worry’, said the old man, ‘I will no longer be tired once I meet the kind and merciful Messenger of Allāh (s), who has been sent by Allāh to save all of mankind and to guide them from being lost!’

‘But Rasulullāh (s) may not be home right now’, said the young man.

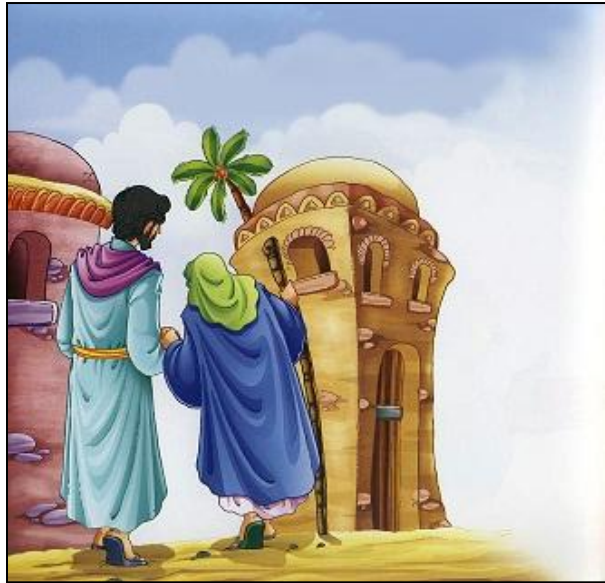
‘That’s ok, my son’, smiled the old man, ‘If we do not find him then I am sure we will find one of his family members, the Ahl al-Bayt, whom Allāh has kept away from all evil and who are purified by Allāh!’



And the old, blind man continued talking about the Ahl al-Bayt (‘a). ‘The manners (*akhlāq*) of the Ahl al-Bayt (‘a) is exactly like that of the Messenger of Allāh (s) and they will never disappoint or turn away anyone from their home.’

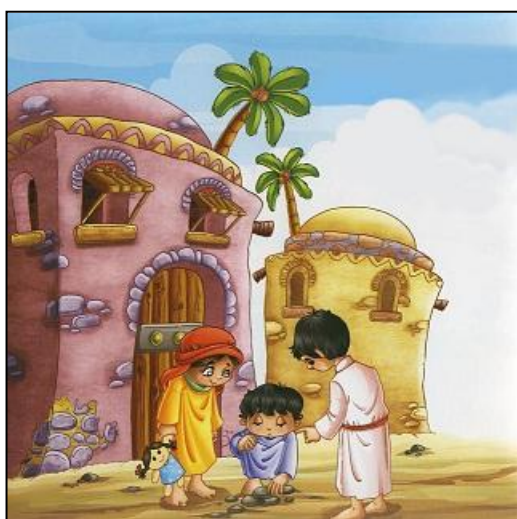
Then the old man began crying and tears fell from his eyes out of love for Rasulullāh (s) and the Ahl al-Bayt (‘a).

The old man spoke again and said, ‘Maybe I will find Sayyida Fātima, the daughter of Rasulullāh (s) at home. For she is just like her father and she is the leader of all the women in the world.’



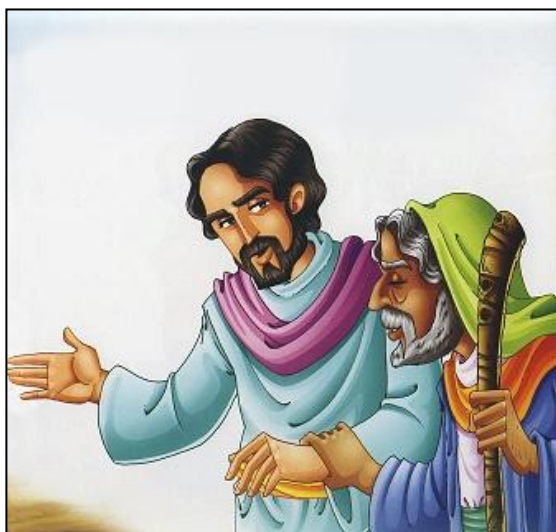
‘We are almost there!’ said the young man.

And after a few steps the young man said to the old man, ‘Here we are, dear uncle! This is the house of the Prophet of Mercy (s). But before I leave you and go. I have a question to ask you: How did you find guidance to Islam when you are a blind man. You cannot see anything nor can you read what Allāh has revealed in the Qur’ān?’



The old man smiled. Then he said, ‘Even if my eyes cannot see, my heart can see the truth. And my mind understands when I listen to the words of Allāh in the Qur’ān and the words of the Messenger of Allāh (s) and all the good he has done for people and how he has guided them.’

‘What you say is true’, agreed the young man. ‘If it was not for the Messenger of Allāh (s), we would all have remained lost and misguided.’

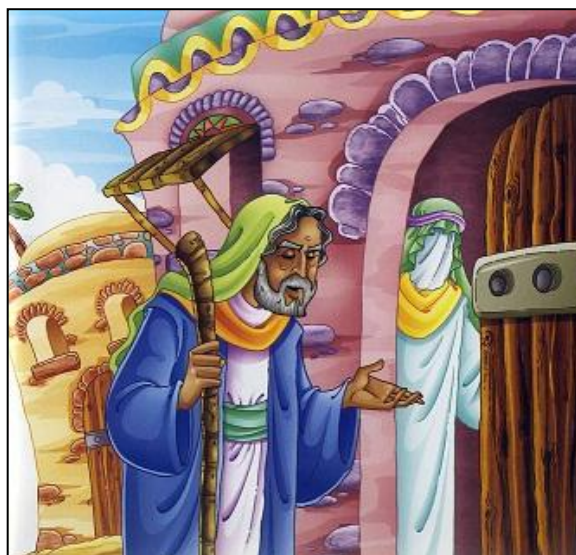


‘We would never know how to worship Allāh or what is the truth, if it was not for the Messenger of Allāh (s) and his Ahl al-Bayt

(‘a). They are a very special gift from Allāh (*subhānahu wa ta’āla*) to all the people on the earth. And we are very proud of them.’

Then the young man said ‘Fi Amānillah’ and left the old man at the door of the house of Rasulullāh (s).

The old man knocked on the door of Rasulullāh (s)’s house and after a few moments the daughter of Rasulullāh (s), Sayyida Fātima az-Zahra (‘a) spoke to him from behind the door.



The blind, old man greeted her and she replied his salām. Then the old man asked about the Messenger of Allāh (s) and Sayyida Fātima (‘a) said to him politely, ‘He is not at

home right now. But if you wish to tell me the reason for which you have come, perhaps we can help you inshā Allāh.'

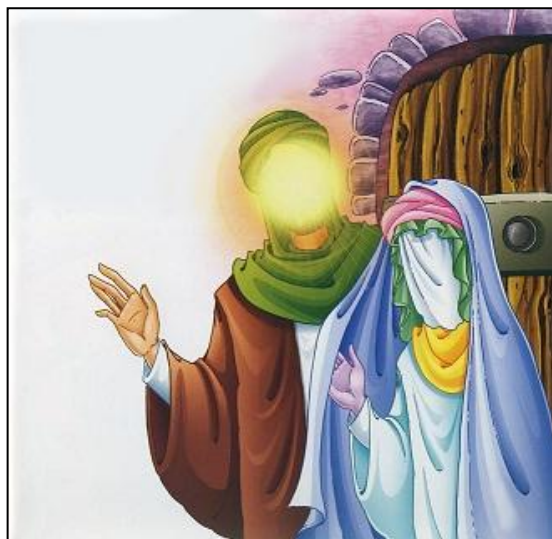


Just then, the Messenger of Allāh, peace be on him and his family, arrived home. So he greeted the blind, old man and welcomed him into

the house. And all the while, Sayyida Fātima ('a) was wearing her hijāb and fully covered.

The Messenger of Allāh (s) listened to the old man and what he had come for. Then he gave him whatever he asked for and the old man left happy and delighted.

When the old man had left, the Messenger of Allāh (s) asked his daughter: 'Fātima, why were you fully covered in your hijāb even though the old man was blind and could not see?!'



Sayyida Fātima az-Zahra ('a) replied, 'Dear father, even though he could not see me, I could see him. And he can still smell scents and sense the presence of others.' The Messenger of Allāh (s) smiled and hugged his beloved daughter and said to her, 'Indeed, dear Zahrā! Truly you are a part of me!'

TARIKH (History)

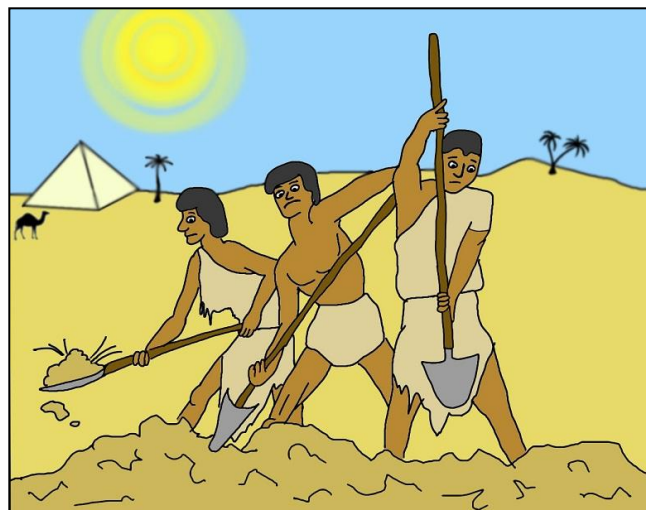
Lesson 1

Nabí Musa (‘a)

Many, many years after Nabi Yusuf (‘a) had passed away in Egypt, an evil man became the King of Egypt. His was known as Fir’aun.

During the time of Fir’aun, many of the people living in Egypt were not originally Egyptian. They were related to Nabi Ya’qub (‘a) the father of Nabi Yusuf (‘a) and they had moved to Egypt after Nabi Yusuf (‘a) had become the Governor of Egypt. These people were called Banu Isrāil (or the Children of Isrāil).

Fir’aun was worried because the Banu Isrāil had become very many in number – even more than the Egyptians themselves. So Fir’aun decided to make the Banu Isrāil his slaves so that they would always work for him and he would make sure they never become powerful. Fir’aun used to beat the Banu Isrāil, make them work very hard, and give them very little food and water.



Then Fir’aun came to know that the Banu Isrāil believed that one day a boy would be born who would save them and destroy Fir’aun. Fir’aun became very angry when he heard this and he decided that whenever a boy would

be born to anyone from the people of Banu Isrāil, the boy would be killed immediately.

The child that the Banu Isrāil were waiting for was Nabi Musa (‘a) whom Allāh was planning to make a great Nabi and who would fight the evil Fir’aun and save the Banu Isrāil.

When Nabi Musa (‘a) was born, his mother was very scared that the soldiers of Fir’aun would come to her house and kill her baby. So Allāh told her to put Nabi Musa (‘a) in a little basket and put the basket in the River Nile.



As Nabi Musa (‘a) began to float in a little basket down the River Nile, his older sister followed the basket from the side of the river without anyone seeing her.

Allāh made the basket to float down the river and stop near the palace of Fir’aun! Now Fir’aun’s wife was a very good woman who loved Allāh. When she saw the baby in the basket, she took the baby and decided to keep him like her own child. She told Fir’aun that she really loved this baby and he should not kill her.

And so, even though Fir’aun was looking everywhere for the child who would grow up and fight him, Nabi Musa

(‘a) began growing up right in his own house and he never guessed that this was the special child!

In the meantime, the sister of Nabi Musa (‘a) had an idea. She told the wife of Fir’aun that she can find a good nanny for the baby. The wife of Fir’aun agreed and the sister brought her mother as the nanny of the baby! And so the mother of Nabi Musa (‘a) got to be with her son again and no one knew that she was the real mother of the baby.



Soon Nabi Musa (‘a) grew up to be a strong young man in Egypt who was always thinking of how to help the poor Banu Isrāil who were suffering under the rule of the evil Fir’aun.



One day, when Nabi Musa (‘a) was walking in the city, he saw an Egyptian man beating a slave from the Banu Isrāil. Nabi Musa (‘a) tried to stop the Egyptian but he wouldn’t listen. So Nabi Musa (‘a), who was very strong, punched the man and the Egyptian fell down and died.

Now Fir'aun was very angry. He began thinking Nabi Musa ('a) must be the man who is going to destroy him. So he wanted to kill Nabi Musa ('a). Allāh told Nabi Musa ('a) to leave Egypt right away and go somewhere far.

So Nabi Musa ('a) went far, far away. He was all alone, hungry and tired. He came to a place called Madyan. There he met an old man who was also a prophet. His name was Nabi Shu'ayb ('a).

Nabi Shu'ayb had many daughters and he told Nabi Musa ('a) that he could marry one of his daughters if he agrees to stay in Madyan and to work for him for 10 years.

And so Nabi Musa ('a) agreed. He married one of the daughters of Nabi Shu'ayb ('a) and for the next 10 years, he stayed in Madyan and worked for Nabi Shu'ayb ('a), helping him in the farm and to look after his animals.

Lesson 2

Nabí Musa ('a) and Fír'aun

After living in Madyan for 10 years, Nabí Musa ('a) decided to leave with his family. As he headed out into the desert, one night it got very cold and Nabí Musa ('a) saw a fire at the top of a mountain. So he told his family to wait while he went to get some fire so that they could stay warm.

Nabí Musa (a') climbed the mountain and when he got closer, he saw flames coming from a bush but the bush was not burning and a voice called out to him. It was Allāh speaking to Nabí Musa ('a) through the burning bush.

Allāh told Nabí Musa ('a) that it was time to go back to Egypt to warn the evil Fír'aun and to free the Banu Isrāil from their suffering.

Nabí Musa ('a) told Allāh that no one would listen to him and that Fír'aun would



try and harm him. So Allāh gave Nabí Musa ('a) some special powers. He told Nabí Musa ('a) to throw his stick down and it became a huge serpent. And when Nabí Musa ('a) picked up the serpent, it became a stick again. And when Nabí Musa ('a) put his hand under his shirt

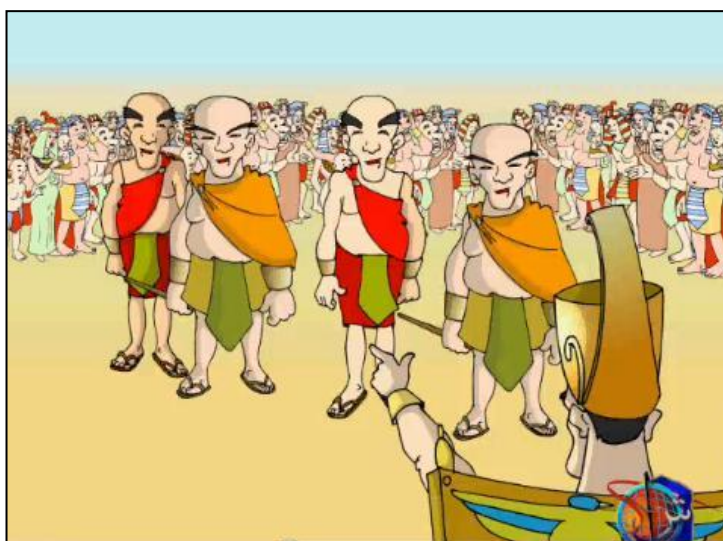
and then took it out, it would shine like the dazzling light of the sun.

Allāh also told Nabi Musa (‘a) to take his brother Nabi Hārūn (‘a) as his helper against Fir’aun.

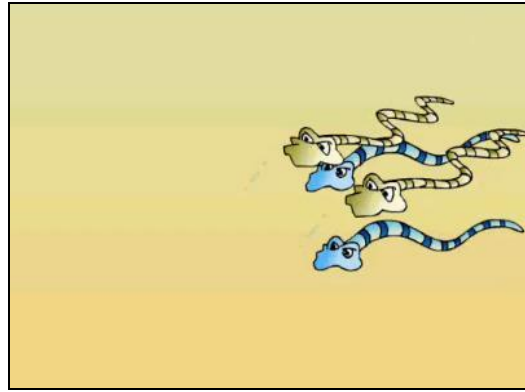
And so Nabi Musa (‘a) went back to Egypt. At first Fir’aun wanted to capture Nabi Musa (‘a) and punish him but when he saw the miracles of Nabi Musa (‘a), he got frightened.

Then Fir’aun told Nabi Musa (‘a), ‘this is only magic. It is not a miracle from Allāh. I am God.’ And so Fir’aun challenge Nabi Musa (‘a) to a contest.

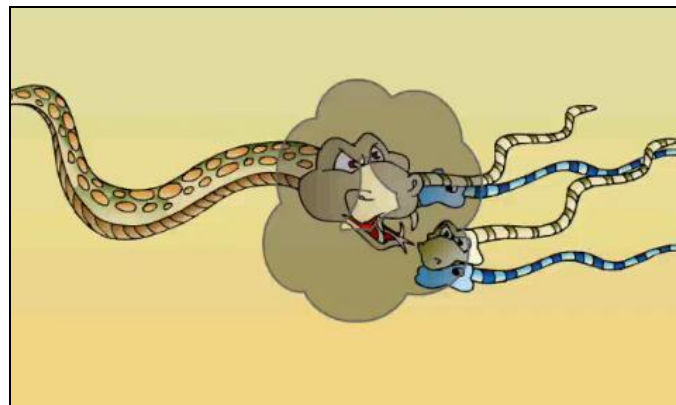
After a short while, Fir’aun called the best magicians he could find in the whole of Egypt and he told them to come to his palace to challenge Nabi Musa (‘a).



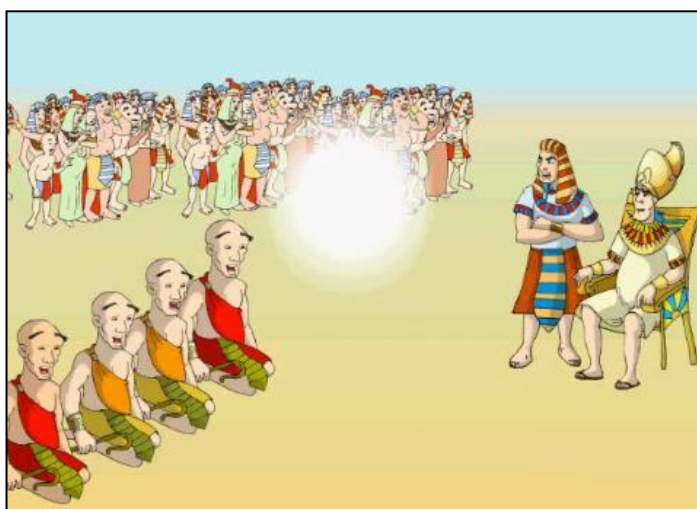
When the magicians came, they brought some pieces of ropes and threw it on the ground. They tricked the people and everyone thought the ropes had become snakes.



Then Nabi Musa ('a) threw his stick down and it become a huge serpent and ate up all the pieces of ropes.



The magicians were very surprised to see this miracle. They knew this was from Allāh and it was not magic. So they fell to the ground and said, 'we believe in Allāh and we believe in Nabi Musa ('a).'



we believe in Nabi Musa ('a).'

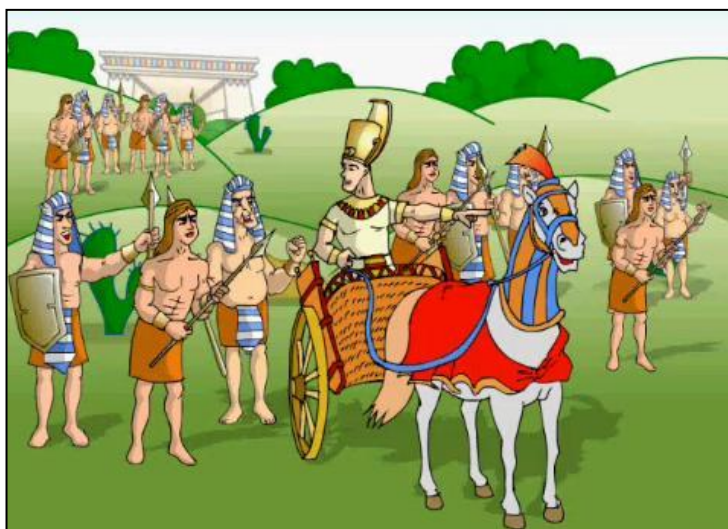
Fir'aun felt ashamed because he had lost. Now he was very angry at the magicians and he decided to

cut their legs and hands and to kill them.

Allāh then sent many punishments to Fir'aun and his people. Their children began to die. There were locusts and lice and frogs everywhere. All their water turned to blood, and so on, until Fir'aun realized he could not fight Nabi Musa (‘a) because of the power of Allāh.

Allāh told Nabi Musa (‘a) to take all the Banu Isrāil in the middle of the night and to leave Egypt. And so Nabi Musa (‘a) told all the Banu Isrāil that they were no longer slaves and it was time for them to be free. In the middle of the night they all left their homes and began moving out towards the sea.

When Fir'aun woke up in the morning, he realized that now there were no slaves to do any work for him. He got angrier and decided that he would take a huge army and follow Nabi Musa (‘a) and the Banu Isrāil and he would kill them all.



In the meantime, Nabi Musa (‘a) and his people reached the sea. Now they were stuck on the beach and had nowhere to go. As they stood there wondering what to do next, they saw the huge army of Fir'aun charging towards them with swords and spears and bows and

arrows. They were terrified. 'We are finished now,' they cried to Nabi Musa ('a).

But Nabi Musa ('a) had a lot of faith and trust in Allāh. 'Never!' replied Nabi Musa ('a), 'my Lord is with me. He will guide me.'



Then suddenly Allāh told Nabi Musa ('a) to strike his stick on the sea and when he did that, the sea began to part. A path was opened up between the

sea and the water on both sides began to rise like a wall until it became like two tall mountains on either side.

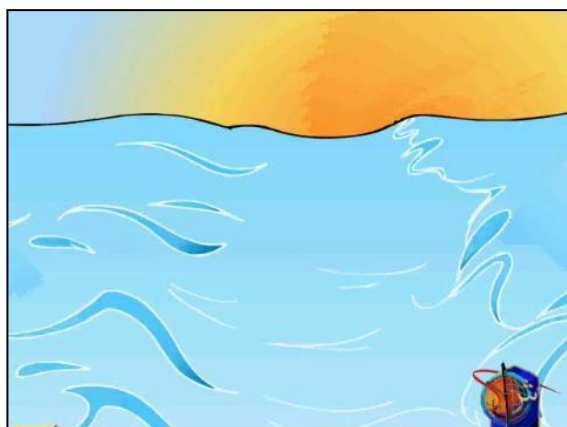
Nabi Musa ('a) told his people to cross quickly. In the meantime, Fir'aun and his army reached the beach as well. They saw that Nabi Musa ('a) and his people were in the middle of the sea. They were frightened and amazed to see this miracle.

Fir'aun was very proud. After seeing this wonderful miracle, instead of asking Allāh to forgive him, he decided he would still chase Nabi Musa ('a) and the

Banu Isrāil and kill them. He ordered everyone to go in and follow the same path in the sea.



Just as they reached the middle of the sea, Nabi Musa (‘a), Nabi Hārūn (‘a) and all the Banu Isrāil finished crossing the sea on the other side. So Allāh ordered the sea to close again. And all the water came crashing down again and drowned the whole army.



As Fir’aun was drowning, he tried to save himself by lying. He shouted, ‘now I believe in Allāh, the Lord of Musa!’ But it was too late. Nothing could save him now except Allāh and Allāh knew Fir’aun was

just lying.



After Fir’aun drowned and died, his body was thrown on to the beach. Allāh decided to keep his body so that

everyone could see it and know that Fir'aun was not god. Only Allāh is God. There is no god but Allāh.

Even today, you can go to Egypt and see the body of Fir'aun at a Museum.

Lesson 3

Banu Isráíl

Nabi Musa (‘a) and Nabi Hārūn (‘a) thanked Allāh for saving them from the evil Fir’aun. Allāh now told them to take the Banu Isrāil to a new land.

Allāh told the Banu Isrāil that if they were good, He would give them many blessings. But if they disobey Allāh and trouble Nabi Musa (‘a) then He would punish them.

First Allāh told Nabi Musa (‘a) to go up Mount Sinai alone so that Allāh can give him a new Book with laws for the Banu Isrāil to follow. This Book would be called Tawrāt.

Nabi Musa (‘a) told the Banu Isrāil to wait at the foot of the mountain for 30 days while he went up to get the new laws from Allāh and they should listen to whatever Nabi Hārūn (‘a) tells them.

After 30 days, Allāh told Nabi Musa (‘a) to wait for 10 more days and not to go back down to his people until 40 days were over. Allāh wanted to test the Banu Isrāil.

In the meantime, there was an evil man amongst the Banu Isrāil. His name was Sāmiri. He told the Banu Isrāil that Nabi Musa (‘a) had lied to them and he was not going to come back. He told them not to listen to Nabi

Hārūn (‘a). Instead he made for them a calf out of gold and told them to start worshipping the statue.

Nabi Hārūn (‘a) tried to stop them but they would not listen to him. When Nabi Mūsā (‘a) came down with the Tawrāt after 40 days, he was shocked to see that the Banu Isrāil had stopped worshipping Allāh and they were now worshipping a golden calf. Nabi Mūsā (‘a) was very, very angry.

He punished all the evil people. Then he told the people of Banu Isrāil to burn the golden calf and to ask Allāh for forgiveness.

When the Banu Isrāil reached the new land they were promised, they found other people were already there and they were scared of going into the land. Allāh therefore told Nabi Mūsā (‘a) to take the Banu Isrāil to the desert and they roamed the desert for another 40 years.

Allāh was very kind to the Banu Isrāil. Even in the desert, Allāh would send food to them from the heavens. But the Banu Isrāil kept disobeying Allāh until finally Nabi Mūsā (‘a) cursed the evil people from the Banu Isrāil.

After Nabi Mūsā (‘a) and Nabi Hārūn (‘a) died, Allāh sent many other prophets and messengers to the Banu Isrāil. For example, Nabi Tālūt (‘a), Nabi Dāwūd (‘a), Nabi Sulaymān (‘a), Nabi Zakariyā (‘a), Nabi Yahyā (‘a), and Nabi Isā (‘a). Allāh also revealed another Book – the

Zabur, to Nabi Dāwud (‘a) and another Book – the Injil, to Nabi Isa (‘a).

Many of the Banu Isrāil refused to accept Nabi Isa (‘a) and they are called Jews today. Nabi Isa (‘a) told everyone that after him, Allāh would send one final messenger, who would be the greatest prophet and messenger and his name would be Muhammad (s) and Allāh would reveal the Qur’ān to him.

When Rasulullāh Muhammad (s) came, many of the followers of Nabi Isa (‘a) were believing that Nabi Isa (‘a) was the son of God. They called themselves Christians. Rasulullāh (s) tried to tell the Jews and the Christians that they should believe there is no god but Allāh. Allāh does not have a son. And that he, Muhammad, was the Messenger of Allāh. Those who accepted the message of Rasulullāh (s) are called Muslims and their religion is called Islam.

Islam is the original religion that Allāh asked all the prophets from the time of Nabi Adam (‘a) to teach. Every time people stopped worshipping Allāh and started worshipping idols, the fire, animals, trees, other human beings, etc., Allāh would send another prophet to warn them. Rasulullāh (s) is the final messenger to the whole world and the Qur’ān is the final Book and Word of Allāh to the whole world. The Imāms from the House (Ahl al-Bayt (‘a)) of Rasulullāh (s) are the teachers of the Qur’ān. If we follow the Qur’ān and the Ahl al-Bayt (‘a), we will always follow the right path.

Lesson 4

The Ancestors of Rasulullāh (s)

Hāshim

Hāshim was the son of Abd Manaf the son of Qusay the son of Kilāb. And Hāshim was the father of Abd al-Muttalib who was the father of Abd Allāh the father of Rasulullāh (s). So Hāshim was the great-grandfather of Rasulullāh (s).

Hāshim was a very wise and generous man. Once there was a great famine in Arabia. Hāshim could not bear to see his people starving, so he used all his wealth to feed people by sacrificing his camels and purchasing flour for bread. He did this until the famine was over.

Hāshim also made sure that thieves would not attack the people who travelled to and from Makkah for trade. He convinced the thieves that if they stop attacking people on the road, they could also buy the goods at a reasonable price.

And so people used to bring things to sell in Makkah and take things from Makkah to sell in their own countries such as Syria, Yemen, Ethiopia and Iran. Soon the tribe of Quraysh in Makkah became rich and powerful. Makkah itself became a centre of trade.

Hāshim was also the leader of the Quraysh tribe and of the city of Makkah. He had inherited this from his father

Abd Manāf and his grandfather Qusay. Qusay was also a wise man who was the leader of Makkah in his time and he was in charge of the keys to the Ka'bah. Qusay used to feed the pilgrims to Makkah, give them water, and he was the commander of the Quraysh during war. Hāshim had inherited many of these duties and later on his son Abd al-Muttalib was in charge of all this.

Hāshim had a twin brother called Abd ash-Shams. Abd ash-Shams had a son called Umayya who was very jealous of his uncle Hāshim. Umayya tried hard to make people like him by giving them gifts. However, Hāshim continued to attract the hearts of the people by his kindness and good actions.

Finally, Umayya openly challenged his uncle for the leadership of the Quraysh. He wanted them both to go to a wise man and let him decide between them.

Hāshim agreed on two conditions. He said that the loser should sacrifice 100 camels to feed the pilgrims in the Hajj season and also leave Makkah for 10 years. Umayya agreed to these conditions.

When the wise man saw and heard the two men, he immediately said that Hāshim was more fit to rule and so Umayya was forced to leave Makkah. He spent 10 years in Syria. Ever since that day the Banu Umayya (children of Umayya) became the enemies of the Banu Hāshim. Abu Sufyān, Mu'awiya and Yazid are all descendants of Umayya and therefore Banu Umayya.

Rasulullāh (s), Imām Ali (‘a) and all of the Ahl al-Bayt (‘a) are descendants of Hāshim and therefore Banu Hāshim.

Hāshim died when he was still a young man but he left behind five sons. The most famous are Abdul Muttalib and Asad. Abdul Muttalib was to become the grandfather of Rasulullāh (s) and Asad had a daughter called Fatima who later married her cousin Abu Talib (the son of Abd al-Muttalib). Abu Talib and Fātima bint Asad were the parents of Imām Ali (s).

Abd al-Muttalib

Abd al-Muttalib was the son of Hāshim and the grandfather of Rasulullāh (s). Abd al-Muttalib was born in Madina, which in those days was called Yathrib. He was very young when his father Hāshim died in Makkah. When Hāshim was about to die, he told his brother al-Muttalib, “Go to Yathrib and bring my son to Makkah.”

When Abd al-Muttalib was old enough, he took over his father’s duties and he used to feed the pilgrims to Makkah and give them water. Abd al-Muttalib was a wise man like his father. As the leader of the Quraysh and of Makkah, he introduced many new laws. He punished thieves, he stopped people from drinking wine and he tried to stop people from burying their daughters alive.

Abd al-Muttalib lived until he was 82 years old and he was known as Sayyid al-Bat'ha, which means 'the Chief of Makkah'.

The Well of Zamzam

We learnt in Book 3 (Tarikh Lesson 1) that when Nabi Ibrāhim ('a) left his wife Hājar and his son Nabi Ismā'il ('a) alone in the valley of Makkah, no one lived there. Nabi Ismā'il ('a) was still a baby and when he got thirsty, he kicked the ground and water began to gush from it. And this water was called Zamzam. After hundreds of years, the well of Zamzam was forgotten and it was covered up by the earth.

By the time Abd al-Muttalib was born, people only knew that the well of Zamzam used to exist somewhere in Makkah, but nobody knew where it was anymore.

One day Abd al-Muttalib saw in his dream where the well of Zamzam was hidden and he was told to dig it up. After digging for four days with his eldest son Harith, they managed to find the entrance of the well and also some buried treasure.

Abd al-Muttalib's Promise

When digging the well of Zamzam, Abd al-Muttalib had only one son. He promised Allāh that if he got 10 sons,

he would sacrifice one of them to Allāh just like his ancestor Nabi Ibrāhim (‘a) wanted to sacrifice his son Nabi Ismā’il (‘a).

Allāh blessed Abd al-Muttalib with many children. He had 12 sons and 6 daughters. When the number of his sons reached ten, Abd al-Muttalib decided to keep his promise. He put the names of all the 10 sons in one place and he picked one name and it was the name of his son Abd Allāh, the father of Rasulullāh (s).

Abd Allāh was the youngest and most loved son of his father, but Abd al-Muttalib was ready to keep his promise. The people of Quraysh did not want Abd Allāh to be killed so they told Abd al-Muttalib, ‘how about if you sacrifice 10 camels instead?’

Abd al-Muttalib put the name of Abd Allāh vs. the 10 camels and picked one name and again Abd Allāh’s name came. So he decided to choose between Abd Allāh and 20 camels. And again it was Abd Allāh’s name that was picked. So the number of camels was increased to 30, 40, 50... until it reached 100. This time the name of 100 camels came out instead of Abd Allāh’s name. Camels were expensive to sacrifice but Abd al-Muttalib kept his promise and sacrificed 100 camels and fed the poor with their meat. And so Abd Allāh, the father of Rasulullāh (s) was saved.

When Rasulullāh (s) was born and he grew up, he used to say, ‘I am the son of two sacrifices’ because both his

ancestor Nabi Ismā'il ('a) and his father Abd Allāh ('a) were almost sacrificed but Allāh saved them.

Aam al-Feel (The Year of the Elephant)

In the year 570 CE, when Abd al-Muttalib was still the chief of Makkah, the King of Yemen was very jealous of the Ka'bah. He decided to destroy the Ka'bah and to build a big temple in Yemen so that people would go to Yemen for Hajj instead of Makkah.

The King of Yemen was called Abraha. He had many elephants so he took all his army and all his elephants and marched to Makkah

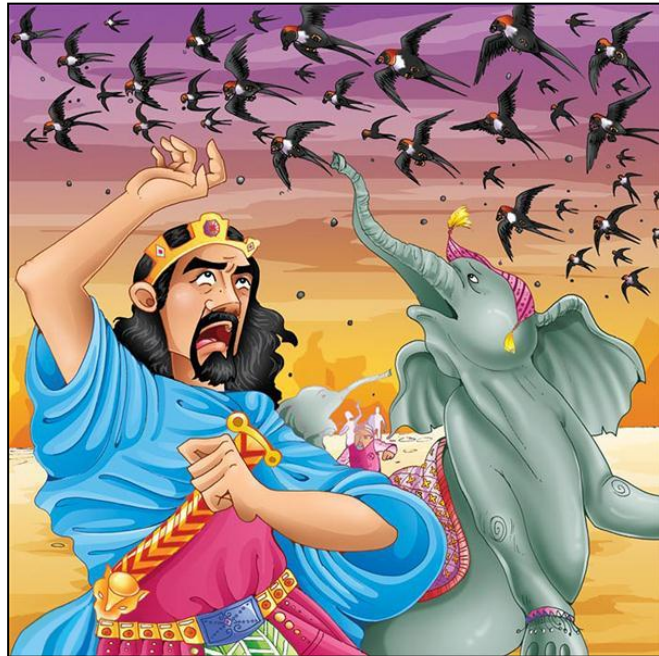
When King Abraha reached outside Makkah with his army, he took away many camels that belonged to Abd al-Muttalib. So Abd al-Muttalib went to meet him and told the King to give him back his camels.

'I have come to destroy the Ka'bah. You are the Chief of Makkah, and you are worried about your camels?' said Abraha with laughter. But Abd al-Muttalib was a wise man. He told Abraha, 'the camels belong to me. So I have to protect them. The Ka'bah belongs to Allāh. He will protect it.'

Abraha laughed at Abd al-Muttalib and gave him his camels back. Then he ordered his army to go into

Makkah with their elephants and destroy the Ka'bah. Abd al-Muttalib prayed to Allāh to save the Ka'bah.

The Arabs of Makkah had never seen elephants. They were scared to see a whole army of them. Allāh sent a huge cloud of small birds with stones in their beaks and feet. The birds began throwing the stones on the elephants and on the army and soon the whole army was destroyed. King



Abraha tried to run away but he also died on the way back to Yemen. And the Ka'bah was saved.

From that time onwards, everyone called that year, 'The Year of the Elephant' (Aam al-Feel). Abd al-Muttalib thanked Allāh for saving the Ka'bah and Makkah from the evil King Abraha.

Allāh has mentioned the whole story in the Qur'ān in Surah al-Feel (Surah 105). Can you memorize Surah al-Feel? Ask your mom or dad to read the meaning of Surah al-Feel for you in English and you can tell them the whole story.

Sons of Abd al-Muttalib

Out of all the children of Abd al-Muttalib, the most famous are:

1. Abd Allāh - The father of Rasulullāh (s)
2. Abu Talib - The father of Imām Ali (‘a) and guardian of Rasulullāh (s)
3. Hamza
4. Abbas
5. Abu Lahab - He was an enemy of Islam

Hamza and Abbas supported Rasulullāh (s). Hadrat Hamza was killed in the Battle of Uhud while defending Islam. Abu Lahab always hated Rasulullāh (s) and tried to harm him. Allāh has cursed Abu Lahab and his evil wife in the Qur’ān in Surah al-Lahab (Surah 111). Do you know Surah al-Lahab? Try and memorize it at home.

Abd Allāh & Abu Tālib

Hadrat Abd Allāh (‘a), the father of Rasulullāh (s) was married to Sayyida Amina bint Wahab (‘a), the mother of Rasulullāh (s). When Sayyida Amina was still pregnant with Rasulullāh (s), Hadrat Abd Allāh (‘a) passed away. So he never got to see his son.

Rasulullāh (s) was born in 570 CE, the Year of the Elephant (Aam al-Feel), a few months after the army of Abraha was destroyed.

Because Rasulullāh (s)'s father had passed away, his grandfather Abd al-Muttalib (s) looked after him. And when Abd al-Muttalib died, Abu Tālib, the son of Abd al-Muttalib and the father of Imām Ali ('a), looked after Rasulullāh (s).

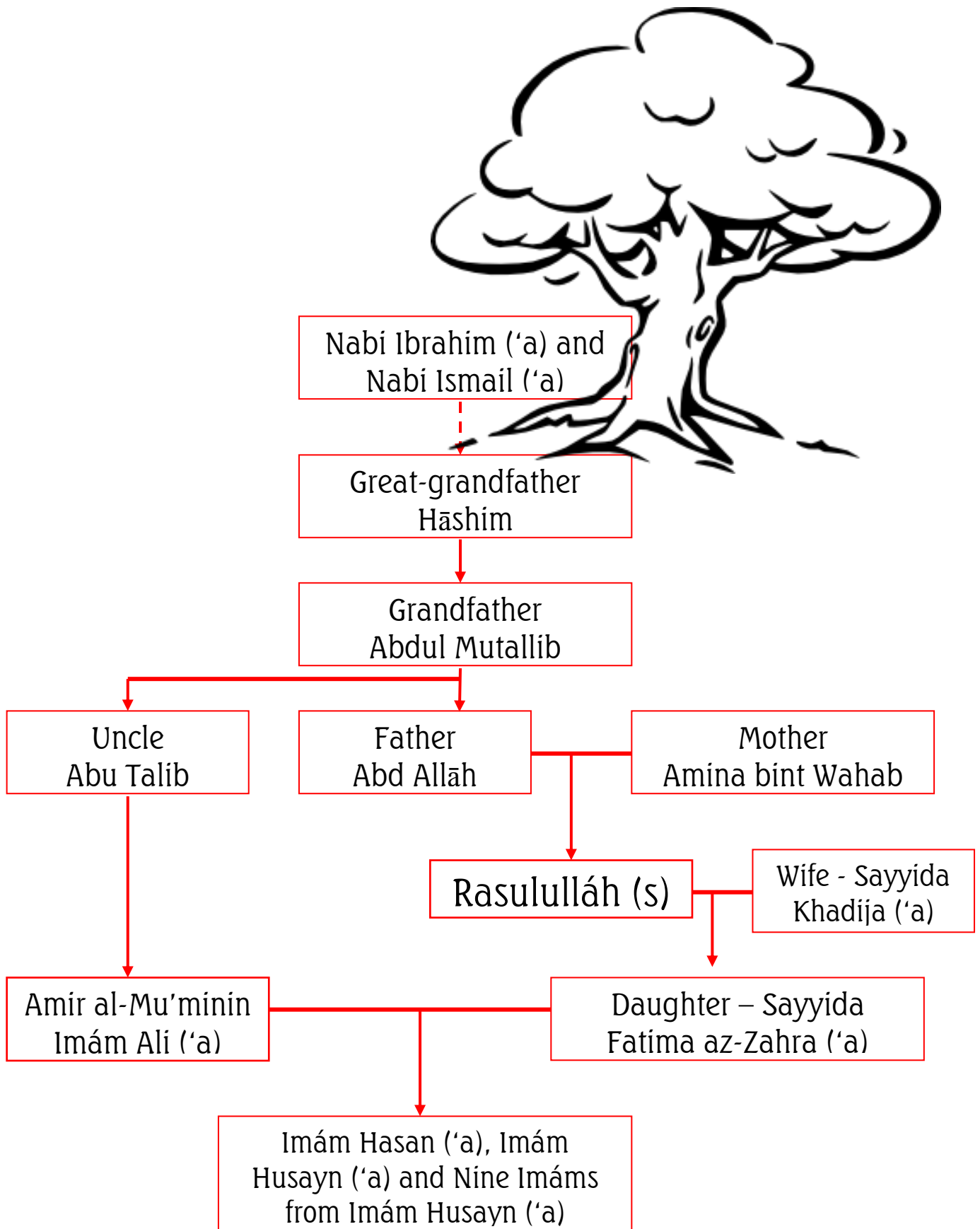
Hadrat Abu Talib ('a) loved Rasulullāh (s) and looked after his nephew even more than his own sons. Because Hadrat Abu Tālib ('a) was the Chief of Makkah after his father, he was able to protect Rasulullāh (s) from the enemies when Rasulullāh (s) started preaching Islam.

Hadrat Abu Talib ('a) was a Muslim but he hid his faith and didn't want anyone to know that he was a Muslim. If the Quraysh would find out, they would no longer accept him as the Chief of Makkah and they would harm Rasulullāh (s).

As long as Hadrat Abu Talib ('a) was alive, Rasulullāh (s) continued to stay in Makkah. After he died, Rasulullāh (s) was no longer safe and had to migrate to Madina. Rasulullāh (s) always praised his uncle Abu Talib ('a) even after he passed away.

Before leaving this world, Hadrat Abu Talib ('a) told his son, Imām Ali ('a) to always protect and defend Rasulullāh (s) and to stay by his side.

Rasulullāh (s)'s Ancestors & Children



Lesson 5

Umm al-Muminín Khadíja (‘a)

Followers of Nabi Ibrāhim (‘a)

When Rasulullāh (s) grew up and became a fine, young man, most people in Makkah were idol-worshippers and dishonest. But he was well known for his character and everyone called him ‘as-Sādiq’ (the truthful one) and ‘al-Amin’ (the trustworthy).

There were very few families that refused to worship idols and still followed the teachings of Nabi Ibrāhim (‘a) and worshipped only Allāh. These were mostly from the Banu Hāshim – the family of Rasulullāh (s) – and those related to them including Sayyida Khādija (‘a).

Sayyida Khadija (‘a)’s Marriage to Rasulullāh (s)

Sayyida Khadija (‘a) was a businesswoman. She used to send goods to Syria to sell and bring goods to Makkah to sell. She would send a man to represent her and she herself would stay in Makkah. Despite being one of the richest people in Makkah, Sayyida Khadija was very humble and pure. Many people called her ‘at-Tāhirah’ (the pure one). And because she loved to help orphans, she was also called ‘Umm al-Aytām’ (the mother of orphans).

Hadrat Abu Tālib (‘a) suggested to Sayyida Khadija to send Rasulullāh (s) to Syria as her representative. At that time, Rasulullāh (s) had still not started preaching Islam. But he was so honest and blessed that soon Sayyida Khadija found her business was doing even much better than before.

Many people wanted to marry Sayyida Khadija (‘a) because she was known as the ‘Princess of the Arabs’ (Malikat al-‘Arab) but she always refused. After some time, Hadrat Abu Talib (‘a) sent his sister Safiya to ask Sayyida Khadija (‘a) if she would marry his nephew Muhammad (s). Sayyida Khadija (‘a) immediately agreed to this because she knew there was no one better than him.

And so Hadrat Abu Talib (‘a) himself recited the marriage ‘aqd between Rasulullāh (s) and Sayyida Khadija (‘a) and he arranged for a feast (*walima*) and invited people to come and celebrate the wedding. Everyone in Makkah was happy when they saw the most perfect man and woman in Makkah getting married to each other.

The Generosity of Sayyida Khadija (‘a)

After her marriage to the Rasulullāh (s), Sayyida Khadija (‘a) did not engage in business so much. But she still remained one of the richest people in Makkah and had a lot of wealth.

When Rasulullāh (s) was 40 years old, Allāh sent the angel Jibrāil to reveal the first āyāt of the Qur'ān from Surah Iqra and Rasulullāh (s) was then told to start announcing to people that he was the messenger of Allāh and to invite people to Islam. This was on the 27th of Rajab and is known as mab'ath (the start of Rasulullāh (s)'s mission).

Sayyida Khadija ('a) was the first woman to accept the message of Islam and to accept Rasulullāh (s) as the Messenger of Allāh. As Islam began to spread and the enemies of Islam tried to harm Rasulullāh (s), Islam needed someone to defend it and also to support it financially. While Imām Ali ('a) always stayed with Rasulullāh (s) to defend him, Sayyida Khadija ('a) began to spend her wealth for Islam.

Allāh blessed Sayyida Khadija ('a) by letting her wealth be the means of saving and supporting Islam. By the time Sayyida Khadija ('a) passed away, just before Rasulullāh (s) migrated to Madina, Sayyida Khadija ('a) had lost all her wealth, even though she was once the richest person in Makkah. Her generosity towards Islam was very much and Islam will always remain in debt to her.

Sayyida Khadija ('a) was also the best wife Rasulullāh (s) ever had. Rasulullāh (s) was never unhappy with her and always remembered her and missed her even many years after she had passed away.

Sayyida Khadija (‘a) had several sons from Rasulullāh (s) but they all died during infancy. Their first child was Qāsim. After his birth, Rasulullāh (s) was called Abu al-Qāsim (the father of Qāsim). They also had a son named Tāhir who died in infancy.

After all his sons died, Rasulullāh (s) was very sad. Then his cousin Imām Ali (‘a) was born. So Rasulullāh (s) began looking after him like his own son.

Before the start of Islam, Rasulullāh (s) used to meditate in the Cave of Hira outside Makkah and Sayyida Khadija (‘a) would prepare food for him that Imām Ali (‘a) would take for Rasulullāh (s).

Seven years before Sayyida Khadija (‘a) passed away, when Rasulullāh (s) had already begun preaching the message of Islam, Rasulullāh (s) and Sayyida Khadija (‘a) had a daughter – Sayyida Fātima az-Zahra (‘a). She was to be the best woman that Allāh ever created and she was also going to be the wife of Amir al-Mu’minin Imām Ali (‘a) and the mother of all the Imāms after Imām Ali (‘a).

When Sayyida Khadija (‘a) passed away, it was the same year that the guardian and uncle of Rasulullāh (s), Hadrat Abu Talib (‘a) also passed away. So Rasulullāh (s) was very sad. With both his supporters gone, he had to leave Makkah. And Rasulullāh (s) called that year, **Aam al-Huzn** (the Year of Sorrow).

Rasulullāh (s) has said, the four most perfect women of paradise are:

1. Sayyida Khadija bint Khuwaylid (‘a)
2. Sayyida Fātima az-Zahra (‘a)
3. Sayyida Maryam bint Imrān (the mother of Nabi Isa (‘a)), and
4. Sayyida Asiya bint Mazāhim (the wife of Fir’aun)

Lesson 6

Imām Hasan al-Mujtaba ('a)

Imām Hasan al-Mujtaba ('a), our second Imām, was born on the 15th of Ramadan 3 years after Hijrah. His father is Amir al-Mu'minin, Imām Ali b. Abi Talib ('a) and his mother is Sayyida Fātima az-Zahra ('a). So his grandfather is Rasulullāh (s).

When he was born, Rasulullāh (s) took him in his arms, recited adhān in his right ear, iqāmah in his left ear and then named him 'Hasan'.

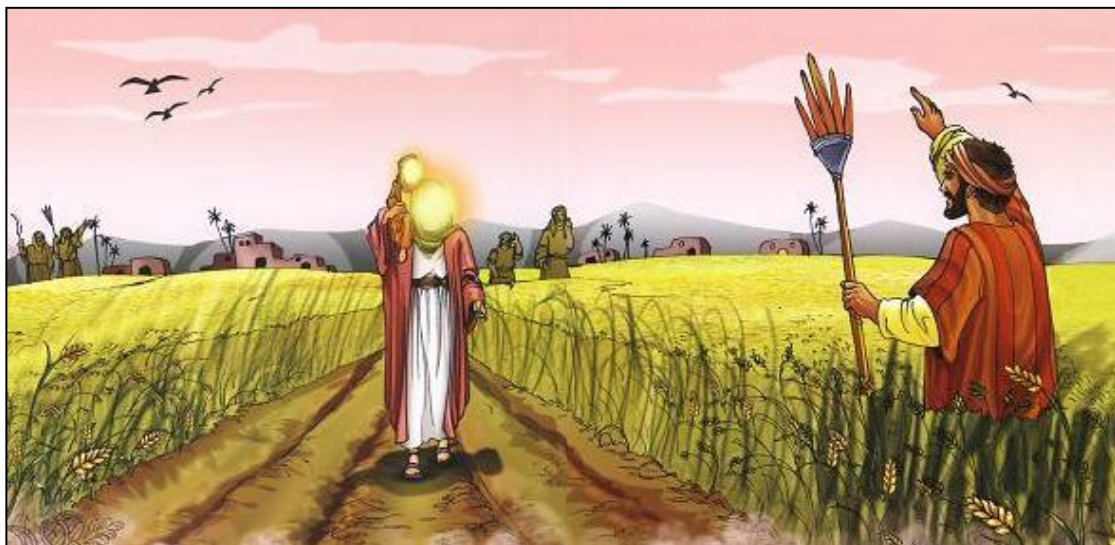


One day, when Imām Hasan ('a) was a little boy and Rasulullāh (s) was leading salāh in the Masjid, Imām Hasan ('a) came to the Masjid and sat on the back of Rasulullāh (s). So Rasulullāh (s) prolonged his sajdah and moved very slowly until Imām Hasan ('a) came down safely. When the salāh was over, many of the people talked about how special this child was because of how Rasulullāh (s) cared for him even during salāh.

With Rasulullāh (s)

Imām Hasan (‘a) used to love his grandfather Rasulullāh (s) and he would memorize any sayings (*hadith*) of Rasulullāh (s).

One day Rasulullāh (s) was carrying his young grandson on his shoulders and someone said to Imām Hasan (‘a), ‘What an excellent ride you have!’ and Rasulullāh (s) told the man, ‘you should say to me: “what an excellent rider you have!”’



When Imām Hasan (‘a) was six years old and his brother Imām Husayn (‘a) was five, they once saw an old man who was not doing wudu properly. Imām Hasan (‘a) thought of a clever idea how to correct the old man without hurting his feelings. So the two brothers went in

pretending to argue and each one was saying to the other, 'you are not doing wudu properly!'

So the old man decided to watch their wudu and then judge who was doing it right. When the two young Imāms did wudu so well and so carefully, the old man realized that they were trying to teach him. So he said, 'you are both doing wudu perfectly. I am the one who is doing it wrong. Thank you for teaching me so politely!'

Rasulullāh (s) used to love Imām Hasan ('a) and he used to say, 'He is like my son and my flower in this world' and many times the Muslims heard Rasulullāh (s) saying about Imām Hasan ('a), 'O Allāh, I love him, so You love him and love those who love him too.'

During his time as the Imām, no one worshipped Allāh like Imām Hasan ('a). He went for hajj 25 times walking. And when he would do wudu and pray salāh, he would look pale out of fear and his body would tremble and he would say, 'It is necessary that anyone who is standing before the Lord of the Universe should stand in fear of Him.'

When Imām Hasan ('a) used to come to the door of the masjid, before entering inside, he would stand humbly and look up to the heavens and say with fear, 'My Lord, Your guest has come to Your door. O Kind one, a sinner has come to You. So change my ugly actions with Your beautiful reward, O Generous One!'

When Imām Hasan (‘a) was seven years old, his grandfather Rasulullāh (s) passed away. Then he saw how his father, Imām Ali (‘a)’s right was taken and how his mother Sayyida Fātima az-Zahra (‘a) suffered until she too passed away after a few months. Through all this difficulty, Imām Hasan (‘a) continued to help and defend his father Imām Ali (‘a).

His Generosity

A man once asked Imām Hasan (‘a) for help and Imām Hasan (‘a) gave him 500 dinārs and 50,000 dirhams. The total was a very large amount in those days.

Another man came to beg at his door once and he ordered his servants to give whatever they had in the safe and it was 20,000 dinārs, and he gave it all to him!

One day Imām Hasan (‘a) was walking around the Ka’bah when he heard a man asking Allāh for 10,000 dirhams. When Imām Hasan (‘a) returned home, he sent the man 10,000 dirhams.

Khilāfah

In the year 40 AH, on the 21st of Ramadan, Imām Ali (‘a) left this world after being struck with a poisoned sword by the evil Ibn Muljam. And Imām Hasan (‘a) became the next Imām. He was 37 years old.

On the first day as the leader of the Muslims, Imām Hasan (‘a) went up the pulpit and talked about his father Imām Ali (‘a) and how special he was to Rasulullāh (s). Then he



reminded the Muslims of his own position in Islam and his relationship to Rasulullāh (s) and how Allāh had chosen the Ahl al-Bayt (‘a) as the guides of Islam and the ones who truly knew the meaning of the Qur’ān.

Imām Hasan (‘a) also reminded the Muslims not to forget that advice of Rasulullāh (s) to hold on to the Qur’ān and the Ahl al-Bayt (‘a) so that you are not misguided.

In Sham (Damascus) however, the ruler was Mu’awiya bin Abu Sufyan, the man who was always fighting Imām Ali (‘a) and causing problems between Muslims. Mu’awiya continued to cause problems for Imām Hasan (‘a) and to shed the blood of Muslims.



So finally Imām Hasan ('a) had to ask the Muslims in Kufa to prepare for battle against Mu'awiya and his men.



The people of Kufa in those days did not like to fight for Islam so they did

not really respond to Imām Hasan ('a) call to Jihād.

After a lot of convincing Imām Hasan ('a) finally got an army of 12,000 men ready.

But it was hard to keep this army together because they did not want to fight and Mu'awiya was bribing a lot of them with small amounts of money and they were leaving Imām Hasan ('a) just for the money from Mu'awiya.



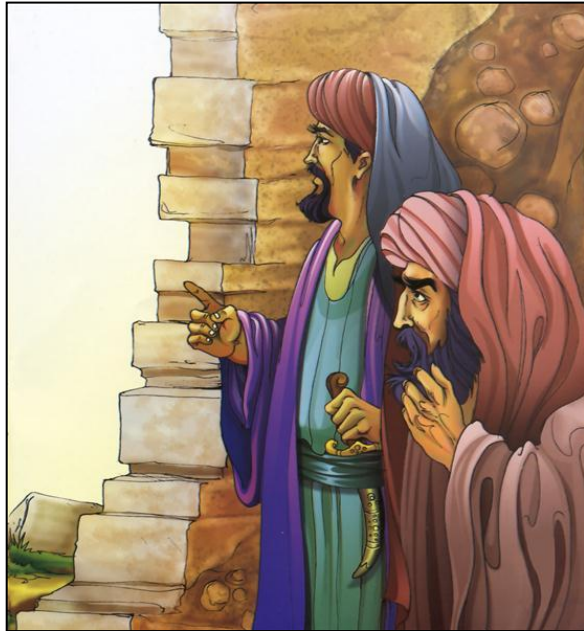
Mu'awiya also bribed some important army commanders of Imām Hasan ('a) and so finally, to avoid any bloodshed, Imām Hasan ('a) signed a peace treaty with Mu'awiya with some conditions.

Imām Hasan (‘a) knew Mu’awiya was an evil man who would not follow the rules in the peace treaty but he wanted people to see it for themselves. And even though Imām Hasan (‘a) knew he was the rightful leader he did not want to force people to accept him. An Imām only leads people if they let him lead. Otherwise it is the people who suffer and not the Imām.

Some of the conditions of the treaty between Imām Hasan (‘a) and Mu’awiya were:

1. Mu’awiya would rule according to the Qur’ān and the sunnah of Rasulullāh (s)
2. Mu’awiya would not trouble and harm the Shi’ah of Imām Hasan (‘a)
3. Mu’awiya would not curse or say bad things about Amir al-Mu’minin Imām Ali (‘a)
4. Mu’awiya would not choose the next ruler after him.
5. Imām Hasan (‘a) would not call Mu’awiya as ‘Amir al-Mu’minin’.
6. When Mu’awiya dies, the ruler will be Imām Hasan (‘a) again and if he is not alive then his brother Imām Husayn (‘a).

After Mu'awiya agreed to all these conditions and became the new leader, he came to Kufa and very shamelessly, he went up the pulpit and he tore the treaty and said, 'I don't agree to follow any of this. I only agreed so I can rule over you.'



Then he appointed an evil man named Ziyad bin Abih as the governor of Kufa, to trouble, imprison and kill the Shi'ah of Imām Hasan ('a).

Imām Hasan ('a) left Kufa and went back to Madina with his family.

Mu'awiya was always looking for a way to get rid of Imām Hasan ('a) and finally he managed to convince the wife of Imām Hasan ('a), whose name was Ju'da bint Ash'ath, to poison Imām Hasan ('a). In return, Mu'awiya promised to give her some money and to marry her to his son Yazid.

On the day that Ju'da poisoned Imām Hasan ('a), he was fasting. When it was time for iftār she brought the poisoned food for him to break his fast. When Imām Hasan ('a) had eaten a little, he felt severe pain in his

stomach. He looked at Ju'da and knew she had poisoned him.



Imām Hasan (‘a) said to her, ‘O enemy of Allāh, you have killed me, may Allāh kill you! Mu’awiya has cheated you and you will be disgraced by Allāh as well.’

And that is exactly what happened. After she had poisoned Imām Hasan (‘a), Mu’awiya gave her some money but refused to marry her to his son Yazid and said, ‘I can’t trust you. You may poison my son Yazid as well.’

Imām Hasan (‘a)’s was martyred on the 28th of Safar – the same day that Rasulullāh (s) passed away – in the year 50 AH. After he passed away, his brother Imām Husayn (‘a) arranged his funeral. At first, Imām Husayn (‘a) wanted to bury his brother Imām Hasan (‘a) near the

grave of their grandfather Rasulullāh (s) but Aisha the wife of Rasulullāh (s) refused and some of the Banu Umayya shot arrows on the body of Imām Hasan (‘a). And so Imām Husayn (‘a) buried his brother in Jannat l-Bāqi. The Ahl al-Bayt (‘a) were very sad to lose their Imām in this way.

Peace be on Imām Hasan (‘a) on the day he was born, peace be on him on the day he was martyred and peace be on him, on the Day when Allāh will raise him again!

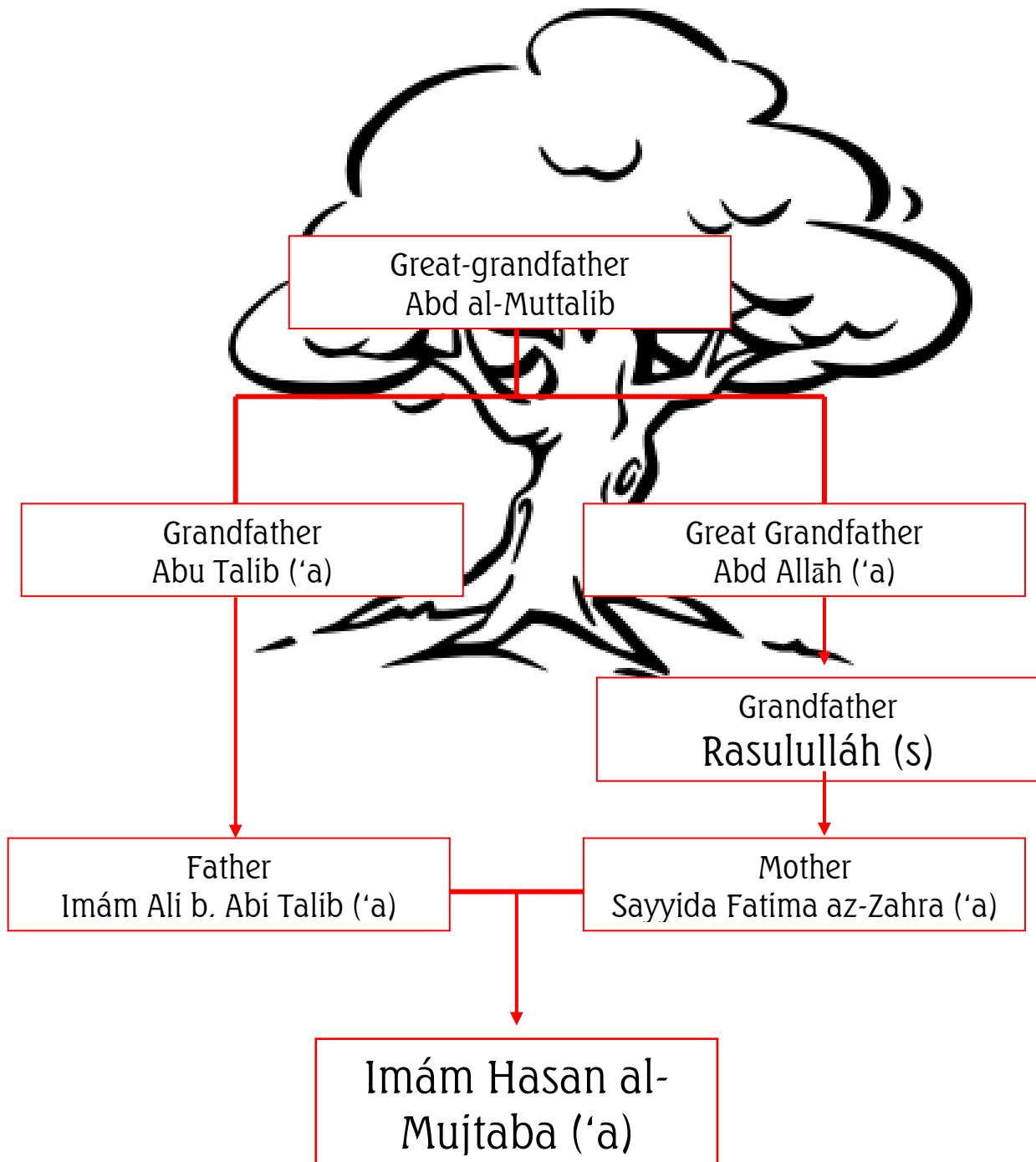
Imām Hasan (‘a) has said:



- Whoever recites the Qur’ān all the time; his or her prayers will be answered, sooner or later.
- The Qur’ān is a light of guidance and a cure of all illnesses.
- A person who knows Allāh will love Him and a person who knows the world will keep away from it!
- Three things destroy a person: pride, greed and jealousy. Pride is why Allāh cursed shaytan. Greed is why Adam was removed from the garden and jealousy is why Qābil killed Hābil.

- To help a Muslim is better than to worship Allāh continuously for one month.
- The distance between right and wrong is four fingers. Because that is the distance between the eye and the ear. What you see with your own eyes is true and what you hear with your ear is often wrong.

Imām Hasan al-Mujtaba ('a)'s Family Tree



Wilādah : Madina, 15th Ramadan, 3 AH

Shahādah: Madina, 28th Safar, 50 AH

Lesson 7

Imām al-Husayn

Sayyid ash-Shuhada ('a)

On the 3rd of Sha'bān 4 AH, the third Imām of Islam, Imām Husayn ('a) was born in Madina to Imām Ali ('a) and Sayyida Fātima ('a).

Just like for his older brother Imām Hasan ('a), Rasulullāh (s) took Imām Husayn ('a) in his arms and recited adhān in his right ear and iqāmah in his left ear. Then he named him 'Husayn'.



Rasulullāh (s) loved Imām Husayn ('a) just like he loved Imām Hasan ('a) and he said,

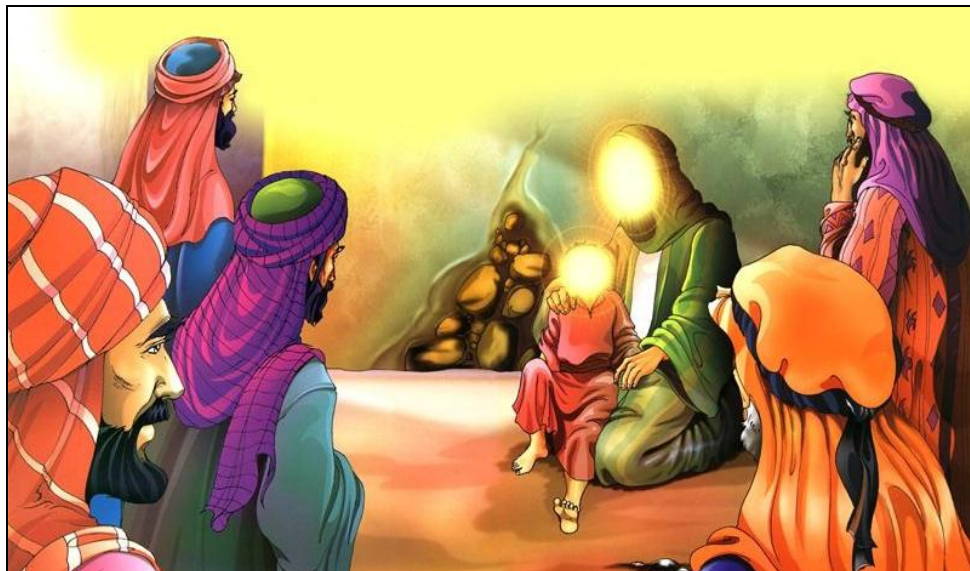
حُسَيْنٌ مِنِّي وَأَنَا مِنَ الْحُسَيْنِ

Husaynun minni wa anā min al-Husayn
'Husayn is from me and I am from Husayn'

Rasulullāh (s) also said, ‘Husayn is an Imām, the son of an Imām and from him will come nine other Imāms, the last of them will be the Mahdi who will fill the earth with justice and peace.’

With Rasulullāh (s)

Imām Husayn (‘a) spent the first six years of his life with his grandfather Rasulullāh (s). He loved his grandfather very much. All the Muslims in Madina knew how much Rasulullāh (s) loved his two grandsons Imām Hasan (‘a) and Imām Husayn (‘a) and they used to call them by one name: ‘Hasanain’ which means ‘The two Hasans’ or ‘Sibtayn’ which means ‘The two grandsons’.



Rasulullāh (s) said about his two grandsons, ‘Hasan and Husayn are the leaders of the youth of Jannah’. And people also heard Rasulullāh (s) saying, ‘Hasan and Husayn are Imāms whether they are standing or sitting.’ He said, ‘whether they are standing or sitting’ to mean ‘at all times’ whether they fight against the enemy in

Jihād (like Imām Husayn (‘a) did) or whether they make a peace treaty with the enemy (like Imām Hasan (‘a) did).

After Rasulullāh (s) left the world (when Imām Husayn (‘a) was six years old) Imām Husayn (‘a) spent the next 30 years with his father Imām Ali (‘a) as his teacher. During the last 3 years of Imām Ali (‘a) life when he was the ruler, Imām Husayn (‘a) supported Islam and his father by fighting bravely in the battles of Jamal, Siffin and Nahrawān.

When Imām Ali (‘a) was martyred on 21st Ramadan in the year 40 AH, Imām Husayn (‘a)’s brother Imām Hasan (‘a) became the Imām. Imām Husayn (‘a) stood with his brother against Mu’awiya and after the treaty of Imām Hasan (‘a) with Mu’awiya to stop more bloodshed, Imām Husayn (‘a) returned with his brother Imām Hasan (‘a) back to Madina, the city of their grandfather Rasulullāh (s).

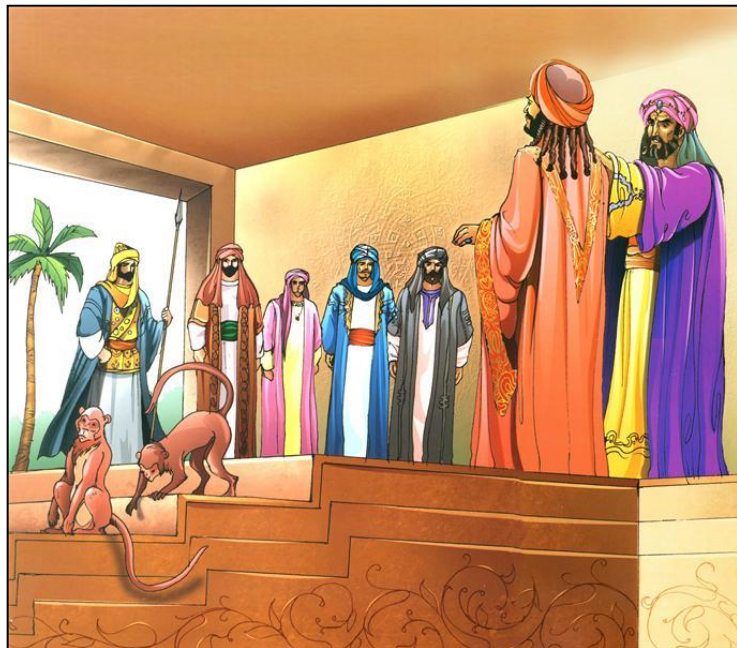


Imām Hasan (‘a) remained the 2nd Imām for another 10 years until 50 AH when Mu’awiya got Ju’da bint Ash’ath, the wife of Imām Hasan (‘a), to poison her husband and Imām Hasan (‘a) was martyred too and died for Islam.

Imām Husayn (‘a) became the 3rd Imām of Islam at the age of 46. His brother Imām Hasan (‘a) told all the Shi’ah to follow Imām Husayn (‘a) as their Imām now.

Imām Husayn (‘a) knew that Mu’awiya had poisoned his brother and that he would continue to try and harm the Ahl al-Bayt (‘a) and their Shi’ah. Mu’awiya killed many companions (*sahaba*) of Rasulullāh (s) and those who loved and followed the Ahl al-Bayt (‘a) like Hujr b. Adi and others.

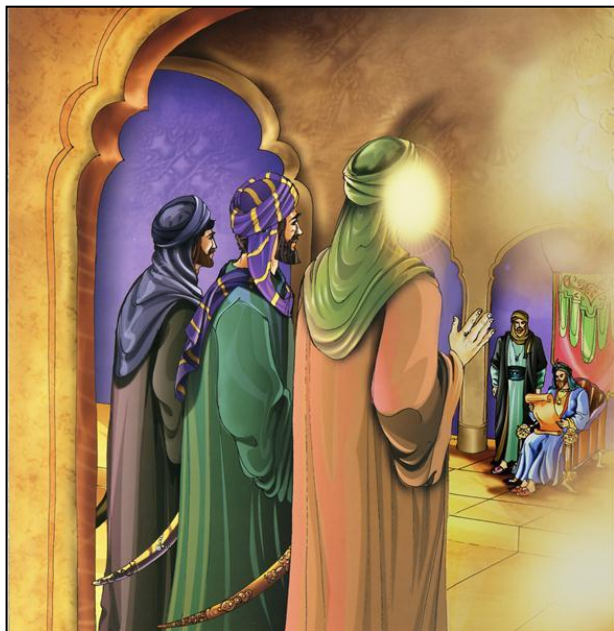
After another 10 years, in the year 60 AH, Mu’awiya died. But before dying he told everyone that the next ruler would be his evil son Yazid. Yazid used to make fun of religion. He loved to drink alcohol and to play with monkeys and dogs. He committed every kind of sin and had no respect for Islam at all.



Yazid was living in Sham (Damascus) with his father Mu'awiya. As soon as Mu'awiya died and Yazid became the ruler, the first thing he did was to send a message to his governor in Madina to make sure that Imām Husayn ('a) has agreed to accept him (Yazid) as the ruler.

The governor in Madina was called Walid. He called Imām Husayn ('a) to his palace secretly and told him about the message of Yazid.

Imām Husayn ('a) knew that Yazid wanted him to accept him as the ruler so that all the other Muslims would also accept Yazid. So he refused and told Walid,



'It is not right for me to accept Yazid secretly in your palace. When you invite all the Muslims to the masjid to accept Yazid as the ruler, then I will give you my answer.'

At first Walid accepted this but with him was another evil man called Marwan. Marwan knew Imām Husayn ('a) will never accept an evil and useless man like Yazid to be the ruler of the Muslims. So Marwan told Walid, 'You must force Husayn to accept Yazid right now. If he refuses you must kill him right now.'

When Imām Husayn (‘a) heard this he got very angry. And with him were all the other brave men of the Ahl al-Bayt and the Banu Hāshim, like his brother Hadrat Abbas (‘a) and his sons Imām Ali Zayn al-Abidin (‘a) and Hadrat Ali al-Akbar.

So Imām Husayn (‘a) left the palace of Walid and went home. He told his family that their life was in danger and they have to leave right away. And in the night, Imām Husayn (‘a) left with his family and went to Makkah. This was in the month of Rajab, 60 AH.

Imām Husayn (‘a) had a stepbrother called Muhammad al-Hanafiyya. Muhammad al-Hanafiyya could not go with Imām Husayn (‘a) and stayed in Madina with some of the other family members. He asked Imām Husayn (‘a) why he was leaving Madina and why he was going to fight with Yazid.



Imām Husayn (‘a) replied, ‘I am not going to fight for power or to cause mischief. I want to make the ummah

(nation) of my grandfather (Rasulullāh (s)) good again. I want to do Amr bil Ma'ruf and Nahi 'anil Munkar'. So what Imām Husayn ('a) wanted to do is to tell people to do good and not to do evil and not follow Yazid, who was a sinful man who was making all the halāl things harām and all the harām things halāl.

Imām Husayn ('a) told everyone not to follow Yazid and he said:

مِثْلِي لَا يُبَايِعُ مِثْلَهُ

Mithli lā yubāyi'u mithlahu

One who is like me will never accept one who is like him!

Imām Husayn ('a) did not say, 'I do not accept Yazid'. He said, 'a person *like me* does not accept a person *like Yazid*' because Imām Husayn ('a) knew there will always be good people and bad people in the world so whenever we see anyone *like Yazid*, we have to be *like Imām Husayn ('a)* and refuse to accept those who are evil.

Imām Husayn ('a) knew that the Banu Umayya will do anything to stay in power even if they have to kill the grandson of Rasulullāh (s) and to imprison the women and children of the Ahl al-Bayt ('a). But he decided he will sacrifice his life and the lives of his family and companions so that Islam will be saved from Yazid and the Muslims will wake up and realize how evil Mu'awiya, Yazid and the whole tribe of Banu Umayya is.

The Muslims in all the cities in Arabia were suffering under the rule of Yazid and they longed for a just ruler like Imām Ali ('a). The people of Kufa especially remembered the time when Imām Ali ('a) was living there. When they found out that Imām Husayn ('a) has refused to accept Yazid and he is now in Makkah, they began writing letters to him and inviting him to come to Kufa to be their new leader. 'We have no other leader and Imām except you,' some of them wrote. And in a short time, Imām Husayn ('a) received 12,000 letters inviting him to Kufa.



Imām Husayn ('a) did not trust the people of Kufa because he knew that even when his father Imām Ali ('a) was alive, the people of Kufa fought bravely first (in the battle of Jamal) but then refused to fight for Islam (after the battle of Siffin). So instead of accepting the invitation to Kufa immediately, Imām Husayn ('a) decided to send his cousin Muslim bin Aqil to go to Kufa and see for himself.

When Hadrat Muslim bin Aqil (r) came to Kufa, he received a warm welcome and more than 18,000 men promised to follow him and support him. So Hadrat Muslim bin Aqil (r) was very happy and he sent a

message to Imām Husayn (‘a) and told him to come to Kufa.

In the meantime, Yazid appointed a new governor in Kufa. He put a very cruel man in charge who was called ‘Ubayd Allāh bin Ziyād. ‘Ubayd Allāh threatened to punish severely anyone who supports Hadrat Muslim bin Aqil (r) and he bribed some people and soon most of the people of Kufa turned away and left Hadrat Muslim bin Aqil (r).

When Hadrat Muslim bin Aqil (r) was surrounded by the soldiers of ‘Ubayd Allāh bin Ziyād, he still fought them alone very bravely until he was wounded and captured. Hadrat Muslim bin Aqil (r) now regretted very much why he told Imām Husayn (‘a) to come to Kufa. But it was too late. ‘Ubayd Allāh took Hadrat Muslim bin Aqil (r) to the top of a tall tower. Then he



cut his head and threw his body down. Then he tied the body to some horses and dragged it around the streets of Kufa so that everyone would be very scared and no one would dare to support Imām Husayn (‘a) when he comes to Kufa.

By then, it was the month of Dhul Hijjah 60 AH and everyone was preparing for Hajj. Yazid sent another evil man called Umar bin Sa'd and told him to go to Makkah and kill Imām Husayn ('a) during the Hajj even if he is doing tawāf of the Ka'bah in the rush and crowd of people.

Imām Husayn ('a) came to know of this evil plot and did not want anyone to fight near the Ka'bah. So on the 8th of Dhul Hijjah, just when Hajj was about to start, Imām Husayn ('a) decided not to do the Hajj. Instead he left Makkah with his family and companions and he started heading towards Kufa.

On the way to Kufa, he found out that his cousin Hadrat Muslim bin Aqil (r) had been killed by 'Ubayd Allāh bin Ziyād and now the people of Kufa were not supporting him any longer. Imām Husayn ('a) knew the people of Kufa were hypocrites and that is why he never went first when they sent him all the letters of invitation.



Before Imām Husayn ('a) could reach Kufa, he saw another small group of soldiers coming towards him. It

was a part of Yazid's army and the leader was called Hurr.

Hurr's army was very thirsty and Imām Husayn ('a) could



have killed them very easily but instead he gave them all water. Hurr then told Imām Husayn ('a) that he had orders not to allow Imām Husayn ('a) to enter

Kufa and not to go back to Makkah or Madina but he could go anywhere else in the desert.

And so Imām Husayn ('a) turned away from the road to Kufa and started going into the desert. By now the new Islamic year of Muharram 61 AH had started. On Thursday, 2nd Muharram 61 AH, Imām Husayn stopped in a land that was called Karbala and he camped near the river Furāt.

Soon many other soldiers from the army of Yazid began coming to Karbala to surround Imām Husayn ('a) and they asked Imām Husayn ('a) to move his tents far away from the river.

By 7th Muharram, all the water in Imām Husayn ('a)'s camp was finished and the children were very thirsty. Even though Imām Husayn ('a) had given water to the

army of Hurr, they refused to give any water to Imām Husayn (‘a).

The army of Yazid was now very large. They had 30,000 soldiers with horses, swords, spears, bows and arrows. Imām Husayn (‘a) only had 18 men from his family and together with all his companions there were a total of 72 men and the rest were women and children.



On the 9th of Muharram, Umar bin Sa’d, the leader of Yazid’s army of 30,000 told Imām Husayn (‘a) to either

accept Yazid as the leader of the Muslims or he would attack him. Imām Husayn (‘a) refused to accept Yazid but asked Umar bin Sa’d to wait for one more day so that they could worship Allāh. Imām Husayn (‘a) and his companions worshipped Allāh all night until the next day, the day of ‘Ashurā (the 10th of Muharram 61 AH).

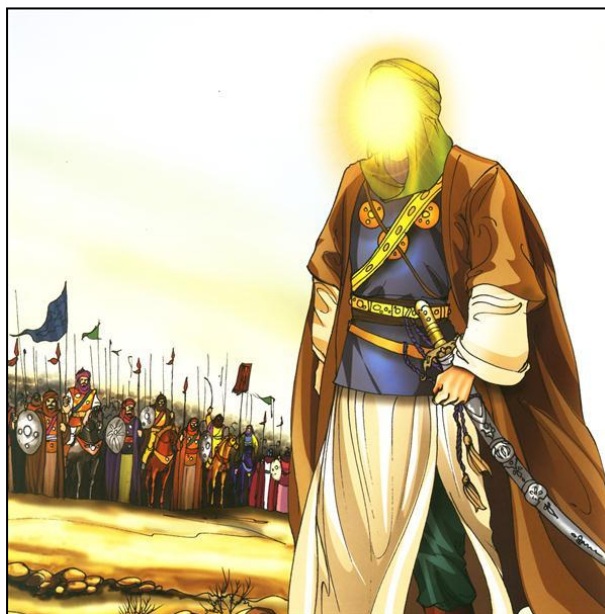
On the morning of ‘Ashurā, Hurr who was one of the commanders of Yazid’s army, decided to repent and he came to Imām Husayn (‘a) and asked him to forgive him. Imām Husayn (‘a) hugged him and forgave him. Hurr then decided to fight for Imām Husayn (‘a).

Imām Husayn (‘a) first tried talking to the army of Yazid. He knew that anyone who fights and kills him will go to

Hellfire. So he tried to stop them. He told them, 'Don't you know who I am? I am the grandson of Rasulullāh (s)! My mother is Fātima az-Zahra! Don't do this, you will destroy your souls and end up in Hellfire!'

But the army of Yazid would not listen. Instead they shot arrows towards the Imām.

Imām Husayn ('a) told them, 'Have you not heard Rasulullāh (s) saying, 'Hasan and Husayn are the leaders of the youth of Jannah? Don't you know who I am?'



And the enemies said, 'Yes, O Husayn. We know who you are. But we are killing you because we hate your father Ali bin Abi Talib!'

And as they began to attack, Imām Husayn ('a) and his family and companions began fighting to defend themselves. One by one they were martyred. They fought very bravely and killed many enemies even though they were hungry and thirsty for 3 days.

Imām Husayn ('a)'s 18 year old son Ali al-Akbar was killed and Imām Hasan ('a)'s 13 year old son Qasim was also killed and trampled by the horses. In the end, only

Imām Husayn (‘a) and his brother Hadrat Abbas (‘a) were left to fight. Imām Husayn (‘a) told his brother to go and fetch some water for the thirsty children. Hadrat Abbas (‘a) fought bravely against the thousands of men until he got to the river Furāt. Then he filled some water and started riding back to the tents as fast as possible. But the enemies followed him and shot many arrows at him until they cut off his arms and the water he was carrying spilt on the sand.



Imām Husayn (‘a) was then left all alone. He tried taking his 6 month old baby Ali al-Asghar to the enemy so they can give him some water but an evil man called Hurmala shot an arrow in the neck of the baby and killed him.

Finally Imām Husayn (‘a) went alone to fight. He fought very bravely until he too was martyred.

The only man left then was Imām Ali Zayn al-Abidin (‘a). He could not fight because he was very ill and unconscious. Imām Husayn (‘a)’s sister Sayyida Zainab (‘a) then began looking after Imām Ali Zayn al-Abidin (‘a) and all the women and children including Imām Husayn (‘a)’s little daughter Ruqayya (also known as Sakina).

The enemies then came and burnt all the tents of the Ahl al-Bayt (‘a) and they tied everyone with ropes and took them as prisoners to Sham to Yazid.



In the palace of Yazid, Sayyida Zainab (‘a) and Imām Ali Zayn al-Abidin (‘a) bravely told everyone what Yazid had done in Karbala and how they had killed Imām Husayn (‘a).

Everyone began to cry and curse Yazid. After keeping the Ahl al-Bayt (‘a) in prison for a year, Yazid let them go and they went back to Madina.

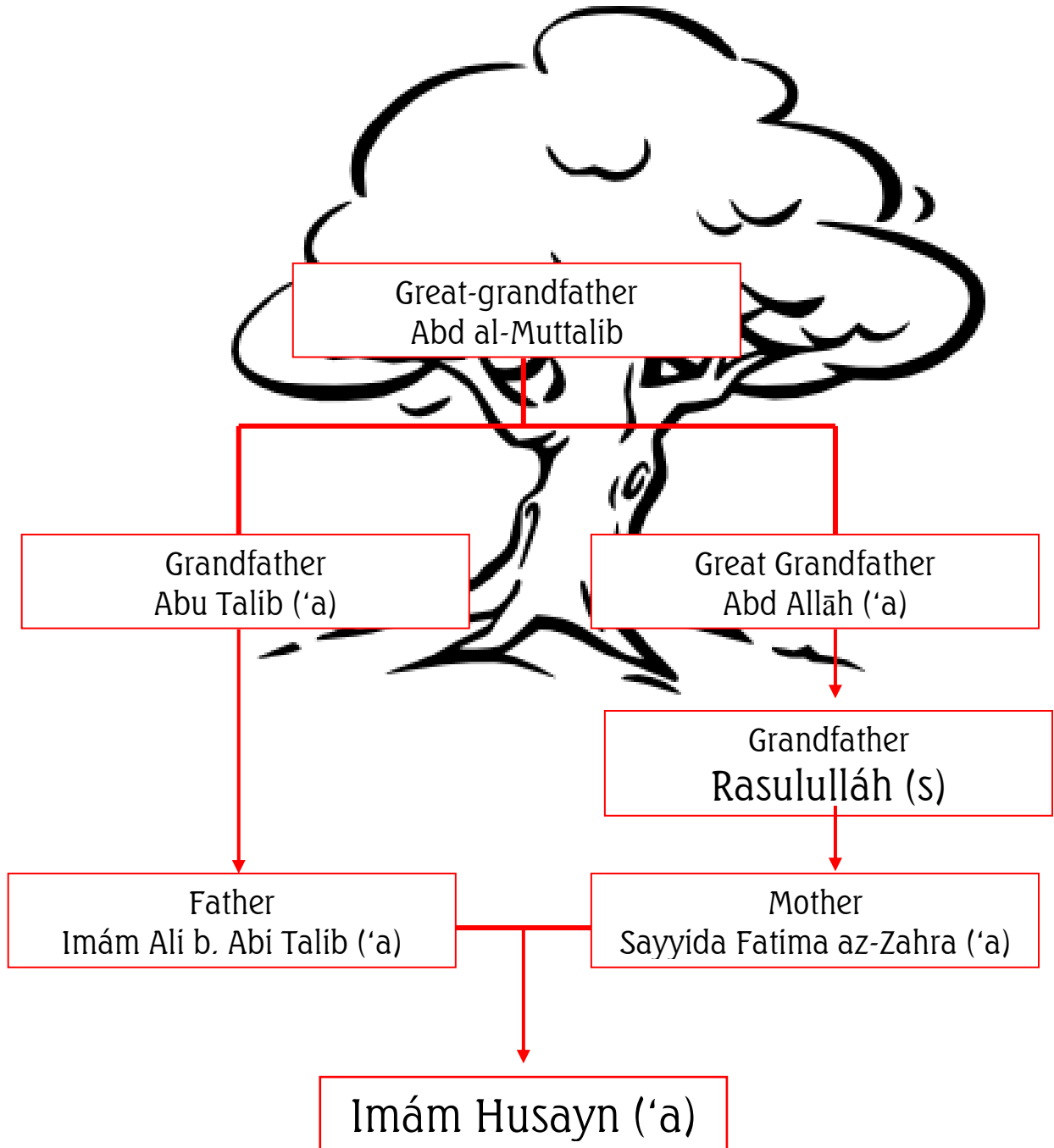
For the rest of their lives, Sayyida Zainab (‘a) and Imām Ali Zayn al-Abidin (‘a) told others the story of Karbala so that no one would forget.

Every year in Muharram we talk about Karbala and cry for Imām Husayn (‘a), Sayyida Zainab (‘a), the Ahl al-Bayt (‘a) and their companions. Imām Husayn (‘a) taught us it is better to fight and die than to accept an evil leader like Yazid. He taught us how to be brave and to defend the weak against the cruel and evil leaders of the world at all times.

Imām Husayn (‘a) taught us many things and some of his sayings (*hadith*) are:

- If two people fight and one of them says sorry before the other, the one who says sorry first will go to Jannah first before the other person.
- Only a person who fears Allāh in this world will be safe on the Day of Judgement.
- Every illness has a cure and the cure of sins is to ask Allāh for forgiveness (*istighfār*).
- Our Shi’ah are those who never cheat or hurt others.
- Never hurt others especially those who have no one to defend them because then Allāh will defend them against you!
- I prefer to die with honour than to live under the rule of an oppressor.

Imām Husayn ('a)'s Family Tree



Wilādah : Madina, 3rd Sha'ban 4 AH
Shahādah: Karbala, 10th Muharram 61 AH

AKHLAQ

(Ethics)

Lesson 1

Islamic Expressions

We have already learnt the following phrases in Book 3 and when to use them:

السَّلَامُ عَلَيْكُمْ

As-Salām ‘alaykum

When we meet someone. Instead of ‘Hi!’

وَ عَلَيْكُمْ السَّلَام

Wa ‘alaykum salām

The reply when someone says ‘Salām’ to us.

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.

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!'

Now we will learn three new phrases:

مَا شَاءَ اللَّهُ

Mā shā Allāh

When someone does something very good and we want
to praise them.

أَسْتَغْفِرُ اللَّهَ

Astaghfirullāh

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

إِنِّ لِلَّهِ وَإِنِّ إِلَيْهِ رَاجِعُونَ

Inna lillāhi wa innā ilayhi rāji'un

When we hear someone has passed away or we know of some bad news or something terrible has happened

Sneezing

When we sneeze
we say:

الْحَمْدُ لِلَّهِ

This means:
**All praise is to
Allāh.**



When we sneeze
we should also put our sleeve in front of our mouth so that we do not pass on our germs on to our hands or to anyone else and give them a cold.

When someone else sneezes we should say:

يَرْحَمُكَ اللَّهُ

Which means:
May Allāh bless you.

Thanking Allāh

We say...

الْحَمْدُ لِلَّهِ

...not only when we sneeze but also to thank Allāh. Every time something good happens to you, say 'Al-Hamdu lilāh!'

Why do we thank Allāh?

We thank Allāh because of all the blessings He has given us. For example:



Eyes - to see with. Ears - to hear with.



Hands - that are very useful to us.

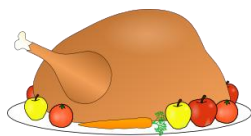
Legs - so that we can go wherever we like .





One of the best things Allāh has given us is the Mind (Brain). It helps us to know a lot of things like what is good for us and what is bad and the difference between right and wrong.

Allāh gave us our parents, who love us and take care of us. He created beautiful trees with tasty fruits in them for us.



Allāh made the day bright and beautiful

so that we can work and play. Then he made the night for us to rest in.

Another way of Thanking Allāh is by being good and kind to His creatures, just as He has been good and kind to us.



Alhamdulillah means **All praise be to Allāh.**



Allāh blesses the person who thanks Him.

Exercise: Think about how different your life would be without your eyes, ears, hands or legs. Remember that these are blessings from Allāh alone and we should never forget how fortunate we are. Alhamdu lillāh!

Remembering Allāh All the Time

Before I do anything I recite:
Bismillāhir Rahmānir Raheem.
*(I begin) in the Name of Allāh,
the Kind, the Merciful*

In every situation –
happy or sad I recite:
Alhamdu Lilāh
All praise is for Allāh

When I thank
someone I say:
Jazākumullah
*May Allāh
reward you*



Whenever I decide to do
something I say:
Inshā Allāh
If Allāh wishes

When I am leaving
someone I say:
Fi Amānillāh
*(I leave you) in the care
of Allāh*

Activity Ideas:

- Watch the funny cartoon 'Midnight Snack' in class (that is on the Teacher's DVD). It shows the usage of common Islamic Expressions and how and when to use them.

Lesson 2

Loving the Ahl al-Bayt ('a)

Allāh is very kind and merciful to us. One example of His kindness is that He gives us food to eat. Another example of Allāh's kindness is that Allāh guides us to the right path. Allāh guides us and tells us what is good for us and what is bad for us so that on the Day of Judgement we can go with our family and friends and live forever in a very beautiful place called Jannah.

To make it easy for us to be good and to obey Him, Allāh sent us special human beings to guide us. And Allāh put the love of all these true guides in our hearts. If you feel the love of Ahl al-Bayt ('a) in your heart, you should thank Allāh. It means you are a good person and Allāh wants to guide you.

When Prophet Muhammad (s) was leaving this world, he said to the Muslims, 'I am leaving behind two things: the Qur'ān, which is the Book of Allāh and my family, the Ahl al-Bayt ('a). If you hold on to these two, you will never be misguided. And the Qur'ān and the Ahl al-Bayt will never be separated until they return to me on the Day of Judgement.'

Prophet Muhammad (s) did not tell us to love the Ahl al-Bayt ('a) only because they are his family. He told us to love them because anyone who wants to be guided to the right path and to be successful in this world and the hereafter has to love and follow the Ahl al-Bayt ('a) and

the Qur'ān. So Prophet Muhammad (s) told us to love and follow the Qur'ān and Ahl al-Bayt ('a) for our own good.

Without the Ahl al-Bayt ('a), we would never be able to understand the true meaning of the Qur'ān and we would never be able to obey the teachings of Allāh and Rasulullāh (s) properly.

So how do we know if we really love the Ahl al-Bayt ('a)? If a person loves the Ahl al-Bayt ('a) they love to talk about them all the time. They celebrate all the birthdays of the Ahl al-Bayt ('a) and are sad on the days when the Ahl al-Bayt (as.) suffered or were martyred. **But most importantly, a person who loves the Ahl al-Bayt ('a) follows them.** Such a person is called a Shi'ah. A true Shi'ah obeys Allāh and does everything that is wājib and keeps away from everything that is harām. This is because when we don't do what is wājib (like praying salāh or wearing hijāb) or when we do something harām (like eating harām food, lying or disobeying our parents) then we hurt the Ahl al-Bayt ('a) and make them sad. And one who loves the Ahl al-Bayt ('a) will never do anything to hurt them.

Reciting Salawāt

Allāh says in the Holy Qur'ān:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Allāh and His angels send blessings on the Prophet. O you who have faith, send blessings and peace on him (as well) in a worthy manner.

- Surah al-Ahzāb, 33:56

To ask Allāh to send blessings on Prophet Muhammad (s) and his Ahl al-Bayt ('a) we recite **Salawāt** as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Allāhumma sali 'alā Muhammadin wa Aali Muhammad

O Allāh! Send Your blessings on Muhammad and the family of Muhammad

When we say 'Ahl al-Bayt' or 'The Family of Prophet Muhammad (s)' we mean the daughter of Rasulullāh (s) Sayyida Fātima az-Zahra ('a), her husband Imām Ali bin Abi Talib ('a) and the eleven Imāms from their descendants. Together they are known as the fourteen Ma'sumeen.

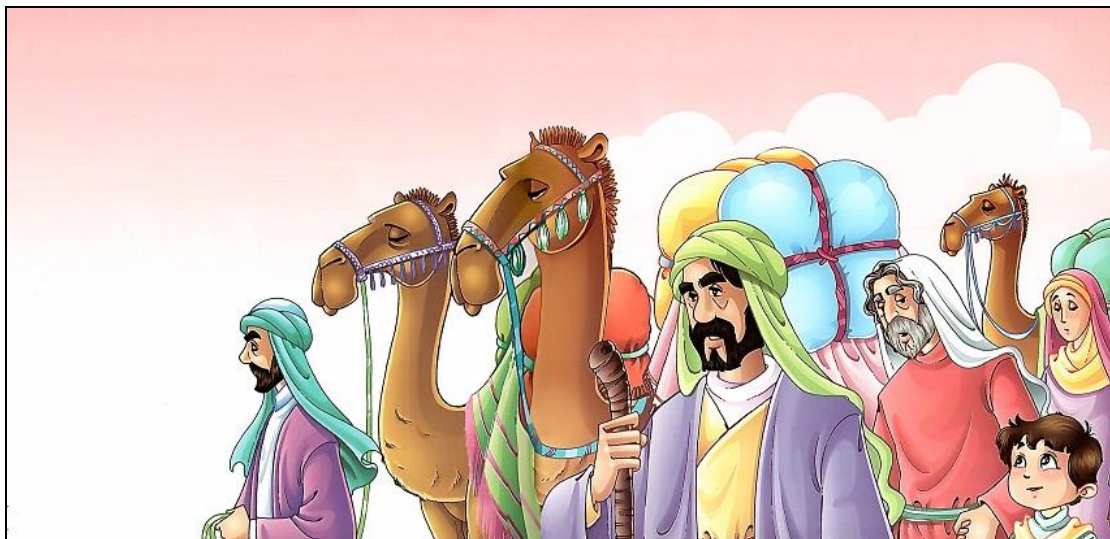
Whenever we hear the names of the fourteen Ma'sumeen - Prophet Muhammad (s), Sayyida Fātima ('a) or the Twelve Imāms ('a) we should recite salawāt.

Whenever we are sitting doing nothing, instead of wasting time, we should recite as many salawāt as possible.

And whenever we mention the 12th Imām, Imām al-Mahdi ('atfs), who is our Imām right now, we should recite salawāt and also stand up and place our hand on our head out of respect for him.

Now read the following story about the love of the Ahl al-Bayt ('a)...

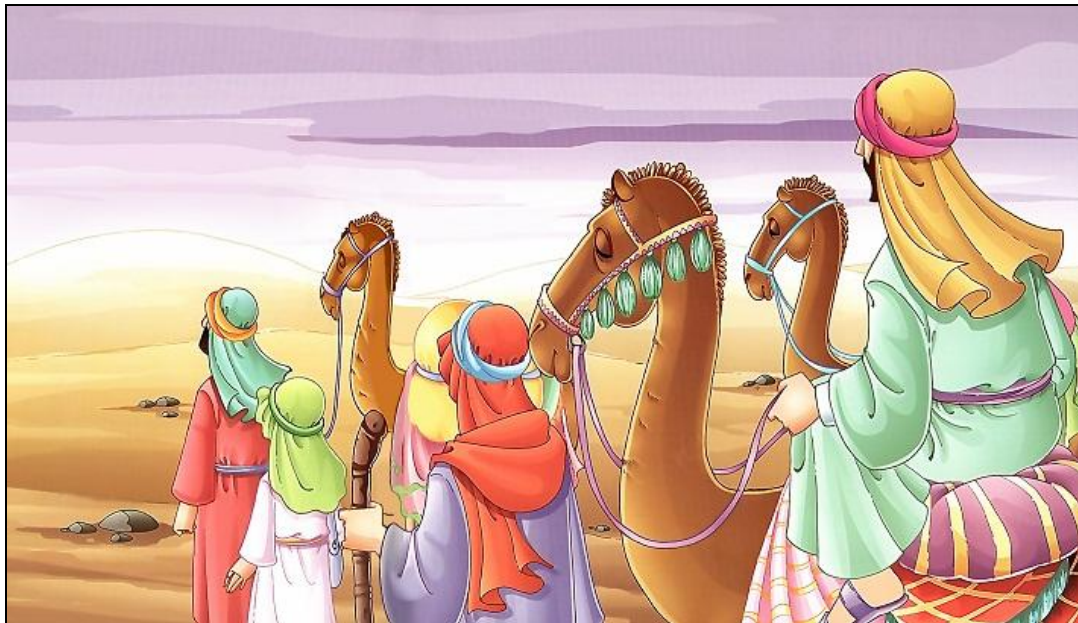
The Young Pilgrim



Most deserts are vast and dry. Hot winds blow through them carrying sand everywhere. There are hardly any trees, water or shade in the desert. And the sun shines

directly on the desert with intense heat. During the day the sand in the desert is so hot, it feels like it is on fire.

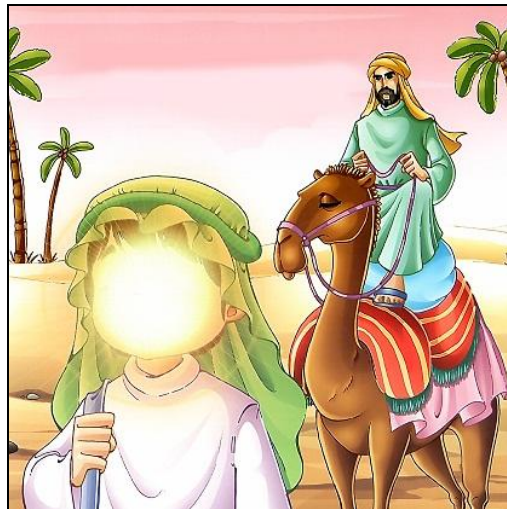
A long time ago, during the time of Imām Husayn (‘a), a caravan left Madina to cross such a desert and to go to Makkah for Hajj. All the men, women and children in the caravan were the Shi’ah of the Ahl al-Bayt (‘a) and loved Imām Husayn (‘a). They believed Imām Husayn (‘a) was their leader and the real successor of Rasulullāh (s).



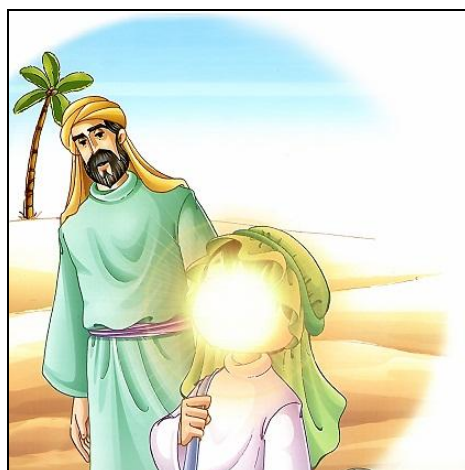
The pilgrims in this caravan did not feel tired or mind the heat of the desert because of their love for Islam and Rasulullāh (s) and the Imāms (‘a) and because of their love for the Ka’bah, the House of Allāh in Makkah, where they were going. They carried the love of all these in their hearts.

In the middle of the journey, one of the Muslims on the camel, as well as the other people in the caravan, noticed that there was a young boy who was barely

eight years old and he was walking in the middle of the desert, also heading towards Makkah. But the boy had no luggage or bags with him and no animal to ride on. He was walking alone and praising Allāh with his tongue and remembering Allāh constantly. There was a beautiful light shining from his face and he did not seem like an ordinary child. The people were very surprised to see this.



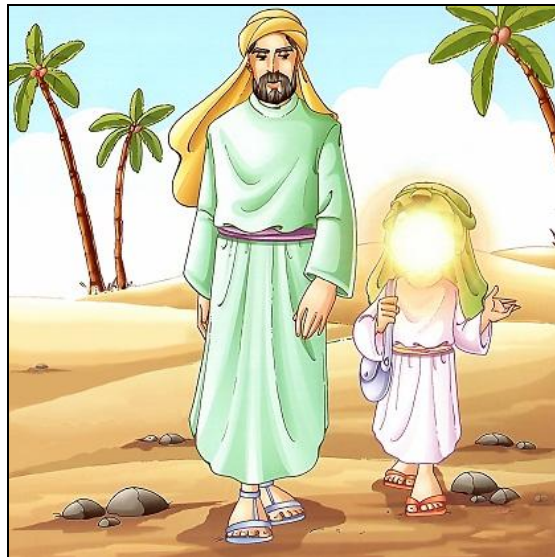
As the caravan got closer to this boy, they wanted to speak to him and find out who he was because they had never seen anyone like him. He seemed to be so wise and to have so much knowledge, and he appeared to be very special and near to Allāh (s.w.t.).



The man on the camel who first saw him, got off the camel and shook off the sand from his clothes and walked up politely to the young boy and said ‘as-salāmu alaykum’. And the young boy replied very politely, ‘wa alaykum salām wa rahmatullahi wa barakatuh’.

Then the man asked, ‘Who are you, young boy? And whose company are you travelling with in this vast desert?’

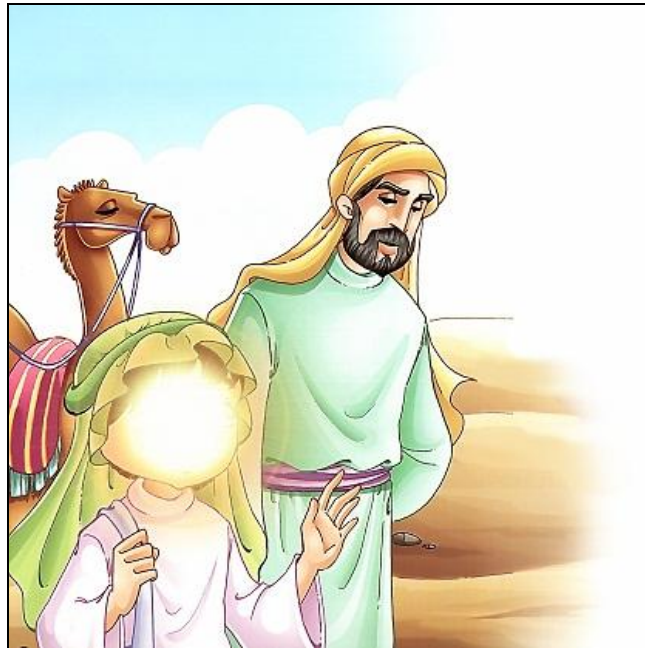
‘I am travelling with Allāh’s company,’ replied the young boy.



When the man heard these words, he was even more surprised and impressed by the young boy and he realized this was a very special person even though he was very young.

So the man then asked the boy again, ‘Why are you not carrying any luggage for the journey and you don’t have any animal to ride on. Where are your bags and animal?!’

And the young boy smiled and replied, 'My food is remembering Allāh all the time. And my ride is my two feet that are carrying me on the journey. And my intention is to go to Allāh's House.'



The man was even more impressed and loved the young boy's wisdom and speech. And he asked him, 'From which family do you come?!'. And the boy replied, 'I am from the family of Abd al-Muttalib'.

'And from which tribe?' the man asked again. 'From Banu Hāshim', said the boy. 'So whose son are you?' the man asked. And the boy said, 'I am from the children of Imām Ali ('a) and Sayyida Fatima az-Zahra ('a)'.

And now the man walked with the boy and began asking more questions.

'Do you know any poetry?' asked the man.



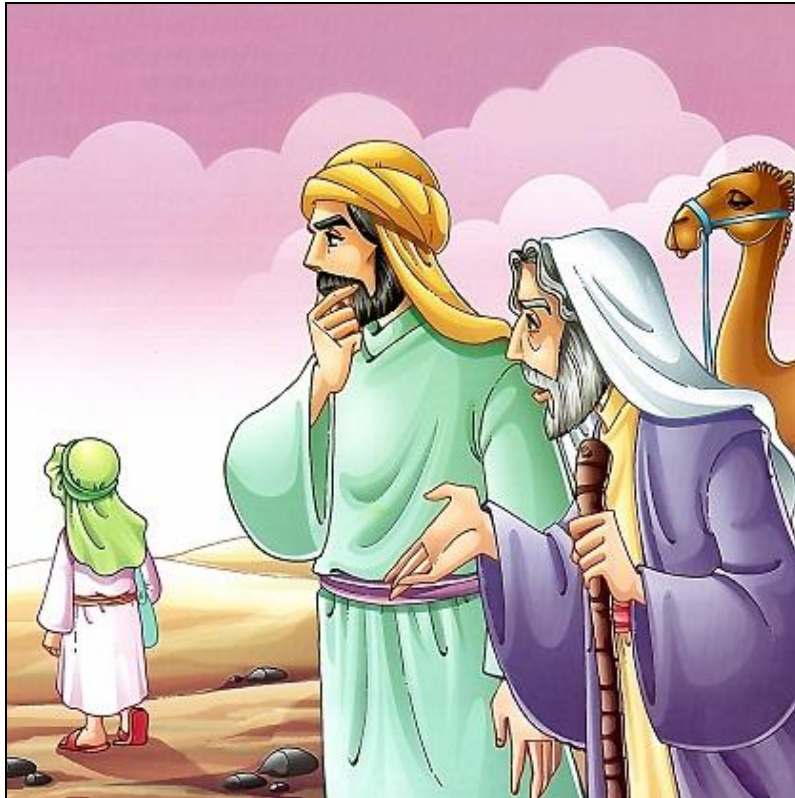
‘Yes,’ replied the young boy and he began reciting beautiful poetry in the most eloquent of manners.

The meaning of the words of the poetry said:

‘We are the people near the fountain of Kawthar on the Day of Judgement and in Jannah. It is a gift to us from Allāh. Whoever we choose and love, we will give them to drink from the fountain of Kawthar.’

‘None will go to Jannah except those whom we pray for. And one who loves us and follows us will never lose out when they come before Allāh on the Day of Judgement.’

‘Whoever rejoices with our rejoicing then Allāh will be pleased with him or her. One who hates us and torments us is not clean and he will go to Jahannam. Because Jannah is only for the clean and the pure. And whoever steals our right should have an answer ready on the Day of Judgement before Allāh (s.w.t).’



The man now was very perplexed and curious to know who this young boy was. An old man in the caravan who recognized the boy smiled and said to the man, 'Don't you recognize this young boy?! He is Imām Ali Zayn al-Abidin ('a), the son of Imām Husayn ('a)!'

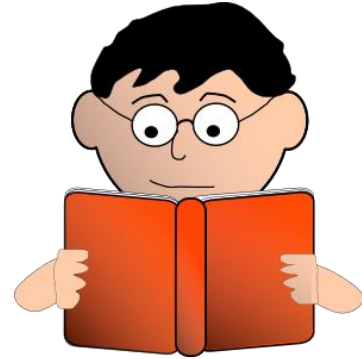
Thank you Allāh for making us the Shi'ah of Muhammad and Aali Muhammad and for giving us so much love for them!

Lesson 3

Importance of Knowledge

Importance of Madrasah

You can learn new things at home, at the masjid, at madrasah, at school, at the library and many other places.



There are some important things you must do whenever you learn something new:

- Remember to thank the teacher for teaching you.



- Practice and use that knowledge to make yourself a better person and also teach others (your younger brothers or sisters, and your friends) what you have learnt.

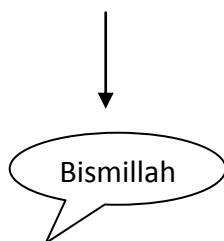
Manners in the Classroom

Remember
Allāh before
you start

Sit up
straight
on your chair

Do not talk
in class!

Listen
carefully
to the lesson



Importance of Knowledge

Many young people think that it is important to do well in studies so that one day they can get a good job or earn a lot of money. But knowledge is far more important than just a means of earning a living. Knowledge makes us better human beings. It makes us wiser. And people love and respect us when we have knowledge because we can also guide and help them.



Knowledge helps us understand who Allāh is and why Allāh created us and how to obey and please Allāh. Prophet Muhammad (s) said seeking knowledge is wājib on every Muslim, male or female. And he said, 'Seek knowledge even if it is in China.' (Meaning seek knowledge even if you have to travel far for it.) Imām Ali ('a) taught us that when we have money we have to protect it but when we have knowledge, it protects us.

Even presidents and kings respect and love a person who is wise and has lots of knowledge. The best forms of knowledge are the teachings of the Qur'ān, the teachings of Rasullāh (s) and the Ahl al-Bayt ('a) and the knowledge that we can use to help others.

The following story teaches us that we should never lose hope in knowledge and always try and learn more even when we are grown up!

It is Never Too Late to Learn



In the city of Khawārizm, there lived a skilled ironsmith who had a shop where he made metal utensils, pots of every kind, beautiful swords and knives, and other iron tools.

But he always dreamt of making something new and wonderful that no one had thought of, which he could present before the King so that he would become famous amongst people and be close to the King.

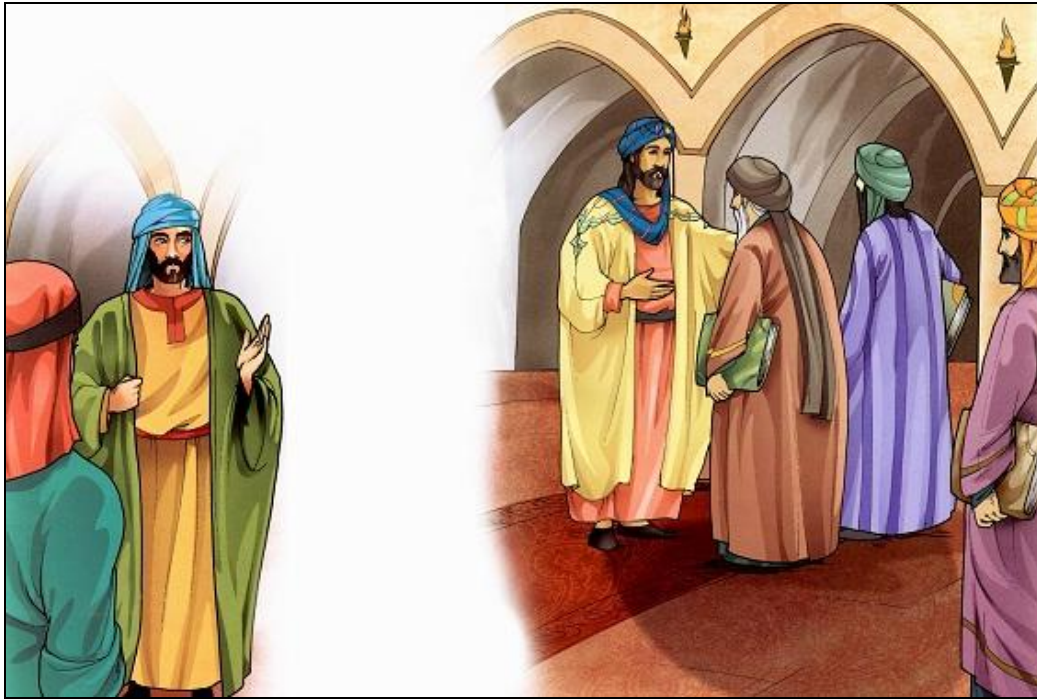


So one day, he made a small iron chest with a lock that was amazing and that no one had ever imagined before. Then he took it to the King and presented it with a lot of joy and pride, hoping to impress the King and win his favour.

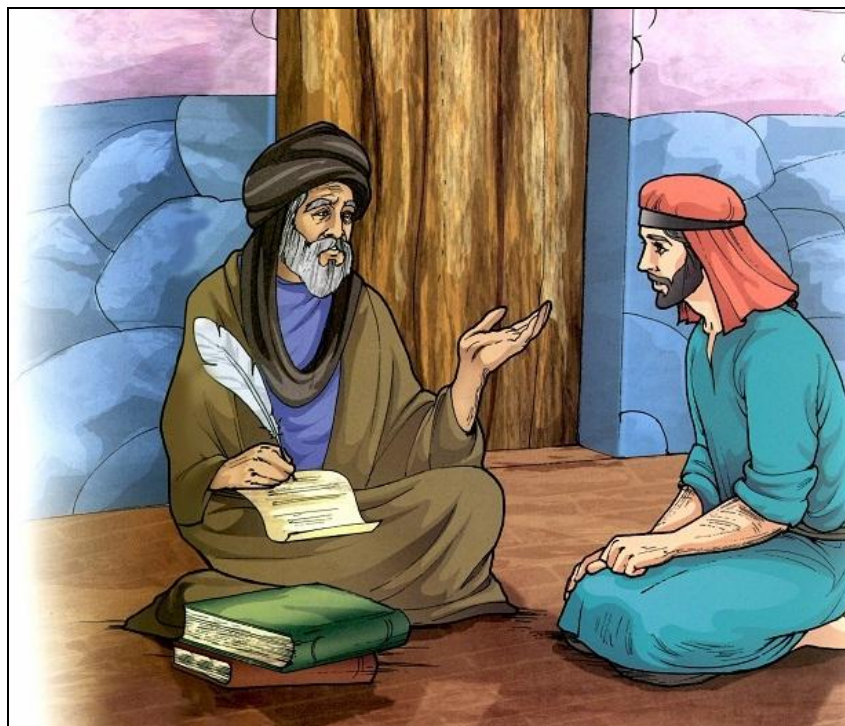
The King was impressed and amazed with his work and skill and how he had made the lock. But he didn't give the ironsmith as much importance and respect as the ironsmith had hoped.

While the ironsmith was still in the palace with the King, another man walked in and the King stood up to honour the man and showed him a lot of respect.

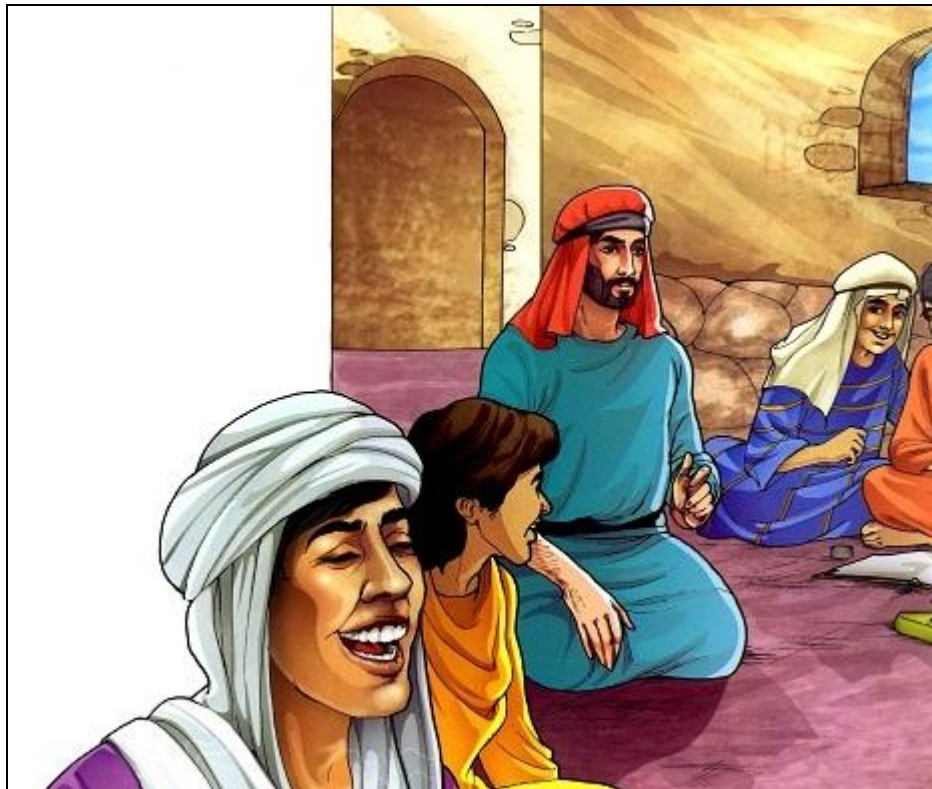
That surprised the ironsmith. He asked someone, 'Who is this man whom the King stood up to receive and is showing so much respect?!' And he was told, 'He is a learned man (an *'ālim*).'



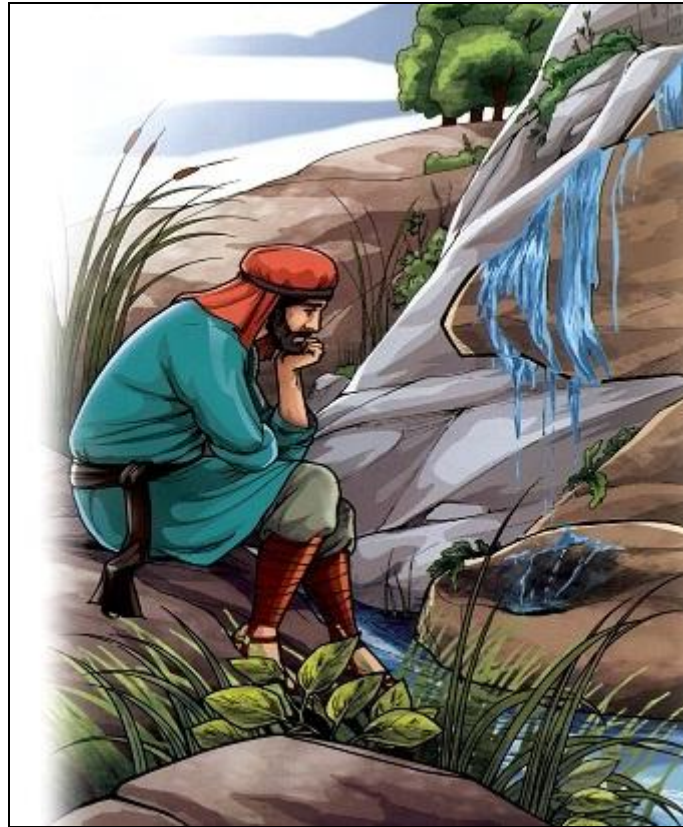
The ironsmith thought to himself, 'If only I was a scholar too. The King would have shown me so much respect and honoured me like this.' And he realized that it was only because of knowledge that the scholar was so special and held such a high position before the King.



So he left the palace and decided to gain knowledge. But he was well past thirty years old and nearing forty. He found a teacher and began studying day and night. The teacher told him he was too old to start learning now but he insisted he wanted to become a student and so the teacher began teaching him and helping him to memorize whatever he taught him.



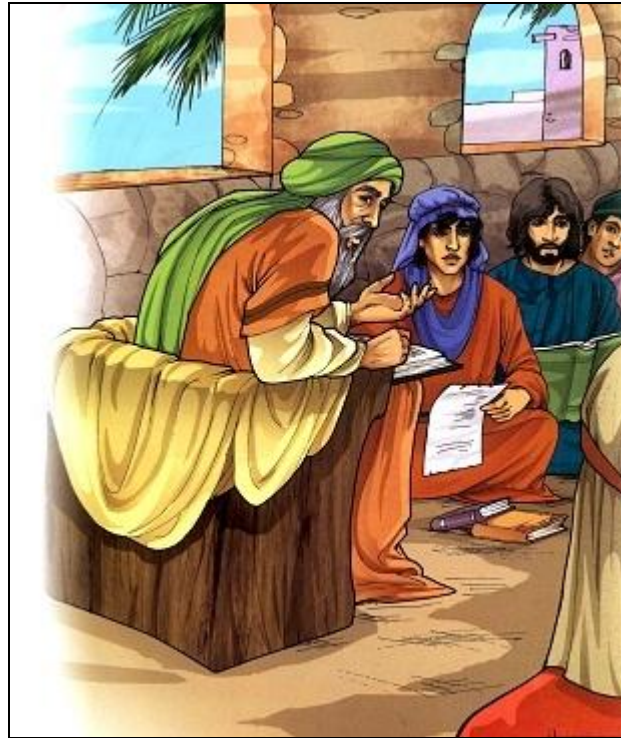
The next day, the teacher asked him to repeat before the other students what he had taught him the previous day but he couldn't remember and gave the wrong answers. All the children in the class began laughing at him because of how he couldn't answer even the simplest of questions and couldn't remember what he was taught the previous day.



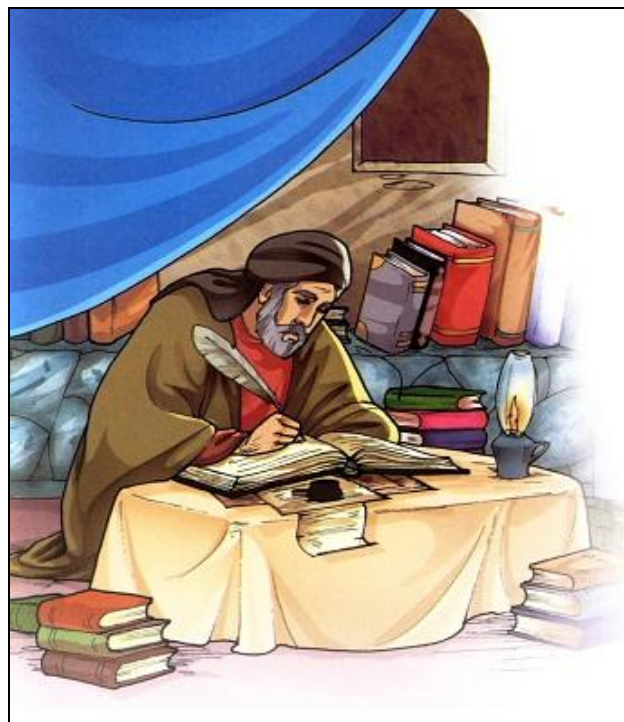
The ironsmith began thinking perhaps his teacher was right that he was too old to learn anything now. So he left the class and went out and sat alone feeling very sad and sorry for himself.

Just then, the ironsmith noticed that there was water falling from the top of some rocks and in one spot, because the drops of water were constantly hitting the smooth rock, they had dug a hole into the rock.

The ironsmith was amazed to see this and said to himself: 'My heart and mind are not harder than a rock! If I study constantly and persistently like the water falling on to the rock, it will penetrate my heart and mind!'



So he returned to study with a lot of hope and determination. And he kept studying and gaining knowledge until he became one of the greatest scholars of his time and wrote books that became famous as the best books in Arabic language and grammar.



Lesson 4

Keeping Pets

Muslims are not allowed to keep dogs or pigs as pets. Dogs are only allowed for special reasons. For example, if a person lives in a country where they need to keep a dog for security against thieves or if a person is blind and needs an 'Eye Dog' to guide him or her when walking outdoors.

When a Muslim *has to* keep a dog, they should try and keep them outdoors or in a separate dog kennel so that it cannot lick pots, utensils or anything in the house. Dogs and pigs should also not be hugged or kissed or allowed to lick your hands or legs. This makes a person najis and they cannot pray until they clean themselves again.

Cats are not najis but according to some mujtahids you cannot pray salāh if you have cat hair on your clothes. So if you wish to keep a cat as a pet, find out what your mujtahid says first. And if he says you cannot pray with cat hair on your clothes, you have to be very careful and keep a separate place at home for your salāh where the cat cannot enter and also separate clean clothes for wearing when you pray salāh.

If a person keeps birds or fish as pets, or if they have a farm and they keep goats, chicken, lambs, etc. they must never forget to feed them and they must keep the area the animals lives in (cage or aquarium) clean. It is

the duty of a Muslim who owns an animal to feed it and take care of it. Islam forbids cruelty to any animal.

Whenever we see animals that are cute, we always feel like taking them home. But looking after a pet is not easy. Listen to your mom and dad's advice and speak to others who have pets first to find out what is easy and what is difficult about keeping pets.

If you buy a pet and later find it hard to look after it, it is better to give it away instead of keeping it and not looking after it properly.

Some pets can teach you a lot about friendship and responsibility and some pets are meant to live freely and not to be kept in a cage or a box. So think carefully before you get a pet. And if you still decide to get one, also think carefully about what kind of a pet you should keep.

Lesson 5

Kindness to Others

When we say that Allāh is the most ‘merciful’ we mean that Allāh is the kindest and always helps us when we need it. Allāh has been very kind to us, so we should also be kind to others.

To be kind to others means we should always help anyone who asks us for help. If someone does something wrong towards us we should forgive them and be kind towards them, this is what being merciful means.

It is good to help someone when they ask for it, but it is even better to help someone who is in difficulty, without them having to ask. Some people may feel ashamed to ask for help when they are in trouble. Or they may not ask for help because they do not want people to feel pity for them. So when you see someone who needs help and you can help him or her, you should not wait for him or her to ask you for help. Instead you should offer to help them yourself.

To be kind also means to be gentle and friendly and to care for things or people.

If you are kind to others, then they will always be kind to you. In the same way, if you are mean to others than everyone will be mean to you.

*A Kind Person Forgives Others
Instead of Fighting With Them
Even When It is the Other Person's Fault*



A person who is kind-hearted does not get angry easily and does not shout when someone makes a mistake or unintentionally does something to annoy him or her. Instead they are always polite and explain to others

until they understand what they did wrong.

It is not always easy to be kind, especially when someone is bad to you. If you can be kind and gentle even to those who are mean to you, you will please Allāh and you will also earn the other person's friendship.

Kindness always pays, because if you are kind to others, then one day when you are in difficulty, people will remember and say, “you helped me when I needed it, let me help you now.”

Allāh tells us in many places in the Qur’ān that He loves people to forgive others when they do wrong and He forgives those who forgive others.

For example:

﴿...وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ

يُحِبُّ الْمُحْسِنِينَ﴾

(the pious Muslims are those who) suppress their anger, and excuse (the faults of) the people, and Allāh loves those who do good (to others).

- Surah Aal-I Imrān, 3:134

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

وَاللَّهُ غَفُورٌ رَحِيمٌ...﴾

and let them (the faithful Muslims) excuse and overlook (the fault of others). Do you not love that Allāh should forgive you? And Allāh is all-forgiving, all-merciful.

- Surah Nur, 24:22

Finally, remember that kindness is not just doing good deeds. It is also not forcing people to do good unless it is a matter of wājib or harām. And even then, we have to be as gentle and polite as possible.

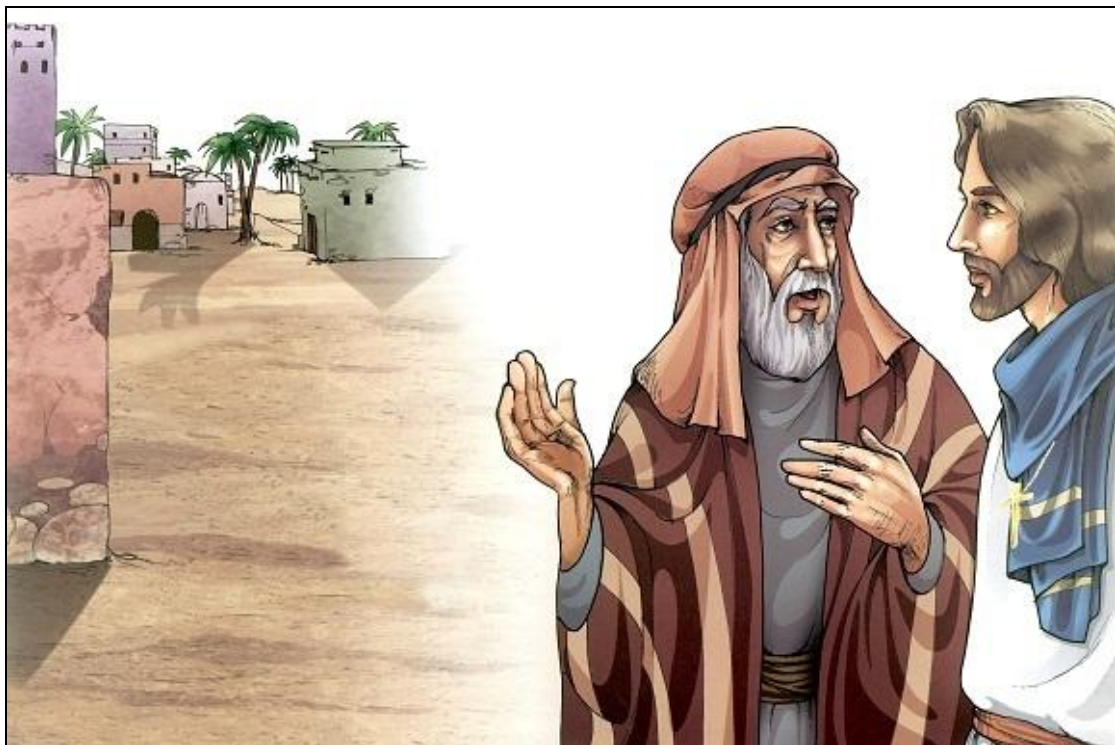
Sometimes we are kind by doing things for people or helping them, like helping an old person to cross the road or playing with a little child or helping our parents with housework.

And sometimes we can be kind by thinking of other people's needs and not demanding that they should

only do what we want. When we try and force people to do everything that we want, we are bullying them and being unkind. Even if it is something religious, we should only insist that others should do what is wājib and that they should keep away from what is harām. But for mustahab actions, we can encourage and recommend it to others but not force them. Instead we should let people practice mustahab deeds to their own ability.

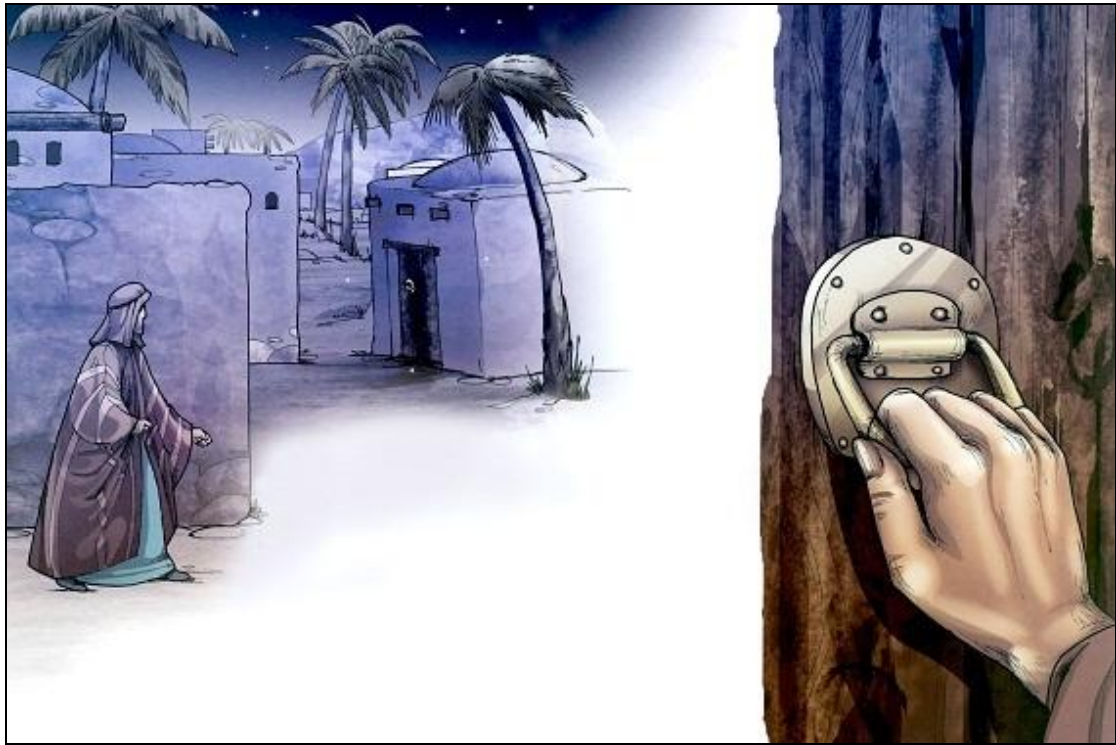
Now read the following story that Imām Ja'far as-Sādiq ('a) once told some people.

The New Muslim



Once upon a time, there lived a Christian man in the midst of Muslim neighbours in a town where both Muslims and Christians lived together. The Christian was

a good friend of a Muslim who was his neighbour and they would often talk about Islam and its teachings. The Muslim kept praising Islam until one day the Christian decided to become a Muslim.



The next day, early in the morning, even before dawn, the new Muslim who was Christian before, heard a knock on his door.

‘Who is it?’ he asked. ‘It is me, your neighbour,’ said his Muslim friend. So the new Muslim opened the door and said, ‘Ah.... What is wrong? Is everything ok? How come you’re here at this time of the night?’

And the Muslim said, ‘Come, do wudu and put on your clothes, we have to go to the masjid to pray!’

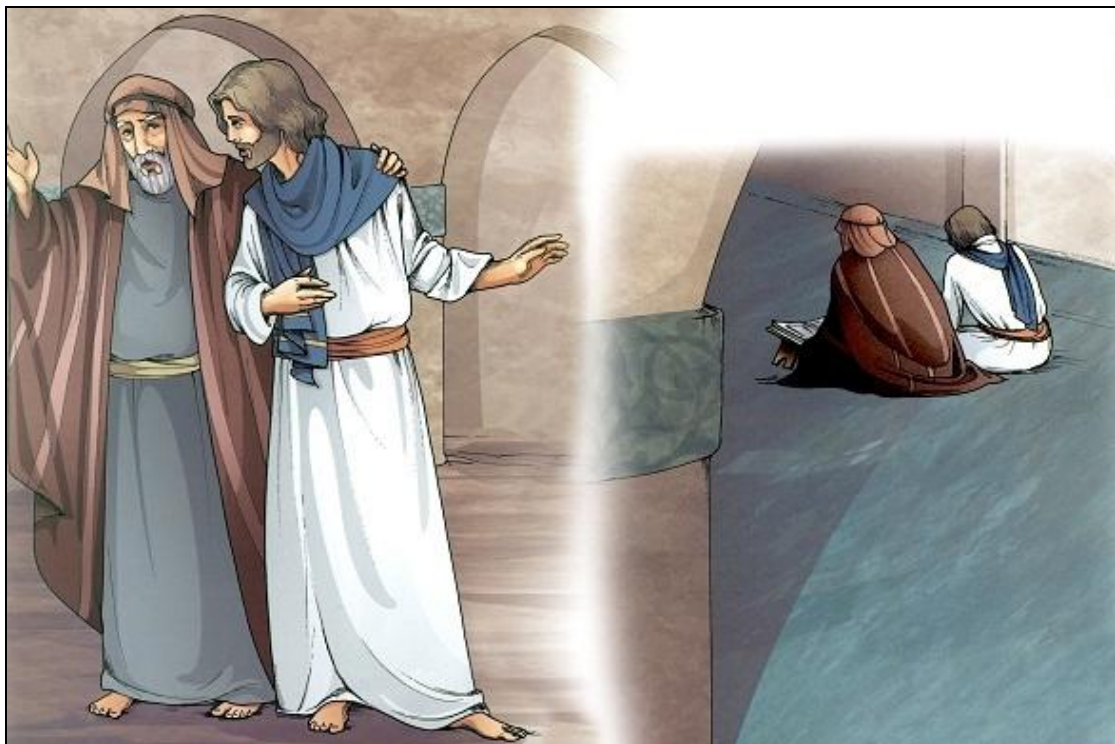


And so for the first time in his life, the new Muslim went to the masjid with his Muslim neighbour. The time was nearing dawn (*fajr*) so they prayed a lot and recited tasbih and duas and other prayers, until they prayed Salāt as-Subh and then praised Allāh and glorified Him some more.



When the sun began to rise, the new Muslim stood up to go home and his friend asked him, 'Where are you going?'

'Home,' he replied. 'I still have a lot of things to do and I have to go work.' But the friend said to him, 'Wait a bit longer. Let us read the Qur'ān together.' And so they began reading it for some time.



When the sun had risen completely and it was mid-morning, the new Muslim wanted to leave again but his friend insisted he waits a little longer. Then he said to the new Muslim, 'Make an intention to fast a mustahab fast today'. And he began telling him how much *thawāb* there was in fasting. And so the new Muslim agreed to fast and soon it was time for Salāt adh-Dhuhr.

After Dhuhr prayers, the new Muslim wanted to leave but again his friend would not permit him and said, 'In a little while it will be time for 'Asr. So let us worship some more and remember Allāh until it is time for Salāt al-'Asr.'

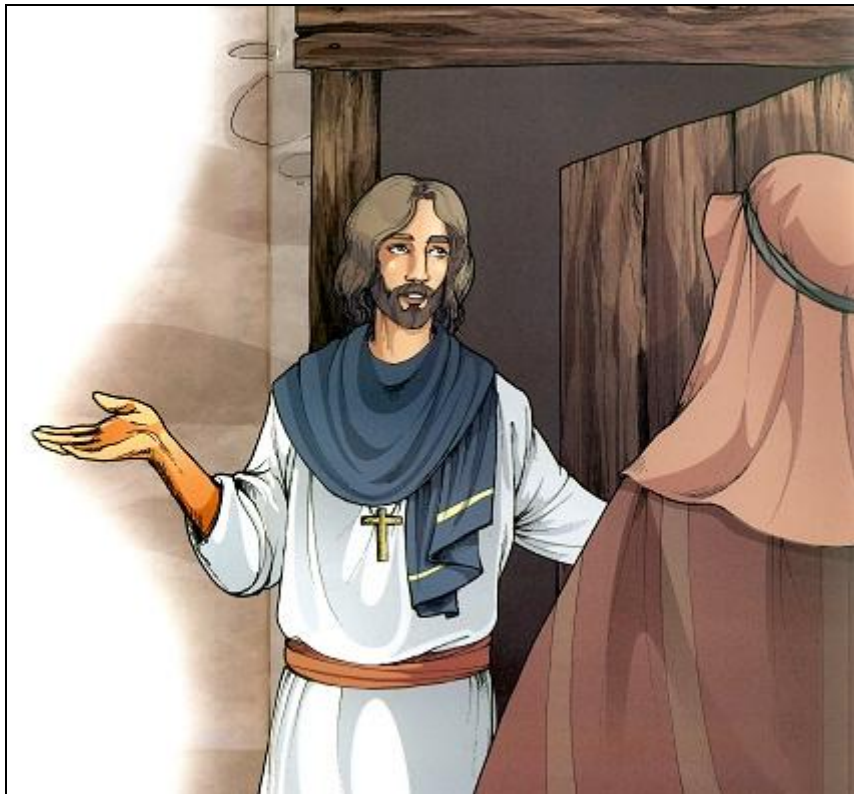


The Muslim neighbour continued convincing the new Muslim like this and they remained in the masjid until Maghrib time, praying, reciting the Qur'ān and reciting other duas and tasbih. After Salāt al-Maghrib, the friend told the new Muslim, 'May Allāh accept your fast. For you have finished your day while fasting for Allāh's sake!' Then they bade farewell to each other and returned to their homes.

The next day, in the early hours of the morning when it was still dark, the new Muslim heard his door being knocked again. So he opened the door and there was his

Muslim neighbour again, asking him to go to the masjid with him.

The Christian said to him: 'I am no longer a Muslim and I have become a Christian again. I cannot follow this religion because I have children to look after and have to work. Go and find another man who can spend all his day in the masjid!'



So the same man who changed the Christian to a Muslim was also responsible for changing him back to becoming a Christian! Why? Because of being unkind and forcing him to become like him and to practice so many mustahab things in Islam all at once!

Kindness is to think of others before you think of yourself

Lesson 6

Obeying our Parents

Nobody is born with manners. When you were a baby, you just did whatever you wanted. You picked up whatever you saw; you never said, “thank you” to your mother when she fed you. Nobody told you that this is right or that is wrong.

But when you became old enough to understand, your parents began to teach you how to behave correctly. So the first people to teach you good manners were your parents. And the first place where you learnt how to behave was at home.

This tells us that the first step to learning good manners



is to listen to our parents and obey them. Why? Because no person loves us more than our parents and they have a lot more experience in how to behave with others than we do.

Allāh also wants us to respect and obey our parents. Allāh tells us in the Qur’ān that if our parents ask us to do something, we should not even say “ah” to them in complaint.

Remember that when you were a baby, your parents worked very hard to keep you happy. And they still continue to work hard so that you can have a nice home to live in, clothes to wear, food to eat, and toys to play with. And they love you more than anything in the world.

Some of the ways in which we can respect and obey our parents are:

- We should never call our parents by their real names. We should always call them as “mummy” and “daddy” or “mum” and “dad” or “mama” and “baba” (or “papa”), or similar words in our own language.
- When our parents call us or speak to us, we should always answer them politely and respectfully. What we say is important. But more important is how we say it. We should not speak rudely.
- When we wake up in the morning or return from school, we should always say salām to our parents. Before going to bed, we should always hug or kiss our parents and tell them we love them and thank them for everything they do for us.
- We should never go out of the house without our parents’ permission. Even if our parents tell us not to go to our friend’s place, it is wājib to obey them.

- We should make sure our parents are never worried about us and never angry with us. When our parents are angry with us, we should immediately say to them we are sorry and try and make them happy again by doing something nice.
- We should never break the rules set by our parents unless they tell us to do something harām. Obeying the rules of our parents will help us to obey the rules of Allāh.
- Our parents like it when we trust them. So when we are in trouble, we should always talk to our parents first and tell them to help us.
- Parents are a special gift from Allāh and a great blessing. We should always pray to Allāh to be kind to our parents and to keep them and us safe.

Allāh orders us in the Qur'ān:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

Worship Allāh... and be good to parents...
(Surah an-Nisā, 4:36)



Lesson 7

Jealousy and Showing Off

In Arabic, jealousy is called *Hasad*. Hasad means when we see someone whom we think is better than us, or has more than we do, instead of trying to become like them, we hate them and try to stop them from gaining more. Islam teaches us not be jealous because a person who is jealous will never accept the truth even if he or she knows it. Most of the enemies of the Ahl al-Bayt ('a) were their enemies because of jealousy. They could not become like the Ahl al-Bayt ('a) and so instead of following them, they tried to fight them and oppose them.

The first creature ever to be jealous was Shaytan. When Allāh created Nabi Adam ('a), Shaytan became very jealous and hated Nabi Adam ('a). Shaytan stills likes to make people do wrong because they are the children of Nabi Adam ('a) and Shaytan was jealous that Allāh chose Nabi Adam ('a) as His Prophet and not him.

Allāh does not like jealousy and He says in the Holy Qur'ān:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

Are they jealous of (other) people because of what Allāh has given them of His grace?

- Surah an-Nisa, 4:54

This means when we are jealous of others, we don't like that Allāh has given them something that we don't have. And we want Allāh to give us everything and no one should be better than us! That is why people who are jealous are also very selfish.

Besides Shaytān, another example of jealousy (hasad) and how harmful it can be is the story of the two sons of Nabi Adam ('a) who were called Hābil and Qābil. Qābil killed his brother Hābil because he was jealous that Hābil was so religious and loved serving Allāh so much. Instead of trying to become like Hābil, he just wanted Hābil to become bad like him. And out of jealousy, Qābil killed his own brother Hābil.

Later on, Qābil was very frightened because of what he had done. But it was too late. He could not bring his brother back to life. When we become very jealous, we also go too far in disobeying Allāh and often we do things that we later on regret very much.

Imām Ali ('a) taught us that jealousy burns up our good deeds like fire burns wood.

So when you see someone who is better than you, like for example, someone who is more clever or richer or has been blessed with more things than you, you should be happy for him or her and congratulate them. And you should also pray to Allāh to bless you as well.

Everyone has a special gift from Allāh and we only have to find what we have been blessed with. For example, someone may be an artist but not have a good voice to recite Qur'ān or nasheeds in public. Another person may be a poet but not very good with building and repairing things with their hands. Yet another person may be very good with cooking but someone else may be better with teaching and helping little children. If you are not jealous, Allāh will help you find your special gift in life!

And once you find your special gift from Allāh and you realize you have a special ability that others do not have, you must never be proud and boast about it or show off. Instead you should thank Allāh and try and use your gift to help people, and in fact to help all creatures of Allāh.

When we thank Allāh and use our gift from Allāh to help others, Allāh makes us better and gives us more. But when we use it to show off and brag, Allāh takes it away or the gift becomes a punishment and we harm ourselves with it.

In the following story, you will learn about three men who were very powerful and rich in Makkah during the time of Rasulullāh (s). But they used their power and wealth to show off. So when Rasulullāh (s) brought the message of Islam to people, and the people of Makkah began following Rasulullāh (s), these three men became very jealous. And even though they knew it was the truth, they remained enemies of Rasulullāh (s) and of the Qur'ān until they died. Because of their jealousy,

they became hateful and enemies of Islam and will go to Jahannam on the Day of Judgement.

The Jealous Leaders of Makkah

The rich and powerful leaders of Makkah, Abu Sufyan, Abu Jahl and Akhnas came to know that Prophet Muhammad (s) was receiving messages from Allāh. They heard Rasulullāh (s) telling people that he was a Messenger from Allāh and that they should stop worshipping idols and should worship Allāh alone.



Abu Sufyan, Abu Jahl and Akhnas became very angry and jealous because they used to profit and make money from the idols when people would come and visit and give money to the idols.



If people stopped worshipping idols then they would lose their fame and wealth.

So these three men and their friends would get together at different places in Makkah and make fun of Rasulullāh (s) and his teachings. They would tell people that Prophet Muhammad (s) does not receive any messages from Allāh and that he was a magician. Soon, because of their greed and jealousy, they became the most evil men in Makkah.



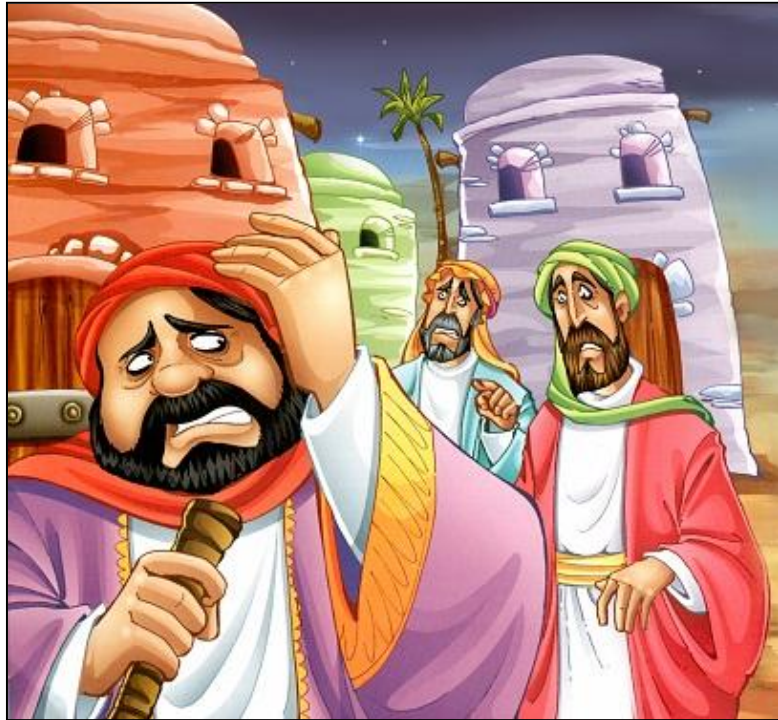
One day, the three men got tired of seeing how so many people were becoming Muslims and following Rasulullāh (s), so each one of them decided to go and secretly listen to what Rasulullāh (s) was reciting without letting each other know.

And so Abu Sufyan, Abu Jahl and Akhnas went out one night and each one of them hid himself separately listening to Rasulullāh (s) while he was praying and reciting the Qur'ān. And each one of them thought they were alone and didn't know the other was also listening.

As the day became brighter, each one of the men decided to return home before anyone would see them.

But on the way back, they all bumped into each other and realized that all of them were eavesdropping on Rasulullāh (s). So they were all very embarrassed and didn't know what to say to each other.

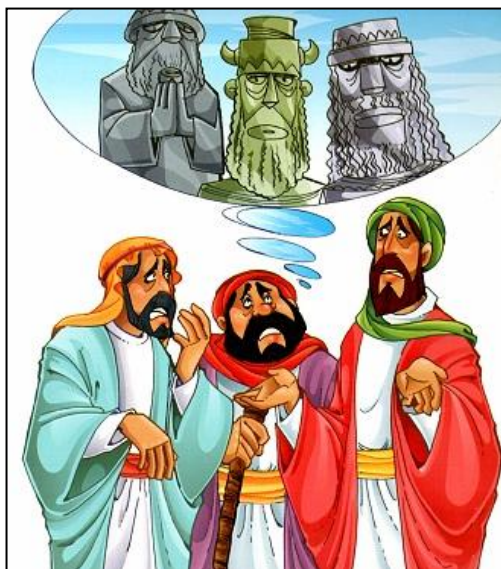
The three leaders of the idol-worshippers therefore decided that they would never go out and listen to Rasulullāh (s) again because if people find out, they will realize that their leaders are listening to the Qur'ān and therefore they will stop worshipping the idols and will make fun of them.



The next night, each one of them broke their promise and cheated again because they loved listening to the Qur'ān. So they went out to listen to Rasulullāh (s) reciting the Qur'ān again. And once again they bumped into each other and were ashamed because they had all broken their promise and lied to each other.

This time they swore by their idols that they would never go and listen to the Qur'ān again. But on the third

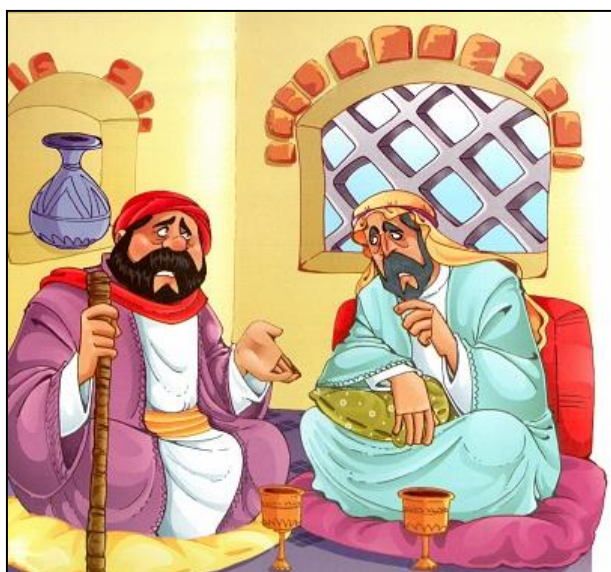
night, each one of them broke their promise again and went out to listen to the Qur'ān because it was not like the words of any human being and they couldn't resist the temptation to listen to it.



And once again, each one of them saw the other returning to their home and they knew that they could not keep their promise and they were just lying to each other.

On the fourth day, Akhnas went out to the house of Abu Sufyan and said to him, 'What do you say, O Abu Sufyan, about what you have heard from the speech of Muhammad (s) for the last three nights?!

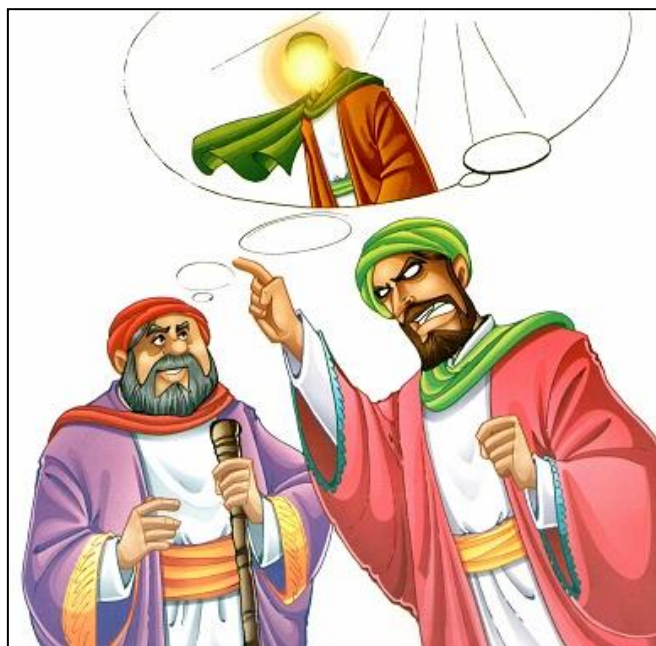
And Abu Sufyan replied, 'I swear that I heard the most beautiful words every night. Some of it I understood and some of it I did not understand. But it was still very beautiful to listen to!' And Akhnas said, 'It was the same for me too!'



Then Akhnas went to see Abu Jahl and asked him the same question and Abu

Jahl replied the same as well, that he had heard wonderful and amazing words from Rasulullāh (s) even if he could not understand all of it. But then, Abu Jahl said jealously, ‘But we can never accept Muhammad as Rasulullāh (s)! Because we are the children of Harb the son of Umayya and he is the grandson of Abd al-Muttalib!! We have always competed for power with his family and we can never obey him! We have to fight him and try and prove we are better than him all the time!’

‘If we accept that Muhammad (s) receives messages from Allāh and is a Messenger from Allāh then it means the Banu Hāshim will be better than the Banu Umayya and we can never accept that!’ shouted Abu Jahl. ‘It



is true that the words we heard for three nights were from Allāh but how can we accept that the family of Muhammad is better than our family! Never!!’ said the jealous Abu Jahl.

And so they remained enemies of Islam and never became Muslims or accepted the truth and they continued to worship idols. That is why jealousy is so bad. It keeps a person ignorant and never allows him or her to become better.