

# STEPS TO PERFECTION

An Islamic Curriculum For Children

GRADE

# 6

STUDENT WORKBOOK



Under the Guidance of  
NABI R. MIR (ABIDI)



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

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# Preface

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*“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 the 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)

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

|    |   |           |                  |
|----|---|-----------|------------------|
| اَ | a | آ / آ / آ | ā                |
| اِ | i | ي         | ī                |
| اُ | u | و         | ū                |
|    |   | آ         | 'ā (medial form) |

\*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. خُمْس \_\_\_\_\_
14. جَنَّة \_\_\_\_\_
15. ذِكْر \_\_\_\_\_

**‘AQQĀ’ID**  
**(BELIEFS)**



CHAPTER 1  
**TAWHĪD**



# Worksheet 1.2

## AŞ-ŞIFĀT ATH-THUBŪTIYAH

1. Look at each āyah below. Circle the word (in Arabic and English) that mentions one of the Şifāt ath-Thubūtiyah. Each āyah has at least one.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

*Allah—there is no god except Him—is the All-Living, the Self-Subsisting. Neither drowsiness overcomes Him, nor sleep. (2:255)*

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things. (57:3)*

فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

*Then, He will forgive whomever He wishes and punish whomever He wishes, and Allah has power over all things. (2:284)*

2. Match each aş-Şifāt ath-Thubūtiyah with its meaning.

- |             |                     |
|-------------|---------------------|
| 1. Al-Qadīm | A. The Ever-Living  |
| 2. Al-Qadīr | B. The All-Knowing  |
| 3. Al-‘Alīm | C. The Eternal      |
| 4. Al-Ḥayy  | D. The All-Powerful |

# Worksheet 1.3

## AŞ-ŞIFĀT ATH-THUBŪTIYAH AND AŞ-ŞIFĀT AS-SALBIYAH

1. The qualities that Allah has are known as aş-Şifāt \_\_\_\_\_.
2. The attributes Allah is free from are known as aş-Şifāt \_\_\_\_\_.
3. What quality that Allah does not have is shown in the following example?

Aminah's classmate worships multiple gods, but has a hard time explaining what each of them do.

---

4. We have not always been around and will not continue to be forever, at least in this world. What attribute of Allah describes His quality of always having been and will continue to be?
- 

5. Draw a line to match the meanings to the words and write a ( + ) next to the aş-Şifāş-Şifāt ath-Thubūtiyah and a ( - ) next to the aş-Şifāş-Şifāt as-Salbiyah:

| + or - | Attribute              | Meaning  |
|--------|------------------------|--|
|        | A. Lā Sharīk           | Allah has no partners                                |
|        | B. Al-Qadīr            | Allah is not confined to place or time               |
|        | C. Al-Qadīm            | Allah is the All-Powerful                            |
|        | D. Lā Makān            | Allah's attributes are not separate from His essence |
|        | E. Lā Murakkab         | Allah is eternal                                     |
|        | F. Aş-Şifāt az-Zāi'dah | Allah is not made up of parts                        |

6. Write the Şifāt as-Salbiyyah or aş-Şifāt ath-Thubūtiya that is mentioned in the āyah:

وَإِذْ قَالَ لُقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

When Luqmān (a very wise man) said to his son, as he advised him: 'O my son! Do not ascribe any partners to Allah. Polytheism (shirk) is indeed a great injustice.' (31:13)

---

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His command, when He intends [to do] something, is only to say to it: 'Be!' and it is. (36:82)

---



CHAPTER 2  
**‘ADĀLAH**



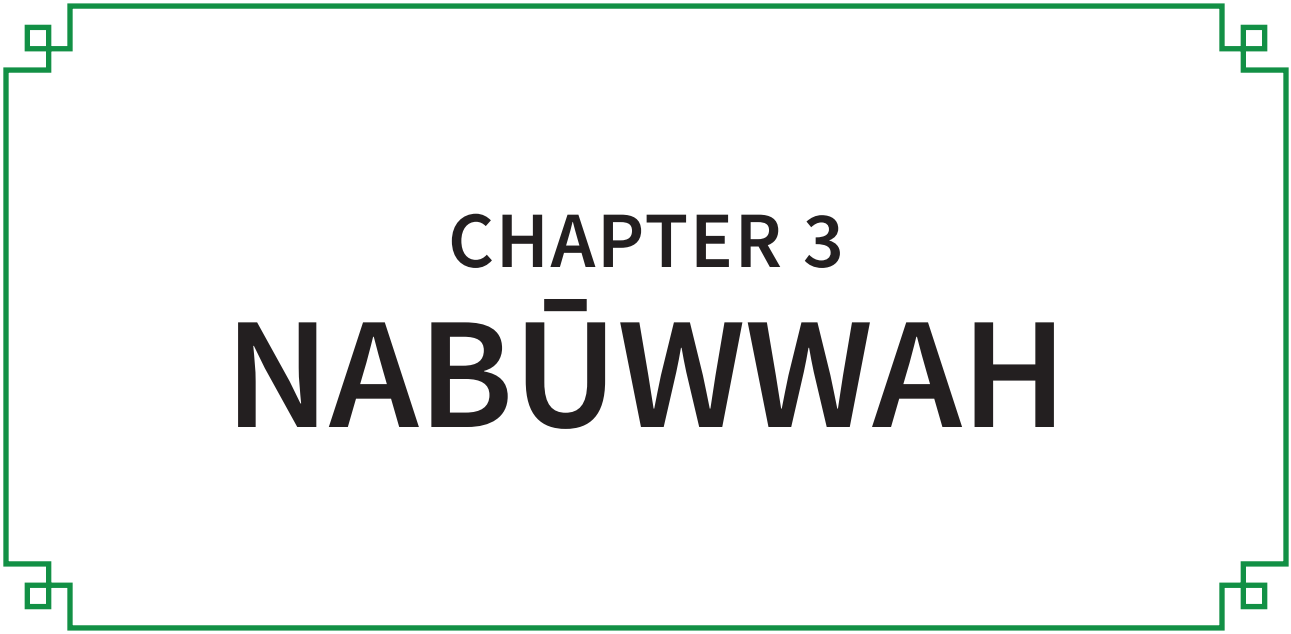
# Worksheet 2.1

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## ‘ADĀLAH

1. What is the definition of justice? Give an example of this definition.
2. Give one reason why suffering must exist. Give an example of this.
3. Name one āyah of the Qur’ān that talks about humans being tested. What does this āyah teach us?
4. Name an example of a Prophet of Allah who went through a hardship. What example can we take from him?





**CHAPTER 3**  
**NABŪWWAH**

# Worksheet 3.1

---

## NABŪWWAH

1. Your classmate Abdullah holds slightly different beliefs even though he is Muslim. He tries to convince you that a Prophet is not born without sins. They are granted Prophethood after they stop sinning and become a better person. How could you disprove this logic?
  
2. What is 'iṣmah? Why must Prophets have 'iṣmah?
  
3. In the venn diagram below, list the similarities and differences between al-'iṣmah al-Āmmah and al-'iṣmah al-Khāṣṣah:



CHAPTER 4  
**IMĀMAH**

# Worksheet 4.1

---

## IMĀMAH

1. In your own words, explain some of the reasons why we need an Imām.
  
  
  
  
  
  
  
  
  
  
2. What kind of political and social injustices are you seeing around the world that wouldn't be happening if Imām al-Mahdī (‘aj) was here?
  
  
  
  
  
  
  
  
  
  
3. Below, there are a few stories mentioned. Which need for an Imām does each show us?
  - a. Amirah's father knows that one of the judges in their state takes bribes from people, but anytime he tries to file a report, everybody in the government supports the judge.
  
  
  
  
  
  
  
  
  
  
  - b. Malik has so many questions about religion. He refers to his marja' and 'ulamā' for many of them, but sometimes he feels so overwhelmed with the knowledge in the world and how to find Allah.
  
  
  
  
  
  
  
  
  
  
  - c. There's a shortage of food and medical supplies during a natural disaster, where everyone is trying to hoard things for themselves, and Karrar isn't sure what to think.

# Worksheet 4.2

---

## QUALITIES OF AN IMĀM

1. Why do you think the Imām must be the most knowledgeable person?
  
  
  
  
  
  
  
  
  
  
2. Pick a famous world leader. Does this famous leader have the 5 qualities needed for an Imām? Which ones are missing?

# Worksheet 4.3

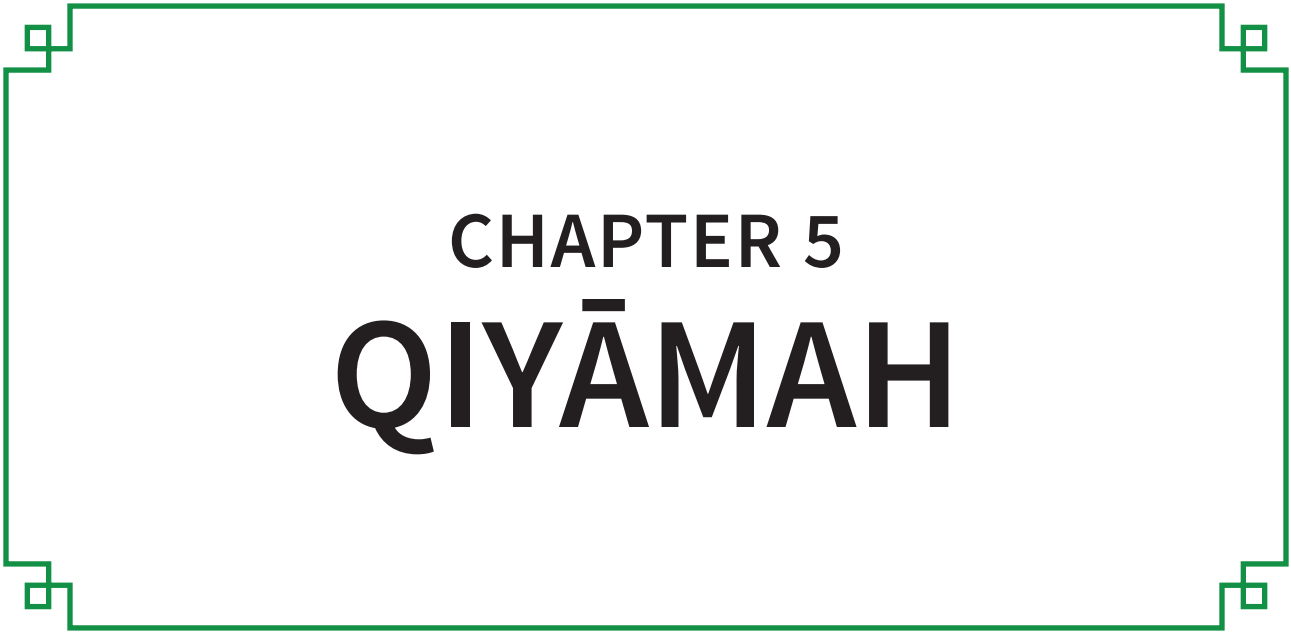
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## THE LIVING IMĀM (‘AJ)

Answer the following questions in complete sentences.

1. Where will the Imām (‘aj) first make his appearance?
2. What are some actions we can do to prepare ourselves to be followers of the Imām (‘aj)?  
List four actions below:
3. After finishing up a group project at the library, Musa and his friends are discussing the concept of someone coming and reminding us of God. What are some points to help Musa support his point of view?
4. Karimah sees a video of a man claiming to be the Mahdī (‘aj). He proves he knows Arabic by reciting Sūrah al-Ḥamd. How can she know he is not the Imām (‘aj)?





CHAPTER 5  
**QIYĀMAH**

# Worksheet 5.1

## QIYĀMAH

1. Who will receive the most honor on the Day of Judgment? Why do you think this is the case?
2. What is the Book of Deeds? What is the significance of receiving your book in your right or left hand?
3. The Qur'ān says, "On the day when witness shall be given against them by their tongues, their hands, and their feet concerning what they used to do" (Sūrah an-Nūr, Verse 24). Choose three things from the list below that might testify for or against someone on the Day of Judgment. What might they say?

Hands:

Tongue:

Computer:

A friend:

Feet:

4. What is our path to Allah in this world?
5. Pick one verse of the Qur'ān in this lesson that stood out to you the most. Write your thoughts about it.

# FIQH

(ISLAMIC LAW)



**CHAPTER 1**  
**RITUAL PURITY**

# Worksheet 1.1

## NAJĀSAH

1. Naila is eating lunch at school on the same table as Wendy. Wendy bought some pepperoni pizza. She knows Naila doesn't eat pepperoni, so she picks off the pepperoni and offers Naila the pizza. Can Naila eat this pizza? Why or why not?
2. Mahdi is eating delicious fried chicken that his mom made. When he cuts a piece, he notices some red blood. Is his chicken najis? Why or why not?
3. Hasanayn shakes Matt's hand. Hasanayn's hand is a little bit wet. Matt and his family are Christians. Is Hasanayn's hand now najis? Why or why not?
4. When Sarah was walking by her neighbor's house, her neighbor's dog licked her face and ḥijāb. It is now time for ṣalāh. Can Sarah offer her ṣalāh just like that? Why or why not?

# Worksheet 1.2

---

## MUṬAHHIRĀT

1. Laila is swimming in her swimming pool. She cuts her hand and it starts bleeding in the pool. Does the water in the pool become najis? Why or why not?
2. When Priya was in second grade, her parents decided to revert from Hinduism to Islam. As a result, she became ṭāhir. This is an example of which of the muṭahhirāt?
3. Ali and Hasan were playing outside in their neighborhood when their neighbor's dog came up to them and licked Ali's shirt. They both went home to eat dinner. After two hours, Ali went over to Hasan's house and was wearing the same shirt. It was time for ṣalāh. Can Hasan assume that Ali's shirt is still najis? Why or why not?
4. Jannah is drinking a glass of water when her tooth falls out. Blood falls into her water. Is the glass of water najis? Why or why not?
5. Can Kazim use water from his swimming pool to make his hand (which has become najis) ṭāhir? Why or why not?



**CHAPTER 2**  
**TAYAMMUM**

# Worksheet 2.1a

---

## TAYAMMUM

1. If Ḥusayn is in a flat and plain desert and does not have any water to perform wuḍū', and he does not know whether or not he can find any water, then what should he do?
2. Jafar lives in the jungle. He does not have any water to perform wuḍū'. He knows that there is a river in the middle of the jungle, but there are also a lot of wild animals in the jungle. What should Jafar do? Why?
3. If Afifah is sick and knows that using water will make her more sick, but using warm water will not affect her, then what should she do if she wants to offer ṣalāh?
4. Muhammad, Rafiq, and Ali are in the middle of the desert, and there doesn't seem to be any water around for them to drink from except some water left in Ali's water-bottle. Should he use the water to perform wuḍū' or should he keep it just in case they get very thirsty?



# Worksheet 2.1a (con't)

5. Suppose there are five minutes left before the time Fajr ṣalāh becomes qaḍā', and suppose it takes Maryam three minutes to offer the two rakā'āt for the ṣalāh. If it takes Maryam three minutes to do wuḍū' and only one minute to do tayammum, what should she do?
  
6. Suppose Haydar goes on a camping trip where his shirt somehow gets najis. Suppose he only has one shirt and only enough water to make the shirt ṭāhir. Should he use the water to make the shirt ṭāhir, or should he use the water to perform wuḍū'?
  
7. There is enough time for Salimah to do wuḍū', but she doesn't have any water available. She finds a tap in someone's backyard. Should she use the tap to do wuḍū' even though she hasn't asked the owner's permission?

## Fill in the blanks:

8. If searching for water to do wuḍū' or ghusl involves danger of \_\_\_\_\_, \_\_\_\_\_ or \_\_\_\_\_, then one should do tayammum.
  
9. If there is a possibility of finding water, then it is \_\_\_\_\_ to search for it.

# Worksheet 2.1b

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## CONDITIONS OF TAYAMMUM

1. Suppose Hasinah performed tayammum in such a way that after her niyyah, she struck her palms on the earth, then wiped her forehead, the back of her right hand, and then the back of her left hand, and then struck her palms on the earth again and wiped her hands again in the same way. In this case, is Hasinah's tayammum valid?
2. What should be done for a person who cannot do tayammum by themselves?
3. Explain what is meant by tartīb in tayammum.
4. Explain what is meant by muwālāt in tayammum.
5. Write down the steps of doing tayammum below.

# Worksheet 2.1b (con't)

6. Suppose Ismat does tayammum with earrings on. Is her tayammum valid?
- Yes
  - No
  - Only if she makes sure she rubs her hands on her ears also
  - None of the above
7. Suppose Sylvia is doing tayammum, and before she finishes, Batul interrupts her. They talk about school for around 10 minutes. In this case, can Sylvia continue her tayammum, or does she have to start all over again?
- Sylvia can continue her tayammum
  - She has to start all over again
  - She has to do wuḍū' now
  - None of the above
8. We are allowed to do tayammum on the sand.
- True      False
9. Which of the following are some things on which tayammum is allowed?
- Earth, sand, stone, dust that has settled
  - Marble, plastic, diamonds, gold
  - Snow, ice, wet sand, melted ice
  - Both a) and c)
  - Both b) and c)



**CHAPTER 3**  
**GHUSL**

# Worksheet 3.1

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## GHUSL

1. Ablution means:
  - a. To wash oneself for a religious ritual
  - b. To clean your clothes
  - c. To do wuḍū'
  - d. To do ghusl
  
2. What are the two methods for performing ghusl?
  
  
  
  
  
  
  
  
  
  
3. Tartībī means:
  - a. to submerge
  - b. to follow in stages
  - c. to wash oneself
  - d. none of the above
  
4. What are the three steps of washing when performing ghusl at-tartībī?
  
  
  
  
  
  
  
  
  
  
5. List two conditions for performing ghusl:

CHAPTER 4  
**ŞALĀH**

# Worksheet 4.1

## THE KA‘BAH IS OUR QIBLAH

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

- |  |   |   |
|--|---|---|
| 1. You can pray nawāfil prayers sitting down.                      | T | F |
| 2. It is wājib to face the qiblah while performing sajdah as-sahw. | T | F |
| 3. If you can’t find the qiblah, you can pray qaḍā’.               | T | F |
| 4. If you are on an airplane, you do not have to pray.             | T | F |

**Circle the correct letter:**

5. It is necessary to face the qiblah:
- a. While offering nawāfil prayers
  - b. While offering the daily wājib prayers
  - c. While performing wuḍū’
6. What does ummah mean?
- a. The Muslim nation
  - b. Mother
  - c. Islam
7. What is the main thing that the Ka‘bah symbolizes?
- a. Freedom of Muslims
  - b. Oneness of Allah
  - c. Love of Muslims

**Answer the following questions:**

8. Imagine you are on a plane, and there isn’t enough time to offer ṣalāh when you reach your destination. You know where the qiblah is, but you cannot pray that way because your flight is landing and you cannot leave your seat. In this situation, what should you do?

# Worksheet 4.1 (con't)

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9. Imagine you are on the plane, and the seatbelt sign is turned off. You feel shy standing up in front of others and praying? Can you pray in your seat while sitting down?
  
10. After Ali finishes his ṣalāh, he realizes that he prayed in the wrong direction. Ahmad tells Ali that because he only prayed 5 degrees in the wrong direction, he does not have to redo his prayer. Husayn tells Ali that he does have to pray again, because the direction should be exact. Who is right?
  
11. When the Muslims go around the Ka'bah during Ḥajj in one single direction, what kind of message is it conveying?
  
12. In your own words, explain what unity means and why unity is important for the Muslims.



# Worksheet 4.2

## STEPS & MEANING OF ṢALĀH

1. Describe the meaning of the following Arabic transliterations:
  - a. As-salāmu ‘alaynā wa ‘alā ‘ibādil-lāhiṣ-ṣāliḥīn
  - b. Alḥamdulillāh (part of tasbīḥ)
  - c. Sami‘al-lāhu liman ḥamidah (when standing after rukū‘)
  - d. Subḥāna rabbiyal-a‘lā wa biḥamdih (sajdah)
  - e. Subḥāna rabbiyal-‘aẓīmi wa biḥamdih (rukū‘)
2. Write down all the wājib steps of ṣalāh from beginning to end.
3. What is mustaḥab to recite when ṣalāh ends (after the salām) ?
4. In which sūrah and which line do we ask Allah to guide us to the straight path?



# Worksheet 4.3 (con't)

6. While standing for the second rak'ah of Maghrib, Sarah thinks she might have forgotten to do two sujūd. She is not sure if she did them or not. What should she do?
  - a. Her ṣalāh is bāṭil, she has to start over
  - b. She should perform the two sujūd again
  - c. She should ignore the doubt and continue her ṣalāh
  
7. During Maghrib, Sarah realizes that she actually did do the two sujūd in the first rak'ah, which means that she actually did four sujūd in her first rak'ah. What should she do?
  - a. Her ṣalāh is bāṭil, she has to start over
  - b. She should do sajdah as-sahw
  - c. She should ignore the doubt and continue her ṣalāh
  
8. During the third rak'ah of Ṣuḥr, Adam thinks he might have missed rukū', but he is now in sajdah. He is more sure that he missed rukū'.
  - a. His ṣalāh is bāṭil, he has to start over
  - b. He should do sajdah as-sahw
  - c. He should ignore the doubt and continue his ṣalāh

# Worksheet 4.4

## TASHAHHUD, SALĀM, TARTĪB AND MUWĀLĀT

1. What does tashahhud mean?
  - a. Correct order
  - b. Continuity and flow in action
  - c. Bearing witness
  - d. Salām
2. What does muwālāt mean?
  - a. Reciting du‘ā loudly
  - b. Reciting du‘ā while standing
  - c. Reciting du‘ā while sitting
  - d. Continuity and flow when offering ṣalāh
3. Three things that are wājib during tashahhud are:
  - a. Reciting in correct Arabic, sitting motionless, muwālāt
  - b. Reciting in correct Arabic, standing motionless, muwālāt
  - c. Reciting in correct Arabic, sitting motionless, salām
  - d. None of the above
4. What does tartīb mean?
  - a. Making wuḍū’
  - b. Doing sajdah
  - c. Maintaining the correct order of things
  - d. None of the above
5. During tashahhud, one bears witness that Allah is one and Muḥammad (ﷺ) is His Prophet.

|      |       |
|------|-------|
| True | False |
|------|-------|
6. Tashahhud is a wājib, but ghayr rukn, part of ṣalāh.

|      |       |
|------|-------|
| True | False |
|------|-------|
7. If Maryam keeps her hands on her thighs, her tashahhud is correct.

|      |       |
|------|-------|
| True | False |
|------|-------|

# Worksheet 4.4 (con't)

8. If Husayn says his tashahhud in English, his tashahhud is correct.

True                      False

9. Salām is performed after the tashahhud of the last rak'ah.

True                      False

10. It is mustahab to recite all three salāms followed by three takbīrs (Allāhu Akbar).

True                      False

11. It is wājib to say both “As-salāmu ‘alaynā wa ‘alā ‘ibādil-lāhiṣ-ṣāliḥīn” and “As-salāmu ‘alaykum wa raḥmatul-lāhi wa barakātuh.”

True                      False

12. Salām is what type of action?

Rukn                      Ghayr Rukn

13. Among the wājib components of ṣalāh are tartīb and muwālāt.

True                      False

14. If I change the order of the rukn parts of my ṣalāh by mistake, my ṣalāh is still correct.

True                      False

15. BONUS: Write out the translation of what we say during tashahhud (only the wājib part).

# Worksheet 4.5

## QUNŪT AND TA‘QĪBĀT

1. Qunūt is a \_\_\_\_\_ part of ṣalāh.
  - a. Wājib
  - b. Mustahab
2. You perform qunūt
  - a. In the first rak‘ah
  - b. In the fourth rak‘ah
  - c. Just before salām
  - d. Just before your second rukū‘
3. If you forget to do qunūt and then remember it while you are in rukū‘,
  - a. You may do it after you get up from rukū‘ and before going to the sajdah.
  - b. You may do it after tashahhud.
  - c. You may do it in any other rak‘ah.
  - d. You may do it after salām.
4. Which of the following are mustahab when performing qunūt?
  - a. Takbīr, raising your hands for du‘ā, reciting the du‘ā silently
  - b. Takbīr, keeping your hands on your side, reciting the du‘ā loudly
  - c. Takbīr, raising your hands for du‘ā, reciting the du‘ā loudly
  - d. Only a and b
5. What does qunūt mean?
  - a. Qunūt means saying subḥānallāh
  - b. Qunūt means saying Allāhu Akbar
  - c. Qunūt means saying alḥamdulillāh
  - d. Qunūt means “humbly praying to Allah”
6. Qunūt is especially recommended in which of the following three ṣalāt?
  - a. Fajr, Maghrib, ‘Aṣr
  - b. Fajr, ‘Ishā’, ‘Aṣr
  - c. Fajr, Maghrib, ‘Ishā’
  - d. Ḍuhr, Maghrib, ‘Ishā’

# Worksheet 4.5 (con't)

7. Is it okay to say a portion of the du‘ā of the qunūt in a language other than Arabic?
  - a. Yes
  - b. No
  - c. It’s iḥtiyāṭ al-wājib to avoid doing so
  - d. It’s mustaḥab to do so
  
8. What does ta‘qībāt mean?
  - a. Ta‘qībāt means the tasbīḥ and qunūt
  - b. Ta‘qībāt means the tasbīḥ, Qur‘ān, and du‘ā that we recite after ṣalāh
  - c. Ta‘qībāt means the tasbīḥ and sajdah
  - d. None of the above
  
9. Select one which consists of the three short phrases which we recite in the tasbīḥ of Sayyidah Fāṭimah az-Zahrā’ (‘a).
  - a. Allāhu Akbar, alḥamdulillāh, jazākallāh.
  - b. Allāhu Akbar, assalāmu ‘alaykum, subḥānallāh.
  - c. Allāhu Akbar, alḥamdulillāh, subḥānallāh.
  - d. Allāhu Akbar, alḥamdulillāh, bismillāh.
  
10. Allāhu Akbar is recited 34 times in the tasbīḥ of Fāṭimah (‘a). How many times are the other two dhikrs recited?
  - a. 35 times each.
  - b. 32 times each.
  - c. 50 times each.
  - d. 33 times each.

# Worksheet 4.6

## CLOTHING FOR PRAYER

1. Jafar has some blood coming out of a wound that is bigger than the tip of his index finger. It is almost sunset, and the time for Ṣuhr and ʿAṣr is almost qaḍāʿ. Is Jafar allowed to pray in that condition?
2. If Husayn has a belt made of leather from a cow, which he bought in Canada, is he allowed to pray while wearing it?
3. If Husayn has a leather jacket made from a cow, which he bought in Iraq, is he allowed to pray while wearing it? Why or why not?
4. If Sakina had a golden ring and she gave it to her father to keep for her, can her father pray with the golden ring in his pocket?
5. If Sajjad wears a golden chain around his neck, is he allowed to pray with it?
6. If Fatimah wears a silk dress, is she allowed to pray with it?



# Worksheet 4.6 (con't)

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7. Aliyah loves to dress up in leather garments. Her uncle goes to Italy and buys her a nice long, flowing leather jacket designed by a famous fashion company. Aliyah decides to wear it on Eid ul-Fiṭr with her new dress. Her jacket is made in Italy of lamb leather. Can she offer her Eid prayers with the jacket?
  
8. Hasan buys a shirt from a flea market with his pocket money. It is 100% pure silk. It is his favorite color, and he also likes the design. He, however, does not know that men are not allowed to wear silk in Islam. He wears the shirt to the Islamic center one day and offers ṣalāh with his shirt on. When the Imām sees him, he asks him if his shirt is made of silk. Hasan tells him that it is indeed a silk shirt and that he was lucky to have bought it for such a cheap price. The Imām informs him that men are not allowed to wear silk and Hasan feels guilty as he did not know that he could not wear silk. Is Hasan's ṣalāh valid?
  
9. Zain is having a ceremony at his house to celebrate reading and reciting the Qur'ān. Many friends from from his masjid attend the ceremony. Zain receives a gold chain with the Āyat ul-Kursī written on it from his grandmother. Can he wear it since it has a verse from the Qur'ān written on it? Explain your answer.

# Worksheet 4.7

## THE PLACE FOR ṢALĀH

1. If you are at your friend's house, you do not need anyone's permission to pray there.  

TRUE                      FALSE
2. The place where you perform your sajdah must be \_\_\_\_\_.
3. If women and men are praying in the same room, then the women must stand \_\_\_\_\_ the men.
4. The most highly recommended place for ṣalāh is a \_\_\_\_\_.
5. It is makrūh to pray:
  - a. In front of a picture of an animal or human being
  - b. In front of an open book, be it the Qur'ān
  - c. In front of a grave or in a cemetery
  - d. In front of a person who is facing you
  - e. All of the above
6. The place where you pray must not be unstable, like on a bed or a couch.  

TRUE                      FALSE
7. The place where the head is placed for sajdah must not be 2.5 inches above or below the place where the knees and toes are put.  

TRUE                      FALSE
8. Zayn is on a field trip with his class at an apple farm, when he realizes he has forgotten to offer his Ḍuhr prayers. He finds a barn on the property and decides to pray there. Since he doesn't know who the barn belongs to, he does not ask for permission. Is Zayn's ṣalāh valid? Why or why not:

# Worksheet 4.8

## MUBṬILĀT OF ṢALĀH

1. Examples of things that make wuḍū' bāṭil are sleeping or passing wind. These also make one's ṣalāh bāṭil.

TRUE

FALSE

2. Speaking intentionally is one of the mubṭilāt of ṣalāh. Hasinah is reading ṣalāh when Aminah walks into the door and says, "Salāmun 'alaykum" to her. Knowing that it is wājib to reply, she replies by saying "Salāmun 'alaykum" without moving from her position, and immediately continues praying. Her ṣalāh is invalid.

TRUE

FALSE

3. Zahra's sister is not concentrating on her ṣalāh. She is crying because her mother refused to buy her one of her favorite board games. Her ṣalāh is valid because she is human and sometimes it is hard to control your emotions as a human.

TRUE

FALSE

4. Folding the arms intentionally, just as some other Muslims do during their ṣalāh, makes it bāṭil. The same goes for saying "āmīn" after Sūrah al-Fātiḥah.

TRUE

FALSE

5. Amin realizes that his clothes are najis while praying ṣalāh, because he had gotten some blood on them. Since he had forgotten that his clothes were najis before ṣalāh and already started praying, his prayers are valid.

TRUE

FALSE

6. Doubt in the first two raka'āt of Ṣuḥr, 'Aṣr, and 'Ishā' prayers, and also anywhere in Fajr or Maghrib prayers, will make one's ṣalāh bāṭil.

TRUE

FALSE



# Worksheet 4.9a

## SHAKIYĀT AŞ-ŞALĀH

1. Muslims should perform their prayers with intense care and full attention.  
TRUE                      FALSE
2. Shak means “doubt.”  
TRUE                      FALSE
3. Yaqīn means “a little more than a doubt.”  
TRUE                      FALSE
4. You should ignore doubts that arise after the ṣalāh is finished.  
TRUE                      FALSE
5. If you have a doubt whether you are on your first or second rak‘ah, you must take it as the second rak‘ah and finish praying.  
TRUE                      FALSE
6. Your ṣalāh is automatically bāṭil if your doubt occurs in:
  - a. A two raka‘āt ṣalāh
  - b. A three raka‘āt ṣalāh
  - c. A four raka‘āt ṣalāh
  - d. Both a and b
7. If you have a doubt regarding your Maghrib ṣalāh after the time of Maghrib has passed, then you should:
  - a. Ignore the doubt
  - b. Pray the ṣalāh over again
  - c. Pray the qaḍā‘ for Maghrib
  - d. None of the above
8. If during Ṣuḥr, before the second sajdah of the second rak‘ah, you wonder whether you are on your 2nd or 3rd rak‘ah, then your ṣalāh is:
  - a. Wājib
  - b. Bāṭil
  - c. Still accepted
  - d. Mustahab

# Worksheet 4.9a (con't)

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9. Describe the steps you should follow if you are offering your 'Aṣr prayer, and while reciting tasbīḥāt al-arba'ah in qiyām you realize you are unsure of whether this is your fourth rak'ah, or if you have started a fifth rak'ah.
10. Describe the steps you should follow if you are offering your 'Ishā' prayer, and while reciting your tashahhud, you realize you are unsure of whether you have finished two raka'āt or four.

# Worksheet 4.9b

## DOUBTS REGARDING THE NUMBER OF RAKA'ĀT

1. What should you do if you become unsure about whether you are on the second or third rak'ah of Maghrib, and you can't shake off the doubt?
  - a. Take it as the third rak'ah and finish your prayer. Then offer one rak'ah of ṣalāt ul-iḥtiyāṭ.
  - b. Take it as the second rak'ah and finish your prayer. Then do sajdah as-sahw.
  - c. Your ṣalāh is bāṭil; you have to pray again.
  
2. Hasan is praying Maghrib and he cannot remember if he is in his first or second rak'ah. He is more confident that he is in his first rak'ah, because he didn't do qunūt yet. What should he do?
  - a. Take it as the second rak'ah and finish his prayer. Then offer one rak'ah of ṣalāt ul-iḥtiyāṭ.
  - b. He should continue the prayer as if he is in the first rak'ah, because this is ḡan.
  - c. His ṣalāh is bāṭil, and he has to pray again.
  
3. Whenever you have a doubt in the number of raka'āt you have completed in a four-raka'āt prayer, what is the first thing you should do before anything else?
  
  
  
  
  
  
  
  
  
  
4. Suppose you are offering the 'Aṣr prayer, and while performing the rukū', you wonder whether this is your second or third rak'ah, and can't decide between the two at all. In this case, what should you do?





# Worksheet 4.10

## SAJDAH AS-SAHW

1. When is sajdah as-sahw wājib?
  - a. You accidentally talk in your ṣalāh
  - b. You accidentally leave out one of the ghayr rukn parts of the ṣalāh
  - c. You forget to do tashahhud, and it's too late to go back and say it
  - d. All of the above
  - e. a and c
  
2. Describe what Abdullah should do if he starts saying the salām of the prayer after the tashahhud of the second rak'ah of the 'Aṣr prayer, but then realizes his mistake and stands for the third rak'ah.
  
  
  
  
  
  
  
  
  
  
3. Describe what Surayya should do if, after getting up to start her second rak'ah, she realizes she forgot to do one sajdah.
  
  
  
  
  
  
  
  
  
  
4. What would Surayya do if she realized she forgot to do one sajdah in the previous rak'ah when she has entered the rukū' of her second rak'ah?

# Worksheet 4.11

## ŞALĀT UL-ĀYĀT

1. Āyāt means “signs.”
2. Şalāt ul-Āyāt is wājib when a house burns down.
3. Şalāt ul-Āyāt consists of 5 raka‘āt with two rukū‘s in each.
4. We should pray the Şalāt ul-Āyāt at the end of an eclipse.
5. Şalāt ul-Āyāt is wājib during eclipses and earthquakes even if no one is injured during the natural disaster.
6. If an earthquake and a solar eclipse happened at the same time, what should I do?
  - a. Offer two raka‘āt of Şalāt ul-Āyāt.
  - b. Offer two Şalāt ul-Āyāt.
  - c. Pray that it doesn’t happen again.
7. Suppose a tornado happens in Texas, and you are in California. What should you do?
  - a. Offer Şalāt ul-Āyāt.
  - b. Call someone in Texas to pray Şalāt ul-Āyāt on your behalf.
  - c. You don’t have any obligation.
8. What does a natural disaster symbolize?



**CHAPTER 5**  
**ŞAWM**

# Worksheet 5.2

## FASTING AND ITS BENEFITS

1. Fasting is an act of worship. T F
2. To stay away from bad deeds is the soul of fasting. T F
3. Fasting is ḥarām in other months. T F
4. Fasting is mustaḥab in Ramaḍān. T F
5. How do we fast with our eyes?
6. How do we fast with our tongues?
7. How does fasting make us thankful to Allah?
8. How does fasting give us patience in other parts of our lives?
9. How does not fasting when you are very sick fulfill a similar purpose to fasting?

# Worksheet 5.3

## PEOPLE EXEMPTED FROM FASTING

1. Fidyah is:
  - a. Money given to the poor for missed fasting
  - b. An elderly person who cannot fast
  - c. A certain amount of food given to the poor for missed fasting
  - d. Money and food given to the poor for missed fasting
2. Fidyah must be paid by (circle all that apply):
  - a. A pregnant woman (under certain circumstances)
  - b. A sick person whose illness prevents them from fasting and whose illness lasts until the next year
  - c. Extremely advanced old age people who find fasting very difficult
  - d. A poor person who has no food for iḥṭār
3. If traveling in Ramaḍān for less than 10 days,
  - a. Pray qaṣr and keep fasting
  - b. Do not pray qaṣr and keep fasting
  - c. Pray qaṣr and do not fast
  - d. Do not pray and do not fast
4. People who must offer qaḍā' for missed fasts are (circle all that apply):
  - a. Sick people who do not get better
  - b. Nursing mothers
  - c. People who travel for work
  - d. People leaving for a journey after Ḍuhr
5. Maryam returns from a journey after Ḍuhr. She should fast.  
TRUE                      FALSE
6. Sarah is a pilot. She must fast in Ramaḍān if she is otherwise able to.  
TRUE                      FALSE
7. Rida is traveling for less than 10 days but still fasts on the first day. After Maghrib he learns he was not supposed to fast. His fast is bāṭil and he must make it up.  
TRUE                      FALSE

# Worksheet 5.3 (con't)

---

8. It is always okay to fast while traveling.

TRUE

FALSE

9. Observing a sunnah fast in Medina is:

a. Ḥarām

b. Bāṭil

c. Okay if done with the intention of fulfilment of one's needs and performed on Wednesday, Thursday or Friday

d. Best done on Sunday, Monday, Tuesday

10. Batul intended to keep a mustahab fast on Friday. She unexpectedly needed to leave her hometown on that day in the morning. Can she keep this fast with the intention of it being mustahab?

YES

NO

## CHAPTER 6

# ḤAJJ

# Worksheet 6.1

## ḤAJJ

1. Mark the 5 a‘māl below that are wājib during ‘Umrah at-Tamattu‘.

|                  |  |
|------------------|--|
| Sa‘ī             |  |
| Iḥrām            |  |
| Minā             |  |
| Ṭawāf            |  |
| Wuqūf at ‘Arafah |  |
| Taqṣīr           |  |
| Ramī al-Jamarāt  |  |
| Muzdalifah       |  |
| Ṣalāt ul-Ṭawāf   |  |

2. Sa‘ī means:

- Going seven times between the mounts of Ṣafā and Marwah
- Trimming a bit of your hair or nails
- Hitting the stones at jamarāt (representing Shayṭān)

3. The starting point and the ending point for each circle during ṭawāf is the \_\_\_\_\_ fixed to the wall of the Ka‘bah. In Arabic, this is known as \_\_\_\_\_.

4. The ṭawāf also includes going around Maqām Ibrāhīm.

TRUE

FALSE

5. The number of circuits or rounds around the Ka‘bah in each ṭawāf is

3

5

7

6. During ṭawāf, you have to pass between Ka‘bah and the arc (Ḥijr Ismā‘īl).

TRUE

FALSE

7. At all times during ṭawāf, Ka‘bah must remain on your \_\_\_\_\_ side.



# Worksheet 6.1 (con't)

8. How many raka'āt of ṣalāh are wājib after the completion of ṭawāf?

2

3

4

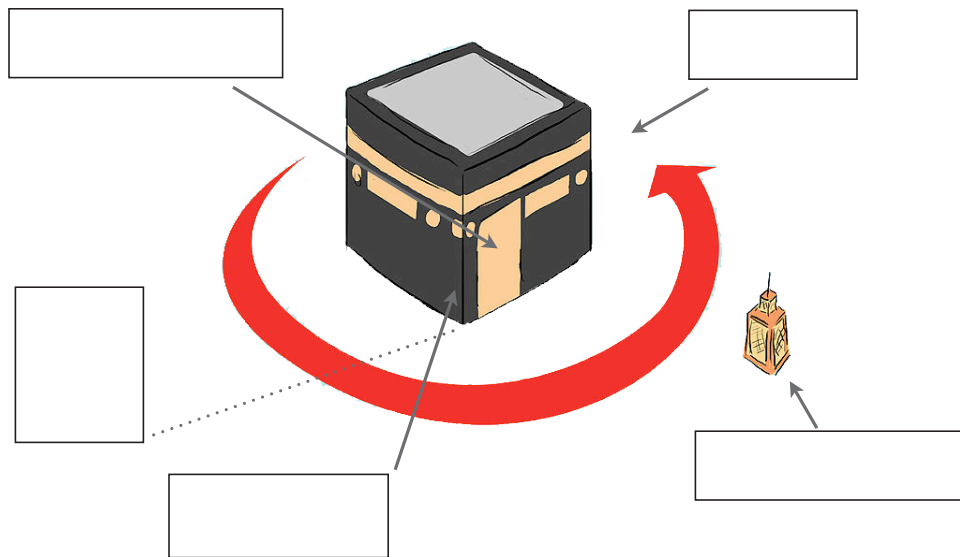
9. Sa'ī begins from Ṣafā.

TRUE

FALSE

10. Taqṣīr means cutting off some \_\_\_\_\_ or \_\_\_\_\_.

11. Label the different parts of the Ka'bah:



CHAPTER 7

**A CLOSER LOOK AT  
THE REST OF THE  
FURŪ‘ AD-DĪN**

# Worksheet 7.1

---

## KHUMS

1. What are sahm al-imām and sahm as-sādāt?
2. What are the items you have to pay khums on?
3. How do you know if you have to pay khums?
4. How do you calculate how much khums to pay?
5. Calculate how much khums you would need to pay on the following items:
  - a. A brand new shirt you haven't worn, which, at your khums date, is now worth \$10
  - b. \$100 you received on your last birthday that you didn't spend
  - c. \$50 in your savings account that has been in your account for one year

# Worksheet 7.2

---

## JIHĀD

1. Jihād is a struggle in the way of \_\_\_\_\_.
2. Jihād al-akbar is a struggle between two opposite forces: \_\_\_\_\_  
vs. \_\_\_\_\_.
3. Describe a way you have done jihād, meaning that you have struggled for the sake of Allah to do something difficult because you felt it was the right thing to do.
4. Why do you think the battle between the soul and desires is called the greater jihād? What makes it greater than the minor jihād? Explain in your own words.
5. What are some ways you can be successful in the greater jihād? How can you overcome your struggles?

# Worksheet 7.3

## AMR BIL MA'RŪF AND NAHĪ 'ANIL MUNKAR

1. What three conditions must be in place for you to do amr bil ma'rūf and nahī 'anil munkar?
2. You are about to pray Fajr ṣalāh and see that your little brother is still asleep and hasn't prayed. You know he could use a little encouragement and if you wake him up, he may be a little annoyed, but he will most likely get up for ṣalāh. What do you do?
3. Your cousins are backbiting about one of your classmates in school. You've tried telling them not to backbite many times before, but they say that they are not backbiting and keep talking. You are certain of the rule. What are some other things you can do besides telling them to stop directly?
4. A Muslim girl you know in the masjid starts showing her neck while wearing ḥijāb. You hear people talking about her in a bad way. You are not close to her at all, and you are worried if you go and talk to her about her ḥijāb, she will feel even less welcome in the masjid. What do you do?



# Worksheet 7.5

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## TABARRĪ

1. Who are the enemies of the Ahl al-Bayt (‘a)?
2. How did some people who were on the side of Prophet Muḥammad (ṣ) and Imām ‘Alī (‘a) join Yazīd’s army?
3. Is it enough to say you do not associate with the enemies of Ahl al-Bayt (‘a)? How do you show it?
4. How does doing tabarrī relate to being a follower of Imām al-Mahdī (‘aj)?



CHAPTER 8  
**IJTIHĀD & TAQLĪD**



# Worksheet 8.1

## IJTIHĀD & TAQLĪD

1. Islam is a complete way of life and has laws for all aspects.
2. We should allow humans to make laws, since they know us best.
3. Allah sends His laws through His Messengers.
4. The Qur'ān is the only source of laws.
5. Why shouldn't people make the laws?
  - a. Because people are too busy to make laws.
  - b. Because people will think only about themselves when making laws.
  - c. Because angels make the laws for them.
6. What are ḥadīth?
  - a. Reports of what the Prophet (ﷺ) and the Imāms (ʿa) said and did
  - b. A weird Arabic word with an unclear meaning
  - c. The only source of laws
7. What are the two main sources of laws from Allah?
8. What would happen if there were no laws?
9. Why should Allah be the one who makes laws?
10. What is the role of the Prophet (ﷺ) and the Imāms (ʿa) regarding laws?

# Worksheet 8.2

## IJTIHĀD & TAQLĪD II

1. Imām ‘Alī (‘a) is the Imām of our time. T F
2. We cannot all be experts in fiqh. T F
3. We must do taqlīd of a mujtahid on the Uṣūl ad-Dīn. T F
4. A qualified mujtahid is the representative of the 12th Imām (‘aj). T F

**Place the matching letter in the spaces on the left.**

- |       |             |  |
|-------|-------------|--|
| _____ | 1. Taqlīd   | A. Deriving laws by studying the Qur’ān and ḥadīth |
| _____ | 2. Risālah  | B. Intelligence and common sense                   |
| _____ | 3. Ijtihād  | C. To follow a mujtahid                            |
| _____ | 4. Fatāwā   | D. The occultation of the 12th Imām (‘aj)          |
| _____ | 5. Mujtahid | E. The rules given by a mujtahid                   |
| _____ | 6. Ghaybah  | F. An expert in deriving Islamic laws              |
| _____ | 7. ‘Aql     | G. A mujtahid’s book of Islamic rules              |

### Short Answer Questions

8. Why do people need a guide? Why don’t they just interpret the Qur’ān themselves?
9. Give an example of following an expert (other than the doctor example).

# Worksheet 8.2 (con't)

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10. What advantage do Shī'ahs have over other sects of Islam who do not have ijtihād? Tip: read and think about the ḥadīth by the 12th Imām (‘aj).
11. Write down the names of two present day mujtahids whom you can follow or do taqlīd of.

# Worksheet 8.3

## IJTIHĀD & TAQLĪD III

1. One qualification of a mujtahid is that he must be bāligh. T F
2. A mujtahid can be of any sect, such as Shī‘ah or Sunnī. T F
3. A mujtahid must only have studied for three years. T F
4. What does a‘lam mean (for a mujtahid)?
  - a. A person who is pious and capable
  - b. A person who is very learned
  - c. A mujtahid who is the most learned and capable of extracting the law
5. What is one way we can know if it is appropriate to do taqlīd of a certain mujtahid?
  - a. If at least two expert and pious people say we can
  - b. If the mujtahid himself says we can
  - c. If a friend says we can
6. Name the marja‘ whom you do taqlīd of. If you don’t already do taqlīd of one, you must choose a mujtahid. List the names of some current marāji‘ you can follow.
7. Write down five qualities a person must have before he can be a marja‘.

CHAPTER 9

**ḤALĀL AND ḤARĀM**

**FOOD & DRINK**

# Worksheet 9.1

## ḤALĀL AND ḤARĀM FOOD

1. In order for the fish to be ḥalāl,
  - a. It does not matter what method was used to catch the fish
  - b. It must be alive when removed from the water
  - c. It does not matter who has done the fishing
  - d. It must have scales
  - e. All of the above
2. Domestic animals, wild animals (not kept in enclosures), and locusts are \_\_\_\_\_ while animals with canines are \_\_\_\_\_.
  - a. ḥalāl, ḥarām
  - b. ḥarām, makrūh
  - c. makrūh, ḥarām
  - d. ḥarām, ḥalāl
3. Birds that may be ḥalāl to eat are:
  - a. Those whose flapping of wings while flying is more than gliding
  - b. Birds of prey that have claws, such as eagles
  - c. Animals that fly but are not classified as birds
  - d. All of the above
4. If a particular bird's flight is not known but it has a crop (a bag-like swelling of its food passage) then one can consider it ḥalāl.
  - a. True
  - b. False
  - c. Only if it also has a spur
  - d. None of the above
5. A bird can be considered ḥalāl if it has either a fork-like extension on the bird's foot which performs the function of a talon, a crop, or a
  - a. Gizzard (second stomach)
  - b. Claw
  - c. Beak
  - d. A large tail

# Worksheet 9.1 (con't)

6. When in danger of dying through starvation, anything, including forbidden things, can be consumed to save your life, with the condition that:
  - a. You make sure you eat only the minimum required amount to survive
  - b. You read “bismillāh” over ḥarām food
  - c. You are eating this only as a last resort
  - d. Both a and c
  - e. Both b and c
7. All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been:
  - a. Washed and cleaned
  - b. Raised on farms
  - c. Tested for chemical contamination
  - d. Correctly slaughtered
8. The person performing the slaughter must
  - a. Mention the name of Allah as he slaughters the animal
  - b. Be a Muslim
  - c. Make the animal face the qiblah
  - d. All of the above
9. Put an E next to the act that Islam encourages and a D next to the acts that it discourages:
  - \_\_\_\_\_ a. To collect and eat the bits of food scattered on the tablecloth
  - \_\_\_\_\_ b. To eat when not hungry
  - \_\_\_\_\_ c. To throw away fruit before one has fully eaten it
  - \_\_\_\_\_ d. To peel those fruits that are normally eaten with their skin
10. Zahra eats at a restaurant that serves ḥalāl food. However, the owner is Christian. Should she ask the owner if the meat is ḥalāl? If he says yes, is that enough evidence to be able to eat there?

# Worksheet 9.2

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## ALCOHOL

1. According to Sūrah al-Mā'idah, what acts are crimes of Shayṭān?
2. According to Imām ar-Riḍā (‘a) what does alcohol destroy in a person?
3. What is the greatest gift of Allah to humans that is affected by the use of alcohol?
4. Mahsa and her co-worker go to a restaurant for lunch. Her co-worker orders a bottle of beer and opens it on the table at which Mahsa is sitting at. Can Mahsa continue to sit there? At this point, what could she do?



CHAPTER 10

# HIJĀB

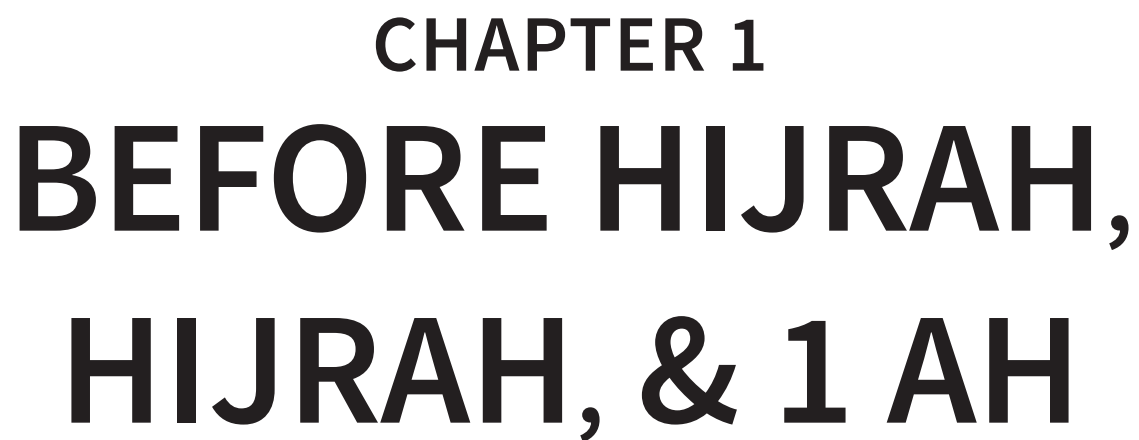
# Worksheet 10.1

## ḤIJĀB

### True or False?

1. Bariq is allowed to be close friends with his bālighah female cousins  
TRUE                      FALSE
2. Muzammil's sister recently had a baby girl. He can kiss and hug the baby.  
TRUE                      FALSE
3. Ruqayyah's older sister is getting married. Ruqayyah is bālighah, but as long as she covers her hair, she can go in front of her brother-in-law with makeup and shiny clothes at the wedding.  
TRUE                      FALSE
4. Muslim catches a glimpse of a billboard with women posing attractively on a road trip. He should point it out to his older brother as an example of what not to look at.  
TRUE                      FALSE
5. Halimah covers her hair, neck, and arms, but wears flip-flops without socks to the beach, even though her marja' requires covering her feet. As her friend, if you're sure she would listen, how would you advise her?

**HISTORY  
&  
ISLAMIC  
KNOWLEDGE**



**CHAPTER 1**  
**BEFORE HIJRAH,**  
**HIJRAH, & 1 AH**

# Worksheet 1.1

## BEFORE HIJRAH

Use the words in the box to fill in the blanks:

1. During the \_\_\_\_\_ season, tribes from all over Arabia came to Mecca to perform their pilgrimage.
2. The Noble Prophet (ﷺ) took advantage of this time of the year by meeting the visitors and introducing the teachings of \_\_\_\_\_ to them.
3. The people of Medina (the city was called \_\_\_\_\_ in those days), also used to come to Mecca every year.
4. The two main tribes in Medina were the \_\_\_\_\_ and the \_\_\_\_\_. They were great enemies of each other. They looked forward to the arrival of an authority that would bring peace to their region.
5. They had heard from the \_\_\_\_\_ of Medina, that one day there would be a Prophet who would come from \_\_\_\_\_. The Jews knew this because it was written in their holy book, the \_\_\_\_\_, which had been revealed to Prophet \_\_\_\_\_ (‘a).
6. 12 people from the tribe of \_\_\_\_\_ came to Mecca to meet the Noble Prophet (ﷺ). The meeting took place at \_\_\_\_\_ and resulted in the first Islamic agreement called the “First Pledge of ‘Aqabah”.
7. The Noble Prophet (ﷺ) sent two \_\_\_\_\_ to Medina who could teach them more about Islam.

# Worksheet 1.1 (con't)

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8. The next year, a Ḥajj caravan of 500 people met the Noble Prophet (ﷺ) at 'Aqabah. The Noble Prophet (ﷺ) addressed them and recited verses from the Noble \_\_\_\_\_, which made a great impression on all the listeners, and they all were ready to express their faith in Islam at his hands. Everyone swore an oath of \_\_\_\_\_.
9. The Noble Prophet (ﷺ) then promised the people that he would soon come to \_\_\_\_\_ himself.
10. So many people of Medina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few \_\_\_\_\_ had become Muslims.

# Worksheet 1.2

## HIJRAH TO MEDINA

### Fill in the blanks:

1. The Noble Prophet (ﷺ) advised all the Muslims to secretly migrate to \_\_\_\_\_.
2. The Muslims left Mecca one by one, giving excuses for their departure because they were afraid of the reaction of the \_\_\_\_\_.
3. Abū Jahl suggested that instead of sending a single man to kill the Noble Prophet (ﷺ), they should send one young man from each \_\_\_\_\_. That way, the Banī \_\_\_\_\_ would find it impossible to lay the blame on any one person.
4. While Imām \_\_\_\_\_ (‘a) lay on his bed, the Noble Prophet (ﷺ) began his journey out of Mecca.
5. Before he had left the city, the Prophet (ﷺ) met \_\_\_\_\_ on the way and took him along with him.
6. One of the best \_\_\_\_\_ of the Quraysh, a man named Abū Karz, traced the footprints of the Noble Prophet (ﷺ) to the \_\_\_\_\_ of Thawr. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a \_\_\_\_\_, and some wild pigeons had laid eggs in a nest at the entrance.
7. The Noble Prophet (ﷺ) remained in the cave for \_\_\_\_\_ days and nights.
8. It is from this night that Muslims mark the beginning of the Islamic era or the \_\_\_\_\_ Calendar. This is because the migration marked the beginning of centralization of Muslims and the setting up of the first \_\_\_\_\_ state.

# Worksheet 1.2 (con't)

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9. On the 12th of Rabī‘ al-Awwal, the Noble Prophet (ﷺ) arrived at \_\_\_\_\_, just outside Medina. Here, he awaited the arrival of Imām ‘Alī (‘a) and meanwhile laid the foundation of a masjid for the Banī Awf. This was the \_\_\_\_\_ masjid of Islam.
10. One day after the arrival of Imām ‘Alī (‘a), the Noble Prophet (ﷺ) proceeded to Medina. Both the \_\_\_\_\_ (the Muslims who had migrated from Mecca) and the \_\_\_\_\_ (the Muslims of Medina) lined the streets of Medina, eagerly awaiting the first appearance of the Noble Prophet (ﷺ).

## Short Answer Questions:

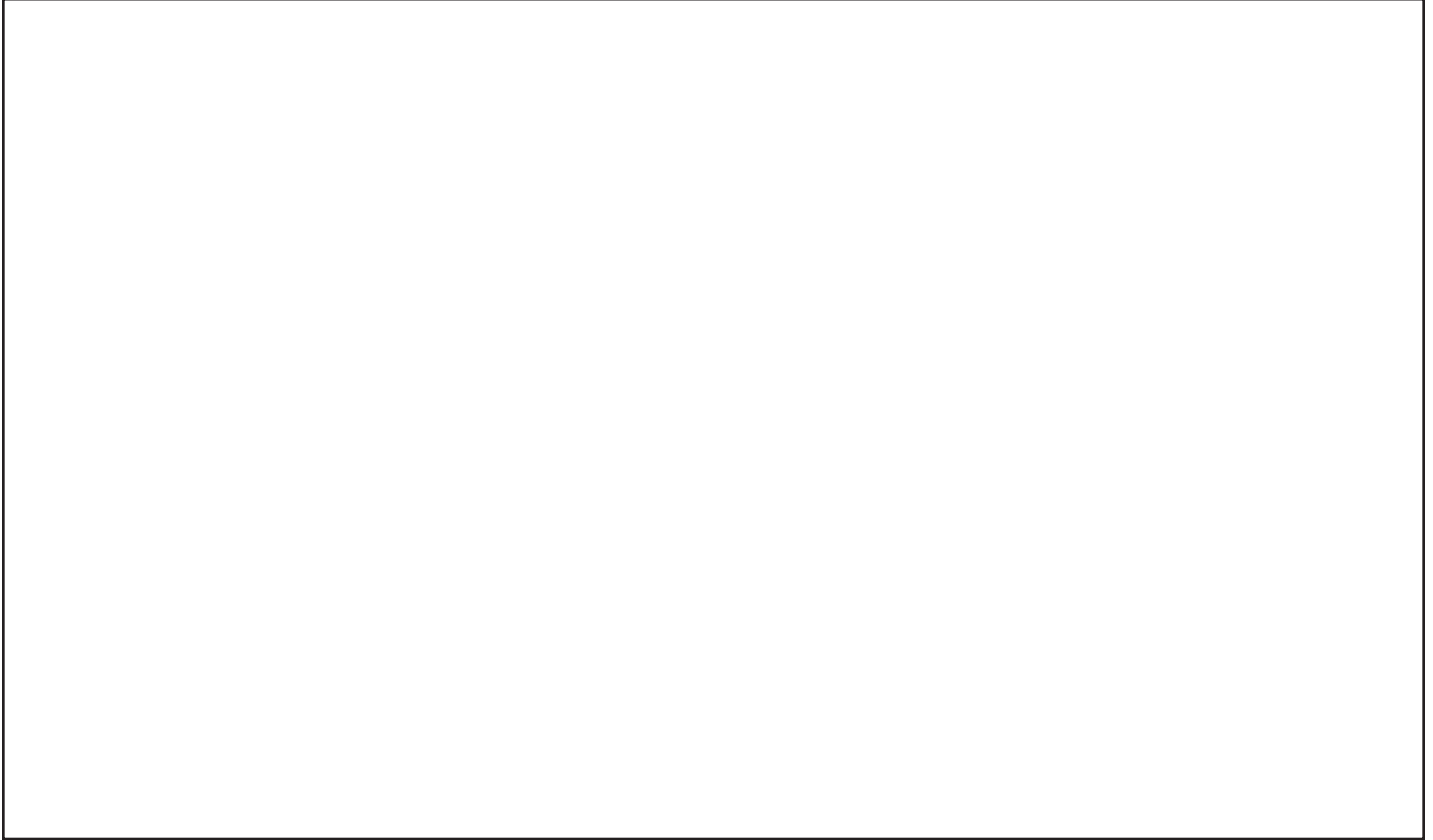
11. When the Quraysh realized that the Muslims were all leaving Mecca, what did they decide was the only action that would stop the spread of Islam?
12. What did the Noble Prophet (ﷺ) ask Imām ‘Alī (‘a) to do and why?
13. How did the Noble Prophet (ﷺ) manage to get past the men who were waiting for him?





# Art Extension 1.2

Draw what the opening to the Cave of Thawr looked like when the Prophet (ﷺ) was inside. Then explain why the Quraysh didn't think the Prophet (ﷺ) was inside.



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# Worksheet 1.3

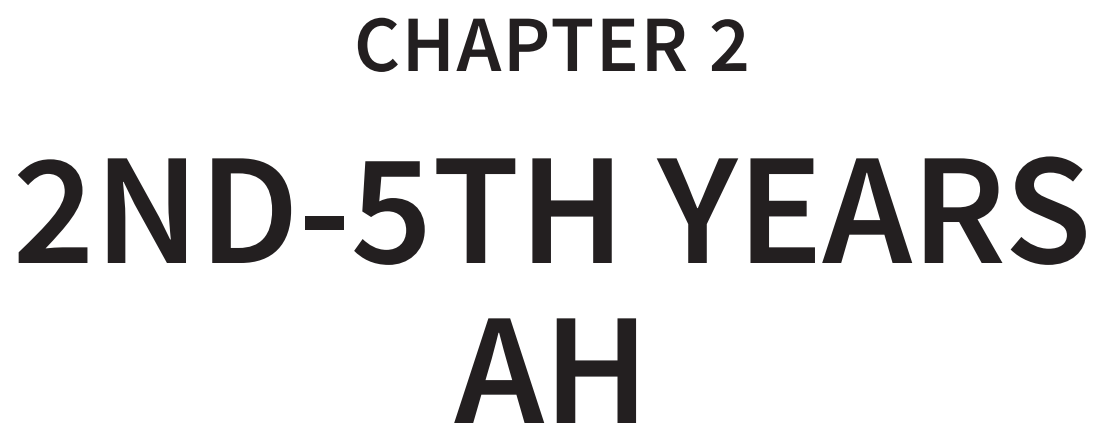
## 1<sup>ST</sup> YEAR AH

### Answer the following questions:

1. Upon arrival in Medina how did the Prophet (ﷺ) decide where to stay?
2. On whose land did the Prophet's (ﷺ) camel stop?
3. What did the Prophet (ﷺ) want to do on this piece of land? Did he purchase the land?

### Fill in the blanks:

4. The masjid in Medina was called Masjid an-\_\_\_\_\_ and still stands in Medina today.
5. Before the migration of the Noble Prophet (ﷺ), Medina was called \_\_\_\_\_, but after his arrival, it became known as Mādīnat un-Nabī, or \_\_\_\_\_ for short.



**CHAPTER 2**  
**2ND-5TH YEARS**  
**AH**

# Worksheet 2.1

## 2ND YEAR AH

### Fill in the blanks:

1. A notable event of this year is the marriage of \_\_\_\_\_ (‘a) and \_\_\_\_\_ (‘a).
2. The original qiblah was in \_\_\_\_\_.
3. The new qiblah is the Holy Ka‘bah in \_\_\_\_\_.
4. The true \_\_\_\_\_ of the followers would be tested by seeing if any of them refused to turn toward the new qiblah as chosen by Allah.
5. One day, while the Noble Prophet (ﷺ) and the Muslims were praying (which prayer?) \_\_\_\_\_ together, the command came to our Noble Prophet (ﷺ) to change the qiblah.
6. Imām \_\_\_\_\_ (‘a) followed this change immediately.
7. The masjid where this happened is known as Masjid ul-Qiblatayn which means “ The Masjid of \_\_\_\_\_.”
8. Before this event, the \_\_\_\_\_ of Medina also used to face the qiblah in Jerusalem.
9. This change in qiblah occurred \_\_\_\_\_ months after hijrah.
10. The first battle of Islam was known as the Battle of \_\_\_\_\_.
11. It was fought against the \_\_\_\_\_ of Mecca who were under the command of \_\_\_\_\_.
12. There were \_\_\_\_\_ (number) Muslims against \_\_\_\_\_ non-believers, yet the Muslims won this battle.

# Worksheet 2.2

## 3RD YEAR AH

1. A large number of slaves also joined the Quraysh army tempted by promises of freedom. Amongst them was \_\_\_\_\_, an Ethiopian slave.
2. The Meccans were determined to avenge their defeat at \_\_\_\_\_.
3. \_\_\_\_\_ managed to prepare a large army to fight the Muslims.
4. The Prophet's (ﷺ) uncle, \_\_\_\_\_, informed the Prophet (ﷺ) of the plans of the Quraysh.
5. The Muslims were fighting well, so the Meccans became discouraged and began to \_\_\_\_\_.
6. The Muslims disobeyed the Prophet's (ﷺ) order and started to collect \_\_\_\_\_.
7. \_\_\_\_\_ saw the opportunity to attack the Muslims from the rear because the front line of the Muslim fighters had left their posts.
8. \_\_\_\_\_ broke his sword, so the Prophet (ﷺ) gave him his sword, \_\_\_\_\_.
9. The \_\_\_\_\_ (ﷺ) was hurt in this battle, and Imām 'Alī ('a) protected him from further injury.
10. \_\_\_\_\_, the uncle of the Prophet (ﷺ), was martyred in this battle.

# Worksheet 2.3

## 4TH YEAR AH

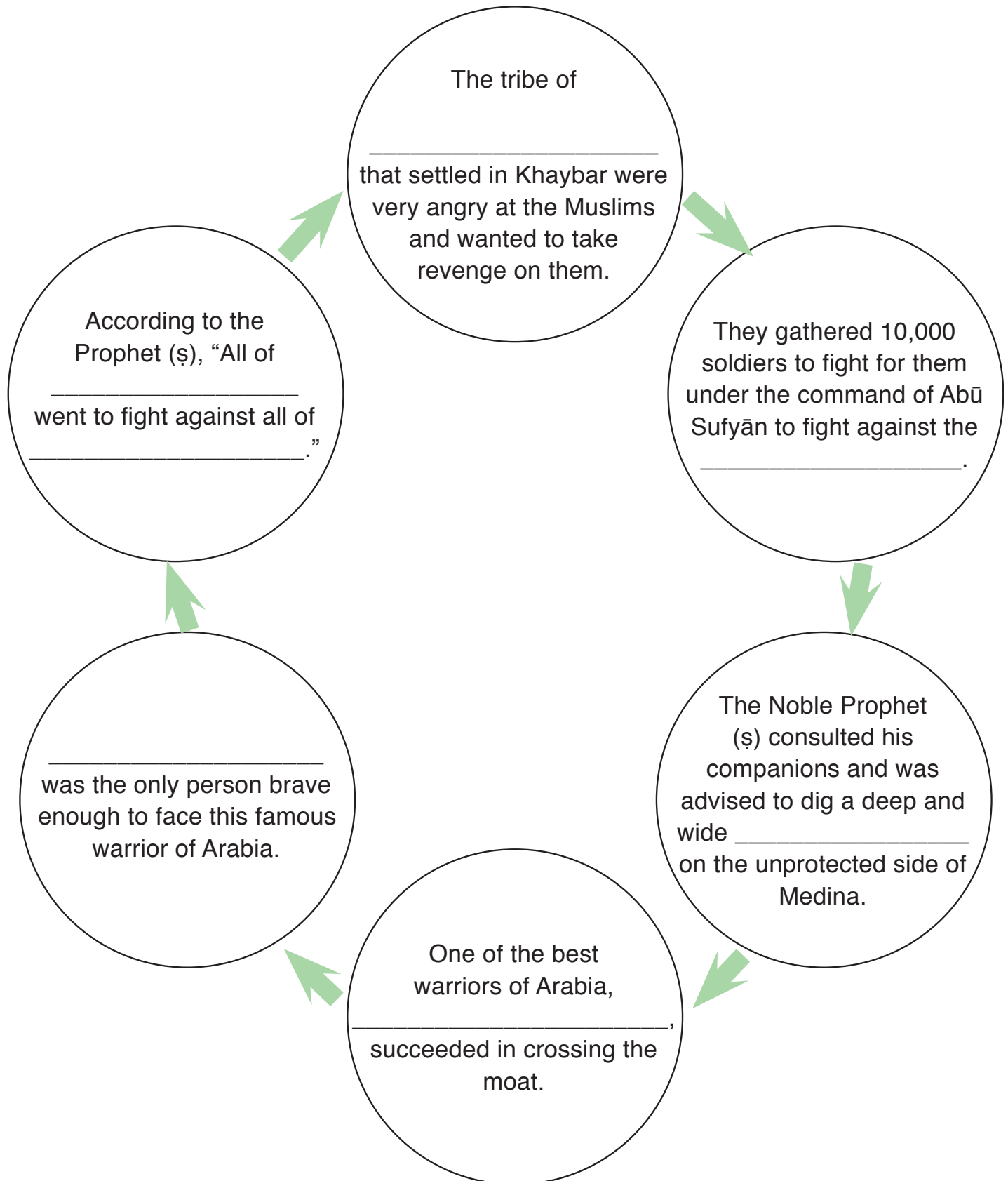
1. In the tragedy of Rajī', many missionary forces had been \_\_\_\_\_.
2. \_\_\_\_\_ did not become a Muslim, but he respected the religion and promised to help if a missionary force was sent to Najd.
3. \_\_\_\_\_ well-educated Muslims left for Najd and encamped by Bi'r \_\_\_\_\_.
4. The Prophet (ﷺ) was attempting to spread the word of Islam in a \_\_\_\_\_ manner.
5. One chief of the \_\_\_\_\_ tribe, invited to Islam by the Prophet (ﷺ), sought assistance from nearby tribes and had his men encircle the missionary encampment to start an attack.
6. When they were attacked by \_\_\_\_\_'s men, the missionaries decided to \_\_\_\_\_ back.
7. Muslim missionaries were outnumbered, so they were all martyred, except one. The survivor was \_\_\_\_\_.
8. \_\_\_\_\_ was NOT part of this attack on Muslims.

### Answer the following questions in complete sentences:

9. According to Islam, why is alcohol so undesirable?
10. Describe the four steps in which alcohol was made ḥarām.

# Worksheet 2.4

Complete the diagram by filling in the blanks and numbering them in order of occurrence:





# Art Extension 2.4

## 5TH YEAR AH

Illustrate what you think the Battle of Aḥzāb (Khandaq) looked like if you were watching it, using descriptions from the reading. Then, in your own words, explain why this battle was fought and what the outcome was.



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**CHAPTER 3**  
**6TH-8TH YEARS**

# Worksheet 3.1

## 6TH YEAR AH

1. Name the three primary causes for the battles that took place in early Islam.
2. Which battle took place during the 6th year AH?
3. What was the status of the army of Islam at this point?
4. Why did this battle take place?
5. How many years after hijrah did the Prophet (ﷺ) decide to perform Ḥajj and go to Mecca?

### Fill in the blanks or choose the correct answer:

6. The Muslims stopped and pitched their tents 10 miles from Mecca near by a well. This place was known as \_\_\_\_\_.
7. The Noble Prophet (ﷺ) sent ‘Uthmān bin Affān, a \_\_\_\_\_ of Abū Sufyān, to go to Mecca as a representative of the Muslims.
8. With the possibility of a battle breaking out, the Prophet (ﷺ) took an oath from the Muslims. This famous oath is known as the \_\_\_\_\_ of \_\_\_\_\_.

# Worksheet 3.1 (con't)

9. In this allegiance to the Prophet (ﷺ), the Muslims said that they would:
- Support him in the face of death
  - Perform Ḥajj this year with him
  - Make peace with the Meccans

10. A peace treaty was signed between the Quraysh and the Muslims.

TRUE

FALSE

11. Did the Muslims get to perform Ḥajj that year?

YES

NO

12. According to the treaty, any idolater or Meccan Muslim visiting Medina without permission of his tribe would be sent back to Mecca, but would a Muslim of Medina going to Mecca without permission be allowed to return?

YES

NO

13. This peace treaty said that there would be no war between the Muslims for a period of:

10 years

2 years

14. This treaty brought peace to Arabia after a long period of unrest and battles. In the two years after this treaty, more people accepted Islam than \_\_\_\_\_ since the beginning of the Noble Prophet's (ﷺ) mission.

- In the whole 19 years
- In the whole life of Prophet Muḥammad (ﷺ)
- In the whole lifetime of any Prophet

15. In the following year, the Prophet (ﷺ) and 2000 Muslims went to Mecca to perform:

- Ḥajj
- A miracle
- ʿUmrah

# Worksheet 3.2a

## 7TH YEAR AH

1. In the 7th year AH, the states surrounding Arabia were:
  - a. Iran and Byzantine
  - b. France
  - c. Egypt and Abyssinia
  - d. Both a and c
2. The person who was rude and tore the invitation letter from Prophet Muḥammad (ﷺ) was:
  - a. Khosrow Parviz
  - b. Hercules
  - c. Negus
  - d. Sa'd
3. The Prophet's (ﷺ) strategy of spreading the religion of Islam to the whole world was one of \_\_\_\_\_ and not of \_\_\_\_\_ alone.
  - a. friendship; enemies
  - b. logic; war
  - c. anger; peace
  - d. revenge; anger
4. To the north of Medina was a land where some of the Jews who had been expelled from Medina had settled. This was known as the
  - a. Khaybar Pass
  - b. Fort of Khaybar
  - c. Valley of Khaybar
  - d. Valley of Abū Ṭālib
5. Here, the Jews continued to encourage and help the Arabs to harm the \_\_\_\_\_. So, they were an imminent threat to Muslims.
  - a. Wildlife
  - b. People of Medina
  - c. Enemies of Islam
  - d. State of Islam

# Worksheet 3.2a (con't)

6. The Jews had built seven forts to protect themselves. The Muslims attacked these one by one. The last ones that were heavily guarded were the most difficult to conquer. That was when Prophet Muḥammad (ﷺ) announced he would give the \_\_\_\_\_ to a person who is loved by \_\_\_\_\_ and the Prophet (ﷺ).
- Standard; Allah
  - Award; everyone
  - Prize; the army
  - Trophy; Arabs
7. \_\_\_\_\_ was the person whose eyes were miraculously cured by \_\_\_\_\_.
- Salmān al-Fārsī; Imām ‘Alī (‘a)
  - Imām ‘Alī (‘a); Imām Ḥusayn (‘a)
  - Imām ‘Alī (‘a); Prophet Muḥammad (ﷺ)
  - Marḥab; Ḥārith
8. The Noble Prophet (ﷺ) asked Imām ‘Alī (‘a) to first \_\_\_\_\_. Then, if they refused, he was to \_\_\_\_\_. Then, if this offer was also refused, he should \_\_\_\_\_.
- Ask the chiefs of the forts to accept Islam
  - Ask them to surrender & live under Muslim protection by paying taxes
  - Fight
- i, ii, then iii
  - ii, i, then iii
  - iii, i, then ii
  - Prophet Muḥammad (ﷺ) did not ask Imām ‘Alī (‘a) to do any of these.
9. Marḥab and Ḥārith were both defeated and killed by:
- Prophet Muḥammad (ﷺ)
  - Imām ‘Alī (‘a)
  - Imām Ḥasan (‘a)
  - Abūl Faḍl al-‘Abbās (‘a)



# Worksheet 3.2a (con't)

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16. The Prophet (ﷺ) sent 200 well armed men to a valley near Mecca to
- Fight against all non-Muslims
  - Protect the pilgrims against an attack from the Quraysh
  - Protect the people of that valley
  - None of the above
17. Harwalah refers to
- Ḥajj
  - ʿUmrah
  - A type of quick walking
  - Noble Places
18. What happened to the gate of Khaybar, and how was this possible?



# Worksheet 3.2b

From the information in your textbook, fill out this informational chart on four major battles fought in the early years of Islam:

| <b>Name of Battle</b>                            | <b>Badr</b> | <b>Uḥud</b> | <b>Aḥzāb/<br/>Khandaq</b> | <b>Khaybar</b> |
|--|-------------|-------------|---------------------------|----------------|
| <b>Reason for Battle</b>                         |             |             |                           |                |
| <b>Outcome of Battle</b>                         |             |             |                           |                |
| <b>Special Events<br/>(Death,<br/>Victories)</b> |             |             |                           |                |
| <b>Reason why the battle is named how it is</b>  |             |             |                           |                |

# Worksheet 3.3a

## 8TH YEAR AH

### Circle the correct choice:

1. The Battle of Mu'tah took place because
  - a. Ḥārith bin 'Umayr al-Azadī wanted to fight
  - b. Ja'far bin Abū Ṭālib did not like Shuraḥbīl
  - c. The Noble Prophet (ﷺ) decided to punish Shuraḥbīl
  - d. All of the above
2. The instructions that the Noble Prophet (ﷺ) gave to his army that showed the Prophet's (ﷺ) vision was:
  - a. Not to interfere with the religious figures who were worshipping in their monasteries
  - b. Not to attack women, children, or the elderly
  - c. Not to destroy buildings or cut down trees
  - d. All of the above
3. In the battle of Ḥunayn, the Muslims were nearly defeated because:
  - a. They started to flee
  - b. They were extremely poor fighters
  - c. The enemy had a much larger army
  - d. None of the above
4. The enemy used the strategy of:
  - a. Using expert fighters
  - b. Using an army larger in number than the Muslim army
  - c. A surprise attack on the army of Islam
  - d. Blocking all the routes
5. The person who saved the day for the Muslims by being successful in the battlefield, thus building the confidence of the Muslims was:
  - a. Ḥamzah
  - b. Imām 'Alī ('a)
  - c. Bilāl
  - d. Abī Sufyān bin Ḥārith

# Worksheet 3.3a (con't)

6. The person who called out to the fleeing Muslims to come back was:
  - a. Faḍl bin ‘Abbās
  - b. ‘Usāmah
  - c. Abī Sufyān bin Ḥārith
  - d. Prophet Muḥammad’s (ﷺ) uncle ‘Abbās
7. It was difficult to conquer the Fort of Ṭā’if because:
  - a. The towers were too high
  - b. The towers fully controlled the outside area
  - c. The Muslim army was too small
  - d. The enemy had more weapons
8. Warfare was traditionally forbidden in the month of \_\_\_\_\_, and the Prophet (ﷺ) wanted to honor this tradition.
  - a. Jamādī ul-Awwal
  - b. Jamādī ath-Thānī
  - c. Shawwāl
  - d. Dhul Qa’dah
9. Some reasons why the war at Ṭā’if could not be prolonged were:
  - a. Ḥajj season was approaching
  - b. The Muslim army had already lost a number of men
  - c. Dhul Qa’dah was over
  - d. Both a and b

## Fill in the blanks:

10. In 6 AH, the treaty of Ḥudaybiyyah had been signed by the chiefs of the \_\_\_\_\_ of Mecca and the Noble Prophet (ﷺ).
11. An important part of this treaty said that there would be no fighting between the two parties or their \_\_\_\_\_.
12. The Quraysh, however, encouraged a tribe to launch an unexpected attack on another tribe (the Banī Khuzā’ah), who were allies of the \_\_\_\_\_ and under their protection.

# Worksheet 3.3a (con't)

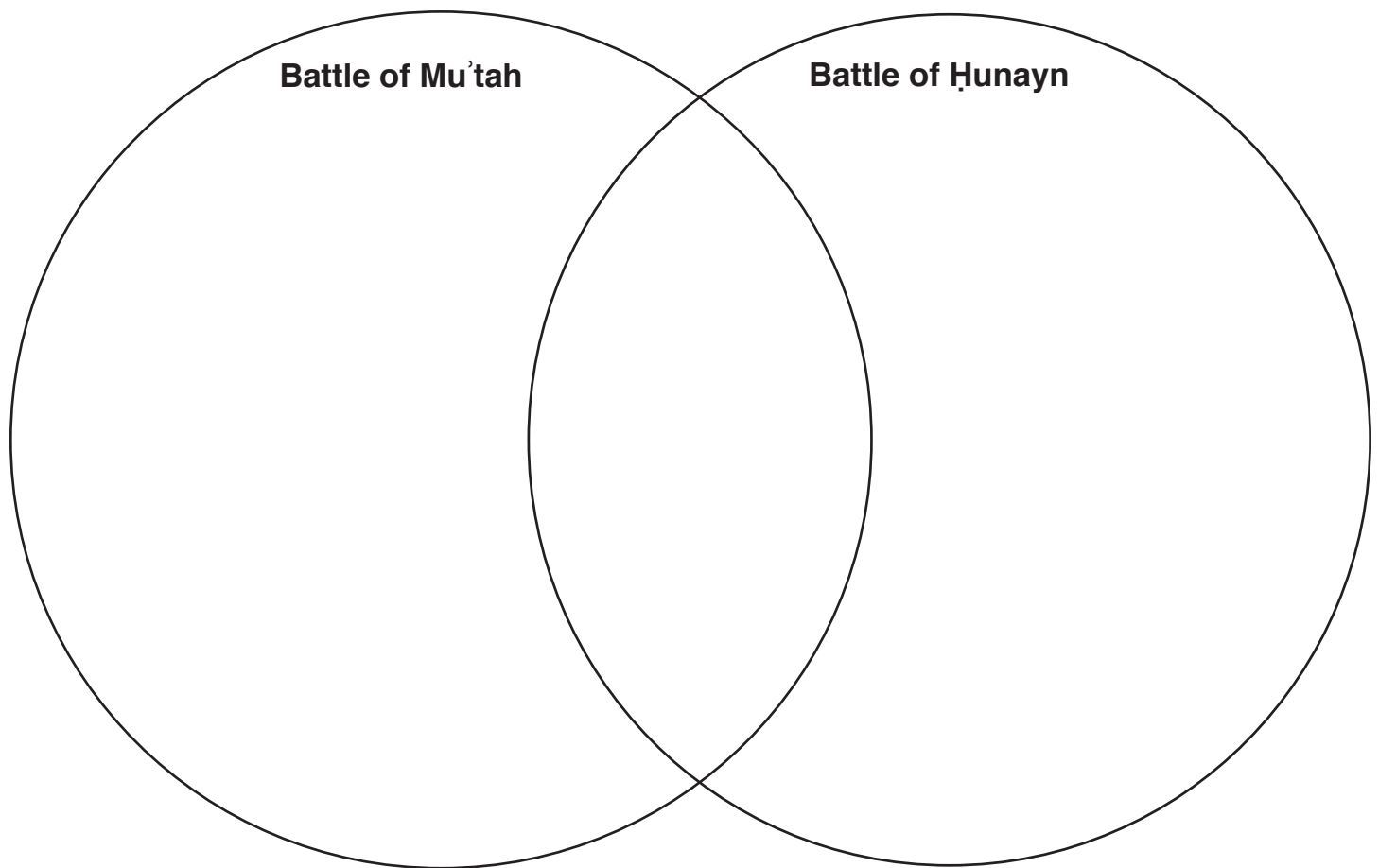
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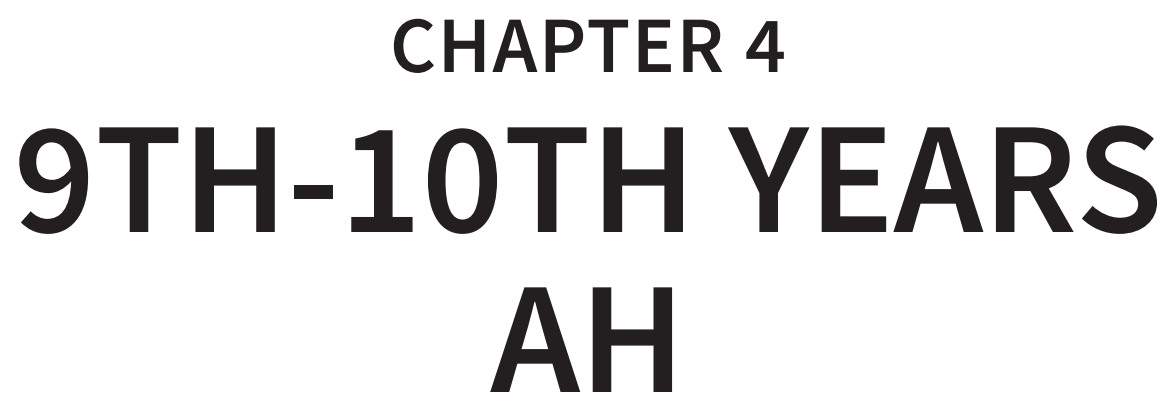
13. The Noble Prophet (ﷺ) decided to use this opportunity to bring \_\_\_\_\_ under the control of Islam once and for all.
14. According to this plan, the Noble Prophet (ﷺ) gathered together the Muslim army on the 10th of Ramaḍān in the year
- 8 AH
  - 10 AH
  - 12 AH
15. \_\_\_\_\_ went to investigate the presence of the Muslims outside Mecca. ‘Abbās protected him from the swords of the Muslims and guided him to the Noble Prophet’s (ﷺ) tent.
16. The Noble Prophet (ﷺ) then entered the city of \_\_\_\_\_.
17. After performing ṭawāf of the Ka‘bah, he broke the \_\_\_\_\_ in there with the help of Imām ‘Alī (‘a).
18. The Noble Prophet (ﷺ) asked \_\_\_\_\_ to recite the adhān.
19. The Qur’ān says, “(O Muḥammad) Allah, who has commanded you to follow the guidance of the Qur’ān, will certainly return you victoriously to your place of \_\_\_\_\_.” (28:85)

# Worksheet 3.3b

## 8TH YEAR AH

Compare and contrast the Battle of Mu'tah and the Battle of Ḥunayn by completing the venn diagram. Things that are similar about both battles should go in the overlapped part of the two circles, whereas things unique to each battle should go in their respective circles.





**CHAPTER 4**  
**9TH-10TH YEARS**  
**AH**

# Worksheet 4.1

---

## 9TH YEAR AH

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

1. Why did the Prophet (ﷺ) decide to take his army to battle in Tabūk?
2. Why was a big army needed? How did the Prophet (ﷺ) get it?
3. Why did Imām ‘Alī (‘a) stay behind?
4. What happened when the Islamic army reached its destination?
5. Prophet Muḥammad (ﷺ) was visibly grieved at the loss of his son but did not complain because...

# Worksheet 4.1 (con't)

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6. Who were the people who came with Prophet Muḥammad (ﷺ) to mubāhalah?
  
  
  
  
  
  
  
  
  
  
7. What did the leader of the Christians say when he saw the people that came with the Prophet (ﷺ) for the mubāhalah?
  
  
  
  
  
  
  
  
  
  
8. Did the mubāhalah take place? Why or why not?

## Multiple Choice:

9. \_\_\_\_\_ was the only child the Prophet (ﷺ) had left.
  - a. Fāṭimah (‘a)
  - b. Ibrāhīm
  - c. Khadījah
  - d. Māriyah
  
10. What does the word mubāhalah mean?
  - a. Curse or pray against one another
  - b. Challenge between two men
  - c. Eid for the non-believers
  - d. The person who is right wins in the end



# Worksheet 4.1 (con't)

## Fill in the blanks:

11. In accordance with \_\_\_\_\_, the Prophet (ﷺ) decided to return to Medina.
12. The Prophet's (ﷺ) wise action to ensure \_\_\_\_\_ for Muslims was to sign non-aggression pacts with many neighboring areas.
13. The hypocrites created a plot to make the Prophet (ﷺ) fall in the valley on the route between \_\_\_\_\_ and \_\_\_\_\_.
14. \_\_\_\_\_ was constructed while the Prophet (ﷺ) was in Tabūk.
15. The Prophet (ﷺ) ordered Masjid aḍ-Ḍirār to be \_\_\_\_\_ because it was a meeting place made to create \_\_\_\_\_ between Muslims.

destroyed  
security

Masjid aḍ-Ḍirār  
Medina

Syria  
his army's advice

differences

# Worksheet 4.2

## 9TH YEAR AH

1. What had a deep effect on the areas of the entire Ḥijāz during the Ḥajj season of the 9th AH?
  - a. Imām ‘Alī’s (‘a) proclamation to accept Islam in the next four months or prepare for a war
  - b. The Prophet’s (ﷺ) decision to send Imām ‘Alī (‘a) to Yemen
  - c. The wars won by the army of Islam
  - d. None of the above
2. Why did the Prophet (ﷺ) send Imām ‘Alī (‘a) to Yemen?
  - a. To spread Islam with his wisdom and bravery
  - b. To see if the people of Yemen were nice
  - c. To find out more about the people of Yemen
  - d. For a vacation
3. Why did the Prophet (ﷺ) give Imām ‘Alī (‘a) recommendations when Imām ‘Alī (‘a) probably already knew these?
  - a. He wanted to remind Imām ‘Alī (‘a) just in case he forgot
  - b. Imām ‘Alī (‘a) already knew everything, but Prophet Muḥammad (ﷺ) wanted to educate everyone else present
  - c. He didn’t think Imām ‘Alī (‘a) already knew.
  - d. None of the above
4. What did Imām ‘Alī (‘a) do when he reached the borders of Yemen?
  - a. He arranged the ranks of soldiers who were already there, and together, they offered congregational prayers
  - b. He invited the greatest tribe of Yemen, the Ḥamdān tribe to listen to the Prophet’s (ﷺ) message
  - c. First a then b
  - d. First b then a
5. What impressed the people so much that they became Muslims?
  - a. The sweetness of the narration
  - b. The grandeur of the meeting
  - c. The greatness of the words
  - d. All of the above

# Worksheet 4.2 (con't)

*Man kuntu mawlā, fa hādihā 'Alīyyun mawla*



1. Who said this?
2. Who commanded him to say this?
3. Who brought down this message?
4. The Noble Prophet (ﷺ) was returning to the city of \_\_\_\_\_.
5. What important event were they returning from?
6. Where did they all meet for this important message?
7. The meaning of the above message is “Whomever I am his master (mawlā) of, then \_\_\_\_\_ is also his master.”
8. This event is celebrated as Eid al-\_\_\_\_\_ on the 18th of the month of \_\_\_\_\_.

# Worksheet 4.3

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## DEATH OF THE PROPHET (ﷺ)

1. Why did the Prophet (ﷺ) ask for a pen/paper and why wasn't it given to him?
2. What made Sayyidah Fāṭimah (ʿa) smile when her father spoke to her?
3. What two things did the Prophet (ﷺ) ask the people not to leave after his death?
4. Whom did Prophet Muḥammad (ﷺ) ask for and what did he do when that person came?
5. Why did the Angel of Death knock three times before entering?

# Worksheet 4.3 (con't)

## Fill in the blanks

6. The Prophet (ﷺ) passed away on the \_\_\_\_\_ (date) of \_\_\_\_\_ (month) in the \_\_\_\_\_ year AH.
7. \_\_\_\_\_ bathed the Prophet (ﷺ) and was the first one to offer his funeral prayers.
8. Prophet Muḥammad (ﷺ) was buried in the same house that he had \_\_\_\_\_ away in.
9. Throughout his life, the Prophet (ﷺ) had established the \_\_\_\_\_ of people; he introduced \_\_\_\_\_ when discrimination was rampant.
10. He gave \_\_\_\_\_ to the people oppressed by injustice; and he spread \_\_\_\_\_ when tyranny was the norm.

**CHAPTER 5**

**AFTER THE  
PROPHET'S (ﷺ)  
DEATH**

# Worksheet 5.1

## ISLAM BEFORE KARBALA

1. The major opponent of our Hāshimī Prophet (ﷺ) during his life was:
  - a. Ziyād
  - b. Shimr
  - c. Abū Sufyān
  - d. Saddam Hussein
2. The rightful successor of Prophet Muḥammad (ﷺ) was:
  - a. Imām Ḥusayn (‘a)
  - b. Imām ‘Alī (‘a)
  - c. ‘Umar
  - d. Abū Bakr
3. The three people after Prophet Muḥammad (ﷺ) who became khalīfah against the will of our Prophet (ﷺ) were:
  - a. Mu‘āwiyah, Ziyād, Yazīd
  - b. Shimr, Ḥarmalah, Yazīd
  - c. Abū Bakr, ‘Umar, ‘Uthmān
  - d. ‘Ubaydullāh, Yazīd, Ziyād
4. Whom did ‘Umar appoint as governor of Syria?
  - a. Yazīd
  - b. Mu‘āwiyah
  - c. ‘Uthmān
  - d. None of the above
5. The conditions under which Imām ‘Alī (‘a) agreed to become khalīfah were:
  - a. He wanted to rule in the Islamic way
  - b. He wanted to rule over only one country
  - c. He wanted all governors to swear loyalty
  - d. Both a and c







**AKHLĀQ**  
**(MANNERS)**

# Worksheet 1.1

## GAINING KNOWLEDGE

1. What are the three levels of knowledge? Give an example.

2. List some specific examples of where you can seek knowledge

| Place | People | Resources |
|-------|--------|-----------|
|       |        |           |
|       |        |           |
|       |        |           |

3. What is the purpose of gaining knowledge?

# Worksheet 2.1

## GENEROSITY

1. What does it mean to be generous and miserly? Use your own words.

| Generosity | Miserliness |
|------------|-------------|
|            |             |

2. Give an example of how you can be generous or stingy in each of the following areas:

| Area | Generous | Stingy |
|------|----------|--------|
|      |          |        |
|      |          |        |
|      |          |        |
|      |          |        |

# Worksheet 3.1

## WASTING

1. What are the three forms of isrāf? Give an example of each.



2. Think of an area in your life where you sometimes commit isrāf; how can you prevent yourself from doing so?

3. Your parents gave you \$20 for helping them mow the lawn on the weekend. You go to the store and see the new video game that has come out, which is \$15. You have \$5 left. What could you do with these \$5?

# Worksheet 4.1

## GREED

1. What does greed mean?
2. What is the difference between good greed and bad greed?
3. Give two specific examples of good greed and two specific examples of bad greed.

| Good Greed | Bad Greed |
|------------|-----------|
|            |           |
|            |           |

4. Give one example of how you are sometimes greedy and how you can turn that worldly greed into a good type of greed.



# Worksheet 6.1

---

## COMPLAINING

1. What is the difference between complaining and nagging?
2. What are two ways that trials can help us?
3. What should we do when faced with a problem?
4. Who should we ask for help when we need it?





# Worksheet 8.1

## ḤUSN AẒ-ẒAN AND SŪ' AẒ-ẒAN

1. In your own words, explain the difference between ḥusn aẒ-Ẓan and sū' aẒ-Ẓan.
2. How can you avoid doing sū' aẒ-Ẓan?
3. You see your Muslim classmate eating pepperoni pizza in the cafeteria. In the table below, write down how you would react if you were doing ḥusn aẒ-Ẓan versus sū' aẒ-Ẓan.

| Ḥusn aẒ-Ẓan | Sū' aẒ-Ẓan |
|-------------|------------|
|             |            |

# Worksheet 8.1 (con't)

---

4. According to ḥadīth, if we see someone doing something wrong, we should make 70 excuses for that person. Imagine that you see Aliyah putting Zahra's favorite pen into her backpack. Make 10 excuses for Aliyah (the first has already been made for you!):

1. Maybe Zahra lent Aliyah the pen for the day

2.

3.

4.

5.

6.

7.

8.

9.

10.

Coming up with 10 excuses was already hard enough! It would be very hard to make it to 70. We can see that there are many reasons for Aliyah's action. Remember to always think the best of people!

# Worksheet 9.1

---

## RESPECT FOR PARENTS

1. At the end of the right of the mother, Imām as-Sajjād (‘a) mentions that you could never pay her back unless Allah gives you success. Why do you think this is the case?
2. What does it mean that your father is your “root?”
3. What does Imām as-Sajjād’s (‘a) du‘ā for parents teach us about how our attitude should be toward our parents?
4. Make a list of 4 things you can do to please your parents.

# Worksheet 10.1

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## FRIENDSHIP

1. Why is it so important that we pick good friends?
2. Think of a friend who has influenced you positively. What are some of their best qualities?
3. Think of yourself as a friend. What positive qualities do you have? What traits do you have that you could improve?
4. Describe what you think a good friend looks like.
5. What is the benefit of having friends who are mu'min?

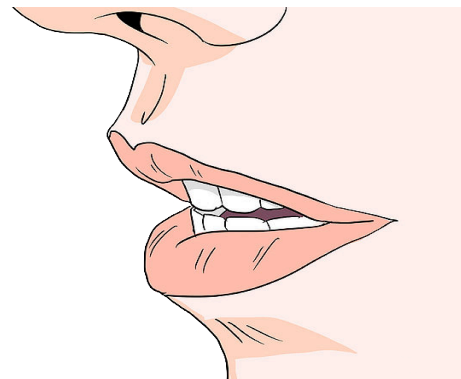
# Worksheet 11.1

## BROTHERHOOD/SISTERHOOD

1. Draw on the boat what the man did to prove that in every community there is a need for brotherhood and unity and explain below the point he was trying to make.



2. Use the pictures below to complete the ḥadīth of the Noble Prophet (ﷺ):



A Muslim is he from whose \_\_\_\_\_

\_\_\_\_\_



# Worksheet 12.1

## THE NAFS

In the chart below, list the three levels of the nafs and what they mean in your own words. Then, give an example of each.

| Level | Definition | Example |
|-------|------------|---------|
|       |            |         |
|       |            |         |
|       |            |         |



# Worksheet 13.1

## OBEDIENCE

1. What does obedience mean?

2. What are the three levels of worship that Imām ‘Alī (‘a) talked about? Define them in your own words and give an example of each.

| Type Of Worship | Definition | Example |
|-----------------|------------|---------|
|                 |            |         |
|                 |            |         |
|                 |            |         |

3. What is the primary difference between rules that Allah makes versus people? Why is it important to follow Allah’s rules?

# Worksheet 13.2

---

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

1. Obedience is a form of worship of Allah.

T                  F

2. The best form of worship is worshipping Allah out of fear of Hell.

T                  F

3. Sins occur when we disobey a rule of Allah.

T                  F

Sins harm Allah, and that is why He has told us not to commit sins.

T                  F

4. The rules sent by Allah are for the benefit of Allah.

T                  F

**Multiple Choice: Circle the correct letter.**

5. The worship of the traders is the worship of those who worship for the reward of Heaven. Why is their form of worship called the “worship of the traders?”

- a. Because they like trading
- b. Because they are trading their good deeds for Heaven
- c. Because they were born into a trading family

6. The worship of the free people is the worship of those who worship because they love Allah. Why is this form of worship called the “worship of the free people?”

- a. Because they are free in making decisions and are not controlled by fear of Hell or greed for Heaven
- b. Because they get things done for free
- c. Because they will get into Heaven for free

# Worksheet 14.1

## SINS AND THEIR EFFECTS

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

1. We shouldn't sin because our teachers are always watching us.

T                  F

2. We shouldn't sin because Allah loves us so much.

T                  F

3. Allah is watchful over all things.

T                  F

4. If everyone is committing a small sin, then it is all right to do the same.

T                  F

**Answer the following questions in complete sentences**

5. Name two effects of sins

6. How can we stop ourselves from committing sins?

# Worksheet 15.1

---

## TAQWĀ

1. Define taqwā in your own words.
2. How can we develop taqwā?
3. What are the two benefits of taqwā? Be specific.
4. Give an example of how baṣīrah and ḥikmah can prevent you from committing a sin. Be specific.

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