

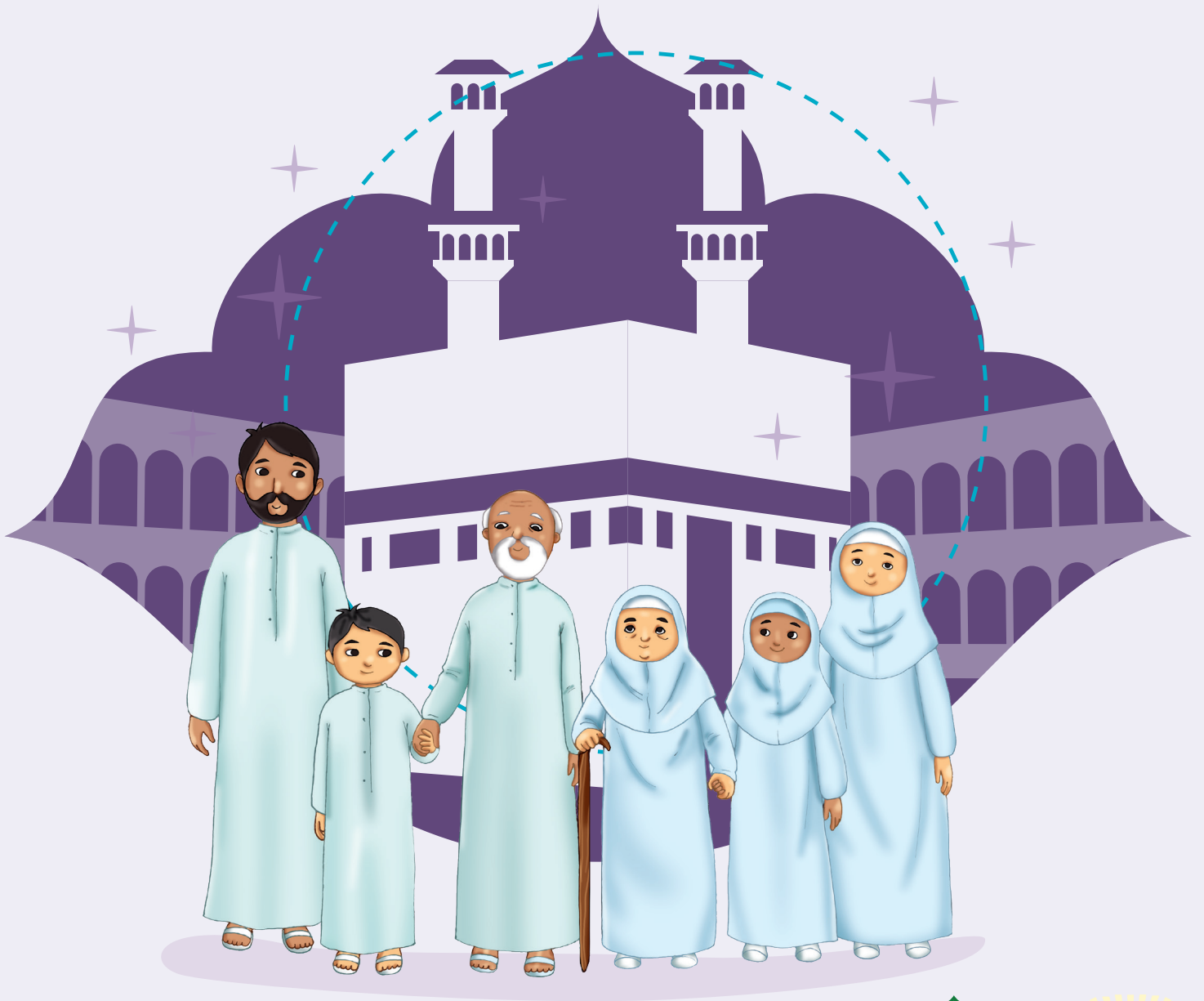
STEPS TO PERFECTION

An Islamic Curriculum For Children

GRADE

5

STUDENT'S GUIDE



Under the Guidance of
NABI R. MIR (ABIDI)



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Acknowledgments

The Shi'a-Muslim Association of the Bay Area and Al-Kisa Foundation would like to thank the authors, editors, and reviewers for their contributions to the Islamic curriculum development project.

We are especially thankful to Shaykh Salim Yusufali, Srs. Urooj Kazmi, Samina Ali, Bhavani Ali, Sabika Mithani, Fatima Falahati, Zahra Sabur, Liliana Villalvazo, Amna Hussain, Fatima Hussain, Zahra Eslami, Fathema Abidi, Zehra Abbas, Maryam Hakimpanah, Maryam Ershad, Zahra Memar, Rabab Jafri, Maria Al-Janabi, Shamama Zehra, Irum Abbas, Nida Syed, Abeda Khimji, Anjum Afzal, Brs. Taymaz Tabrizi, Mohammad Hendijanifard, the Tabatabai family, all the illustrators who allowed us to use their illustrations, SAB, RISE Academy, Kisa Kids syllabus committees, teachers, and staff for their support and assistance in the development and testing of the curriculum.

SABA and Al-Kisa Foundation are also very thankful to the Islamic organizations and schools of Ahlul'Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto, and all others whose syllabus and books were used for the inspiration and creation of this curriculum.

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

Authors and Editors: Moulana Nabi Raza Mir (Abidi) and Curriculum Committee

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Library of Congress Control Number: 2020914094

Published by: Shi'a-Muslim Association of the Bay Area (SABA) Inc., Al-Kisa Foundation 4415 Fortran Court, San Jose, CA 95134, U.S.A.

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Preface

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

- Nahj al-Balāghah, Sermon 1

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

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

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

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

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Uṣūl ad-Dīn and Furū‘ ad-Dīn. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually increase

Preface (con't)

in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahl al-Bayt (‘a).

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

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

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

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

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

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

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

With Du‘ās,
Nabi R. Mir (Abidi)

Transliteration Guidelines

Arabic terms in this textbook have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)	ظ	z
ء	' (medial or final form)	ع	'
ا	a	غ	gh
ب	b	ف	f
ت	t	ق	q
ث	th	ك	k
ج	j	ل	l
ح	ḥ	م	m
خ	kh	ن	n
د	d	ه	h
ذ	dh	و	w
ر	r	ي	y
ز	z	ة	h (without idāfah)
س	s	ة	t (with idāfah)
ش	sh		
ص	ṣ	ـَ	a
ض	ḍ	ـِ	i
ط	ṭ	ـِ	u

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules. To read with proper tajwīd, please refer to the Arabic.

Transliteration Practice

For each of the Arabic letters below, write their English transliteration:

1. م _____
2. ص _____
3. ح _____
4. ط _____
5. ء _____

Match each of the Arabic words below with their English transliteration:

- | | |
|------------|----------|
| 6. إِمَام | a. Raḥīm |
| 7. رَحِيم | b. Wuḍū' |
| 8. عَظِيم | c. Imām |
| 9. عَلِي | d. 'Alā |
| 10. وُضُوء | e. 'Aẓīm |

Transliterate the following words:

11. نَبِي _____
12. حَج _____
13. حُمْس _____
14. جَنَّة _____
15. ذِكْر _____

‘AQQĀ’ID
(BELIEFS)

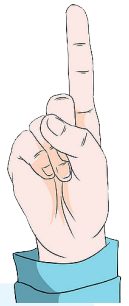


CHAPTER 1
TAWHĪD

Lesson 1.1: Tawḥīd

Tawḥīd (Oneness of Allah)

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



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

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

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

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

Tawḥīd means to believe in the oneness of Allah and reject all other idols, physical or mental. For example, in addition to rejecting statues as gods, we must also not make other things, such as celebrities or false ideologies, idols whom we follow. We can only call ourselves Muslims when we have destroyed all our idols. In order to do so, we have to strengthen our Tawḥīd. Tawḥīd has different levels and aspects. Tawḥīd is one concept, but it has levels, just like light is one, but it has different intensities. So, the stronger someone's Tawḥīd becomes, the closer they become to Allah and the higher their level of perfection is. Tawḥīd can be practiced in all levels of life.

Lesson 1.1 (con't)

1. Tawhīd in 'Ibādah (Worship):

The niyyah (intention) for worship must be solely for Allah. Imām 'Alī ('a) has said that if we truly want to know our level of sincerity, then we must compare the ṣalāh we pray in front of others to that which we pray alone. In other words, when we are alone, do we pray as nicely as we do when we pray in front of others? Do we have the same akhlāq in private that we do in public?

We can do this by trying our hardest to concentrate while praying. A good way to do this is by paying attention to every step of wuḍū' and its philosophy, reciting the adhān and iqāmah before ṣalāh, and asking Allah (swt) to help us focus before starting ṣalāh. Even then, thoughts of friends and sports might come into our head, but we should try our hardest to bring our mind back on track and focus on our ṣalāh, our actions, and what we are saying.

Shaykh Attar Nishapouri wrote the following parable:

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

2. Tawhīd in the Ṣifāt (Attributes) of Allah:

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

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

3. Tawhīd in Ṭā'ah (Obedience):

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

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

Quickly, the simple man came forward and said, "O Allah, my child!" The child's fall slowed down and he made it safely into the arms of the man. Now, a large crowd had gathered, and everyone was amazed by what they had just seen. When the boy safely landed on the ground, everyone surrounded him and the man. They asked, "Who are you, a Prophet of Allah?!" The man replied, "No, I'm just a simple man." They asked, "How did you get such great spiritual powers? What's

Lesson 1.1 (con't)

your secret?” He said, “Nothing special. I have always listened to Allah and obeyed Him. Everything Allah said to do or avoid, I said, ‘Okay.’ This one time, I said, ‘O Allah, my child,’ and Allah said, ‘Okay.’”

Tawḥīd in Mālikiyyah (Ownership)

“Say: O Allah, the Master of the Kingdom! You give the kingdom to whoever You want and You take away the kingdom from whoever You want...” (Noble Qur’ān, 3:26)

Allah is the sole owner of power, whether it is in the natural or in the supernatural, which means that the kingdom mentioned in the Qur’ān is not just this temporary world. Yazīd tried to argue that Allah was the one who had given him all the power in this world, so this was His wish. Sayyidah Zaynab (‘a) disproved his argument with the Qur’ān, by saying that temporary glory given to a tyrant does not mean that he legally deserves it. One reason Allah gives power to tyrants is so that they can be punished more by committing more sins as a result of their worldly power. True glory, however, belongs to Allah, which will become clear on the Day of Judgment, where only Allah will be the true owner (Mālik) of the Kingdom (Mulk).

Tawḥīd in Tawakkul (Trusting none but Allah)

The Tawakkul of One Strong Child

There was a terrible drought in a village. So, the people got together and decided to offer the special ṣalāh asking for rain. They went to the scholar of the village and asked him to pick a time when they could all get together and he could lead them in performing the

special ṣalāh.

He agreed and said, “Tomorrow, come out barefoot, as a sign of your humbleness. We will go outside the village and into the desert where we will perform the ṣalāh asking for rain.”

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

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

Tawḥīd in Ikhlāṣ (Sincerity in Actions)

Tawḥīd in ikhlāṣ means that you perform your actions only for Allah, not just to get praise from others.

The Worshipper and Shayṭān

In the tribe of the Banī Isrā’īl, there was a worshipper of Allah. They told him that there was a tribe nearby that was worshipping a tree. With anger, he took an axe and went toward the tree to cut it down. On the way, he saw Shayṭān in the form of an old man.

Shayṭān asked him, “Where are you going?” He answered, “I am going to cut down a tree that people are worshipping. I want them to worship Allah, not the tree.”

Shayṭān replied, “You don’t need to do that. Allah has Messengers and Prophets. If he

Lesson 1.1 (con't)

really wanted the tree to be cut down, He would tell them to do it.”

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

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

The worshipper said, ”Really?! Well, I could give one dinar to ṣadaqah and use the other dinar. This would be better than cutting the tree. You’re right! No one has ordered me to cut down the tree. It’s not my responsibility!”

For two days, every morning when the man woke up, he found two dinars under his pillow. But on the third day, he didn’t find any dinars under his pillow. Upset, he took his axe and went toward the tree. Again, he saw Shayṭān, who asked, ”Where are you going?”

He replied, ”To cut the tree.”

Shayṭān said, ”I won’t allow it!” Once again, they got into another wrestling match. This time, Shayṭān won.

Shayṭān said, ”Return or else I will kill you!”

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

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

Tawḥīd in Muḥabbah (Devotion to None but Him)

A Muslim is someone who loves and hates only for the sake of Allah. In other words, Allah, and Allah alone, is responsible for everyone and everything, and He alone is the One we should worship, seek help from, and love. This was demonstrated clearly in Karbalā’ by Imām Ḥusayn (‘a) and his family and companions, who gave up everything they loved only for the sake of Allah.

Worksheet 1.1

We have to think of Allah during all of our actions, even when we are at school, at our friend's house, or on vacation. Write down different ways we can do this under each picture and which level of Tawhīd they belong to.







CHAPTER 2
**AL-ASMĀ' AL-
ḤUSNĀ**

Lesson 2.1: Al-Asmā' al-Ḥusnā

al-Asmā' = Names

al-Ḥusnā = Beautiful and Perfect

Al-Asmā' al-Ḥusnā are the Beautiful and Perfect Names of Allah, which refer to His attributes. Allah has many attributes. Of these, 99 are more famous. In the Noble Qur'ān, we find the following verses:

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

Say: Call upon Allah or call upon the All-King God (ar-Raḥmān); whichever you call upon, He has the Greatest Names (17:110)

To Allah belong the Greatest Names; therefore, call upon Him (7:180)

In order to familiarize ourselves with Allah's attributes, it is best to refer to the Qur'ān and ḥadīth. Imām Ja'far aṣ-Ṣādiq (ʿa) quoted his forefathers that Rasūlullāh(ṣ) used to say, "There are 99 attributes — 100 minus one — of Allah; whoever counts (learns) them will enter Paradise."

He is also quoted saying that whoever learns these attributes by heart and truly understands their meanings (and acts upon them) will enter Paradise. Therefore, one should be familiar with the true meanings of these names.

The 99 names are a synonym for "Allah." In fact, each of the names refers to a certain trait of Allah. Together, the 99 names make up the

name Allah. So, the name "Allah" includes all the attributes of perfection and beauty and represents the One and Unique God. The term Allah is therefore the proper name for the Creator and Sustainer who controls the entire universe and who alone is worthy of the highest honor, respect, and admiration, and He is the only one worthy of worship.

Allah's attributes describe His various powers, and the entire creation is a reflection of al-Asmā' al-Ḥusnā. Each object in the universe reflects some power of Allah, such as His joy, love, and magnificence. That is why when we look at this world, we see beauty, splendor, greatness, power, and joy.

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

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

In this class, we will concentrate on the following names:

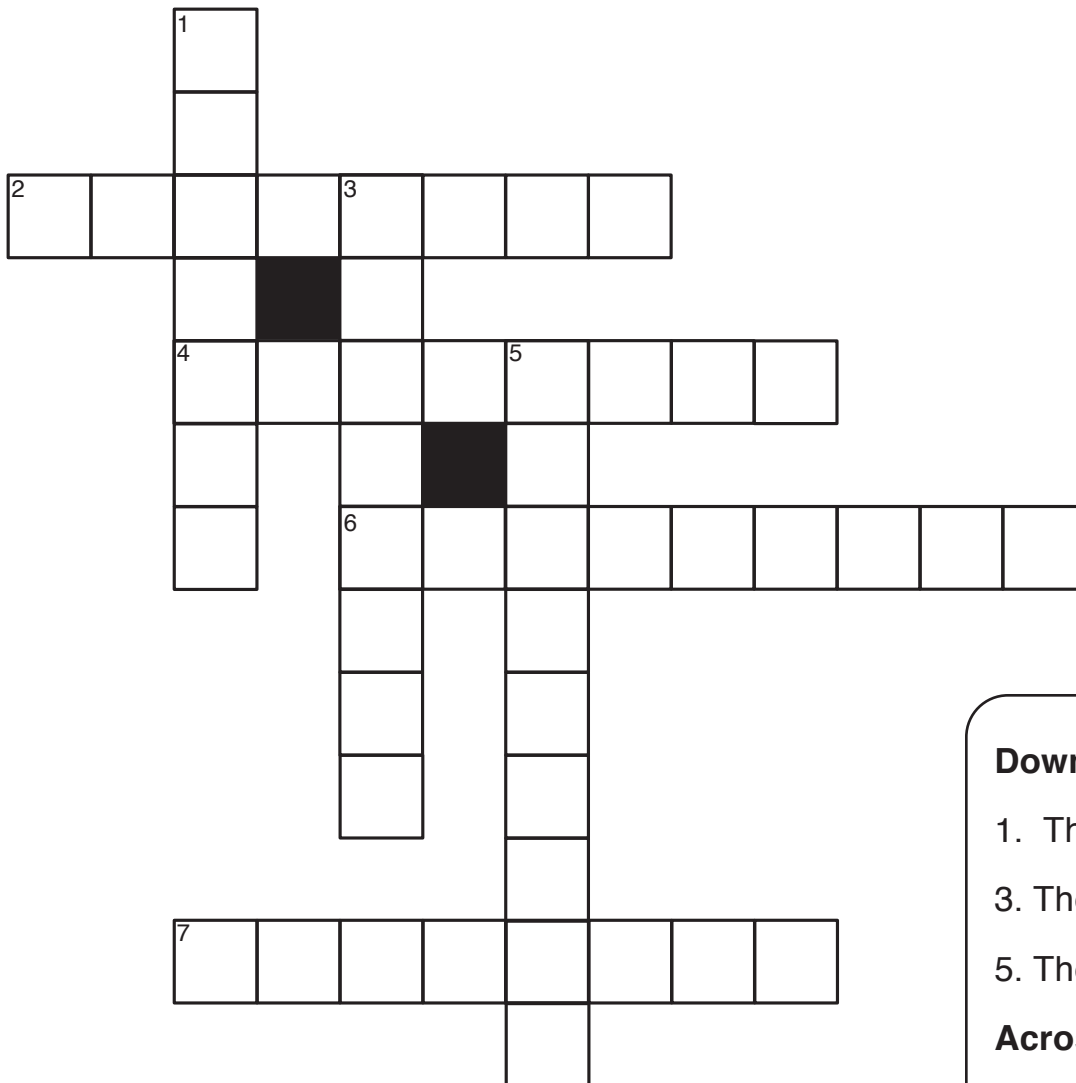
ar-Raḥmān = the All-Kind

ar-Raḥīm = the All-Merciful

al-Mālik = the Master

Worksheet 2.1

AL-ASMĀ' AL-ḤUSNĀ



Key*

- ar-Raḥmān
- ar-Raḥīm
- al-Mālik
- al-Karīm
- al-Quddūs
- ar-Rabb
- ar-Rāziq

Down:

1. The Nurturer
3. The Provider
5. The All-Kind

Across:

2. The All-Generous
4. The Owner
6. The All-Holy
7. The All-Mericful

*Please note that for the crossword, diacritic marks (e.g., ā, ī, ḥ) are not used. Instead, just write the letter without the mark.

Lesson 2.2: Ar-Raḥmān and Ar-Raḥīm

Ar-Raḥmān = the All-Kind
Ar-Raḥīm = the All-Merciful

Essential vs. Derived Attributes

Allah is a name that is inclusive of all of His attributes. It is His most complete name, which is why we call Him Allah. Allah has an essence, or internal nature, that no one can understand. However, He also has certain attributes that help us understand Him better. We have learned many attributes of Allah. For example, He is al-Khāliq (the Creator) and ar-Rāziq (the Provider). But did you know that His attributes are of two different types?

The first type of attributes are those that are a part of Him no matter what because they are part of His essence or nature. These are called “*ṣifāt adh-dhātī*” or “essential attributes.” This means that these attributes are part of Allah’s essence and thus, always have and always will be a part of Him.

The second type of attributes are those that are derived from His actions. These are called “*ṣifāt al-fi’lī*” or “derived attributes.” When something is derived, it means it is taken from something else. For example, we derive (or take) orange juice from oranges! So, when we say something is a “derived attribute,” it means that we derive (or take) it from that person’s actions.

Let’s understand this a little better. Look at a house, for example. A house has some essential attributes that are a part of its essence, no matter what. For example, it provides shelter, keeps a person safe, and gives warmth. These are essential attributes about the house that will not change because they are a part of its nature and what make a

house, a house.

Then, you have those derived attributes that are taken from the house. For example, a house might have pink paint and modern furniture. Or, if someone changes it up, the house can be painted green and have old-fashioned furniture. These are the house’s derived attributes because they are taken from its qualities.

Now, let’s look at some attributes of Allah and see which categories they fall into.

Ar-Raḥmān and Ar-Raḥīm

We already know about Allah’s attributes ar-Raḥmān and ar-Raḥīm. Both of these are qualities of Allah’s kindness, but each one is a special kind of kindness. Ar-Raḥmān is that kindness that is for everyone — Muslims and non-Muslims, believers and non-believers. As ar-Raḥmān, Allah provides everyone with things like air, water, and food.

On the other hand, ar-Raḥīm is the special kindness that Allah reserves for the believers, like Jannah (Heaven), the blessing of talking to Him through ṣalāh, the blessing of ḥajj, etc.

But let’s look at these attributes from another angle. Ar-Raḥmān is an essential attribute, and ar-Raḥīm is a derived attribute. Ar-Raḥmān is built into Allah and is something that is always a part of Him. Ar-Raḥīm, on the other hand, is something we derived from His actions. We derive this attribute when we see His special acts of kindness toward believers, like giving us a high status on the Day of Judgment.

Lesson 2.2 (con't)

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

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

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

This story is a great example of Allah's mercy. Look at the amazing knowledge He gave the birds. The birds use this knowledge to get through the hard times. Allah's mercy is divided into 100 parts; only one part is from His attribute ar-Raḥmān, and 99 are part of His attribute ar-Raḥīm. So, all the kindness we see in the world is just ONE part of His mercy. Ninety-nine of the parts are from His attribute ar-Raḥīm, which is reserved only for the believers!

AL-LAṬĪF:

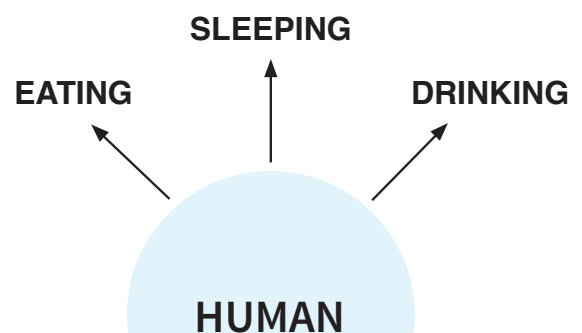
ONE WHO ACCEPTS
OUR INCOMPLETE
EFFORTS, AND ALSO
FINDS A WAY TO
MAKE UP FOR WHAT
WE ARE MISSING

AR-RAḤĪM

AL-KARĪM:

SOMEONE WHO
GIVES ACCORDING
TO WHAT WE NEED
AND EXPECTS
NOTHING IN
RETURN

AR-RAḤMĀN



Worksheet 2.2

AR-RAḤMĀN AND AR-RAḤĪM

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

1. What is the difference between Allah's essential attributes and derived attributes?
2. List four attributes of a car: two essential and two derived.
3. Give 3 examples of how Allah is ar-Raḥmān and ar-Raḥīm

AR-RAḤMĀN	AR-RAḤĪM

Lesson 2.3: Al-Mālik

Al-Mālik = the Master

We mention Allah's attribute al-Mālik everyday in ṣalāh when we say:

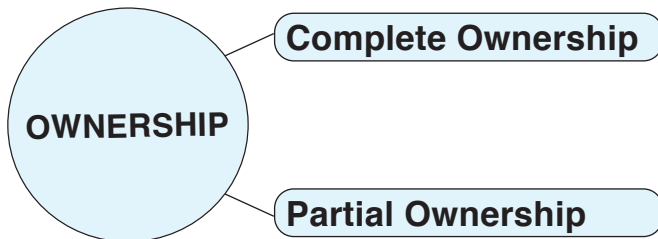
مَالِكِ يَوْمِ الدِّينِ

Allah is the Master and Owner of the Day of Judgment

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

Ownership

We have two types of ownership:



An example of an ownership is your backpack. You own a backpack. This backpack belongs to you. Thus, you have ownership over this backpack. You are its mālik.

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

On the other hand, our ownership of our hunger is an example of complete ownership. When a person dies, their hunger no longer exists. The hunger will only exist if the owner is alive.

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

Allah's Ownership

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

This is why we say in du'ā:

إِلٰهِي لَا تَكِلْنِي إِلَىٰ نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا

O Allah, do not make me rely on myself for even the blink of an eye.

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

Allah is the Master of the Day of Judgment

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

Worksheet 2.3

AL-MĀLIK

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

PARTIAL OWNERSHIP	TOTAL OWNERSHIP

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

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



CHAPTER 3
‘ADĀLAH

Lesson 3.1: ‘Adālah

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

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

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

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

If you’ve ever seen people run on a race track, you would see that the first circle is smaller than the second. And the second is smaller



than the third. So, for that reason, the second person needs a head start, and the third person needs a bigger head start because their circles are bigger. Therefore, they are all running the same distance, even though it does not seem that way.

So, as you can see, we should not be quick to make judgments about whether things are just or unjust based on their equality. Justice may not always look equal, but that does not mean that it is not fair. We know that Allah is al-‘Alīm, the All-Knowledgeable, al-Qadīr, the All-Powerful, and our Rabb, Nūrūr, so He is al-Ḥakīm, the All-Wise. He always wants what is best for us, especially in the next life.

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

Reasons Allah Cannot be Unjust

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

1. **Ignorance:** Sometimes, people don’t know that what they are doing is unjust. They may even be unknowingly unjust as a parent or a judge or a police officer. But being unjust out of ignorance

Lesson 3.1 (con't)

cannot apply to Allah because He knows everything (He is al-ʿAlīm).

- 2. Need and Greed:** Sometimes, people need something desperately or are greedy for it, and they cannot get it easily, so they decide to take it by force, even if it means being unjust to others. Allah, however, has no need for anything, and He is never desperate. Everything in the Heavens and the earth belong to Him. He is the Needless (al-Ghanī).
- 3. Force:** Some people may be forced by others to act unjustly. A tyrant ruler may force his people to torture others or even force his army commanders and soldiers to invade another country. Of course, the people being forced always have a choice to refuse, but they may lack courage or feel that they have no choice. Allah, however, cannot be forced to do anything by anyone. He is the All-Powerful (al-Qadīr).
- 4. Amusement:** A person may be cruel and find it amusing and may act unjustly only for fun. But Allah is the All-Wise (al-Ḥakīm). None of His actions are done without purpose.

Any reason you can think of for why someone would be unjust or unfair does not apply to Allah. Allah does not have any negative attributes, like being selfish, being cruel, deceiving, lying, breaking promises, and so on. Allah always keeps His promise to reward the good and punish the evil:

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ

[This is the] promise of Allah. Allah does not break His promise. (39:20)

وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

A true promise of Allah, and who is truer in speech than Allah? (4:122)

The Qurʾān on ʿAdālah

Many verses of the Qurʾān talk about the justice of Allah. Here are some:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

Indeed, Allah does not wrong people at all; rather, it is people who wrong themselves. (10:44)

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

Allah says in the Qurʾān:

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

We shall set up the scales of justice on the Day of Judgment, and no soul will be wronged in the least. Even if [the act] is the weight of a mustard seed, We will produce it, and We are enough as accounters. (21:47)

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

Worksheet 3.1

‘ADĀLAH

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



CHAPTER 4
NABŪWWAH

Lesson 4.1: Nabūwwah

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

The Duties of a Prophet

According to the Qurʾān, the duties of a Prophet are:

1. Giving knowledge and awareness to people by showing them Allah's signs: "He recites to them His signs." (62:2)
2. Purifying people and helping them develop good akhlāq: "And He purifies them." (62:2)
3. Teaching the divine laws: "And He teaches them the Book." (62:2)
4. Explaining difficult rules and issues to the people.
5. Following the truth: "...So give My creatures the good news, those who listen to the Word and follow the best of it." (39:17-18)
6. Establishing thought and reflection among the people: "And We sent down to you the Remembrance for you so that you may explain to the people what has been revealed to them so that they may give thought." (16:44)
7. Teaching them wisdom: "Teaching them the book (Qurʾān) and the wisdom..." (62:2)
8. Bringing people out of the darkness of ignorance and selfishness to the light of knowledge and guidance: "A book which We revealed to you so that you may take mankind out from darkness and into the light with the permission of their Lord." (14:1)
9. Establishing social justice: "For mankind to establish justice..." (57:25)
10. Giving good news and warnings: "So Allah raised Prophets as bearers of good news and as warners." (2:213)

Allah sent 124,000 Prophets throughout the world. It is not possible to know the names of all these Prophets. Only a few of them are mentioned in the Qurʾān:

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

The Concept of Miracles

A miracle is called a muʿjizah in the Arabic language. Muʿjizah literally means "that which people are unable to do." In Islamic terminology, a muʿjizah is an act that no one other than a Prophet can perform with Allah's permission.

A muʿjizah may appear either before or after the birth of a Nabī, during his childhood, or after he becomes an adult. It can happen

Lesson 4.1 (con't)

either before the declaration of his Nabūwwah or Risālah, after the declaration, or at the time of such a claim; either in his lifetime or after his passing away; either on his body or in things that are connected to him, like clothes, house, or grave. Allah may perform the mu'jizah directly through the person (such as Nabī 'Īsā ('a) bringing to life the dead) or separately (such as Allah giving victory against the elephants through stone-throwing birds.)

In all such conditions, any action that proves the truth of the claim of Nabūwwah or Risālah is called a mu'jizah.

When we say that ordinary people are unable to perform a mu'jizah, we mean they cannot perform it without external help. For example, doctors today may be able to cure the blind, but only with the help of special equipment, medicine, and research. But Nabī 'Īsā ('a) used to cure the blind only by praying for them or touching their eyes. This was a mu'jizah of Nabī 'Īsā ('a), as no one could cure the blind in his time, and even today, doctors cannot cure the blind in this manner. Some miracles cannot be imitated even with technology, science, and research. For example, Rasūlullāh (ﷺ) had many miracles, but his greatest living mu'jizah is the Qur'ān, which can never be imitated. The Qur'ān challenges anyone to try and imitate it and says that no one could bring something similar to it, even if all the men and jinn came together.

Differences between Miracles (Mu'jizah) and Magic

It is known that many people, like magicians, astrologers, and hypnotists can perform many extraordinary events and acts that common people are unable to perform. This baffles both educated and uneducated people. So, what is the difference between a mu'jizah and such extraordinary events? How can we tell the difference?

- A mu'jizah occurs only as a proof for Nabūwwah or Risālah. Someone claiming either of these divine positions must present a mu'jizah.
- A mu'jizah does not happen by accident. The person showing the mu'jizah should also will for the mu'jizah to occur as proof of his claim.
- A mu'jizah can never be surpassed by any other person's extraordinary event. In other words, a mu'jizah should always remain beyond the reach of the people of the time and should always remain unchallenged. If a mu'jizah is real, no magic can overcome it or surpass it in terms of its extraordinariness.
- The religion that the person claims to bring from Allah must be logical according to the views of the people of that time.
- The person performing the mu'jizah must practice and obey the rules of that religion himself.

Lesson 4.1 (con't)

- The ethical, moral, and social life of the person who claims to show the mu'jizah must be praiseworthy. He must be the most perfect and noble in the eyes of the people of his time.
- His behavior in private and public should be the same.
- The challenge given in connection with that mu'jizah should not be limited to a time. It must remain a challenge during the entire period that the person's Nabūwwah, Risālah, or Imāmah is supposed to continue.

The main difference between a mu'jizah and magic is that a mu'jizah cannot be learned, imitated, or repeated. Magic is a form of science and can thus be learned, repeated, and improved upon.

The Different Types of Miracles

It is necessary that the mu'jizah be something that people can relate to, but cannot perform by any naturally possible means.

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

travel, while considering its circumstances, must be naturally impossible.

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

To convince people that a mu'jizah is genuine, Allah allows His representatives to perform miracles that anyone with common sense would say is a mu'jizah.

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

In the days of Nabī ‘Īsā (‘a), medicine was very advanced, but physicians were not able to cure blindness and leprosy. Allah gave Nabī ‘Īsā (‘a) the miracle of curing lepers without medicine, giving eyesight to those who were blind, and even bringing the dead back to life. Today, without the help of modern technology, this would be impossible!

During the time of Rasūlullāh (ﷺ), the Arabs were very proud of their language. They would compose very eloquent poetry on the spot, without even preparing! They called non-Arabs 'ajam,' which means 'silent or mute.' They thought that non-Arabs were uneducated compared to themselves because of their language skills. Poets were given a lot

Lesson 4.1 (con't)

of honor and fame.

At that time, Allah gave Rasūlullāh (ﷺ) the miracle of the Qur'ān. It was quite different from all the styles of their literature. It was neither poetry nor ordinary prose. It impressed the Arabs so much that when Sūrah al-Kawthar (the shortest sūrah of the Qur'ān) was put on the walls of the Ka'bah, the most renowned poet wrote under it, "These are not the words of a human being." Immediately after, seven odes — poems that were previously put up on the Ka'bah because they were so eloquent — were quickly taken down.

Since Rasūlullāh (ﷺ) was the final Messenger of Allah, his miracle of the Qur'ān is a living miracle to this day. For over 1400 years, no one has been able to find any contradictions in the Qur'ān or to imitate it in anyway.

Worksheet 4.1

NABŪWWAH

Pick two duties of Prophets, and for each one, give an example of a Prophet in history performing this duty.

Name two miracles of each of the following Prophets:

1. Prophet ʿĪsā (‘a)
2. Prophet Mūsā (‘a)
3. Prophet Dāwūd (‘a)
4. Prophet Sulaymān (‘a)
5. Prophet Muḥammad (ṣ)



CHAPTER 5
IMĀMAH

Lesson 5.1: Imāmah

Why Do We Need an Imām?

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

Just like our eyes, hands, ears, nose, and legs are all very useful, we still depend on our brain to control everything. Similarly, we need an Imām to make sure the Qurʾān and all Islamic teachings are used and followed through properly.

A Short Story to Explain Imāmah

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

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

Similarly, although Rasūlullāh (ﷺ) had brought all the laws of Islam and left the Qurʾān behind, after his passing away, there needed to be someone who could answer specific questions people had.

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

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

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

These were the Imāms (ʿa) who were chosen by Allah to carry on with Rasūlullāh's (ﷺ) work.

Qualities of an Imām

An Imām must possess six qualities/conditions/requirements:

1. Allah must appoint him.
2. He must be maʿṣūm (sinless).
3. He must have direct support from Allah.
4. He must be aware of everything that people do.
5. He must be aware of all the needs of mankind.
6. He must be the only active Imām at that time.

Lesson 5.2: The Living Imām (‘aj)

In order to know the Imām of our time, it is important to pay attention to the many ḥadīth available to us from the Prophet (ṣ) and Imāms (‘a). It is also good to look at the sources of these ḥadīth so that we can become familiar with the names of our ḥadīth books. Let us look at some of the ḥadīth and sources available to us:

The Noble Prophet (ṣ) said to Imām ‘Alī (‘a):

"Creation will never be left without a Ḥujjah [representative of Allah] on this earth. There will be twelve Imāms after me, the first of whom is you, O ‘Alī, and the last one will be the al-Qāim (Imām al-Mahdī), who, with the grace of Allah, will gain victory over the entire east and west of the world."

When Imām al-Mahdī (‘aj) was born, he recited the fifth āyah of Sūrah al-Qaṣaṣ:

And We wanted to favor those who were oppressed in the land and make them Imāms and make them [its] inheritors.

Imām al-Mahdī’s (‘aj) birth and existence was kept a secret in an effort to save him from the enemies of Islam. His life was constantly in danger even as he grew older. As a result, the 12th Imām (‘aj) had to go into a state of ghaybah (occultation or hiding).



The Two Occultations

The Noble Prophet (ṣ) has said:

There will be two occultations for my son who will rise (Imām al-Mahdī), the great and small (al-kubrā and aṣ-ṣuḡhrā).

(Ghaybat un-Nu‘mānī, P. 141-142)

The First Period:

The first period, known as Ghaybat aṣ-Ṣuḡhrā, or the small occultation, lasted for 70 years, starting from the death of his father, Imām Ḥasan al-‘Askarī (‘a). Although the Imām (‘aj) was hidden from the public during this time, he was not completely cut off from them. Rather, he maintained regular contact with his followers through his deputies, who were able to reach him and present to him their needs and inquiries. There were four of these deputies or nawā’ib.

Lesson 5.2 (con't)

The Second Period:

The second period started after the death of his last deputy and will continue until the time comes when our Imām (‘aj) has enough companions to lead humanity to establish justice on Earth. This period of occultation is known as Ghaybat al-Kubrā.

Imām ‘Alī (‘a) once said, "The occultation of my son (Imām al-Mahdī) will last so long that some people will doubt his existence. I swear by Allah that he will appear and rid the world from injustice and corruption." (Biḥār al-Anwār, Vol. 51, P. 112)

How is He Still Alive?

Some people wonder how Imām al-Mahdī (‘aj) could live for this long. After all, everyone except Allah is mortal (temporary). However, among mortals, the length of people's lives in this world vary. The Noble Qur’ān and ḥadīth teach us that some people have had extraordinarily long lives in this world.

"We sent forth Nūḥ to his people and he lived among them for 950 years." (29:14)

According to this āyah, Prophet Nūḥ (‘a) preached Allah’s message to people for 950 years, but he is believed to have lived for a total of 2,500 years: 40 years before preaching and 1,510 years more after the flood.

Prophet ‘Īsā (‘a) is still alive! In fact, he is over 2,000 years old by now. He is in the Heavens and will come back to the earth to assist Imām al-Mahdī (‘aj).

Ḥaḍrat Khidr (‘a) is still alive! The Qur’ān mentions the story of his meeting with Prophet Mūsā (‘a). He existed before the time

of Prophet Mūsā (‘a), and as such, he is now more than 3,000 years old! He lives on the earth, but we cannot recognize him, just like Imām al-Mahdī (‘aj).

Scientific research has proven that there are methods of extending one’s lifespan. Scientists Siegfried Hekimi of Montreal’s McGill University and Michael Rose of The University of California have proved that lifespans can be increased with genetic manipulation (Time Magazine).

What Will Happen When He Returns?

Imām al-Mahdī (‘aj) will make his reappearance in Mecca. According to our ḥadīth, Prophet ‘Īsā (‘a) will also descend from the Heavens at this time and help the cause of Imām al-Mahdī (‘aj). Christians and Jews will see him and recognize his true status. As a result, many will abandon their faith and become Muslim.

How Can We Wait?

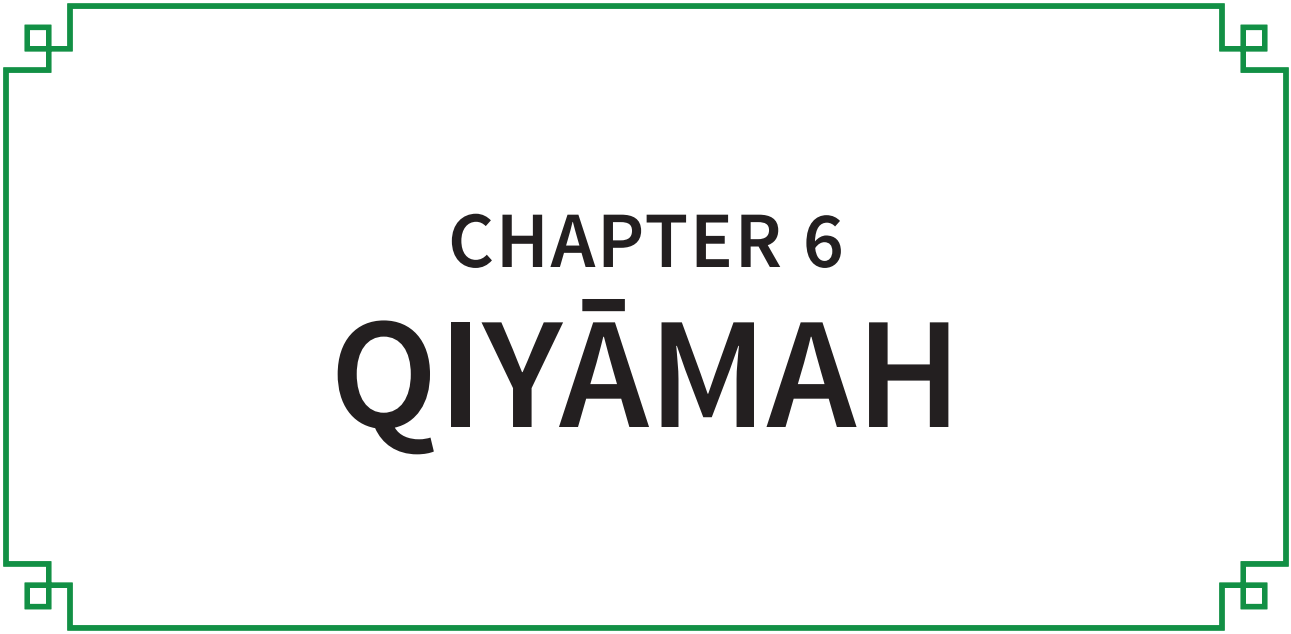
Imām ‘Alī (‘a) has said, "A person who is waiting for Imām al-Mahdī (‘aj) is like a person who is doing jihād." As we have discussed before, jihād means to struggle or defend in the way of Allah.

Therefore, the best thing we can do today is prepare ourselves, our communities, and our societies spiritually and physically for the return of our Imām (‘aj).

Worksheet 5.2

THE LIVING IMĀM AL-MAHDĪ (‘AJ)

1. Which āyah from which sūrah did Imām al-Mahdī (‘aj) recite when he was born? Write the āyah below.
2. What does “Ghaybat aṣ-Ṣuḡhrā” mean? In which period did this occur?
3. What does “Ghaybat al-Kubrā” refer to? In which period did this occultation take place?
4. Which two people are still alive? How do we know that they still exist? How old are they believed to be?
5. What should we do while we await the return of the 12th Imām (‘aj)?



CHAPTER 6
QIYĀMAH

Lesson 6.1: Qiyāmah

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

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

Stages of the Day of Judgment

No one knows the exact time of the Day of Judgment. It is a secret that only Allah knows. However, many verses of the Qur'an tell us about what will happen on the Day of Judgment. One verse of the Qur'an mentions that the Day of Judgment will feel like 50,000 years in this world:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ

The angels and the Spirit ascend to Him on a day that is 50,000 years long. (70:4)

Blowing of the Trumpet

When the Day of Judgment comes to pass, Allah will command Angel Isrāfīl (‘a) to blow a trumpet (aṣ-ṣūr) given to him by Allah. When Isrāfīl (‘a) blows this trumpet, everyone in the Heavens and the earth will

fall unconscious and die. According to our Imāms, the trumpet will be made out of light:

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

And the trumpet will be blown, and whoever is in the Heavens will faint, and whoever is on the earth, except whoever Allah wishes. (39:68)

Then, the earth will shake violently, and it will be transformed into a new earth:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ
الْوَّاحِدِ الْقَهَّارِ

The day the earth is transformed into another earth and the Heavens [as well], and they are presented before Allah, the One, the Supreme. (14:48)

The earth will then become one flat surface:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا
فَيَذَرُهَا قَاعًا صَفْصَفًا ۗ لَا تَرَى فِيهَا عِوَجًا وَلَا
أَمْتًا

They question you about the mountains. Say, “My Lord will scatter them [like dust].” Then, He will make it (the earth) a flat plain. You will not see any crookedness or unevenness in it. (20:105-8)

Thereafter, Angel Isrāfīl (‘a) will be brought back to life and Allah will command him to blow the trumpet a second time, and everyone who ever lived will come back to life:

Lesson 6.1 (con't)

ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

Then it (the trumpet) will be blown a second time. Behold, they will rise up, looking around!
(39:68)

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

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

And when the trumpet is blown, behold, they will be scrambling from their graves toward their Lord! They will say, "Woe upon us! Who raised us from our place of sleep?" "This is what the All-Merciful (Lord) had promised, and the Messengers had spoken the truth!" It will be but a single cry, and, behold, they will all be presented before Us! (36:51-53)

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا
يَتَسَاءَلُونَ

When the Trumpet is blown, there will be no ties between them on that day, nor will they ask [about] each other. (23:101)

The Resurrection

The resurrection of the dead will be physical — it won't be just spirits or souls that are brought back to life. When people challenged

Rasūlullāh (ﷺ) and asked him how Allah would bring the dead back to life, Allah replied to them saying:

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

He says, "Who shall revive the bones when they have decayed?" Say, "He will revive them who produced them the first time, and He has knowledge of all creation." (36:78-79)

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ بَلَىٰ قَادِرِينَ عَلَىٰ
أَنْ نُسَوِّيَ بَنَانَهُ

Does man think that We shall not put together his bones? Yes indeed, We are able to complete [even] his fingertips! (75:3-4)

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

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ
مُنْتَشِرٌ

With a humbled look [in their eyes], they will emerge from the graves as if they were scattered locusts (54:7)

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصْبٍ
يُوفُونَ

The day when they emerge from the graves, hurrying, as if [they are] racing toward a target. (70:43)

Lesson 6.1 (con't)

Maḥshar: The Gathering Place

As massive earthquakes and changes in the earth flatten everything and the earth becomes one flat, smooth, extended surface, everyone will be resurrected and gather for accounting before Allah. This open field where the entire human race will stand for accounting is called Maḥshar.

Imām ‘Alī (‘a) describes this event:

That day will be such that Allah will collect the previous generations and the later ones to stand in obedience for accounting and for being recompensed for their deeds. Sweat will flow up to their mouths like rains, while the earth will be trembling under them. Those among them in the best condition will be those who have found a resting place for both his feet and an open place to breathe.

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

فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ
يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

So when the deafening cry comes — the day when a man will run away from his brother, mother, father, spouse, and children — that day, each of them will have something to keep them preoccupied. (80:33-37)

Imām ‘Alī ar-Riḍā (‘a) has said, “There are three occasions when humans are most confused and frightened: (1) the day they are born and come out of their mother’s womb and see the world (for the first time); (2) the day they die and see the next world and its people; and (3) the day they are resurrected and see the commands (or judgments) they had not seen in this world.”

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

يَوْمَ هُمْ بَرْزُونَ^ط لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ^ج لِمَنِ
الْمُلْكُ الْيَوْمَ^ط لِلَّهِ الْوَحِيدِ الْقَهَّارِ

The day when they will emerge [from their graves], nothing about them will be hidden from Allah. “To whom does the kingdom belong today? To Allah, the One, the Supreme!” (40:16)

Lesson 6.1 (con't)

Questioning of Prophets and Their Nations

The first people to be questioned on the Day of Judgment will be the Prophets and Messengers. Allah will ask them if they delivered the message they were given so that everyone present can see that there was no failing on the part of Allah's guides.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِهِمْ^ط فَمَنْ أُوتِيَ كِتَابَهُ
بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا
That day, We will call every group of people with their Imām. Then, whoever is given his book in his right hand will read it, and he will not be wronged so much as a single date-thread. (17:71)

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ^ط قَالَ سُبْحَانَكَ
مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ
قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا
مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ
عَلَيْهِمْ شُهَدَاءَ مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ
أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾
إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ^ط وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ

And when Allah will say, "O Tsā, son of Maryam! Was it you who said to the people, 'Take me and my mother for gods besides Allah?'" He will say, "Glory be to You! It is not for me to say what I have no right to [say]. Had I said it, You would certainly have known

it — You know whatever is in myself, and I do not know what is in Yourself. Indeed You are the Knower of all that is unseen. I did not say to them [anything] except what You had commanded me [to say]: 'Worship Allah, my Lord and your Lord.' And I was a witness to them so long as I was among them. But when You had taken me away, You, Yourself, were watchful over them, and You are witness to all things. If You punish them, they are indeed Your creatures; but if You forgive them, You are indeed the Almighty, the All-Wise." (5:116-118)

The Prophets and Imāms will also testify for their own people and bear witness who amongst the people was loyal, sincere, and faithful to Allah's message:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus, We have made you a balanced nation so that you may be witnesses to the people, and that the Messenger may be a witness to you. (2:143)

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

So how shall it be, when We bring from every nation a witness, and We bring you as a witness to them? (4:41)

لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

...so that the Messenger may be a witness over you... (22:78)

This proves that even though Rasūlullāh (ﷺ) is not physically present, he is able to witness

Lesson 6.1 (con't)

what his nation (ummah) does. In fact, the light of Rasūlullāh (ﷺ) and the Ahl al-Bayt (‘a) existed even before the creation of the world, so it is not impossible for them to be aware of and witness what people do in this world.

Allah tells us that ordinary martyrs are not dead, so we should not call them dead. How, then, can we say that Rasūlullāh (ﷺ) or his purified household (‘a) is dead?

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

And do not call those who were killed in Allah's way "dead." Rather, they are living, but you are not aware. (2:154)

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

Do not suppose those who were killed in the way of Allah to be dead; rather, they are living and provided for near their Lord. (3:169)

All the Anbiyā', Mursalīn, and Imāms will also be asked to pray for those who have sinned, but are sincerely sorry, so that Allah will forgive them. This is called intercession (shafā'ah), and we shall learn more about it in later grades, inshā'Allāh. Even though Allah can forgive people directly, He will give the power of shafā'ah to the Anbiyā' (Prophets), Mursalīn (Messengers), and Imāms (‘a), especially Rasūlullāh (ﷺ) and his Ahl al-Bayt (‘a), to honor them and show their status to all of humankind. Some very learned scholars and very pious individuals will also be given the power to intercede for others in their communities or families.

All this will save many people from the Hellfire. Of course, no one will be able to help another person except by the permission of Allah.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is it that may intercede with Him except with His permission? (2:255)

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

Intercession will not help that day except from those whom the All-Merciful allows and approves of his word. (20:109)

Worksheet 6.1

QIYĀMAH

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

Blowing the Trumpet	The Resurrection
Maḥshar - The Gathering Place	Questioning of the Prophets and Their Nations

FIQH

(ISLAMIC LAW)

CHAPTER 1
FURŪ^ʿ AD-DĪN

Lesson 1.1: Furū' ad-Dīn

The Furū' ad-Dīn are the “Branches of Religion” and refer to the practices of Islam. Branches are the parts of a tree that move and make sounds, unlike roots, which are firm in the ground and don't move. Put differently, the Furū' ad-Dīn are the most important actions that Muslims must do once they believe in the Uṣūl ad-Dīn.

Both the Uṣūl ad-Dīn and the Furū' ad-Dīn are extremely important because they define what Muslims believe in and how they live their lives. Of the two, the Uṣūl ad-Dīn are more important than the Furū' ad-Dīn because without beliefs, the required actions don't have meaning. The Furū' ad-Dīn are acts Muslims do because of their understanding of the Uṣūl ad-Dīn.

There are 10 Branches of Religion or Furū' ad-Dīn:

1. Ṣalāh: Praying 5 times a day
2. Ṣawm: Fasting
3. Ḥajj: Performing the pilgrimage in Mecca
4. Zakāt: Giving charity on certain items
5. Khums: Giving one-fifth of your savings to your marja' to be divided in a special way
6. Jihād: Struggling and defending in the way of Allah
7. Amr bil ma'rūf: Guiding others to do good
8. Nahī 'anil munkar: Stopping others from doing bad
9. Tabarrī: Loving the 14 Ma'ṣūmīn and following their teachings
10. Tawallī: Staying away from the enemies of the 14 Ma'ṣūmīn and their teachings

Worksheet 1.1

FURŪ‘ AD-DĪN

Number each star with its correct meaning:

1. Fasting during the month of Ramaḍān



Ḥajj

2. Giving away 1/5 of your savings to your marja‘ to be divided in a special way



Amr bil Ma‘rūf

3. Praying 5 times a day



Zakāt

4. Guiding others to good



Khums

5. Performing the pilgrimage in Mecca



Ṣalāh

6. Struggling or defending in the way of Allah



Jihād

7. Staying away from the enemies of the 14 Ma‘ṣūmīn (‘a) and their teachings



Tawallī

8. Giving charity on certain items



Nahī ‘anil Munkar

9. Stopping others from doing bad



Tabarrī

10. Loving the 14 Ma‘ṣūmīn (‘a) and following their teachings



Ṣawm



CHAPTER 2
RITUAL PURITY

Lesson 2.1: Najāsah and Muṭahhirāt

In Islam, the word najāsah refers to things that are najis, or spiritually impure.

There are two types of najāsah:

1. Something that was pure but then became najis.
2. Something that is inherently najis. This is called 'ayn an-najis. 'Ayn an-najis things include:

Urine and Stool



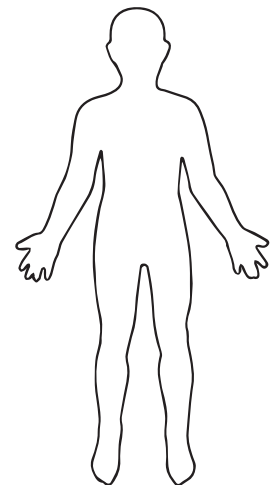
Animal Carcass



Blood



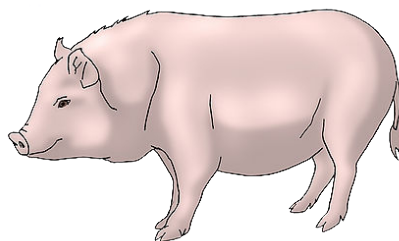
Kāfir
(an unbeliever -
does not include
Ahl al-Kitāb
such as Jews, or
Christians)



Alcohol



Pig



Dog



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

Some 'ayn an-najis things must meet certain conditions before they are considered 'ayn an-najis. For example, the blood of a human being is 'ayn an-najis, but the blood of cold-blooded animals, like fish or insects, is not.

It is important to learn about najis things because they affect various parts of our life, including how we worship Allah and how we eat and drink. 'Ayn an-najis things can make some of our acts of worship invalid. For instance, you cannot pray while your body or clothes are najis (unless you have your own blood the size of a nickel or less on you). Also, we are not allowed to eat or drink anything that is najis.

Lesson 2.1 (con't)

Many pure things that have become najis can be purified again. The agents or things that can purify these things are called the muṭahhirāt.

Muṭahhirāt

There are 12 muṭahhirāt (purifying agents) that can be divided into the following three groups:

A. Nature:

1. Water
2. Earth
3. Sun

B. Physical Change:

4. Istiḥālah (fundamental change of state/natural change)
5. Inqilāb (change of wine into vinegar)
6. Intiqāl (change in place)
7. Disappearance of the najāsah
8. Istibrā'
9. Remaining blood after slaughtering

C. Spiritual Change:

10. Islam
11. Taba'īyyah (to follow)
12. Ghaybat ul-Muslim (Disappearance of the Muslim)

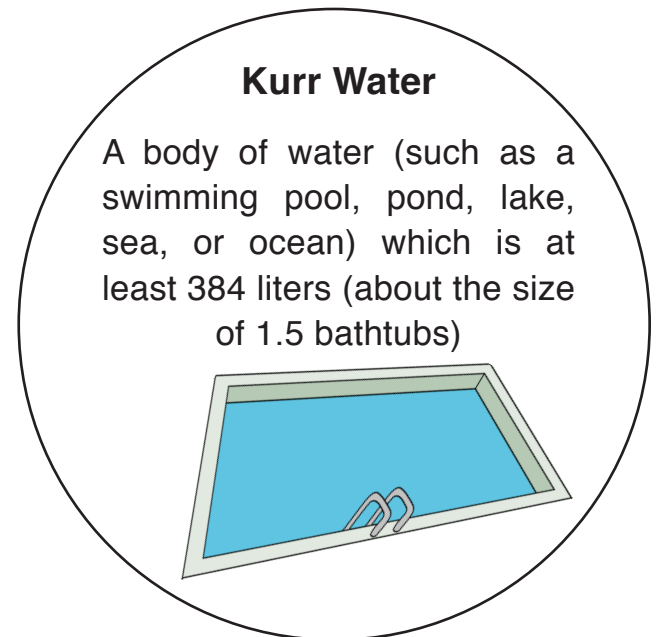
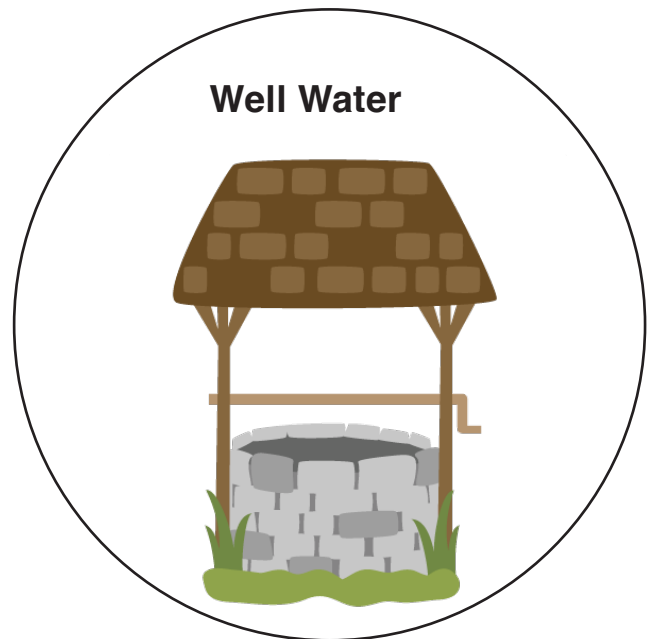
Each purifying agent has different characteristics. In this lesson, we will review the first three muṭahhirāt, which relate to nature.

Lesson 2.1 (con't)

Muṭahhirāt Related to Nature

1. Water

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



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

Lesson 2.1 (con't)

2. Earth

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

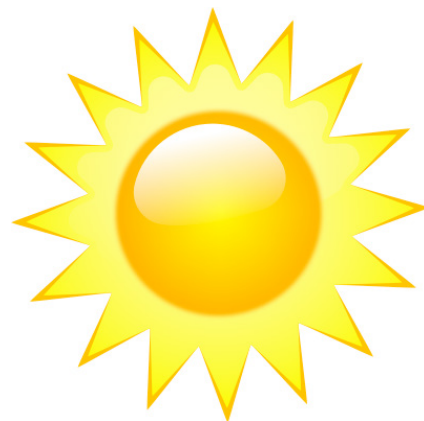
- The earth has to be ṭāhir.
- The earth has to be dry.
- The feet, socks, or shoes initially became najis from the earth itself and not through some other way.
- The najāsah that might be stuck on the sole of the foot or shoe is cleared away.



3. Sun

The sun, like the earth, is also a limited muṭahhir. It can only purify immovable things, such as buildings, walls, windows of a house, a tree, and the earth itself. However, it can only do so if:

- The najāsah has been removed.
- The place of najāsah is still wet.
- The place of najāsah becomes dry by the direct rays of the sun.



Worksheet 2.1

NATURAL MUṬAHHIRĀT

Fill in the blanks:

1. Something that is _____ is inherently impure (impure from the beginning).
2. List the seven things that are ‘ayn an-najis:
3. Things that used to be pure, but have become _____ can be purified.
4. The agents or things that can purify these things are called the _____.
5. There are _____ (how many) purifying agents.

Worksheet 2.1 (con't)

True or False:

6. There are different types of muṭahhirāt.

True

False

7. Blood of all kinds is ‘ayn an-najis, whether it belongs to a human or mosquito.

True

False

Answer the following questions in complete sentences:

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

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

10. Why are the sun and earth considered to be limited muṭahhirāt?

Lesson 2.2: Physical Muṭahhirāt

You already know that anything that is ṭāhir can become najis by coming into contact with an ‘ayn an-najis thing. When this happens, the najāsah can be purified and return to a ṭāhir state through one of the muṭahhirāt, or purifying agents.

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

Different Physical Changes

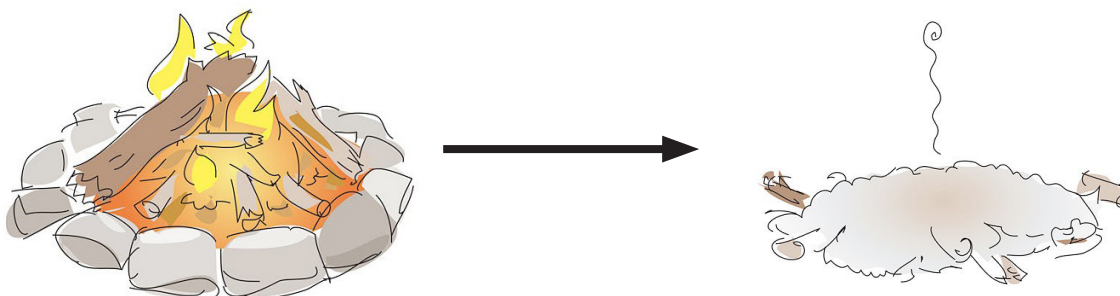
1. Istihālah (Fundamental Change of State/Natural Change):

Istihālah means a fundamental change (natural change) of state. If a najis thing fundamentally changes into a different substance, then it is no longer najis.

A few examples of istihālah:

- A dead dog’s body is buried in a certain place, and after a long period of time, it decays and changes into the earth. It is no longer a dog, and therefore, it is ṭāhir.
- Stool of a najis animal is najis, but when it combines with earth, it turns into manure, which acts as a fertilizer that gives rise to vegetation, grass, and fruits. It becomes something different and incorporates itself into the earth. It is no longer stool, and therefore, it is ṭāhir.

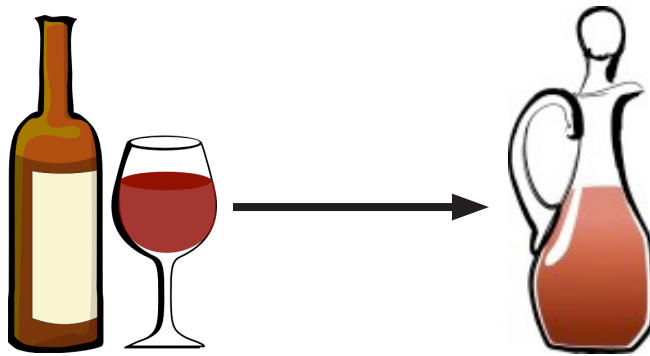
Can you explain the example below?



Lesson 2.2 (con't)

2. Inqilāb (Change of Wine into Vinegar):

Inqilāb is the term used to describe wine changing into vinegar. Wine is an intoxicating liquid, and is therefore 'ayn an-najis. When wine is changed into vinegar, the vinegar will be ṭāhir.



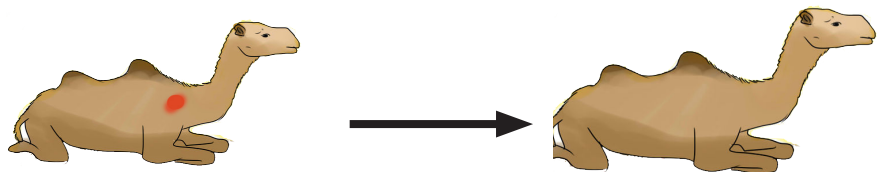
3. Intiqāl (Change in Location):

Intiqāl means change in place. Certain 'ayn an-najis things can become ṭāhir if their location or place is changed.

For example, the blood of a man is 'ayn an-najis, whereas the blood of a mosquito is not. Now, if a mosquito sucks the blood of a human, and that becomes the blood of the mosquito, then it will become ṭāhir.

4. Disappearance of the Najāsah

This purifying agent applies to the bodies of animals. If there is any najāsah on the body of an animal, such as your pet cat, it will become ṭāhir when the najāsah is removed from the body. There is no need to wash it further.

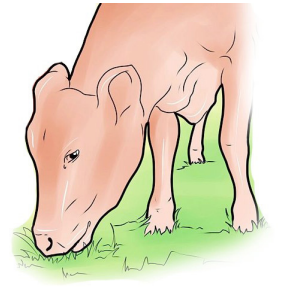


This purifying agent also applies to the inside of a human body. Blood from the inside doesn't make things najis until it comes to the outside. For example, if you have a nosebleed, the blood that comes out of the nose is najis, but the blood that is inside of the nose won't make the nose najis. That is why once the blood stops, there is no need to wash the inside of the nose in order to make it ṭāhir, and you can still pray ṣalāh without washing the inside of your nose.

Lesson 2.2 (con't)

Istibrā':

Ḥalāl animals, like cows, goats, and chickens, become najis when they develop a habit of eating najāsah, such as human waste, najis water, etc. These animals can be made ṭāhir by keeping them away from that waste for a set number of days.



Remaining Blood After a Slaughter:

When a ḥalāl animal is slaughtered according to the Sharī'ah, and when its blood flows out in normal quantities, the remaining blood in the body is ṭāhir. However, it is not permissible to consume the blood in the heart or the jugular vein.



Worksheet 2.2 (con't)

5. While Yasmin is camping in the woods, a mosquito lands on her hand. Before it starts sucking her blood, she slaps it, and some blood comes out.
- Is the blood on her hand najis?
 - What kind of change has taken place?
6. If Zahrā's mouth starts to bleed while she is chewing gum, and she spits her gum out:
- Is her mouth ṭāhir? Please explain your answer.
 - If there was a tiny amount of blood that became mixed with her saliva, would she need to spit out her saliva? Please explain your answer.
7. Zaynab is visiting Pakistan for her summer holidays with her parents and 14-month-old baby brother. She is at her aunt's home when her brother urinates on a rug. Her aunt asks the maid to remove the rug from the house and put it out in the sun to dry. Zaynab expected her aunt to take the rug and have it washed and dried. The rug dries out in a day and the maid deodorizes it and puts it back in the room. Zaynab feels uncomfortable as she feels that the rug is still najis. Is the rug najis or ṭāhir? Explain your answer below.

Lesson 2.3: Spiritual Muṭahhirāt

Spiritual Muṭahhirāt

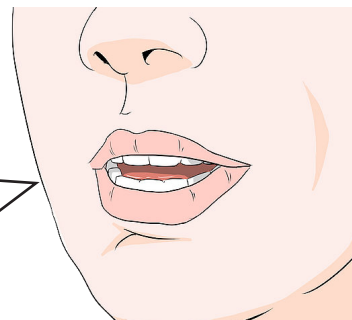
The muṭahhirāt related to spiritual change include:

A. Islam

Islam is the first among the spiritual muṭahhirāt, meaning that by accepting Islam, someone who was previously considered najis will now be considered ṭāhir. It is important that we respect all human beings and creatures of Allah. As Imām ‘Alī (‘a) said to Mālik al-Ashtar, “People are of two kinds: they are your brothers in faith or your equals in humanity.” Therefore, we must respect everyone. At the same time, we also have to respect Islamic laws. In Islamic law, a kāfir, or someone who disbelieves in one God, is considered najis. Their hair, nails, teeth, bones, and sweat are also najis. It is important to note that most marāji‘, like Āyatullāh Khamenei and Āyatullāh Sistani, have derived the ruling that Ahl al-Kitāb, such as Jews and Christians, are considered ṭāhir, as they believe in one God. When a kāfir declares his or her belief in Islam, he or she will immediately become ṭāhir.

However, if that person’s clothes were najis, they will not automatically become ṭāhir, and the new Muslim will have to purify them in order to make them ṭāhir.

Ashhadu an-lā Ilāha Illallāh wa ashhadu
anna Muḥammadar-Rasūlullāh



B. Taba‘īyyah

Taba‘īyyah means to follow. This means that when a najis thing or person becomes ṭāhir, then the things that are related also become ṭāhir automatically. A few examples are listed below:

While washing a najis thing, your hands also become najis, but when that najis thing becomes ṭāhir, then your hands will automatically become ṭāhir as well.

When washing the dead body of a Muslim, the table on which the corpse is washed and the hands of the person washing the corpse become najis. But when the washing (ghusl) is completed, the table and hands automatically become ṭāhir.

When a kāfir becomes Muslim, his non-bāligh children automatically become ṭāhir.

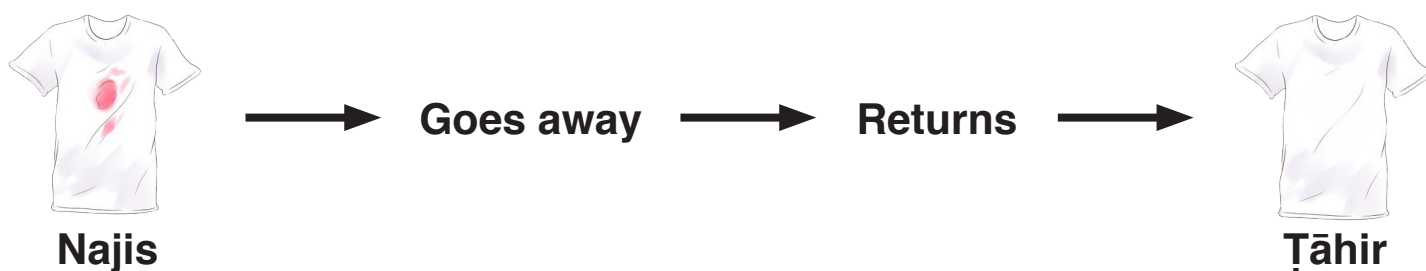


Lesson 2.3 (con't)

C. Ghaybat ul-Muslim

Ghaybat ul-Muslim means the disappearance of a Muslim. Suppose that the body or an item belonging to a Muslim becomes najis. If a practicing Muslim goes out of your sight long enough for him to purify himself or his belonging and then comes back, and you see him using that particular thing in a way that indicates it has been purified, then you should consider it ṭāhir.

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



How Najāsah Works

If a ṭāhir thing touches a najis thing, and either of them are so wet that the wetness of one transfers to the other, then the ṭāhir thing will become najis.

Does this mean we should start with the assumption that everything is najis unless we come to know that it is ṭāhir? Or should we start with the assumption that everything is ṭāhir unless we come to know that it is najis?

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

That rule applies to when you don't know whether something is ṭāhir or najis. There is a different rule that applies when determining whether something is ḥalāl to eat. Any animal products (such as animal skin, flesh, or fat) obtained from a kāfir should be considered as ḥarām to eat unless it is known that the animal has been slaughtered by a Muslim according to Islamic Sharī'ah (law) or that it had been in possession of a Muslim before coming into the kāfir's possession.

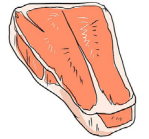
Lesson 2.3 (con't)

Here are a few examples:

- If a non Ahl al-Kitāb kāfir gives us a spoon, then we should consider it ṭāhir. However, if we know for sure that he or she has touched it with flowing wetness, then it will be considered as najis.



- If a non-Muslim sells us a piece of meat, then we must consider the meat ḥarām to eat. However, if we know for sure that a Muslim has slaughtered the animal and gave the meat to the kāfir to sell, then we can consider the meat ṭāhir.



- If you buy something from a kāfir and are not sure whether or not it is made from an animal, then it is considered ṭāhir. However, if you are sure that it is made out of an animal, and if you have doubt whether that animal was slaughtered by a Muslim, then it is considered not ṭāhir.

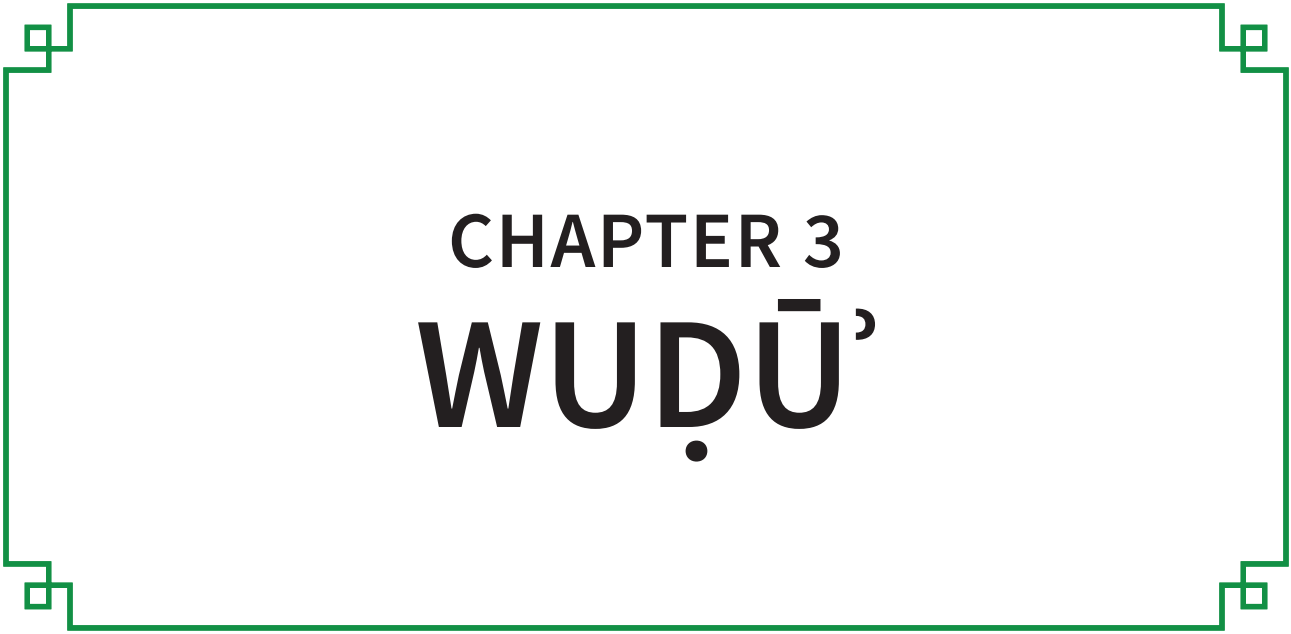


Worksheet 2.3 (con't)

10. Name the first 6 muṭahhirāt.

11. How can Islam make someone ṭāhir?

12. How would you explain Ghaybat ul-Muslim in your own words?



CHAPTER 3
WUḌŪ'

Lesson 3.1: Wuḍū'

Wuḍū' is a way to clean ourselves spiritually. Just like a soldier wears a shield to protect his body, wuḍū' is a shield that protects our souls from enemies, like Shayṭān. If someone wears their shield quickly and without proper care, then the shield will do a poor job in protecting them. However, if that person takes his time and wears it properly, it will protect him properly. Similarly, if we perform wuḍū' with proper care and connection to Allah, it, too, will protect our souls from our enemies and make us stronger in the face of Shayṭān's whispers.

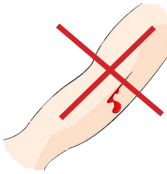
In a ḥadīth from Prophet Muḥammad (ṣ), he describes the symbolic importance of wuḍū'. He says that during wuḍū', when we wash our faces, we are washing the sins that our eyes and mouth have committed. When we wash our arms and hands, we are washing away the sins that our arms and hands have committed. And when we wipe our heads and feet, we are wiping the sins that our feet have committed by taking us to places where we committed sins. (Al-Kāfī, Vol. 3, P. 71)

This does not mean that everyone who does wuḍū' will have his or her sins wiped out. What it does mean is that if we are sincere in our repentance from sins, especially during wuḍū', then we can be hopeful that Allah will wipe away the sins from the body parts that committed them. Moving forward, we should also try not to do anything sinful with our body parts.

Lesson 3.1 (con't)

Conditions of Wuḍū'

All parts of the body must be ṭāhir



Water must be muṭṭalāq (pure), mubāḥ (permissible to use) and enough for wuḍū' and any other use



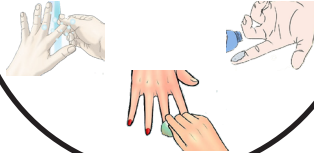
If using a container, it must be mubāḥ and not made of gold or silver



Must have tartīb (correct order)



Must remove all barriers (e.g., nail polish, paint, glue, etc.) and remove/adjust rings



Must have muwālāt (be continuous without interruption)

~~taking breaks~~

Mash (wiping) must be done from wetness of wuḍū' water



Must have enough time available



Water must not be harmful to health



Wuḍū' must be done by yourself



Lesson 3.1 (con't)

How to Perform Wuḍū'

Wuḍū' is divided into:

Mustaḥab Actions

Washing the hands 2 times

Rinsing the mouth 3 times

Washing the nose 3 times

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

Wājib Actions

Niyyah

Washing the face

Washing the arms

Mash (wiping) of the head

Mash (wiping) of the feet

These actions must be done, otherwise your wuḍū' is bāṭil (invalid).

Lesson 3.1 (con't)

Mubtilāt of Wuḍū'

The following things make your wuḍū' bāṭil (invalid):

Going to the toilet,
whether to pass urine
or stool

Passing wind from the
rear

Sleeping

Becoming unconscious

GOLDEN RULE:

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

Worksheet 3.1

WUḌŪ'

1. When we wash our face and arms, and wipe our head and feet in wuḏū', what does it symbolize?

2. Which of the following is NOT a condition for wuḏū'?
 - a. You must perform wuḏū' by yourself
 - b. Your wuḏū' body parts must be ṭāhir
 - c. You must brush your teeth before wuḏū'
 - d. You must do it in the correct order

3. List the 4 mubṭilāt of wuḏū' (things that make wuḏū' bāṭil):

4. You do your wuḏū' and lie down on your bed since there are 10 minutes left until ṣalāh. You are not sure if you fell asleep or not, but it is now time for ṣalāh. Do you have to perform wuḏū' again in order to offer your prayer? Why or why not?

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



CHAPTER 4
GHUSL

Lesson 4.1: Ghusl

Ablution means to wash oneself for a religious ritual. In Islam, there are two ablutions: minor and major. The minor ablution is called wuḍūʿ, which we covered previously. The major ablution is called ghusl. Ghusl literally means “cleansing” and comes from the verb gha-sa-la (غسل), which means “to wash.” It is called the major ablution because the washing is much more extensive than in wuḍūʿ. Wuḍūʿ requires us to only wash certain body parts, whereas ghusl requires us to wash the entire body. There are two methods to doing this.

Methods of Performing Ghusl

There are two ways of performing ghusl: ghusl at-tartībī and ghusl al-irtimāsī. Before beginning any kind of ghusl or while performing it, it is important to wash away any najāsah and remove all barriers that prevent water from reaching the body (e.g., paint, glue, nailpolish, etc.).

Ghusl at-Tartībī

The first and most popular form of ghusl is called ghusl at-tartībī. Tartīb in Arabic means to do in sequence. This means that after doing the proper niyyah, the body should be washed in stages, starting with the head and neck, then the right side of the body below the neck, and finally, the left side from the neck below. It is good to wash some of the left side while washing the right side of the body and vice versa.

Ghusl al-Irtimāsī

Ghusl al-irtimāsī is done in one stage by submerging the entire body under water. To perform this type of ghusl, one must submerge

the entire body all at once under water (e.g., by diving or jumping in). If you are already in the water, have one part of the body come out of water, make the intention, and then go underwater once again. This can be done in water that is considered ṭāhir, such as in a bathtub, pool, sea, lake, river, etc.

Mustahab Ghusls

Just like wuḍūʿ is wājib for certain things, ghusl also becomes wājib for certain things. However, there are also some ghusls that are simply mustahab, just like it can be mustahab to perform wuḍūʿ. For example, some marājiʿ have said it is mustahab to perform ghusl when performing the ziyārah (visitation) of the Maʿšūmīn, whether one is near or far.

Some Conditions for Ghusl to Be Valid

1. The water must be (1) pure and not mixed with some other substance (muṭlaq), (2) ritually pure (ṭāhir), and (3) mubāḥ, or acquired from a permissible source, (i.e., the water cannot be taken from someone’s private property without permission). Finally, it must be permissible to perform the ghusl in the place you want to perform it. You cannot do it on someone’s property without their permission.
2. The ghusl must not be harmful to you. For example, if you have a skin condition or serious cuts around your body that make ghusl dangerous (e.g., for infection) or painful, then you cannot perform ghusl. In this case, do tayammum instead.

Worksheet 4.1

GHUSL

1. Ablution means:
 - a. to wash oneself for a religious ritual
 - b. to clean your clothes
 - c. to perform wuḍū'
 - d. to perform ghusl
2. Explain how niyyah is done for ghusl.
3. What are the two ways to perform ghusl?
4. Tartībī means:
 - a. to submerge
 - b. to do in sequence
 - c. to wash oneself
 - d. none of the above
5. What are the three stages in which you must wash yourself when performing ghusl at-tartībī?
6. List two conditions for performing ghusl:



CHAPTER 5
TAYAMMUM

Lesson 5.1: Tayammum

When should I perform tayammum?

1. There is not enough water to perform wuḍū' /ghusl.
2. There is water, but due to some valid reason, I cannot use it.
3. If I am sick and using water will jeopardize my life or make my sickness worse.
4. Obtaining water is harmful or extremely difficult.
5. There is not enough water for ghusl/ wuḍū' and washing my unclean body/ clothes, in which case, the water must be used for cleaning.
6. Time remaining to offer the prayer is so short that if I perform wuḍū' /ghusl, the prayer will become qaḍā'. (e.g., If you wake up at 5:30 am and sunrise is at 5:32 am, you must perform tayammum instead of wuḍū' if you know that performing wuḍū' will make your ṣalāh qaḍā'.)

What can I use to perform tayammum?

- » Earth or thick dust that would be considered as earth

If the above is not available, then use:

- » Dry mud or clay that makes hands sandy when struck

If neither of the above are available, then use:

- » Light dust or a stone

Tayammum should not be performed with an item that is ghaṣbī (stolen or usurped), or in a place that is ghaṣbī

Lesson 5.1 (con't)

How to Perform Tayammum

1. Strike the palms of both hands together upon things on which tayammum is permissible. Just putting the hands upon the earth is not enough.
2. Wipe both palms together, centered on the forehead, from the beginning of the hairline down to the eyebrows and above the nose. The forehead and both sides should be included in the wipe.
3. Then, wipe the left palm on the back of the right hand from the wrist down to the fingertips.
4. Then wipe the right palm on the back of the left hand likewise.
5. Strike the palms together upon the earth a second time.
6. Repeat Step 3.
7. Repeat Step 4.



Conditions for tayammum to be correct:

1. Niyah: the intention of performing tayammum.
2. Tartīb: all the acts must be done in the correct order.
3. Muwālāt: the acts of tayammum must follow one another without a gap of time.
4. Ṭahārah: the body parts on which tayammum is done must be free from any najāsah.
5. Perform tayammum by yourself. Although, in the case of disability, someone else may help.
6. Before starting tayammum, remove all barriers from the tayammum parts (e.g., rings).

Worksheet 5.1

TAYAMMUM

1. Write in the correct order the thing on which you would perform tayammum in order of preference.

Dry Mud

Earth

Dust or Stone

2. Tayammum must be performed when there is not enough water to perform wuḍū'/ghusl.

TRUE

FALSE

3. Tayammum can be done if the time remaining to offer the prayer is so short that if one performs wuḍū'/ghusl the prayer will become

_____.

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

_____.

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

Wipe down from the top of the forehead to the top of your nose

Wipe back of left hand

Wipe back of right hand

Strike both hands on earth

6. What is tartīb?

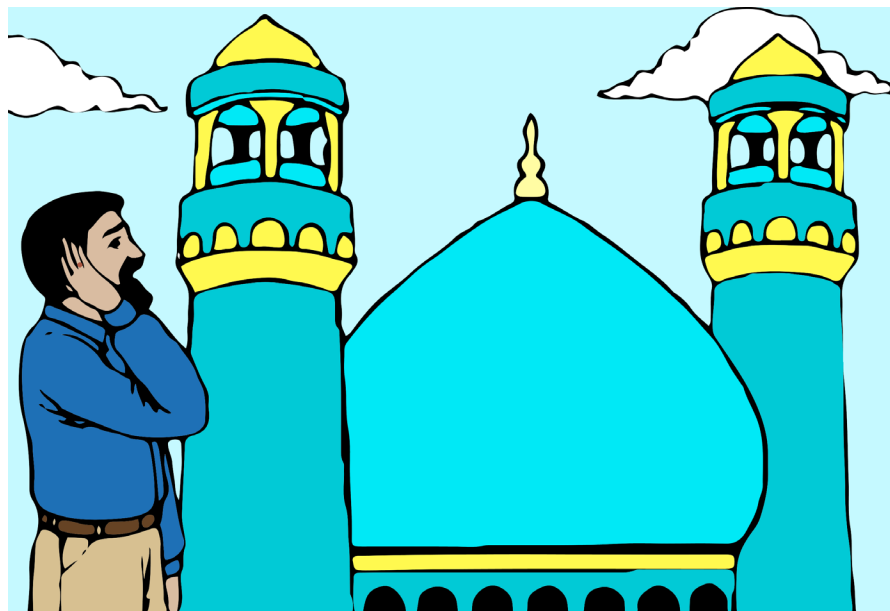


CHAPTER 6
**ADHĀN AND
IQĀMAH**

Lesson 6.1: Adhān and Iqāmah

Recommendations for the Adhān and Iqāmah

1. The adhān and iqāmah are mustahab (recommended) for the five daily prayers, whether you are performing the prayer on time or qaḍā' (delayed), at home or while traveling, in health or in sickness, alone or in jamā'ah.
2. It becomes more recommended to recite the adhān and iqāmah when you are performing your ṣalāh on time, and especially for the Maghrib and Fajr prayers.
3. Of the two, the iqāmah is more recommended.
4. If one hears the adhān or iqāmah recited by someone else before ṣalāt ul-jamā'ah, it is mustahāb to also repeat it after them, in a low voice.
5. While reciting the adhān, it is mustahab to:
 - Stand while facing the qiblah
 - Be in state of wuḍū'
 - Place your fingers on your ears and raise your voice
 - Leave a short gap between the sentences
 - Not talk to anyone



Lesson 6.1 (con't)

6. While reciting the iqāmah, one should:

- Be in the state of wuḍū'.
- Remain still and not move around.
- Use a quieter voice than for the adhān.
- Leave a short gap between the sentences, even shorter than the adhān.

Situations where adhān and iqāmah are not needed:

- If a person hears another person (male) reciting the adhān and iqāmah, he/she does not need to recite them.
- If a person joins jamā'ah prayers while the adhān and iqāmah have already been recited, he/she does not need to recite them.

Conditions for the adhān and iqāmah:

1. Niyah: You must have the intention in your mind that you are reciting the adhān or iqāmah for the sake of Allah.
2. Tartīb: The correct order should be followed; the adhān should be recited before iqāmah, and the phrases of the adhān and iqāmah should be recited in the correct order as well.
3. Muwālāt: There should be continuity between the adhān and iqāmah and between their phrases.
4. Arabic: The adhān and iqāmah should be recited in the correct Arabic pronunciation.
5. Time: The adhān and iqāmah should be said at the time of ṣalāh or before reciting a ṣalāh.

Lesson 6.1 (con't)

	اللهُ أَكْبَرُ	Adhān
1	Allah is the greatest	4x
	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	
2	I bear witness that there is no god except Allah	2x
	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	
3	I bear witness that Muḥammad (ṣ) is the Messenger of Allah	2x
	أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ	
4	I bear witness that 'Alī ('a) is one who is close to Allah	2x
	حَيَّ عَلَى الصَّلَاةِ	
5	Hurry to ṣalāh	2x
	حَيَّ عَلَى الْفَلَاحِ	
6	Hurry to success	2x
	حَيَّ عَلَى خَيْرِ أَلْعَمَلِ	
7	Hurry to the best action	2x
	اللهُ أَكْبَرُ	
8	Allah is the greatest	2x
	لَا إِلَهَ إِلَّا اللَّهُ	
9	There is no god except Allah	2x

Lesson 6.1 (con't)

	اللهُ أَكْبَرُ	Iqāmah
1	Allah is the greatest	2x
	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	
2	I bear witness that there is no god except Allah	2x
	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	
3	I bear witness that Muḥammad (ṣ) is the Messenger of Allah	2x
	أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ	
4	I bear witness that 'Alī ('a) is one who is close to Allah	2x
	حَيِّ عَلَى الصَّلَاةِ	
5	Hurry to ṣalāh	2x
	حَيِّ عَلَى الْفَلَاحِ	
6	Hurry to success	2x
	حَيِّ عَلَى خَيْرِ أَلْعَمَلِ	
7	Hurry to the best action	2x
	قَدْ قَامَتِ الصَّلَاةُ	
8	Stand up for the prayer	2x
	اللهُ أَكْبَرُ	
9	Allah is the Greatest!	2x
	لَا إِلَهَ إِلَّا اللَّهُ	
10	There is no god except Allah	1x

Worksheet 6.1

ADHĀN AND IQĀMAH

1. Sana is offering ṣalāh on her own. Is it still recommended for her to recite the adhān and iqāmah?
2. Give one case where adhān and iqāmah are not needed.
3. Explain three conditions for the adhān and iqāmah to be correct.
4. Pick one line of the adhān or iqāmah and explain what it means.
5. One day, Zain and his friends get together to play baseball. When it is ṣalāh time, they decide to stop their game to offer ṣalāh. Zain's friends ask him to recite the adhān and iqāmah so that they can all pray together in jamā'ah. Zain recites the adhān, and at the end says, "Qad qāmatiṣ-ṣalāh" two times. Is his adhān correct?
6. What does tartīb mean when it comes to adhān and iqāmah?

Worksheet 6.1 (con't)

7. The adhān and iqāmah are mustaḥab to recite.

True

False

8. It is alright to recite the adhān before the iqāmah or the iqāmah before the adhān, as long as both of them are recited before ṣalāh.

True

False

9. “Lā illāha illallāh” is recited once at the end of iqāmah, not twice.

True

False

CHAPTER 7
ŞALĀH
[PRAYERS]

Lesson 7.1: Wājibāt of Ṣalāh

Ṣalāh is made up of different parts. In today's lesson, we will learn all the wājib acts of ṣalāh, along with the rukn and ghayr rukn parts.

The Wājib Acts of Ṣalāh

There are 11 acts that are wājib in ṣalāh:

1. Niyyah: Before we learn the 10 actions we must remember that niyyah or your intention is a wājib prerequisite to all wājib actions. You must know why you are doing something and for whom.
2. Takbīrat ul-iḥrām (the first Allāhu Akbar)
3. Qiyām (standing still while performing takbīrat ul-iḥrām, reciting the qirā'ah, right before rukū', and after rukū').
4. Rukū' (bowing down)
5. Sajdatayn (two prostrations)
6. Qirā'ah (recitation of Sūrah al-Fātiḥah and another sūrah)
7. Dhikr (the recitations in rukū' and sajdah)
8. Tashahhud (the recitation while you sit after the two sajdahs in the second and last rak'ah)
9. Salām (salutation)
10. Tartīb (correct order)
11. Muwālāt (continuity — one action after the other without a long delay)

Rukn & Ghayr Rukn

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

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

“Rukn,” in Arabic, literally means a pillar. If you take away a pillar from something, the object will fall down. A rukn is an act that is essential to the prayer, and if it is not done, or done at the wrong time, it will void the prayer.

The arkān (plural of rukn) of a prayer are five acts: (1) niyyah, (2) takbīrat ul-iḥrām, (3) qiyām while performing the takbīrat ul-iḥrām and before rukū', (4) rukū', and (5) sajdatayn. If any of these are left out or added at the wrong time, it will invalidate the prayer.

It is called a rukn because it doesn't matter if the mistake (i.e., leaving the rukn out or adding it where it wasn't supposed to be) was intentional or unintentional — the prayer will still be void.

This means that if you are capable of keeping your body still, but your body is moving while you say the takbīrat ul-iḥrām, even by mistake, your ṣalāh is not correct.

Ghayr rukn, on the other hand, refers to obligatory acts of prayer that, if left out or

Lesson 7.1 (con't)

added at the wrong time, will invalidate the prayer only if done intentionally. The prayer will still be valid if it is done unintentionally.

The ghayr rukn actions include qirā'ah, dhikr, tashahhud, salām, tartīb, and muwālāt. So, for example, if you accidentally sit while reciting the sūrahs or right after the rukū', then your ṣalāh would still be correct. However, if you *intentionally* sit in either of these cases, your ṣalāh will not be correct.

Rukn Parts of Ṣalāh

The following five wājib acts are rukn:

1. Niyyah
2. Takbīrat ul-iḥrām
3. Qiyām while performing the takbīrat ul-iḥrām and before rukū'
4. Rukū'
5. Sajdatayn (both sajdahs — one sajdah by itself is not a rukn)

Ghayr Rukn Parts of Ṣalāh

The following six wājib acts are ghayr rukn:

1. Qirā'ah (recitation of Sūrah al-Fātiḥah and another sūrah)
2. Dhikr (the recitations in rukū' and sajdah)
3. Tashahhud (the recitation while you sit after the two sajdahs in the second and last rak'ah)
4. Salām (salutation)
5. Tartīb (correct order)
6. Muwālāt (continuity — one action after the other without a long delay)

Worksheet 7.1

WĀJIBĀT OF ṢALĀH

1. Name the eleven wājib parts of ṣalāh.
2. What is the difference between qirā'ah and dhikr?
3. What are the rukn parts of ṣalāh?
4. If I leave a rukn part of ṣalāh out by mistake, is my ṣalāh correct?

Lesson 7.2: Niyyah, Takbīrat ul-Iḥrām, and Qiyām

Niyyah

Niyyah is the first among the wājibāt of ṣalāh. It is also a rukn. Niyyah means the intention to do something. Niyyah is important because Islam does not want you to pray just as a habit or an empty ritual; it wants you to be aware of what you do. Before starting ṣalāh and while praying, you must be aware of what you are doing.

The niyyah of prayer must be associated with the idea that you are performing ṣalāh in obedience to the command of Allah, or to seek the pleasure of Allah. Sincerity is the main condition. Your intention should not be mixed with any other purpose, like impressing others; otherwise, your prayer will become incorrect. Remember that your intention must be maintained during the entire ṣalāh. Finally, you must be aware of the ṣalāh which you intend to offer.

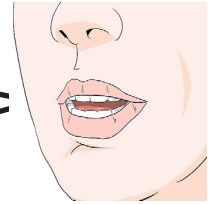
In short, three things are important in niyyah:

1. You must know which ṣalāh you intend to offer
2. The intention must be qurbatan ilallāh (sincerely for pleasing and becoming closer to Allah)
3. The intention must be maintained until the end of your ṣalāh

It is not necessary to say anything in order to have a correct niyyah, because a niyyah is a state of mind and heart where you know what you are doing.

Example: I am praying 2 raka'āt for Ṣalāt ul-Fajr, qurbatan ilallāh

قُرْبَةً إِلَى اللَّهِ



Wājibāt of Niyyah:

Niyyah is a rukn of ṣalāh — if you miss it, whether intentionally or by mistake, your ṣalāh will become bāṭil (invalid).

Takbīrat ul-Iḥrām

The second wājib act of ṣalāh is takbīrat ul-iḥrām.

The term takbīrat ul-iḥrām is made from two words: takbīr and iḥrām. Takbīr means to glorify Allah by saying “Allāhu Akbar.” Iḥrām means an act that makes certain things ḥarām. The “Allāhu Akbar” that begins the ṣalāh is known as takbīrat ul-iḥrām because once you say it, you have entered ṣalāh, so the things that break your ṣalāh have now become ḥarām for you. Now, you should not do anything other than ṣalāh — you cannot talk, walk around, eat, purposely turn away from the qiblah, etc.

There are some conditions for takbīrat ul-iḥrām to be correct:

1. It must be pronounced in correct Arabic: Allāhu Akbar.
2. It must be said while standing (unless you are unable to stand), and your body must be motionless.
3. It should be recited without a long gap between the two words.

Lesson 7.2 (con't)

Remember that takbīrat ul-iḥrām is also a rukn of ṣalāh — if you miss it whether intentionally or by mistake, your ṣalāh will become bāṭil.

Rules & Wājibāt of Takbīrat ul-iḥrām

1. As you already know, takbīrat ul-iḥrām is a rukn. If you add another one intentionally, then your ṣalāh will become bāṭil. So if you say a second “Allāhu Akbar” with the intention of doing a second takbīrat ul-iḥrām after a valid first takbīrat ul-iḥrām, you will have to start all over again.
2. It is better to say the takbīrat ul-iḥrām while you are raising your hands up toward the ears, for your fingers to be closed together, and your palms to be facing the qiblah.

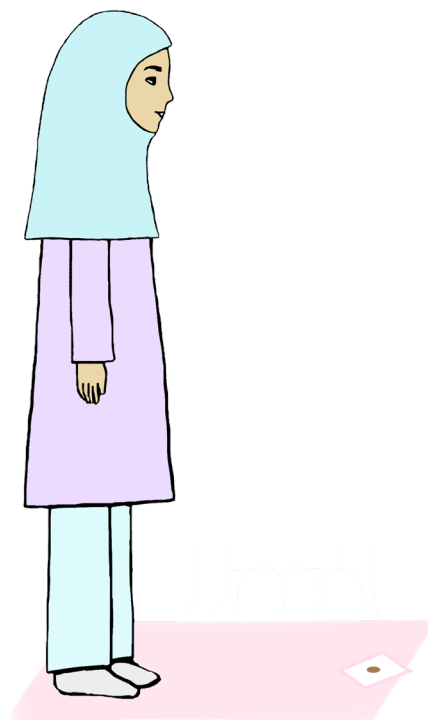


Qiyām

Qiyām means standing. There are qiyāms at different stages of ṣalāh, and not all the qiyāms are equal — some are rukn and some are ghayr rukn. The qiyām immediately before rukūʿ and the qiyām while performing the takbīrat ul-iḥrām are rukn, and if you miss them for some reason, your ṣalāh will be bāṭil.

The Wājibāt and Mustahabāt of Qiyām

1. You should stand straight, facing the qiblah. You should stand still, not moving. That is, your body (other than your arms) must be motionless during qiyām.
2. You should not lean on anything while standing (unless you have to).
3. It is mustahab for men to stand with their feet 3-5 spread fingers apart and for women to stand with their feet close to each other.
4. It is mustahab to let the hands rest on the thighs. It is ḥarām to fold the arms near the waist.



Worksheet 7.2

NIYYAH, TAKBĪRAT UL-IḤRĀM, AND QIYĀM

1. Niyyah is important for prayers because
 - a. We have to have full awareness of what we are doing
 - b. We don't want our ṣalāh to be just a habit
 - c. It is also a rukn of ṣalāh
 - d. All of the above
2. Things that are important in the niyyah are
 - a. The ṣalāh that you're praying must be specified
 - b. Your intention should be to sincerely please Allah
 - c. Both a and b
 - d. None of the above
3. If you miss a niyyah or a takbīrat ul-iḥrām, then your prayers
 - a. Become qaḍā'
 - b. Become bāṭil
 - c. Are still okay
 - d. None of the above
4. If you sit down by mistake while saying the sūrahs in qiyām, then your ṣalāh is correct.
 - a. True
 - b. False
5. One of the wājibāt of qiyām is that
 - a. Your whole body, except the arms, should be motionless
 - b. Part of your body has to be motionless
 - c. Your eyes can look around
 - d. None of the above
6. Takbīrat ul-iḥrām is also a rukn.
 - a. True
 - b. False

Lesson 7.3: Rukū' and Sajdah

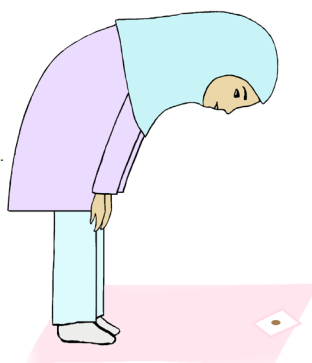
Rukū'

Rukū' is also one of the rukn actions of ṣalāh. If a rukū' is left out by mistake or intentionally, your ṣalāh becomes bāṭil.

The Wājibāt of Rukū'

It is wājib to bow down in rukū', but, how much should a person bow down?

- It is necessary to at least bow low enough so that you are able to place the tips of all your fingers (including your thumbs) on your knees.
- It is recommended that men bend in such a way that their knees have been pushed backwards, their backs are parallel to the ground, and their palms clasp their knees with their fingers spread apart.
- On the other hand, it is recommended for women to bend somewhat, but not so much that their knees have been pushed backwards, and to rest their hands upon the thighs.



Dhikr of Rukū'

The recitation during qiyām is known as qirā'ah, whereas the recitation during rukū' is known as dhikr. The dhikr must be in Arabic, and it should be recited in a continuous flow.

The dhikr of rukū' can be:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

Subḥāna rabbiyal-'aẓīmi wa biḥamdih
Glory and praise be to my Lord, the Supreme

You can also recite the other dhikrs mentioned below.

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

Examples of Dhikrs

- Subḥānallāh - 3 times
- Subḥāna rabbiyal-'aẓīmi wa biḥamdih - 1 time
- Alḥamdulillāh - 3 times
- Allāhu Akbar - 3 times

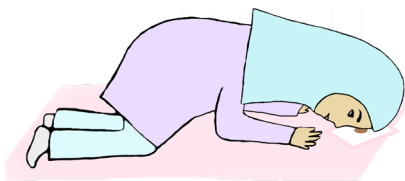
It is mustaḥab to recite ṣalawāt before or after the dhikr

Lesson 7.3 (con't)

Wājibāt of Sajdah

Two sajdahs (sajdatayn) are wājib in every rak'ah of ṣalāh. Together, the two sajdahs are counted as one rukn of ṣalāh. The following are some rules about sajdah:

- If you miss both sajdahs or add two more — whether intentionally or by mistake — your ṣalāh is bāṭil (invalid).
- If you miss only one sajdah or add only one sajdah by mistake, then your ṣalāh is still correct. However, you may need to do a special sajdah after the ṣalāh.
- Adding or missing even one sajdah intentionally will make your ṣalāh bāṭil.
- During sajdah, seven parts of your body must touch the ground: the forehead, two hands (completely, including palms and fingers), two knees, and big toes of both feet.
- The seven body parts must be on the ground during the entire sajdah. If, for some reason, you have to lift any off those parts other than the forehead from the ground, the opinion of some of the marāji' is that you can do so only if you pause your recitation and continue the



dhikr after you have placed that part on the ground again. The forehead can't be lifted from the ground at all during sajdah. If you do lift it intentionally before completing the dhikr, your ṣalāh will be bāṭil.

- The place on the ground where the forehead is must be on the same level as the toes. If there is any difference, it should not be more than the height of four fingers stacked together (about 3 inches).

Dhikr

Dhikr is also wājib in sajdah. The dhikr of sajdah is similar (but not the same) as rukū'. It can be the following:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

Subḥāna rabbiyal-a'ālā wa biḥamdih
Glory and praise be to my Lord, the High

You may also recite one of the other dhikrs mentioned below.

Examples of Dhikrs

- Subḥānallāh - 3 times
- Subḥāna rabbiyal-a'ālā wa biḥamdih - 1 time
- Alḥamdulillāh - 3 times
- Allāhu Akbar - 3 times

It is mustaḥab to recite ṣalawāt before or after the dhikr

Worksheet 7.3

RUKŪ' AND SAJDAH

1. If Muhammad misses rukū' by mistake, is his ṣalāh correct?
 - a. Yes
 - b. No
 - c. Yes, if he remembers to do the dhikr of rukū'
2. The recitation in rukū' is called dhikr. What is one thing we can say and one thing we should do while reciting the dhikr?
3. What is the difference between men and women in bending down for rukū'?
4. When does sajdah become a rukn of ṣalāh?
5. If I miss one sajdah by mistake, is my ṣalāh still correct?
 - a. Yes
 - b. No

Lesson 7.4: Mubṭilāt of Ṣalāh

There are certain actions that can make your ṣalāh bāṭil (invalid or incorrect). These are called the mubṭilāt of ṣalāh. If any of these things happen, you will have to offer your prayers again.

There are 12 mubṭilāt of ṣalāh:

1. All the actions that make wuḍū' bāṭil (e.g., sleeping, using the restroom, etc.)
2. Intentionally or unintentionally turning more than 90 degrees away from the direction of the qiblah — if there is enough time to redo your ṣalāh before it becomes qaḍā'
3. Anything that gives the impression that you are not praying (e.g., clapping hands or jumping)
4. Speaking intentionally
5. Laughing
6. Crying intentionally for a worldly matter
7. Eating or drinking
8. Folding your arms intentionally, just as some other Muslims do during their ṣalāh
9. Saying "Āmīn" after Sūrah al-Fātiḥah
10. Anything that is wrong in one of the necessary conditions of ṣalāh (e.g., you realize that your clothes are not ṭāhir)
11. Being confused about the number of raka'āt you have completed while still in the first two raka'āt of Ṣuhr, 'Aṣr, and 'Ishā' prayers, or anywhere in Fajr or Maghrib prayers.
12. Adding or leaving out any rukn part of ṣalāh.

Worksheet 7.4

Mubtilāt of Ṣalāh

1. Examples of things that make one's wuḍū' bāṭil are sleeping and passing wind. These also make one's ṣalāh bāṭil.
 - a. True
 - b. False

2. Zaynab is offering ṣalāh and turns away from the direction of qiblah on purpose to look at her little sister. Is her ṣalāh bāṭil?

3. Lana is 12 years old and is offering ṣalāt ul-jamā'ah with all the other children at Sunday School. She notices a child crying to her right because his mother is praying in the congregation. She starts smiling and making faces at the baby to quiet him down, but continues with the congregation. Is her ṣalāh valid?

4. Zahra's sister is not concentrating on her ṣalāh. She is crying because her mother refused to buy her one of her favorite Yu Gi Oh card game. Her ṣalāh is valid because she is human, and sometimes, it is hard to control your emotions as a human.
 - a. True
 - b. False

5. Ali was chewing gum while he was doing his wuḍū'. It was still fresh in his mouth and he decided to continue chewing it during ṣalāh. His ṣalāh is valid.
 - a. True
 - b. False

Worksheet 7.4 (con't)

6. Folding the arms intentionally, just as some other Muslims do during their ṣalāh makes it bāṭil.
 - a. True
 - b. False

7. Saying "Āmīn" after Sūrah al-Fātiḥah makes one's ṣalāh bāṭil.
 - a. True
 - b. False

8. Amin realizes that his clothes are najis while praying ṣalāh, because he was playing out in the yard with the neighbor's dog, who licked him. Since he had forgotten that his clothes were najis before ṣalāh and has already started praying, his prayers are valid.
 - a. True
 - b. False

9. Doubts about the number of raka'āt completed in the first two raka'āt of Ṣuḥr, 'Aṣr, and 'Ishā' prayers, and also anywhere in the Fajr or Maghrib prayers, will make one's ṣalāh bāṭil.
 - a. True
 - b. False

Lesson 7.5: Ṣalāt ul-Jamā'ah

Why Is Ṣalāt ul-Jamā'ah Special?

One reason ṣalāt ul-jamā'ah is special is because Allah (swt) has placed a lot of reward in offering prayers together. One single prayer recited together in ṣalāt ul-jamā'ah can be equal to thousands of prayers recited alone!

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

- In ṣalāt ul-jamā'ah everyone shares a unified purpose: worshipping Allah and seeking His pleasure. When people offer their prayer at the same time, moving together and facing in exactly the same direction, they feel united as brothers and sisters in Islam. Just imagine, if there were four Muslims offering ṣalāt ul-jamā'ah in one room, and at the time of prayer, each one faced a different direction, said different things, and moved at different times! Would they seem united?
- When everyone prays together, and people stand shoulder to shoulder in the same rows of prayer, all differences that might exist outside of prayer disappear. For example, a rich president and a poor plumber might be standing shoulder to shoulder, and an African American sister and a Polish sister might stand next to each other.
- When everyone prays together, if even one person's ṣalāh is accepted, it is hopeful that everyone else's prayer will also be accepted.
- When praying together, everyone has feelings of unity, brotherhood/sisterhood, and friendship. You can see this friendship when, at the end of prayers, we all greet each other and pray that Allah accepts the prayer of our brother or sister in Islam by saying “Taqabbalallāh” (may Allah accept your prayer).
- In Islam, the best person is not necessarily the richest, smartest, best looking, cutest, strongest, youngest, or oldest person. It is the person who has the most taqwā, or the one who remembers and fears the punishment of Allah the most. When praying together, all other things that make us different disappear, and all that is left is Allah (swt) and ourselves.

Worksheet 7.5

ŞALĀT UL-JAMĀ'AH

1. What is şalāt ul-jamā'ah?
2. List two benefits of offering şalāh in jamā'ah.
3. What happens when we offer şalāt ul-jamā'ah? What if a rich person prays next to a poor person?

Lesson 7.6: Ṣalāt ul-Āyāt

When Prophet Muḥammad’s (ﷺ) son Ibrāhīm passed away shortly after his birth, a solar eclipse took place. People began to say that the eclipse was in response to his son’s death. Upon hearing this, the Prophet (ﷺ) went onto the pulpit at the masjid and said, “O people! The sun and moon are among the signs of Allah. They run on their own courses by His command, and they obey Him. Eclipses do not take place on account of the death or life of anyone. So, if there is a solar or lunar eclipse, you offer a prayer.” After this speech, he went down from the pulpit and offered a prayer along with the people because of the eclipse. This prayer is called Ṣalāt ul-Āyāt.

Ṣalāt ul-Āyāt or the “Prayer of the Signs” is offered whenever an eclipse, earthquake, or any other natural phenomenon that causes fear in most people occurs. It is called “Prayer of the Signs” because events like earthquakes are “signs” of Allah’s power. We perform prayers in order to remind ourselves that Allah is the Master of this world and these breathtaking natural events. We are in a constant state of forgetfulness, but natural disasters have a way of reminding us of Allah.

When one of the signs that makes Ṣalāt ul-Āyāt wājib takes place and one is aware of it but misses it, it will be counted as a sin. Also, in some cases, making up a missed Ṣalāt ul-Āyāt as qaḍā’ is wājib.

When to Perform Ṣalāt ul-Āyāt

Ṣalāt ul-Āyāt is only wājib for those who directly experience the event. For example, if an earthquake happens in one city, but not in another, only the people in the city where

the earthquake took place need to perform the ṣalāh. People in other cities do not need to perform the ṣalāh. Ṣalāt ul-Āyāt becomes wājib due to these natural events:

1. Earthquake
2. Solar Eclipse
3. Lunar Eclipse
4. Any natural event that causes most people to be frightened, such as extraordinary thunder and lightning or storms that have black and red winds. (Some marāji’, like Āyatullāh Sistani, have stated that in the last case — events that cause most people to be frightened — offering Ṣalāt ul-Āyāt is mustahab, not wājib.)

The ṣalāh is to be performed during an eclipse and right after an earthquake or other natural events.

How to Perform Ṣalāt ul-Āyāt

The Long Method

Ṣalāt ul-Āyāt consists of two raka’āt, and in every rak’ah, there are five rukū’s.

One should perform it in the following manner:

- Along with the niyyah for the ṣalāh, do takbīrat ul-iḥrām.
- Then, recite Sūrah al-Fātiḥah and another sūrah of one’s choice, followed by rukū’.
- Then, stand and recite Sūrah al-Fātiḥah and another sūrah, and then perform

Lesson 7.6 (con't)

another rukū'.

- This should be repeated five times. After standing from the fifth rukū', perform two sajdahs.
- Then, stand up to for the second rak'ah, and complete it in the same manner as the first rak'ah.
- Then recite the tashahhud and end the ṣalāh with salām.

The Short Method

After takbīrat ul-iḥrām, recite Sūrah al-Fātiḥah. Then, divide a second sūrah into five parts. Recite the first part, perform a rukū', then stand to recite the second part, and perform a second rukū'. Continue this way until the second sūrah is completed and all five rukū's are completed. The second rak'ah is to be performed in the same way.

It is recommended that qunūt be done before

Example of Dividing a Sūrah into Five Parts

Sūrah al-Qadr can be divided in the following manner:

1. Bismillāhir Raḥmānir Raḥīm. Innā anzalnāhu fī Laylatil Qadr
2. Wa mā adrāka mā Laylatul Qadr
3. Laylatul Qadri khayrum min alfi shahr
4. Tanazzalul malā'ikatu warrūḥu fīhā bi-idhni Rabbihim min kulli amr
5. Salāmun hiya ḥattā matla'il Fajr

the second, fourth, sixth, eighth, and tenth rukū's of the two raka'āt (in other words, before every even numbered rukū'). Qunūt can also be done just before the last rukū' of the second rak'ah.

Important Considerations

All the things that are wājib for the five obligatory daily prayers are also wājib for the Ṣalāt ul-Āyāt. This includes observing ṭahārah, as well as facing the qiblah.

If many separate disasters take place at the same time, Ṣalāt ul-Āyāt must be offered for each of them. For example, if a solar eclipse and an earthquake both take place, two Ṣalāt ul-Āyāt must be offered.

It is only wājib to offer Ṣalāt ul-Āyāt when the event occurs in the town you live. If an earthquake took place in Toronto, for example, Ṣalāt ul-Āyāt would not be wājib for those living in another city that could not feel it.

There is no adhān and iqāmah for Ṣalāt ul-Āyāt.

If, sometime before standing up from the last rukū', you become uncertain about the number of rukū's performed (e.g., you are uncertain whether you've performed 2 or 3), assume that you have performed the lower number (2 in this case). But if the doubt occurs after standing from the last rukū', it should be ignored.

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

Worksheet 7.6

ŞALĀT UL-ĀYĀT

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

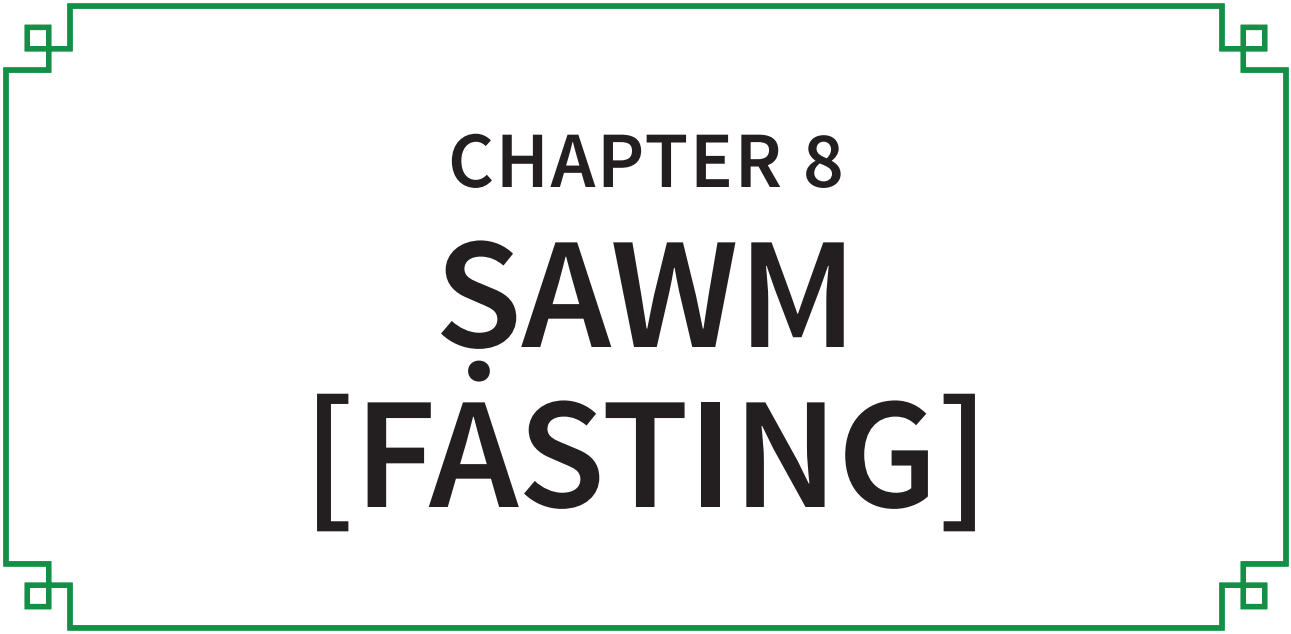
1. Āyāt means signs.
2. Şalāt ul-Āyāt can become wājib when a house burns down.
3. Şalāt ul-Āyāt consists of five raka‘āt with two rukū‘s in each.
4. We should pray Şalāt ul-Āyāt at the end of an eclipse.
5. Şalāt ul-Āyāt is wājib even if no one is injured during an earthquake.

Multiple Choice: Circle the letter of the best answer.

6. If an earthquake and a solar eclipse happened at the same time, what should I do?
 - a. Offer one Şalāt ul-Āyāt.
 - b. Offer two Şalāt ul-Āyāt.
 - c. Pray that it doesn’t happen again.
7. Suppose a tornado happens in another city. What should we do?
 - a. We should offer Şalāt ul-Āyāt.
 - b. We should call someone in that city to offer Şalāt ul-Āyāt on our behalf.
 - c. There is no obligation regarding Şalāt ul-Āyāt for us.

Short Answer Questions: Answer the following questions.

8. Why do we offer Şalāt ul-Āyāt?



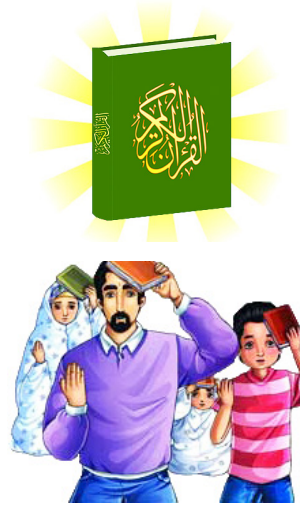
CHAPTER 8
ŞAWM
[FÅSTING]

Lesson 8.1: Şawm (Fasting)

The Month of Ramaḍān is the holiest month in the Islamic calendar and brings upon many blessings.

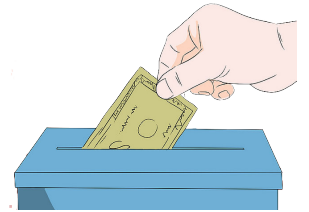
The following are some blessings of this holy month:

- The Noble Qur’ān was revealed to Prophet Muḥammad (ṣ) during this sacred month.
- This month contains the Night of Qadr, which is better than a thousand months.
- It contains a special opportunity for repentance from sins and being granted forgiveness by Allah.



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

- Charity is a virtue at all times, but is more virtuous in this month.
- Injustice is evil at all times, but is more evil in this month.
- Reciting the Qur’ān is a commendable deed the whole year round, but during the month of Ramaḍān, it has a far greater significance.



Our Noble Prophet (ṣ) told Jābir bin ‘Abdullāh:

“O Jabir, this is the month of Ramaḍān. Whoever fasts in it during the day, stands to remember Allah during the night, controls his stomach, is chaste, and controls his tongue, shall pass cleansed from his sins the way the noble month passes.”



Lesson 8.1 (con't)

Some Reasons for Fasting:

1. It is wājib
Islam has made fasting obligatory for all men and women who have attained the age of bulūgh.
2. It helps us control desires
Fasting helps us to control our desires and acknowledge that we have will power that allows us to avoid certain things that will invalidate our fast. As a result, it helps us to strengthen our will power against those things that are ḥarām.
3. It brings unity
Fasting helps bring about unity amongst the Muslims living near each other. While you are fasting, you are aware that there are others close by who are also fasting, and in the same way, when you have ifṭār, there are others doing the same. It creates a feeling of unity.
4. Helps us understand hunger and poverty
As you feel hungry, you begin to realize how the poor who cannot afford food suffer daily in their lives. As a result of your fasting, you may feel that you should do something for them. Sadly, it is common to forget all about our hunger at ifṭār time, especially when we overeat; for this, we should be careful and not stuff ourselves unnecessarily.

Muḥṭirāt: Actions that void your fast

Ṣawm does not only mean staying away from food, but also from certain actions, from dawn to Maghrib, with the intention of pleasing Allah.

All bāligh Muslims (except for those who are exempted, such as travelers and the sick) must fast for the whole month of Ramaḍān. During the fast, we have to stay away from ten actions that make our fast bāṭil. These ten actions are called “muḥṭirāt.”

Six Common Muḥṭirāt

Let us take a look at the six common muḥṭirāt:

1. Eating intentionally
2. Drinking intentionally
3. Vomiting intentionally
4. Submerging the whole head in water (Āyatullāh Sistani says this action is makrūh and does not break one's fast)
5. Letting thick dust or smoke enter the throat
6. Lying about Allah and the Ma'ṣūmīn

All these actions break the fast if they are committed intentionally (on purpose). Anything that is done by accident will not harm the fast. For example, if a person forgets that he is fasting and drinks water, then his fast is still correct. If a person throws up accidentally, then his fast is still correct. If a person is pushed into a swimming pool and his head goes underwater, then his fast is still correct. If a person says something about Allah thinking that it was true, and later on finds out that it was wrong, then his fast will still be correct because he did not mean to say something wrong.

Lesson 8.1 (con't)

Conditions for a Valid Fast

A person who would like to observe the ṣawm must fulfill these conditions:

1. Islam: the person who wants to fast must be a Muslim.
2. Sanity: the person who wants to fast must be sane. If a person is insane, then he should not be forced to fast.
3. Health: the person who wants to fast must be healthy. If the person is sick and knows that fasting will make him become worse, increase his pain, or prolong his recovery, then he should not fast.
4. Presence in one's hometown: the person who wants to fast must be in his hometown. A traveler is not allowed to fast, except in the following cases:
 - If the traveler leaves his hometown after Ṣuhr time, then his ṣawm for that particular day will remain correct.
 - If the traveler intends to stay in the city he is visiting for at least 10 continuous days, then he can fast in that city.
 - If the traveler returns to his hometown before Ṣuhr time, then his ṣawm for that particular day will remain correct as long as he has not done any of the muḏīrāt. When he reaches his hometown, he will have to do the niyyah of fasting for that day.

Worksheet 8.1

OBLIGATORY FASTS

1. What does the term muftirāt mean?
 - a. Traveling outside one's hometown after Ṣuhr
 - b. Unintentionally vomiting
 - c. Actions that make a fast void
 - d. An insane person

2. Name the six common muftirāt.
 - 1)
 - 2)
 - 3)
 - 4)
 - 5)
 - 6)

3. If I do any of the muftirāt accidentally, will my ṣawm be correct?
 - a. Yes
 - b. No

4. An example of doing a muftirāt accidentally is:
 - a. Becoming more ill after keeping a fast despite being sick
 - b. Being pushed head-first into a swimming pool
 - c. Traveling out of town and staying for less than 10 days
 - d. Taking a quick drink of water because you feel thirsty

Worksheet 8.1 (con't)

5. If Husayn jumps into a swimming pool and goes underwater diving, will his ṣawm be correct (according to Āyatullāh Khamenei)?
 - a. Yes
 - b. No

6. Which of the following would *not* be a muftīr (something that would invalidate one's fast)?
 - a. Leaving town before Ṣuhr
 - b. Intentionally inhaling thick dust
 - c. Unintentionally eating a candy and then spitting it out
 - d. Making up something about the Ma'ṣūmīn that is untrue

7. Batul was very sick, but she still decided to fast such that she became more sick. Is her ṣawm correct?
 - a. Yes
 - b. No

CHAPTER 9
HAJJ
[PILGRIMAGE]

Lesson 9.1: Ḥajj (Pilgrimage)

- And call upon the people for Ḥajj. They will come to you on their bare feet or riding any weak camel, and they will come to you from every far desert. (22:27)



- Nabī Ibrāhīm (‘a) had a dream in which Allah told him to sacrifice his son. Despite the fact that Shayṭān tried three times to stop him, Nabī Ibrāhīm (‘a) still continued with his decision to make the sacrifice. By a miracle, his son was replaced by a sheep, and his son was saved. In remembrance of his willingness to make this great sacrifice, sacrificing an animal is a required part of Ḥajj. Our Prophet (ṣ) has told us that the reward for Ḥajj is that it frees us from all sins. Ḥajj becomes wājib on a person when they have met certain requirements. He or she must:
 - Be bāligh (reach the age of Islamic responsibility)
 - Be ‘āqil (sane and of sound mind)
 - Have istitā‘ah (capability) — this means:
 - They should be able to afford the expense of the journey and stay during Ḥajj.
 - They must be able to maintain those dependents that have remained at home.
 - When they return, they must have enough means to provide for themselves and their dependents
 - The journey to and from Ḥajj must not endanger their life, wealth, or family.
 - They must be healthy. If they cannot go due to an illness and there is no hope of getting better, but all the other conditions of Ḥajj are fulfilled, then they can send someone on their behalf.
 - They must have enough time to perform all the wājib acts of Ḥajj; if they cannot do so, they have to keep the money aside and go in the following year.
- Before going for Ḥajj, it is necessary to:
 - Make sure your money is ḥalāl — you should have no debts, and should have paid your khums and zakāt.
 - Make your intention purely for Allah (i.e., your niyyah is qurbatan ilallāh)
 - It is good to prepare a will and give ṣadaqah before your journey.
 - Once you’ve made sure that all the above conditions have been met, you are ready to start your journey. When you are on the way to Mecca for the first part of Ḥajj, ‘Umrah at-Tamattu‘, you head for one of the mīqāt, or specially designated areas where you put on the iḥrām. You need to do this because you are required to be in iḥrām before entering Mecca. So, what is iḥrām?

Lesson 9.1 (con't)

Men's Iḥrām:

- Men's iḥrām consists of two pieces of clothes:
- The loin-cloth, covering oneself from the navel (around waist) till the thighs
- A piece to cover both the shoulders

Wājibāt of Iḥrām:

- The cloth used for iḥrām must be ṭāhir in a way that one can perform the daily prayers in it. If the cloth has najāsah beyond what is permissible in ṣalāh, then such a cloth cannot be used for iḥrām.
- The iḥrām must not be made of silk.
- It must not be ghasbī. This means that it must not be stolen from its rightful owner or belong to another and used without permission.
- The iḥrām must not be sewn.

Women's Iḥrām:

Women must do all that men do for iḥrām with the exception that they do not have to wear the two piece clothing. They can wear their own clothing. Although silk clothes are permissible for women to wear during regular prayers, it is not permissible for women to wear them for iḥrām.

Niyyah of Iḥrām:

- The niyyah must be to wear iḥrām for performing 'umrah or Ḥajj, as the case may be, qurbatan ilallāh (to become closer to Allah).

- Once the actions of 'Umrah at-Tamattu' are completed, you can wear your normal clothes and visit the Holy Ka'bah and wait until the 9th Of Dhūl Ḥijjah for Ḥajj at-Tamattu'.

Talbiyah:

- In order to enter the state of iḥrām, one has to recite the talbiyah. These 4 labbayk are wājib to recite:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

Labbayk, Allāhumma, labbayk! Labbayka, lā sharīka laka labbayk!

- It is recommended to add this as well:

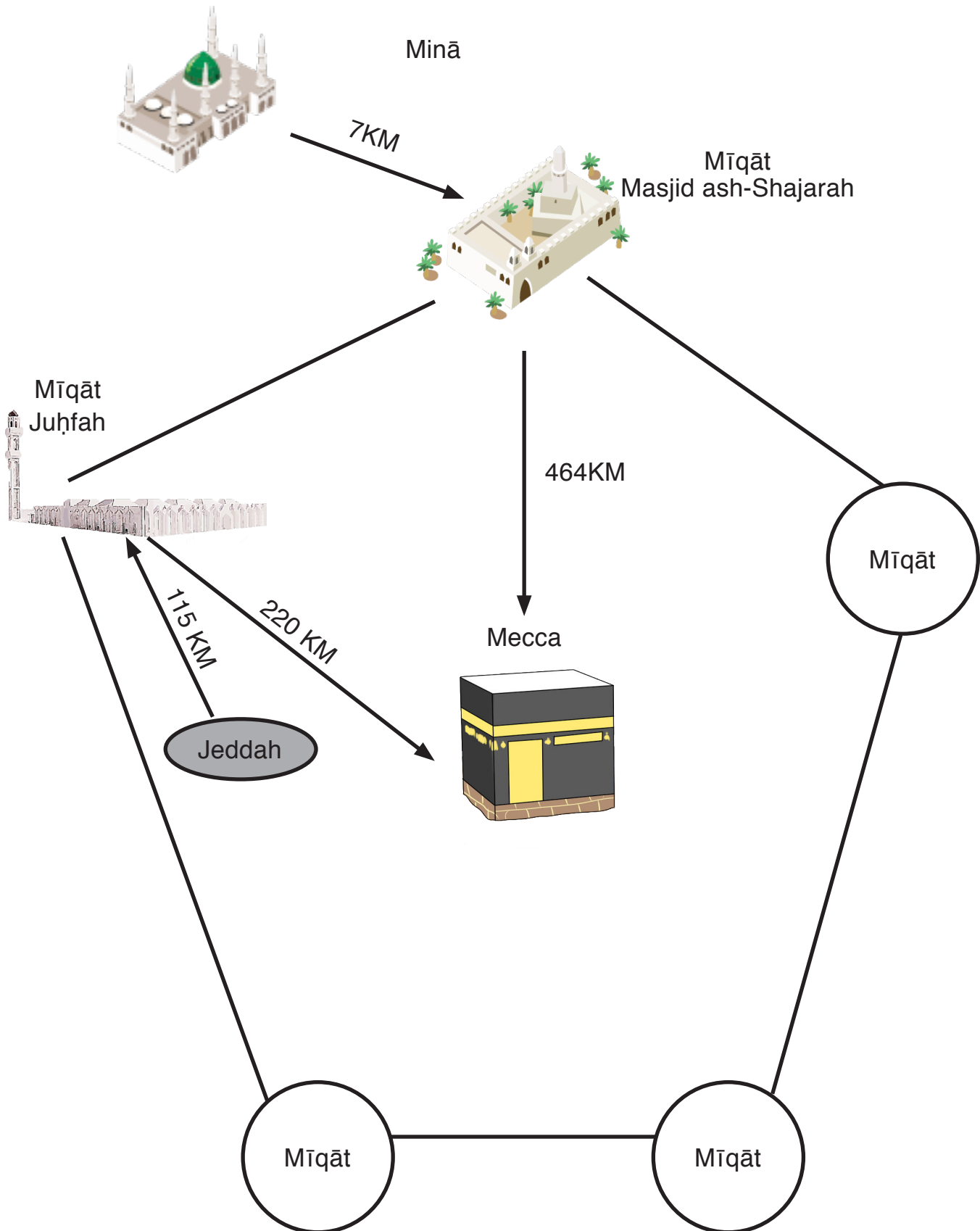
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لِأَشْرِيكَ لَكَ لَبَّيْكَ

Innal ḥamda wan-ni'mata laka wal-mulk lā sharīka laka labbayk

NOTE:

- The talbiyah is like the takbīrat ul-iḥrām in ṣalāh. After takbīrat ul-iḥrām, some things become ḥarām for one who is offering ṣalāh. Similarly, after the talbiyah, certain things become prohibited for one who is in iḥrām.
- The talbiyah must be recited in Arabic.
- It is makrūh to answer anyone else by the words "Labbayk" (which means "I am here") when you are in iḥrām.
- With the talbiyah recited, the process of iḥrām is now complete.
- 25 things become ḥarām (forbidden) while you are in iḥrām. Most of them are applicable to both men and women.

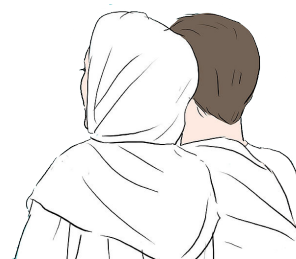
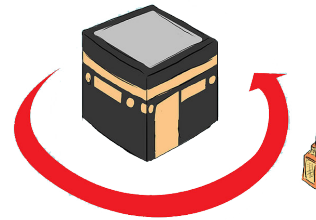
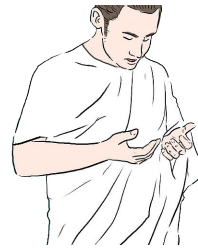
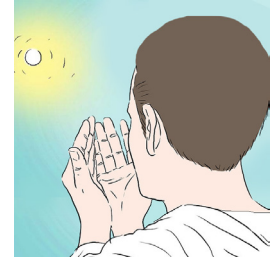
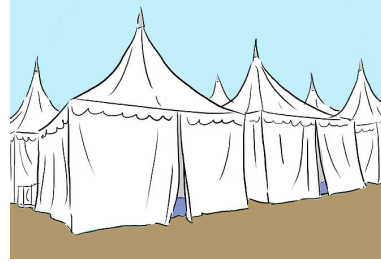
Lesson 9.1 (con't)



Lesson 9.1 (con't)

Hajj Dictionary

- **‘Arafah:** A long and wide open place where pilgrims go on the 9th of Dhūl Hījjah. They stay there until sunset, worshipping Allah. The Mountain of Mercy (Jabal ar-Raḥmah) is in ‘Arafah. The stay at ‘Arafah is known as wuqūf.
- **Al-Ḥajar al-Aswad:** The black stone in the Ka‘bah, which was sent down from Heaven.
- **Iḥrām:** A special state for pilgrims in which certain things become ḥarām. The clothes of pilgrims are two pieces of white unstitched material for men. Women can choose to wear white as well, but do not have to.
- **Maqām Ibrāhīm:** A stone near the Ka‘bah with the footprint of Nabī Ibrāhīm (‘a) on it. Pilgrims offer the ṣalāh of ṭawāf behind it.
- **Minā:** Pilgrims go to Minā on the 10th of Dhūl Hījjah. Here, they throw seven pebbles at each of the three pillars, symbolizing when Iblīs tried to misguide Nabī Ibrāhīm (‘a), carry out the sacrifice, and shave/cut off part of their hair or nails as taqṣīr/ḥalaq.
- **Mīqāt:** The boundary where iḥrām is to be worn. There are 10 different spots on the boundary.
- **Muzdalifah:** The pilgrims go to Muzdalifah at sunset on the 9th of Dhūl



Lesson 9.1 (con't)

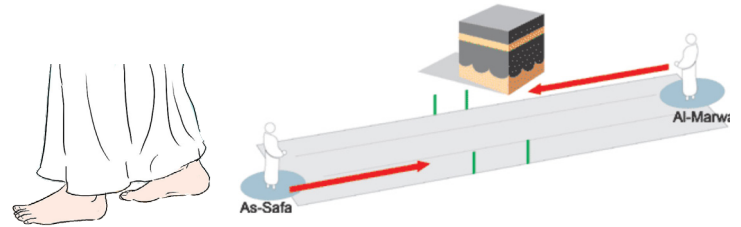
Ḥijjah. They stay there for the night and collect pebbles to use in Minā.



- **Sacrifice:** On the 10th of Dhūl Ḥijjah, pilgrims sacrifice an animal in memory of the sacrifice of Nabī Ibrāhīm (‘a).

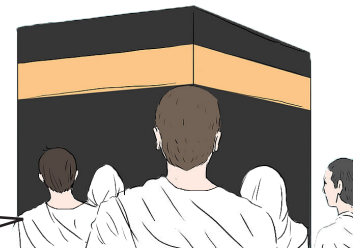


- **Sa‘ī:** Every pilgrim has to walk seven times between Ṣafā and Marwah, the two hills near the Ka‘bah.

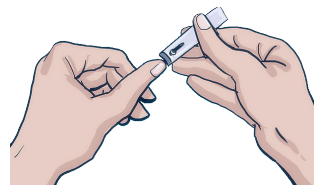
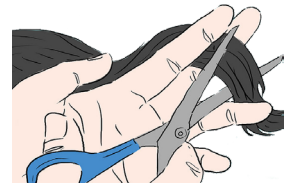


- **Talbiyah:** The pilgrims recite the talbiyah as part of the iḥrām.

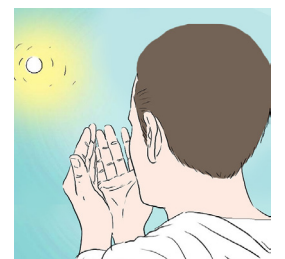
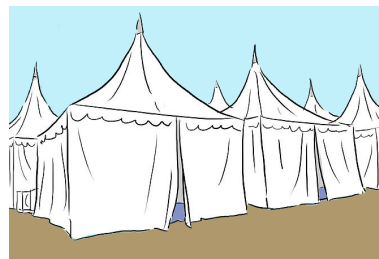
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 “Labbayk, Allāhumma, labbayk! Labbayka, lā sharīka laka labbayk!”



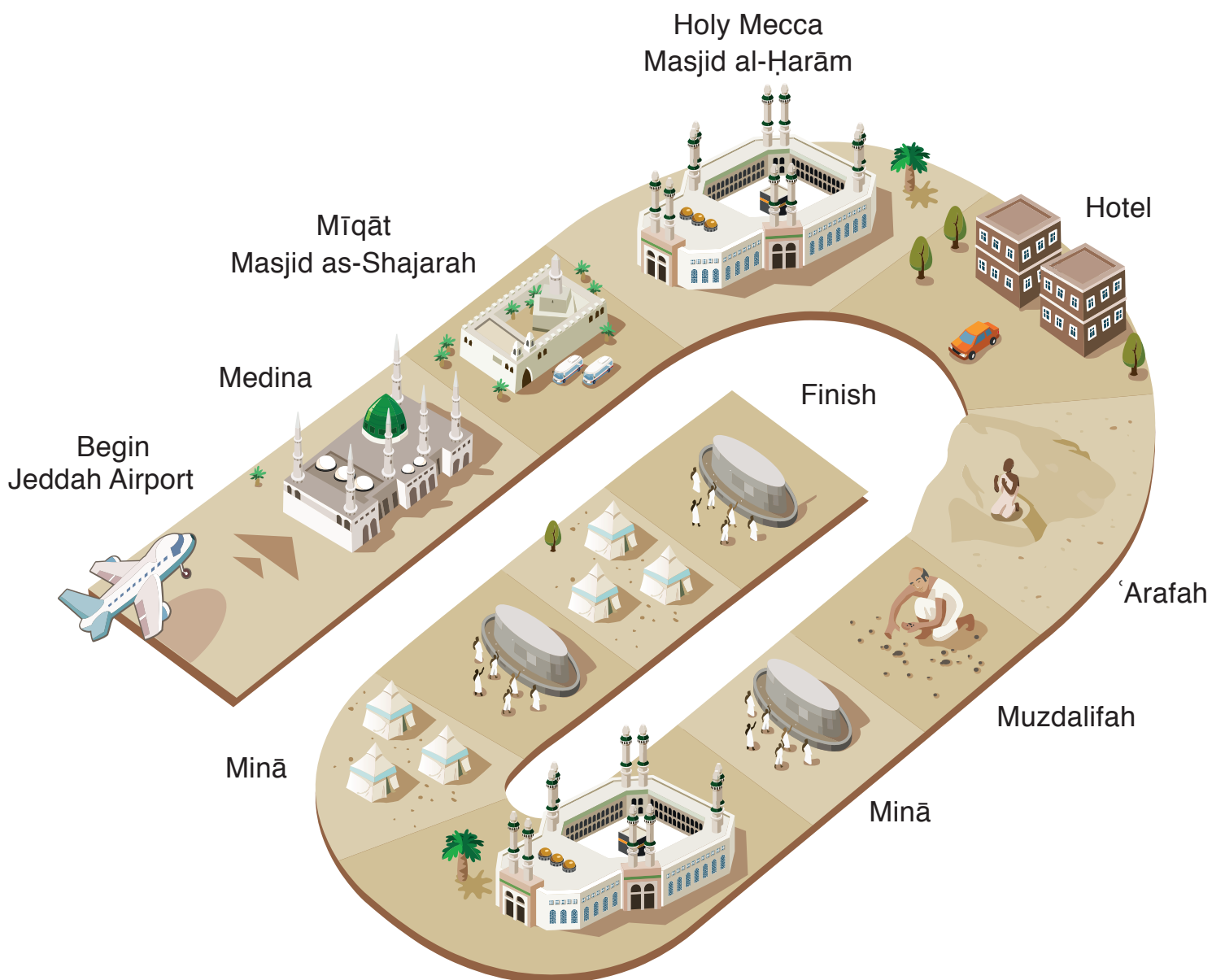
- **Taqṣīr:** During the rituals of Ḥajj, pilgrims cut off part of their hair or nails.



- **Wuqūf:** The staying in ‘Arafah is known as wuqūf.



Lesson 9.1 (con't)



Worksheet 9.1

ḤAJJ

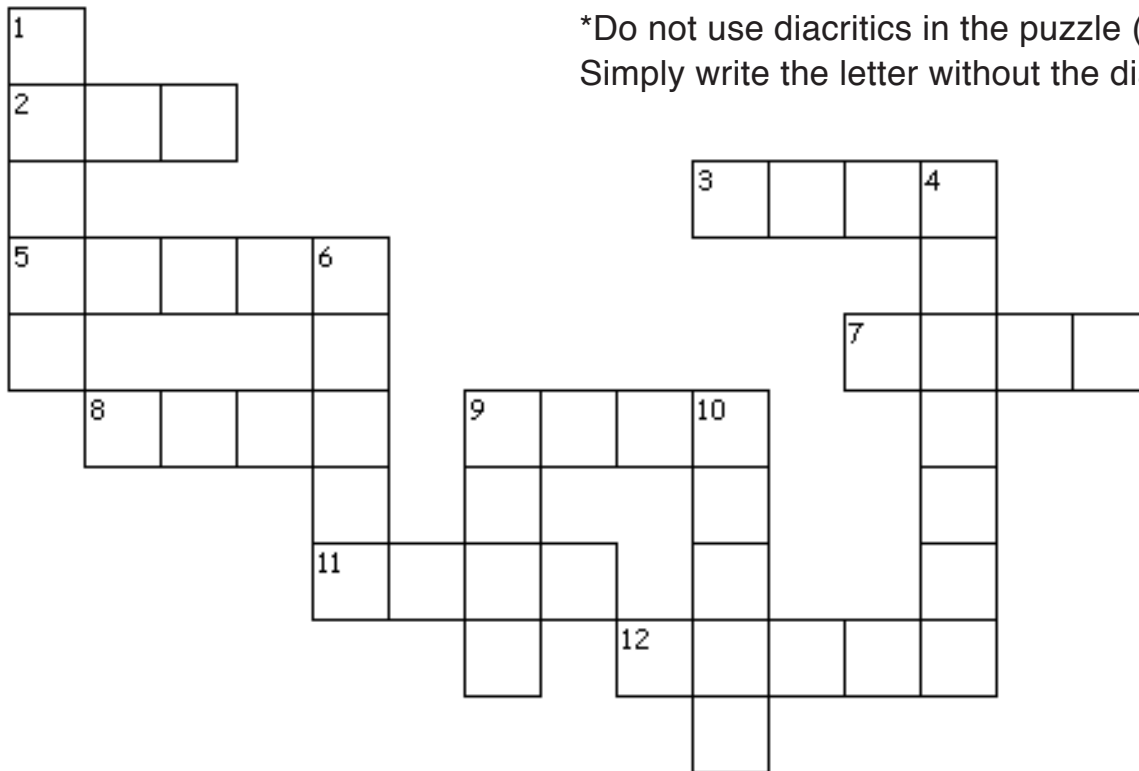
1. In order for Ḥajj to be wājib on someone, he/she must be bāligh, be _____, and have istitā'ah.
2. To have istitā'ah means to have the finances, health, and time available to do all the wājibāt of Ḥajj.

TRUE

FALSE

3. Before you go to Ḥajj, you should make sure your money is clean, that you have no debts, and that you have given any outstanding _____ and _____.
4. Before going to Ḥajj, it is good to prepare a _____ and give some _____ for your journey.
5. The name of the minor pilgrimage is _____.
6. Before reaching Mecca, people stop at a boundary known as _____.
7. To enter Mecca, you must be in iḥrām.
TRUE FALSE
8. Iḥrām is the name of the clothes worn by a pilgrim.
TRUE FALSE
9. Iḥrām must not be made of _____.
10. The niyyah for wearing iḥrām should always be _____.

Ḥajj Crossword



*Do not use diacritics in the puzzle (e.g., ā, ī, etc.).
Simply write the letter without the diacritic mark.

ACROSS

2. While in Iḥrām, a ḥajji cannot kill any animal, not even an _____.
3. A ḥajji walks and sometimes _____ between Ṣafā and Marwah.
5. Al-Ḥajar al- _____ is the black stone sent from Heaven for the Ka'bah.
7. A part of your hair or a _____ can be cut when performing taqṣīr.
8. Ḥajj is wājib only _____ in a lifetime.
9. According to the Prophet (ṣ), one who performs Ḥajj becomes free of _____.
11. This is the place where pilgrims throw stones at Shayṭān and do their sacrifice.
12. The ṭawāf of the Ka'bah means going around it _____ times.

DOWN

1. _____ Ibrāhīm, near the Ka'bah, has the footsteps of Nabī Ibrāhīm (‘a).
4. _____ came three times to stop Nabī Ibrāhīm (‘a) from sacrificing his son.
6. Nabī Ibrāhīm (‘a) had a _____ in which Allah told him to sacrifice his son.
9. Ismā‘īl (‘a) and Ishāq (‘a) are the _____ of Nabī Ibrāhīm (‘a).
10. One of the animals that can be sacrificed at Ḥajj is a _____.

CHAPTER 10
A CLOSER LOOK AT
THE REMAINING FURŪ^c
AD-DĪN

Lesson 10.1: Khums

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

Khums is to be paid on the following:

1. Savings at the end of the year: after subtracting your own expenses and the expenses needed to maintain any dependents, you must pay 20% on the remaining money.
2. Precious jewels extracted from the sea (e.g. pearls)
3. War goods

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

- Sahm as-Sādāt: one half of the total khums is given to needy among the sādāt. Sādāt is the plural form of “sayyid,” a person who comes from the family of the Prophet (ﷺ).
- Sahm al-Imām: the other half of the total is given to the current Imām, who, at this moment, is the 12th Imām (‘aj). During the ghaybah of the Imām (‘aj), this part of the khums is given to the most learned and capable marja‘. With his permission, we use this money to build masājid, schools, hospitals, and orphanages, and do other kinds of charity. Many religious

institutions depend on khums money as a source of income for supporting their religious activities. The marja‘ and the people they appoint as their trustees manage the money and spend it for the benefit of the Muslim community.

Some marja‘ say that khums must be given on gifts, while others have a different opinion. Make sure to check with your marja‘. If a year passes since you received a gift that has not been of use, khums will be wājib on the current value of the gift, if your marja‘ says khums is wājib on gifts.

If you have a job, your khums date is either the day you start working or the day you receive your first paycheck (depending on your marja‘). On that date, you must see how much your savings is and also check if you have anything that has not been of use for the entire year since your last khums date. For example, if you bought a shirt but did not wear it by your khums date, you must pay khums on it. However, if you don’t have a job, your khums date for the shirt would be one year after purchasing it.

Worksheet 10.1

KHUMS

In the following scenarios, decide if you would have to pay khums once your khums date arrives. If yes, calculate how much.

1. You buy some sports equipment for \$20. You play with that equipment almost everyday.
2. For you birthday, your grandma gives you \$50. You keep that money safe in your piggy bank until your next birthday.
3. You have \$20, which you will use to buy lunch at school this week.
4. Last year, you bought a sweatshirt you really liked for \$20. You never got a chance to wear it because it was always too hot.
5. Calculate how much khums you would have to pay if you had the following amount saved up:
 - a. \$100:
 - b. \$500:

Lesson 10.2: Jihād

Allah says in the Noble Qurʾān, “O Prophet! Encourage the believers to go for for jihād. If there are 20 patient ones amongst you, you will overcome 200.” (8:65)

Jihād means struggling or defending in the path of Allah, if the Prophet (ﷺ) or the Imām of the time asks you to do so.

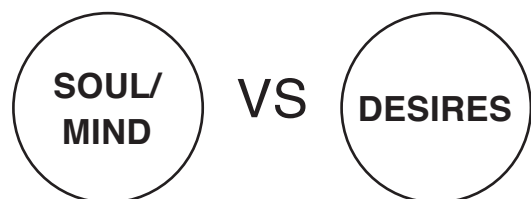
This kind of jihād is a social jihād, which sometimes involves fighting a war against an unjust ruler or defending against an enemy. This jihād is known as jihād al-aṣghar, the minor jihād.

The Personal Jihād or Jihād al-Akbar

The word “jihād” actually means to work hard or strive for something. Is fighting a war the only way you can strive for something in the path of Allah? No, it is not. This is where the term al-jihād al-akbar, the major (or greater) jihād, comes in.

The greater jihād is a spirit of non-compromise with sin. It is a struggle to rescue your ʾīmān (faith) and heart from the darkness of sin and forgetfulness of Allah. You do not need anyone's permission for this jihād. It is an ongoing jihād until the day you die. In fact, the smaller jihād is never complete without this greater jihād.

The fighters of al-jihād al-akbar are all of us everyday of our lives. This spiritual jihād is fought in the hearts and minds of every Muslim. It is a struggle between two opposite forces:



In this struggle between your mind and willpower versus your desires, it is your mind and willpower that must win. If your desires win and control your life, then you have lost this spiritual struggle in the way of Allah.

Our greatest role models of jihād al-akbar (also known as al-jihād bin nafs) are our Imāms.

In the battle of Khandaq, according to some reports, Imām ʾAlī (ʾa) was about to overtake an enemy named ʾAmr bin ʾAbd al-Wadd and defeat him. Right then, ʾAmr spit on Imām ʾAlī (ʾa). At once, Imām ʾAlī (ʾa) let ʾAmr go free! He could have killed him, but instead he let him go. Why did he do this? He said it was because he did not want to kill the man out of his own desire, as the man had spat at him, which would have made anyone angry. Imām ʾAlī (ʾa) only acted for the sake of Allah, and not for personal reasons. Only when the Imām had walked away did he then return to continue the battle for the sake of Allah.

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

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

For example, earning money is a lawful human desire. Islam does not forbid this desire. However, it wants you to be careful in how you fulfill the desire. It wants you to pay attention to certain details, like was your

Lesson 10.2 (con't)

money earned in a ḥalāl way? Did you cheat anyone to earn your money? Were you fair? Is your money ṭāhir (i.e., did you pay khums on it when you had to)? Was your intention to please Allah or to impress others? Is the money you earn making you more grateful and helpful, or making you arrogant and rude toward others?

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

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

1. At school
2. During a majlis
3. When your friends were making fun of someone that is different
4. At a celebration
5. When wearing ḥijāb or fasting

Worksheet 10.2

JIHĀD

1. Jihād is not just a fight; it is a struggle to maintain your:
 - a. Fighting position
 - b. Wealth
 - c. Self-control
 - d. Anger
2. Jihād is a struggle between two opposite forces: _____ vs. _____.
 - a. India; Pakistan
 - b. East; West
 - c. Islam; others
 - d. Mind; desires
3. What is the greater jihād?
 - a. the battle between two countries fighting for freedom
 - b. the struggle between one's soul and one's desires
 - c. fighting your parents so you can go to your friend's house
 - d. the struggle between two different desires
4. Describe a way you have done jihād (something you did because you knew it was the right thing to do).
5. Why do you think the greater jihād is the one between the soul and desires? What makes it greater than the minor jihād? Explain in your own words.

Lesson 10.3: Amr bil Ma'rūf/Nahī 'anil Munkar

Amr bil ma'rūf means guiding others to do good, and nahī 'anil munkar means stopping others from doing bad.

Amr bil Ma'rūf

Allah has taught us through His Prophets and through our fiṭrah what is good and bad. Not only do we have to practice performing the good and staying away from the bad ourselves, we must also help others toward the right path.

Prophet Muḥammad (ﷺ) once said:

“He who does amr bil ma'rūf and nahī 'anil munkar is the friend of Allah on earth, and the friend of His Prophet and His book (the Qur'ān).”

A part of our duties is to remind others to do what is wājib. We need to remind our friends, families, and others of what Allah revealed, because it is what is best for them. We care about them and want them to get closer to Allah.

We will learn about some of the conditions when amr bil ma'rūf becomes wājib and the best way to do it. It is important to remember that when someone is encouraging us to do good, we should accept the advice because it is what is best for us. For example, if someone reminds you to do Ṣuḥr, you should be happy that they are trying to help you.

Nahī 'anil Munkar

Nahī 'anil munkar is to stop others from doing what Allah considers bad. Prophet Muḥammad (ﷺ) once said, “The world is like a ship, and mankind are its passengers. The

welfare of everyone depends upon the safe conduct of each person. If anyone is found making a hole on the side of a ship, he must be stopped.”

We should try to stop others from doing what is ḥarām. For example, if we hear someone backbiting, we should encourage them to stop. If they commit a sin in front of us, or tell us about a sin that they are doing, we should try to stop them from committing that sin. We will learn about some of the conditions of when to do nahī 'anil munkar and how to do it, but it is important that if someone tells us not to do a sin, that we accept the advice because it is what is best for us.

Requirements for Amr bil Ma'rūf and Nahī 'anil Munkar

We have to be careful when doing amr bil ma'rūf and nahī 'anil munkar. There are some conditions for when amr bil ma'rūf and nahī 'anil munkar become wājib:

1. You know what is right and what is wrong.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You are confident that by doing amr bil ma'rūf, no personal or financial suffering will befall you and that your actions will not be the cause of harm to someone else.

Lesson 10.3 (con't)

Method for Doing Amr bil Ma'rūf and Nahī 'anil Munkar

Amr bil ma'rūf and nahī 'anil munkar can be done in three ways:

1. **With your heart:** Wanting the person to do the good thing, and encouraging him to do the good thing through your actions. For example, you can make use of your facial expressions, by looking like you do not approve, or at the very least not smiling or saying anything to encourage the wrong that you see.
2. **With your tongue:** By talking to the person and persuading him in the most effective manner.
3. **With action:** As a last resort, it may be appropriate to take further action to ensure goodness from the person. The matter may be reported to your mujtahid or his wakīl, who is authorized to decide on such matters.

If you follow these conditions, then you can judge when to do 'amr bil ma'rūf and nahī 'anil munkar. If you know that you are certain of what is right and wrong, and that the person will most likely listen to you, then you should tell them to do what is good or not to do what is bad. For example, if you know that your friend will pray ṣalāḥ if you tell them you are going to pray ṣalāḥ, then you should tell them to come pray with you.

If you remember that the last time you told someone to fix their ḥijāb, they became angry with you, and you fear it will hurt your relationship with them, it is not wājib on you to tell them. Still, you should not encourage them to do ḥarām by complimenting them or in some other way. Over time, you will start to have a better understanding of who you are able to do amr bil ma'rūf and nahī 'anil munkar with, but when you build a close relationship with someone, you are often able to get through to them, even if you do not realize.

Worksheet 10.3

AMR BIL MA'RŪF AND NAHĪ 'ANIL MUNKAR

Answer the following questions in complete sentences.

1. Why should you do amr bil ma'rūf and nahī 'anil munkar?
2. What four conditions must be in place for you to do amr bil ma'rūf and nahī 'anil munkar?
3. Your friend sits behind the best speller in the fifth grade! You find out that whenever your teacher gives a spelling test, your friend looks at that girl's paper and copies her answers. What should you do?
4. If someone is doing something wrong and you want to do nahī 'anil munkar, but you know that he will hurt you if you tell him anything, should you still say something?
5. In the previous example, what can you do instead?

Lesson 10.4: Tawallī

Tawallī is the 9th pillar of Islamic practice or Furū' ad-Dīn. It means to love the Ahl al-Bayt (‘a) and follow their teachings. Loving the Prophet (ﷺ) and his Ahl al-Bayt (‘a) and following their teachings is the same as loving and obeying Allah.

In the Qur’ān, Allah tells us:

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

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

Love of the Prophet (ﷺ) and his Ahl al-Bayt (‘a) is mandatory for all Muslims. Prophet Muḥammad (ﷺ) said that he was leaving us two things for guidance, namely the Qur’ān and his Ahl al-Bayt. The Ahl al-Bayt (‘a) are loved by Allah, and we must love whomever Allah loves. Loving what Allah loves helps us grow closer to Him. As such, without loving the Ahl al-Bayt (‘a), our closeness to and relationship with Allah will be limited.

Questions to think about:

- What is this “love” that we are commanded to show to the Ahl al-Bayt (‘a)?
- In what ways can one express love for the Ahl al-Bayt (‘a) and remain away from their enemies?

It is reported in al-Kāfī (Vol. 2, P. 74, Hādīth #3) that Imām Muḥammad al-Bāqir (‘a) was addressing Jābir and said:

“O Jābir, do you think that it is enough for anyone just to claim with his tongue that he loves the Ahl al-Bayt (‘a)? With such a claim, does he become our Shī‘ah? Jabir, I swear by the Almighty that until a person is conscious of Allah and obeys Him, he cannot claim to be our Shī‘ah. He must be humble, be trustworthy, frequently remember Allah, fulfill his obligations of ṣalāh and fasting, be kind to his parents, assist and be kind to his neighbors, the poor, those in debt, as well as show sympathy and affection to orphans. He must always be truthful. He should read the Qur’ān, and stop himself from saying anything but good to others. Without these qualities, he cannot be known as our Shī‘ah.”

It is easy to say something, but it is even harder to act upon it. Actions speak louder than words. Our actions should serve as proof to the fact that we are the followers of the Ahl al-Bayt (‘a).

Imām al-Bāqir (‘a) further added:

“O Jābir, it is not enough for any person only to say with his words that he loves Imām ‘Alī (‘a) and the Ahl al-Bayt (‘a). He must follow the sīrah (way of life) of the Noble Prophet (ﷺ) and his Ahl al-Bayt (‘a) and act according to their sunnah (words and actions). If he does not, then his claim of love for the Ahl al-Bayt (‘a) cannot benefit him.”

The Imām (‘a) then emphasized that without ṭā‘ah (obedience and submission), nobody can achieve closeness to Allah and said:

Lesson 10.4 (con't)

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

Sometimes, what we know to be right and where our heart lies are different. We can believe in Allah, the Prophet (ﷺ), and the Ahl al-Bayt (‘a), but love and admire those whom they dislike. Becoming a better Muslim means that we need to translate our beliefs into practice in order to show our true devotion to Allah, the Prophet (ﷺ), and the Ahl al-Bayt (‘a).

Worksheet 10.4

TAWALLĪ

1. In your own words, what is tawallī?
2. Why should we love what Allah loves?
3. In order to truly become a Shī‘ah, what does one need to do, according to Imām al-Bāqir (‘a)?
4. If you love the Ahl al-Bayt (‘a), is it enough to just say so with your tongue? Why or why not?
5. List two examples of how we can practice tawallī.

Lesson 10.5: Tabarrī

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

Tabarrī is the 10th branch of Islamic practice, or Furūʿ ad-Dīn. It means to stay away from the enemies of the Ahl al-Bayt (ʿa) and their teachings, particularly those who are cruel and evil against the righteous servants of Allah. By keeping away from them, we keep away from their evil influence and actions. Remember that bad influences are real; bad friends will influence you to do bad things without you even knowing it.

Practicing tabarrī means keeping ourselves away from those people who make bad choices, live sinful lifestyles, or do not try to be good people. Looking at the world at large, we see individuals, as well as countries, denouncing evil and disassociating themselves from evil-doers. All countries are expected to condemn evil acts. In the same way, Muslims have the duty to condemn evil acts committed by Muslims and non-Muslims alike throughout the course of history. Failing to do so makes one a supporter of evil.

In the Noble Qurʾān, Allah has forbidden us to associate with and befriend the enemies of Allah and Islam.

To simply claim that we dislike the enemies of the Ahl al-Bayt (ʿa) is not enough. This means that words are not enough; we must disassociate ourselves from their way of life. Our rejection of them includes a promise not to sin the way the enemies of the Ahl al-Bayt (ʿa) did. This sinning could include lying,

cheating, backbiting, hurting others' feelings, stealing, and being disobedient to our parents and elders.

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



CHAPTER 11
ḤIJĀB

Lesson 11.1: Hijāb

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

Modesty is often defined as being decent in speech, dress, behavior, manners, and eating, among other things. It is important to observe modesty in a variety of settings. For example, it is important to act decently during a family dinner, and not to overeat or make inappropriate gestures and sounds.

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

Even within particular cultures, there are times and places to dress a certain way or another. For example, in Canada, a man can walk without his shoes on the beach, whereas he cannot do so when entering a coffee shop like Tim Horton’s (a famous coffee and doughnut franchise in the country).

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

though sometimes we might not immediately understand “why.”

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

Islam is no different when it comes to establishing different dress codes for men and women. One particular feature that stands out for women in Islam is what is popularly known as “hijāb.”

Hijāb comes from the word root word H-J-B (ح ج ب) in Arabic, which means to cover up, or veil. Hijāb is commonly understood as a headscarf, but this is not entirely correct. The word hijāb refers to the covering of all body parts that need covering according to Islamic law. The actual word for a headscarf is “khimār” or “sitr.” The root word of khimār is KH-M-R (خ م ر), which also means to cover, which is why the word for wine in Arabic is known as khamar — something that covers up your mind and doesn’t let you think! The Qur’ān says:

Women should place their scarfs (khumūr) over their necks... (24:31)

Pre-Islamic women used to cover their heads. However, they used to leave their necks and upper chests exposed. Islam did not believe this to be modest enough and asked women to wear their scarves in a way that would cover everything below their face.

Lesson 11.1 (con't)

Prophet Muḥammad (ṣ) and his Ahl al-Bayt (‘a) explained that women should cover their hair and bodies, including their feet, in front of non-maḥram people. The only body parts that can be shown are one’s hands and face. In Islam, this becomes obligatory for a woman when she becomes bāligh. Similarly, males need to be even more serious when observing their own modesty when they become bāligh.

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

Maḥram people are those you are related to and in front of whom you do not have to observe ḥijāb. Remember that not all family members are considered maḥram. Cousins, for example, are not maḥram. The following is a list of people who are maḥram to a woman:

1. One’s father’s father (grandfather), and all direct ancestors from the father’s side
2. One’s mother’s father (grandfather), and all direct ancestors from the mother’s side
3. One’s brother, his children, their children, and so on
4. Children of one’s sisters, their children, their children’s children, and so on
5. One’s uncle from the father’s side, her father’s uncle, and so on
6. One’s uncle from the mother’s side, her mother’s uncle, and so on
7. One’s husband and father-in-law
8. One’s father-in-law’s and mother-in-law’s father, grandfather, and so on
9. One’s husband’s sons and their descendants
10. One’s sons, all their children, their children’s children, and so on
11. One’s daughter’s children, all their children, their children’s children, and so on
12. One’s sons-in-law, the son-in-law of one’s granddaughter, and so on

Maḥram comes from the word ḥarām, which means to be prohibited. In this context, it means, you can never marry the above maḥram people, according to Islamic law. A cousin is someone whom you could, theoretically, marry in Islam (even though practically this may never happen). Cousins are not maḥram to each other. Females must wear ḥijāb in front of male cousins. Cousins of the opposite gender need to observe Islamic rules of refraining from touching and looking at parts which need to be covered (like everything except a female’s face and hands). It does not matter if they have known them ever since they were little or if they consider them to be like a brother or sister — the rule is the same. Observing ḥijāb and refraining from touching and looking at parts that need to be covered are done for the sake of Allah, and are not based on one’s own personal judgment as to when it is needed and when it is not.

Lesson 11.1 (con't)

What Parts Should Be Covered?

Imām as-Şādiq (‘a) was once asked what parts a woman does not need to cover when wearing ḥijāb. He answered, “The face and two hands.”

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

Looseness of dress is very important. Women are not only required to cover all the necessary areas of the body, but also, the clothes should not be tight in a way that would attract negative attention.

Ḥijāb During Şalāh

Women are also required to cover their hair and bodies in şalāh, but they can leave their face and hands uncovered, just like when wearing ḥijāb in front of non-maḥrams. If there are no non-maḥrams around, their feet can also be left uncovered in şalāh. However, if there are non-maḥrams around, then their feet must be covered during şalāh.

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

Remember that şalāh is supposed to be an embodiment of your morals and values. During şalāh, you practice your manners by speaking to Allah respectfully. You also practice cleanliness by being clean and ṭāhir

during şalāh. Similarly, you are to be modest in front of Allah during şalāh. Your şalāh is a central point that helps guide and shape your daily life. Practicing respect, cleanliness, and modesty several times daily during şalāh helps to build these habits required by Islam.

Worksheet 11.1

ḤIJĀB

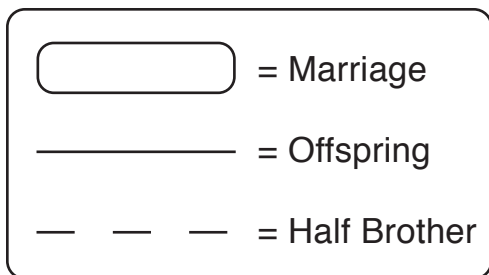
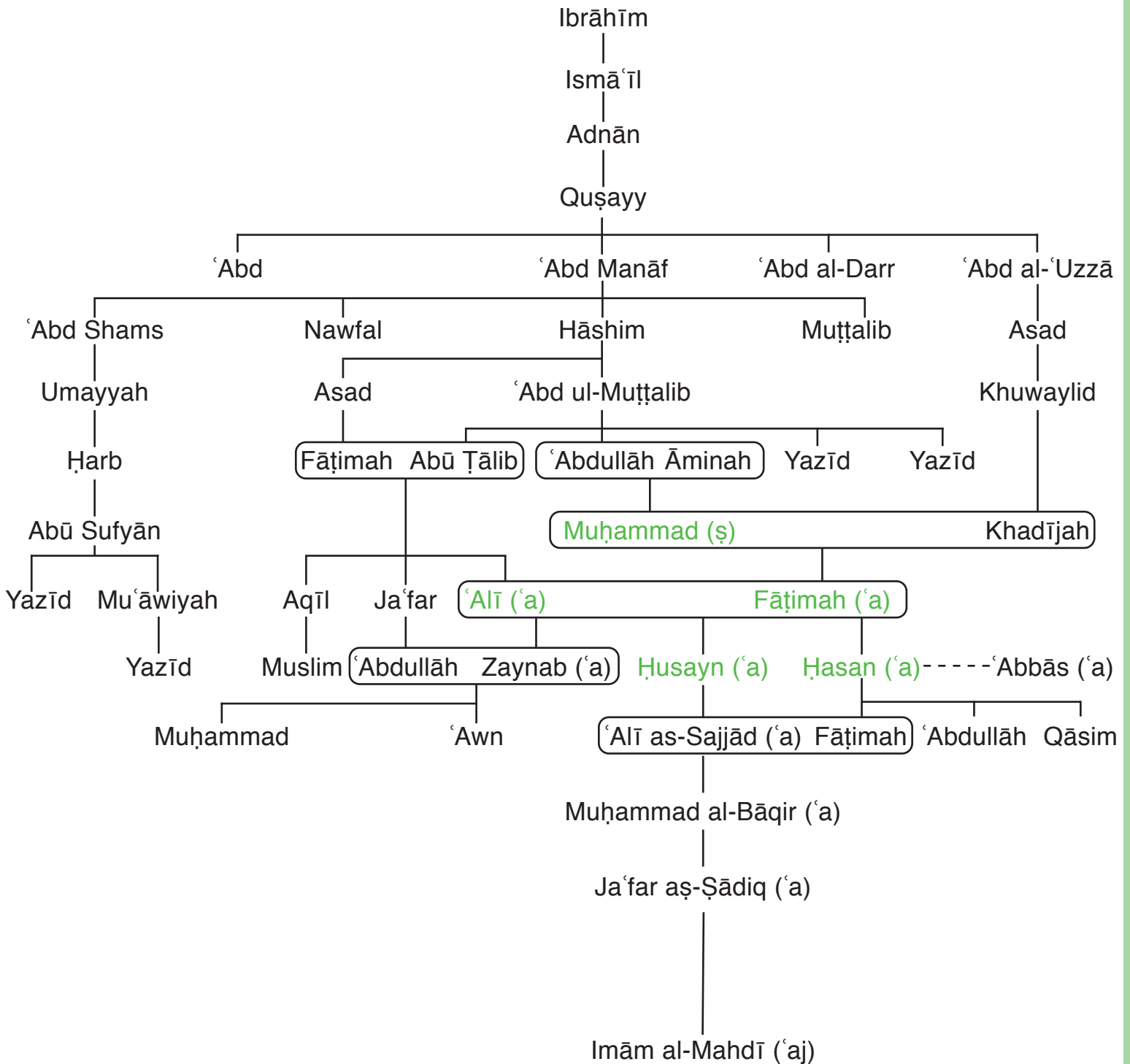
Answer the following questions in complete sentences, using your own words.

1. What is meant by modesty?
2. What body parts does a woman need to cover while observing ḥijāb?
3. What does it mean when someone is maḥram to you?
4. List three people who are maḥram to you.
5. What could be a reason for the wisdom behind a woman being asked to cover herself while offering ṣalāh?

**HISTORY
&
ISLAMIC
KNOWLEDGE**

CHAPTER 1
ANCESTORS & LIFE OF
THE NOBLE PROPHET (ﷺ)
BEFORE ADULTHOOD

The Family Tree of Prophet Muḥammad(ṣ)



Lesson 1.1: Ancestors of Prophet Muḥammad(ṣ)

Quṣayy bin Kilāb

Quṣayy was the fourth ancestor of the Noble Prophet (ṣ). He was brought up in Syria, but later returned to his birthplace, Mecca. Quṣayy was brave and generous, which led him to become the chief of the Quraysh tribe.

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

1. Being in charge of the keys of the Holy Ka'bah
2. Acting as chairman of Dār un-Nadwah
3. Feeding the pilgrims who came to Mecca
4. Supplying water to the pilgrims
5. Appointing the **standard-bearer** of the Quraysh in war
6. Acting as the commander of the army in war

Quṣayy had two sons: 'Abd al-Darr and 'Abd Manāf. 'Abd al-Darr became the chief of the tribe after Quṣayy's death. However, 'Abd Manāf, who was known for his skills and good judgment, also helped on the sidelines.

Hāshim: Son of 'Abd Manāf

Hāshim, son of 'Abd Manāf, was the great grandfather of the Noble Prophet (ṣ). He had a twin brother named 'Abd Shams.

Hāshim was a wise leader. He made the Quraysh rich by making a trade agreement with the ruler of Syria. He also made an

agreement with the thieves on the trade routes that if they would not attack the trade caravans, then he would sell them goods at cheap prices.

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

Hāshim had five sons, three of whom had no children. The other two were Asad (Imām 'Alī's ('a) maternal grandfather) and 'Abd ul-Muṭṭalib (Imām 'Alī's ('a) paternal grandfather). Hāshim also had a nephew, Umayyah (son of 'Abd Shams), who was jealous of his uncle. He challenged his uncle for the leadership of the Quraysh, demanding that they both go to a wise man and let him decide which one of them should be the leader. Hāshim agreed on the condition that the loser should sacrifice 100 camels to feed the Ḥajj pilgrims and leave Mecca for 10 years. Umayyah lost the challenge, so after sacrificing the camels, he left Mecca. From then on, the Banī Umayyah became the enemies of the Banī Hāshim.

'Abd ul-Muṭṭalib: Son of Hāshim

'Abd ul-Muṭṭalib was the grandfather of our Noble Prophet (ṣ) and the son of Hāshim. His real name was Shaybah.

Lesson 1.1 (con't)

When Hāshim was about to die, he asked his brother Muṭṭalib to bring his son Shaybah from Medina. Muṭṭalib went to Medina and brought Shaybah back. At this time, Shaybah was mistaken as the slave of his uncle Muṭṭalib, and hence, he was called ‘Abd ul-Muṭṭalib (i.e., slave of Muṭṭalib). Somehow, that name stuck.

When Hāshim died, Muṭṭalib managed his brother’s duties until ‘Abd ul-Muṭṭalib was old enough to take over. ‘Abd ul-Muṭṭalib took over the duties when his uncle died. ‘Abd ul-Muṭṭalib was a good leader, and thus earned his third name Sayyid ul-Ba‘tha, which means Chief of Mecca.

During his life, he made many positive changes in the lives of the Quraysh. He stopped marriage between close relatives; he **implemented** laws to punish thieves; he stopped people from drinking alcohol; he discouraged people from burying their daughters alive; and he set a fine for killing a person by mistake. ‘Abd ul-Muṭṭalib was also the first person to pay khums and the first to make and fulfill a **nadhr**.

The Well of Zamzam had existed since the time of Prophet Ibrāhīm (‘a). In its early days, it was overused and thus dried up. At the time of ‘Abd ul-Muṭṭalib, he knew nothing about the well except that it existed.

In a dream ‘Abd ul-Muṭṭalib received instructions to dig up the well. He and his eldest son dug for four days until they found the entrance to the well. The Quraysh claimed that the well belonged to the whole tribe and refused to let him continue digging alone. To reach a decision, they decided to seek the

advice of a wise man who lived in Syria.

On the way to Syria, ‘Abd ul-Muṭṭalib’s caravan ran out of water, and the rest of the group refused to give him any. ‘Abd ul-Muṭṭalib started to search for water in a situation where it seemed almost impossible to succeed. However, by the mercy of Allah, he finally discovered water, which he willingly shared with others. The Quraysh felt that this was a sign from Allah that the Well of Zamzam belonged to ‘Abd ul-Muṭṭalib, so they all returned to Mecca.

When they returned, ‘Abd ul-Muṭṭalib dug further and discovered some treasure, too. From his share, he donated one-fifth in the way of Allah. Thus, he was the first person to pay khums.

The nadhr, or promise, made by ‘Abd ul-Muṭṭalib was that if he got 10 sons, he would sacrifice one in the way of Allah. When Allah blessed him with 12 sons, it was time to fulfill his nadhr.

To do so, he decided to **cast lots** to pick the son whom he would sacrifice. His son ‘Abdullāh’s name came up. ‘Abdullāh was ‘Abd ul-Muṭṭalib’s youngest and most beloved son.

The Quraysh were unhappy with the thought of sacrificing ‘Abdullāh, so it was decided that a lot should be cast between him and 10 camels. If the lot fell to ‘Abdullāh, then 10 more camels would be added and the lot would be repeated.

Lesson 1.1 (con't)

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

'Abdullāh grew up to be a fine young man. He married Āminah, and from their marriage, the Noble Prophet (ﷺ) was born in 570 AD.

VOCABULARY

Standard-bearer: a soldier who is responsible for carrying his army's flag

Implement: put a decision or law into effect

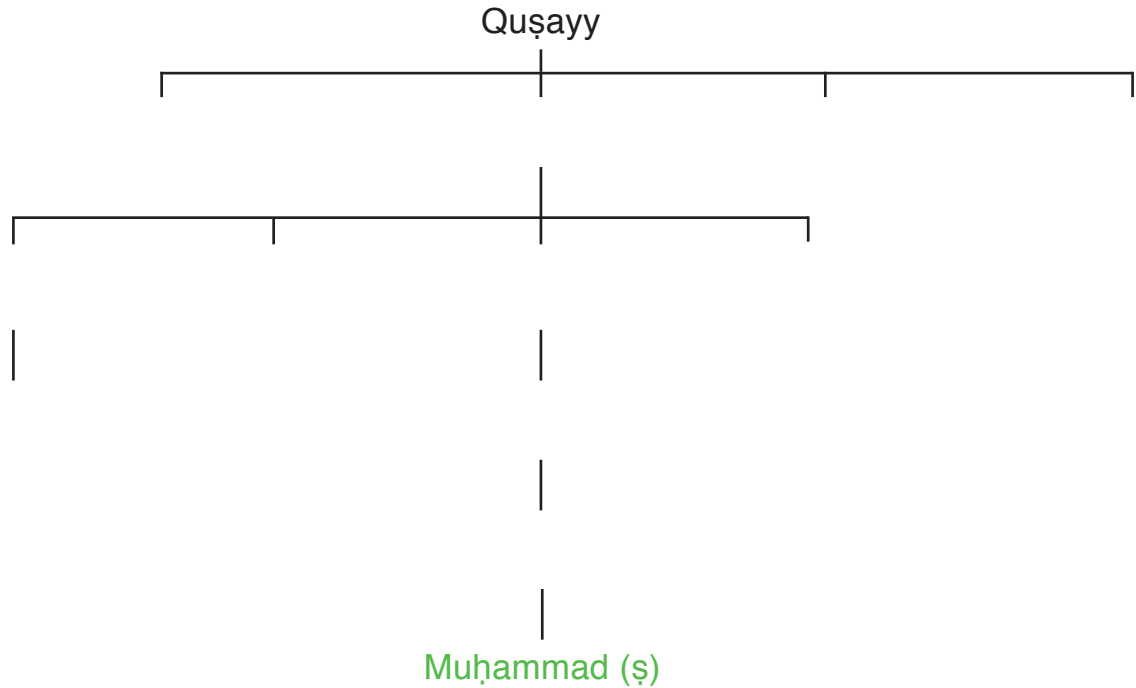
Nadhr: a vow or promise made to Allah that you will do something if He grants your request

Cast lots: make a decision by randomly picking a name using some sort of lottery system (e.g., drawing sticks, picking names from a hat, etc.)

Worksheet 1.1

PROPHET MUḤAMMAD'S (ﷺ) FAMILY TREE

Complete the family tree:



1. Write down four responsibilities of Qusayy as the Chief of Quraysh?

2. What was Dār un-Nadwah?

Worksheet 1.1 (con't)

3. What was the agreement between Hāshim and the thieves on the trade routes?
4. How did the Banī Umayyah become the enemies of Banī Hāshim?

Choose from the words below and fill in the blanks

1. Hāshim was the son of _____.
2. Hāshim was the great _____ of the Noble Prophet (ﷺ).
3. He had a twin brother named _____.
4. At that time, there was a practice among the Arabs called iḥtifād. When members of a family could not earn enough to feed themselves, they would leave Mecca and go to the desert, where they would live in a tent until they died of hunger and thirst. He ended this practice by uniting one _____ family with one _____ family.
5. Hāshim's nephew, _____ (son of 'Abd Shams) was jealous of the respect his uncle received. He challenged his uncle for the leadership of the _____.

Worksheet 1.1 (con't)

6. He lost the challenge, and had to sacrifice _____ camels to feed the Ḥajj pilgrims and leave Mecca for 10 years. From then on, the Banī Umayyah became the enemies of the Banī Hāshim.
7. ‘Abd ul-Muṭṭalib was the son of _____.
8. ‘Abd ul-Muṭṭalib was the _____ of our Noble Prophet (ﷺ).
9. His real name was _____, but because he was once mistaken as the slave of his uncle Muṭṭalib, he was called ‘Abd ul-Muṭṭalib.
10. The well of _____ has existed since the time of Prophet Ibrāhīm (‘a). In its early days it was overused, and it dried up.
11. By the mercy of Allah, _____ discovered the water of the well.
12. ‘Abd ul-Muṭṭalib dug the well further and discovered some treasure. From his share, he donated _____ in the way of Allah.
13. ‘Abd ul-Muṭṭalib made a nadhr that if he got _____ sons, he would sacrifice one in the way of Allah.
14. To fulfill his nadhr, he decided to pick which son he would sacrifice by casting lots. His son _____ came up. He was ‘Abd ul-Muṭṭalib's youngest and most beloved son.

‘ABDULLĀH	HĀSHIM	ZAMZAM	10
ONE-FIFTH	GRANDFATHER	SHAYBAH	100
UMAYYAH	‘ABD MANĀF	‘ABD UL-MUṬṬALIB	RICH
GRANDFATHER	‘ABD SHAMS	QURAYSH	POOR

Lesson 1.2: The Birth of Prophet Muḥammad (ﷺ)

The Noble Prophet of Islam, Muḥammad al-Muṣṭafā (ﷺ), was born after sunrise on Friday the 17th of Rabīʿ al-Awwal, 570 AD in Mecca. He was born in the Year of the Elephant, when Abrahah tried to destroy the Holy Kaʿbah.

The Noble Prophet (ﷺ) belonged to the respected family of Banī Hāshim from the Quraysh tribe. The parents of the Noble Prophet (ﷺ) were ʿAbdullāh, son of ʿAbd ul-Muṭṭalib, and Āminah, daughter of Wahhāb. While Āminah was pregnant with the Noble Prophet (ﷺ), ʿAbdullāh had gone on a trade caravan to Syria. On his way back, he fell ill and died two months before his son was born. He is buried in Medina.

Since he had no father, ʿAbd ul-Muṭṭalib decided to bring up the Noble Prophet (ﷺ) under his own care. On the seventh day following the birth of his grandson, he slaughtered a sheep to thank Allah for blessing him with a healthy grandson. Many people were invited to take part in the celebrations.

In this gathering, ʿAbd ul-Muṭṭalib announced to the people that he would name the child "Muḥammad," which means "one who is worthy of praise." When the Quraysh asked him why he was giving him such an unusual name, he replied that his grandson would be praised in the heavens and the earth.

Before this event, the Noble Prophet's (ﷺ) mother had already named him "Aḥmad." Allah has referred to him by both names in the Noble Qurʾān.

The Prophet's (ﷺ) mother, Āminah, nursed him for only three days before her milk dried up. Therefore, she had to give him to a foster-mother to nurse. This was the wisdom of

Allah, as this was His way of protecting the young Prophet (ﷺ) from his enemies.

Two women had the honor of nursing the Noble Prophet (ﷺ): Suwaybah and Ḥalīmah. Suwaybah was a slave and nursed the Noble Prophet (ﷺ) for four months.

Ḥalīmah belonged to the tribe of Saʿd bin Bakr. She brought up the Noble Prophet (ﷺ) outside the city of Mecca in the desert. Here, he grew up strong and healthy and learned the pure Arabic language of the desert. He stayed with her for five years.

Ām ul-Fīl: The Year of the Elephant

Just before the birth of Prophet Muḥammad (ﷺ), a man named Abrahah was the ruler of a neighboring country, Yemen. When Abrahah learned that the Arabs looked upon the Kaʿbah with great honor, he decided to build a huge church in Ṣanʿāʾ in Yemen. When the church was built, he asked the Arabs to leave the Holy Kaʿbah and come to his church instead.

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

In 570 AD, Abrahah led a huge army toward Mecca. He camped outside Mecca, and then sent a few of his people to capture the camels of the Meccans, 200 of which belonged to ʿAbd ul-Muṭṭalib.

One of Abrahah's soldiers approached the

Lesson 1.2 (con't)

Meccans, saying that he did not wish to hurt them, but had come to demolish the Holy Ka'bah with his elephant. 'Abd ul-Muṭṭalib, the chief of the Quraysh, said that they did not want to fight Abrahah either. As for the Holy Ka'bah, it was the house of Allah, and He would do whatever He pleased.

'Abd ul-Muṭṭalib then went with some of his sons to see Abrahah. Abrahah respectfully welcomed him. He expected that 'Abd ul-Muṭṭalib would ask him not to destroy the Holy Ka'bah, but instead, 'Abd ul-Muṭṭalib asked him to return his camels. Abrahah was surprised that 'Abd ul-Muṭṭalib was talking about camels when the Holy Ka'bah itself was going to be destroyed.

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

On his return, 'Abd ul-Muṭṭalib ordered the people to leave Mecca and go to the hills for safety. He then prayed to Allah to protect them and the Holy Ka'bah from any harm.

The next morning, Abrahah prepared to march toward the Ka'bah. All of a sudden, a flock of birds appeared from the side of the sea, holding tiny stones in their claws and beaks. Each bird held three stones that they showered on the army of Abrahah in such a way that the elephants and many men were killed. One of the stones hit Abrahah on his head, and he became so frightened that he ordered the remaining men in his army to

retreat at once. Many of his men died on the way back, and Abrahah himself reached died a painful death.

This dreadful and miraculous event is mentioned in the Noble Qur'an in Sūrah al-Fīl:

Have you not seen how your Lord dealt with the people of the elephant?

Didn't He ruin their plan?

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

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

VOCABULARY

Custom: tradition or common practice

Retreat: leave a battle or war

Worksheet 1.2

BIRTH OF THE NOBLE PROPHET (ﷺ)

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

The day of the week the Prophet (ﷺ) was born

The date and month of his birthday

He was born in the Year of the _____

His father

His mother

Meaning of Muḥammad (ﷺ)

He is also mentioned by this name in the Noble Qur'ān

She was a slave and nursed him for four months

His second foster mother

The number of years he stayed with his second foster mother

1. One who is worthy of praise
2. Suwaybah
3. Friday
4. Five
5. 'Abdullāh
6. Elephant
7. Aḥmad
8. Ḥalīmah
9. Āminah
10. 17th Rabī' ul-Awwal

Lesson 1.3: Childhood of Prophet Muḥammad (ﷺ)

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

When he was five years old, Ḥalīmah returned the Noble Prophet (ﷺ) to the care of his mother Āminah. Soon after, Ḥaḍrat Āminah decided to take the Noble Prophet (ﷺ) to Medina to visit the grave of his father, ‘Abdullāh, and also to meet some of her relatives. She stayed there for one month, and on the way back to Mecca, tragedy struck. Ḥaḍrat Āminah fell ill in a place called Abwā’. After a short time, she died and was buried there. The Noble Prophet (ﷺ) was now an orphan, so his grandfather ‘Abd ul-Muṭṭalib took him under his wing. He loved his grandson very much and made sure that he did not feel orphaned. The Noble Qur’ān mentions this event as follows:

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

The Noble Prophet (ﷺ) was only eight years old when his grandfather died. He never forgot the kindness of his grandfather, and the loss of ‘Abd ul-Muṭṭalib made him sad.

Before his death, ‘Abd ul-Muṭṭalib made his son Abū Ṭālib, the brother of ‘Abdullāh, responsible for taking care of the young Prophet (ﷺ). This was a duty that Abū Ṭālib carried out fully. He brought the Noble Prophet (ﷺ) into his home and treated the young boy,

who was only eight years old, like his own son.

When the Noble Prophet (ﷺ) was 12 years old, Abū Ṭālib took him on a trade journey into Syria with a caravan of the Quraysh. In Basrah, the caravan stopped to stock up on supplies for the rest of the journey. An old Christian monk named Baḥīrā lived there in a monastery. The monk never used to speak, but when he saw the Noble Prophet (ﷺ), he broke his silence and asked, "Who is this boy?" Abū Ṭālib answered that he was his nephew. Baḥīrā then said, "This boy has a brilliant future. He is the same Prophet whose coming has been **foretold** in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from the Jews, because if they learn about him, they will kill him." After this, Abū Ṭālib was very careful about his nephew’s safety. He would even ask one of his own sons to sleep in the Prophet’s (ﷺ) bed, so that no one could attack him.

Thus, the Noble Prophet (ﷺ) grew up in the household of Abū Ṭālib, who was loved, respected, and **cherished** by all. His aunt, Fāṭimah bint Asad, the wife of Abū Ṭālib and mother of Imām ‘Alī (‘a), also loved the Noble Prophet (ﷺ) and looked after him as if he was her own son.

VOCABULARY

Foretold: predicted

Cherish: care for

Worksheet 1.3

CHILDHOOD OF THE NOBLE PROPHET (ﷺ)

1. The Noble Prophet (ﷺ) lived in the desert with _____. When he was _____ years old, she returned the Noble Prophet (ﷺ) to the care of his mother _____.
2. On the way back from _____, Ḥaḍrat Āminah fell ill and _____.
3. The Noble Prophet (ﷺ) was now an orphan and _____ took him under his wing.
4. The Noble Prophet (ﷺ) was only _____ years old when his grandfather died.
5. Before his death, ‘Abd ul-Muṭṭalib made his son _____ responsible for taking care of our Noble Prophet (ﷺ).
6. When the Noble Prophet (ﷺ) was 12 old, his uncle _____ took him on a trade journey into _____ with a caravan of the Quraysh.
7. In Basrah, the caravan stopped to stock up on supplies for the rest of the journey. There was an old Christian monk named _____, who lived in an old monastery there.
8. The monk said, "This boy has a brilliant future. He is the same _____ whose coming has been foretold in the _____ Books."

Lesson 1.4: Youth of Prophet Muḥammad (ﷺ)

As the Prophet (ﷺ) grew up, people around him noticed that this young man was not like others his age. Everyone admired his character and bravery, especially the Quraysh.

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

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

The Noble Prophet (ﷺ) spent part of his youth as a **shepherd**. He also accompanied his uncle Abū Ṭālib on trade journeys to Syria and Yemen. He soon gained a reputation in Mecca for his good business sense, honesty, and trustworthiness. People were so impressed by his qualities that they began to call him aṣ-Ṣādiq (the Truthful) and al-Amīn (the Trustworthy).

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

One day, a man came to Mecca and was cheated by a trader in the marketplace. He complained about his mistreatment to the Quraysh. As a result, some citizens formed a committee that would investigate such incidents and try to help people who were treated unfairly. They decided that the main tribes of Quraysh should make an agreement to protect the rights of the people. This important covenant was called Ḥilf al-Fuḍūl, or the **Covenant** of High Morals. The Noble Prophet (ﷺ) participated in this agreement and was an active member of the Ḥilf al-Fuḍūl.



By the time he was 25 years old, the Noble Prophet (ﷺ) had built himself a good reputation in Mecca and had gained the trust and affection of the people around him.

VOCABULARY

Livelihood: a means of supporting yourself

Fujjār: Unjust battles that were fought during the four sacred months

Provisions: supplies

Shepherd: a person who tends sheep

Covenant: agreement

Worksheet 1.4

THE YOUTH OF THE NOBLE PROPHET (ﷺ)

Fill in the blanks:

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

CHAPTER 2

**ADULTHOOD OF
THE PROPHET (ﷺ)**

Lesson 2.1: Marriage of Prophet Muḥammad (ṣ)

Khadījah bint Khuwaylid



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

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

Although the Arabs were mostly idol worshippers, a few of them had turned away from such practices and believed in one God, as had been taught by the Prophets Ibrāhīm (ʿa) and Ismāʿīl (ʿa). One such man was Warqah bin Nawfal, the cousin of Ḥaḍrat Khadījah (ʿa). He used to stop people from the terrible practice of burying their baby daughters alive. He also had a great interest in the Bible and Torah.

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

In the spring of 595 AD, when the summer caravans were ready to leave Mecca for Syria, Ḥaḍrat Khadījah (ʿa) had not yet found a reliable agent to take her caravan. Meanwhile, Abū Ṭālib was trying to find employment for his nephew, Prophet Muḥammad (ṣ), who was now 25 years old. When he heard of this **vacancy**, he came to Ḥaḍrat Khadījah (ʿa) and asked her to consider his nephew for the job.

Like most people in Mecca, Ḥaḍrat Khadījah (ʿa) had heard a lot about the Noble Prophet (ṣ) and his reputation for being honest and trustworthy. Although he lacked experience, she had no hesitation in hiring him, saying that she would send along her slave Maysarā, who was already an experienced traveler.

That year, Ḥaḍrat Khadījah's (ʿa) trade caravan made unusually high profits. The Noble Prophet (ṣ) learned the business

Lesson 2.1 (con't)

quickly and impressed the Syrian traders with his clever, yet fair, dealings.

Upon their return to Mecca, the Noble Prophet (ﷺ) reported back to Ḥaḍrat Khadījah (‘a) and then returned to his home. Maysarā then told her about all the details of the trip. He was very impressed with the manner of the Noble Prophet (ﷺ) and spoke highly of his character and personality.

At the same time, Abū Ṭālib approached Ḥaḍrat Khadījah to ask her about his nephew’s performance. She responded that she was more than satisfied and spoke highly about him as a person. She also mentioned that she was interested in him for marriage. Following this occurrence, Abū Ṭālib sent his sister Şafiyyah to the house of Ḥaḍrat Khadījah (‘a) with a marriage proposal from the Noble Prophet (ﷺ), Ḥaḍrat Khadījah (‘a) agreed immediately, and a date was fixed for the marriage. Abū Ṭālib himself took charge of the marriage preparations for his beloved nephew. On the day of the wedding, he dressed the Noble Prophet (ﷺ) in the cloak of ‘Abd ul-Muṭṭalib and made him wear the ring of Hāshim. Abū Ṭālib recited the sermon of marriage at the agreed **mahr** (dowry) of 400 pieces of gold. The marriage was a cause of great celebration amongst the Quraysh.

Three days after the marriage, Abū Ṭālib arranged for a feast in which every resident of Mecca was invited for a meal. This practice is known as **walīmah**, and Islam later made it a recommended part of the marriage ceremonies.

At the time of their marriage, the Noble Prophet (ﷺ) was 25 years old while Ḥaḍrat

Khadījah (‘a) was 40. After her marriage to the Noble Prophet (ﷺ), Ḥaḍrat Khadījah (‘a) began to lose interest in her business deals. She settled down happily in her new life as a wife. Because her business was so large, she could not close it overnight. Therefore, she slowly began to cut down its size. After a few years, she was no longer a trader, although she was still very wealthy.

Ḥaḍrat Khadījah (‘a) made it her duty to serve her husband and make him happy. In this, she was very successful. Their marriage was blessed with happiness and children.

Their first child was Qāsim. After his birth, the Noble Prophet (ﷺ) was called Abūl Qāsim, the father of Qāsim, as per the custom of the Arabs. The second child was also a boy. His name was ‘Abdullāh. He was also called Ṭāhir and Ṭayyib.

Both boys did not survive very long and died while still very young. These losses made the Noble Prophet (ﷺ) very sad, so when his cousin Imām ‘Alī (‘a) was born, he brought him up in his house as his own son.

When the Noble Prophet (ﷺ) was finally commanded by Allah to begin his mission to preach Islam, Ḥaḍrat Khadījah (‘a) was the first woman to accept his message and become a Muslim.

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

Lesson 2.1 (con't)



As the Noble Prophet (ﷺ) continued preaching Islam, many of the Quraysh became his enemies, including Abū Jahl and his uncle Abū Lahab. They began to call him names and insult him. Some of them called him "Abtar," which means an animal whose tail has been cut off. By this word, they meant that the Noble Prophet (ﷺ) had no children who would carry on his name. Arabs traditionally welcome the birth of a baby boy more than a baby girl. When Prophet Muḥammad (ﷺ) was blessed with a daughter, Sayyidah Fāṭimah (ʿa), the enemies of Islam continued to mock the Prophet (ﷺ) about not having a son.

To answer this mockery, Allah revealed Sūrah al-Kawthar:

Certainly, We have given you (O Muḥammad) Kawthar. So, pray to your Lord and sacrifice. Surely, your enemy shall be "Abtar."

(108:1-3)

Kawthar can be translated as an **abundance** of good or a fountain. In this sūrah, Allah promises to extend the lineage of the Prophet (ﷺ) more than any other person on Earth, similar to how a fountain flows water and spreads it out. This would happen through his daughter Sayyidah Fāṭimah (ʿa). It became

apparent when our Prophet brought his Ahl al-Bayt (ʿa) under the kisāʿ, and Angel Jabrāʾīl asked Allah, "O Allah, who is under the kisāʿ?"

The reply from Allah was, "It is Fāṭimah, her father, her husband, and her sons."

Sayyidah Fāṭimah (ʿa) was the centerpiece of the kisāʿ. Everyone under the kisāʿ was identified through her. Since Allah introduced the Prophet (ﷺ), himself, through Sayyidah Fāṭimah (ʿa), He made it clear to the world that the person to carry on the Prophet's (ﷺ) name was no other than Fāṭimah (ʿa) herself. Sayyidah Fāṭimah (ʿa) became the mother of our holy Imāms (ʿa) and carried on the name of the Prophet (ﷺ).

Today, the descendants of the Noble Prophet (ﷺ) are present throughout the world, and they are called sayyids. However, no one claims to be the descendants of Abū Sufyān, Abū Jahl, or any of the other enemies of the Noble Prophet (ﷺ). This is because of the promise of Allah in the above sūrah, when He said to the Noble Prophet (ﷺ) "Surely your enemy will be Abtar."

VOCABULARY

Vacancy: an open position

Mahr: dowry — a mandatory, agreed upon gift that a man must give a woman upon marrying her

Walīmah: the practice of feeding people food after your marriage ceremony

Abundance: a large quantity

Worksheet 2.1a

ḤAḌRAT KHADĪJAH (‘A)

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

2. Ḥaḍrat Khadijah (‘a) was influenced by her cousin’s religious ideology. Which ideology was this?
 - a. That the Quraysh’s beliefs were correct
 - b. That there was one God
 - c. That the trading business needed some more work
 - d. That women should not do business

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

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

Worksheet 2.1a (con't)

5. Why did Ḥaḍrat Khadījah (‘a) begin to lose interest in her business?
 - a. Her relatives told her not to work anymore
 - b. Her business had brought her enough wealth, and she now wanted to settle down in her new role as a wife
 - c. Her husband told her not to work
 - d. Her business started to decline

6. What happened to the two sons of the Noble Prophet (ﷺ) and Ḥaḍrat Khadījah (‘a)?
 - a. They were killed by the enemies of Islam.
 - b. They grew up and ran away.
 - c. By the will of Allah, they died very young.
 - d. None of the above

7. The name that the enemies of the Noble Prophet (ﷺ) called him was:
 - a. Holy
 - b. Unholy
 - c. Abtar
 - d. None of the above

8. The sūrah in the Noble Qur’ān that was revealed as an answer to this behavior was:
 - a. Sūrah al-Ḥamd
 - b. Sūrah at-Tīn
 - c. Sūrah ash-Shams
 - d. Sūrah al-Kawthar

9. This sūrah promised the Prophet (ﷺ) that:
 - a. His enemy would be abtar
 - b. He would not be childless
 - c. He would have 5 more children
 - d. Both a and b

Worksheet 2.1b

1. Who recited the marriage ceremony of the Noble Prophet (ﷺ) and Ḥaḍrat Khadījah (ʿa)?
2. Describe Ḥaḍrat Khadījah’s (ʿa) character and how she made the “perfect” wife for the Prophet (ﷺ).
3. Why did the enemies of Islam call the Prophet (ﷺ) Abtar?
4. Explain how Allah kept His promise that He made to the Noble Prophet (ʿa) in Sūrah al-Kawthar.
5. Some words that can be used to describe Ḥaḍrat Khadījah (ʿa) are selfless, generous, and supportive. For each of these adjectives, give an example from the reading that supports these characteristics.

Lesson 2.2: The First Revelation

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

It was his habit to sometimes spend a few **consecutive** days in the cave, engaged in prayers, and his wife Ḥaḍrat Khadījah (ʿa) would bring him some food and water.

One night, when he was in the cave of Mount Ḥirā', he heard a voice calling his name, and suddenly a dazzling light appeared in the cave. The Noble Prophet (ﷺ) sat up calmly and saw that a figure was approaching him. The figure was none other than Angel Jabrā'īl (ʿa) in human form.

Jabrā'īl (ʿa) came very close to the Noble Prophet (ﷺ) and asked him to read what was written in a scroll that he had in his hands. The Noble Prophet (ﷺ) read the words, which were the first revelation from Allah, and later became the first five verses of Sūrah al-ʿAlaq.

These were:

Read in the name of your Lord who created (everything in the universe). He created man from a clot. Read! And your Lord is the All-Honorable. He Who taught with the pen. He taught man what he did not know. (96:1-5)

When the Noble Prophet (ﷺ) had finished reciting, Angel Jabrā'īl (ʿa) announced, "O Muḥammad! There is no doubt that you are the Messenger of Allah, and I am His angel, Jabrā'īl." After saying this, the angel disappeared.



This event told the Noble Prophet (ﷺ) that it was now time to begin his prophetic mission. The date was 27th Rajab, 610 AD. At this time, the Noble Prophet (ﷺ) was 40 years old. Allah blessed him with such a memory that whatever he heard only once from Jabrā'īl (ʿa) remained in his heart forever.

The Noble Prophet (ﷺ) then left the cave and returned home to begin his mission to preach the oneness of Allah and invite all of mankind to the path of worshipping only one God.

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

Lesson 2.2 (con't)

The First Muslims

After receiving the first revelation, the Noble Prophet (ﷺ) immediately returned home from the cave of Mount Ḥirā'.

He lived with his wife, Ḥaḍrat Khadījah (ʿa), and his young cousin, Imām ʿAlī (ʿa). Imām ʿAlī (ʿa) had been brought up under the Prophet's (ﷺ) care and guidance.

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

Zayd bin Ḥārith, who was the Noble Prophet's (ﷺ) freed slave and adopted son, accepted Islam at this time, too.

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

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

The Quraysh and their leader Abū Sufyān knew what was going on, but they were not

bothered by the Noble Prophet's (ﷺ) activities at this time. They thought that this new religion would soon die out, just like when Warqah and Umayyah returned to idol worship after having become Christians for a short time after reading the Bible.

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

The Quraysh remained **apathetic** and relaxed until the day when the Noble Prophet (ﷺ) began to preach the religion of Islam openly by the command of Allah.

VOCABULARY

Consecutive: continuously without stopping

Apathetic: showing or feeling no interest, concern, or enthusiasm

Worksheet 2.2

THE FIRST REVELATION

Guess my name:

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

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

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

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

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

Short answer questions:

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

7. Why were the Quraysh relaxed about the Prophet's (ﷺ) activities at this time?

Lesson 2.3: Dhul 'Ashīrah and General Invitation

Three years after the Prophet (ﷺ) began his mission and was secretly inviting people to Islam, he received the following revelation from Allah:



And warn your nearest relatives (26:214)

The Noble Prophet (ﷺ) then called Imām 'Alī ('a) and instructed him to invite the sons of 'Abd ul-Muṭṭalib and arrange a meal so that he could deliver the words of Allah to them. Following the invitation, around 40 men from the children of 'Abd ul-Muṭṭalib gathered near the mountain of Ṣafā. Amongst them were the Noble Prophet's (ﷺ) uncles Abū Ṭālib, 'Abbās, Ḥamzah, and Abū Lahab. This occasion is known as Da'wat Dhul 'Ashīrah.

By the miracle of Allah, each of the 40 guests ate until they were full, and yet the quantity of food remained the same. After the feast was over, the Noble Prophet (ﷺ) wished to speak to the **assembly**, but Abū Lahab said to the people that the Noble Prophet (ﷺ) had displayed great magic, so the people all left.

The next day, the Noble Prophet (ﷺ) asked Imām 'Alī ('a) to make the same preparations as before, but again, the same thing happened. On the third day, the Noble Prophet (ﷺ) again invited the same group for a meal. This time, he stood up immediately after the feast was over and said to those present:

"O sons of 'Abd ul-Muṭṭalib! I swear by Allah, besides whom there is no god, that I have

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



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

Suddenly Imām 'Alī ('a), who was only 15 years old, stood up and said, "O Prophet of Allah! I am prepared to support you."

The Noble Prophet (ﷺ) asked him to sit down, and repeated the question two more times. Each time, however, no one except Imām 'Alī ('a) stood up to support him. After the third time, the Noble Prophet (ﷺ) hugged Imām 'Alī ('a) and held his hand up high, as he said, "People! This young man is my brother and successor amongst you. Listen to his words and follow him."

Lesson 2.3 (con't)



The Persecution of Muslims

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

The people of Mecca forgot that they themselves used to call the Noble Prophet (ﷺ) "aş-Şādiq," which means "the Truthful." Instead, they began to call him a liar and mad man. They began to make life difficult for him by spreading thorns on his path and

telling their children to throw stones at him. Sometimes, they would even throw garbage on him as he passed by their homes.

The Noble Prophet (ﷺ) still did not give up preaching the belief in one God. When the number of Muslims slowly began to increase, the chiefs of some tribes became worried, and they approached Abū Ṭālib, the uncle and guardian of the Noble Prophet (ﷺ), and asked him to stop his nephew from preaching his religion.

They offered to give the Noble Prophet (ﷺ) money, power, or anything he wanted, as long as he would stop talking against their gods. When Abū Ṭālib told the Noble Prophet (ﷺ) about their message, he said, "By Allah, even if these people put the sun in my one hand and the moon in the other, I would not give up what I have been commanded by Allah to do."

The Banī Umayyah, who had long been the enemies of Banī Hāshim, began to **harass** the Noble Prophet (ﷺ) all the time. The main trouble makers included Abū Sufyān, Abū Jahl, and 'Utbah bin Rabī'ah. Although they could not attack him openly because of the power and influence of Abū Ṭālib, they took every opportunity to create difficulties for him.

The Meccans then turned their attention to the new Muslims. Some Muslims came from powerful tribes, so they were safe from trouble. However, many Muslims were slaves, or just poor, and they began to face the most terrible **cruelties** at the hands of the Meccans.

Abū Dharr al-Ghifārī was one of the early Muslims. When he declared that he had accepted Islam, the Quraysh beat him up so

Lesson 2.3 (con't)

badly that he was half dead. When the uncle of the Noble Prophet (ﷺ), ‘Abbās, passed by and saw what they were doing, he reminded the Quraysh that Abū Dharr was from the tribe of Banī Ghaffār, who lived near the route of the trade caravans. If they learned that a member of their tribe had been tortured by the Quraysh, they would not let the trade caravans pass safely. Upon hearing this, the greedy Quraysh left Abū Dharr alone.

Another companion was Bilāl al-Ḥabashī, the Mu’adhdhin (prayer caller) of the Noble Prophet (ﷺ). He was the slave of Umayyah bin Khilāf. When Bilāl accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilāl lie barebacked on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand. Other times, he would tie a rope around his neck and drag him around the hills of Mecca. Despite these cruelties, Bilāl continued to say "Aḥad, Aḥad," which means that "Allah is One." Finally, the Noble Prophet's (ﷺ) uncle ‘Abbās bought him and freed him.

‘Ammār bin Yāsir and his parents, Yāsir and Sumayyah, were amongst the first Muslims. The unbelievers tried to make them change their minds, but they refused. The three of them were taken to the desert and beaten and tortured. This was repeated many times until finally, Yāsir died. When his pregnant wife Sumayyah complained to Abū Jahl about this **inhumane** treatment, he took his spear and thrust it into her heart.

They then turned to ‘Ammār and beat him so terribly that he was about to die. They

threatened to kill him unless he declared that he was no longer a Muslim. To save his life, ‘Ammār had to agree. Later, the Noble Prophet (ﷺ) approved of his action, saying that as long as ‘Ammār had faith in his heart, it did not matter what he was forced to say.

Despite the torture the Muslims suffered, none of them **denounced** their faith, and their numbers increased day by day.

VOCABULARY

Assembly: A group of people gathered together in one place for the same cause

Harass: bother, intimidate

Cruelty: pain and suffering

Mercilessly: without mercy or kindness

Inhumane: without compassion for suffering

Denounce: publicly declare to be wrong

Worksheet 2.3

DHUL 'ASHĪRAH AND THE GENERAL INVITATION TO ISLAM

Answer the following questions:

1. Why did the Noble Prophet (ﷺ) only invite the sons of 'Abd ul-Muṭṭalib to the occasion of Dhul 'Ashīrah?
2. What did the Prophet (ﷺ) want to do at this occasion?
3. Who was the person who kept on wanting to prevent the Prophet (ﷺ) from carrying out his mission?
4. Who was the only one to stand up and declare support for the Prophet (ﷺ)?
5. The Quraysh wanted to force their slaves to denounce Islam, but the early Muslims stood by their faith. If a school friend insists that you do something that is unacceptable in Islam, what would you say to them?
6. How did they make life difficult for the Prophet (ﷺ)? Give one example.

Worksheet 2.3

Fill in the blanks:

7. After introducing Islam to his relatives, the next people our Prophet (ﷺ) introduced Islam to were _____.
8. The Banī _____, who had always been the enemies of the Banī Hāshim, started to _____ the Noble Prophet (ﷺ).
9. From aṣ-Ṣādiq (the truthful one), our Prophet (ﷺ) was now being called a _____ and _____.
10. When the number of Muslims slowly began to increase, the threatened chiefs went to _____.
11. _____ was one of the early Muslims. When he declared that he had accepted Islam, the Quraysh beat him up so badly that he was half dead.
12. When _____ accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make him lie barebacked on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand.
13. _____ and his parents _____ and _____ were amongst the first Muslims.

Lesson 2.4: The Hijrah to Abyssinia

The unbelievers of Mecca had made life very difficult for the Muslims. The Noble Prophet (ﷺ) was worried and concerned about the condition of the Muslims, so he advised a group of his followers (about 83 Muslims) to **migrate** or make hijrah to Abyssinia (Ethiopia), which was ruled by a kind Christian king named Negus.



This was the first hijrah in Islam and took place during the fifth year of Prophethood.

A second, larger group of Muslims also migrated soon afterwards, under the leadership of Ja'far bin Abū Ṭālib, the brother of Imām 'Alī (ʿa). The Muslims were welcomed with much kindness in Abyssinia and found life very pleasant and comfortable there.

When the chiefs of Mecca found out that the Muslims had migrated and were living peacefully in Abyssinia, they became worried that the Muslims might turn Negus, the king of Abyssinia, toward Islam. They decided to send two men with some gifts to the king and his ministers to convince him to send the Muslims back to Mecca.

When the two men reached Abyssinia, they first met with the ministers and gave them the expensive gifts. They convinced the greedy

ministers to support their mission and back them in the court of the king. The next day, they met Negus, and after presenting him with gifts, they said, "A group of our young men have gone against the beliefs of our forefathers and invented a new religion. These people have now run to your country. I request you to hand them over to us so that we can take them back to Arabia."

The king's ministers then loudly declared their support for this request. However, Negus ignored them and asked whether the Muslim **refugees** had killed anyone, stolen anybody's property, or committed any crimes in Mecca. They replied that their only crime was inventing a new religion. The king then announced, "I cannot hand over the people who are living under my protection without a proper **investigation**."

He sent a message to the Muslims that their leader should come to the court. Ja'far bin Abū Ṭālib came to present the case for the Muslims. The king turned to Ja'far and asked, "Why have you given up the beliefs of your forefathers and started a new religion?"

Ja'far replied, "We used to be ignorant people who worshipped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbors and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a **faultless** character, invited us to worship one God. He taught us to respect other people's property, behave well with our relatives, respect our neighbors and women, and avoid lying. He ordered us

Lesson 2.4 (con't)

to offer prayers, fast, and pay a religious tax on our wealth. We have believed in him and worship Allah. However, the Quraysh have behaved very cruelly toward us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country, and we have complete faith in your justice."

The king was very impressed with the sincere speech of Ja'far, and he asked him to recite something from the Heavenly Book of the Muslims. Ja'far recited and explained some verses from Sūrah Maryam.

When the king and **bishops** heard the words of Allah about the virtues of Ḥaḍrat Maryam (‘a) and Prophet ‘Īsā (‘a), tears came to their eyes, as they recognized the truth. King Negus declared that he would never surrender the Muslims to the Quraysh and asked the members of Quraysh to leave his court.

One of the Quraysh, a very **cunning** man, decided to try another approach. He knew that the Christians believed that Prophet ‘Īsā (‘a) was the son of God.

The next day, he went to the king and said that the Muslims had special beliefs about Prophet ‘Īsā (‘a) that were totally different to the basic belief of the Christians, and so they were a danger to the official religion of Abyssinia.

King Negus again called Ja'far and asked him what the Muslims thought about ‘Īsā (‘a). Ja'far replied, "Our belief regarding ‘Īsā (‘a) is that which has been taught to us by the Noble Prophet (ﷺ). He was the servant and Prophet of Allah, and the Spirit of Allah with which He blessed Ḥaḍrat Maryam (‘a)."

The king was pleased with this answer, and he praised the beliefs of the Muslims and allowed them full freedom to practice their religion in his country. He returned the presents of the Quraysh back to them and said, "God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather wealth by means of your bribes."

The two men had no choice but to return to Mecca, having totally failed in their attempt to bring back the Muslims. The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Noble Prophet (ﷺ) had migrated to Medina.

VOCABULARY

Migrate: relocate from one region to another

Hijrah: a migration

Refugee: a person who has been forced to leave their home out of fear

Investigation: the action of looking into something to get more information

Faultless: free from any errors

Bishop: a Christian priest

Cunning: being skilled at achieving one's wishes through deceit

Lesson 2.5: The Boycott of Banī Hāshim

The chiefs of Quraysh were very disturbed to see that the religion of Islam was gaining strength despite all their efforts to crush it. By now, well-respected people like Ḥamzah, the uncle of the Noble Prophet (ﷺ), and some powerful men of Quraysh had become Muslims. The chiefs could not bear to stand by and watch Islam advance in this manner, so they held a meeting to plan a way to stop it.

They decided to boycott all the Muslims and put an end to their activities. An agreement was drafted and hung on the walls of the Holy Ka'bah, and the community of Quraysh was told to act according to it. The agreement stated that:

1. All trade and business with the supporters of Muḥammad shall be banned.
2. Any association with the Muslims is strictly prohibited.
3. Nobody is allowed to marry their daughters or sons to Muslims.
4. All those who oppose Muḥammad should be supported in all circumstances.

This agreement was signed by all the chiefs of the Quraysh and was put into action right away. Abū Ṭālib, the uncle of the Noble Prophet (ﷺ), pledged the support of the entire Banī Hāshim clan to his nephew. Abū Ṭālib also advised all Muslims to move out of Mecca into a valley in the mountains. Thus, the Muslims moved out of their homes into the place known as the "Valley of Abū Ṭālib," and set up small houses and tents.



To protect themselves from a sudden attack from the Quraysh, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time, they suffered terrible hardships. Food was in very short supply, and many had to survive on as little as a single date per day. The Banī Hāshim were only allowed out of the valley during the special months of Rajab and Dhūl Ḥijjah, when fighting was not allowed.

During these times, they came to Mecca to buy food and other necessities. However, some Meccans, like Abū Lahab, made things more difficult for them by encouraging the shopkeepers to raise the price of food so that the Banī Hāshim could not afford to buy very much.

Throughout their difficult times, the Muslims did not lose hope and remained strongly attached to Islam and the Noble Prophet (ﷺ). Finally, some of the Meccans began to regret their shameful actions against the Muslims, who were their relatives after all. They felt ashamed for signing the agreement and

Lesson 2.5 (con't)

began to look for a solution to the problem. They called a meeting proposing to end the boycott and allow the Muslims to return home.

Although Abū Jahl was not in favor of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down the agreement. When they brought it down from the Holy Ka'bah, they noticed that the entire sheet had been eaten away by termites, and only the words "In the name of our Lord" remained.

After being informed of the developments by his uncle Abū Ṭālib, the Noble Prophet (ﷺ) decided to leave the valley, and the Muslims returned to their homes in Mecca once again.

The patience and reliance on Allah in the face of hardships by these early Muslims is a great lesson for us all.

VOCABULARY

Boycott: refuse to buy, sell, or handle (goods) as a punishment or protest

Association: a group of people organized for a joint purpose

Prohibited: forbidden, banned

Worksheet 2.5

THE BOYCOTT OF BANĪ HĀSHIM

1. The uncle of the Prophet (ﷺ), _____, advised all the Muslims to move to the Valley of _____.
2. The Muslims remained here for _____ years.
3. The chiefs decided to tear down the agreement. When they brought it down from the Holy _____, they noticed that the entire sheet had been eaten away by termites and only the words "In the name of our Lord" remained.

Make up a question for each of the answers:

1. QUESTION:

ANSWER: The Quraysh

2. QUESTION:

ANSWER: The Holy Ka'bah

3. QUESTION:

ANSWER: Nobody is allowed to marry the Muslims.

4. QUESTION:

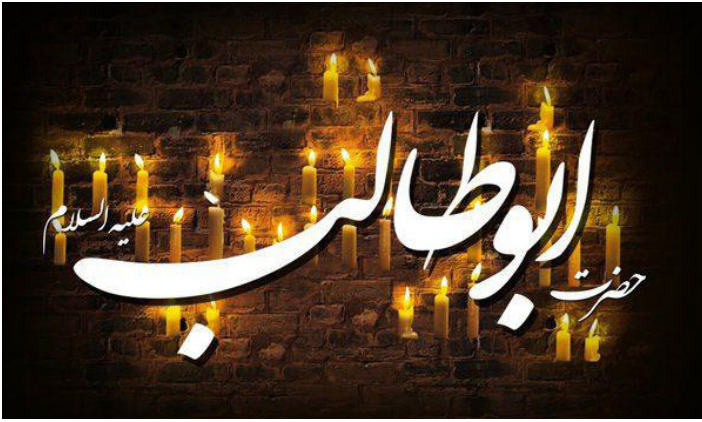
ANSWER: Valley of Abū Ṭālib

5. QUESTION:

ANSWER: Only the words "In the Name of our Lord" remained.

Lesson 2.6: Ām ul-Ḥuzn

After the boycott on the Muslims was lifted, they returned to their previous lives in Mecca. After three difficult years, they looked forward to improving their condition. However, certain events occurred that year that left the Noble Prophet (ﷺ) extremely sad, and the Muslims shared in his sorrow. In that year, the Noble Prophet (ﷺ) first lost his uncle Abū Ṭālib (‘a), and then his wife Ḥaḍrat Khadījah (‘a) one month later. His sorrow and grief knew no bounds; thus, he named this year "Ām ul-Ḥuzn," the Year of Grief.



Abū Ṭālib (‘a) had been the supporter and defender of the Noble Prophet (ﷺ) since the death of his own father, ‘Abd ul-Muṭṭalib. He treated the Prophet (ﷺ) better than his own sons. In order to protect the Noble Prophet (ﷺ) from being murdered by his enemies, Abū Ṭālib (‘a) used to make one of his sons, usually Imām ‘Alī (‘a), sleep in the bed of the Noble Prophet (ﷺ).

Abū Ṭālib (‘a) believed so sincerely in the excellence of the Noble Prophet (ﷺ) that he used to request the blessings of Allah by using his nephew's name. Once, when the Quraysh were faced with a terrible drought, they came to Abū Ṭālib (‘a), begging him to

pray for rain. Abū Ṭālib (‘a) held the hand of the Noble Prophet (ﷺ), who was only a young boy at the time, and raised his hand to the skies, praying, "O Lord, send down rain for the sake of this young boy, and favor us with your blessings." He had barely finished his prayer, when all of a sudden, rain began to fall heavily.

As the Noble Prophet (ﷺ) grew older, Abū Ṭālib (‘a) involved him in his trade caravans, giving him experience in dealing with people. When he was 25 years old, it was Abū Ṭālib (‘a) who arranged for a marriage proposal to be sent to Ḥaḍrat Khadījah (‘a).

During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage sermon himself.

When the Noble Prophet (ﷺ) declared his mission, Abū Ṭālib (‘a) stood by his side faithfully, never stepping back from the defense of his nephew.

Although Abū Ṭālib (‘a) began to lose his position amongst the Quraysh because of his support for the Noble Prophet (ﷺ), he did not think of asking him to hold back the message of Islam, even for one moment.

It was no wonder that the Noble Prophet (ﷺ) missed his uncle so much. Abū Ṭālib (‘a) had been his guardian for 50 years.

In the same year, the Noble Prophet (ﷺ) lost his dear wife Ḥaḍrat Khadījah (‘a), the mother of his beloved daughter, Sayyidah Fāṭimah Zahrah (‘a).

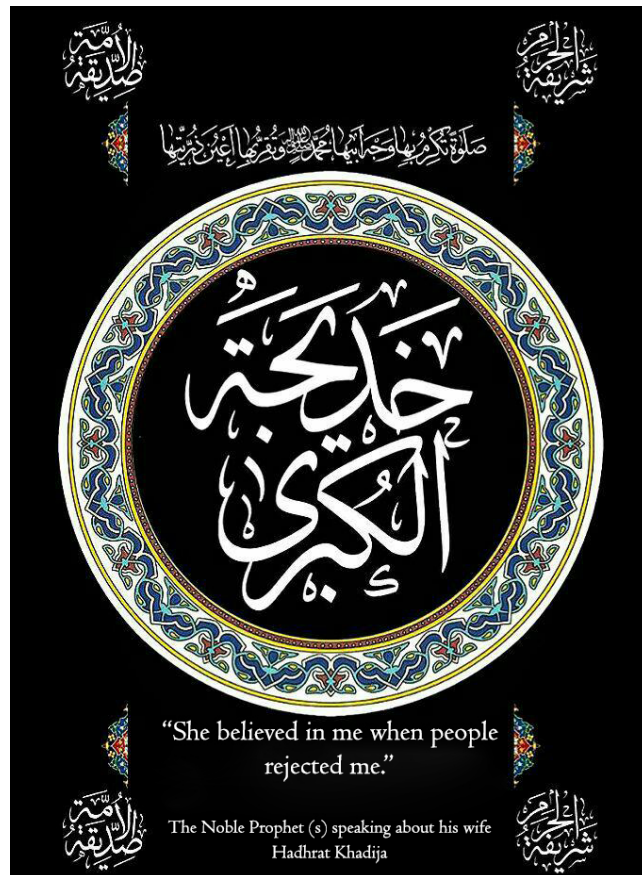
Lesson 2.6: Ām ul-Ḥuzn

Ḥaḍrat Khadījah (‘a) was the richest woman in Arabia when she married the Noble Prophet (ṣ). She was 40 years old when the marriage took place. When the Noble Prophet (ṣ) declared his Prophethood, 15 years later, she was the first woman to believe in him and accept Islam.

Thereafter, she gave her entire wealth for the sake of Islam. The Noble Prophet (ṣ) used her wealth to spread the religion and buy the freedom of many slaves who had become Muslims. The Noble Prophet (ṣ) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

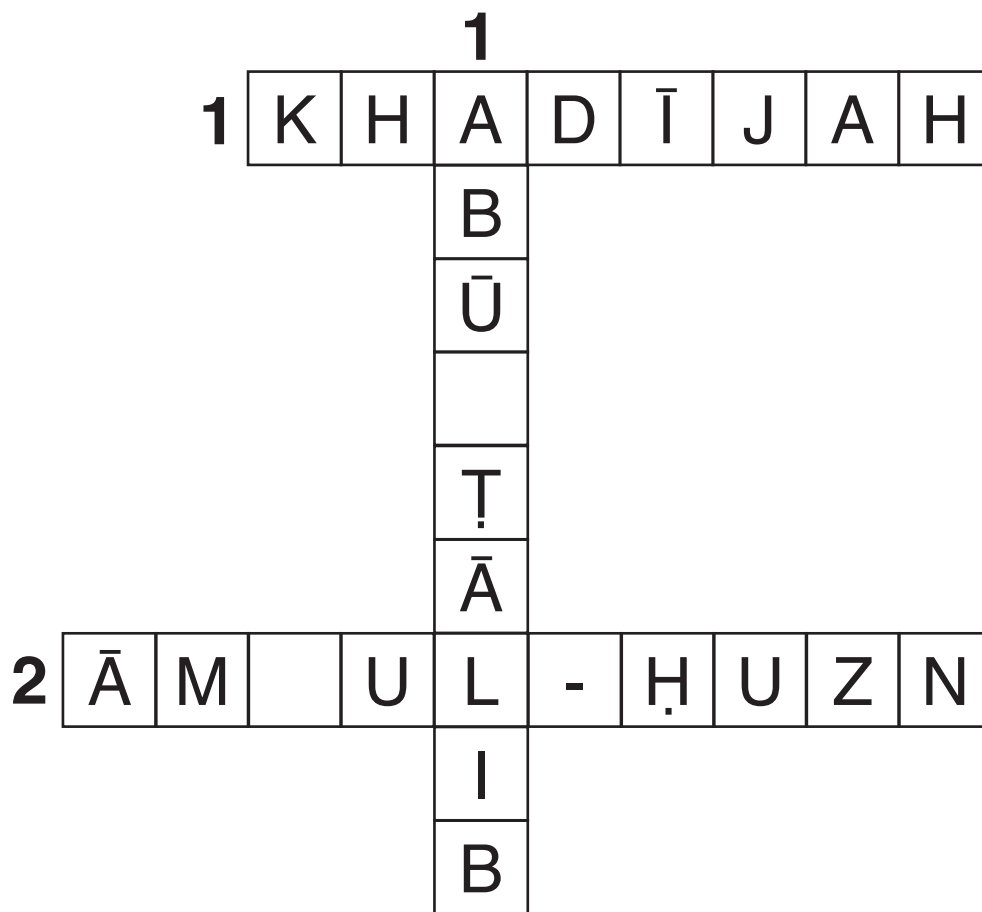
The double tragedy was a bitter blow to the Noble Prophet (ṣ) at a time when he needed the encouragement and support of his loved ones the most.

أول من آمن بي
امرأتك خديجة بنت خويلد



Worksheet 2.6b

CROSSWORD PUZZLE



Make up your own clues for the crossword puzzle:

Across:

1. _____

2. _____

Down:

1. _____

Lesson 2.7: The Ascension (Mi‘rāj)

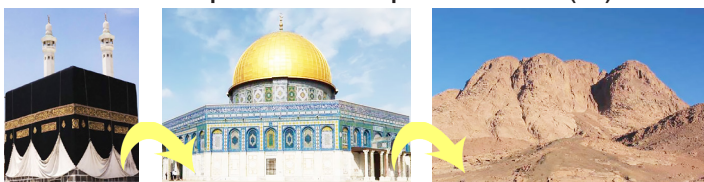
Mi‘rāj is a very important event in the history of Islam. It is the occasion when Allah raised his beloved Prophet (ﷺ) to the Heavens and showed him the **marvels** of His creations. This great honor had never been given to any of Allah’s other Prophets (‘a). The Noble Qur’ān says:

Glory be to Him Who made His servant go at night from Masjid al-Ḥarām to Masjid al-Aqṣā, whose surroundings We have blessed, so that We might show him some of Our signs. Surely, He is the All-Hearing, All-Seeing. (17:1)



The great journey began from the house of Umm Hānī, the sister of Imām ‘Alī (‘a). The Noble Prophet (ﷺ) was resting there when he was awakened from his sleep by Angel Jabrā’īl (‘a). He was asked to **mount** on a winged animal called Burāq.

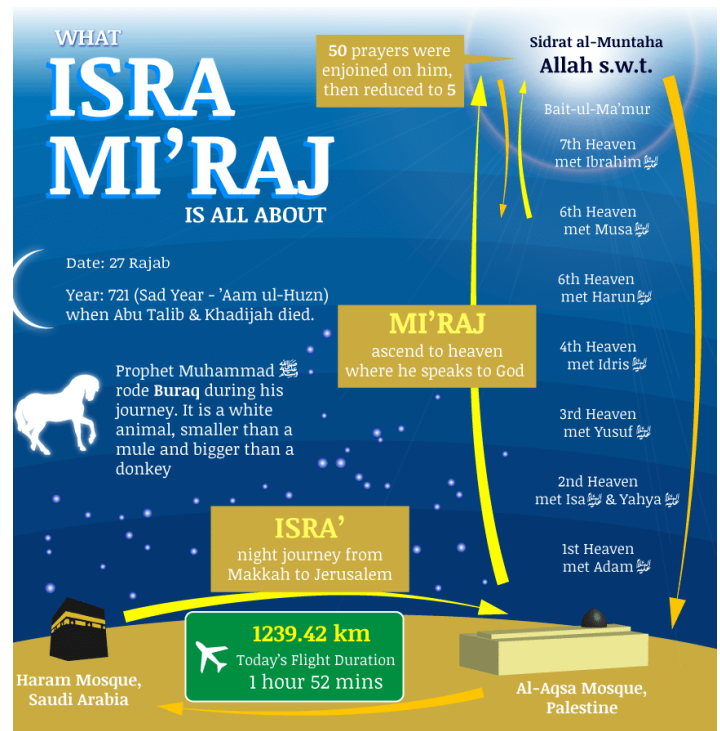
He then went from Mecca to Masjid al-Aqṣā in Bayt al-Muqqaddas (now known as Jerusalem). On the way, he stopped at the mountain of Sinai and offered a 2 rakā‘āt ṣalāh there, because it is the mountain on which Allah spoke to Prophet Mūsā (‘a).



On the second part of his journey, the Noble Prophet (ﷺ) ascended from Masjid al-Aqṣā

through the seven heavens with Jabrā’īl (‘a). Here, he met Prophets ‘Īsā, Mūsā, Nūḥ, and Ādam (‘a). He also saw the places of blessing and pleasure (Heaven) and the places of torture and suffering (Hell).

After this, he came to the place known as Sidrat al-Muntahā, where Jabrā’īl (‘a) left him. From here, the Noble Prophet (ﷺ) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam, including the new order for all Muslims to perform the five daily prayers. He then returned the same way he had come — first to Bayt ul- Muqqaddas, and then to Mecca.



Source: blog.al-habib.info

On the way to Mecca, the Noble Prophet (ﷺ) met a trading caravan of the Quraysh who had lost a camel and were searching for it. He drank some water from one of their containers and then continued onwards to Mecca. He reached the house of Umm Hānī at the time of daybreak.

Lesson 2.7 (con't)

The next day, the Noble Prophet (ﷺ) talked about his experiences to a large group of people in Mecca. Many were amazed and believed his account, but there were some who did not believe him. They asked him to describe the mosque at Bayt ul-Muqqaddas as proof of his truthfulness. When the Noble Prophet (ﷺ) gave the detailed description of the mosque, some people who had been there confirmed that it was true.

The Noble Prophet (ﷺ) then told the disbelieving Quraysh that he had met one of their trade caravans at Tan'im, and they had been looking for a lost camel.

He also told them that the caravan was being led by a brown camel and that the group would soon enter Mecca. It was not long before a caravan, as described by the Noble Prophet (ﷺ), entered Mecca.

The leader of the caravan, Abū Sufyān, confirmed everything that the Noble Prophet (ﷺ) had said. Now, the people had no doubt that the Noble Prophet (ﷺ) had indeed made the miraculous journey, and word spread like wildfire around Mecca. The leaders of the Quraysh were very upset at the whole issue, especially because a lot of people became Muslim as a result of it.



It is important to understand that the journey was an actual physical one, and not a spiritual dream, as claimed by some.

The time taken for the entire Mi'rāj was one third of the night or slightly less. The reason the Noble Prophet (ﷺ) was taken to Bayt ul-Muqqaddas, which was a center for Jews and Christians, was to show that Islam was a continuation of the message of Prophets Ibrāhīm, Mūsā, and 'Īsā ('a). It also showed that Islam was **universal** and not **confined** to Mecca and Medina.

The following were revealed to the Prophet (ﷺ) during Mi'rāj:

1. The appointment of Imām 'Alī ('a) as the first Imām, which shows us the importance of planning for leadership
2. The five daily prayers as we know them today, which only became **compulsory** for the Muslims after the event of Mi'rāj
3. Some du'ās and special prayers

It is a measure of the closeness of the Noble Prophet (ﷺ) to Allah that he was given an opportunity to see and hear wonderful things, the likes of which have never been seen or heard before.

VOCABULARY

Marvel: a wonderful or astonishing thing

Mount: climb onto

Universal: applicable to all people around the world

Confined: restricted

Compulsory: required, obligatory

Worksheet 2.7

MI'RĀJ OF THE NOBLE PROPHET (ﷺ)

Place the events of Mi'rāj listed below in the correct order in the boxes below.

1

2

3

4

5

6

7

8

9

10

The Prophet (ﷺ) drank water from a trading caravan of the Quraysh

The Prophet (ﷺ) received all the rules of Islam

The Prophet (ﷺ) met Prophets 'Īsā, Mūsā, Nūḥ, and Ādam (‘a)

The Prophet (ﷺ) mounted Burāq

The Prophet (ﷺ) woke up at the house of Umm Hānī at daybreak

The Prophet (ﷺ) came to Sidrat al-Muntahā, where Jabrā'īl left him

The Prophet (ﷺ) went to Masjid al-Aqṣā

The Prophet (ﷺ) was resting at the house of Umm Hānī

The Prophet (ﷺ) was awakened by Jabrā'īl

The Prophet (ﷺ) offered two raka'āt at Mt. Sinai

Lesson 2.8: The Journey to Ṭāʾif

After the death of Abū Ṭālib, the Noble Prophet (ﷺ) was faced with increasing difficulties and problems in Mecca. Without his uncle's protection, his life was in constant danger, and there was not much opportunity to spread Islam.

He decided to try and preach Islam outside of Mecca. In those days, the town of Ṭāʾif was a busy and important center of trade. The Noble Prophet (ﷺ) went to Ṭāʾif alone and contacted the tribe of Banū Thaḳīf, inviting them to Islam.

After arriving in Ṭāʾif, he met with the chief and elders of that tribe and explained to them the belief in one God and asked for their support. However, his words did not have any effect on them, and they rejected his message. The Noble Prophet (ﷺ) realized that the people of the town could become a threat to him because he was alone and away from his hometown. He, therefore, took a promise from the Banū Thaḳīf that they would not talk about his presence in Ṭāʾif.

The elders of Banū Thaḳīf did not keep their promise to the Noble Prophet (ﷺ) and instead asked the **loafers** and **hooligans** of the town to harass him. The Noble Prophet (ﷺ) found himself suddenly surrounded by a mob that began to insult him. When they began to throw stones, he was forced to **retreat** and take **refuge** in a garden.

The garden belonged to two wealthy people of the Quraysh. The Noble Prophet (ﷺ) had sweat on his face, and parts of his body were hurt from the cruel attack. He sank down under a tree for some rest, and began the following prayer: "O Lord! I present my weakness and

lack of strength before You. You are the kind Nourisher and Helper of the weak. To whom are You abandoning me?"

Although the owners were idol worshippers and enemies of Islam, they were moved by the condition of the Noble Prophet (ﷺ). They told a Christian slave to take a plate of grapes to him. When the Christian presented the grapes to the Noble Prophet (ﷺ), he took one and before eating it said, "In the Name of Allah, the All-Kind, the All-Merciful." The Christian was very surprised to hear these words and said that he had not heard the Arabs pray to anyone but Lāt and ʿUzzā, the great idols.

The Noble Prophet (ﷺ) asked him about his birthplace and his religion. He replied that he came from Naynawah and was a Christian. Upon hearing his answer, the Noble Prophet (ﷺ) stated, "That is the place where my brother Yūnus (Jonas) son of Mātā (Matthew) lived." The Christian was very surprised to hear these names. He asked, "How do you know Yūnus son of Mātā? Nobody in this country has heard of them." The Noble Prophet (ﷺ) then said, "Yūnus was a Prophet of Allah like I am."

The words of the Noble Prophet (ﷺ) had a great effect on the slave, and he immediately bowed and kissed the hands of the Noble Prophet (ﷺ) and expressed his faith in him. When he returned to his masters, they asked him what the conversation was all about. He replied, "The person who is sitting in your garden is the chief of all humanity. He has told me things that only a Prophet can know." This reply annoyed them very much, but all

Lesson 2.8 (con't)

they said to him was that his own religion was better than Islam.

The Noble Prophet (ﷺ) left Ṭā'if disappointed that he had not been successful in bringing these stubborn and ignorant people to the right path. He decided to return to Mecca. However, it was not safe for him to enter Mecca and endanger his life. He therefore sent word to Muṭ'īm bin 'Adī, a powerful Meccan, for help. Muṭ'īm was an idol worshipper, but agreed to provide security for the Prophet (ﷺ) due to his respect for his family. He sent a message to the Noble Prophet (ﷺ) to enter Mecca and come straight to his house.

The next day, Muṭ'īm told his sons to arm themselves and escort the Noble Prophet (ﷺ) to the Holy Ka'bah. When Abū Sufyān and others who wanted to harm him saw that he had the protection of Muṭ'īm, they were disappointed and knew they could not harm him. After performing ṭawāf, the Noble Prophet (ﷺ) went to his own home.

Soon afterwards, the Noble Prophet (ﷺ) migrated to Medina. In the later years, the Noble Prophet (ﷺ) was to take over Ṭā'if. However, he never forgot the services of Muṭ'īm in his time of need, and when news of Muṭ'īm's death reached Medina, the Noble Prophet (ﷺ) remembered him for his goodness.

The journey of the Noble Prophet (ﷺ) to Ṭā'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.

VOCABULARY

Loafer: a person who wastes time doing nothing

Hooligan: a violent, young troublemaker

Retreat: withdraw from a place out of fear or danger

Refuge: shelter, protection

Worksheet 2.8

JOURNEY TO ṬĀ'IF

Fill in the blanks:

1. After the death of _____, Prophet Muḥammad (ṣ) was faced with more problems in Mecca.
2. Prophet Muḥammad (ṣ) therefore decided to preach in a town called _____.
3. The tribe of Banū Thaḳīf lived in this town. They _____ the message of Islam.
4. Prophet Muḥammad (ṣ) asked for them to keep his presence there a _____ to protect himself.
5. The Banū Thaḳīf did not cooperate. As a result, a group of people from the tribe started to _____ the Prophet (ṣ) by throwing _____ at him.
6. The Prophet (ṣ) took refuge in the _____ of some wealthy people of the _____ who were also idol worshippers.
7. These people sympathized with the Prophet's (ṣ) situation and asked their slave to serve him a plate of _____.
8. The Prophet (ṣ) said _____ before he ate these.
9. The slave was _____ to see that Prophet Muḥammad (ṣ) did not mention the names of any _____.
10. Since the slave was Christian, Prophet Muḥammad (ṣ) told him about _____ ('a), whom he also called his brother.

Lesson 2.9: History and Preservation of The Holy Qur'ān

The Noble Qur'ān has 114 sūrahs (chapters) and 6,236 āyāt (verses). The Qur'ān is divided into 30 **juz** (parts). These 30 juz are further divided into 120 **ḥizb** (sub-parts).

Some of the sūrahs were revealed to the Noble Prophet Muḥammad (ﷺ) in Mecca. These are called Meccan sūrahs. Those sūrahs revealed in Medina are called Madanī sūrahs.

The first sūrah is Sūrah al-Ḥamd or Fātiḥah (the Opening), and the last one is Sūrah an-Nās (Mankind). The longest sūrah is Sūrah al-Baqarā (the Cow), which has 286 āyāt. The shortest sūrah is al-Kawthar (the Heavenly Fountain), which has 3 āyāt.



Collection and Preservation

After receiving the first revelation, the Noble Prophet (ﷺ) ordered Imām 'Alī ('a) and a few others, like Zayd bin Thābith, to memorize and write down the verses for **preservation**. After the death of the Noble Prophet (ﷺ), Imām 'Alī ('a) started collecting the sūrahs and compiling the Noble Qur'ān. He devoted two whole years to finishing this **compilation**, as per the declaration and guidance he received from the Noble Prophet Muḥammad (ﷺ) during his lifetime. This compilation also included tafsīr and **sh'ān an-nuzūl**, which is the context in which a verse of the Qur'ān was revealed.

Then, Imām 'Alī ('a) presented the Qur'ān to the first khalīfah, Abū Bakr, but he declined and refused to publish this Qur'ān. Later, Imām 'Alī ('a) presented the same Qur'ān to the second khalīfah, 'Umar, who also refused to publish it. During the period of the 3rd khalīfah, 'Uthmān, there was a lot of confusion, and people were confused about



The first āyah in Sūrah al-'Alaq (the Clot) was revealed to the Prophet Muḥammad (ﷺ) at the age of 40 years on the Mountain of Light in the Cave of Ḥirā' in Mecca. The revelations of the āyāt of the Noble Qur'ān continued over a period of 23 years until the death of the Noble Prophet (ﷺ). The first 13 years before Hijrah, Prophet Muḥammad (ﷺ) was in Mecca, and then later on, he moved to Medina for approximately 10 years, which is called the period of Hijrah.

Lesson 2.9 (con't)

the Qur'ān. 'Uthmān then considered that only one version should be compiled and published for the benefit of all Muslims to follow. He ordered all the scholars to accomplish this task.

It was then that Zayd bin Thābith came to Imām 'Alī ('a) and asked for his compilation of the Noble Qur'ān, so that he could present it to 'Uthmān. Imām 'Alī ('a) gave him his compilation, but without the tafsīr and sh'ān an-nuzūl. This Qur'ān compilation from Imām 'Alī ('a) was accepted and then published in the period of the third khalīfah. To this day, the whole Muslim world is following this version of the Qur'ān that was compiled by Imām 'Alī ('a).



VOCABULARY

Juz: chapters or parts of the Qur'ān

Hizb: sub-parts of the Qur'ān

Preservation: the action of protecting something

Compilation: a thing, especially a book, that is put together by assembling previously separate items

Sh'ān an-nuzūl: the time, context, cause, and situation in which Allah revealed a verse of the Qur'ān

Worksheet 2.9

HISTORY AND PRESERVATION OF THE QUR'ĀN

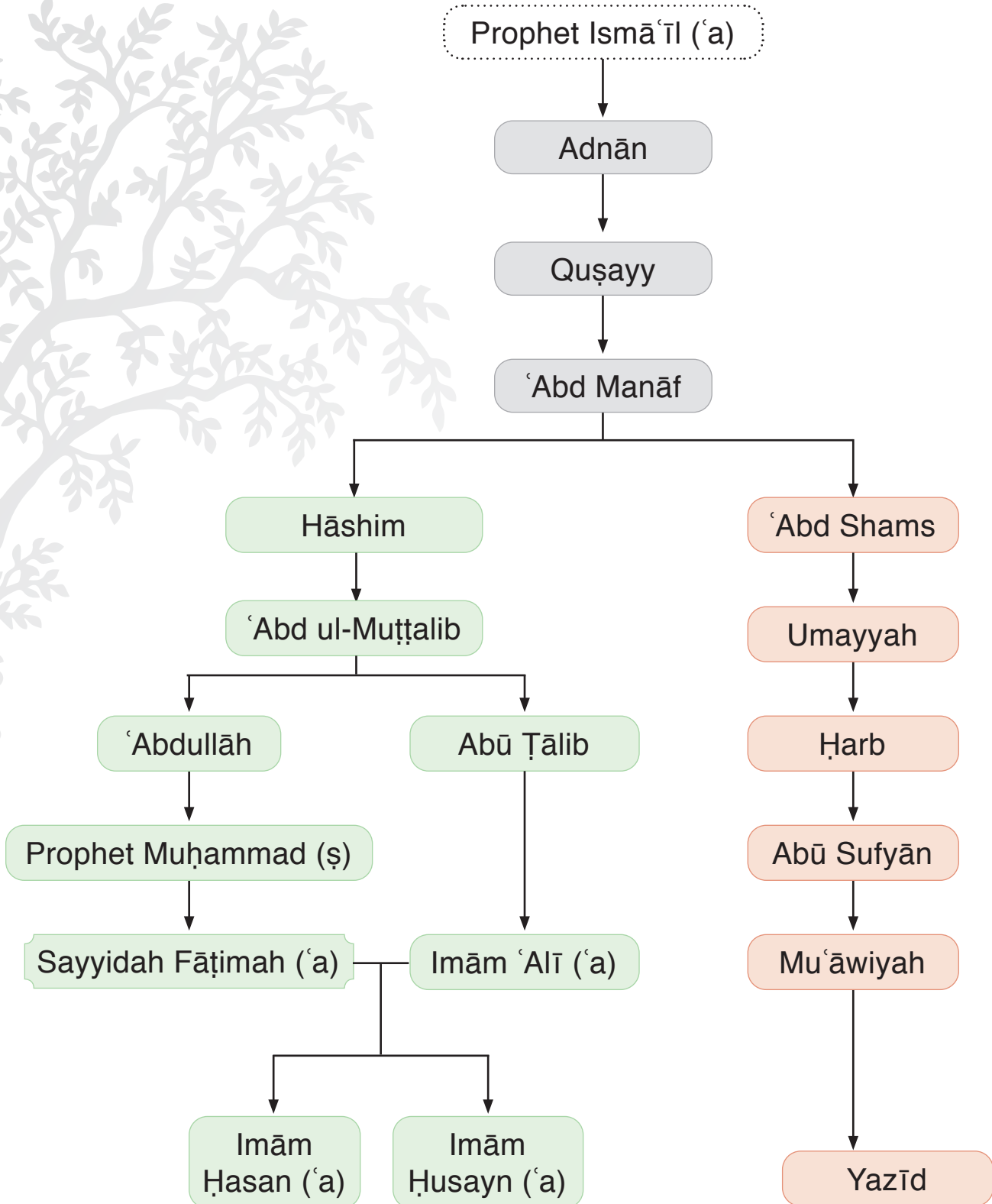
1. The longest Sūrah in the Qur'ān is Sūrah al-_____, and the shortest is Sūrah al-_____.
2. There are _____ sūrahs in the Qur'ān.
3. There are _____ juz (parts) of the Noble Qur'ān.
4. The Qur'ān begins with Sūrah al-_____.
5. The Qur'ān was revealed over a period of _____ years.
6. Imām _____ (‘a) and _____ bin Thābith were ordered by the Prophet (ﷺ) to memorize the Qur'ān and write it down as it was being revealed.
7. It took Imām ‘Alī (‘a) _____ years to finish the compilation.
8. The two khalīfahs who refused to publish the compiled Qur'ān were:
 - a. Abū Bakr and Mu‘āwiyah
 - b. Abū Bakr and ‘Umar
 - c. ‘Uthmān and ‘Umar
9. The person who finally accepted the Qur'ān compiled by Imām ‘Alī (‘a) and published it was:
 - a. ‘Umar
 - b. Abū Bakr
 - c. ‘Uthmān
10. The entire Muslim world uses the version of the Qur'ān originally compiled by Imām ‘Alī (‘a).
 - a. True
 - b. False

CHAPTER 3

**ISLAM AFTER THE
NOBLE PROPHET
(ﷺ)**

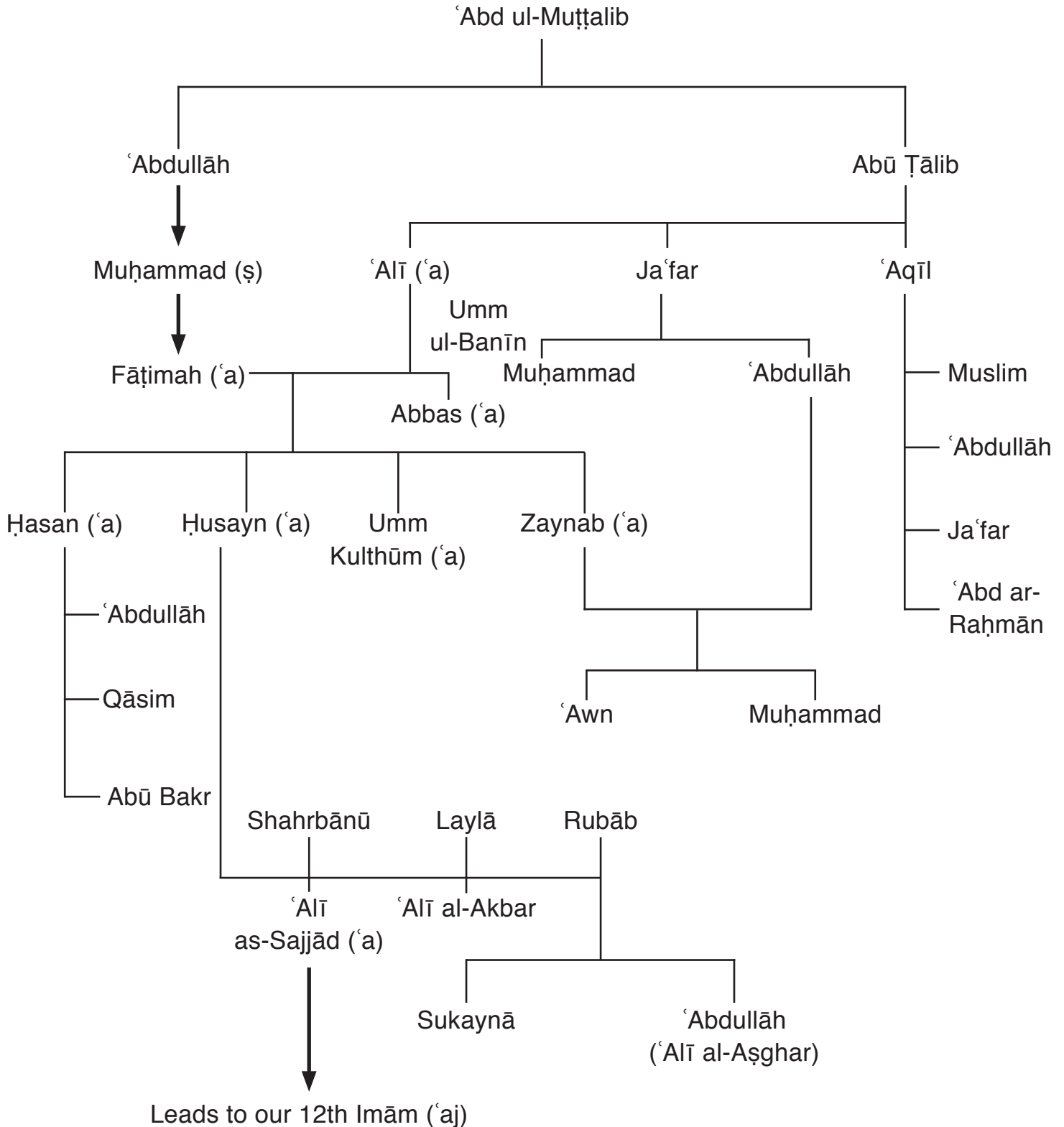
Lesson 3.1: The Prophet's (ﷺ) Family Tree

Prophet Muḥammad's (ﷺ) Family Tree



Lesson 3.1 (con't)

Family of 'Abd ul-Muṭṭalib in Karbala



Lesson 3.2: Karbala and Imām Ḥusayn (‘a)

Before the Prophet (ﷺ) died, he had appointed Imām ‘Alī (‘a) as his successor. However, when the Prophet (ﷺ) actually passed away (Imām Ḥusayn was seven years old at this time), Abū Bakr began to rule as khalīfah (against the will of the Prophet (ﷺ)) for 2 years.

After Abū Bakr, ‘Umar ruled for 10 years and appointed Mu‘āwiyah as governor of Syria. Imām Ḥusayn (‘a) was 19 years old at this time.

The next khalīfah was ‘Uthmān. He and Mu‘āwiyah caused a lot of problems, which eventually led to ‘Uthmān’s downfall. ‘Uthmān ruled for 12 years, until Imām Ḥusayn (‘a) was 32 years old.

After ‘Uthmān’s death, Imām ‘Alī (‘a) took the **caliphate** with conditions: he wanted to rule the Islamic way and have all governors swear loyalty. Mu‘āwiyah, however, did not swear loyalty. Imām Ḥusayn (‘a) watched and supported Imām ‘Alī (‘a).

After Imām ‘Alī (‘a) was martyred, Imām Ḥasan (‘a) was his successor. However, Mu‘āwiyah and his supporter Ziyād continued to cause problems. They were unjust, corrupt, and ruled with terror. Due to **propaganda** and **bribery**, they were able to gain support from many people.

Imām Ḥasan (‘a) did not have enough supporters to fight against Mu‘āwiyah, so he found it wise to form a peace **treaty** with him instead. But as soon as the peace treaty was signed, Mu‘āwiyah broke it.

The treaty between Imām Ḥasan (‘a) and Mu‘āwiyah had the following conditions:

1. Mu‘āwiyah is to rule according to Qur’ān and the Prophet’s (ﷺ) guidance.
2. Mu‘āwiyah has no right to nominate any successor.
3. People of Islamic territories are to be protected.
4. Lives, honor, and properties of all the Shī‘ah are to be safeguarded.
5. Mu‘āwiyah is not to harm, terrorize, or attempt to kill any of the Prophet’s (ﷺ) family members.

Even after signing the treaty, Mu‘āwiyah poisoned Imām Ḥasan (‘a), whom he still viewed as a threat. Thereafter, Imām Ḥusayn (‘a) became the rightful successor at the age of 45.

Although it was clearly stated in the treaty that Mu‘āwiyah was not to nominate a successor, he planned to appoint his son Yazīd as the khalīfah. Even Mu‘āwiyah’s supporters knew that Yazīd was cruel, wicked, and immoral. They didn’t want him to become khalīfah, but Mu‘āwiyah killed off all opposition and still nominated Yazīd as khalīfah.

When Mu‘āwiyah died and Yazīd came into power, his conduct was terrible, yet he wanted to be the political and religious leader of the Muslims. He demanded that Imām Ḥusayn (‘a) give **bay‘ah** to him or he would kill him, but Imām Ḥusayn (‘a) refused and decided to leave Medina to stay safe. So, he traveled to Mecca with his family.

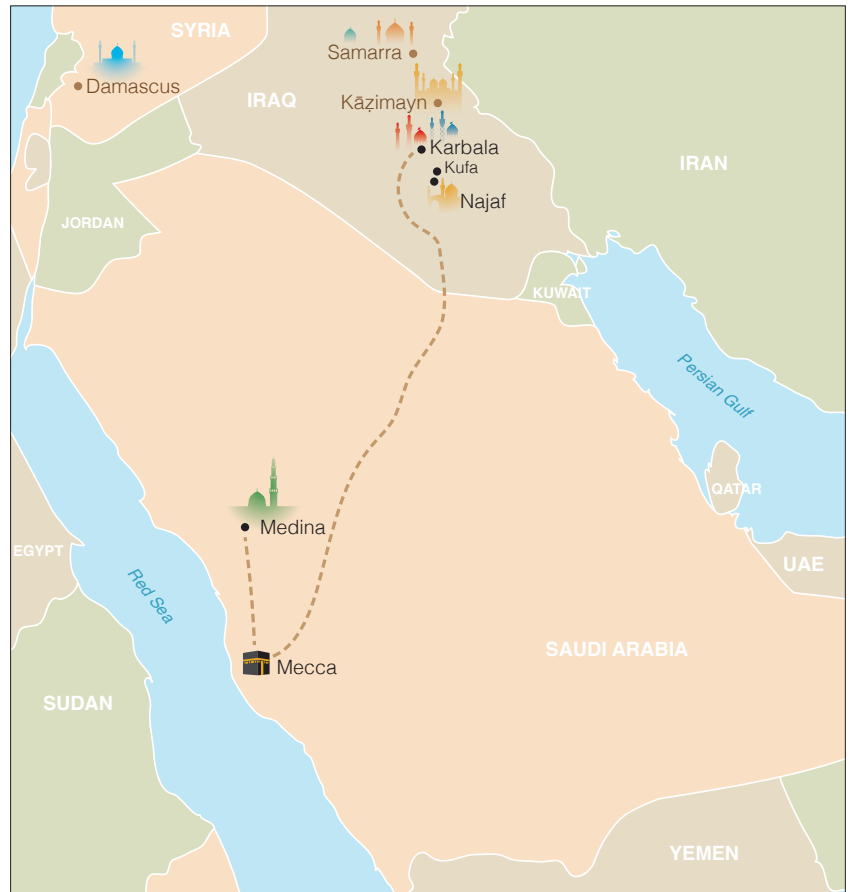
Lesson 3.2 (con't)

In Mecca, the enemies of Islam tried to kill him, so Imām Ḥusayn (‘a) then headed toward Kūfah, where his followers had invited him to come and promised they would support him. Imām Ḥusayn (‘a) had first sent his cousin, Muslim ibn ‘Aqīl to make sure that the Kūfans were good on their word. When Muslim went to Kūfah, he found that the Muslims were indeed supporters of Imām Ḥusayn (‘a) and were ready to support him. So, he wrote a letter to inform Imām Ḥusayn (‘a), and the Imām headed to Kūfah along with his family.

Imām Ḥusayn (‘a) was on his way to Kūfah when he heard that Muslim bin ‘Aqīl had been brutally killed in Kūfah, and all his followers had **abandoned** him. Sadly, he continued to travel to

Kūfah, only to find that Yazīd’s soldiers had blocked the path to Kūfah.

Ḥurr, one of Yazīd’s generals, received an order to stop Imām Ḥusayn (‘a) and lead him and his family to Karbala. Ḥurr followed these orders. This was the beginning of the tragedy of Karbala.



VOCABULARY

Caliphate: Islamic governorship

Propoganda: information, usually misleading, used to promote a particular political cause or point of view.

Bribery: the act of giving someone money or a gift to persuade them to do something

Treaty: an agreement between two parties

Bay‘ah: allegiance or loyalty to a person or cause

Abandon: leave someone or something behind

Lesson 3.2 (con't)

Events of Karbala

2nd-9th Muḥarram 61 AH

Muḥarram Date	Events
2nd	Imām Ḥusayn (‘a) arrives at Karbala Camp positioned by Ḥurr at the ‘Alqamah River
3rd	‘Umar bin Sa‘d, arrives with army unit
	More army units arrive
7th	‘Ubaydullāh ordered to cut off water supply
	Shimr Dhill-Jawshan arrives
9th	Assault starts; postponed Imām (‘a) talks to his group Both sides prepare for the next day

Lesson 3.2 (con't)

Day Of 'Āshūrā' Events

'Āshūrā' Day I Friday, 10th Muḥarram 61 AH
(Friday 10 October 680 AD)

Dawn	<ul style="list-style-type: none">• Fajr prayers led by Imām ('a)
Early Morning	<ul style="list-style-type: none">• Imām's ('a) speech to Yazīd's army• Kufan's speech to Yazīd's army• Ḥurr and others change sides• 'Umar bin Sa'd shoots first arrow• Battle begins• Shuhadā' 1 to 12
Late Morning	<ul style="list-style-type: none">• First general attack• Shuhadā' 13 to 62• Imām's ('a) camp attacked• Shuhadā' 63 and 64
Noon/Afternoon	<ul style="list-style-type: none">• Prayer's time, battle not suspended• Imām shielded during prayers• Shuhadā' 65 to 92• Imām's ('a) family become shuhadā' 93 to 110• Imām Ḥusayn ('a) becomes shahīd
Early Evening	<ul style="list-style-type: none">• Heads cut off from bodies• Imām's ('a) camp looted, set on fire

Worksheet 3.2

KARBALA AND IMĀM ḤUSAYN (‘A)

Choose the correct answer:

1. Who nominated Mu‘āwiyah as governor of Syria?
 - a. Abū Bakr
 - b. ‘Umar
 - c. ‘Uthmān
 - d. Imām ‘Alī (‘a)

2. Under what conditions did Imām ‘Alī (‘a) agree to become the khalīfah?
 - a. He wanted to rule the Islamic way
 - b. He wanted to have all governors pledge loyalty
 - c. Both a and b
 - d. None of the above

3. Items included in the peace treaty of Imām Ḥasan (‘a) were:
 - a. Mu‘āwiyah would follow Islamic rule and ensure protection of the people of Islamic territories.
 - b. Mu‘āwiyah would not be responsible for the lives or honor of the Shī‘ah.
 - c. Mu‘āwiyah would not have the right to nominate a successor and would not harm any of the Prophet’s (ﷺ) family members.
 - d. Both a and c

4. Mu‘āwiyah broke the treaty by:
 - a. Not ruling according to the Qur’ān
 - b. Nominating his son as successor
 - c. Having Imām Ḥasan (‘a) poisoned
 - d. All of the above

5. When Mu‘āwiyah died, who became khalīfah? Did Imām Ḥusayn (‘a) revolt now to become successor?
 - a. Yazīd; yes, the Imām (‘a) argued it was his right to become khalīfah.
 - b. Yazīd; no, but the Imām (‘a) refused to accept Yazīd as the religious leader.
 - c. Yazīd; yes, the Imām (‘a) was waiting for this moment.
 - d. ‘Uthmān; no, the Imām (‘a) knew ‘Uthmān was the rightful successor.

Lesson 3.3: ‘Awn and Muḥammad

Of all things a mother loves, she loves her children the most. The mothers of Karbala loved their children and were proud of them. Why, then, did these mothers let their children die in Karbala?

They knew that Imām Ḥusayn (‘a) was on the right path and that by sacrificing their sons, they would be able to help save Islam and prevent Muslims from going **astray**.

These mothers displayed the highest level of motherly love by sacrificing their children for Imām Ḥusayn (‘a) – for Islam.

One such mother was Sayyidah Zaynab (‘a), who had brought along her two sons, ‘Awn and Muḥammad. They were the children of ‘Abdullāh bin Ja‘far. Ja‘far was Imām ‘Alī’s (‘a) brother, and was a brave warrior who was martyred in one of the battles of Islam. So, ‘Awn and Muḥammad were the grandsons of Imām ‘Alī (‘a) from their mother’s side and Ja‘far bin Abū Ṭālib from their father’s side. What a great **lineage**!

On the eve of ‘Āshūrā’, Sayyidah Zaynab (‘a) told her sons, “My sons, tomorrow is the day of battle. Your uncle Imām Ḥusayn’s (‘a) life will be in danger. It is your duty to help him in this time of difficulty in Islam.”

On ‘Āshūrā’ day, ‘Alī al-Akbar, the son of Imām Ḥusayn (‘a) gave the adhān, Imām Ḥusayn

(‘a) led the Fajr prayers, and then the battle began under the hot, scorching sun. One by one, Imām Ḥusayn’s (‘a) companions went to the battlefield and were martyred.

Since dawn, Sayyidah Zaynab (‘a) watched as each of the bodies were brought back to the tents. She called her sons, ‘Awn and Muḥammad, and her brother, Ḥusayn (‘a), to her tent and begged for his permission to allow her children to go to the battlefield.

With a heavy heart, Imām Ḥusayn (‘a) gave his permission to ‘Awn and Muḥammad and led them to their horses. He kissed them and helped them mount their horses.

‘Awn and Muḥammad bid farewell to their mother and rode out to the battlefield. They fought bravely together. After all, they were the grandsons of Ja‘far and ‘Alī (‘a). They pushed the enemies back and killed several of them.

Ḥaḍrat ‘Abbās (‘a) and Imām Ḥusayn (‘a) watched the two brothers fight so fiercely despite being thirsty for three days. Ḥaḍrat ‘Abbās (‘a), who had trained his nephews in the art of sword fighting, was filled with pride.

‘Umar ibn Sa’d, Yazīd’s commander, soon became worried, so he ordered his soldiers to separate the two brothers and then attack them from all sides.



Lesson 3.3 (con't)

ʿAwn and Muḥammad were separated and then surrounded by Yazīd’s soldiers. They were attacked by horsemen with arrows, swords, spears, and daggers from all sides. Finally, they became severely wounded and took their last breaths.

Imām Ḥusayn (ʿa) and Ḥaḍrat ʿAbbās (ʿa) carried the two young bodies to the tent.

ʿAlī al-Akbar cried out:

“My brothers, ʿAwn and Muḥammad, have been killed!”

When Sayyidah Zaynab (ʿa) heard the cry from her tent, she performed sajdah and said:

“O Allah! I thank you for accepting my sacrifice. I am proud of my two sons who have given their lives for Islam!”

VOCABULARY

Astray: away from the correct path

Lineage: lineal descent from an ancestor



Worksheet 3.3

‘AWN AND MUḤAMMAD

Answer the following questions:

1. Why were the mothers of Karbala ready to sacrifice their children?
2. Describe the lineage of ‘Awn and Muḥammad.
3. Why do you think Imām Ḥusayn (‘a) was hesitant in giving Sayyidah Zaynab’s (‘a) children permission to fight?
4. How were the children targeted by the army of Yazīd?
5. What was Sayyidah Zaynab’s (‘a) reaction to the martyrdom of her sons?

Lesson 3.4: Imām Ḥasan's (‘a) Sons



Imām Ḥasan (‘a) had seven sons and three daughters. Six of these sons were martyred in Karbala. One of his sons, Ḥasan al-Muthannā, was injured, but survived. Of the six martyred sons, Qāsim and ‘Abdullāh bin Ḥasan are better known.

The companions of Imām Ḥusayn (‘a) did not let Imām Ḥusayn’s (‘a) family go to the battlefield while they were still alive.

When none of the companions were left, Qāsim took permission from his mother, Umm Farwah, to fight. Then, he went to his uncle, Imām Ḥusayn (‘a), to ask for his permission.

Imām Ḥusayn (‘a) was hesitant to give permission to his brother's son, but Qāsim insisted that he wanted to protect Imām Ḥusayn (‘a) and Islam. He showed him a letter from his father, Imām Ḥasan (‘a), in

which his father asked Imām Ḥusayn (‘a) to let Qāsim fight. With tears in his eyes, Imām Ḥusayn (‘a) had no other choice but to give Qāsim permission.

Imām Ḥusayn (‘a) asked his sister to bring Imām Ḥasan's (‘a) ‘**abā**’ and turban. As he dressed Qāsim in these, tears flowed from Imām Ḥusayn (‘a) and Sayyidah Zaynab's (‘a) eyes, as they remembered their dear brother.

When Qāsim was dressed in battle clothes, Imām Ḥusayn (‘a) gave him his weapons.

Qāsim was so young that his sword touched the ground as he walked. He could not even mount his horse on his own. His uncle, Ḥaḍrat ‘Abbās (‘a), helped him mount the horse.

The young Qāsim rode to the battlefield and fought **gallantly**, a battle history will never forget. The enemy could not overpower him,

Lesson 3.4 (con't)

so one of Yazīd's cowardly soldiers came from behind and hit Qāsim on the head with a sword.

The young Qāsim, who had remained thirsty for three days, could not maintain his balance anymore. He fell from his horse and cried out, "O, Uncle! Come quickly. Help, Uncle!"

Imām Ḥusayn (‘a) and Ḥaḍrat ‘Abbās rushed to the battlefield. The enemies of Islam thought that Imām Ḥusayn (‘a) and Ḥaḍrat ‘Abbās (‘a) were coming to attack them, so they became scared. The confusion led to horses running from one side to another, trampling over Qāsim, who was lying wounded on the ground.

Imām Ḥusayn (‘a) and Ḥaḍrat ‘Abbās (‘a) searched and called out for Qāsim, but he could not reply. He had stopped breathing.

When the enemies cleared out, Imām Ḥusayn (‘a) saw that Qāsim was not in one piece. The horses had trampled him to pieces.

Heartbroken by the sight of Qāsim's body, Imām Ḥusayn (‘a) took off his ‘abā’ and spread it on the ground. He gathered the pieces of Qāsim's body and placed them in his ‘abā’.

Imām Ḥusayn (‘a) and Ḥaḍrat ‘Abbās (‘a) then carried Qāsim's trampled body back to the camp.

This was not the only young son of Imām Ḥasan (‘a) to die in Karbala. ‘Abdullāh bin Ḥasan (‘a) was 11 years old in Karbala. In his last moments, when there was no else was left to help Imām Ḥusayn (‘a), ‘Abdullāh ran forward to protect and save his Imām. At this last hour, a spear came toward the direction

of Imām Ḥusayn (‘a) from Yazīd's camp. To protect his uncle, ‘Abdullāh bin Ḥasan (‘a) rushed forward and extended his right hand, which was then cut off by the spear. Then, in the same way, his left hand was also cut and separated from his body. Imām Ḥusayn (‘a) then embraced ‘Abdullāh as many more arrows found their target. Thus, ‘Abdullāh was martyred in his Imām's arms. Imām Ḥusayn (‘a) had to carry another scar of a son of his beloved brother.

The sacrifices made by Imām Ḥusayn (‘a) in the battle of Karbala to save Islam is an example of our Imām's (‘a) absolute devotion to Islam and submission to Allah. Imām Ḥusayn (‘a) was not martyred in **vain**. Yazīd wanted to win by getting Imām Ḥusayn's (‘a) bāyah. In submission to Allah, Imām Ḥusayn (‘a) refused to pledge allegiance to Yazīd and continued to do so till his last breath, no matter how many members of his family Yazīd killed.

VOCABULARY

‘Abā’: a loose outer garment, generally for men, worn widely throughout the Middle East

Gallantly: in a brave manner

Vain: useless

Worksheet 3.4

IMĀM ḤASAN'S (‘A) SONS

Answer the following questions:

1. How many sons of Imām Ḥasan (‘a) were martyred in Karbala?
2. What are the names of the two sons who are better known?
3. Describe the circumstances of each of their deaths.
4. How do you think fighting for Imām Ḥusayn (‘a) was the same as fighting for Islam?
5. How do you think Imām Ḥusayn (‘a) won in Karbala?



CHAPTER 4
ISLAM TODAY

Lesson 4.1: Muslims in America

As a Muslim who lives in America, how many different types of Muslims have you interacted with in your life? Have you ever wondered when the first Muslims entered America? In school, you have probably learned about Christopher Columbus, the Native Americans, the American Revolution, slavery, and other facts about American history. But have you ever learned about the history of Muslims in America? In this lesson, we will take a look at the following:

- When Muslims first came to America
- The number of Muslims in America today
- What types of communities Muslims have built in America

The history of Muslims in America dates back to many, many years ago. For hundreds of years, white Americans used to bring African slaves to America in ships. Slave traders captured them from Africa and brought them to America so that they could work for white people. This was a very unfair practice, and the practice of slavery eventually ended in America in the 1800s. Among the slaves who had already entered America, somewhere between 10%-25% who had been brought here between the 17th and 19th centuries were actually Muslim. That means that approximately 2 out of every 10 slaves was Muslim! Therefore, the first Muslims who entered America were Africans who were taken as slaves.

Then, in the late 1800s, Muslim **immigrants** began arriving in America. An immigrant to America is someone who was born in another country but now lives in America. These

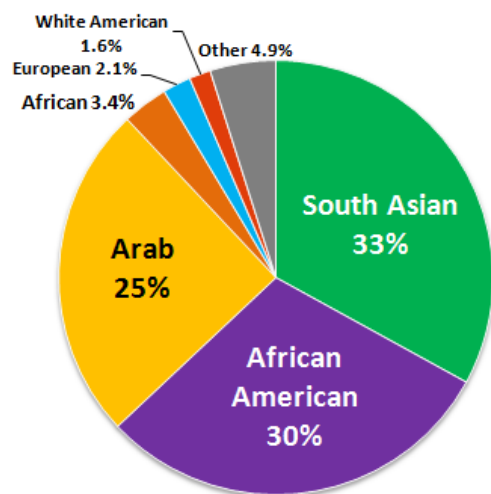
immigrants came from Arab countries such as Syria, Lebanon, Jordan, and Palestine. They mostly came so they could find better jobs in America. They were the first people to build masājid in North America.

Between 1947 and 1960, many more Muslim immigrants began to arrive. These immigrants were not only from the Middle East, but also from India, Pakistan, Eastern Europe, and Russia. Some of these immigrants were children of presidents, kings, and queens of Muslim countries. Others came so they could go to college and university here. And some came to escape **persecution**, or bad treatment, in their own countries. Even more immigrants came afterwards, and they continue to come to live in America. Do you know any Muslim immigrants who arrived in America in the last five years?

Then, there are those Muslims who didn't come from other countries, but are from America itself. Currently, about 1 in every 3 Muslims in America is African American. Either they converted to Islam sometime in their lives, or they were born to African American parents or grandparents who converted to Islam. There are actually many more Muslims in America who are African American than any other nationality.

For example, if you take 100 American Muslims, about 30 or 40 of these would be African American, 20 would be Indian or Pakistani, 10 would be Arab, 5 would be African, 3 would be Iranian, and 1 would be Caucasian.

Lesson 4.1 (con't)



Which ethnic group do you belong to?

Islam is now the second largest religion in America. Since Muslims arrived in America, they have built masājid and other religious institutions. The first masjid that was built in America is called the Mother Mosque of America, and is located in Cedar Rapids, Iowa. Muslims in America have built and established many other organizations and communities as well.

For example, Muslims in America have established Islamic centers where prayers are held, Du‘ā al-Kumayl is recited, and majālis of Imām Ḥusayn (‘a) are held. Muslims also invite people of other faiths (like Christians) to learn about Islam. Muslims have created full-time Islamic schools and founded political organizations like CAIR. Many communities also have Islamic weekend schools, where children come to learn about their religion.

One of the most famous American Muslims in history is al-Hajj Malik Shabazz, who is better known as Malcolm X. He was a great African American leader in the 1960s. When he first became interested in Islam, he joined a group that called itself Muslim, but that actually had

teachings against Islam. For example, they taught that white people were devils. But when he went for Ḥajj and saw the true spirit of Islam, he changed his beliefs. Because of his activities, he was unfairly **assassinated** in 1964.



VOCABULARY

Immigrant: a person who come to live permanently in a foreign country

Persecuted: continuously treated poorly or harmed because of their race, religion, or political beliefs

Assassinated: murdered in a surprise attack for political or religious reasons

Worksheet 4.1

Muslims in America

Fill in the blanks:

1. The first Muslims in America entered the country as _____.
2. Muslim immigrants entered the country in the _____s.
3. There are Muslims in America that are natives of America. One out of _____ Muslims in America is African American.
4. The percentage of African American Muslims in America is _____% of the total Muslim population.
5. The first masjid built in America is in the state of _____.
6. Islam is the _____ largest religion in America.

Questions:

7. Who are immigrants and why did they come to America?
8. What was the English and Arab name of a famous African American Muslim?
9. Which ethnic group of Muslims is present in highest percentage in America?
10. Do you think we could spread Islam through our behavior? How?

End of Unit Project

End of Unit Project: Board Game

Objective:

The objective of this project is to help young students review history content.

Assignment:

You are a board game manufacturer, and you have been assigned the task of creating a board game that will help students review history topics in a fun and interesting way!

Requirements:

- Choose a lesson from the history section.
- Create at least 25 questions and answers for your game that relate to the content of that lesson. The questions must be somehow incorporated into playing the game.
- Relate the format and purpose of your game to the review topic in some way. Example: the game board is in the shape of the history period that you have chosen.
- Type directions for your game that clearly describe how to play the game.
- Make sure the content and difficulty of your game are appropriate for your age group.
- The games will be presented in class and will be tested by your fellow students who will evaluate the games. We may have a Game Showcase Day with other students, perhaps a lower grade.
- Your game board must have the following components:
 - Name of game and team members
 - Rules and detailed directions for the game (typed)
 - Minimum of 25 questions related to the review topic, as well as the answers to the game questions
 - Playing board with at least three original graphics used to give the cards and game board visual appeal
 - Game pieces
 - Box for game (illustrated) (optional)
 - Dice or spinner (if appropriate)
- Presentation: Your team will present your final product and discuss how you came up with the idea.

End of Unit Project Rubric

Board Game Rubric

History Lesson: _____

Team Members: _____

Final Score: _____/24

Your game will be graded according to the rubric below. By default, the game will get a single grade for the group.

CATEGORY	4	3	2	1
Creativity	A lot of thought went into making the game interesting and fun to play as shown by creative questions, game pieces, and game board.	Some thought was put into making the game interesting and fun to play by using textures, fancy writing, and/or interesting characters.	Students tried to make the game interesting and fun, but some of the things made it harder to understand/enjoy the game.	Little thought was put into making the game interesting or fun.
Teamwork	It is evident that excellent effort was put into creating the game. Evidence includes a neat presentation, complete detailed information, and fulfillment of all requirements	It is evident that good effort was put into creating the game. Evidence includes a neat presentation, complete information, and fulfillment of most requirements	It is evident that some effort was put into creating the game. Evidence includes a neat presentation, most information, and fulfillment of some requirements.	It is evident that little effort was put into creating the game. Evidence includes a neat presentation, and fulfillment of some requirements.
Rules	Rules were written clearly enough that all could easily participate. Neatly written or typed and edited for errors.	Rules were written, but one part of the game needed slightly more explanation. Typed or neatly written, but some errors.	Rules were written, but people had some difficulty figuring out the game. Typed or handwritten, many typos.	The rules were not written/typed and/or very confusing/conflicting to players
Accuracy of Content	All information cards made for the game are correct.	All but one of the information cards made for the game are correct.	Two of the information cards made for the game are correct.	More than 2 information cards made for the game are not accurate.
Knowledge Gained	Game creation demonstrates strong knowledge of the unit of study. Created a game that could challenge everyone.	Game creation demonstrates knowledge. Good ideas for questions to help students review the unit of study.	Game creation demonstrates adequate knowledge. Questions/answers need more work.	Game creation does not demonstrate knowledge of the unit of study or the questions are off-topic/inappropriate.
Team contribution	Everyone contributed equally in creating the game. They fulfilled all of their parts of the project.	Everyone contributed equally in creating the game. They fulfilled most of their parts of the project.	Everyone contributed some in creating the game. They fulfilled some parts of the project.	Everyone contributed little or not at all in creating the game. They fulfilled little of their part of the project
Total Score:				

AKHLĀQ
(ETIQUETTE)

Lesson 1: Merits of Akhlāq (فَضَائِلُ الْأَخْلَاقِ)

In His infinite kindness and justice, Allah has provided us guidelines for good akhlāq. Akhlāq refers to a range of good human traits: good behavior, moral uprightness, and good manners.

Through our akhlāq, we represent our Prophet (ﷺ) and Imāms' (‘a) teachings on how to be good human beings.

Prophet Muḥammad (ﷺ) once said:

I have been sent to complete the akhlāq (character) of people.

The above ḥadīth means that akhlāq is one of the most important features of Islamic guidance. Good akhlāq is very important, but it is also one of the most difficult aspects of Islam to master.

How Can We Improve Our Akhlāq?

The scholars of akhlāq have given us three important guidelines to help perfect our akhlāq:

1. Al-Mushāraṭah (المُشَارَاطَة):

This is when you wake up in the morning and make the intention of going through the day in such a way that Allah will be satisfied with your akhlāq. The word mushāraṭah comes from the word “sharṭ,” which means condition or stipulation. You make a condition or stipulation to lead your life in an exemplary way. For example, if there are students at school with whom you have differences, part of al-mushāraṭah is that you make the intention of being nice and courteous with them, even though it is difficult.

2. Al-Murāqabah (المُرَاقَبَة):

Murāqabah is a state of constant watchfulness over yourself. In other words, throughout your day, you watch over all of your deeds to make sure that they are in line with what Allah wants from us. A good tip here is to imagine that you are being watched on camera. Wouldn't you fix your behavior if you knew you were being watched? Well, Allah is always watching you!

3. Al-Muḥāsabah (المُحَاسَبَة):

Muḥāsabah means to account. At the end of the day (usually before you sleep), you recount your day to see how you behaved and take account for your actions. If you remember a point where you behaved not so well, you must make the intention of bettering yourself the next day.

These actions can help us improve our akhlāq, become closer to Allah, and make the Prophet (ﷺ) and our living Imām (‘aj) proud of us.

Worksheet 1.1

MERITS OF AKHLĀQ

1. What are the three guidelines of akhlāq given to us by our scholars? Define them in your own words.

GUIDELINE	DEFINITION

2. Write two examples of al-Mushāraṭah for yourself.

3. Try doing al-Muḥāsabah for one week. Use the table below to help.

DAY	TODAY, I ACTED IN ACCORDANCE WITH MY MUSHĀRAṬAH (Y/N)	TOMORROW, I WILL TRY TO IMPROVE BY

Lesson 2.1: Pure Intentions (الإِخْلَاصُ)

A central theme in Islam is ikhlāṣ (الإِخْلَاصُ), or purity of intention. Ikhlāṣ is when we perform religious deeds purely for the sake of Allah.

Imām ‘Alī (‘a) once said:

Any action that is not sincere will not be accepted.

Imām Ḥasan al-‘Askarī (‘a) has said the following about the value of sincerity:

If I reduced the whole world into a bite of food and fed it to the one who worships Allah out of sincerity, then I would still think I had not done justice to Him.

REFLECTION: How can we make sure our good deeds are only for Allah? What can we do before beginning such deeds?

Writing for Allah

Shaykh Abbas Qomi, the author of Mafātīh al-Jinān, narrates:

Shaykh ‘Abd ul-Razzāq would always give fiqh lessons in the ḥarām of Sayyidah Ma’ṣūma (‘a), the sister of Imām ar-Riḍā (‘a). My father, Karbalā’ī Muḥammad ar-Riḍā, would enjoy listening to his lectures very much to the extent that he would attend his class every single day. After each lesson, Shaykh ‘Abd ul-Razzāq would open my book Manāzil al-Ākhirah, and read from it to his audience. One day, my father called me and said, “Shaykh Abbas, I wish you were more like Shaykh

‘Abd ul-Razzāq and would speak from the minbar like he does from the books that he reads to us.” I thought to myself, “I should say ‘Dear Father, I am the author of that book that Shaykh ‘Abd ul-Razzāq is reading to you!’”

As I was about to say this, I held my tongue and remained silent. I thought to myself, “Did I write this book for my father or for Allah?” I commanded myself not to say anything. This is where I must keep my silence. This is where I have to swallow what I want to say and not be proud. If my deeds were for Allah, then what benefit does showing off to others have?

He held his tongue and protected his ikhlāṣ, and today, one of his books, Mafātīh al-Jinān, has so much importance and blessings that it can be found in every Shi‘āh masjid!

Allah Hears All

Allah is the All-Knowing and All-Hearing. Nothing is concealed from Him. He knows the hidden secrets of our hearts. He is well aware of our intentions. We can deceive other human beings, but we can never deceive Him. We will be rewarded only for those actions that we do sincerely for Him. Unfortunately, many people on the Day of Judgment will expect rewards for their actions, but not see them. When they ask Allah where their reward is, He will tell them that since they did that action for someone else and not Him, they should go ask that person for the reward!

Read the following narration by the Noble Prophet (ṣ) and you will see how easy it is for insincere intentions to creep into our actions:

Lesson 2.1 (con't)

Three people died and were brought before Allah. One person was a qārī (a reciter of the Noble Qurʾān); the other a great warrior who fought bravely and was martyred in the way of Allah; and the third used to give a lot of his wealth in charity. In each case, Allah asked them what they did, and they shared their respective deeds, adding that they did this for the sake of Allah. However, Allah was aware that the qārī recited the Qurʾān more for the praise he heard of himself; similarly, the martyr fought in a holy war only to be called a hero by others; and the rich man donated to charity in order to be called a generous man. All three of these people, therefore, did not have completely pure intentions and did not deserve a complete reward from Allah.

So, you see, this is why it is so important to say bismillāh and purify our intentions before starting an action.

For example, one day, you notice that your friend has a little bit of hair sticking out of her ḥijāb. You tell her very kindly that she should fix her ḥijāb. If your intention is to sincerely help her improve herself for the sake of Allah, then Allah will help her gradually understand that you care about her ākhirah (Hereafter).

However, if your intention was just to point out her mistake, then (1) you might get upset if she gets mad at you because she ruined your reward, (2) Allah will not help make her heart kind toward you again, and (3) on the Day of Judgment, you might not be rewarded for your action.

Imām Ṣādiq (ʿa) has said:

“Allah will gather people on the Day of Judgment according to their intentions.”

Of course, the path to sincerity is not easy and will have road bumps, but nobody can say that this is impossible because when you start walking toward Allah, He will give you strength and make things easy for you.

As the Noble Qurʾān says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ

And those who strive for Us, We will surely guide them to Our ways. And indeed, Allah is with the good-doers. (39:69)

Sayings of Imām ʿAlī (ʿa):

- Blessed is the one whose actions, knowledge, kindness, revenge, taking and not taking of things, speaking, and not speaking all stem from his sincerity for Allah. (Mizān al-Ḥikmah, Vol. 3, P. 56-58)
- Freedom is found in sincerity.
- The one whose goal is other than Allah has been ruined.

Sayings of the Prophet (ﷺ):

- Blessed are the sincere ones. They are the lights on the path of guidance and are free from any wickedness. (Mizān al-Ḥikmah, Vol. 3, P. 59-62)
- Perform all your actions sincerely for Allah. Allah will not accept any actions, except the ones done sincerely for Him.

Worksheet 2.1

GOOD INTENTIONS

1. What does it mean to be sincere in your intentions?
2. How can you purify your intentions?
3. Choose one ḥadīth from Imām ‘Alī (‘a) or the Noble Prophet (ṣ) and explain what you think it means.
4. For each action below, give an example of a sincere niyyah and insincere niyyah. The first one has been done for you.

Action	Sincere Niyyah	Insincere Niyyah
Pick up trash in the masjid	This is the house of Allah, and I should keep it clean	Everyone will think I'm such a great helper
Sharing your lunch		
Helping someone with homework		
Lending an outfit to a friend		

Lesson 3.1: Manners of Talking

The way you speak says a lot about your personality and character.

Prophet ʿĪsā (ʿa) has said:

“You should think of your words like gold and find the right time to say what needs to be said, just like you would find the right thing to spend your gold on.”

Abusive Language and Insults

To use abusive language means to swear or insult someone.

Anger is one of the main factors that causes us to use abusive language. If we do not control our anger, unkind words will come out of our mouth.

Sarcasm that is used to mock, belittle, or offend someone is ḥarām.

Speaking unkindly to anyone is unacceptable, but speaking unkindly or talking back to your parents or teachers is especially unacceptable.

On the Day of Judgment, we will be asked about every single thing we have said.

Sometimes, a person may have the right to speak harshly to someone, for example, if someone has wronged them, but Islam teaches us that even in response to that, we should speak to them in a kind manner.



One day, Imām Ḥasan (ʿa) was riding his horse, when a man from Damascus, who was an enemy of the Imām (ʿa), approached him, saying unkind words and swearing at him. The Imām (ʿa) patiently waited for him to finish, and then got off his horse and said, “You look like you are new to this city. If you are hungry, let me feed you. If you need clothes, let me clothe you. In fact, please come back to my house and be my guest.” The man was shocked by the Imām’s kind response and immediately asked for forgiveness for his horrible words. He realized that he was misinformed about Imām Ḥasan (ʿa), and that he was truly a Maʿṣūm with the best akhlāq.

So, you see, instead of cursing back at him, he took him to his home, fed him, clothed him, and took care of him. That man became one of the Imām’s (ʿa) good companions. Those kind actions and words did far more than any rude response could have done.

When Speaking:

- Always say what is useful and truthful and not harmful to anyone.
- Never backbite about anyone; do not even listen to others doing it.
- Never hurt anyone's feelings, even jokingly.
- Never use bad language.
- If you are not sure whether you should say something or not, then it is better to keep quiet.

A good way to weigh what you are saying is to imagine if our 12th Imām (ʿaj) is standing next to you, would he approve of what you are saying?

Lesson 4.1: Mockery (السُّخْرِيَّة)

Mockery (Al-Sukhriyah السُّخْرِيَّة) is defined as teasing or making fun of someone, similar to bullying.

Some people make fun of others and humiliate them in front of other people. People who mock or bully others fail to realize that all human beings are created by Allah and are His representatives on the earth, and no one has the right to humiliate or hurt anyone. They also forget that it is quite possible that those people they ridicule might actually be better people than themselves.

It is the duty of every Muslim to respect others. If we observe any defect in another person's body, clothes, house, etc., we should never laugh at them or ridicule them because it is as though we are laughing at Allah, since Allah created them.

Allah says in the Noble Qur'an:

"One group of people should not make fun of another group of people. Maybe they (the latter) are better than they (the former)." (49:11)

The Prophet (ﷺ) has said, "None of you are believers unless you would like for others what you want for yourself." So, if you like people to treat you respectfully, then you should also treat them with respect. If you don't like it when someone insults you even slightly, then make sure that you also do not insult anyone slightly.

One day, the Noble Prophet (ﷺ) was sitting amongst his companions and talking when a blind man entered the room. As soon as one of the Prophet's (ﷺ) companions from the Banī Umayyah saw the blind man enter the gathering, he frowned, thinking to himself, "Why is here?" At this moment, the following verses of the Qur'an were revealed:

عَبَسَ وَتَوَلَّى ۖ أَن جَاءَهُ الْأَعْمَى

"He frowned and turned away because there came to him the blind man." (80:1-2)

If you are blind, would you be able to see if someone frowned at you? Let's try it. Close your eyes and I'll make a face. Were you able to see what I was doing? The point here is that making fun of a person is ḥarām, regardless of whether it is in front of them or behind their back. In this āyah, Allah shows us that even if no one is watching, Allah is watching. This means that we should not make fun of anyone, regardless of the circumstance.

Tips on Dealing with Mockery

Sometimes, it might be the case that we do not mock others, but rather, someone else mocks us. For example, you might be in a gathering of friends, and one of them decides to make fun of you as a joke. It is hard to deal with such situations, but we have the following advice from the Ahl al-Bayt (‘a):

1. Be patient, and have reliance (tawakkul) on Allah in this situation.

Lesson 4.1 (con't)

2. If the person making fun of you is a friend, don't react. Instead, praise them in front of other people to remind them that you are supposed to be friends. It is very likely that when they see you be patient like this, they will change their ways and be embarrassed of what they did. In fact, this might even strengthen your friendship.
3. If the first tip doesn't work, it is better to confront that person and kindly ask them, "If I saw a flaw in you, then wouldn't you want me to tell you yourself instead of going around and making fun of you?" If you say this in a proper way, they will probably feel ashamed, or at the least, make excuses, showing that they are regretful of what they did.
4. Whether or not this person agrees with your advice, it is best to say that you forgive them and that you would like to have a better friendship with them (although this is only if the person has good character; if they do not, only keep them as an acquaintance.)

Imām 'Alī ('a) has also mentioned an important piece of advice in Sermon 189 in Nahj ul-Balāghā:

"Someone who fixes their relationship with Allah, Allah will fix their relationship with the people."

Let's look at how our fifth Imām, Imām Muḥammad al-Bāqir ('a) dealt with someone who tried to mock him.

Once, a Christian came to Imām al-Bāqir ('a) and made fun of his name by saying, "You are Baqar." Baqar means cow in Arabic.

The Imām ('a) replied, "I am Bāqir."

The man continued, "You are the son of a woman who was a cook."

"Yes, cooking was her profession," replied the Imām ('a).

"You are the son of a black and foul-mouthed woman," the man carried on.

"If you are right, may Allah forgive her, and if you are lying, then may Allah forgive you," answered the great Imām ('a).

The Christian was so impressed with the Imām's ('a) highly sophisticated response, that he developed an interest in Islam and eventually became a Muslim.

Worksheet 4.1

MOCKERY

1. Why is it wrong to mock/make fun of others?
2. How did Imām al-Bāqir (‘a) react when someone mocked him? What can we learn from this story?
3. A new student comes to school, and kids at the school start to make fun of him/her for being overweight, which makes the new student feel very hurt and disrespected. What can you do to help fix this situation?
4. You are hanging out with your friends joking and laughing. All of a sudden, one of your friends starts making a joke about you. At first, you laugh along, but then they continue laughing, and you don't find it funny any more. What can you do in this situation?

Lesson 5.1: Fault Finding

What is Fault-Finding?

In Islam, fault-finding is considered a sin. Fault-finding is exactly what it sounds like: finding faults in others. A fault is a negative aspect or defect. This negative aspect or defect can be in many different areas of a person, such as:

Their Appearance	Their Speech	Their Mannerisms	Their Intelligence
<ul style="list-style-type: none">• The way they dress• Physical aspects• Height• Weight	<ul style="list-style-type: none">• Their accent• A speech impediment (e.g., lisp or stutter)• Pronunciation of certain words• When they accidentally say something embarrassing	<ul style="list-style-type: none">• The way they walk• The way they eat• The way they play	<ul style="list-style-type: none">• Their level of intelligence• The way they are always thinking to do good (“goody two-shoes”)

What are the Effects of Fault-Finding?

Fault-finding can lead to many other sins, such as:

- 1. Insulting:** Because a fault-finder is always looking for another person’s defects, he will insult them about those defects. This will make it more difficult for the fault-finder to carry out a good conversation with anyone and make friends, because obviously no one wants a friend who will constantly insult them. Insulting will ultimately create a feeling of hatred between people.
- 2. Arrogance:** Because a fault-finder will be looking at everyone negatively, he will think only his own actions are positive, and this will lead him to become proud. A person who is proud usually doesn’t listen to advice because he thinks his way is the best way, and he doesn’t think he has any faults or listen to advice; therefore, he will never be able to move up the ladder of perfection because it will be harder for him to correct his own mistakes.
- 3. Discrimination:** This is when you judge someone based upon their qualities, such as the color of their skin.
- 4. Destroying One’s Reputation:** Allah says that the respect and reputation of a believer is as important as the Holy Ka’bah. If you disrespect and destroy someone’s reputation, it is like you are destroying the Ka’bah! No one likes to be around someone who is

Lesson 5.1 (con't)

constantly finding faults in them. This will hurt someone's feelings, especially if it is done in front of their peers.

What are the Consequences of Fault-finding?

Not only will fault-finding cause people to dislike us and cause us to lose our friends, it is an action that is disliked by Allah.

Imām 'Alī ('a) once said:

The most disliked person is he who sees the faults of others, but is blind to his own faults.

Also, Allah tells us in the Qur'ān:

Woe upon every faultfinder. (104:1)

What are the Cures to Prevent Fault-Finding?

Fortunately, there are cures to solve this problem, but it is up to us to make sure that we follow them. As long as we take the first step, Allah will help us the rest of the way.

1. Look at our own faults: Imām 'Alī ('a) has said, "Blessed is he who is busy thinking about his own faults instead of the faults of others." So, we should look at our own faults and try to change them if we can. Every night, before going to sleep, we should reflect on what we did during the day and see if we did anything bad. If we did, then we should make an intention not to do it again. This way, we will be able to correct our mistakes.

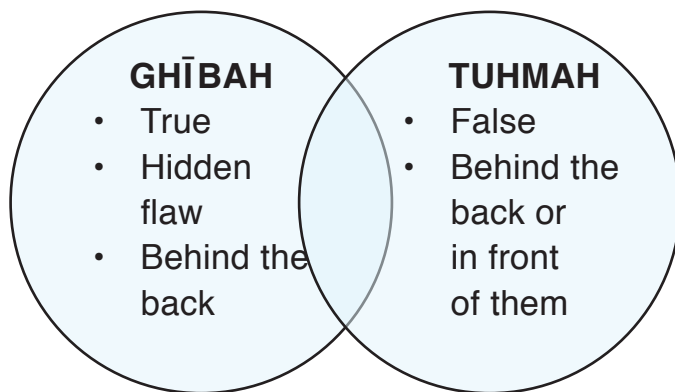
- 2. Remind ourselves that it is normal to make mistakes:** Imām 'Alī ('a) has said, "Whoever sees his own faults will stop seeing the faults of others." If we look at our own faults, then we will realize that we are not perfect, and will therefore be more patient with other's faults
- 3. Realize that the act of fault-finding is a fault itself:** If we understand that fault-finding itself is a fault, then we will try to refrain from this action.
- 4. Look for the good:** Instead of busying ourselves trying to find faults in people, we should try to look for the good in people. We should respect and praise people for their good attributes. We should remember that we are all brothers and sisters and that Allah is our Creator.

In addition to not finding faults in others, we should actually try to cover people's faults. One of Allah's names is **Sattār al-'Uyūb** (سَتَّارَ الْعُيُوبِ), the One who covers faults. We should try to adopt and imitate this attribute by covering the faults of others, because where would we be if Allah did not cover our faults?

Lesson 6.1: Backbiting (الغيبه) and Slander (الثمه)

The key to having good akhlāq is controlling our tongues. Two very dangerous sins that come from our tongues are:

BACKBITING (AL-GHĪBAH الغيبه)	SLANDER (AL-TUHMAH الثمه)
To talk about someone behind their back, about a hidden flaw, in such a way that it would make him/her upset.	To spread false information about someone, regardless of whether it is behind their back or in front of them.



Allah tells us in the Qur'ān:

And do not spy or let some of you backbite others. Does one of you like to eat the dead flesh of his brother?

This shows us that backbiting is as bad as eating the flesh of your dead brother! When you backbite someone, you are telling others what this person has done. As a result, you are enjoying and gaining at their loss. It is as if you are eating and feasting on the reputation they have already destroyed.

In the early days of the first few Imāms, there were two men. Let us call the first one Haroon and the second one Khalid. One day, Khalid started telling everybody bad things about Haroon. He was spreading lies all around. After a few days, Haroon heard about this. The first thing he did was go home and put all

his money, gold, and silver in a big bag and then took the bag to Khalid's house.

When Khalid saw Haroon coming, he became scared because he thought that Haroon had come to beat him up. Khalid came out of his house and fell on his knees and begged to Haroon, "O Haroon, I am really sorry! I did not mean to tell lies about you! Please don't hurt me!"

Haroon said, "I have not come to hurt you. I have come to give you this money and wealth." Khalid was shocked at this behavior.

Haroon continued, "Khalid, I have come to thank you — here, have this wealth of mine." Khalid stood up and asked, "Why are you giving me this wealth when I have insulted you and ruined your name among the people?"

Haroon replied, "The Noble Prophet (ﷺ) has said that if one person talks behind the back of another, the thawāb of the first person gets transferred to the second. So, now that you have spoken bad of me behind my back, I am thanking you for giving me all your thawāb. This money is too little for the amount of thawāb that you have given me!"

Lesson 6.1 (con't)

This shows how ghībah and tuhmah can erase good deeds from someone's records.

Let's look at another example:

Once, there was a man who did tuhmah of our sixth Imām, Imām Ja'far aṣ-Ṣādiq (‘a).

The Imām (‘a) did not know about it until a few days later when one of his “friends” came to him and said, "O Imām, I have heard terrible news. This person has been going around saying this about you!"

The Imām (‘a) became angry at his “friend” and said, "Think of the person who did tuhmah toward me as if he shot an arrow at my body. I did not hear him, so it is as if the arrow missed me. But by telling me this news, you have picked up the arrow from the ground and hit me with it."

It is the duty of a good Muslim to stop others from speaking ill of a person, and if that is not possible, he should go away from the people who are talking ill.

Why are Ghībah and Tuhmah Ḥarām?

They are ḥarām because Allah does not like it when we ruin a person's reputation. When you speak badly of someone, you can make others think badly of him/her.

Another reason they are bad is because the people are not there to defend themselves. So, even if you hear bad things about others, God-forbid, you should give them a chance to defend themselves before you believe what you hear.

Sayings of Imām ‘Alī (‘a) regarding ghībah:

- “Ghībah is the diet for the dogs of Hell.”
- “Ghībah is the act of a weak and low person.”
- “Ghībah is the sign of a munāfiq (hypocrite).”

Worksheet 6.1

BACKBITING AND SLANDER

1. Decide if the following scenarios are ghībah or tuhmah:
 - a. When Mrs. Ali handed back math tests, Ibrahim peeked at Yusuf's test and saw that he got an F. So, he secretly told everyone that Yusuf failed math and is really bad at it.

This is an example of:

- b. Maryam and Khadijah don't like the new girl, Aliyah, so they spread a rumor that Aliyah eats pork and does other ḥarām activities.

This is an example of:

- c. Husayn was walking by a bar and saw his friend Yahya going inside it. So, he texted his other friend Ayub and told him what he saw.

This is an example of:

2. If you hear someone doing ghībah or tuhmah, what should you do?

Lesson 7.1: Anger (الغضب)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Those who spend [in the cause of Allah] during ease and hardship and **who restrain their anger** and who pardon people — and Allah loves the doers of good. (3:134)*

This verse talks about three characteristics that Allah loves in his doers of good. One of them is that they restrain their anger (وَالكَاظِمِينَ الْغَيْظَ). The word kāzim comes from the root word kaẓm (كَظَمَ). In the olden days, they would fill water in pouches. When the pouches would become completely full and they wanted to tie them, this action of tying them is called kaẓm.

Kaẓm, in relation to anger, is speaking about those people who become full of anger, but just like the pouch is closed when it is full of water, they also restrain their anger. Ghayẓ (غَيْظٌ) is when you are very angry.

So, Kāzimīn al-Ghayẓ refers to a person who wants to explode with anger, but restrains himself or herself.

The Noble Prophet (ﷺ) has said:

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَىٰ إِنْفَازِهِ

مَلَأَهُ اللَّهُ أَمْنًا وَإِيمَانًا

Whoever restrains their anger while they have the power to express their anger — Allah will fill their hearts with peace and faith.

Imām Mūsā al Kāẓim (‘a) was given the title al-Kāẓim for this reason. He is the ideal example of one who swallowed and restrained his anger. He was treated harshly and imprisoned by oppressors right until his martyrdom in prison, but he controlled his anger and bore it with patience.

Lesson 7.1 (con't)



THE CHAMPION OF ALL CHAMPIONS

One day, a group of youth were having a weight lifting competition. By lifting heavy rocks and stones, they wanted to see who amongst them was the strongest. It was an interesting event to watch. Apart from the competitors children, teenagers, youth, and adults had gathered to find out their champion.

Each weightlifter would lift a rock and hold it above his head for others to witness his strength. The weight lifters sweated and huffed and puffed as they took turns lifting heavier and heavier rocks. They all seemed very strong; but who was the strongest? They all wanted to know. Whoever could hold the heaviest object, above his head would be the champion of the competition. All the participants wanted to be the champion.

Prophet Muḥammad (ṣ) was walking in the neighborhood when he saw the young weightlifters.

He came closer and asked them, "What are you doing?"

They answered, "We are having a weightlifting competition to see which one of us is the strongest."

The Prophet (ṣ) said, "The strongest among you is the one who controls his anger when he is angry."

The Prophet (ṣ) had just decided who the champion was. There was pin drop silence for a while. Their eyes fell on the big, heavy rocks they were trying to lift to prove their strength. They thought about their daily lives. Controlling their anger was harder than lifting these weights. They realized that a real champion is someone who can lift heavy weights, which most beasts of burden do best.

Tips on Controlling Anger

1. Perform wuḍū'

Prophet Muḥammad (ṣ) has said, "Surely, anger is from Shayṭān, and Shayṭān is created from fire. And the fire is extinguished with water. Therefore, whenever one is overtaken with anger, he should make wuḍū'."

Wuḍū' has a calming effect on the body, and cools it down. It also makes us remember Allah, so we gain control over our self again.

2. Change positions

Imām 'Alī ('a) has said, "Should any of you be faced with anger, he should sit

down if standing and lie down if sitting."

3. Remember Allah

When you're angry, take a deep breath and try to remember Allah. Almighty Allah has said, "O son of Ādam! Remember Me in anger so that I remember you when you deserve my wrath, and I do not destroy you."

If we do get angry at someone, we should try to adapt Allah's characteristics. Allah is All-Forgiving with His infinite Mercy, so we should also try not to become or stay angry and instead forgive other people.

Worksheet 7.1

SWALLOWING ANGER

1. Whom does the Qur'ān describe as the “Kāẓimīn al-Ghayḏ?”
2. What does Imām Mūsā al-Kāẓim's (‘a) title mean? Why was he given this title?
3. What are some things you can do to control your anger?
4. You spend weeks creating the perfect project for the science fair at school. Your solar system is perfect, and you are sure that you will win the prize this year. You wake up the morning of the science fair and find that your little sister decided to use your model as a toy and destroyed your entire project. You don't have enough time to fix it. You're so angry at her. What should you do in this situation?

Lesson 8.1: Jealousy (الحسد)

There are three kinds of people in this world:

1. The first group of people do not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.
2. The second group of people are those who when they see other people doing well, they are motivated to try harder to achieve success like their friends.
3. The third group of people are those who do not like to see others doing well and being happy. They wish that something bad happens to others so that they do not succeed. This way of thinking is called Jealousy (al-ḥasad الحسد in Arabic) and is hated by Allah.

REFLECTION: Which group do you honestly think you are in?

Allah says in the Noble Qur'an:

"And do not be jealous of those things that Allah has given as gifts more freely to some of you more than others; for men shall have of what they earn, and women will have of what they earn; But ask Allah for His bounty. For Allah has full knowledge over all things." (4:32)

Envy vs. Jealousy

You may have also heard the word envy. Envy is a weaker form of jealousy. Envy means to crave someone else's position or property without wanting them to lose it. However, jealousy (in its worst form) means not only to

want something that someone else has, but at the same time not wanting them to have it either.

There once was a man who had a farm. His neighbor also had a farm. One day the man saw that his neighbor's cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbor should have such a good cow. Then Shayṭān came to the man and asked him what the problem was. The man pointed to the cow and said, "Look what a wonderful cow my neighbor has." Shayṭān replied, "Is that all, I will give you ten cows like that." The man answered, "I don't want even one cow like that; I just don't want my neighbor to have it!"

Allah says in the Noble Qur'an:

"Are they jealous of others because of what Allah has given them of His grace?" (4:54)

When you are jealous, in reality, you believe that Allah was unfair to give someone something. Through this action, you are questioning Allah's judgment and how He distributes His blessings.

Lesson 8.1 (con't)

Hābīl and Qābīl

In order to see how much damage jealousy can do, we only have to look at what happened with the sons of Prophet Ādam (‘a): Hābīl and Qābīl.

One day, Prophet Ādam (‘a) asked his sons Hābīl and Qābīl to bring a gift for Allah, and whoever’s gift was accepted by Allah, he would be the successor of Prophet Ādam (‘a).



Hābīl, who was a shepherd, brought the best animal that he had to give to Allah. Qābīl, who was a farmer, brought some rotten corn, as he thought to himself that Allah does not eat, so why should he take good corn? Qābīl did not realize that although it is true that Allah does not eat, Allah has told us that when you give a gift to anyone, give the best you can give.

Allah, of course, accepted Hābīl’s gift, as he had given the best he could. This made Qābīl very jealous of Hābīl. Qābīl was so jealous that his brother was going to succeed his father that he killed his own brother. Only after he had done such a bad thing did he stop to think and felt very sorry for what he had done, but it was too late.



So, you see, when you are jealous, you stop thinking logically and make bad decisions that have bad results (e.g., Qābīl’s killing of his brother still did not make him the successor of Prophet Ādam (‘a)).



Imām ‘Alī (‘a) once said:

A jealous person can never be a leader of men.

If you have a jealous person for a leader, then he will always be worried about himself and will never want anyone else to have anything good. A person like this could never do well for his followers.

Imām ‘Alī (‘a) has also said:

Jealousy eats up good deeds like a fire consumes wood.

Worksheet 8.1

JEALOUSY

1. In the boxes below, write the different groups of people.



2. How can your jealousy of someone show your distrust in Allah?
3. Write down three ways jealousy can harm you.
4. Write down what you may be envious of or jealous of when you see your friends. Don't feel shy, since many of us have these feelings. Talking about them and becoming aware of them is the first step toward helping yourself correct them .

Lesson 9.1: Patience (الصبر)

Patience (al-Ṣabr الصبر) means to be able to wait quietly in times of difficulty and hardship. It also means to be tolerant.

Prophet Muḥammad (ṣ) has said:

Patience is half of faith.

This means that if a person can stay patient even after hardship, then that person has taken a BIG step toward understanding his/her faith.

Allah says in the Noble Qurʾān:

...Indeed Allah is with those who have ṣabr. (2:153)

In the above āyah, we are told that if we have ṣabr (patience) then Allah is there with us, and we know that if Allah is with us, then we have nothing to worry about.

Allah has also said in the Qurʾān:

And give glad tidings to the patient ones who, when misfortune befalls them, they say, 'Surely we are from Allah, and to Him we shall return.' Those are the ones upon whom are blessings from their Lord and His mercy; and they are the ones who are rightly guided. (2:156-157)

In English, there is a phrase that says, "Patience is a virtue," which means that it is an excellent quality for a person to have patience.

Allah tells us in the Noble Qurʾān:

Verily, mankind is at a loss, except for those who believe, advise each other toward the truth and patience. (103:2-3)

The Noble Prophet (ṣ) has said:

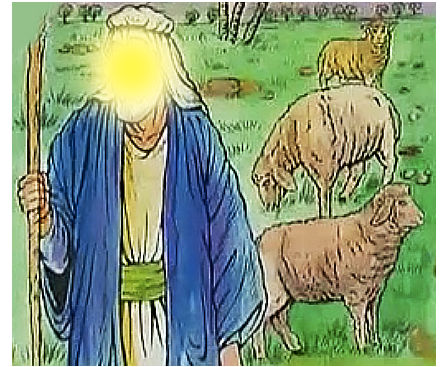
"Ṣabr is [divided] in three parts:

1. Ṣabr in times of hardship — when something goes wrong for you
2. Ṣabr in regard to obedience — performing all the wājibāt correctly
3. Ṣabr in regard to disobedience — not committing any ḥarām acts"

Prophet Ayyūb

The perfect example of ṣabr is the life of Prophet Ayyūb (ʿa). He was blessed with so much — health, children, wealth, land and sheep — but then Shayṭān asked Allah for power over Prophet Ayyūb's (ʿa) affairs. He claimed that Prophet Ayyūb (ʿa) would remain grateful as long as he had all these blessings, but if they were taken away, then he would turn away from Allah.

Shayṭān then destroyed all of Prophet Ayyūb's (ʿa) animals and property. Worst of all, he killed his children as well. Then,



he caused Prophet Ayyūb (ʿa) to contract a horrible disease, because of which his people forced him to leave town.

Even with all this hardship, Prophet Ayyūb (ʿa) remained faithful to Allah, praying and thanking Him for everything. Not only did he have ṣabr, but he also had shukr (gratitude).

Lesson 9.1 (con't)

The Noble Prophet (ﷺ) has said:

Faith is divided into two halves: one half is patience (ṣabr) and the other half is giving thanks (shukr).

The above ḥadīth tells us that in order to have true faith in Islam, we should not only be patient, but also be thankful. So, next time something bad happens to you, not only should you be patient, but also thank Allah because Allah knows best.

The Dogs of Medina

Once, a group of people came to our fourth Imām, Imām as-Sajjād (‘a), and said that they were his Shī‘ah.

The Imām (‘a) asked them what they did when they received something nice. They replied, “We say alḥamdulillāh.”

The Imām (‘a) then asked them what they did when something nice was taken away from them. They replied that they got upset at first, but then they would come to terms with it.

Finally, the Imām (‘a) asked what they did if they did not get anything. They replied that they did nothing.

Imām (‘a) replied that these were not the actions of his Shī‘ah. These actions were the same as the actions of the dogs of Medina.

When the dogs were given something, they would wag their tails in shukr. When something was taken away from them, they would bark a little (complaining), and then walk away. When they got nothing, they did nothing.

The Imām (‘a) continued that Shī‘ah are those who say “Alḥamdulillāh” when they get something, “Alḥamdulillāh” when something is taken away, and “Alḥamdulillāh” when they get nothing.

Worksheet 9.1

1. The Noble Prophet (ﷺ) said that ṣabr is divided into three parts. In the table below, write the three parts, and give an example of each:

PART	EXAMPLE

2. What did Prophet Ayyūb (‘a) do when he was faced with hardships? What lesson can we take away from this?
3. What did Imām as-Sajjād (‘a) say about the dogs of Medina? How can we make our characteristics different than the characteristics of these dogs?

Lesson 10.1: Hard Work

Islam encourages people to do hard work. Allah has given us the blessing of life so that with hard work, we achieve the best results. Those who do not work hard are lazy and waste the most valuable thing they have: time. Time is so valuable that Allah swears by time in Sūrah al-‘Aṣr:



وَالْعَصْرِ

I swear by time (103:1)

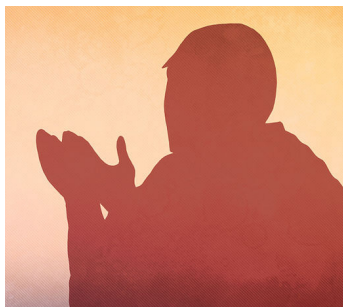
Hard work means to concentrate and strive toward something until you achieve it. You must have all heard the following English saying:

“If at first you don’t succeed, then try and try and try again.”

Islam believes in working hard. If you work hard at something, and that goal is in your best interest, then inshā’Allāh you will succeed.

Another common English saying is, “It is better to have tried and failed than to not have tried at all.”

A true believer works harder than most people. This is because most people work only for this life (i.e., food, house, money, family, etc.). However, the believer works for both this life and the next life.



Ḥalāl Work = Worship

One of our Imāms was once working very hard in the fields. It was hot and sunny, and the Imām (‘a) was digging up the ground. A person passed by and saw him sweating and working away at the ground.

He said to the Imām (‘a), “O son of the Prophet (ﷺ), have you no shame?”

The Imām (‘a) looked up from his work and asked “Why, what have I done?”

The man answered, “You are working so hard for this world and are forgetting your God.”

The Imām (‘a) replied, “Doing hard work that is ḥalāl is one of the best forms of worship!”

Some of the best ways to work for the next life are to be fair in this life, pray on time, and help those in need. This shows that Islam is a religion that helps us lead a well-balanced life.

Worksheet 10.1

HARD WORK

1. Why is laziness discouraged in Islam?
2. Why does a true believer work harder?
3. How can working hard be the same as praying to Allah?
4. Write 5 tasks that you will work harder at, and explain how you will form your niyyah to turn these tasks into an act of worship.

TASK	Niyyah
Math Homework	I am doing my math homework so that I can learn more to help and serve others and Allah.

Lesson 11.1: Eating and Drinking Manners

THE HUNGRY MAN


But today, because he was so hungry, he had completely forgotten!

The hungry man continued to eat until he gradually began to feel satisfied. His food had almost finished, and he had enjoyed every bite of it! It wasn't until he had a little more than a bite left that he remembered that he had not recited "Bismillāhir Raḥmānir Raḥīm!" Remorsefully, he thought, "Oh no! I did not thank Allah for this wonderful food he has blessed me with before I began to eat."

Allah has made plentiful food available for us so that we can satisfy our hunger, grow up healthy and strong, help others and worship Him. He has created plants, trees, herbs, cattle, fish, and much more. When we say bismillāh before we eat, we are showing our appreciation for Allah's blessings and thank Him for them.

So, before eating the final bite of his food, the man paused and recited, "Bismillāh for my first bite, and for all the rest of them." The man was not aware that the Prophet (ﷺ) had been watching him.

When the Prophet (ﷺ) saw that the man eventually remembered to say bismillāh, he smiled. The Prophet (ﷺ) turned to his companions and said, "Until this man recited bismillāh, Shayṭān was sharing his meal, but as soon as he recited bismillāh, Shayṭān gave his share back." You see, even if it's just before the last bite, remembering to say bismillāh is very important!



Once upon a time, a man felt his stomach growling with hunger. He grabbed his food from his pack, unwrapped the covering on his food and began to eat. His intense hunger drove him to dive into his delicious food immediately. In went the first bite, then the second, and then the third, and thus he continued. Now you see, usually, this man began his meal by saying, "In the name of Allah, the All-Kind, the All-Merciful."

Lesson 11.1 (con't)

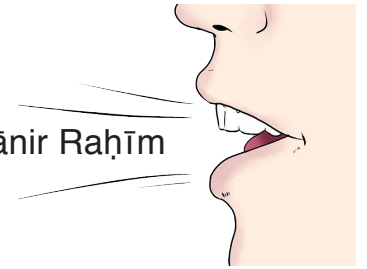
Mustahabāt of Eating:

- Always wash your hands before you start eating



- Before you start eating, say:

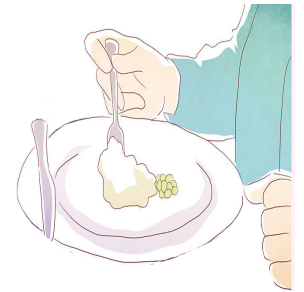
Bismillāhir Raḥmānir Raḥīm



- Take a pinch of salt before you begin to eat, as this is also good for your body since it kills bacteria.

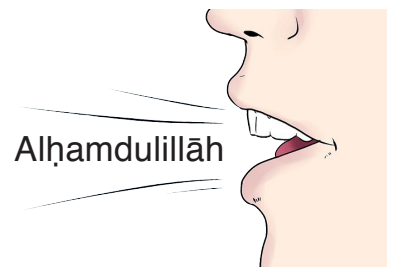


- It is good to eat with your right hand. You should take small bites and chew your food properly.

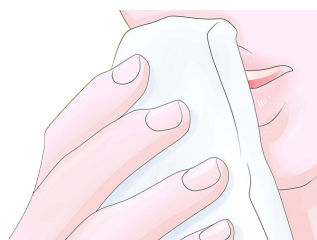


- Before getting up, take another pinch of salt and say:

Alḥamdulillāh



- When you're done eating, rinse your mouth, wash your hands, and dry them with a towel.



Lesson 11.1 (con't)

Makrūhāt of Eating:

- It is makrūh to talk with your mouth full or look at other people's faces or plates while eating.



- Don't eat hot food or blow on it, and always finish all the food on your plate. However, if you're full, then put your food aside and eat it later.



- Do not overeat. Always put a little food on your plate and add more if you are still hungry.



- Do not get up from the table before you have finished your food.

Manners of Drinking

Just like with eating, there are certain mustahabāt and makrūhāt when drinking.

Mustahabāt	Makrūhāt
Before you drink, say Bismillāhir Raḥmānir Raḥīm	Try not to drink from a glass that has a crack. If you do, do not drink from the side that has the crack
When drinking, do not gulp your drink down at once, but sip it in three times	Don't drink too much water.
When you are done drinking, say alḥamdulillāh	

Lesson 11.1 (con't)

1. Say:



2. Drink Water



Drink water in 3 sips

3. Say:



There is nothing better to drink than water. All creatures of Allah drink water to survive.

Allah says in the Noble Qur'an:

“We made every living thing from water.” (21:30)

When you are finished drinking, ask Allah to send His blessings on Imām Ḥusayn (‘a), his family, and his companions, and ask Allah to remove His mercy from his murderers and enemies.

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ



Worksheet 11.1

MANNERS OF EATING AND DRINKING

Fill in the blanks using the words below (you may use a word twice):

1. Before you start eating, you should _____ your hands.
2. It is ḥarām to sit at a table that has _____ on it.
3. Before you start eating, you should take a pinch of _____.
4. You should wait for food to _____.
5. You should not eat _____ food.
6. You should not _____ at other people's food when eating.
7. You should always eat with your _____ hand.
8. When you have finished you should _____ and _____ your hands.

Salt

Right

Dry

Look

Wash

Alcohol

Cool down

Too much

Lesson 12.1: Thinking About the Underprivileged

Under-privileged people are people who have serious hardships in life, whether it is in poverty or illness. As such, it does not mean that they are underprivileged in wealth and clothes only, but it includes physical and/or mental problems as well. We have all been created differently, so we should thank Allah for the blessings He has given us, and if we lack some kind of blessing, such as a physical defect, we should also look at it as a blessing because we can use this challenge as a means to reach Allah quicker.

One day, Prophet ʿĪsā (ʿa) saw a woman who was blind and had no arms or feet. He approached her and said, “Salām,” and she replied, “As-sālamu ʿalayka yā Rūḥullāh.”

Surprised, the Prophet (ʿa) asked, “How did you recognize me?”

She replied, “Allah has taken away my eyes, but has given me a heart full of nūr (light).”

Prophet ʿĪsā (ʿa) saw that this lady was busy reciting the dhikr of Allah.

She then said, “Thank you, Allah, for not giving me eyes, for maybe I would have used them to look at something ḥarām. Thank you, Allah, for not giving me hands, so that I do not use them to eat ḥarām. Thank you, Allah, for not giving me feet, so that I cannot enter a place of sin.”

Prophet ʿĪsā (ʿa) was amazed by this lady and her strong belief. Then she said, “Allah has given me the greatest of blessings! He has given me a tongue so I can praise Him, and He has given me a thankful heart and a patient existence.”

You see, all human beings are made out of a soul and body. Our true reality is the soul; our body is just like a car that takes us from this world to the next world. At the end, when you reach your destination, it will not matter if you got there by car, plane, or train; what is important is that you got there.

In this world, our purpose is to be good servants of Allah and have good akhlāq. Sometimes, our conditions, like financial and physical shortcomings, help us, and sometimes, they are road bumps that we must overcome. In fact, these road bumps can be blessings that get us to our destination faster, just like we see in the story above.

Making Fun of Others = Making Fun of Allah

Making fun of someone is equal to making fun of Allah because they did not create themselves; it was Allah who created them. We should remember this fact the next time we are tempted to make fun of someone.

It is very important that we try to help those people who are less fortunate than ourselves in whatever way we can, and NEVER tease or make fun of them. If we do this, we are being very unkind, inconsiderate, and thoughtless.

The secret to being considerate is to put yourself in their position and look at life through that person’s eyes.

At the end of the day, it is not good enough to just think about the under-privileged. We should do something to help them. At the very least, we should make duʿā and pray for them.

Worksheet 12.1

THINKING OF THE UNDERPRIVILEGED

In the chart below, write down how you could help someone who has the following challenges.

CHALLENGE	HOW WE CAN HELP
BEING POOR	
MISSING A LIMB	
HAVING A LEARNING DISORDER	
HAVING SPECIAL NEEDS	

Lesson 13.1: Rights of Relatives

Islam places much importance on the rights of others. Hence, relatives, family, and others have certain rights. We should try to act in the way Allah would like best toward our family.

It is important to be kind to our relatives, help them in any way we can, regularly visit them, call them, or do whatever we can possibly do for them. Allah says in the Noble Qur'an:

Indeed, Allah commands justice, kindness, and generosity toward relatives, and He forbids indecency, wrongdoing, and aggression. He advises you so that you may take warning. (16:90)

Below are some of the rights of our relatives, according to Imām as-Sajjād (‘a) in *Risālat al-Ḥuqūq*:

Rights of the Mother

The right of your mother is that you know that she carried and nurtured you. She gave you the fruit of her heart, and she protected you with all her being. She did not care if she was hungry as long as you ate, nor did she care if she was thirsty as long as you drank, nor did she care if she was in the sun as long as you were in the shade. She gave up sleep for your sake. She protected you from the heat and cold, all in order that you might belong to her. You will not be able to thank her unless Allah helps you and gives you success.

Rights of the Father

The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see something you like about yourself, know that your father is the root of its blessing upon you. So, praise Allah and thank Him in that way. And there is no strength except with Allah.

Rights of the Brother/Sister

The right of your brother is that you know that he is your hand, your might, and your strength. Do not use him as a weapon to disobey Allah or wrong Allah's creatures. Be sure to help him against his enemy and give him good advice. If he obeys Allah, that is good, but if not, you should honor Allah more than him. And there is no strength except with Allah.

Lesson 14.1: Rights of Neighbors

Remember Your Neighbors

There was once a great mujtahid. He was having dinner one day when a messenger from his teacher knocked at his door and said, “Your teacher has said for you to come immediately. He refuses to eat his dinner until he sees you.”

The mujtahid quickly left his dinner and rushed to his teacher’s house. When he entered the house, his teacher, who looked very upset, said to him:

“It has now been a whole week that your neighbor and his family are without food. Your neighbor asked a grocer for some dates, saying he would pay him when they had the money, but the grocer would not agree. Your neighbor returned empty handed, without any food for his family. How could you not be aware of his problems? Take food for him and sit with him to eat so he does not feel shy, and take this money for him and put it under a cushion or a rug so he does not feel embarrassed. When you have done this, let me know, for I will not eat until then.”

From this story, we learn that not only is it important to be aware of our neighbors’ needs, but we should also help them in subtle ways, so they don’t get embarrassed.

In this country, it is hard to get to know our neighbors because of differences in culture and religion, but small gestures can sometimes break the ice.

For example, when Imām Khomeini was living in Paris, he would always send gifts to his Christian neighbors on Christmas.

One way we can respect our neighbors is by sending them some special treats, not only on Christmas, but also when we have our celebrations, such as Eid ul-Fiṭr. In this way, we can show them that Islam is a peaceful religion and that Muslims are friendly.

Respect to neighbors does not necessarily mean only those people living next door, but all the people that are close to you in your area. We should show consideration toward our neighbors and try not to do things that will inconvenience them. We should also help them in all ways (i.e., give them time and if need be, help them financially.)

Prophet Muḥammad (ṣ) has emphasized the importance of being polite to neighbors so much that his Muslim companions wouldn’t have been surprised if he had included them in his will.

Rights of Your Neighbors

In his book *Risālat al-Ḥuqūq*, Imām as-Sajjād (‘a) has given us a list of the rights of neighbors:

1. You must protect everything about him/her when he/she is present.
2. He/she must be respected when present.
3. You must help him/her when absent.
4. Do not look for bad things about him/her.
5. If you find out something bad about him/her, cover his/her fault.
6. Do not spy on his/her conversations.

Lesson 14.1 (con't)

7. When he/she is in trouble, do not leave him/her.
8. When he/she is well off and happy, do not be jealous.
9. Forgive his/her faults.
10. If he/she does not behave well with you, be patient.
11. Be his/her shield if anyone wants to hurt him/her.
12. If you know that he/she will listen to your advice, then advise him/her secretly and not in front of everyone.

STEPS TO PERFECTION

An Islamic Curriculum For Children

The *Steps to Perfection* 5th grade curriculum strives to build upon the development of a strong Islamic foundation, which began from the kindergarten book. The 'aqā'id section entails a review of the the Uṣūl ad-Dīn (Roots of Religion), and then delves deeper into each of these principles. In this grade, students learn more about tawhīd and its different levels and applications, as well as the different types of Allah's attributes. The fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. The history section focuses on analyzing the life of our Noble Prophet (ﷺ) through an in-depth look at the first half of his life before the ḥijrah. In this section, students will learn about the beginning and spread of Islam in the early years. The akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qur'ān that delve into topics related to dealing with society and others, such as mocking, gossiping, and jealousy.



ISBN 9781683122531



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