



ISLAMIC MASUMEEN SCHOOL

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ISLAMIC STUDIES

LEVEL 5

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‘AQĀ’ID

What is ‘Aqā’id?

‘Aqā’id (Theology) is a study of the roots of religion (*Uṣūl al-Dīn*). It is an extremely important subject because it deals with the very foundation of faith in Allāh (SWT) and Islam.

The *Uṣūl al-Dīn* comprise of 5 basic principles:

- 1) *Tawḥīd* (Divine Unity)
- 2) *‘Adālah* (Divine Justice)
- 3) *Nubuwwah* (Prophethood)
- 4) *Imāmah* (Divine Leadership after the Prophet (S))
- 5) *Qiyāmah* (Resurrection)

This Chapter Consists Of:

Islam and Muslims

This part explains the meaning of Islam and what it means to be a Muslim. It provides us with an insight into the teachings of Islam and how Muslims are expected to live their lives. It also introduces other sects within Islam and the principle differences between these sects.

Uṣūl al-Dīn

This part looks at the five basic principles of our beliefs mentioned above: *Tawḥīd* (a study of Allāh (SWT) and His unity); *‘Adālah* (the Justice of Allāh); *Nubuwwah* (Allāh (SWT)’s guidance to mankind through His messengers and revelations); *Imāmah* (the continuation of Allāh (SWT)’s guidance after the demise of the Prophet (S)); and *Qiyāmah* (a study of the resurrection and the Hereafter).

I am a Muslim

In this part, we look at some of the teachings of Islam and the beliefs of Muslims, and how best we can put them to practice in everyday life.

Why Study ‘Aqā’id?

The study of ‘Aqā’id shapes our understanding of Allāh (SWT) and Islam. It addresses important issues such as the existence and nature of God, the need for religion and the purpose of our life. An in depth understanding of these issues is absolutely necessary, because without that, our actions would not have much significance.

Dear Lord,

Guide us in understanding the roots of our religion so that we may better understand Your existence and Your nature, and to understand the purpose of our religion and to live by its morals and values.

LEARNING OBJECTIVES



1. Understand the origin and meaning of the word "Islam".
2. Understand what it means to be a Muslim.

MY NOTES



WHAT IS ISLAM?

The word "Islam" originates from *al-silm*, meaning "submission" or "surrender". Another origin of the word "Islam" is *al-salām*, meaning "peace". Therefore, Islam can be described as the **peaceful submission to Allāh (SWT)**. So a Muslim is a person who peacefully submits completely to the will of Allāh (SWT) and does only what Allāh (SWT) wants him or her to do.



Islam is one of the **monotheistic** religions, meaning that Muslims worship only one God.

Islam teaches that Allāh (SWT) created everything and that humans are the best of His creation. He communicates by inspiring them towards goodness and by sending prophets who deliver His message. Muslims believe that the first prophet was Ādam (A), who was followed by a long chain of prophets to guide humanity.

Islam has the second largest following in the world today. In fact, about 1 out of every 5 people in the world is a Muslim. However, Islam is also one of the most misunderstood religions. It is therefore important that Muslims understand the true nature and teachings of their great religion, so that they can become good ambassadors of Islam.

Imām al-Bāqir (A):

"Islam has been founded on five pillars: the establishment of prayer, the giving of the alms-tax (zakāt), the fasts of the month of Ramaḍān, the pilgrimage to the Sacred House (Masjid al-Ḥarām), and the belief in our guardianship (wilāyah), the Ahl al-Bayt."



A MUSLIM'S BELIEF IN ALLĀH (SWT) IS SEEN IN HIS/HER ACTIONS

All Muslims are supposed to be loving and caring towards each other, because they share a special bond of brotherhood/sisterhood through their common faith in Allāh (SWT) and the Holy Prophet (S). In the Qur'ān, Allāh (SWT) says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ



The believers are brothers, so make peace between your two brothers and be mindful of Allāh, so that you may be given mercy. [49:10]

ACTIVITY



"Muslims devote their lives to the service of Allāh (SWT)."

What does this statement mean? How does it affect your life?

DID YOU KNOW?



Muslims live in all parts of the world, from Argentina to China, Russia to South Africa. Indonesia has the largest Muslim population in the world.

Muslims in the UK live in one of the most culturally diverse countries in the world. Given the different backgrounds that we all come from, there is a great need for understanding and respect for one another.

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا

Say: We (Muslims) believe in God and in what has been sent down to us,

وَمَا أُنزِلَ عَلَيَّ إِلَّا مِثْرًا وَمَا أُنزِلَ عَلَيَّ إِلَّا مِثْرًا

and that which was revealed to Ibrāhim and Ismā'īl and Ishāq and Ya'qūb, and the Tribes,

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ

and that which was given to Mūsā and 'Isā and the Prophets from their Lord.

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

We do not make a distinction between any of the (prophets).

وَوَحْنُ لَهُ مُسْلِمُونَ

It is to Him that we submit ourselves. [3:84]

Q: If all the prophets taught Islam, why do we have so many different religions today?

KEY POINTS



1. The word "Islam" originates from the word "al-silm", meaning "submission". It also comes from the word "al-salām", meaning "peace". A Muslim is one who peacefully surrenders to the will of Allāh (SWT).

2. Allāh sent prophets to guide mankind. All Prophets taught the same message.

3. All Muslim have common beliefs regarding *Tawhīd*, *Nubuwwah* and *Qiyāmah*.

4. Shī'ah Muslims also give special importance to *Adālah* and *Imāmah*.

IN SUMMARY



1. What is the meaning of the word "Islam"?
2. What are the three basic beliefs of every Muslim?
3. What is the main difference between Shī'ah and Sunnī Muslims?

ACTIVITY PAGE

W Q X W L W W E B P W W
E U Z I S L A M R F W D
S R W S C J D A O S N M
I A X U M F Y J T U X A
S N G B E E I C H K F L
T W E M R Y M V E Q Z A
E X S I X H L T R X U S
R Z R S C K I K H S M L
H A H S G X S S O A K A
O K F I I H L Q O N S W
O A W O O J A G D F R R
D T X N N E C A E P S W

WORD BANK

1. ALSALAM
2. PRAYER
3. ALSILM
4. QURAN
5. BROTHERHOOD
6. SISTERHOOD
7. ISLAM
8. SUBMISSION
9. PEACE
10. ZAKAT

LEARNING OBJECTIVES



1. Discuss three foundational teachings of Islam.
2. Understand that there are several different sects within Islam.

MY NOTES



WHAT DOES ISLAM TEACH?

Imām 'Alī (A) once famously said:

"May Allāh have mercy on the person who has knowledge of where he came from, where he is now, and where he is going."



We have been created by Allāh (SWT)

Allāh (SWT) is Needless of everyone. However, He created us out of His Mercy, so that we can strive to become good human beings in this world and earn *Jannah* as a result. This life that we have been given is our greatest gift and we must use this gift in the best way.

Each of us has been created pure and sinless, so that we have the best chance to reach closeness to Allāh (SWT). We are all accountable for our own deeds. No one can take on the responsibility for the sins of other people:

أَلَا تَرَىٰ وَازِرَةً وَّرَزَّٰةً أُخْرَىٰ

No soul shall bear the burden of another [53:38]



Our Imāms (A) have taught us that when we are born, our hearts are bright and pure. However, every time we commit a sin, a dark spot appears in our hearts. As for those of us who are not careful and do not guard themselves against sins, after a while, their hearts become fully covered with dark spots, such that they cannot ever come back to the right path.

For this reason, whenever we commit a sin, we must quickly seek forgiveness from Allāh (SWT) and beg Him to remove the effects of the sin from our heart. He is the most Kind and Merciful and quickly forgives those who repent sincerely.

We have been created with a purpose

Allāh (SWT) has told us in the Qur'ān that He has created us to worship Him:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I have not created the jinn and the men except that they should worship Me. [51:56]



ACTIVITY



Make a list of 3 important things you would like to achieve before you die.

How many involve helping or improving the lives of others?

However, our Imāms (A) have taught us that the worth of our worship of Allāh (SWT) is based upon the extent of our true knowledge (*ma'rifah*) of Him. True knowledge of Allāh (SWT) is gained by purifying ourselves spiritually and following the example of the *Ma'sūmīn* (A).

The Holy Prophet (S) is the closest creation to Allāh (SWT) and had the greatest

level of knowledge regarding Him. For this reason, the worth of his worship was far greater than anyone else's worship. We refer to him as the 'abd of Allāh (SWT), meaning the true servant of Allāh (SWT).

This world is temporary



We will all die one day and move on to the Hereafter, where we will be judged for our actions. A person whose scale of good deeds is heavier will enter *Jannah*, whilst the person whose scale of bad deeds is heavier will go to *Jahannam*, before being able to enter *Jannah*. Only the very evil people will be condemned to hell for eternity.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Did you imagine that We created you without any purpose, and that you will not be brought back to Us? [23:115]



THE DIFFERENT GROUPS OF MUSLIMS

Islam has two major sects - the Shī'ahs and the Sunnīs. The Sunnī Muslims believe that Allāh (SWT) has not appointed anybody to succeed the Holy Prophet (S). They accept Abū Bakr as the first caliph (leader) of the Muslim community after the death of Holy Prophet (S).

The Shī'ahs believe that Allāh (SWT) has appointed the *A'imma* (A) (plural of Imām) as the successors of the Holy Prophet (S). Belief in the *A'imma* (A) is an important part of our faith. This is why *Imāmah* is one of the *Uṣūl al-Dīn*.

When the Holy Prophet (S) was returning from his farewell Ḥajj, Allāh (SWT) commanded him to announce to the Muslims that Imām 'Alī (A) was his successor. Imām 'Alī (A) is therefore the 1st Imām. The 12th and last Imām is Imām al-Mahdī (A). He is still alive and is in occultation (*ghaybah*).

Q: Do you remember the names of the 12 A'imma (A)?

Apart from this difference, the Shī'ahs and the Sunnīs have a lot in common. Both the Sunnīs and the Shī'ahs are united in their major beliefs: they believe in the same God - Allāh (SWT), the same Book (the Holy Qur'ān), the same prophets (*anbiyā'*) and pray in the same direction (toward the *Ka'bah*) 5 times a day.

MY NOTES



DID YOU KNOW?



Muslims have contributed to society in many ways. The first university in the world was established by Muslims in Cairo, Egypt. Many important achievements such as the Arabic numerals, algebra, the first map of the globe and navigational maps, were developed by Muslims and adopted by the Medieval Europeans.

There are also sub-divisions within both the Shī'ah and Sunnī sects, with small differences between them.

DO YOU REMEMBER?

Allāh (SWT) instructed the Holy Prophet (S) to appoint Imām 'Alī (A) as his successor at Ghadīr Khumm in 9AH.



MY NOTES



KEY POINTS



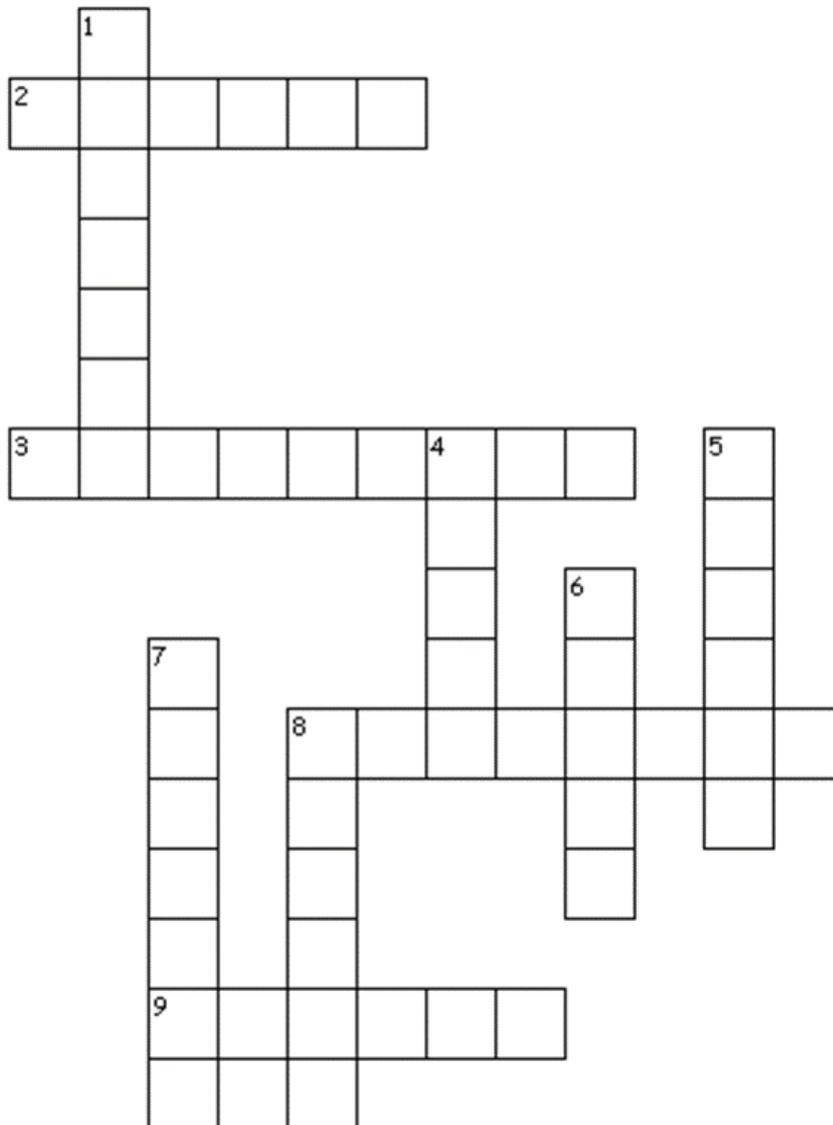
1. Islam teaches that Allāh (SWT) created everything.
2. Human beings are born pure and sinless.
3. Humans have been created for a purpose in this temporary world, as we prepare for our true home in the Hereafter.
4. There are two major sects within Islam, the Shī'ahs and the Sunnīs. Both groups have many sub-divisions.

IN SUMMARY



1. What are the three basic beliefs of every Muslim?
2. What is the main difference between Shī'ah and Sunnī Muslims?

ACTIVITY PAGE



ACROSS

2. No soul shall bear the _____ of another.
3. This world is _____.
8. People whose scales of bad deeds is heavier will enter _____.
9. _____ is one of the *Uṣūl al-Dīn*.

DOWN

1. We have been created with a _____.
4. We have been created by _____.
5. _____ Muslims believe that Imam ‘Alī (AS) is the successor of the Holy Prophet (S).
6. _____ Muslims accept Abū Bakr as the first caliph.
7. Our purpose is to _____ Allāh (SWT).
8. People whose scales of good deeds is heavier will enter _____.

LEARNING OBJECTIVES



Understand the meanings of the Qur'ānic terms: *Muslim*, *Mu'min*, *Munāfiq*, *Mushrik* and *Kāfir*

MY NOTES



CATEGORIES OF HUMAN BEINGS

A **Muslim** is someone who surrenders to the will of Allāh (SWT) by following the Qur'ān and the teachings of the Holy Prophet (S). A Muslim therefore devotes his life to the service of Allāh (SWT). Muslims also believe in the accountability of their deeds on the Day of Judgement.

All a person has to do to become a Muslim is to say the *shahādah*:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that there is no god but Allāh. And I bear witness that Muḥammad is the Messenger of Allāh

Islam means **submission** or **surrender** and a Muslim is **one who submits or surrenders to the will of Allāh (SWT)**. This is the essence of religion:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Surely the (true) religion with Allāh is Islam [3:19]



The Holy Prophet (S) was the most submissive human being to the will of Allāh (SWT):

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, 'My prayers and sacrifice, my life and death, are all for Allāh, Lord of the Worlds;

لَا شَرِيكَ لَهُ ۖ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

He has no partner. This is what I am commanded, and I am the foremost of those who submit themselves (to Allāh). [6:162-3]



A female Muslim is called a **Muslimah** and the plural of Muslim is **Muslimūn** or **Muslimīn**.

A **Mu'min** has a higher level of faith compared to a Muslim. The word *Mu'min*, meaning "**believer**", comes from the word *īmān*, meaning "**faith**". A female believer is a **Mu'minah** and the plural of *Mu'min* is **Mu'minūn** or **Mu'minīn**.

ACTIVITY



Using information from this page, list any 5 qualities of a *Mu'min*.

Allāh (SWT) describes a *Mu'min* is *sūrat al-Mu'minūn* (The Believers) as follows:



قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Successful indeed are the believers,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

who are humble in their prayers,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

and who keep away from what is vain,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

And who give zakāt [23:1-4]

In one of his sermons, the Holy Prophet (S) describes the believer as follows:



“Blessed is he who earns his living through lawful ways, and he whose inward status is good and outward is decent; he spends his surplus wealth in charity; abstains from excessive talking; people remain safe of (any) evil from him; he treats others with justice. Surely whoever believes in Allāh (SWT) fears Him, and whoever fears Allāh (SWT) guards himself against the evils of this world.”

Not every Muslim is also a *Mu'min*. Only those Muslims who truly believe in and love Allāh (SWT), His Messenger (S) and His *Ahl al-Bayt* (A) and also act according to what they believe, can qualify to become true believers (*Mu'minīn*).



MY NOTES





Some people once came to the Holy Prophet (S) and said that they were *Mu'minīn*. The Holy Prophet (S) told them not to call themselves believers, but to call themselves Muslims, because they had not yet reached the level of being believers:

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
 الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
 شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The desert Arabs say, 'We have faith.' [Prophet], tell them, 'You do not have faith. What you should say instead is, "We have submitted," for faith has not yet reached your hearts.' If you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful. [49:14]

A **Mushrik** is a person who believes in any god besides Allāh (SWT). Such belief is called **polytheism** (*shirk*), and is considered the greatest sin in Islam. A female *Mushrik* is called a **Mushrikah** and the plural of *Mushrik* is **Mushrikūn** or **Mushrikīn**.

Imām al-Ṣādiq (A): *"The greatest of the Greater Sins is to attribute partners to Allāh (SWT)."*

There are several verses in the Qur'ān which instruct us to keep away from shirk, such as:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allāh; join nothing with Him. [4:36]

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ
 يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Allāh does not forgive the joining of partners to Him: anything less than that He forgives to whoever He will, but anyone who joins partners to Allāh has concocted a tremendous sin. [4:64]

A **Munāfiq** is a **hypocrite**. Such people do not believe in Allāh (SWT) and the Hereafter and see Islam and Muslims as their enemies. However, they pretend to be Muslims in front of other people. A female *Munāfiq* is called a **Munāfiqah** and the plural of *Munāfiq* is **Munāfiqūn** or **Munāfiqīn**.

Such a person is very dangerous, because Muslims consider him/her as one of their own, not knowing that in fact he/she is a hidden enemy within their ranks.



MY NOTES



Regarding *Mushrikūn*, Allāh (SWT) says:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ



And there are some people who say: We believe in Allāh and the last day; and they are not at all believers [2:8]

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا



Announce to the hypocrites that they shall have a painful punishment. [4:138]

Imām 'Alī (A) once said:

'A Mu'min will never hate me even if I cut off his nose. And a Munāfiq will never love me even if I give him the whole world. This is because the Messenger of Allāh (S) promised me, "Oh 'Alī, a Mu'min can never hate you and a Munāfiq can never love you!"'



That is why the Holy Prophet (S) gave Imām 'Alī (A) the title **Amīr al-Mu'minīn** which means "The Commander of the Faithful".

Salmān, the famous companion of the Holy Prophet (S) said that whenever the Muslims wanted to know if a person was a *Mu'min* or a *Munāfiq*, they would praise Imām 'Alī (A) in front of him and see his reaction. If he became happy, they knew he was a *Mu'min* and if he became angry, they knew he was a *Munāfiq*.

A **Kāfir**, meaning a "disbeliever", is a person who refuses to believe in Allāh (SWT) as the one and only God, despite knowing the truth regarding His existence. A female *Kāfir* is called a **Kāfirah** and the plural of a *Kāfir* is **Kāfirūn**, **Kāfirīn** or even **Kuffār**.

DID YOU KNOW?



Al-Mu'min is also one of the Beautiful Names of Allāh (SWT):

المؤمن

The Giver of Faith

Some people don't believe in Allāh (SWT) because they have not come across Islam or have only been shown a very bad image of Islam. We cannot judge such people and Allāh (SWT) will decide about them in the Hereafter.

However, regarding those who despite knowing the truth turn away from Islam, Allāh (SWT) says:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ



MY NOTES



Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allāh and the angels and all of mankind [2:161]

Humble Muslimah
Zakat Muslimun love
Faith AhlulBayt Allah
Iman Submission Dua Prayer Mumin Believer
Good Muslim
Successful

KEY POINTS



1. A Muslim is someone who believes in *Tawhīd*, *Nubuwwah* and *Qiyāmah*.
2. A *Mu'min* has a higher position than a Muslim.
3. A *Mushrik* is someone who believes in more than one God.
4. A *Munāfiq* is a hypocrite.
5. A *Kāfir* is someone who, despite knowing the truth, refuses to believe in God.

IN SUMMARY



1. Define the terms *Muslim*, *Mu'min*, *Mushrik*, *Munāfiq* and *Kāfir*.
2. What is the greatest sin in Islam?
3. What does Allāh (SWT)'s name *al-Mu'min* mean?

ACTIVITY PAGE

GUESS WHO?

Please provide the Arabic name for each of the questions below.

I am a person who believes in gods besides Allāh (SWT). Who am I?

I am someone who surrenders to the will of Allāh (SWT) by following the Qur'ān and the teachings of the Holy Prophet (S). Who am I?

I pretend to be a Muslim in front of other people but in reality I do not believe in Allāh (SWT) or in the Hereafter. Who am I?

I am a female believer who has a very high level of faith compared to other Muslims. Who am I?

I am a *sūrah* in which some of the characteristics of a believer are described. Which *sūrah* am I?

We are a group of people who refuse to believe in Allāh (SWT) as the one and only God, despite knowing the truth regarding His existence. Who are we?

I am considered one of the greatest sins in Islam. In English, I am known as polytheism. What am I called in Arabic?

LEARNING OBJECTIVES



1. Learn the *kalimah* in Arabic and understand its meaning
2. Learn the various occasions when the *kalimah* is recited
3. Understand the meaning of the word “*walī*” and why it refers to Imām ‘Alī (A)

MY NOTES



WHAT IS THE KALIMAH?

The *kalimah* (or *shahādah*) is a Muslim’s declaration of faith. It is important to make this declaration in Arabic.

Whenever a person accepts Islam, they must pronounce the *shahādah* to declare their faith in Allāh (SWT) and His messenger (S).

We also recite different versions of the *shahādah* on many occasions to declare our faith:

The *shahādah* is recited in every *ṣalāh* (in the *tashahhud*)

It is recited in *adhān* and *iqāmah*

It is also recited in *ṣalāt al-mayyit* and *talqīn* (at the time of burial of a Muslim)

The *kalimah* has three major components:

1. There is no god except Allāh (SWT)
2. Muḥammad (S) is the Messenger of Allāh (SWT)
3. Imām ‘Alī (A) is the successor of Holy Prophet (S)

Now try to memorise the *kalimah* as a class:

THE KALIMAH

لَا إِلَهَ إِلَّا اللَّهُ

LĀ ILĀHA ILLALLĀH

There is no god but Allāh

مُحَمَّدٌ رَسُولُ اللَّهِ

MUḤAMMAD RASŪL ALLĀH

Muḥammad (S) is the Messenger of Allāh

عَلِيٌّ وَوَلِيُّ اللَّهِ

‘ALĪ WALĪ ALLĀH

‘Alī (A) is the walī of Allāh

وَصِيُّ رَسُولِ اللَّهِ وَ خَلِيفَتُهُ بِلا فَصْل

WAṢĪ RASŪL ALLĀH WA KHALĪFATAHU BILĀ FAṢL

The successor of the Messenger of Allāh and his vicegerent without any gap

ACTIVITY



Your teacher will give you strips of paper with the *kalimah*. Each strip has either the Arabic or the translation. Can you match the Arabic sentences to their correct translation?

WHY IS IMĀM 'ALĪ (A) THE WALĪ OF ALLĀH?

“Walī” means someone who holds authority over us. Allāh (SWT) says in the Holy Qur’ān:

إِنَّمَا وَلِيُّكُمُ اللَّهُ

Verily, your walī (guardian) is (none else but) Allāh

وَرَسُولُهُ

and His Messenger (Muḥammad)

وَالَّذِينَ آمَنُوا

and those who believe:

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

those who establish prayer

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

and give zakāt, while they are in rukū’ (in prayer)

[5:55]



DID YOU KNOW?



One day Imām ‘Alī (A) was praying in the mosque when a beggar came asking for help, but nobody gave him anything. Imām ‘Alī (A) was in prayer in the state of *rukū’* during this time, but did not want the beggar to leave empty handed. He stretched out his arm so that the beggar could take his ring from his finger. Allāh then revealed the verse 5:55 declaring Imām ‘Alī (A) His *walī*.

MY NOTES



The above verse tells us that our guardians (*walī* pl. *awliyā’*) are:

1. Allāh (SWT)
2. The Holy Prophet (S)
3. Imām ‘Alī (A) - he gave *zakāt* whilst being in the state of *rukū’*.

This is why we refer to Imām Ali (a) as the *walī* of Allāh.

IN SUMMARY

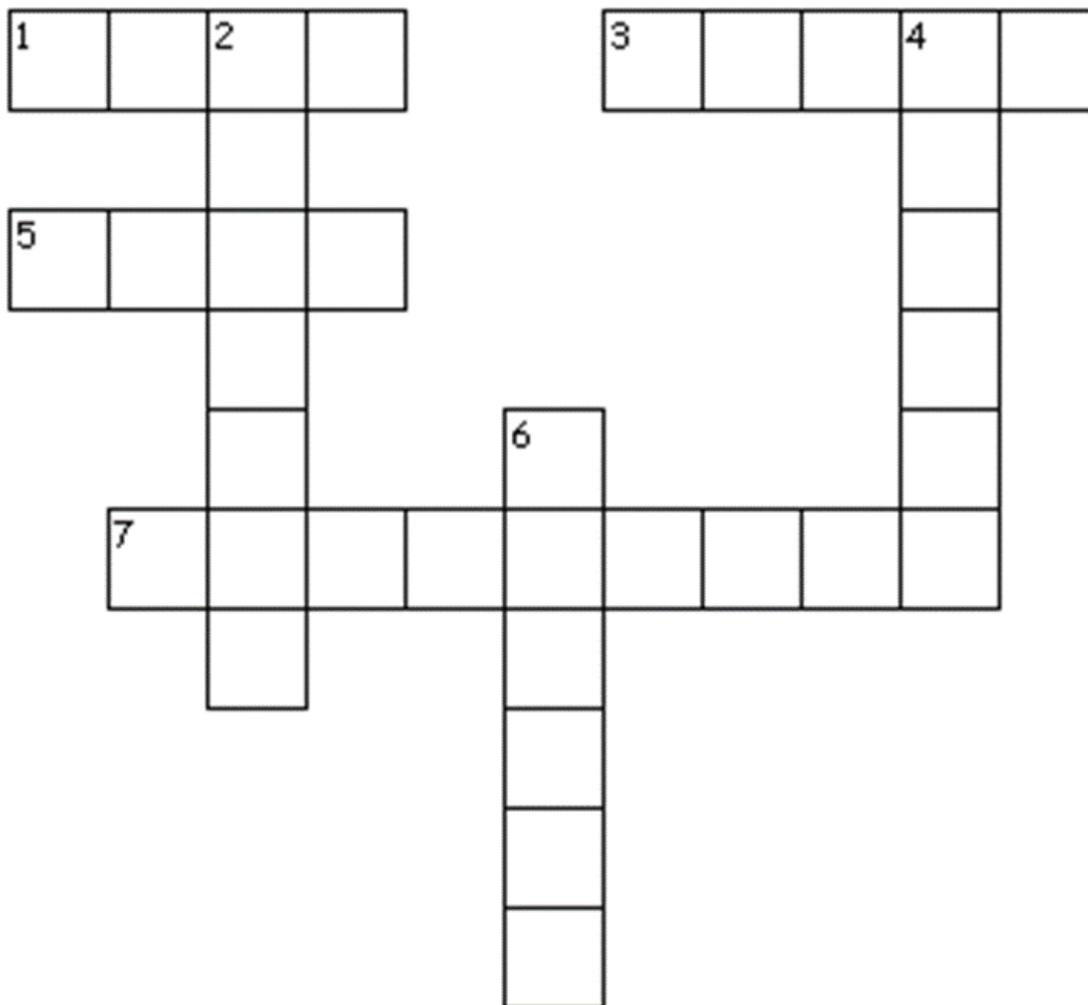


1. What does the *kalimah* mean?
2. When do we recite the *kalimah*?
3. What are the three major parts of the *kalimah*?
4. What does the word “*walī*” in the *kalimah* mean?

KEY POINTS



1. The *kalimah* (or *shahādah*) is a Muslim’s declaration of faith.
2. The *kalimah* is recited on many different occasions.
3. The Qur’ānic verse 5:55 tells us that Imām ‘Alī (A) is the *walī* of Allāh (SWT).



ACROSS

1. Imām ‘Alī (A) was in the state of _____ when he gave his ring to the beggar.
3. The _____ section of the kalimah focuses on Tawḥīd.
5. Imām ‘Alī (A) is addressed in the kalimah with this title.
7. This is when the shahādah is recited during ṣalāh.

DOWN

2. A Muslim's declaration of faith is called _____.
4. The _____ section of the kalimah focuses on the Prophethood of the Holy Prophet (S).
6. At the time of the burial of a Muslim, the shahādah is recited during the _____.



The Qur'an reminds us in several verses that there is only one God:

وَأِلهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ



Your God is the one God: there is no god except Him, the Beneficent, the Merciful.
[2:163]

WHAT WOULD HAPPEN IF WE HAD MORE THAN ONE GOD?

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۖ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ



If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins! But glory be to Allāh, the Lord of the Throne: (High is He) above what they attribute to Him! [21:22]

'ADĀLAH IN THE QUR'ĀN

We believe Allāh (SWT) is always Fair and Just. Allāh never does any wrong to anyone. Allāh (SWT) says in the Qur'an:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَنَّ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ
أَجْرًا عَظِيمًا



Indeed Allāh does not wrong (anyone) (even to the extent of) an atom's weight, and if (someone does) a good deed He doubles its reward, and gives from Himself a great reward. [4:40]



وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ



Allāh does not desire any wrong for the creatures. To Allāh belongs whatever is in the heavens and whatever is in the earth. [3:108-109]

Sometimes we see that Allāh (SWT) has given some people more than others:

- Some people are more intelligent than others.
- Some of us have more money than others.
- Some of us are stronger than others.

Q: If Allāh (SWT) is fair and Just, why does everyone not have the same amounts of everything?

The simple answer is that justice does not mean equality. Imagine that everyone was given the same skills, the same way of thinking and the same amount of money. We would not be able to help each other and learn from each other. We would also not have any special skills by means of which we could earn a living, because everyone else already has the same. Our progression as human beings would be very slow and life would be very boring.

Imagine a football team with 11 defenders, there would be no one to score goals!

However, because of our different skills, levels of intelligence and different ways of thinking, the world is an interesting place, where we are able to help each other with what we are good at and earn the pleasure of Allāh (SWT).

Justice and being fair means that Allāh (SWT) should test every individual according to what they were given and according to their individual ability and capacity. It is unfair for someone in Class 5 and someone in Class 10 to be given the same exam. However, it is fair and just for each of them to be given their own exam according to what each of them was taught.

IN SUMMARY



1. Why is it necessary to believe in only one God?
2. How is Allāh (SWT) described in *sūrat al-Ikhlāṣ*?
3. What would happen if we had more than one God?
4. How does the Qur'ān explain the 'Adālah of Allāh (SWT)?

DID YOU KNOW?



We cannot do *taqlīd* (follow a *mujtahid*) in *Uṣūl al-Dīn*. *Taqlīd* is only allowed in *Furū' al-Dīn*.

DU'Ā'



This is a beautiful du'ā' we can recite in *qunūt*:

اللَّهُمَّ عَامِلْنَا بِرَحْمَتِكَ
وَلَا تُعَامِلْنَا بِعَدْلِكَ

O Allāh judge us by Your Mercy and not by Your Justice!

KEY POINTS



1. There are 5 *Uṣūl al-Dīn* (Roots of Religion): *Tawhīd*, 'Adālah, *Nubuwwah*, *Imāmah* and *Qiyāmah*.
2. *Sūrat al-Ikhlāṣ* explains the meaning of *Tawhīd*.
3. If we had more than one God, there would be chaos and confusion.
4. Although Allāh (SWT) is Just ('*Ādil*), he is also the most Kind and Merciful. We must always ask Him to judge us by His Mercy and not His

D L P

A F X A E R K H H

N W I N O Y R O T Y D P I

E L Q O I P D O Q P Q X R F E W H

V N K B Z C W H F F H I C I M M R V E

R R T Y E T X W O J O E M B D L Z O V E M

H B A D H U V G X U C T A V V A A O B I E

B I W Y K F G D X H M Z I N W S F

V F B C D A B G S O A I X S G S X

C J E D Q Z R S X I Z E Q O H W Z N P O B H E R X

T G L U H X Y E C Z N M Z D M B Y R W H A R N X F

E Z I W F V N U A A L E A D E R S H I P J D G V E

V Z D L A E E V F N D F N N M O L Y X Z G I H E R R W

V K D V X L P B N B I M T A D A L A H G H V F R H N A

U J V H M K F O C I L S D M M H S C G W Q U H U I J E

Q Q M H S G Q Y E S X C G L L U A P E O D D F

L H K A W X A X K U C H J R T M P L N H M

J U S T T O N P J W M U K I C E A O S I V

L Z Z B R L M Y Q L

X L B W K B U A N M X S

B T Y U P V P D K Q P L S N K S G J K G Z

P I R N J I Y G T I M N U B U W W A H P J

Q D F H A Y O W Y E H O N E N E S S R

E P F X G W H A S J L V R B P K Q

F N C T T M Y G M U G S R

Q I P A X K T K P

H A V

WORD BANK

ADALAH
ADIL
ANBIYA
DAY OF JUDGEMENT
IMAMAH

JUST
LEADERSHIP
MASUM
MESSENGER
NUBUWWAH

ONENESS
PROPHETHOOD
QIYAMAH
TAWHID
USULALDIN

NUBUWWAH IN THE QUR'ĀN

Allāh (SWT) sent 124,000 prophets to guide us. They all had the same overall mission, as explained in this verse of the Qur'ān:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ



We sent a messenger to every community, saying, 'Worship Allāh and keep away from false gods... [16:36]

All of the prophets and messengers were *ma'sūm*, meaning that they did not commit any sins nor make any mistakes in their teachings. The last of the messengers was the Holy Prophet (S). The Qur'ān states that whatever he taught was from Allāh (SWT):

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ



And he does not speak out of (his own) desire, it is just a revelation that is revealed (to him) [53:3-4]

Prophets were given miracles so that they could convince people that they were speaking the truth. A miracle is called *mu'jizah* in Arabic. *Mu'jizah* literally means "that which people are unable to do". Only a prophet, who has been specially chosen by Allāh (SWT), can perform a *mu'jizah* as a proof of his appointment by Allāh (SWT).

To convince people that a *mu'jizah* was genuine, Allāh (SWT) gave miracles to His representatives such that even the experts of the time could easily understand that it was impossible for a man to make up such things by himself.

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

IMĀMAH IN THE QUR'ĀN

The Qur'ān indicates that on the Day of Judgment people will come in groups, and each group would have a leader (Imām):

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ



(Remember) the day when we will call every people with their Imām [17:71]

LEARNING OBJECTIVES



1. An introduction to the Qur'ānic presentation of *Nubuwwah*, *Imāmah* and *Qiyāmah*.

MY NOTES



ACTIVITY



There are 4 prophets who are still alive. What are their names?

GROUP ACTIVITY

In groups, list down the names of the *anbiyā'* mentioned in the Qur'ān. (Hint: There are 25 prophets mentioned by name in the Qur'ān)



There are some Imāms who have been appointed by Allāh (SWT) as guides for mankind:

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ



And We appointed from among them Imams guiding by Our command, when they endured patiently, and were certain of Our signs. [32:24]

The Imām of our time appointed by Allāh (SWT) is Imām al-Mahdī (A). If we truly take him as our Imām by loving him and following him, we will be raised up on the Day of Judgement along with him and he will guide us to the way to *Jannah*.

However, if we don't follow him and instead take others as our Imāms by following and copying them instead, like celebrities who live immoral lives, on the Day of Judgement we will be raised up along with them and they will guide us to Hell:

وَجَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ



And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted. [28:41]



Intelligent people will always choose to follow the true guides, because they know the way that will lead us to *Jannah* and happiness. They will never choose to follow people who themselves require others to guide them! Allāh (SWT) says in the Qur'ān:

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۗ
فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ



Who is more worthy to be followed - He Who guides to the truth, or he who cannot find the right way unless others guide him to it? What is wrong with you? How ill do you judge! [10:35]

The Holy Prophet (S) has said:

"Whoever dies and does not recognise the (true) Imām of his time, dies the death of jāhiliyyah (the ignorant people living before Islam)."



DID YOU KNOW?



In his sermon welcoming the holy month of Ramaḍān, the Holy Prophet (S) said to the people: "Remember the hunger and thirst of the day of *Qiyāmah* with your hunger and thirst (whilst fasting)."

QIYĀMAH IN THE QUR'ĀN

The Qur'ān uses many different names referring to the resurrection:

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ



So Allāh shall Judge between you on *the Day of Judgment* [4:141]

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجُمُعِ ذَلِكَ يَوْمُ التَّغَابُنِ



When He gathers you for *the Day of Gathering, the Day of Mutual Neglect* [64:9]

Allāh (SWT) continuously reminds us of the reality of the Day of Judgement through His signs in this world. He instructs us to look at how He sends down rain which revives the earth after it has become totally dry, causing life and vegetation to once again flourish from within it. Human beings too will be brought back to life after their death in a similar way:

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ



It is Allāh who sends water down from the sky and with it revives the earth when it is dead. Most surely there is a sign in this for people who listen. [16:65]

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ وَكَذَلِكَ تُخْرَجُونَ



He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.

[30:19]

IN SUMMARY



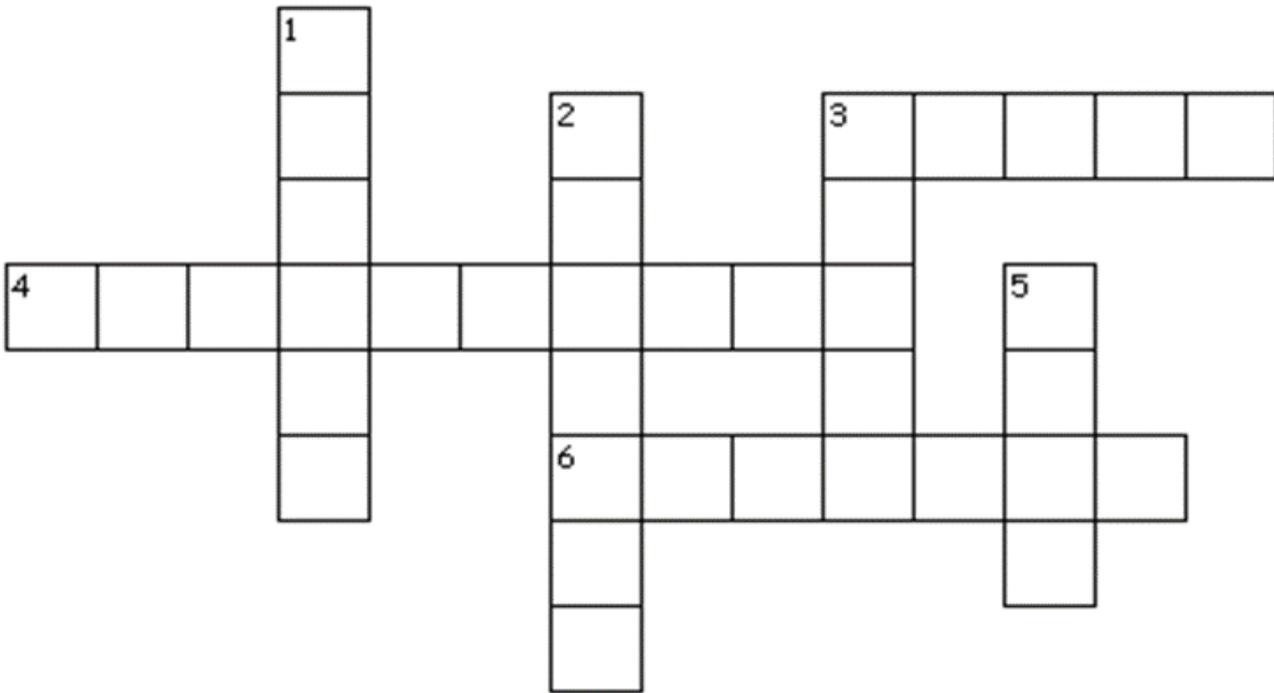
1. Why do you think Allāh (SWT) uses many different names to refer to the resurrection in the Qur'ān?
2. Why were prophets granted miracles by Allāh (SWT)?
3. Why is it important to follow the right Imām?

Which sūrah in the Qur'ān is named *al-Qiyāmah*?

KEY POINTS



1. All of the 5 *Uṣūl al-Dīn* have been mentioned in the Qur'ān in several places.
2. Allāh (SWT) sent us guides in the form of prophets and Imāms. We should follow their examples because they know the best way for us to reach *Jannah* and attain happiness.
3. The Day of Judgment has been described using many different names in the Qur'ān.



ACROSS

- 3. All the prophets and messengers were _____.
- 4. "Whoever dies and does not recognise the (true) Imām of his time, dies the death of _____.
- 6. "that people are unable to do" [Hint: known as miracle in English].

DOWN

- 1. The Holy Prophet (S) does not speak out of his own _____.
- 2. _____ means resurrection also known as the Day of Judgement.
- 3. The Imām of our time appointed by Allāh (SWT) is Imām al-_____ (A).
- 5. '(Remember) the day when we will call every people with their _____. [17:71]

FIQH

What is *Fiqh*?

Fiqh (Jurisprudence) is a study of the Branches of Religion (*Furū' al-Dīn*), unlike 'Aqā'id (Theology), which is a study of the Roots of Religion (*Uṣūl al-Dīn*). It is an expansion of the *Sharī'ah* based on the Holy Qur'ān and the *Sunnah* of the Holy Prophet (S). *Fiqh* deals with the rulings pertaining to the observance of each of the 10 *Furū' al-Dīn*.

A person trained in *Fiqh* is known as a *faqīh* (pl. *fuqahā'*).

This Chapter Consists Of:

Ṭahārah and Najāsah

This part explains the meanings of the words *ṭahir* and *najis*, and explains the concept of *ṭahārah* and *najāsah* in Islam.

Furū' al-Dīn

This part introduces the 10 Branches of Religion, and gives an insight into some of these branches (most relevant to this age group).

Ṣalāh

In this part, we look at the first of the 10 *Furū' al-Dīn* in depth. *Ṣalāh* is the most important act of daily worship, and the pillar of faith. It is a pre-requisite to all our other actions being accepted. For this reason, a large part of the *Fiqh* section is dedicated to learning *ṣalāh* and the rulings pertaining to it.

Taqīd

This section looks at the concept of *taqīd* and *ijtihād*. *Ijtihād* is the science of deriving Islamic law from its sources, most commonly the Holy Qur'an and the *ḥadīth* of the Holy Prophet (S) and the *A'immaḥ* (A). *Taqīd* refers to following a *mujtahid* in Islamic law.

Bulūgh

This part looks at the period in our lives when we turn *bāligh*. It explains the changes we experience in our bodies as well as our religious obligations upon reaching *bulūgh*.

Why Study *Fiqh*?

The study of *Fiqh* is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our *'ibādāt* (worship) correctly.

Dear Lord,

Guide us in understanding the laws and rulings you have placed within the fold of Islam, so that we may perfect our worship and reach nearer to You, with understanding.

LEARNING OBJECTIVES



1. Understand the concept of *ṭahārah* and *najāsah*.
2. Understand the difference between being *ṭāhir* and clean.
3. Understand the difference between being *najis* and dirty.

MY NOTES



TAHĀRAH AND NAJĀSAH

In Islam, there is a difference between something that is unclean and something that is *najis*. *Najis* means “ritually unclean”. When our body or clothes become *najis*, they must be cleaned and made *ṭāhir* (ritually pure) again before we can perform acts of worship like *ṣalāh*.

For example, mud or dust or oil may look dirty or feel unclean, but they are not *najis*. That means if you, for example, have dust on your body or clothes, although it is better to remove it before praying, you can still pray without doing this because it is not *najis*.

On the other hand, drops of blood may not seem “dirty”, but in Islam, it is considered *najis* or ritually unclean. If blood falls on your clothes, you must change your clothes or purify them from the blood before you can pray with them. Similarly, if there is blood on the body, it must be washed with enough water to purify the body. Simply wiping it with a tissue or cotton wool is not enough.

Likewise, there is a difference in Islam between something that is clean and something that is *ṭāhir*. *Ṭāhir* means “ritually pure”. If a glass of water has a drop of alcohol in it, although it may look clean, it is not *ṭāhir*. It is *najis*. On the other hand, your shirt may have mud on it and may not look clean, yet it is still *ṭāhir*, because mud is not *najis*.



It is very important that we understand the difference between “*ṭāhir* and *najis*” in Islam and “clean and unclean” in the general sense.

Before we can pray, everything around us must be *ṭāhir*, such as the water we use for *wuḍū’*, the clothes we wear while praying and the place upon

which we perform *sajdah*.

NAJĀSĀT AL-‘AYN

There are ten things that are *najis* by nature. They do not become *ṭāhir*, simply by washing them. Some of them can never become *ṭāhir* no matter what you do. These 10 things are called *najis al-‘ayn* (pl. *najāsāt al-‘ayn*).

Everything else in the world apart from these 10 things is *ṭāhir* (ritually pure). However, *ṭāhir* things can become *najis* if they come into contact with one of the 10 *najāsāt al-‘ayn*, and there is some wetness or dampness between them. If a

ACTIVITY



List 5 things which appear clean but are *najis*, and 5 things which may seem dirty but are *ṭāhir*.

thing that is *ṭāhir* becomes *najis*, it is called *mutanajjis*. Since the thing that is *mutanajjis* is not one of the 10 *najāsāt al-‘ayn*, it can be made *ṭāhir* again.

Most things which have become *najis* can be made *ṭāhir* by washing with water. In the Qur’ān, Allāh (SWT) says that He has made water pure and clean so that we may use it to purify ourselves:

وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ

and He sent down water from the sky to purify you with it [8:11]



DID YOU KNOW?



There are 12 things that can make *najis* things *ṭāhir*. These are known as the *muṭahhirāt*. The most common of the *muṭahhirāt* is water.

MY NOTES



KEY POINTS



1. Things may be physically clean but ritually impure (*najis*).
2. Some things may appear physically dirty and yet be ritually pure (*ṭāhir*).
3. here are 10 things which are always *najis* and can never be made *ṭāhir*. They are known as *najāsāt al-‘ayn*.
4. A *ṭāhir* object can become *najis* if it comes into contact with a *najis* object, and there is wetness between them. It is called a *mutanajjis*, and can be made *ṭāhir* again.
5. Most *najis* things can be made *ṭāhir* using water.

IN SUMMARY



1. What is the difference between clean and *ṭāhir*?
2. What is the difference between dirty and *najis*?
3. What is the name given to an object which is always *najis* and can never be made *ṭāhir*?
4. What is a *mutanajjis*?
5. What is the main condition necessary for *najāsah* to transfer from one object to another?
6. How can you make your finger *ṭāhir* if there is blood on it?

LEARNING OBJECTIVES



1. Review of toilet etiquette
2. What actions are *ḥarām*, *makrūh*, *mustaḥab* and *wājib* when using the toilet?

MY NOTES



Islam is a complete way of life. It teaches us how to behave in every aspect of our lives, including using the toilet!

WHAT IS WĀJIB WHEN USING THE TOILET?

It is *wājib* to hide our private parts from others at all times, even from our parents and siblings.

After using the toilet, we must wash ourselves with water at least twice (*wājib*) but preferably 3 times.

Most public places (such as schools, restaurants and shopping centres) do not have water containers. We should therefore take a disposable cup or water bottle with us so that we can fill it with water to wash ourselves after using the toilet.

If you do not have a cup or bottle, you can use tissue to clean and dry yourself, but when you go home, you will still need to wash yourself with water properly and change your underwear before you are *ṭāhir* again and can pray *ṣalāh*.

The rules of *ṭahārah* should always be kept in mind so that the clothes and body are not touched by urine or any *najis al-‘ayn*. If it is, it should be washed with water 3 times to clean it.

WHAT ACTIONS ARE HARĀM WHEN USING THE TOILET?

When using the toilet, it is *ḥarām* to face the *qiblah* or have your back facing it.

It is also *ḥarām* to relieve oneself on private property without the permission of the owner.

It is not permissible to relieve oneself in a place that would be disrespectful, such as:

- the compound of a *masjid*, church or other religious sites
- near graves
- on a path, alley or road where people usually walk
- in a public place where others may see you naked



GROUP ACTIVITY



In a small group, write down toilet manners that you can remember. Do you know which of these are *wājib*, *mustaḥab*, *makrūh* and *ḥarām*?

WHAT IS CONSIDERED MAKRŪH WHEN USING THE TOILET?

It is *makrūh* to relieve oneself under a tree.

Most men's public washrooms have standing urinals. We should not use urinals

because urinating while standing is *makrūh*. Always sit and urinate. If it is a public place, you may have to wipe the seat and dry it with some tissue first.

When in the washroom, it is also *makrūh* to:

- talk
- read
- sit in the toilet for a long time unnecessarily

It is also *makrūh* to suppress your urge to urinate. In fact, if it is harmful to your health, then it becomes *ḥarām* to do so.



WHAT ARE THE MUSTAḤAB ACTS WHEN VISITING THE TOILET?

It is *mustaḥab* to remember Allāh (SWT) and thank Him for the healthy body he has given us, and the ability to remove waste from it. We should also ask Allāh (SWT) to help us purify our souls of spiritual filth just as He has helped us to purify our bodies.

It is also *mustaḥab* to:

- Enter the toilet with the left foot and exit with the right foot
- Urinate before doing *wuḍū'* for ṣalāh and before going to sleep

DID YOU KNOW?



Allāh (SWT) praised the people who built Masjid Qubā' by revealing the following verse: "Therein are men who love to cleanse themselves; and Allāh loves those who cleanse themselves" [9:108]

When this verse was revealed, the Holy Prophet (S) asked the people of Qubā': "What do you do when cleaning yourselves that Allāh has praised you for it?"

They said: "We cleanse ourselves with water after relieving ourselves."

KEY POINTS



1. Islam teaches us good manners for every situation in our lives, including going to the toilet, because it is a complete way of life.

2. When going to the toilet, it is important to keep in mind various things which are *wājib*, *mustaḥab*, *makrūh* and *ḥarām*.

3. After using the toilet, it is *wājib* to wash ourselves with water to make us *ṭāhir*.

IN SUMMARY



1. Why does Islam have rules for even the most basic actions such as going to the toilet?
2. What actions are *wājib* and *mustaḥab* when going to the toilet?
3. What are the *makrūh* and *ḥarām* actions when going to the toilet?

LEARNING OBJECTIVES



1. Understand the concept of *Furū' al-Dīn* and how it differs from *Uṣūl al-Dīn*
2. Learn the 10 *Furū' al-Dīn* with meanings
3. Explore *ṣawm* in more detail: The importance of fasting in the month of *Ramaḍān*.

MY NOTES



WHAT IS *FURŪ' AL-DĪN*?

Furū' al-Dīn are the branches of religion. They consist of 10 acts of worship (*'ibādāt*) and are compulsory (*wājib*) on every Muslim when he/she becomes *bāligh(ah)*.



The 10 *Furū' al-Dīn* are:

1. **Ṣalāh** - To pray five times a day.
2. **Ṣawm** - To fast in the month of *Ramaḍān*.
3. **Ḥajj** - To go on pilgrimage to *Makkah*.
4. **Zakāh** - Islamic tax on gold, silver, grains and livestock.
5. **Khums** - Islamic tax on savings.
6. **Jihād** - Fighting in the way of Allāh (SWT) to defend Islam.
7. **Al-amr bī al-ma'rūf** - Telling others to do good.
8. **Al-nahy 'an al-munkar** - Forbidding others from doing evil.
9. **Tawallā** - Loving the *Ma'sūmīn* (A) and their friends.
10. **Tabarra'** - Not befriending the enemies of the *Ma'sūmīn* (A).

Uṣūl al-Dīn are the **roots** of religion whereas *Furū' al-Dīn* are the **branches** of religion. We study the *Uṣūl al-Dīn* in '*Aqā'id*.

ṢAWM - FASTING

Ṣawm is the Arabic word for fasting and it usually refers to fasting in the holy month of *Ramaḍān*.

Ṣawm means not eating or drinking from *fajr* until *maghrib* for the sake of Allāh (SWT) and to make Allāh (SWT) happy. When we fast, we are guests of Allāh (SWT) and we earn lots of *thawāb* (reward). Allāh (SWT) loves those who fast.

Ṣawm teaches us *ṣabr* (to be patient) and to think about the poor people who don't have enough to eat or drink.

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

Some of the reasons why fasting is important are:

- * When we fast, Allāh (SWT) is happy with us, and we get closer to Him
- * Fasting teaches us patience because we cannot eat or drink during the day

ACTIVITY



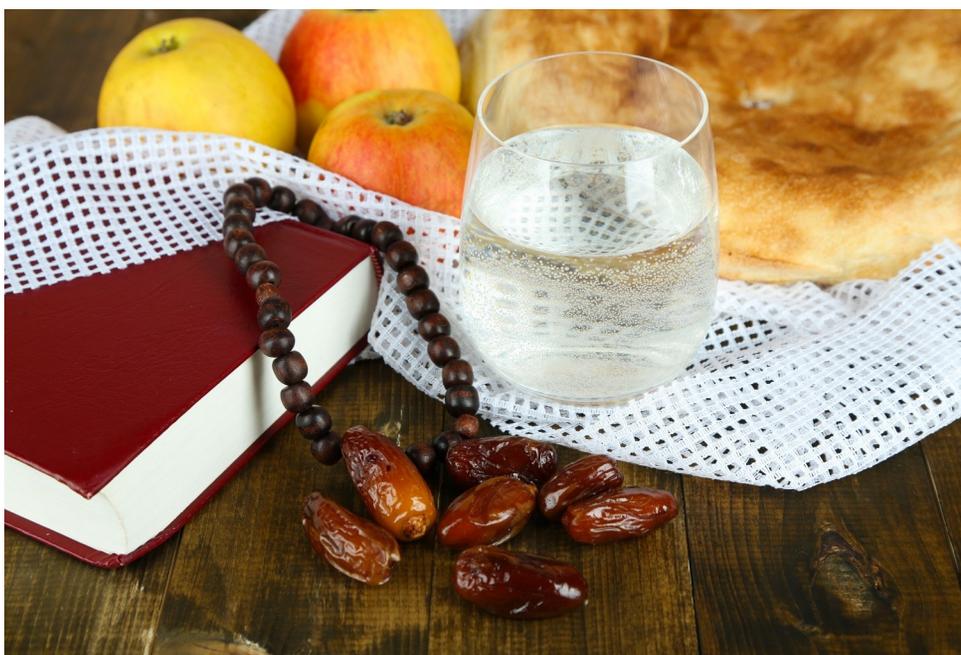
Can you find some of the *Uṣūl al-Dīn* in the grid below?

X R T A W A L L A N H G
U K U K H U M S J D F W
I S A L A H U N H A J J T
C G J I H A D X Z V Q R I
O R X Z A K A H L N D Y
F L T A B A R R A Y D C
W E S N S A W M K L D I

- * When we fast, we appreciate the hunger and thirst of all the poor people around the world.
- * Fasting reminds us of *Qiyāmah* when everyone will be thirsty and hungry. Those who fast in this world will not be hungry and thirsty in *Qiyāmah*.
- * In the month of Ramaḍān, we come to the *masjid* everyday for the recitation of the Qur'ān, *majlis* and *du'ā'*. We also get to meet other Muslims and share a meal with them when we break our fast.
- * When we fast, we get greater reward for all our actions, including breathing and sleeping!

Before we fast, we must make the **niyyah** for fasting. In the *niyyah*, we must specify the fast and why we are fasting (e.g. *I am fasting in the month of Ramaḍān, qurbatan ilallāh* (to get closer to Allāh (SWT))).

Q: What would your niyyah be if you were keeping a mustahab fast?



DID YOU KNOW?



The Holy Prophet (S)  gave a sermon before the holy month of Ramaḍān. This sermon has many important lessons for us. We should try to read it every year before the start of this Holy month. In one section of this sermon, he says: **Oh people! The gates of Paradise are open in this month, so ask your Lord not to close them. And the gates of the fire are closed, so ask your Lord not to open them.**

KEY POINTS



1. *Furū' al-Dīn* are the **Branches of Religion**. They are 10 in number.
2. **Ṣalāh** and **ṣawm** are 2 examples of the *Furū' al-Dīn*.
3. **Ṣawm** means fasting. It helps us to acquire **taqwā** (awareness of Allāh (SWT)'s continuous presence). It also teaches us **patience** and builds our **willpower**.
4. Before fasting, we must make the correct **niyyah**.

IN SUMMARY



1. What are the *Furū' al-Dīn* and how many acts do they consist of?
2. What is the meaning of *Ṣawm*?
3. Can you list some of the reasons why fasting is important?

LEARNING OBJECTIVES



1. Understand the meaning and importance of *ṣalāh*
2. Know the *mubṭilāt al-ṣalāh* (the acts which invalidate *ṣalāh*)

MY NOTES



WHAT IS ṢALĀH?

Ṣalāh means prayers. It is the first and most important of the *Furū' al-Dīn*.

The Holy Prophet (S) has said:

“Ṣalāh is a pillar of religion. If it is accepted, all your other good deeds will be accepted (by Allāh (SWT)). And if it is rejected, then everything else will also be rejected.”



Ṣalāh is the most important act of worship and it was the most beloved thing to the Holy Prophet (S). *Ṣalāh* is our way of talking to Allāh (SWT), our Creator.

Q: We talk to Allāh (SWT) through *ṣalāh* and *du'ā'*. How does Allāh (SWT) talk to us?

Ṣalāh is very important. When someone is praying, we should not make noise, disturb them or try and make them laugh. They are talking to Allāh (SWT) and we should not interfere. When we want to perform *ṣalāh*, we should find a quiet place where no one will disturb us. We should take the time to pray slowly and with concentration and not rush through it.

Allāh (SWT) says in the Holy Qur'ān:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَ قُومُوا لِلَّهِ قَانِتِينَ



Be watchful over your prayers, especially the middle prayer, and stand in obedience before Allāh. [2:238]

A man once came to the mosque to pray. After prayers, he went to greet the Holy Prophet (S). The Holy Prophet (S) asked him to go and pray again as his prayer was not accepted. He told the man that a prayer without concentration has no value and is not accepted.

MUBTILĀT OF ṢALĀH

There are 12 actions which break a *ṣalāh* (make it *bāṭil*). This means that our *ṣalāh* is not valid and we would have to repeat it.

- * Laughing out loud (smiling does not break *ṣalāh*)
- * Doing anything that breaks *wuḍū'* (falling asleep, passing wind)
- * Eating or drinking (chewing gum, keeping food in mouth)
- * Folding arms intentionally
- * Crying for worldly things
- * Speaking intentionally
- * Saying “*āmīn*” after *ṣūrat al-Fātiḥah*

ACTIVITY



Write down 5 things that can break the *ṣalāh*. You may do this in pairs.

- * Turning away from the *Qiblah*
- * Leaving out any *wājib rukn* of *ṣalāh*.
- * Any action that shows you are no longer praying (clapping, jumping, etc.)
- * Missing one of the *muqaddimāt* of *ṣalāh* (the prerequisites of *ṣalāh*)
- * Doubts occurring in the first 2 *rak'ahs* of any *wājib ṣalāh* (about which *rak'ah* you are in).

To break the *ṣalāh* without reason is a sin and is *ḥarām* (e.g. answering the phone or talking to someone in the middle of the *ṣalāh*). However, in some cases, it is permitted and in fact *wājib* to break the *ṣalāh*. For example, if your life is in danger, you must stop your *ṣalāh* and save yourself. Similarly, if someone else is in danger, you must stop your *ṣalāh* and help them.



DID YOU KNOW?



In *sūrat al-Mu'minūn*, Allāh (SWT) describes the qualities of a *Mu'min* (a true believer). The first quality mentioned is humility during *ṣalāh*:



قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Certainly, the true believers are successful

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who are humble in their prayers [23:1-2]

KEY POINTS



1. *Ṣalāh* is the most important act of worship and the pillar of faith. If it is accepted by Allāh (SWT), other deeds will also be accepted. If it is not accepted, other deeds will also not be accepted.

2. Before performing *ṣalāh*, it's important to prepare properly. The preparation for *ṣalāh* is called *muqaddimāt al-ṣalāh*.

3. There are 12 things that make the *ṣalāh* *bāṭil*. These are called *mubṭilāt al-ṣalāh*.

IN SUMMARY



1. Why is *ṣalāh* the most important act of worship?
2. Can you mention one *ḥadīth* of the Holy Prophet (S) about *ṣalāh*?
3. What does the Qur'ān say about *ṣalāh*?
4. Can you mention some actions which break the *ṣalāh*?
5. What is the first quality of a true believer mentioned in *sūrat al-Mu'minūn*?

LEARNING OBJECTIVES



1. Understand that *ṣalāh* is a very important act and therefore it is necessary to prepare for it.
2. Understand the basic rulings regarding the **place** of *ṣalāh*.

MY NOTES



MUQADDIMĀT AL-ṢALĀH

Muqaddimāt al-ṣalāh refers to the “prerequisites of prayers”.

To prepare for *ṣalāh*, we must think of the following:

Q W I P T C

QIBLA

Am I praying in the right direction?

WUḌŪ’

Have I performed my *wuḏū’* correctly? Is it still valid?

INTENTION

Niyah—Do I have the correct intention?

PLACE

Is this the right place for me to pray?

TIME

Am I praying at the right time?

CLOTHES

Are my clothes appropriate for *ṣalāh*?



GROUP DISCUSSION



Why is it so important to prepare for *ṣalāh*? How do we prepare for *ṣalāh*?

PLACE OF ṢALĀH

The following rules must be observed for the place of ṣalāh:

It must be *ḥalāl* (lawful) and not *ghaṣbī* - it must not be used without the owner's permission. However if a person is confident that the owner will not mind, or if it is a public place like a hotel, airport or public park, then asking permission is not necessary.

It must not be in motion (e.g. on a train, boat, plane or car). If there is sufficient time, you should wait until you arrive at your destination and then perform your ṣalāh. If, however, the time of ṣalāh is coming to an end while still in motion, then it should be performed while travelling.



The place of ṣalāh must be flat and there should be enough room to perform all of the actions of ṣalāh. The place where the forehead is placed for *sajdah* must not be more than four fingers higher or lower than the place where the toes rest.

If there are men and women praying in the same room, women should not pray in front of men. However, if there is some sort of a partition in the room, such as a curtain, men can pray on one side of the partition and women on the other. The only place where a man is allowed to stand behind a woman in ṣalāh is in Makkah in *Masjid al-Ḥarām* around the *Ka'bah*.



The area where the forehead is placed for *sajdah* must be *ṭāhir* and not *najis*.

IN SUMMARY



1. What does *muqaddimāt al-ṣalāh* mean?
2. What are the 6 *muqaddimāt al-ṣalāh*?
3. What are the basic conditions for place of ṣalāh?

DID YOU KNOW?



The mosque is the best place to perform ṣalāh. Imam al-Ṣādiq (A) said:



“He who walks to the mosque to offer congregational prayers receives 70,000 rewards for every step he takes, and his rank is raised accordingly. This status continues even after his death, for Allāh appoints 70,000 angels to pray for him in his grave, give him good tidings, accompany him in his loneliness and plead for his forgiveness till he is raised (from the grave).”

KEY POINTS



1. The term *muqaddimāt al-ṣalāh* refers to the prerequisites of ṣalāh.
2. There are 6 important *muqaddimāt al-ṣalāh*: *niyyah*, *wuḍū'*, *qiblah*, time, place and the clothes of ṣalāh.
3. The place of ṣalāh must be *ṭāhir*, not *ghaṣbī*.
4. It should be flat and not in motion.
5. Generally, women should not offer their prayers in front of men in the prayer room.

LEARNING OBJECTIVES



1. Understand the importance of praying on time
2. Understand the basic rulings regarding the **time** of *ṣalāh*.
3. Learn the timings of the five daily prayers

It is extremely important to pray *ṣalāh* on time and not delay it without a good reason. The Holy Prophet (S) said that the person most liked by Allāh (SWT) is the one who always prays on time. He also said:

“My intercession (on the Day of Judgement) shall not reach those who delay ṣalāh after its time has arrived, and those who delay it until it becomes qaḍā”



Allāh (SWT) does not like those who take their *ṣalāh* lightly and do not pray on time. He says in the Qur’ān:

MY NOTES



فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Woe to those who pray, but are heedless of their prayers (they don’t give importance to their ṣalāh) [107:4-5]



What does “being heedless of prayer” mean?

A person can only pray a *wājib ṣalāh* after they are sure that it is time to pray. If a person is in doubt (e.g. they don’t know the exact *ṣalāh* time), they should wait for a little while until they are sure the time has set in.

How can we find out the timings for daily prayers?

The *wuḍū’* for a particular *ṣalāh* can only be done after its time has arrived. For example, the *wuḍū’* for afternoon (*ẓuhr*) *ṣalāh* cannot be performed in the morning. However if a person wishes to do *wuḍū’* before the time for *ṣalāh* (e.g. to do *wuḍū’* at home before leaving for the *masjid* to pray *ṣalāh*), one can do *wuḍū’* with the general *niyyah* of “*qurbatan ilallāh*”, without specifying which *ṣalāh* it is for and that would be fine.

GROUP ACTIVITY



In small groups, make a table to show when the time for *ṣalāh* starts and when it ends (for each of the 5 daily prayers).



TIMINGS FOR DAILY PRAYERS

Ṣalāh	Starts	Ends
Fajr	<i>Al-Ṣubḥ al-Ṣādiq</i> (true dawn). This is the time when the first light appears at dawn	Sunrise
Zuhr	At midday (the time between sunrise and sunset)	Just before sunset when there is only enough time left for 'aṣr prayers.
'Aṣr	Just after midday as soon as enough time has passed for one to have prayed 4 <i>raka'āt</i> of <i>ṣalāt al-zuhr</i> .	Sunset
Maghrib	A little after sunset, once the redness in the eastern sky has passed overhead.	Just before midnight when there is only enough time to pray the 4 <i>raka'āt</i> of <i>ṣalāt al-'ishā</i> '.
'Ishā'	As soon as enough time has passed for one to have prayed <i>ṣalāt al-maghrib</i>	Midnight (time between sunset and sunrise)

DID YOU KNOW?



Imsāk is the time just before *fajr* when it is advisable that you should stop eating if you are going to fast on that day.

MY NOTES



KEY POINTS



1. The person most liked by Allāh (SWT) is the one who prays on time.
2. A person can only pray after he is sure that the time of prayer has set in.
3. *Wuḍū'* with the specific intention of a particular *ṣalāh* can only be performed after the time for that *ṣalāh* has set in.
4. If one wants to perform *wuḍū'* early, the *niyyah* should be "*qurbatan ilallāh*" without specifying the *ṣalāh*.

IN SUMMARY



1. Why is it very important to always pray on time?
2. Is it okay to perform *wuḍū'* for a *ṣalāh* before the time of *ṣalāh*?
3. With regards to timings of *ṣalāh*, what do the terms **midday** and **midnight** mean?
4. How can we find out the timings for daily prayers?

Every *mujtahid* who allows others to follow him usually has a *risālah*. These laws are from the Qur’ān and *Sunnah*, based on his research. We can find out about the laws of Islam either by reading the book of our *mujtahid* or by asking him directly. For example, if he has a website, we can send him an email and ask him our questions.

In Islam, ignorance is not an excuse. If we do not pray correctly or perform *wuḍū’* correctly, we cannot say to Allāh (SWT) on the Day of Judgement that we did not know how to do it properly or we could not read Arabic. The *A’immah* (A) have instructed us to follow those who are learned in Islamic Law when we ourselves don’t know the correct rulings. If we do not follow a *mujtahid*, we will not know the correct Islamic rulings relating to our daily actions. That is why *taqlīd* is *wājib*.

Ayatullāh Sayyid Sīstānī , Khamenei, Basheer Najafi, Javadi Amoli (may Allāh (SWT) grant them a long life) are some of the most learned Mujtahidīn. They live in Najaf, Iraq, Qum, Iran. Thousands of Muslims around the world do their *taqlīd*.



DID YOU KNOW?



There are many new things which did not exist at the time of the Holy Prophet (S) and the *A’immah* (A) such as smoking, praying in space, cloning and so on.

We cannot find verses in the Qur’ān or *aḥādīth* of the *Ma’šūmīn* (A) directly addressing these issues.

Following a *mujtahid* is necessary because he can tell us what to do in such situations.

KEY POINTS



1. When we become *bāligh*, we must follow a **mujtahid**.
2. A *mujtahid* is an expert in Islamic Law. He derives law mainly from the **Qur’ān** and the **Sunnah**.
3. Following a mujtahid is known as **taqlīd**.
4. It is necessary to make the correct **niyyah** for *taqlīd*.
5. We can find the **fatāwā** (rulings) of a *mujtahid* from his **risālah** or by asking him directly.

IN SUMMARY



1. What is the meaning of the word **taqlīd**?
2. Who is a **mujtahid**?
3. What are the two main sources from which a *mujtahid* gets Islamic laws?
4. Why is it necessary to follow a *mujtahid*?
5. How do we find out the **fatāwā** (rulings) of our *mujtahid*?

LEARNING OBJECTIVES



1. Understand that in Islam, all actions fall under 5 categories: *wājib*, *mustaḥab*, *mubāḥ*, *makrūh* and *ḥarām*.

2. Understand that all *fatāwā* of a *mujtahid* fall under one of these groups.

MY NOTES



5 TYPES OF ACTIONS

Islam divides every action into five groups:

Wājib Mustaḥab Mubāḥ
Makrūh Ḥarām

Can you think of any action that would not fall into one of these 5 groups?

It is necessary to follow a *mujtahid* because he can tell us which group every action belongs to. If he tells us that something is *wājib*, we must do it. If he says it is *ḥarām*, we must keep away from it.

WĀJIB

This action is compulsory on every Muslim who is *bāligh*. Not performing a *wājib* action is a sin.

- ✓ Five daily prayers
- ✓ Fasting in the month of Ramaḍān
- ✓ Obeying one's parents

MUSTAḤAB

This is a recommended action. It is not a must to do it, but whoever does it will be rewarded by Allāh (SWT).

- ✓ Reciting the Holy Qur'ān
- ✓ Giving charity
- ✓ Helping others

MUBĀH

These are actions which are allowed. They are neither compulsory nor forbidden. They are not discouraged nor recommended. If done with the correct intention, *mubāḥ* actions can often become counted as *mustaḥab*.

- Playing football
- Playing computer and video games
- Walking



ACTIVITY



In pairs, think of actions which can fall into more than one group depending on the intention (*niyyah*) behind it.

MAKRŪH

This is the opposite of *mustahab*. It is a discouraged action but not a sin.

- × Overeating
- × Sleeping too much
- × Not praying on time



HARĀM

This is the opposite of *wājib*. It is an act which has been forbidden in Islam. Anyone who does a *ḥarām* act will be punished for it.

- × Murdering an innocent person
- × Lying
- × Stealing



MY NOTES



KEY POINTS



1. Islam divides every action into five groups.
2. *Wājib* actions are compulsory on every muslim who is *bāligh*.
3. *Mustahab* are actions that are recommended.
4. *Mubāḥ* actions are those allowed, neither compulsory nor forbidden. These actions are not discouraged nor are they recommended.
5. *Makruh* is the opposite of *Mustahab*, these are actions which are discouraged but not sins.
6. *Ḥarām* is the opposite of *wājib*. These are acts forbidden in Islam.

IN SUMMARY



1. In Islam, every action falls into one of five groups. What are these groups?
2. Can you give 2 examples for each of these five groups?
3. Sometimes, our *niyyah* (intention) can decide which group our action falls into. Can you give an example of this?

AKHLĀQ

What is *Akhlāq*?

Akhlāq is the plural of the Arabic word *khulq*, which means “**disposition**” (i.e. characteristics of a person and how one behaves with others). It can also be referred to as a person’s nature or personality. Islam places a lot of emphasis on refining one’s *akhlāq* by purifying the soul. We can do this by always performing all *wājib* actions and keeping away from everything that is *ḥarām*.

This Chapter Consists Of:

Adab (etiquette)

This part deals with Islamic etiquette (manners). In this section, we will look at the importance of cleanliness, bathroom manners, the *adab* (etiquette) of dressing, talking, eating and drinking, sleeping and travelling.

Relationships

In this section, we look at Islamic teachings on how to behave with others. We will learn how to respect teachers and the elderly, and the importance of being helpful to others. Islam teaches us that we are social beings. We have to live peacefully with others within our communities. This is why Islam places a lot of importance on maintaining good relationships with others.

Life of a Muslim

In this part, we look at how Muslims should behave. Islam is a peaceful and wonderful religion, but people will only understand what Islam truly means if Muslims portray themselves as good ambassadors of their faith. We will learn about a Muslim’s home and place of worship, and how to build good character through practicing good manners and keeping away from vices, such as lying.

Why Study *Akhlāq*?

The study of *Akhlāq* teaches us good manners, morality and virtue. It shows us how to purify our soul so that we can become perfect human beings. The Holy Prophet (S) had the most perfect *Akhlāq* and was sent as a role model for us. In the study of *Akhlāq* (A), we look at the teachings of the Qur’ān and the *sunnah* of the Holy Prophet (S) and the *Ahl al-Bayt* (A) on refining one’s character.

Dear Lord,

Guide us in understanding of how our character and manners, morality, and virtue should reflect true Islam. Allow us to be purified through our character so we can become perfect human beings and You can be happy with us.

LEARNING OBJECTIVES



1. Understand why cleanliness is so important in Islam

2. Learn a verse of the Qur'an and *ahādīth* on cleanliness.

MY NOTES



CLEANLINESS IS PART OF FAITH

Being clean is very important in Islam. Allāh (SWT) says in the Holy Qur'an that He loves those who are clean. We should always wear clean clothes and keep our rooms clean.

The Holy Prophet (S) said:

- * "Cleanliness is part of faith."
- * "Allāh is pure and He loves the pure. He is clean and He loves the clean."
- * "Be clean in every way you can because Allāh built Islam on cleanliness and only the clean will enter Jannah."



It is said that cleanliness is next to Godliness. This is because Allāh (SWT) is pure, and He loves everything that is pure. Therefore, if we want to be close to Allāh (SWT), we must purify ourselves both physically and spiritually.

Allāh (SWT) says in the Holy Qur'an:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"truly Allāh loves those who turn to Him constantly and He loves those who keep themselves pure and clean" [2:222]



How can we purify ourselves spiritually?

The Holy Prophet (S) also taught us to keep our houses clean and free of cobwebs, dust and dirt, because these bring poverty and are the houses of the *shayṭān*.

Imām 'Alī al-Riḍā (A) has said:

"Cleanliness is the *akhlāq* of prophets."



As good Muslims, we must always make sure our bodies and clothes are clean, as well as our homes, the spaces we study and work in and especially our bedrooms. Dirt causes sickness and diseases and makes it hard for us to keep our thoughts clean.

ALLĀH (SWT) LOVES THOSE WHO ARE CLEAN

ACTIVITY



List two things you could do to keep your mosque and classroom clean, and two things you could do to keep your room and home clean.

A man who once entered the *masjid* of the Holy Prophet (S) while he was very dirty and shabbily dressed. When the Holy Prophet (S) saw the man, he came near him. He saw the man had dust and sand all over his face, his hair was untidy and his hands were not washed. His mouth was stinking and his clothes were not neat. The Holy Prophet (S) got upset because of the way the man looked. He said to him: "Why do you live like this? Don't you know that cleanliness is a part of

religion? Don't you know Allāh (SWT) loves those who are clean? A Muslim must be clean and make use of Allāh (SWT)'s blessings. Since there is water, make use of it and wash yourself and keep yourself clean and tidy."

Islam teaches us to take good care of our bodies and not neglect them. However, Islam also condemns excessive attention to physical beauty while forgetting to improve our inner beauty (i.e. our character). Constantly worrying about our looks not only wastes a lot of our time and money but also keeps us busy with the world and what people think of us. It makes us forget Allāh (SWT) and the Hereafter. We should instead consider spending more of our free time gaining knowledge and thinking of what we can do for Islam and humanity.

Which room would you like to have?



Imam al-Bāqir (A) said:

The reward of a 2 rak'ah ṣalāh after brushing the teeth is more than 70 raka'āt without brushing.



DID YOU KNOW?



Jibrā'īl instructed the Holy Prophet (S) on many occasions to brush his teeth. In fact, he put so much emphasis on brushing teeth that the Holy Prophet (S) thought it would be made *wājib*. The Holy Prophet (S) brushed his teeth before every *ṣalāh*.

MY NOTES



KEY POINTS



1. Islam places a lot of importance on cleanliness.
2. Cleanliness is part of faith. It is also next to Godliness.
3. The Holy Prophet (S) said that cleanliness is part of religion.
4. The Qur'ān teaches us that Allāh (SWT) loves those who are clean and pure. He has made water for us to keep ourselves clean.

IN SUMMARY



1. Why does Islam place so much importance on cleanliness?
2. Why is it important to keep ourselves and our surroundings clean?
3. What does the Qur'ān say about cleanliness?
4. What do the *Ma'ṣūmīn* (A) say about cleanliness?

WHEN GOING TO THE TOILET...

Remember that when you are sitting on the toilet you should not face or have your back to *qiblah*. If the toilet is facing *qiblah* then sit a little sideways.

Remember to ask permission before using a bathroom on someone else's property. It is okay to use a public toilet without permission, as it is there for the public.

Remember to cover yourself properly as it is not allowed to show one's private parts to others, or to see other people's private parts.

Remember not to relieve yourself in a place where it would be considered disrespectful, such as in a public place or graveyard.

Remember that it is *mustahab* to go to the toilet before *ṣalāh* and before going to sleep.



DID YOU KNOW?



Do you know how to find the *qiblah* direction?

There are several ways in which you can find the *qiblah*, but the easiest way is to use a compass, so remember to take a compass with you when travelling!

MY NOTES



KEY POINTS



1. Go to the toilet as soon as you need to.
2. Wear slippers and ensure your body and clothes do not get *najis*.
3. After using the toilet, wash yourself with water three times.
4. Ensure that you do not face the *qiblah* or have your back towards *qiblah* when using the toilet.

IN SUMMARY



State whether the following statements are true or false:

1. Before using the toilet, we should ensure it is not facing *qiblah*.
2. We should leave the toilet with the right foot.
3. It is okay to stand and urinate.
4. We can find the *qiblah* using a compass.

LEARNING OBJECTIVES



1. How should a Muslim dress?
2. What do the Qur'ān and the *Ma'ṣūmīn* (A) teach us about dressing?
3. Why is it important to dress modestly?

MY NOTES



HOW SHOULD WE DRESS?

The Qur'ān tells us that clothing should be used to cover ourselves from being naked and to make us look good. So we dress in order to:

1. hide our nakedness
2. protect ourselves (e.g. from the cold or injury)
3. make ourselves presentable before others

Islam also teaches us to dress modestly. Modest and decent clothing is clothing that is not too tight or short such that they reveal the shape of the body.

When putting on clothes or removing them, always ask Allāh (SWT) to protect you from *shayṭān* by saying "*a'ūdhu billāh min al-shayṭān al-rajīm*" and "*Bismillāh al-Raḥmān al-Raḥīm*".

Having many clothes is okay if we are using them all, but we should not hoard clothes and keep buying and collecting new ones while our wardrobes are full of clothes we no longer wear. Instead we should give away clothes we don't wear to charity so that others can benefit from them.

Our clothes should be clean. **Imām 'Alī (A) has said:**
"Clean clothes remove sorrow and makes our ṣalāh acceptable."



Our clothes should also be simple. Wearing expensive clothes even when there is no occasion, just to show off or to keep up with the latest fashion, is not recommended because it encourages us to give more importance to our body than our soul and it makes others jealous and even hurts the feelings of the poor who cannot afford such clothes.

Instead of buying very expensive clothes, we should 'adorn' ourselves with good manners and a lot of knowledge so that even the poor may imitate our behaviour. People should love us because of our character and not our money.



WHY SHOULD WE DRESS MODESTLY?

Indecent dressing means to dress disrespectfully by wearing clothes that reveals the shape of the body and attract wrong attention from others. Even if the body is covered, if what we are wearing is tight and/or see-through, than according to Islamic standards, it is classified as indecent.

ACTIVITY



List down 5 types of clothes which are decent and respectful, and five types of clothes which are indecent.

Rasūl Allāh (S) has said:



“It is not right for a person to stay naked whether during the day or night.”

This means we should never be without clothes for no reason, even when we sleep. This prevents *shayṭān* from making us think sinful thoughts.

If we see someone dressed indecently, the Qur’ān commands us to look down or turning our gaze elsewhere.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ
وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ...

Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allāh is Aware of what they do. And say to the believing women that they cast down their looks and guard their private parts ...
[24:30-31]

DID YOU KNOW?



Imam ‘Alī (A) said:



“The eye is the spy of the hearts and the messenger of the intellect; therefore lower your gaze from whatever is not appropriate to your faith...”

MY NOTES



KEY POINTS



1. We dress to cover ourselves, to keep us safe and to look good.
2. It is important to wear decent clothes, and not to remain without clothes at any time.
3. If someone is not dressed appropriately, we should not look at them.
4. We should wear simple clothes and should not dress to show off to others.

IN SUMMARY



1. What type of clothes should we wear?
2. What type of clothes should we not wear?
3. Why is it important to wear decent clothes?
4. Why is it good to wear simple clothes?

LEARNING OBJECTIVES



1. Learn the *adab* of eating and drinking
2. Learn what to say before and after eating

MY NOTES



TABLE MANNERS

- * Make sure the food you are eating is *ḥalāl*.
- * Wash your hands before and after every meal.
- * Before you start eating, say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- * When you finish eating, thank Allāh for the food He has given by saying:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- * Always eat with your right hand.
- * Take small bites of food and chew your food thoroughly and properly.
- * Start eating by tasting a few grains of salt.
- * When there are guests in the house, the host should be the first to start eating and the last to finish. This will also help the guest not to feel shy and to eat comfortably.
- * When drinking water at night, always sit and drink.
- * When drinking water remember the tragedy of Imām al-Ḥusayn (A) by saying:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ

Peace be on you, Oh Abā 'Abd Allāh

- * Never drink water in one gulp. Drink slowly and take at least 3 sips.



DU'Ā' BEFORE EATING



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ ارْزُقْنَا رِزْقًا حَلَالًا طَيِّبًا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَ آلِ مُحَمَّدٍ

*In the Name of Allāh, the Kind and the Merciful
O Allāh, give us food that is ḥalāl and pure.
O Allāh, bless Prophet Muḥammad and his family*

GROUP ACTIVITY



Pretend that you are sitting around the dinner table having dinner. Can you think of good table manners and bad table manners?

WHAT YOU SHOULD NOT DO

- χ Never eat at a table where there is alcohol.
- χ Don't blow into your food or drink if it is hot. Wait for it to cool down.
- χ Never fill your plate and waste food. Put a little and add more if you are still hungry. Even if crumbs fall on the table, pick them up and eat them if they are clean.
- χ Never eat unless you are hungry and never overeat. Stop eating when you think you are almost full.
- χ Never look at other people's plate to see how much they are eating, or at their face when they are eating.
- χ Never talk with food in your mouth.
- χ Our food, or nutrition, is like the seeds of plants. The type of food we eat nurtures good or bad qualities in us. If we eat *ḥarām* food, it will have negative effects on our souls.



DID YOU KNOW?



If a bee consumes fermented nectar from a flower or fruit, it gets drunk.

The drunk bee is not allowed to enter the bee hive. The other bees punish the drunk bee and throw it out of the hive!

In the Qur'ān, there is a *sūrah* called *al-Naḥl* (The Bee - *sūrah* number 16), which talks about Allāh (SWT)'s wonderful creation of the bee and the healing properties of honey.

KEY POINTS



1. Say *Bismillāh* before you start eating.
2. Make sure that the food you are eating is *ḥalāl*.
3. Wash your hands before and after eating.
4. Drink water in small sips, and remember Imam al-Ḥusayn (A)'s suffering in Karbalā'. At night, sit down and drink water.
5. Say *al-ḥamdu lillāh* when you finish eating.

IN SUMMARY



1. What should we say before we start eating?
2. What should we say when we finish eating?
3. What is the Islamic *adab* of drinking water?
4. What are some of the things we should DO when eating?
5. What are the things we should NOT DO when eating?

LEARNING OBJECTIVES



1. Learn the Islamic etiquette of talking.
2. Understand that some conversations are *ḥarām* and we must keep away from them.
3. Study excerpts from the conversation of Luqmān with his son, as mentioned in the Qur'ān.

MY NOTES



HOW DID RASŪL ALLĀH (S) TALK TO PEOPLE?

Rasūl Allāh (S) is the perfect role model for us. He was always polite when speaking to others. However, some people did not speak to him politely. They would talk loudly and argue with him. Sometimes, they would come to his house and shout for him to come out. Allāh (SWT) revealed the following verse to teach people how to talk to *Rasūl Allāh (S)*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ



O you who have faith! Do not raise your voices above the voice of the Prophet, and do not speak aloud to him as you shout to one another, for then your good deeds will be wiped out without your being aware. [49:2]

Rasūl Allāh (S) taught us how to speak to others through his own behaviour:

- He was the first in greeting other people.
- If he wished to speak to someone, he would look at him/her while speaking and have a smile on his face.
- If a person made an error while speaking, he would not call him to account for what was said.
- He respected people of all classes and ranks. Every person who met him felt as if he was the most honoured person in the sight of the Holy Prophet (S).
- Whenever he was in a gathering, he never chose a specific place to sit; rather, he sat in whatever spot was empty.
- He fulfilled the needs and requests of those who came to him and if he was not able to, then he would at least make them pleased with a kind word.
- He never raised his voice while speaking.
- He was tolerant of bad etiquette from those who did not know better and those who were strangers.
- He respected the elders and the children.
- He spoke very little and listened attentively to others. He never cut short the speech of anyone else.



ACTIVITY



If someone is rude and disrespectful, how would you respond to him/her? Demonstrate good and bad ways of talking to others as a role play in the classroom.

LUQMĀN'S ADVICE TO HIS SON

Luqmān was a very wise man. He gave beautiful advice to his son, which Allāh (SWT) liked so much that it has been recorded in the Qur'ān in *sūrat Luqmān*. For example:

O my son! Maintain the prayer and enjoin what is just and forbid what is wrong, and bear patiently that which befalls you. Surely these acts require courage.



Do not turn your face away from the people (out of pride and contempt), and do not walk arrogantly on the earth. Indeed Allāh does not like any arrogant boastful person.

Be moderate in your pace, and lower your voice. Surely the most hateful of voices is the braying of a donkey.

[31: 17-19]

In verse 19, Luqmān advises his son to lower his voice (speak softly), because talking loudly, arguing and shouting is just like the braying of a donkey.



What types of actions and thoughts should we keep away from?

- Backbiting
- Rumours and gossip
- Making fun of others and giving others bad nicknames
- Finding faults in others or spying on them
- Thinking bad of others. We should always think positively of others
- Vain talk (talk from which we gain no benefit)

DID YOU KNOW?



The Mouth Test

Before you speak always take the Mouth Test:

- * Is it useful?
- * Is it hurtful?
- * Is it true?

And Most Importantly...

Will Allāh (SWT) be pleased with my words?

KEY POINTS



1. *Sūrat al-Ḥujurāt* taught people how to talk to others, especially *Rasūl Allāh (S)*.
2. We must be polite and face people when we speak to them. We should listen attentively and not interrupt them.
3. Luqmān advised his son to be patient and humble, and not be proud and arrogant. He also taught his son to speak in a soft voice because shouting and quarrelling is just like the braying of a donkey.
- 4) We must keep away from backbiting, gossiping, fault-finding, and rumours, and calling each other with bad nicknames and vain talk.

IN SUMMARY



1. How did *Rasūl Allāh (S)* speak to people?
2. What advice did Luqmān give to his son about how to speak to others?
3. What conversations should we keep away from?
4. What is the "mouth test"?

LEARNING OBJECTIVES



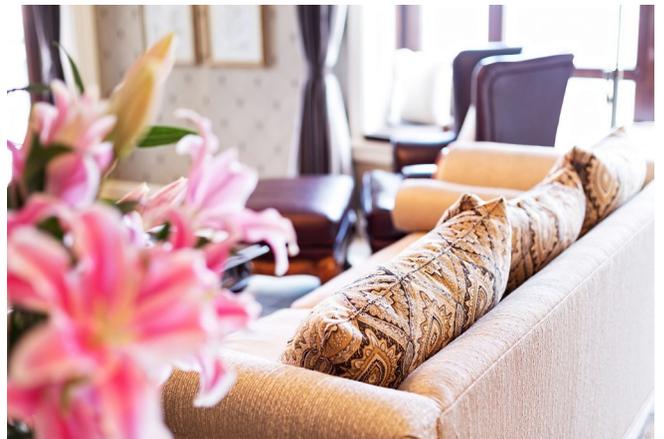
1. Understand why it is important to have a comfortable and peaceful home.
2. Understand the difference between necessities and extravagance (*isrāf*).
3. Understand that the Hereafter is our final and permanent home.

MY NOTES



A PEACEFUL HOME

A peaceful and comfortable home is a blessing from Allāh (SWT). Islam encourages every family to live in a comfortable house where they can find rest and happiness. The home provides shelter and rest after a hard day's work. It is also a place where the family spends time together.



Why is it necessary to provide comfort for the body?

The comfort of the body is important because a healthy body and peaceful surroundings lead to a healthy mind and soul, which can worship Allāh (SWT) and get close to Him. A soul which is not at peace, and a mind which is full of worries or negative thoughts cannot allow us to concentrate in our *ṣalāh* and other acts of worship.

We should not become obsessed with our homes. Some people want very big mansions, which they don't really need. Some people buy very expensive things for their homes or buy too many things which are not necessities. This is considered to be extravagance (*isrāf*), which is not allowed in Islam.

In order to be successful, we should invest our time and energy to acquiring this world and the Hereafter according to the amount of time we are going to spend in each of these 2 places. However, most people spend their entire lives chasing after this world and forget to prepare for the Hereafter which is everyone's final and permanent home. Just like it doesn't make sense for a family which has gone abroad on holiday to spend their entire trip decorating their hotel room; in the same way, it would be foolish for us to spend our entire life chasing after this world, when our real home is in the Hereafter, where we will stay forever.

A Muslim may decorate his/her home and own all necessary furniture, but the main purpose of the home is comfort, not luxury or extravagance. We should not buy things to show off to others. We should also not be proud and boastful.

ACTIVITY



Draw your dream home, showing all the things you would like to have in it. How many of these things are necessary, and which ones are luxuries?

THE HEREAFTER IS OUR HOME

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

O my people! This life of the world is only a [passing] enjoyment, and indeed the Hereafter is the permanent home. [40:39]



بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ



You prefer the life of this world, while the Hereafter is better and permanent.
[87: 16-17]

In the above verses, and in many other verses in the Qur'an, Allāh (SWT) tells us that life in the Hereafter is much better than the life of this world. It is also our permanent home. We should therefore spend more time preparing for our permanent home in the Hereafter, rather than using all our time and energy for this world.

However, this does not mean that we should forget about this world and spend our entire time in prayers. Studying hard at school, spending time with our friends and also looking after our bodies by playing a lot of sports, can also count as worship of Allāh (SWT) if we do these things with the intention of pleasing Allāh (SWT).

Q: If Imām al-Mahdī (A) reappeared today and wanted to visit you, would you be comfortable inviting him to your home?



DID YOU KNOW?



When *Rasūl Allāh* (S) migrated to Madīnah from Makkah, the people of Madīnah were overjoyed and everyone wanted him to stay at their house. *Rasūl Allāh* (S) told them he would stay wherever his camel stopped. It stopped at the house of Abū Ayyūb al-Anṣārī, where *Rasūl Allāh* (S) stayed for a few days until his own house was built.

KEY POINTS



1. Everyone must have a good home because it provides shelter and rest.
2. A Muslim's home must be clean and comfortable. It should be a place where one can worship in peace and with concentration.
3. It should not have objects which are *ḥarām* and cause distraction and discomfort.
- 4) There should be a balance between working for this life, and preparing for the Hereafter, because the Hereafter is our permanent home.

IN SUMMARY



1. Why should we have a comfortable home?
2. What should a Muslim's home look like?
3. What sort of things would be considered extravagant (*isrāf*) in the house?
4. Why should we prepare for the Hereafter?

LEARNING OBJECTIVES



1. Why is it important to be helpful to others?
2. What can we learn about being helpful from the lives of the *Ma'sūmīn* (A)?
3. What can we do to help others?
4. Volunteering in the community.

MY NOTES



ALLĀH (SWT) LOVES THOSE WHO HELP OTHERS

The best Muslims are those who help others solely to please Allāh (SWT) and don't expect any praise or reward from people.

Volunteering in the community is an excellent way of helping others. We can volunteer at the *masjid* and other places where people need help such as food banks, charities and hospitals. Always volunteer your time cheerfully and help others solely for the sake of Allāh (SWT).

Imām Zayn al-ʿĀbidīn (A) loved serving people. There was once a group going to Makkah and Imām wanted to join them to perform *Hajj*. He didn't tell them who he was.

One of the travellers said: "He seems like a pious Muslim who wants to go for *Hajj*. We should take him with us."

The Imām (A) helped everyone throughout the journey, and did not shy away from any hard work.

At one of the stops between Madīnah and Makkah, the group met someone they knew. They welcomed him to stay for a bit.



As they sat down under the shade of a tree to talk about their journey, the man saw the Imām and recognised him straight away. The Imām was serving water to the people in the group.

He asked the people in the group if they knew who that man was.

They replied, "We don't know him. He joined our group in Madīnah. He seems like a pious and religious man who loves to help others but doesn't take help from others." The man said, "No wonder you don't know him! If you knew who he was, you would never let him do the work he is doing for you."

"Who is he?" they asked.

"He is Imām ʿAlī Zayn al-ʿAbidin (A), the son of Imām al-Ḥusayn (A)" the man replied.

GROUP ACTIVITY



List down 3 things you can do in your daily life to help others at home and 3 things you can do to help others at school. What can you do to make sure your intention is sincerely for Allāh (SWT) when doing these things?

The men in the caravan immediately stood up and went to the Imām feeling very embarrassed, because they let him do all the hard work throughout the journey without realising who he was.

They apologised to him, but he said to them, “I only wanted to join your caravan and be with your group because you didn’t know me. When I travel with those who know me, they don’t let me help or do any work. That is why I always travel with those who don’t know me, so I can get the *thawāb* of serving them!”

All the *A’immah* (A) helped people as much as they could. They never asked for any payment, praise or reward for the work that they did, because the best reward is only from Allāh (SWT). We must also help others only for the sake of Allāh (SWT), and not expect anything in return.

DID YOU KNOW?



The *A’immah* (A) used to go out in the darkness of the night to distribute food to the poor. They would not disclose their identity because they did everything solely for the sake of Allāh (SWT).

Allāh (SWT) says in the Qur’ān [2:271] that it is good to give charity openly, but it is better to give it secretly. This would wipe away some of our sins.

KEY POINTS



1. Islam places a lot of emphasis on helping others.
2. The *Ma’sūmīn* (A) always helped people as much as they could. They did not tell people who they were because they did not want any special treatment from others, and did not expect anything in return. All their actions were only for Allāh (SWT).
- 3) The best reward for our good actions is from Allāh (SWT). We shouldn’t expect anything from those we help.

IN SUMMARY



1. Why is it important for us to help others?
2. What can we do to help others?
3. According to the story in this chapter, why did the Imām (A) not tell the group who he was?

LEARNING OBJECTIVES



1. Understand the status of a teacher.
2. Understand why it is important to respect teachers.
3. Learn the rights of teachers.

MY NOTES



THE STATUS OF A TEACHER

The fourth Imām, Imām Zayn al-‘Abidīn (A) has said:



“A teacher has certain rights over his students:

First- that the students treat their teacher with great respect.

Second- that they listen carefully to what the teacher says.

Third- that they constantly face towards the teacher.

Fourth- that they concentrate fully in learning the lesson.

Fifth- that they appreciate and are thankful for their lesson.”

The respect towards a teacher is as great as that of a parent. A person who teaches you is giving you something more valuable than any other wealth, because knowledge is the greatest of all treasures. We should never insult or disrespect teachers. We should be quiet in their presence, so that we can listen attentively and learn from them.

All the *anbiyā’ (A)* and *A’immah (A)* were teachers and guides. Even your parents are your teachers, because they spend so much time bringing you up, and teaching you important lessons in life. You should obey a teacher the way you obey your parents.

Make the best use of your teachers, and learn from them while they are still around. This applies to all your teachers, whether they are at Madressa, school or elsewhere.

GROUP ACTIVITY



Half of the groups should come up with things that students can do to show respect for their teachers.

The other half should come up with actions which must be avoided, as they show disrespect towards teachers.



RIGHTS OF TEACHERS

A teacher nourishes our minds and souls with knowledge just as a parent nourishes our bodies with food and water. Islam therefore asks us to respect teachers just like we do our parents.

Some of the rights of a teachers include:

- That we listen to them when they are teaching us and not disrupt their teaching.
- That we don't argue with them or raise our voices at them.
- That we respect them like we do our parents, even outside the classroom.
- That we pray for them and continue to remember them even after we stop studying with them and after they have passed away.



DID YOU KNOW?



Allāh (SWT) says in the Qur'ān that He sent messengers to teach human beings:



كَمَا أَرْسَلْنَا فِيكُمْ
رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ
آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ
مَا لَمْ تَكُونُوا تَعْلَمُونَ

As We sent to you a messenger from among yourselves, who recites to you Our signs, and purifies you, and teaches you the Book and wisdom, and teaches you what you did not know. [2:151]

IN SUMMARY



1. Why are teachers considered so important in Islam?
2. Why should we respect our teachers?
3. What are some of the rights of teachers?
4. What can we do to show respect to our teachers?
5. Why is a teacher as important as a parent?

KEY POINTS



1. We should have a lot of respect for our teachers because they give us knowledge, which is the greatest treasure.
2. Teachers are as important as parents.
3. We should listen attentively to our teachers and learn from them.
4. We should appreciate our teachers, be thankful to them, and pray for them.

LEARNING OBJECTIVES



- 1.The importance of travelling to see Allāh (SWT)'s creation.
- 2.What to recite when going on a journey.
- 3.How to behave as a traveller and as a guest.

MY NOTES



TRAVEL THE EARTH AND LOOK AT ALLĀH (SWT)'S SIGNS

When we travel through the world, we should observe Allāh (SWT)'s creation. The Qur'ān tells us in many places that we should look at the beautiful world around us, because we can know Allāh (SWT) through His perfect creation:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ
ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



Say: Travel throughout the earth and see how He brings life into being: and He will bring the next life into being. Allāh has power over all things. [29:20]

We should begin our journey with the name of Allāh (SWT), and recite *du'ā'* asking Allāh (SWT) to protect us so that we get to our destination safely. When you remember Allāh (SWT) and ask Him to protect you, He will watch over you.

When *Nabī Nūḥ* (A) wanted to start his journey on the ark, he advised his people:

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ



And he said: Board the Ark, In the name of Allāh it shall sail and anchor. My God is most forgiving and merciful. [11:41]

It is recommended to recite the following when travelling:

DU'Ā' FOR TRAVEL



Imām Mūsā al-Kāẓim (A) has said that when we leave home to go on a journey, we should stand facing the house and recite *sūrat al-Fātiḥah*, followed by this *du'ā'*:

“Oh Allāh, keep me and all the things with me safe and sound and let them reach the destination safely.”

- *Āyat al-Kursī*
- *Sūrat al-Ikhlāṣ, al-Nās, al-Kāfirūn* and *al-Falaq*
- *Sūrat al-Qadr*
- *Sūrat Āl 'Imrān*

Long journeys are often very enjoyable, but they can also be dangerous sometimes. No one can predict what will happen. Before we travel, we should return everything that does not belong to us, and clear any debts we may have. We should also ask our family and friends to forgive us if we have hurt them in any way. We should also give *ṣadaqah*, and thank Allāh (SWT) for his blessings without which we would not be able to travel.



ACTIVITY



Can you list 3 qualities of a good guest, and 3 qualities of a bad guest?

ADAB OF A TRAVELLER

Rasūl Allāh (S) advised Imām ‘Alī (A) to recite the following when arriving at a new place:

“Oh Allāh! make my arrival over here rewarding, for You are the best host and caretaker.”

On arrival to our destination, we should thank Allāh (SWT). It was through His help and guidance that we did not face difficulty on the journey and reached our destination safely.

If you stay with hosts, remember that you are a guest:

- If possible, take a gift for them
- Do not impose yourself on them
- Try and be as helpful as possible
- Do not cause them difficulty or inconvenience

If you have guests at home, remember that they bring blessings into your home. Be hospitable and make them feel welcome and comfortable.



DID YOU KNOW?



One of our 8th Holy Imām's titles is *al-Ḍāmin*, meaning "the guarantor". One day when he was travelling, he saw a hunter who was about to shoot an arrow at a deer. The Imām told him not to kill the deer as she had babies and was going to feed them and then would return to the hunter by itself. A little while later, the deer came back by itself, and the hunter was amazed. He decided not to hunt that deer. Since then, Imām al-Riḍā (A) came to be known as "Imām al-Ḍāmin".

KEY POINTS



1. It is important to travel the world and see Allāh (SWT)'s creation.
2. We must begin our journey in Allāh (SWT)'s name and ask Him to protect us.
3. The *Ma'ṣūmīn* (A) have recommended to us various *ad'iyā'* and verses of the Qur'ān to be recited when travelling.

IN SUMMARY



1. Why is it important to travel the world?
2. How should we prepare for travel?
3. How should we behave when we are guests at someone's house?

LEARNING OBJECTIVES



1. Why sleep is necessary.
2. What to do before going to sleep.
3. Learn *mustahab* and *makruh* acts associated with sleeping.

MY NOTES



WHY DO WE SLEEP?

Allāh (SWT) says in the Qur'ān that He made sleep for us to rest [78:9]:

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا



Sleep is a blessing from Allāh (SWT). It allows the body and mind to recover. Without sleep, our mind and body cannot function.

Before going to bed, we should:

- use the washroom
- brush our teeth
- perform wuḍū'
- Say *fī amānillāh* ("May you be in Allāh (SWT)'s protection") to everyone at home



Before sleeping, think of your day and all the things you did. What did you do well and how can you improve on these things tomorrow? What did you do which was wrong and how can you avoid repeating these mistakes in the future? Thank Allāh (SWT) for giving you the chance to do the good deeds you performed today. Then ask Allāh (SWT) for forgiveness for any sins you may have committed and ask Him to help you avoid repeating those sins.

When sleeping, it is *mustahab* to lie on your right side. Never sleep on your stomach with your face down.

Recite some verses of the Qur'ān and recite the *kalimah*. It is recommended to recite *āyat al-kursī* and *sūrat al-Ikhlāṣ* 3 times. The reward for this is the same as reciting the entire Qur'ān.

Whenever *Rasūl Allāh (S)* used to sleep, he would say:

اللَّهُمَّ بِاسْمِكَ أَحْيَىٰ وَ أَمُوتُ

O Allāh! In Your name I live and I die.



ACTIVITY



Draw 3 faces:

Face 1: Someone who has had a good night's sleep

Face 2: Someone who slept too late and is still feeling sleepy

Face 3: Someone who hasn't slept for two days

And when he wake up, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise be to Allāh who gave us life after death and to Him we will return.

THE IMPORTANCE OF WAKING UP EARLY

When we sleep, Allāh (SWT) temporarily takes our souls. He then sends them back to our body, so we can wake up. We must thank Allāh (SWT) for giving us another day to live. We should make every day special, because we don't know when our time on this earth will end.

When you wake up:

- go to the washroom
- brush your teeth
- perform *wuḍū'* again
- greet those who are already awake by saying *salāmun 'alaykum* ("Peace be upon you")

It is *makrūh* to sleep at the time of *maghrib* and *fajr*. Worshiping Allāh (SWT) at these times increases our *rizq* (sustenance) and protects us from the Hellfire. It is *mustaḥab* to stay awake and worship Allāh (SWT) until sunrise. If we are not able to stay awake until sunrise, we should try and at least recite some Qur'ān, *tasbīh*, and *du'ā'* after *ṣalāt al-fajr* before going back to bed.

Allāh (SWT) says in the Qur'ān:

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا



...and recite the Qur'ān at dawn - dawn recitation is always witnessed.

[17:78]

It is *makrūh* to sleep unnecessarily and too much. Sleep is to allow the body to rest and re-energise. Islam encourages us to sleep early and rise early instead of sleeping late and waking up late.

When the days are long and it is hot, it is also recommended to take a short nap closer to noon, before the time of *ṣalāt al-zuhr*.

***Sleep the sleep of the mindful, do not sleep the sleep of the heedless.
Those who are mindful sleep only for rest, and do not purposely sleep through laziness***

IN SUMMARY



1. What is the purpose of sleep?
2. What are the *mustaḥab* (recommended) acts before going to sleep?
3. What acts are *mustaḥab* when we wake up?
4. When is it *makrūh* to sleep?

DID YOU KNOW?



Imām Khomeinī gave a lot of importance to his daily *ṣalāh*. He was once arrested by the Shāh's soldiers, and taken to Tehran. On the way, it was time for *fajr* so he asked the soldiers to stop the car so he could perform *wuḍū'* and pray, but they refused to do so. He had no option but to perform *tayammum* on dust, and pray in a moving car, with his back towards *qiblah*. He said, "That day I prayed with *tayammum*, my back towards *Qiblah*, and in a moving vehicle. Perhaps those 2 units of prayer will achieve God's pleasure."

KEY POINTS



1. Allāh (SWT) made sleep for us to rest and re-energise after a hard day's work.
2. It is *mustaḥab* to go to the washroom, brush teeth and perform *wuḍū'* before going to sleep and after waking up.
3. It is *makrūh* to sleep too much. It is also *makrūh* to sleep at *maghrib* and between *fajr* and sunrise. These are special times when prayers are heard and answered.

LEARNING OBJECTIVES



1. Why is it important to respect our elders?
2. How can we show respect to our elders?

MY NOTES



RESPECTING OUR ELDERS

We show respect to our elders by speaking to them politely. Whenever they enter the room, we should stand up and greet them with.

Rasūl Allāh (S) has said:

“Respect the elderly people; whoever respects them has respected Allāh.”



Once an old woman was going home carrying a bucket full of water on her shoulder. Her manner of walking showed that she was very tired. Imām ‘Alī (A) approached her and took the bucket from her. He carried the bucket on his own shoulder and accompanied her to her house.

On the way, the Imām asked the woman about the state of her life. She told him that her husband had died and she had small children. She was a poor woman and there was no one to support her and her children.

The old woman’s story made Imām ‘Alī (A) very sad. Placing the bucket in her house, he went home immediately and returned quickly to her house with some food. He found her children crying with hunger.

Handing over the things he had brought to the woman, he advised her to prepare the meal while he took care of the children. The meal was soon ready. The children ate to their fill and were happy. They soon went to sleep.

Then Imām ‘Alī (A) also took leave and went home. From then onwards, Imām ‘Alī (A) used to go to the old woman’s house to inquire about her and her children. He also provided her with whatever she needed.

Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) are sons of Imām ‘Alī (A). Once, when they were children, they saw an old man performing *wuḍū’* the wrong way. They did not want to sound disrespectful, so instead of telling the old man that he was making a mistake, they told him to observe them performing *wuḍū’* to see if they were doing it correctly. When the old man saw them perform *wuḍū’*, he realised his mistake.



ACTIVITY



Take turns to explain to the class how you would like to be treated when you grow old.

HOW CAN WE SHOW RESPECT TO OUR ELDERS?

We can be respectful to our elders in various ways:

- We should always speak to them politely, and not make fun of them.
- We should help them with household chores.
- We should listen to them attentively and follow their advice.
- We should always give preference to them. For example, if we are sitting in a room, bus or train and they enter, we should give up our seat so that they can sit comfortably. Similarly, when we are attending a *majlis*, we should sit in the middle of the room so that the elderly can sit against the wall.
- We should serve them food and drink before we eat.
- If we have elderly neighbours who are living alone, we should regularly visit them and make sure they are comfortable and not lonely.

Older people have had a lot of experience in life, and we can learn a lot from them. At the same time, they will pray for our success if we are kind, respectful and helpful to them.



IN SUMMARY

1. Why is it necessary to respect our elders?
2. How can we show respect to our parents?
3. How can we show respect to our grandparents, uncles and aunts?
4. How can we show respect to the elderly in our community?

DID YOU KNOW?



Although people grow old in this world, there will be no old people in *Jannah*. When Allāh (SWT) sends the good doers to *Jannah*, He will make them young and healthy again.

Rasūl Allāh (S) said that Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) are the chiefs of the youth of paradise.

MY NOTES



KEY POINTS



1. We must respect our elders at all times. *Rasūl Allāh* (S) said that respecting the elderly is like respecting Allāh (SWT).
2. The *A'immaḥ* (A) always respected and helped the elderly.
3. We should dedicate some time to spend with the elderly and learn from their many experiences.

LEARNING OBJECTIVES



1. We must work hard to earn our livelihood.
2. Hard work to earn a living is one of the best forms of worship.
3. We must rely on Allāh (SWT) for help, not depend on others.
4. There should be a balance between working for this world and preparing for the Hereafter.

MY NOTES



A MU'MIN WORKS HARD FOR THIS LIFE AND THE HEREAFTER

Islam does not like people who are lazy, especially those who are able to work for themselves, but expect others to do their work or to give them money for nothing.

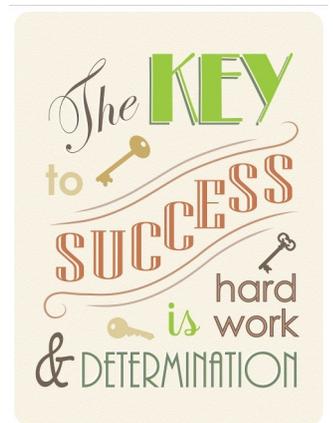
People who beg from other than Allāh (SWT) lose their respect. Allāh (SWT) has promised to feed everyone as long as they keep trying and work hard.

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ



And whoever puts his trust in Allāh, He (Allāh) is sufficient for him [65:3]

Working hard and asking only from Allāh (SWT) are signs of a good Muslim. In fact, a Muslim has to work harder than most people. This is because most people work only for this life. However a *mu'min* has to work for both this life and the next. Fortunately, with the right intention (*niyyāh*), one can do both at the same time. For example, a person who goes out to work with the intention to feed his family is also building his Hereafter and earning *thawāb*. Similarly, a person who eats food with the intention of gaining strength to worship Allāh (SWT) is also rewarded for eating.



Imām Ja'far al-Ṣādiq (A) was once working hard and digging on one of his farms on a hot and sunny day. A person passed by and saw the Imām sweating and working away at the ground. He condemned the Imām and said:

'O grandson of Rasūl Allāh, how can you do this!'

The Imām looked up from his work and asked:

'Why, what have I done?'

The man answered:

'You are working so hard for this world instead of worshipping your Lord! What if you died because of the heat whilst sweating for the world!'

Imām replied that doing hard work that is *ḥalāl* is one of the best forms of worship and it would be no shame if a person died whilst working to help himself and his family. In fact he would be rewarded by Allāh (SWT).

ACTIVITY



In pairs, think of at least 3 actions which will benefit you both in this world as well as the Hereafter.

ISLAM PROMOTES A WELL-BALANCED LIFE

The *A'immah* (A) have shown through their lifestyle that Islam promotes a well-balanced life. It does not give importance to just recitation of the Qur'ān and offering *ṣalāh*, but also hard work and earning a livelihood.

Rasūl Allāh (S) once told his companion Abū Dharr that if one wants to be successful in this world and in the Hereafter, then never depend on others. If we learn to practice this habit of working hard for ourselves, we will begin to see the wisdom of *Rasūl Allāh* (S)'s advice to Abū Dharr.

However, this does not mean that we should only work for our own benefit and not help others. When our parents or relatives ask us to do things for them, we should help them. That is their right and it is an honour and pleasure for us to serve them. We should thank Allāh (SWT) for the opportunity to do something for them.

We should try avoid asking for favours from others, but should happily help others even without them having to ask us for help. Islam teaches us never to beg from others but also never to turn away a beggar who begs from us.



IN SUMMARY



1. Why is it important to work hard in this life?
2. Why does a *mu'min* have to work twice as hard as others?
3. What advice did *Rasūl Allāh* (S) give to Abū Dharr?
4. Why was Imām al-Ṣādiq (A) working hard on the farm?
5. How does our intention change the reward we can get for just performing an ordinary task?

DID YOU KNOW?



'Abd Allāh ibn Mas'ūd was a close companion of *Rasūl Allāh* (S). He reports the following *ḥadīth* from *Rasūl Allāh* (S):



“One who recites sūrat al-Wāq'ah every night shall never be poor.”

MY NOTES



KEY POINTS



1. Islam places a lot of emphasis on working hard, both for this world as well as the Hereafter.
2. Working hard to earn a *ḥalāl* income is one of the best forms of worship.
3. We must always rely on Allāh (SWT) and not on other people. However, when someone asks us for help, we should not turn them away.

LEARNING OBJECTIVES



1. Understand that Allāh (SWT) is the most Kind.
2. Why it is important to show kindness to others?
3. How a kind-hearted person behaves
4. How we can show kindness to others?

MY NOTES



ALLĀH (SWT) IS THE MOST KIND AND THE MOST MERCIFUL

When we say that Allāh (SWT) is the most Kind and the most Merciful, we mean that He is the kindest and always helps everyone. Allāh (SWT) has been very kind to us, so we should also be kind to Allāh (SWT)'s creation. This means that we should always help those who are in need and forgive those who do something wrong.

It is good to help someone who asks for help, but it is even better to help someone who is in need but hasn't asked for help. If we know someone is in difficulty, we should not wait for them to come to us for help. Some people may feel ashamed to ask for help, or they may not ask for help because they don't want to disturb others. We should help them in such a way that they don't feel embarrassed. We shouldn't make them feel they have to return the favour. We should never disclose their problems, and shouldn't unnecessarily tell anyone when we help someone.

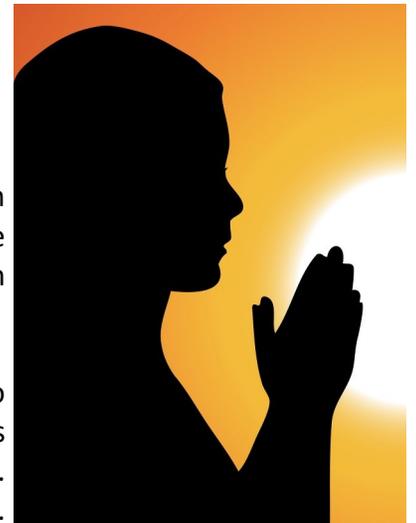


To be kind also means being gentle and friendly, and to care for people, animals and the environment.

WHAT SHOULD WE DO IF WE ARE NOT ABLE TO HELP?

We can also show kindness by thinking of people in need, and remembering them in our prayers. If we are not able to help them, we should pray to Allāh (SWT) and ask Him to help them.

Kind-hearted people do not get angry easily and do not shout when someone makes a mistake or does something annoying. They don't bully others. Instead, they are always polite and speak softly. They are loved by others.



ACTIVITY



Write down as many characteristics as you can which describe a kind-hearted person.

It is not always easy to be kind, especially when someone is bad to you. If you can be kind and gentle even to those who are mean, you will please Allāh (SWT) and be able to resolve the problem. If you are mean to someone who is mean to you, the problem will only get worse, and neither of you will benefit.

ALLĀH (SWT) LOVES THOSE WHO ARE KIND TO OTHERS

Kindness always pays back. If you are kind to others, then one day when you are in difficulty, people will remember your kindness and say, “You helped me when I needed it, let me help you now.” Similarly, if you are mean to others, they will be mean to you.

Allāh (SWT) tells us in many places in the Qur’ān that He loves people who forgive others when they do wrong, and He forgives those who forgive others:

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ



(the pious Muslims are those who) suppress their anger, and excuse (the faults of) the people, and Allāh loves those who do good (to others). [3:134]

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ



and let them (the faithful Muslims) excuse and overlook (the fault of others). Do you not love that Allāh should forgive you? And Allāh is forgiving, merciful. [24:22]

When we are kind to others, we should not force them to be kind and do good. If we see someone doing something wrong, we should politely explain their mistake to them.

When we help others, we should not demand that they do something in return for us. When we try and force people to do that which we want, we are bullying them and being unkind. Even if it is something religious, we should only remind and recommend others to do what is right and keep away from what is wrong. We cannot force anyone.

DO YOU REMEMBER



An old lady used to throw garbage at *Rasūl Allāh* (S) whenever he passed by her house. One day, he was walking along her street and didn’t see her. He inquired about her and her neighbours said that she was ill. *Rasūl Allāh* (S) went to her house to visit her and was kind to her.

MY NOTES



KEY POINTS



1. Allāh (SWT) is the most Kind and the most Merciful.
2. Islam teaches us to show kindness to others, as well as care for the animals and the environment.
3. We should help those who are in need even if they don’t ask for help.
4. Allāh (SWT) loves those who are kind to others, and forgives those who forgive others.

IN SUMMARY



1. Allāh (SWT) is the most Kind and the most Merciful. How has He shown kindness to us?
2. What should we do if we are not able to help someone in need?
3. Why should we help people even if they don’t ask us for help?

LEARNING OBJECTIVES



1. What does the Qur'an say about lying?
2. Why is lying such a great sin?
3. To understand that lying opens the doors to other sins.

MY NOTES



A LIAR CANNOT BE A BELIEVER

إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

Only those people tell lies who do not believe in the signs of Allāh, and it is they who are the liars. [16:105]

The above verse tells us that a person who lies is not a believer.

Imām 'Alī (a) has said:

"A person will never taste the sweetness of faith (īmān) until he or she gives up lying, seriously or in jest."



Islam places a lot of emphasis on honesty and truthfulness. *Rasūl Allāh* (S) was always honest. He was known as "the truthful one" (*al-Ṣādiq*) even by his enemies.

One of the qualities of *Jannah* is that there is no lies spoken there.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا

Therein they shall hear neither vain talk nor lies. [78:35]



If we wish to be among the people of *Jannah*, we should neither lie nor listen to lies. When we know someone is lying and we cannot stop them, we should simply stand up and leave. If we tolerate liars or laugh with them, it gives them the impression that "lying is okay" or normal. Instead we should express our disappointment when someone lies and remind them of the evils of lying.

Islam does not allow lying even whilst joking, unless of course everyone listening to the joke knows it is not true. *Rasūl Allāh* (S) has said:

"Allāh removes his Mercy from the liar, even if he lied in jest."



This means that we should avoid lying even if we are joking and don't really mean it. This is because by doing this, we unknowingly form a habit of lying, such that it becomes normal for us to lie in other situations as well. Also, by forming a habit of lying, we lose the trust of other people, such that they might not believe us even when we are speaking the truth.

GROUP ACTIVITY



In small groups, discuss the reasons why people lie.

LYING LEADS TO OTHER SINS

A man once said to *Rasūl Allāh* (S) that he committed many sins but was willing to give up one of them. *Rasūl Allāh* (S) told him to give up lying. The man thought he got off easy. But the next day, as soon as he thought of committing a sin, he realised that if *Rasūl Allāh* (S) or anyone else asks him about it, he won't be able to lie. This stopped him from other sins and forced him to give up other sins as well. This is why lying is called "the key" to the door of sins.

Lying also leads to more lies. The need to cover up one lie, leads us to lie again and the chain continues.

The Holy Prophet (S) said:

"When a servant tells one lie, the angels distance themselves a mile away from him because of his foul smell."



Imām 'Alī (A) said:

"The sign of faith is that you prefer truthfulness where it is to your own disadvantage over lying where it is to your benefit."



IN SUMMARY



1. What does the Qur'ān say about lying?
2. Is it allowed to listen to lies?
3. How is lying a key to other sins?
4. Why was *Rasūl Allāh* (S) called *al-Ṣādiq*?

DID YOU KNOW



A liar cannot be a *Mu'min*!



Rasūl Allāh (S) was asked, "**Can a *mu'min* be a coward?**"

He said, "**Yes.**"

He was asked, "**Can a *mu'min* be a miser?**"

He said, "**Yes.**"

Then he was asked, "**Can a *mu'min* be a liar?**" and he said, "**No.**"

KEY POINTS



1. Allāh (SWT) says in the Qur'ān that a person who lies cannot be a believer.
2. *Rasūl Allāh* (S) said that a *mu'min* never lies. *Rasūl Allāh* (S) always spoke the truth. He was called *al-Ṣādiq* (the truthful one).
3. We shouldn't listen to lies and we should show our disappointment when someone is lying, so that they understand that lying is not okay.
4. Lying is a major sin and leads to other sins.

LEARNING OBJECTIVES



1. Understand the meaning of *isrāf*.
2. Understand why *isrāf* is not allowed.
3. Understand the different ways in which people can be wasteful and how we can overcome these.

WHAT IS ISRĀF?

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

...and eat and drink and do not be wasteful; He (Allāh) does not love the extravagant. [7:31]



وَلَا تُبَدِّرْ تَبَدِيرًا إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

...and do be wasteful. The wasteful are the brothers of the devils... [17:26-27]



MY NOTES



The above verses of the Qur'ān teach us not to be wasteful. In Arabic, **wastefulness** is called *isrāf*. Islam teaches us that it is *ḥarām* to do *isrāf*. *Isrāf* means to waste something that other people need or can use.

HOW CAN WE REDUCE WASTE?

- When we eat, we shouldn't put too much food on our plate, which we might be unable to finish.
- When we drink water, we should not fill the glass to the top if we are unable to drink it all. If we do fill our glass by mistake and cannot finish it, then we should keep the left-over water for later or use it somewhere else, like watering a tree or plant.
- When showering, brushing our teeth or doing wuḍū', we should be careful not to waste water by letting it run continuously. We should close the tap when we are not using the water.
- If we have clothes, toys, furniture or anything in the house that we don't want but others can use, we shouldn't throw it away or hoard it until it is of no value. We should give it away for free to others.
- When we leave a room, we should turn off the lights. Leaving the lights on all over the house is *isrāf*. During the daytime, we should open the blinds or curtains to let in natural light.



GROUP ACTIVITY



In small groups, make a list of things you can do on a daily basis to reduce waste

A TRUE BELIEVER PRACTICES MODERATION

A true believer is neither wasteful nor miserly. Instead, a *Mu'min* is moderate in everything:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

They (the servants of Allāh) are those who are neither wasteful nor miserly when they spend, but keep to a just balance. [25:67]



According to Imām al-Ṣādiq (A), if a person is wasteful and becomes poor because of this habit, Allāh (SWT) does not answer his prayers when he asks Allāh (SWT) to help him out of poverty.



Before Islam, the Arabs in Makkah were very wasteful. When the rich among them invited someone for dinner, they slaughtered several extra camels just to show off their wealth. And whatever food was left was thrown in the garbage. Some people do this even today. Allāh (SWT) hates such wastage, which is only done to show off to others.

People don't just waste food, water and money. **They even waste time.** Time is our biggest asset in this world. It is worth much more than money. At the time of death, the dying person would be willing to give away all his wealth, just so that he/she could live a little bit longer. It is then that we will truly regret all the time that we wasted in this short life.



DID YOU KNOW



Imām Ja'far al-Ṣādiq (A) used to tell his companions not to throw away food waste (e.g. seeds, peels, etc) but keep it to feed the animals, because Allāh (SWT) does not like those who waste.

Muslims, and especially the followers of the *Ahl al-Bayt* (A), should therefore set an example in recycling and putting food waste like peels, bones, etc, in special bins for organic waste that can be converted into compost.

KEY POINTS



1. *Isrāf* means wasting something that other people need or can use.
2. We can reduce waste in several ways, including re-using things instead of throwing them away, recycling our waste, and reducing consumption.
3. True believers are neither miserly nor wasteful. They do everything in moderation.
4. Our greatest asset in this world is our time. We should be most careful not to do *isrāf* of our time.

IN SUMMARY



1. What does *isrāf* mean?
2. What does the Qur'ān say about being wasteful?
3. What are some of the ways in which we wasteful?
4. How can we reduce wastage?
5. "A *Mu'min* must live in moderation." What does this mean?

LEARNING OBJECTIVES



1. Understand the significance of a mosque.
2. Understand the *adab* of visiting a place of worship.
3. Understand that all places of worship must be respected irrespective of which religion it they represent.

MY NOTES



HOW DO WE RESPECT PLACES OF WORSHIP?

Places of worship are very important because people go there to worship Allāh (SWT). All mosques are considered to be houses of Allāh (SWT). This does not mean that He lives there. Allāh (SWT) does not have a body and does not need a house. He is everywhere. However, a *masjid* is a house of Allāh (SWT) because it is where people go to pray.

When entering a *masjid* or a place of worship, we should enter with the right foot and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the most Kind, the most Merciful

اللَّهُمَّ ادْخِلْنِي فِي رَحْمَتِكَ

O Allāh, enter me into Your Mercy.

Before entering a *masjid*, we should make sure we are not *najis*. If we do become *najis* whilst we are in the *masjid*, we should leave immediately and make ourselves *ṭāhir*. We should also make sure that any *najāsah* in the *masjid* is removed and that the *masjid* is made *ṭāhir* again.

How should we behave when we go to the masjid?

We must respect all places of worship regardless of which religion they belong to, because people go there to remember God and worship Him.

GROUP ACTIVITY



Rearrange the letters below to spell out the names of famous *masājid*:

MAALSHJAIRDAM
MAANSNJAIBDID
AALMKSUJFIADD
DASLAAMQJSIAD



ADAB OF VISITING A PLACE OF WORSHIP

- Place your shoes on the shoe shelf. Do not leave them lying around where people can trip on them.
- When you enter the *masjid*, find a place to sit without blocking others. Do not sit on the chairs or against the wall if you are able to sit without support.
- If there is *ṣalāh* going on, perform *wuḍū'* and join the *ṣalāh* as soon as possible.
- After *ṣalāh* in the *masjid*, shake hands with those around you.
- When there is something being recited (Qur'ān, *adhān*, *du'ā'*, *majlis*, etc...), pay attention and do not talk. Keep silent.
- Wear clean clothes to the *masjid*.
- Keep the *masjid* clean. Do not litter. If you see any litter, put it in the bin. If you spill anything, ask someone to help you clean it up.
- Keep the washrooms clean.
- If food is served at the *masjid*, only take what you can eat. Do not waste food.
- When leaving the *masjid*, say "*fī amānillāh*" to those around you. Don't push anyone. If you see anyone behind you, hold the door for them.
- Enter the *masjid* with your right foot first and exit with your left foot first.



DID YOU KNOW



The most sacred mosque is *Masjid al-Ḥarām* in Makkah. A prayer inside this *masjid* equals to 100,000 prayers elsewhere. The next in status is *Masjid al-Nabī* in Madīnah. A prayer performed in it equals 10,000 prayers. Next in line are *Masjid al-Kūfah* and *Masjid al-Aqṣā*. A single prayer offered in these *masājid* (plural of *masjid*) carry the reward of 1,000 prayers in other *masājid*.

KEY POINTS



1. A *masjid* is Allāh (SWT)'s house and deserves our utmost respect.
2. There is a lot more *thawāb* praying in a *masjid* rather than praying at home.
3. We must maintain silence in the mosque, and keep it clean. We must be considerate to other people at the *masjid*.
4. We should make sure we are clean and *ṭāhir* before entering the *masjid*.

IN SUMMARY



1. Why is it important to respect all places of worship?
2. Why is a *masjid* called a "House of Allāh (SWT)"?
3. How should we enter and leave a *masjid*?
4. How should we behave whilst at a place of worship?
5. Are we allowed to enter the *masjid* if we are *najis*?

TĀRĪKH

What is *Tārīkh*?

Tārīkh is an Arabic word meaning history. In this chapter, we will specifically look at the history of Islam. This dates back to the very beginning of creation. Our journey into Islamic history will take us through the creation of the universe, the creation of *Nabī Ādam* (A) (the first man), the *anbiyā'* of Allāh (SWT), the *sīrah* of the Holy Prophet (S), the lives of the *Ma'şūmīn* (A), and Islam today.

This Chapter Consists Of:

Qiṣaṣ al-Anbiyā'

This part looks at the stories of the prophets before Prophet Muḥammad (S). "*Qiṣaṣ*" is the Arabic word for "stories". "*Anbiyā'*" is the plural of "*nabī*". It means Prophets.

The Holy Prophet (S)

This part looks at the *sīrah* of the Holy Prophet (S), meaning the "life" of Prophet Muḥammad (S).

***Ma'şūmīn* (A)**

In this part, we study the lives of *Sayyidah Fāṭimah* (A) and the *A'immah* (A). "*Ma'şūmīn*" is the plural of "*ma'şūm*", meaning "one who does not sin (i.e. sinless)". "*A'immah*" is the plural of "Imām".

Places of interest

This part takes us through the history of various places that shaped the history of Islam.

People in focus

This section is dedicated to the lives of people who made a significant impact (positive or negative) on Islam.

***Tārīkh* in the Qur'ān**

The Qur'ān is full of historical anecdotes from which we can learn lessons. This part looks at some of these Qur'ānic stories.

Paving the way

This part tells us how we can take lessons from history to prepare for the coming of the 12th Holy Imām (A).

Why Study *Tārīkh*?

In numerous places in the Qur'ān, Allāh (SWT) narrates the stories of the past people, and asks us to ponder over them so that we may learn lessons from them. Our history tells us who we are, where we come from, and where we are headed.

Dear Lord,

Guide us in understanding the history of Islam so that we may learn lessons from the stories of the Prophets, and other parables in history. May this also give us a clearer direction for our future.

WHO CREATED EVERYTHING?



DID YOU KNOW



In *Ḥadīth al-Kisā'*, we read that when the *Ahl al-Kisā'* (People of the Cloak) gathered under the cloak, Allāh (SWT) told the angels that He created everything in the heavens and the earth only for the love of the *Ahl al-Bayt* (A).

MY NOTES



IN SUMMARY



1. Who created the universe?
2. What was the very first thing that Allāh (SWT) created?
3. What was the purpose of creation?
4. Who created human beings?

KEY POINTS



1. Allāh (SWT) created everything in the universe.
2. He created the planets, the sun and moon, the sky and the earth, mountains, oceans, plants and animals.



CREATION OF ĀDAM - THE FIRST MAN

After creating the universe, Allāh (SWT) decided to make a human being. Out of mud and clay, Allāh (SWT) made the first man and called him Ādam. Then Allāh (SWT) breathed a spirit into Ādam and all of sudden Ādam came to life!

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ



When your Lord said to the angels, 'Indeed I am about to create a human being out of clay

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him.' [38: 71-72]

Why did Allāh (SWT) ask the angels to do sajdah to Nabī Ādam (A)?

Allāh (SWT) decided that Ādam was going to be the first human being and also the first *nabī*. A *nabī* is someone whom Allāh (SWT) chooses to guide other human beings and to teach others about His religion, Islam. So *Nabī Ādam (A)* is the father of all human beings and also the first *nabī* (prophet).

Allāh (SWT) gave *Nabī Ādam (A)* the ability to see with his eyes, to smell with his nose, to taste with his tongue, to hear with his ears and to feel with his skin. Allāh (SWT) also taught *Nabī Ādam (A)* many things and gave him a lot of knowledge.

Then Allāh (SWT) created the first woman and called her *Hawwā*. Allāh (SWT) wanted *Nabī Ādam (A)* and *Sayyidah Hawwā* to live together as the first family in the world.

So Allāh (SWT) put *Nabī Ādam (A)* and *Sayyidah Hawwā* in a beautiful garden, told them to live there happily and eat from whatever they liked. The only exception was one tree in the garden from which they were not allowed to eat any fruits.



All the human beings you see in the world today, of different colours and speaking different languages, are the children of *Nabī Ādam (A)* and *Sayyidah Hawwā*.

NABĪ ĀDAM IS THE FIRST PROPHET

When Allāh (SWT) wanted to create *Nabī Ādam* (A), He told the angels:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ



In this verse, Allāh (SWT) tells the angels that He is going to create His representative and place him on the earth.

When the angels hear this, they surprisingly asked:

“How can you put someone there (on earth) who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?”

Allāh (SWT) responds saying:

“I know things you do not.” [2:30]

This verse tells us that *Nabī Ādam* (A) was created to be Allāh (SWT)'s representative on earth. His role was to tell people about Allāh (SWT), and to show them the right path.

All prophets after *Nabī Ādam* (A) had the same mission.

DID YOU KNOW



When Allāh (SWT) created *Nabī Ādam* (A), he asked the angels to do *sajdah* to him. All the angels did *sajdah* to *Nabī Ādam* (A), except Iblīs. He was arrogant. He thought he was better than *Nabī Ādam* because he was made from fire whereas *Nabī Ādam* (A) was made from clay.

Allāh (SWT) does not like pride and arrogance. He threw Iblīs out of Paradise.

KEY POINTS



1. *Nabī Ādam* (A) was the first man to be created by Allāh (SWT), and *Sayyidah Hawwā* was the first woman.
2. *Nabī Ādam* (A) was created from clay.
3. When Allāh (SWT) breathed His spirit into *Ādam* (A), He told the angels to do *sajdah* to him. All the angels did this, except Iblīs.
4. *Nabī Ādam* (A) was the first prophet.

IN SUMMARY



1. Who created human beings?
2. Who were the first man and woman to be created?
3. Why did Iblīs refuse to do *sajdah* to *Nabī Ādam* (A)?
4. Who is a *nabī*? What is his role?

LEARNING OBJECTIVES



1. Who were Hābīl and Qābīl?
2. Why did Qābīl kill Hābīl?

MY NOTES



SONS OF NABĪ ĀDAM (A) - HĀBĪL AND QĀBĪL

Allāh (SWT) blessed *Nabī Ādam (A)* and *Sayyidah Hawwā* with two sons: Hābīl and Qābīl.

One day, *Nabī Ādam (A)* told both his sons to make an offering in the name of Allāh (SWT). Qābīl was a farmer, so he took some crops as an offering from him. Hābīl was a shepherd and took a sheep as a sacrifice. They went to the top of the mountain and kept their offerings there. Qābīl was a miser and did not really love to give anything to others or to please Allāh (SWT), so he took some bad crops instead of taking his best crops. Hābīl loved Allāh (SWT). He took his best sheep as



an offering. He loved to give to others and to share what he had. Allāh (SWT) accepted Hābīl's offering and rejected Qābīl's offering. He says in the Qur'an:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
فَتُضِلَّ مِنَ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ...



Relate to them truly the account of Adam's two sons. When the two of them offered an offering, it was accepted from one of them and not accepted from the other [5:27]

This made Qābīl very angry and jealous of his brother Hābīl. Hābīl tried to explain to his brother that if he becomes better and loves Allāh (SWT), then Allāh (SWT) will accept from him as well. However, Qābīl did not want to accept that he was wrong.

QĀBĪL KILLS HĀBĪL

Qābīl was very angry and jealous of his brother Hābīl whose offering had been accepted by Allāh (SWT). He told Hābīl that he was going to kill him. Hābīl said to his brother:

ACTIVITY



Recite verse (5:28) of the Qur'an and read its translation. What lessons can we learn from this verse?

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنَّي
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

Even if you extend your hand toward me to kill me, I will not extend my hand toward you to kill you. Indeed I fear Allāh, the Lord of all the worlds. [5:28]

Hābīl explained to his brother that Allāh (SWT) was watching all of their actions. If he did something evil, Allāh (SWT) would punish him in hell. However, Qābīl was not prepared to listen and killed his brother.

After killing Hābīl, Qābīl was very scared and did not know what to do. Instead of telling his father what he had done and asking Allāh (SWT) to forgive him, he decided to hide his brother's dead body, but he didn't know how to hide it.

Allāh (SWT) then sent a crow to show Qābīl how to bury his brother. The crow dug a hole in the ground and buried something, giving Qābīl the idea of burying his brother in the ground. Qābīl



was ashamed of himself. Even a crow knew better than him! This is explained in the Qur'an as follows:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۖ
قَالَ يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي ۖ
فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allāh sent a crow, exploring in the ground, to show him how to bury the body of his brother. He said, 'Woe to me! Am I unable to be [even] like this crow and bury my brother's corpse?' Thus he became regretful. [5:31]

IN SUMMARY



1. Why did Allāh (SWT) accept Hābīl's offering but didn't accept Qābīl's offering?
2. Why did Qābīl kill Hābīl?
3. What did Hābīl say when Qābīl told him he was going to kill him?
4. How did Allāh (SWT) teach Qābīl to bury his brother?

DID YOU KNOW



After the death of Hābīl, Allāh (SWT) blessed *Nabī Ādam* (A) with another son called Shīth (A). Allāh (SWT) appointed him as a Prophet after *Nabī Ādam* (A).

MY NOTES



KEY POINTS



1. Hābīl and Qābīl were the sons of *Nabī Ādam* (A) and *Sayyidah Hawwā*.
2. *Nabī Ādam* (A) told his sons to make an offering to Allāh (SWT). Hābīl was a shepherd and offered his best sheep. Qābīl was a farmer. He offered some crops which were not very good.
3. Allāh (SWT) accepted Hābīl's sacrifice but rejected Qābīl's offering.
4. Qābīl killed his brother Hābīl. Allāh (SWT) sent a crow to show him how to bury his brother.

LEARNING OBJECTIVES



1. Who was *Nabī Nūḥ* (A)?
2. What was his mission?
3. What can we learn from his story?

MY NOTES

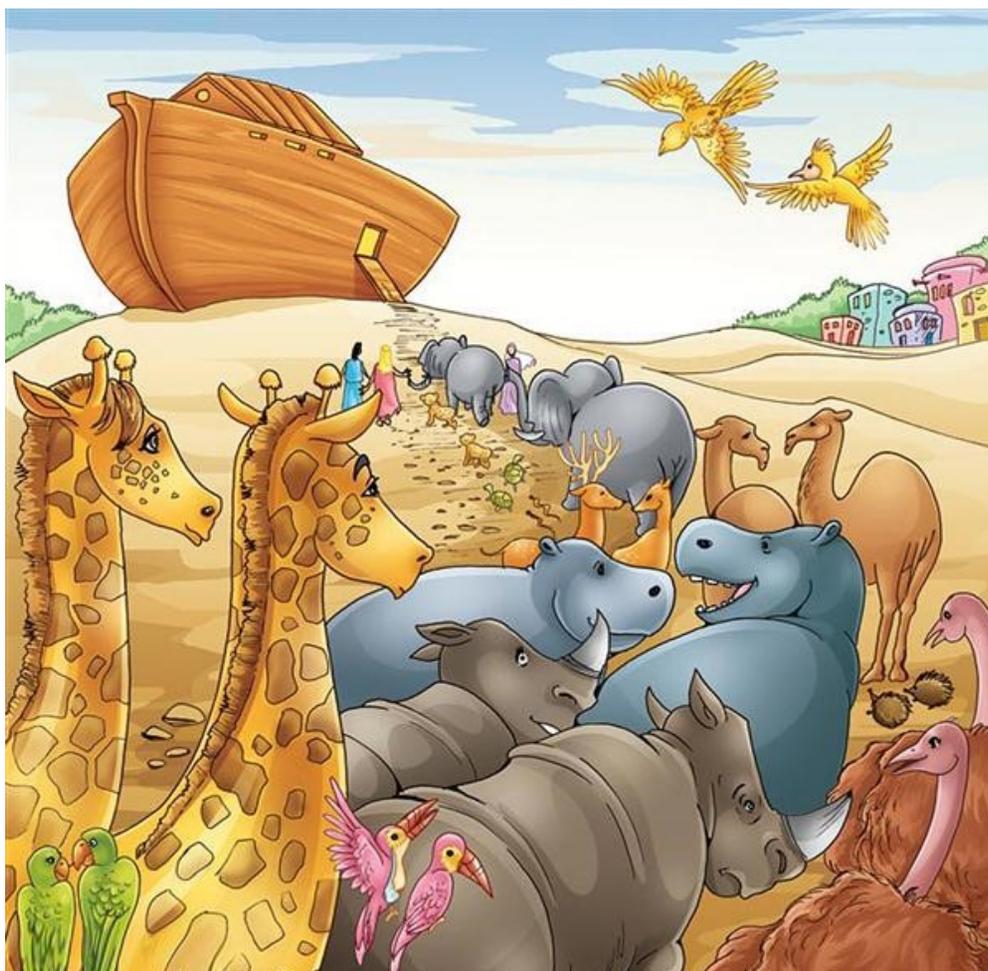


NABĪ NŪḤ (A)

Many years after *Nabī Ādam* (A), most of the people in the world stopped worshipping Allāh (SWT) and had become corrupt human beings. So Allāh (SWT) sent another *nabī* to guide them who was called Nūḥ.

Nabī Nūḥ (A) began telling everyone to worship Allāh (SWT) only and not to bow before idols, but most of the people would not listen to him. They just laughed at *Nabī Nūḥ* (A) and made fun of him. When he would talk to them, they would put their fingers in their ears or shout and make noise. They would even throw things at *Nabī Nūḥ* (A) to try and hurt him.

After many years, when still no one would listen to him, Allāh (SWT) ordered *Nabī Nūḥ* (A) to build an ark. When the ark was ready, *Nabī Nūḥ* (A) told everyone to get in because it was going to rain a lot and anyone who did not get in would drown as a punishment from Allāh (SWT). The evil people laughed at *Nabī Nūḥ* (A) even more and refused to enter the ark. And so *Nabī Nūḥ* (A) went in with his few followers and the animals and shut the doors.



ACTIVITY



Do you remember the 5 *Ūlū'* -*Azm* prophets? Write down their names in order, from the first to the last.

Soon it began to rain heavily and everything around began to drown. There was lightning and thunder everywhere. Even those on the Ark were frightened as the Ark rocked from side to side and moved in the middle of huge waves that rose like mountains and fell crashing down. *Nabī Nūḥ* (A) and his followers kept praying to Allāh (SWT) for His protection and mercy all the while.

One of the sons of *Nabī Nūḥ* (A) did not believe in Allāh. *Nabī Nūḥ* (A) told him to come into the Ark, but he said, "I will climb the tallest mountain and I won't drown." Just then a huge wave came and he drowned.

When the rain stopped, the ark came to a rest at the top of Mount Jūdī. Then *Nabī Nūḥ* (A) let all the animals out and he and his followers began a new life on the earth and they all worshipped Allāh (SWT) and lived happily together again.

Nabī Nūḥ (A) prayed to Allāh (SWT):

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا



My Lord! Forgive me and my parents, and whoever enters my house in faith, and the faithful men and women, and do not increase the wrongdoers in anything except ruin. [70:28]

DID YOU KNOW



An ark is called a "*safīnah*" in Arabic.

Nabī Muḥammad (S) said:

"My family, the *Ahl al-Bayt*, is like the Ark of Nūḥ. Whoever joins it will be safe. And whoever refuses to go with it, will drown."

KEY POINTS



1. *Nabī Nūḥ* (A) was one of the 5 *ulū'l-'azm* prophets.
2. He was sent to guide people many years after *Nabī Ādam* (A), as they had forgotten Allāh (SWT)'s message.
3. Only a few people listened to him.
4. Allāh (SWT) asked him to build an ark and put all the good people in it. Allāh then sent a flood and the disbelievers drowned.
5. *Nabī Nūḥ* (A)'s son did not believe in Allāh and was drowned as well.

IN SUMMARY



1. Why did *Nabī Nūḥ* (A) build an ark?
2. Who did he take on the ark?
3. What happened to those who did not enter the ark because they did not believe in Allāh (SWT)?

LEARNING OBJECTIVES



1. *Nabī* Ibrāhīm (A)'s conversation with his uncle.
2. *Nabī* Ibrāhīm (A) explains the existence of Allāh (SWT).
3. He destroys the idols and is thrown into the fire by Namrūd.

MY NOTES



NABĪ IBRĀHĪM (A)

Many years after the flood of *Nabī* Nūḥ (A), people forgot the message of Islam and began worshipping idols again. Allāh (SWT) sent *Nabī* Ibrāhīm (A) to guide them. *Nabī* Ibrāhīm (A) never worshipped any idol and always told the people not to worship anything or anyone except Allāh (SWT).

Nabī Ibrāhīm (A) was kind-hearted and polite, and loved Allāh (SWT) very much. He was also generous and loved to bring guests to his home. Allāh (SWT) was so pleased with him that He made him His friend. *Nabī* Ibrāhīm (A) is called *Khalīl Allāh*, which means "The Friend of Allāh".

Nabī Ibrāhīm (A) grew up under the care of his uncle Āzar, who used to worship idols. *Nabī* Ibrāhīm (A) explained to him that it was wrong to worship idols.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۗ إِنِّي أَرَاكَ وَقَوْمَكَ فِي

ضَلَالٍ مُّبِينٍ

When Ibrāhīm said to his father Āzar, "Do you take idols for gods? Indeed I see you and your people in clear error." [6:74]



One day when all the people had gone out of the town to celebrate a festival, *Nabī* Ibrāhīm (A) went to the temple where they kept all the idols. He broke all of them except the biggest one and tied his axe around its neck.

When the people came back, they were shocked to see their idols broken into pieces. "Who broke our gods?" they cried angrily. "It must be Ibrāhīm!" said one of them, "He is always speaking against our gods!"

"Bring him here so we can question him!" demanded the temple priest. The people went to *Nabī* Ibrāhīm (A) and brought him to the temple. "Did you do this Ibrāhīm?" they demanded. *Nabī* Ibrāhīm (A) pointed to the biggest idol with the axe around its neck and said, "Ask this one. He has the axe!"

ACTIVITY



In *Ziyārat Wārith*, *Nabī* Ibrāhīm (A) is referred to as *Khalīlullāh*. Can you list the titles of the other 4 *Ūlū'l-'Azm Anbiyā'* mentioned in this *ziyārah*?

The people knew that the idols could not speak, so they said, "You know the idols cannot speak or defend themselves." *Nabī* Ibrāhīm (A) said, "Why do you pray to something made of stone and something that is so powerless and weak?"

The people did not have an answer, but they were very angry with *Nabī* Ibrāhīm (A). They went to their King Namrūd and asked him to punish *Nabī* Ibrāhīm (A).

NAMRŪD THROWS NABĪ IBRĀHĪM (A) INTO THE FIRE

Namrūd decided to throw *Nabī Ibrāhīm* (A) into a huge fire. He asked everyone to collect lots of wood for the fire. When the wood had been piled high, they lit it and it became a huge fire. They began to shout, "Burn Ibrāhīm! Kill him! So that our idol gods will be happy with us again!"



Nabī Ibrāhīm (A) tried to tell them to believe in Allāh (SWT) and to worship Him alone, but the people refused to listen to him. They wanted to throw him into the fire, but it was so hot that they could not go near it. Therefore, they made a large catapult to throw him into the fire.

Nabī Ibrāhīm (A) was not afraid of the fire. He knew Allāh (SWT) was with him all the time and would protect him. When the people threw him into the fire, Allāh (SWT) commanded:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

We said, 'O fire! Be cool and safe for Ibrāhīm!' [21:69]



Then a miracle happened. Instead of burning *Nabī Ibrāhīm* (A), the fire became cool and safe for him, and he came out without any harm. The people were amazed to see this and knew *Nabī Ibrāhīm* (A) was right and they were wrong.



Namrūd then forced *Nabī Ibrāhīm* (A) to leave his country and never come back. *Nabī Ibrāhīm* (A) left with his family including his wife *Sārah* and his cousin *Nabī Lūṭ* (A). They went to the land of Palestine.

DID YOU KNOW



Nabī Ibrāhīm (A) had 2 sons: *Nabī Ismā'īl* (A) and *Nabī Isḥāq* (A). *Rasūl Allāh* (S) is from the progeny of *Nabī Ismā'īl* (A).

MY NOTES



KEY POINTS



1. *Nabī Ibrāhīm* (A) was sent by Allāh (SWT) many years after *Nabī Nūḥ* (A) to guide the people to the right path.

2. He was kind, polite and generous. He loved Allāh (SWT) very much and was called ***Khalīl Allāh***, which means "The Friend of Allāh".

3. He taught his people to stop worshipping idols and worship Allāh (SWT), but they did not listen to him. He broke their idols to show them that the idols could not protect anyone.

4 King Namrūd threw him into a huge fire but Allāh (SWT) protected him.

IN SUMMARY



1. Why was *Nabī Ibrāhīm* (A) called *Khalīlullāh*? What does it mean?
2. Why were the people angry with *Nabī Ibrāhīm* (A)?
3. What did *Nabī Ibrāhīm* (A) reply when they asked him who had destroyed the idols?
4. What miracle took place when *Nabī Ibrāhīm* was thrown into the fire?

LEARNING OBJECTIVES



1. A brief history of Arabia from the time of *Nabī Ibrāhīm* (A).
2. An understanding of the period of *Jāhiliyyah*.
3. Who are the Quraysh?
4. Who are the Banū Hāshim?

MY NOTES



ARABIA BEFORE ISLAM

Arabia is a large country whose area is three million square kilometres. From olden times this land was divided into 3 regions: Ḥijāz, the Arabian Desert and Yemen.

The largest city in Ḥijāz was Makkah and its history starts from the time when *Nabī Ibrāhīm* (A) left his wife Hājar and son *Nabī Ismā'īl* (A) there on the command of Allāh (SWT) and later returned to build the Ka'bah with the help of his son, *Nabī Ismā'īl* (A). *Nabī Ismā'īl* (A) had settled in Makkah. From his descendants there were many Arab tribes. The most famous was the Quraysh tribe.



Before Islam, Arabia was in a period of *Jāhiliyyah*. The Arabs worshipped idols and fought for petty reasons. Often their wars would go on for generations. They did not have law and order. Stronger tribes would rob and kill the weaker ones.

All the idols they worshipped were kept in and around the Ka'bah and people would come from far and wide just to worship these stone idols.

Women were treated very badly. And often when a daughter was born, the father would be ashamed of her and he would dig a hole and bury her alive.

ACTIVITY



Write down 5 things that the Arabs did during the period of *Jāhiliyyah*.

THE PERIOD OF JĀHILIYYAH

In *sūrat al-Nahl*, Allāh (SWT) describes the feelings of the Arabs when a daughter was born to them:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ
أَيْمَسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ
أَلَا سَاءَ مَا يَحْكُمُونَ



When he gets the news that a baby girl is born, his face becomes dark and he chokes with suppressed agony. He hides from the people out of distress at this news: shall he keep his daughter in humiliation, or bury it in the ground! Look! Evil is the judgement that they make. [16:58-59]

Many Arabs before Islam were very superstitious. Sometimes they would enter their homes from behind or from the windows just to drive bad spirits away. When a person died, they would keep a camel near his grave and cut the camels legs until it died as well. They believed the person who died would ride the camel in the next world. When they entered a village, they would bray like a donkey 10 times to chase away evil spirits. Some of them did *tawāf* of the Ka'bah completely naked. When a man died, his son would marry all his wives (who were his mother and stepmothers). In other words they lived like animals.

This came to be known as the period of *Jāhiliyyah*, which means “The Age of Ignorance”.

There was one Quraysh family that was different. They were known as Banū Hāshim. The Holy Prophet (S) and Imām ‘Alī (A) came from this tribe. They were known to be generous, brave, wise and kind-hearted. They never cheated anyone and they never worshipped any idol. They worshipped Allāh only.

IN SUMMARY



1. What is the name of the main tribe of Arabs who lived in Arabia at the time of the Holy Prophet (S)?
2. What does *Jāhiliyyah* mean?
3. How did the Arabs behave in the Age of *Jāhiliyyah*?
4. Who are the Banū Hāshim?

DID YOU KNOW



During the period of *Jāhiliyyah*, the Arabs also had some good qualities:

- They never broke a promise
- They had great skill in horsemanship and archery.
- They were brave
- They were very good in the art of poetry and had sharp memories that enabled them to remember long verses and speeches by heart.

KEY POINTS



1. In pre-Islamic times, Arabia was divided into three regions: Hijāz, Yemen and the Arabian Desert.
2. Makkah was the main city. It's history dates back to the time when *Nabī* Ibrāhīm (A) took his baby son, Ismā'īl (A), there.
3. Before Islam, Arabia was in a period of *Jāhiliyyah* (The Age of Ignorance).
4. The Holy Prophet (S)'s family is also part of Quraysh. They are known as Banū Hāshim.

LEARNING OBJECTIVES



1. When and where was the Holy Prophet (S) born?
2. Who are his parents?
3. What was his early life like?
4. Why is he known as *al-Şādiq* and *al-Amīn*?

MY NOTES

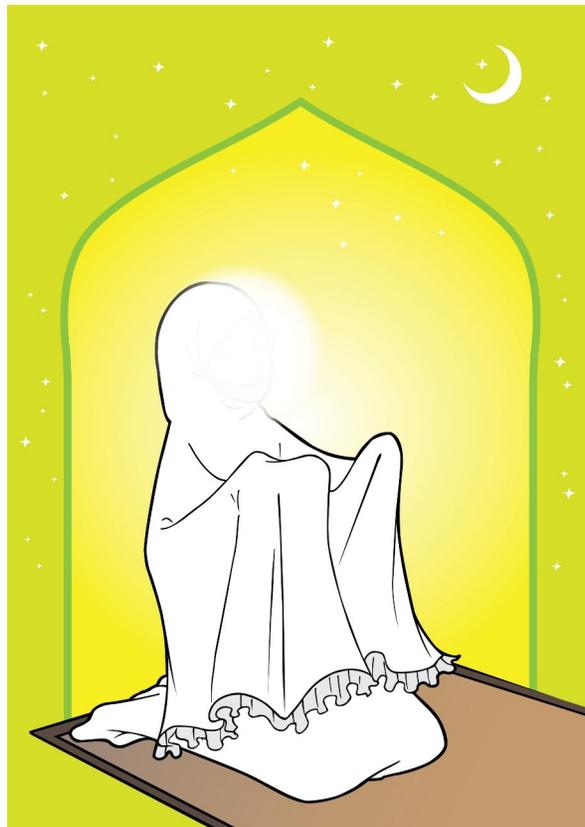


THE BIRTH AND CHILDHOOD OF THE HOLY PROPHET (S)

The Holy Prophet, our beloved *Rasūl Allāh* (S), is the final messenger of Allāh (SWT). He was born in Makkah on the 17th *Rabī' al-Awwal* in "The Year of the Elephant" (*'Ām al-Fīl*) 570 CE. His father is 'Abd Allāh b. 'Abd al-Muṭṭalib and his mother is *Sayyidah Āminah* b. Wahab.

The Holy Prophet (S)'s father died before he was born, so he was born an orphan. His grandfather 'Abd al-Muṭṭalib, who was the leader of Makkah, took care of him and loved him very much. In Makkah, when children were born, they used to have a nanny who would take them to the desert and look after them for two years. The people who live in the desert are called Bedouins. The Bedouins always wanted to look after rich children so they could get gifts and rewards from the children's family. They never wanted to look after orphans who were poor and had no father to pay for them.

A Bedouin woman named Ḥalīmah came to Makkah looking for a child to take care of. As soon as Ḥalīmah saw *Rasūl Allāh* (S), she fell in love with the baby orphan and decided she would look after him. Ḥalīmah was very happy to have him with her in the desert. After two years, she was sad because it was now time for him to return to his mother in Makkah. She asked his grandfather, 'Abd al-Muṭṭalib, if he can stay with her longer. 'Abd al-Muṭṭalib agreed and Ḥalīmah became very happy.



ACTIVITY



Write down the meanings of the following words:

Rasūl Allāh;
'Ām al-Fīl;
al-Şādiq and *al-Amīn*

ABŪ TĀLIB (A) ALWAYS SUPPORTED RASŪL ALLĀH (S)

One day, when *Rasūl Allāh (S)* was a young boy, Ḥalīmah put new clothes on him and tied a special amulet around his neck. “*What is this?*” asked *Rasūl Allāh (S)*. “*This is to protect you from evil*” said Ḥalīmah. But *Rasūl Allāh (S)* knew the amulet had the names of idols in it, so he took it out and refused to wear it. “*I am already protected by Allāh*” he said to his nanny Ḥalīmah.

When the Holy Prophet (S) was 6 years old, his mother died too. His grandfather continued to look after him, and he could see that his grandson was very special and had a bright light shining from his face all the time.

After two years, when he was eight years old, his grandfather also left this world. Before he died, ‘Abd al-Muṭṭalib asked one of his sons, Abū Ṭālib (the father of Imām ‘Alī (A)) to look after him. In this way, *Rasūl Allāh (S)* moved to the house of Abū Ṭālib and began living with him. Abū Ṭālib and his wife, *Sayyidah Fāṭimah b. Asad*, were poor but they loved the Holy Prophet (S) more than even their own children. Sometimes when there was very little food in the house, they would feed the Holy Prophet (S) first and then their own children. In this way, *Rasūl Allāh (S)* never felt like he was an orphan.

When the Holy Prophet (S) grew up to be a young man, even though the people of Makkah worshipped idols and did many bad things, they knew he was different. They used to call him “*al-Ṣādiq*” which means “The truthful one” and “*al-Amīn*” meaning “The trustworthy”. This is because he never told a lie and everyone always trusted him.

Rasūl Allāh (S) always protected the weak and loved to help the poor and he never worshipped idols like others.



DID YOU KNOW



The year that *Rasūl Allāh (S)* was born is known as ‘*Ām al-Fīl*. This is the year when Abrahah wanted to attack the Ka’bah. He came to Makkah with his army on elephants. Allāh (SWT) sent a flock of birds with pebbles in their beaks and claws. They threw these pebbles on Abrahah and his army. All his men and elephants were killed and the Ka’bah remained safe.

KEY POINTS



1. *Rasūl Allāh (S)* was born on the 17th *Rabī‘ al-Awwal* in “The Year of the Elephant”.
2. He was born an orphan because his father died before his birth.
3. He grew up in the desert with his nanny Ḥalīmah.
4. Abū Ṭālib raised *Rasūl Allāh (S)* and loved him more than his own children.
5. He was called *al-Ṣādiq* and *al-Amīn* because he was always truthful and trustworthy.

IN SUMMARY



1. When was *Rasūl Allāh (S)* born? Where was he born?
2. Who are his parents?
3. Who was his nanny when he was a baby?
4. Why was he known as *al-Ṣādiq* and *al-Amīn*?
5. How was *Rasūl Allāh (S)* related to Abū Ṭālib?

LEARNING OBJECTIVES



1. What does “*ma’sūm*” mean?
2. Who are the *Ma’sūmīn* (A)?
3. Learn the names of the 14 *Ma’sūmīn* (A).

MY NOTES



WHO ARE THE *MA’SŪMĪN* (A)?

The 12 *A’immah* (A) and *Sayyidah Fāṭimah al-Zahrah* (A) are the family of *Rasūl Allāh* (S). They are called the *Ahl al-Bayt* of *Rasūl Allāh* (S).

The 14 *Ma’sūmīn* (A) are:

- Prophet Muḥammad (S)
- *Sayyidah Fāṭimah al-Zahrah* (A)
- The 12 *A’immah* (A)

The word *Ma’sūmīn* is the plural of the Arabic word *ma’sūm*. A *ma’sūm* is someone who does not commit any sins.

Allāh (SWT) refers to the family of *Rasūl Allāh* (S) as *Ahl al-Bayt* in the Qur’ān:



إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Indeed Allāh desires to repel all impurity from you, Oh People of the Household, and purify you with a thorough purification. [33:33]

This verse is known as **Āyat al-Taṭhīr** because it teaches us that Allāh (SWT) has purified the *Ma’sūmīn* (A), so they are pure and sinless.

Rasūl Allāh (S) is the last and the best of Allāh (SWT)’s Prophets. When he was returning from his farewell Ḥajj, Allāh (SWT) asked him to appoint Imām ‘Alī (A) to become the leader of the Muslims after his death.

Imām ‘Alī (A) is our first Imām, and Imām al-Mahdī (A) is our 12th and last Imām. He is still alive and in *ghaybah*. He will reappear when Allāh (SWT) commands him to do so.

Whenever we say or hear the name of Imām al-Mahdī, we should say:

‘Ajjal Allāh farajahu

May Allāh (SWT) hasten his re-appearance

ACTIVITY



You will notice that we write **(A)** after the names of any of the *A’immah* and *Anbiyā’*. What does it stand for? What does the **(S)** stand for after the name of *Rasūl Allāh*?

Whenever we hear his name, we should stand up and put our hand on our head to show respect for him.

1) Nabī Muhammad (S)

Title: *al-Muṣṭafā*

Birth: 17th *Rabī' al-Awwal*, Makkah

Death: 28th *Safar* 11AH, Madīnah, aged 63

Prophethood: 23 years

Mother: Āminah b. Wahab

3) Imām 'Alī (A)

Title: *al-Murtaḍā*

Birth: 13th *Rajab*, Makkah (23 yrs before *Hijrah*)

Death: 21st *Ramaḍān* 40AH, Kūfah, aged 63

Imāmate: 29 years

Mother: *Sayyidah Fāṭimah* b. Asad

5) Imām al-Ḥusayn b. 'Alī (A)

Title: *Sayyid al-Shuhadā'*

Birth: 3rd *Sha'bān* 4AH

Death: 10th *Muḥarram* 61AH, aged 57

Imāmate: 11 years

Mother: *Sayyidah Fāṭimah* (A)

7) Imām Muḥammad b. 'Alī (A)

Title: *al-Bāqir*

Birth: 1st *Rajab* 57AH

Death: 7th *Dhū'l-Hijjah* 114AH, aged 57

Imāmate: 19 years

Mother: *Fāṭimah* b. al-Ḥasan

9) Imām Mūsā b. Ja'far (A)

Title: *al-Kāzim*

Birth: 7th *Safar* 128AH

Death: 25th *Rajab* 183AH, aged 55

Imāmate: 35 years

Mother: Ḥamīdah al-Barbariyyah

11) Imām Muḥammad b. 'Alī (A)

Title: *al-Taqī*

Birth: 10th *Rajab* 195AH

Death: 29th *Dhū'l-Qa'adah* 220AH, aged 25

Imāmate: 72 years

Mother: Sabīkah (or *Khayzūrān*)

13) Imām Ḥasan b. 'Alī (A)

Title: *al-Askarī*

Birth: 10th *Rabī' al-Thānī* 232AH

Death: 8th *Rabī' al-Awwal* 260AH, aged 28

Imāmate: 6 years

Mother: Ḥadīthah (or *Sawsan*)

2) Sayyidah Fāṭimah (A)

Title: *al-Zahrā'*

Birth: 20th *Jumādā al-Ākhirah*, Makkah, (5th yr after *Ba'thah*)

Death: 3rd *Jumādā al-Ākhirah*, Madīnah, aged 18

Mother: *Sayyidah Khadijah* b. *Khuwaylid*

4) Imām al-Ḥasan b. 'Alī (A)

Title: *al-Mujtabā*

Birth: 15th *Ramaḍān* 3AH

Death: 7th *Safar* 50AH, aged 46

Imāmate: 10 years

Mother: *Sayyidah Fāṭimah* (A)

6) Imām 'Alī b. al-Ḥusayn (A)

Title: *Zayn al-'Ābidīn*

Birth: 5th *Sha'bān* 36AH

Death: 25th *Muḥarram* 95AH, aged 58

Imāmate: 34 years

Mother: *Shahr Bānū*

8) Imām Ja'far b. Muḥammad (A)

Title: *al-Ṣādiq*

Birth: 17th *Rabī' al-Awwal* 83AH

Death: 25th *Shawwāl* 148AH, aged 65

Imāmate: 34 years

Mother: *Umm Farwāh*

10) Imām 'Alī b. Mūsā (A)

Title: *al-Riḍā*

Birth: 11th *Dhū'l-Qa'adah* 148AH

Death: 29th *Safar* 203AH, aged 55

Imāmate: 20 years

Mother: *Umm al-Banīn Najmah*

12) Imām 'Alī b. Muḥammad (A)

Title: *al-Naqī*

Birth: 15th *Dhū'l-Hijjah* 212AH

Death: 3rd *Rajab* 254AH, aged 42

Imāmate: 34 years

Mother: *Sumānah*

14) Imām Muḥammad b. al-Ḥasan (A)

Title: *al-Mahdī*

Birth: 15th *Sha'ban* 255AH

Mother: *Narjis*

Minor Occultation: 8th *Rabī' al-Awwal* 260AH

Major Occultation: 10th *Shawwāl* 329AH

DID YOU KNOW



Allāh (SWT) created the *nūr* (light) of *Rasūl Allāh* (S) and *Imām 'Alī* (A) before creating everything else. This *nūr* was passed down from *Imām 'Alī* (A) and *Sayyidah Fāṭimah* (A) to the other 11 *A'imma* (A).

MY NOTES



LEARNING OBJECTIVES



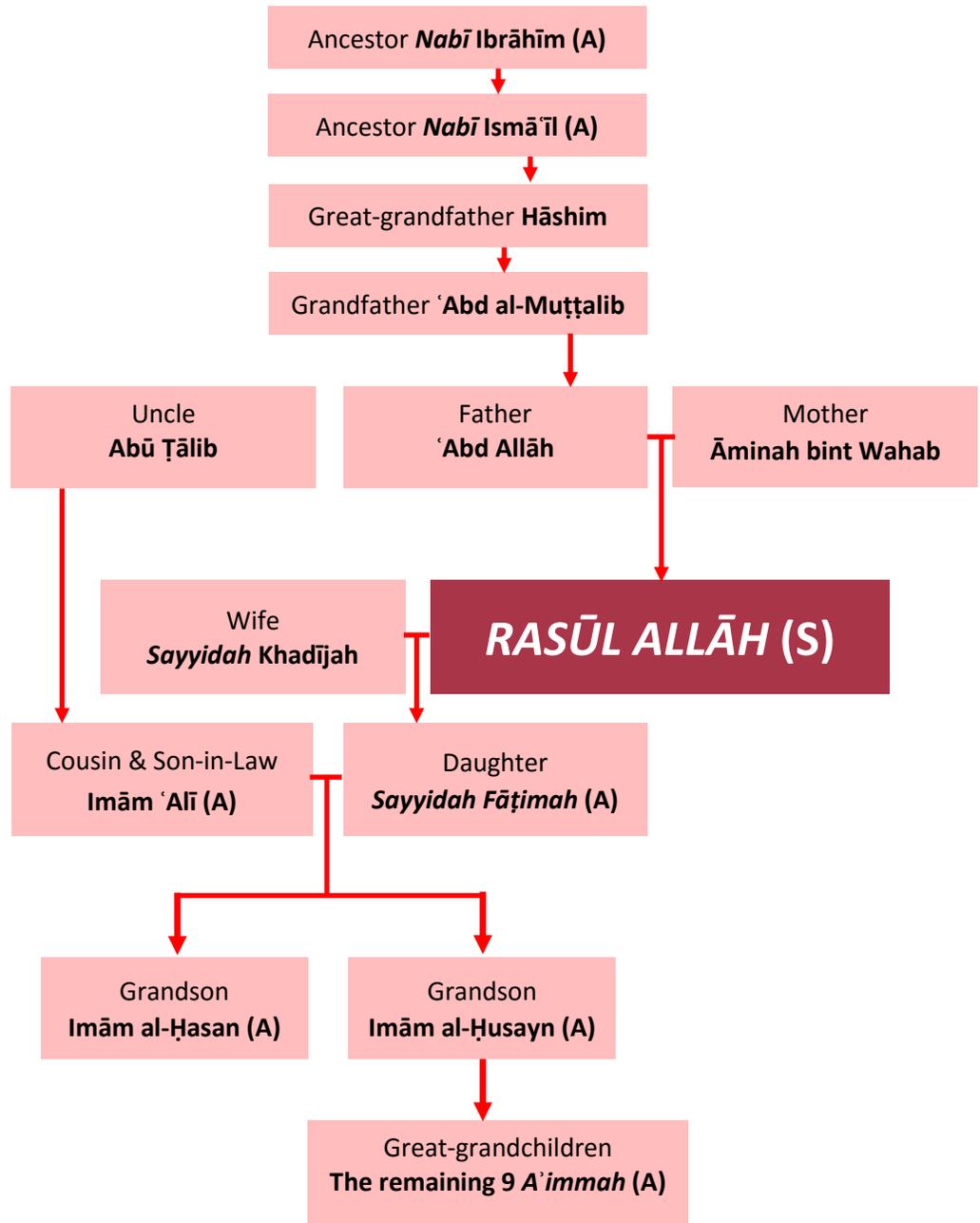
1. Who are the ancestors of *Rasūl Allāh (S)*?
2. Why is the family of *Rasūl Allāh (S)* known as Banū Hāshim?
3. Who are the Banū 'Umayyah?

MY NOTES



ANCESTORS OF *RASŪL ALLĀH (S)*

Rasūl Allāh (S)'s ancestors can be traced back to *Nabī Ibrāhīm (A)*. They followed the religion (*dīn*) of *Nabī Ibrāhīm (A)* and never worshipped idols.



HĀSHIM

Hāshim was the father of ‘Abd al-Muṭṭalib, who was the father of ‘Abd Allāh, the father of the Holy Prophet (S). So *Hāshim* was the great-grandfather of Holy Prophet (S). He was a very wise and generous man. Once there was a great famine in Arabia.

Hāshim could not bear to see his people starving, so he used all his wealth to feed them by sacrificing his camels and purchasing flour for bread. He did this until the famine was over.

Hāshim also made sure that thieves would not attack the people who travelled to and from Makkah for trade. He convinced the thieves that if they stop attacking people on the road, they could also buy the goods at a reasonable price. And so people used to bring things to sell in Makkah and take things from Makkah to sell in their own countries such as Syria, Yemen, Ethiopia and Iran.

Soon the tribe of Quraysh in Makkah became rich and powerful. Makkah itself became a centre of trade.



Hāshim was also the leader of the Quraysh tribe and of the city of Makkah. He had inherited this from his father ‘Abd Manāf and his grandfather Qusayy.

Qusayy was a wise man. He was the leader of Makkah in his time, and in charge of the keys to the Ka‘bah. He used to feed the pilgrims, give them water, and was the commander of the Quraysh during war.

DID YOU KNOW



In the time of ‘Abd al-Muṭṭalib (*Rasūl Allāh’s* grandfather), people only knew that a well named *Zamzam* had existed in the past, but nobody knew where it was anymore.

One day, ‘Abd al-Muṭṭalib saw in his dream where the well was located. After four days of digging at that location, they found the well.

KEY POINTS



1. *Rasūl Allāh* (S) was from the tribe of Quraysh.
2. He was a descendant of *Nabī Ibrāhīm* (A).
3. His father was ‘Abd Allāh, son of ‘Abd al-Muṭṭalib, son of *Hāshim*. *Rasūl Allāh* (S) was therefore the great grandson of *Hāshim*. This is why his family is known as the Banū *Hāshim*.
4. *Rasūl Allāh* (S) direct ancestors never worshipped idols.



BANŪ HĀSHIM AND BANŪ UMAYYAH

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

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

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

When the wise man saw and heard the two men, he immediately said that Hāshim was more fit to rule, and so ‘Umayyah was forced to leave Makkah. He spent 10 years in Syria.

Ever since that day, the Banū ‘Umayyah (the children of ‘Umayyah) became the enemies of the Banū Hāshim.

Abū Sufyān, Mu‘āwiyah and Yazīd are all descendants of ‘Umayyah and therefore, are part of Banū ‘Umayyah.

Rasūl Allāh (S), Imām ‘Alī (A) and all of the *Ahl al-Bayt* (A) are descendants of Hāshim and therefore belong to the Banū Hāshim.

SONS OF ‘ABD AL-MUTTALIB

‘Abd al-Muṭṭalib had 10 sons. The most famous among them are:

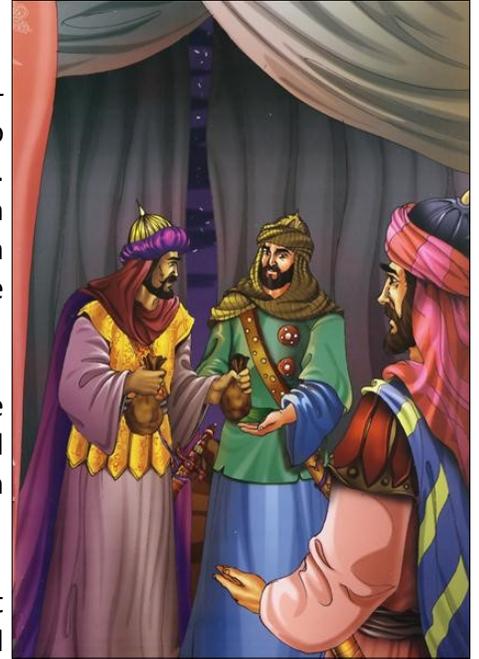
‘Abd Allāh - The father of the Holy Prophet (S)

Abū Ṭalib - The father of Imām ‘Alī (A) and guardian of Holy Prophet (S)

Hamzah - Uncle of Holy Prophet (S)

‘Abbās - Uncle of Holy Prophet (S)

Abū Lahab - He was an enemy of Islam



Hamzah and ‘Abbās supported the Holy Prophet (S). Hamzah was killed in the Battle of Uḥud while defending Islam.

Abū Lahab hated the Holy Prophet (S) and tried to harm him. Allāh (SWT) has cursed Abū Lahab and his evil wife in the Qur’ān in *sūrat al-Lahab* (*sūrah* no. 111):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Perish the hands of Abu Lahab, be ruined! May he be ruined too!

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

Neither his wealth availed him, nor what he had earned.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

Soon he will enter the blazing fire,

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

and his wife [too], the firewood carrier,

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

with a rope of palm fibre around her neck. [111:1-5]



DID YOU KNOW



‘Abd al-Muṭṭalib was *Rasūl Allāh* (S)’s grandfather. He lived up to the age of 82.

He was known as *Sayyid al-Baṭṭhā*, which means “the Chief of Makkah”.

MY NOTES



KEY POINTS



1. *Rasūl Allāh* (S)’s family are the descendants of Hāshim, and are called Banū Hāshim.

2. Hāshim had a twin brother called ‘Abd al-Shams, who had a son called ‘Umayyah.

3. The Banū ‘Umayyah (the Family of ‘Umayyah), such as Mu‘āwiyah and Yazīd were enemies of the Banū Hāshim.

4. *Rasūl Allāh* (S) had many uncles, some of whom supported him (e.g. Abū Ṭālib and Hamzah), and others who opposed him (e.g. Abū Lahab).

IN SUMMARY



1. What is the name of *Rasūl Allāh* (S) family?
2. Who are *Rasūl Allāh* (S)’s father, grandfather and great grandfather?
3. Who was Hāshim?
4. How are the Banū ‘Umayyah related to the Banū Hāshim?

LEARNING OBJECTIVES



1. What is *Ām al-Fīl*?
2. Who was Abrahah? Why did he want to destroy the Ka'bah?
3. How was the Ka'bah saved from destruction?
4. *Sūrat al-Fīl* describes this story in the Qur'ān.

MY NOTES



ĀM AL-FĪL

During the time of 'Abd al-Muṭṭalib, the king of Yemen marched with his army towards Makkah to destroy the Ka'bah. He was very jealous of the Ka'bah and wanted to build a big temple in Yemen so that people would go to Yemen for Ḥajj instead of Makkah.

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

When King Abrahah and his army reached Makkah, he took away many camels that belonged to 'Abd al-Muṭṭalib. 'Abd al-Muṭṭalib went to meet him and told the King to return his camels.

Abrahah was very surprised and said:

"I have come to destroy the Ka'bah. You are the Chief of Makkah, and you are worried about your camels?"

'Abd al-Muṭṭalib was a wise man. He replied:

"The camels belong to me. So I have to protect them. The Ka'bah too has an owner (Allāh (SWT)). He will protect it."

Abrahah laughed at 'Abd al-Muṭṭalib and gave him his camels back. Then he ordered his army to go into Makkah with their elephants and destroy the Ka'bah. 'Abd al-Muṭṭalib prayed to Allāh (SWT) to save the Ka'bah.



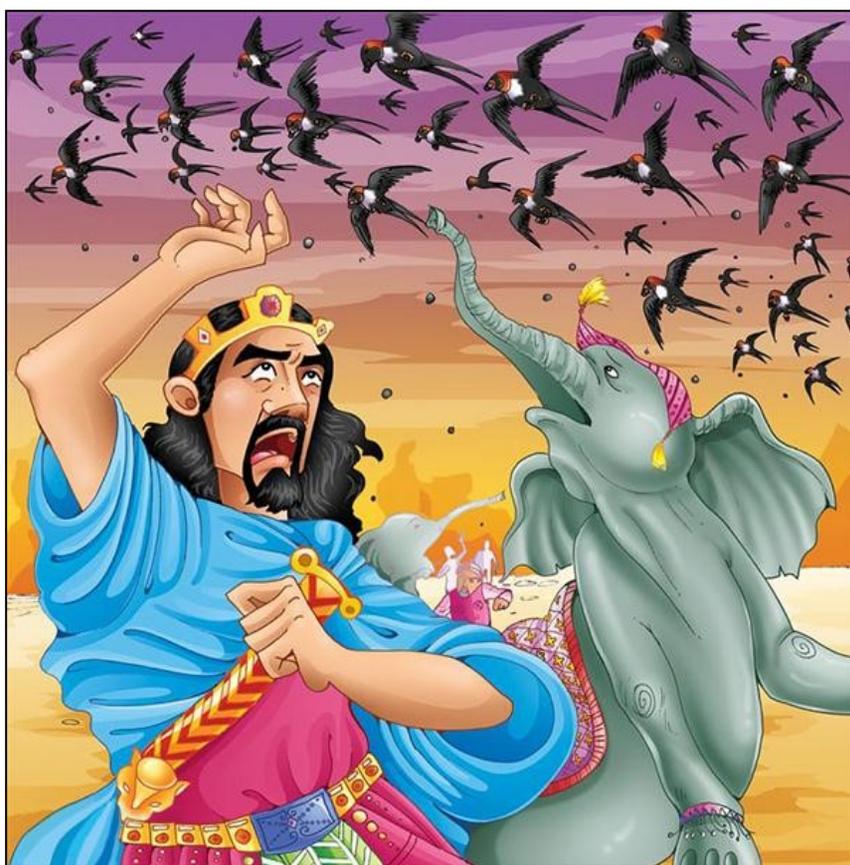
ACTIVITY



Recite *sūrat al-Fīl* in turns. What number is it in the Qur'ān? How many verses does it have? Where was it revealed? What do the verses mean?

The Arabs of Makkah had never seen elephants. They were scared to see a whole army of them. However, Allāh (SWT) sent a huge flock of small birds with stones in their beaks and feet. The birds began throwing the stones on the elephants and on the army, and soon the whole army was destroyed. King Abrahah tried to run away, but he also died on the way back to Yemen. The Ka'bah was saved.

From that time onwards, everyone called that year, "The Year of the Elephant" (*Ām al-Fīl*). 'Abd al-Muṭṭalib thanked Allāh (SWT) for saving the Ka'bah and Makkah from the evil King Abrahah.



DID YOU KNOW



The story of the elephant has been mentioned in the Qur'ān in *sūrat al-Fīl*.

The Holy Prophet (S) was born in *Ām al-Fīl*.

MY NOTES



KEY POINTS



1. Abrahah was the king of Yemen. He was jealous of the Ka'bah and wanted to destroy it so that no one would go to Makkah for pilgrimage.

2. He brought a large army of elephants to destroy the Ka'bah.

3. Allāh (SWT) sent a flock of birds with stones in their beaks and claws. They threw the stones on Abrahah's army, killing everyone.

IN SUMMARY



1. Why was Abrahah jealous of the Ka'bah?
2. What animals did he bring to destroy the Ka'bah?
3. What did 'Abd al-Muṭṭalib say to Abrahah when he went to get his camels?
4. How did Allāh (SWT) save the Ka'bah?
5. Which famous personality was born that year?

LEARNING OBJECTIVES



1. Why is it important to know the Imām of our time?
2. Who is Imām al-Mahdī (A)?
3. What does *ghaybah* mean?

MY NOTES



KNOWING THE IMĀM OF OUR TIME

Imām al-Mahdi (A) is the Imām of our time. He was born on Friday 15th *Sha‘bān* 255AH. He is the 12th and last Imām of Islam from the *Ahl al-Bayt* of the Holy Prophet (S). Allāh (SWT) has blessed him with a very long life. He is currently in *ghaybah*, so we cannot see him. When Allāh (SWT) wills, he will re-appear and spread peace and justice on the earth.

His name is Muḥammad – the same as the name of the Holy Prophet (S) – but he is never referred to by his own name. Instead, we call him by his titles. He has many titles, some of which are:

- * ***al-Mahdī*** (the one guided by Allāh)
- * ***al-Qā’im*** (the one who will rise to establish justice)
- * ***al-Ḥujjah*** (the proof of Allāh)

WHY IS IT IMPORTANT TO KNOW THE IMĀM OF OUR TIME?

Our *A’immah* (A) are our guides. They have been appointed by Allāh (SWT) to guide us to the right path. Allāh (SWT) has given them all complete knowledge of His religion, so they are the best teachers. This is why it is very important to know all the *A’immah* (A) and follow their teachings.

It is also more important to know the Imām of our time. He is Allāh (SWT)’s *ḥujjah* on earth, and all of Allāh (SWT)’s blessings come to us through him. We should always pray for his safety and re-appearance, so that we can be with him and serve him.



Rasūl Allāh (S) said:

“One who dies without knowing the Imām of his time dies the death of *Jāhiliyyah*.”



Jāhiliyyah refers to the period of ignorance. This was the time before Islam when people in Arabia worshipped idols.

WHAT IS GHAYBAH?

After the death of his father, the 12th Imām (A) went into *ghaybah*. This means that he disappeared, and people could not see him. However, his close companions could communicate with him through his representatives, who were in contact with him. These representatives became a link between the Imām and his followers. This *ghaybah* lasted 69 years, and is known as the “minor occultation” (*al-ghaybah al-ṣuḡhrā*).

ACTIVITY



Write a letter to Imām al-Mahdī (A).

What would you like to tell him in this letter?

At the end of *al-ghaybah al-ṣuḡhrā*, Imām al-Mahdī (A) went into the “major occultation”, called “*al-ghaybah al-kubrā*”. This *ghaybah* has lasted until today. In the major *ghaybah*, the Imām has not appointed any direct representatives. He has asked us to follow those who are knowledgeable in religion, and he continues to guide us even though we cannot see him.

<i>Al-Ghaybah al-Suḡhrā</i>	260 AH - 328 AH	The Imām appointed 4 representatives one after the other
<i>Al-Ghaybah al-Kubrā</i>	328 AH - present	The Imām has not appointed any direct representative



The last representative of the Imām was ‘Alī ibn Muḥammad al-Sammārī. 6 days before he died, he received a letter from the Imām telling him to inform the Shī’āhs that that the Imām would not appoint any representative after him, and that *al-ghaybah al-kubrā* had begun.

IN SUMMARY

1. Can you list any 3 titles of our 12th Imām with their meanings?
2. What did *Rasūl Allāh* (S) say about knowing the Imām of our time?
3. What are the two periods of *ghaybah*?
4. What are the main differences between them?

DID YOU KNOW



Imām al-Mahdī (A) goes for Ḥajj every year, and meets his true followers.

Imām (A) is in *ghaybah*, which means that although we may see him, we do not recognise him.

MY NOTES

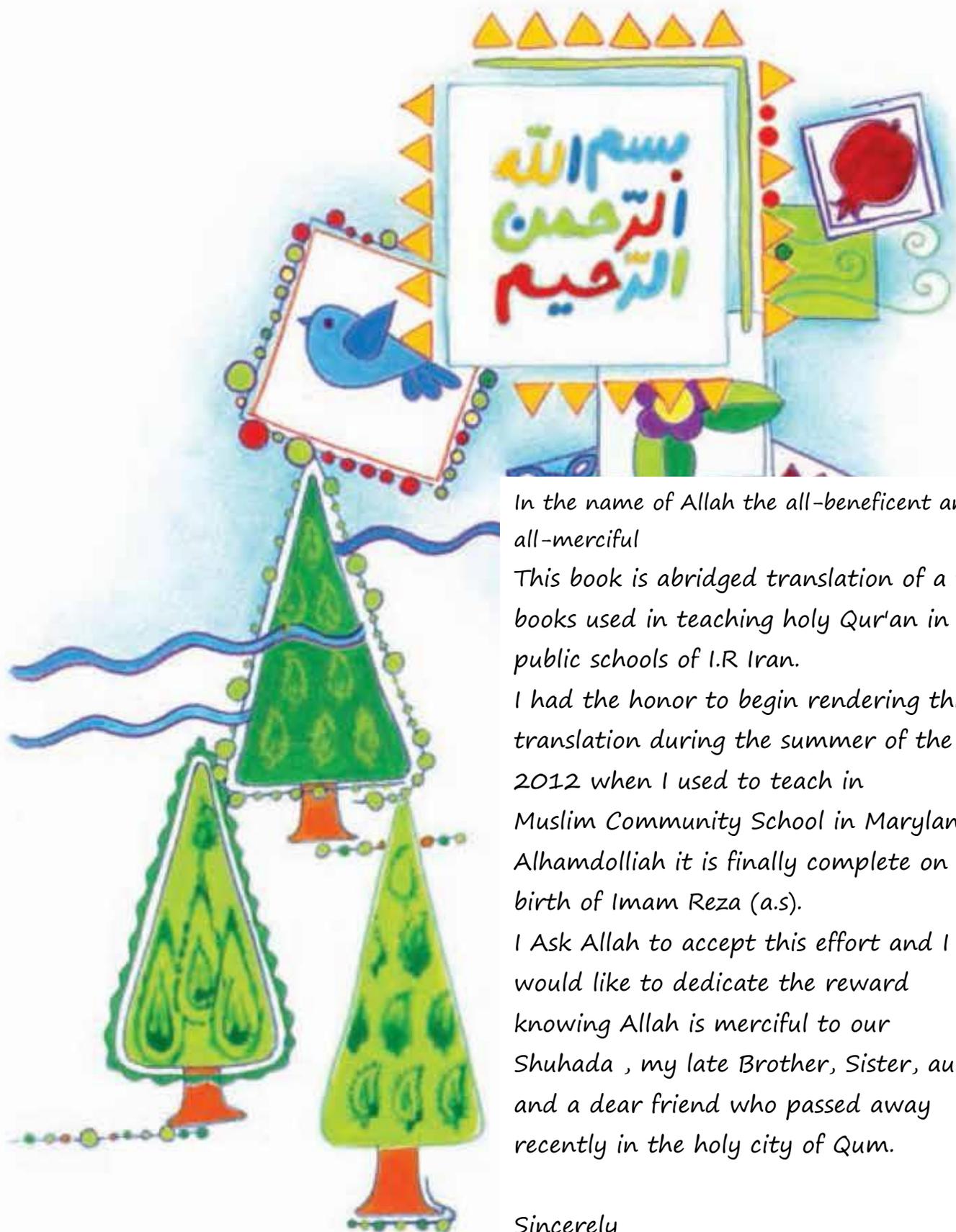


KEY POINTS



1. Imām al-Mahdī (A) was born on 15th Sha’ban 255 AH.
2. His name is the same as *Rasūl Allāh* (S), but we refer to him using his titles.
3. *Rasūl Allāh* (S) said that one who dies without knowing the Imām of his time dies the death of *Jāhiliyyah*.
4. Imām al-Mahdī (A) is in *ghaybah* and will reappear when Allāh (SWT) wills.

Learn to read Qur'an the Book of Allah



In the name of Allah the all-beneficent and all-merciful

This book is abridged translation of a text books used in teaching holy Qur'an in public schools of I.R Iran.

I had the honor to begin rendering this translation during the summer of the 2012 when I used to teach in Muslim Community School in Maryland. Alhamdolliah it is finally complete on the birth of Imam Reza (a.s).

I Ask Allah to accept this effort and I would like to dedicate the reward knowing Allah is merciful to our Shuhada , my late Brother, Sister, aunt and a dear friend who passed away recently in the holy city of Qum.

Sincerely

Agha Mehdi Ali, Boston 8/26/15

In the name of Allah the All-beneficent the All-merciful

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LESSON 1

SESSION 1

Recite Sura Al-Tawhid collectively that you memorized before.



أ ← ا ← ا
آدَمَ قَالِ هَذَا

Read the Alphabets with their Haraka

حرف	حركات	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ا	اَ	اِ	اُ	آ	أ	أ	أ	ا
ب	بَ	بِ	بُ	بَا	بُو	بُو	بُو	ب
ت	تَ	تِ	تُ	تَا	تُو	تُو	تُو	ت
ث	ثَ	ثِ	ثُ	ثَا	ثُو	ثُو	ثُو	ث
ج	جَ	جِ	جُ	جَا	جُو	جُو	جُو	ج
ح	حَ	حِ	حُ	حَا	حُو	حُو	حُو	ح
خ	خَ	خِ	خُ	خَا	خُو	خُو	خُو	خ
د	دَ	دِ	دُ	دَا	دُو	دُو	دُو	د

حرف	حركات	ـَ	ـِ	ـُ	ـا	ـي	ـو
ذ	ذَ	ذِ	ذُ	ذا	ذي	ذو	
ر	رَ	رِ	رُ	را	ري	رو	
ز	زَ	زِ	زُ	زا	زي	زو	
س	سَ	سِ	سُ	سا	سي	سو	
ش	شَ	شِ	شُ	شا	شي	شو	
ص	صَ	صِ	صُ	صا	صي	صو	
ض	ضَ	ضِ	ضُ	ضا	ضي	ضو	
ط	طَ	طِ	طُ	طا	طي	طو	
ظ	ظَ	ظِ	ظُ	ظا	ظي	ظو	
ع	عَ	عِ	عُ	عا	عي	عو	

حرف	ا	ب	پ	ت	ث	ج	ح	خ
ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ
ف	ف	ف	ف	ف	ف	ف	ف	ف
ق	ق	ق	ق	ق	ق	ق	ق	ق
ک	ک	ک	ک	ک	ک	ک	ک	ک
ل	ل	ل	ل	ل	ل	ل	ل	ل
م	م	م	م	م	م	م	م	م
ن	ن	ن	ن	ن	ن	ن	ن	ن
و	و	و	و	و	و	و	و	و
ه	ه	ه	ه	ه	ه	ه	ه	ه
ی	ی	ی	ی	ی	ی	ی	ی	ی

SESSION 2



Recite Sura Al-Asr collectively that you had memorized previously.



Read the following Quranic phrases word by word.



١- قَالَ يَا آدَمُ

٢- هَذَا كِتَابُنَا

٣- وَ أَخَاهُ هَارُونَ

٤- قَالَ هِيَ عَصَايَ

٥- وَ جَعَلَ لَهَا زَوْاسِي

SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice the tables and phrases of Quran.
2. If possible it would be good to revise Sura Al-Tawhid.

Read the following phrases of Quran

١- هَذَا أَخِي

٢- قَالَ يَا نُوحُ

٣- صَلَاتِي وَ نُسُكِي

SESSION 1

Recite collectively Sura An-Nasr that you had memorized previously.



Read the following word that contains Sakin:

نَمٍ مِّنْ قُلٍ

أَبْ	إِبْ	أَبْ	أَبْ	إِبْ	أَبْ	أَبْ	إِبْ	أَبْ
أَجْ	إَجْ	أَجْ	أَجْ	إَجْ	أَجْ	أَجْ	إَجْ	أَجْ
أَدْ	إَدْ	أَدْ	أَدْ	إَدْ	أَدْ	أَدْ	إَدْ	أَدْ
أَزْ	إَزْ	أَزْ	أَزْ	إَزْ	أَزْ	أَزْ	إَزْ	أَزْ
أَصْ	إَصْ	أَصْ	أَصْ	إَصْ	أَصْ	أَصْ	إَصْ	أَصْ
أَظْ	إَظْ	أَظْ	أَظْ	إَظْ	أَظْ	أَظْ	إَظْ	أَظْ
أَفْ	إَفْ	أَفْ	أَفْ	إَفْ	أَفْ	أَفْ	إَفْ	أَفْ
أَلْ	إَلْ	أَلْ	أَلْ	إَلْ	أَلْ	أَلْ	إَلْ	أَلْ
أَوْ	إَوْ	أَوْ	أَوْ	إَوْ	أَوْ	أَوْ	إَوْ	أَوْ

Read line by line from the table above.



SESSION 1

Recite Sura Nasr with your class collectively



Read the following words and phrases of Quran:



عَلَيْكَ صَدْرَكَ مَلِكِ تَمَلِكُ

١- وَ إِلَيْكَ أَنْبَا

٢- وَ أَدْخَلْنَا فِي رَحْمَتِكَ

٣- وَ أَلْقَى مَا فِي يَمِينِكَ

٤- كَذَلِكَ كِدْنَا لِيُوسُفَ

Activity: Each one of you read line by line.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice the tables and phrases of Quran.
2. If possible it would be good to revise Sura Nasr.

Read the following phrases of Quran

١- أَنْ أَشْكُرَ نِعْمَتَكَ

٢- وَ هُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ

٣- كَذَلِكَ نَجْزِي مَنْ شَكَرَ

LESSON 3

SESSION 1



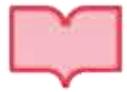
Recite Sura Nasr collectively that you memorized before.

Read the sound of Alif along with Tashdid

أَبُو	أَبِي	أَبَا	أَبُ	أَبِ	أَبْ
أَتُو	أَتِي	أَتَا	أَتُ	أَتِ	أَتْ
أَثُو	أَثِي	أَثَا	أَثُ	أَثِ	أَثْ
أَجُو	أَجِي	أَجَا	أَجُ	أَجِ	أَجْ
أَدُو	أَدِي	أَدَا	أَدُ	أَدِ	أَدْ
أَزُو	أَزِي	أَزَا	أَزُ	أَزِ	أَزْ
أَسُو	أَسِي	أَسَا	أَسُ	أَسِ	أَسْ
أَشُو	أَشِي	أَشَا	أَشُ	أَشِ	أَشْ
أَصُو	أَصِي	أَصَا	أَصُ	أَصِ	أَصْ
أَضُو	أَضِي	أَضَا	أَضُ	أَضِ	أَضْ

أَطُو	أَطَى	أَطَا	أَطُّ	أَطِ	أَطَّ
أَظُو	أَظَى	أَظَا	أَظُّ	أَظِ	أَظَّ
أَقُو	أَقَى	أَقَا	أَقُّ	أَقِ	أَقَّ
أَكُو	أَكَى	أَكَا	أَكُّ	أَكِ	أَكَّ
أَلُو	أَلَى	أَلَا	أَلُّ	أَلِ	أَلَّ
أَمُو	أَمَى	أَمَا	أَمُّ	أَمِ	أَمَّ
أَنُو	أَنَى	أَنَا	أَنَّ	أَنِ	أَنَّ
أَيُو	أَيَى	أَيَا	أَيُّ	أَيِ	أَيَّ

Read every line from the table



SESSION 2

Recite Sura An-Nasr collectively that you memorized before.



Read the following words and phrases of Quran



رَبِّ إِنَّ كُلُّ ثُمَّ
رَبِّي لَمَّا يُصَلُّونَ رُدَّتْ

۱- لَعَلَّهُمْ يَتَفَكَّرُونَ

۲- رَبَّنَا تَقَبَّلْ مِنَّا

۳- فَسَبِّحْ بِحَمْدِ رَبِّكَ



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice the tables and phrases of Quran.
2. If possible it would be good to revise Sura Naas, Falaq along with audio Qari

Read the following phrases of Quran

١. اللَّهُ رَبُّنَا وَ رَبُّكُمْ

٢. قَدْ أَفْلَحَ مَنْ زَكَّاهَا

٣. وَ قَدْ خَابَ مَنْ دَسَّاهَا

SESSION 1

Recite the verses of Sura Al-Hamd.

سوره ی حمد

١- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٢- الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

٣- الرَّحْمٰنِ الرَّحِیْمِ

٤- مَالِكِ یَوْمِ الدِّیْنِ*

٥- اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُ

٦- اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ

٧- صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ

غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ

وَ لَا الضَّالِّیْنَ

Activity: Hear Sura Al-Hamd on tape or internet and repeat along with it pointing to the verses from above.

SESSION 2

Read the following phrases of Quran



١- وَ هُوَ الْغَفُورُ الْوَدُودُ

٢- ذُو الْعَرْشِ الْمَجِيدُ

٣- أَنْ اعْبُدُوا اللَّهَ

٤- وَاجْتَنِبُوا الطَّاغُوتَ

٥- يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ

Activity: Read each of you a line from the book.



وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا
And eat and drink, but do not waste

سورہی آعراف، آیدی ۳۱ Aaraf:31



Discuss with the class about the message of Quran and seek their opinion in the light of the Image drawn above.

SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Al-Hamd and phrases of Quran.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

٢- تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

٣- فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

LESSON 5

SESSION 1

Recite the verses of Sura An-Nas

سوره ناس

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
۱- قُلْ اَعُوْذُ بِرَبِّ النَّاسِ
۲- مَلِكِ النَّاسِ
۳- اِلٰهِ النَّاسِ
۴- مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
۵- الَّذِیْ یُوسَّوْسُ فِیْ صُدُوْرِ النَّاسِ
۶- مِنْ الْجِنَّةِ وَ النَّاسِ

ة ت ت ت
ة ة ة ة ة

Activity: Hear Sura An-Naas on tape or internet and repeat along with it pointing to the verses from above.

SESSION 2

Read the Quranic words and phrases of Quran



عِمَارَةٌ سِدْرَةٌ شَهَادَةٌ

لَيْلَةٌ رَحْمَةٌ جَنَّةٌ

١- لَا قُوَّةَ إِلَّا بِاللَّهِ

٢- وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

٣- وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

Activity: Read each of you a line of Quranic phrases and word from above.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura An-Naas and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

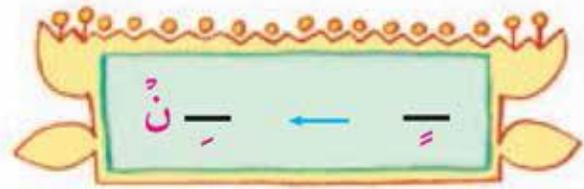
١- لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

٢- أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

٣- وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

SESSION 1

Recite the alphabets with sound of Kasratayn



ا	ب	ت	ث	ج
ح	د	ذ	ر	ز
س	ش	ط	ظ	ع
ف	ق	غ	ف	ك
م	ن	هـ	و	ي

SESSION 2

Read the following words and phrases of Quran



نوح قُوَّة صِرَاطٍ مُسْتَقِيمٍ

١- وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

٢- وَ لَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ

٣- وَ لَا رَطْبٌ وَ لَا يَابِسٌ

٤- إِلَّا فِي كِتَابٍ مُبِينٍ

Activity: Now each one of you read a line from above.





وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ

Whatever blessing you have is from Allah

Allah : اللَّهُ Blessing : نِعْمَةٌ

Sura Nahl:53



Discuss with the class about the message of Quran and seek their opinion in the light of the Image drawn above.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Al-Falaq and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

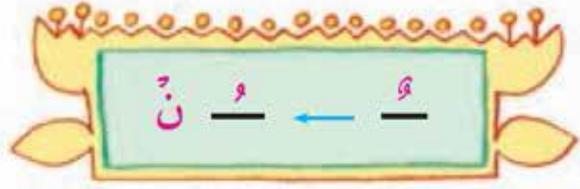
١- إِنَّ الْمُتَّقِينَ فِي مَقَامِ آمِينَ

٢- فِي جَنَّاتٍ وَعُيُونٍ

٣- يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ

SESSION 1

Read the following alphabet along with Tanwin of Zammatayn:



ن	و	ن	و	ن	و
ن	و	ن	و	ن	و
ن	و	ن	و	ن	و
ن	و	ن	و	ن	و
ن	و	ن	و	ن	و
ن	و	ن	و	ن	و
ن	و	ن	و	ن	و
ن	و	ن	و	ن	و

Activity: Read each of you a line from the table above.



Sura Kafiroom

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- قُلْ يَا أَيُّهَا الْكَافِرُونَ

۲- لَا أَعْبُدُ مَا تَعْبُدُونَ

۳- وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

۴- وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

۵- وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

۶- لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Activity: Hear Sura Kafiroom on tape or internet and repeat along with it pointing to the verses from above.



SESSION 2

Read the Quranic words and phrases of Quran



كِتَابٌ خَيْرٌ عِبَادٌ مُبَارَكٌ

١- هَذَا بَلَاغٌ لِلنَّاسِ

٢- وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ

٣- وَاللَّهُ غَفُورٌ رَحِيمٌ

٤- نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ

Activity: Read each of you a line of Quranic phrases and word from above.





هَذَا بَيَانٌ لِلنَّاسِ

This (Quran) is a message for mankind

بَيَانٌ : message ناسٌ : people

Al-Imran:138



Discuss with the class about the message of Quran and seek their opinion in the light of the Image drawn above.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Kafiroon and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- مُحَمَّدٌ رَّسُولُ اللَّهِ

٢- فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُْمَانٌ

٣- لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ

٤- وَ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ

SESSION 1

Recite the verses of Sura Insherah

Sura Insherah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

۲- وَ وَضَعْنَا عَنكَ وِزْرَكَ

۳- اَلَّذِیْ اَنْقَضَ ظَهْرَكَ

۴- وَ رَفَعْنَا لَكَ ذِكْرَكَ

۵- فَاِنَّ مَعَ الْعُسْرِ يُسْرًا

۶- اِنَّ مَعَ الْعُسْرِ يُسْرًا

۷- فَاِذَا فَرَغْتَ فَانصَبْ

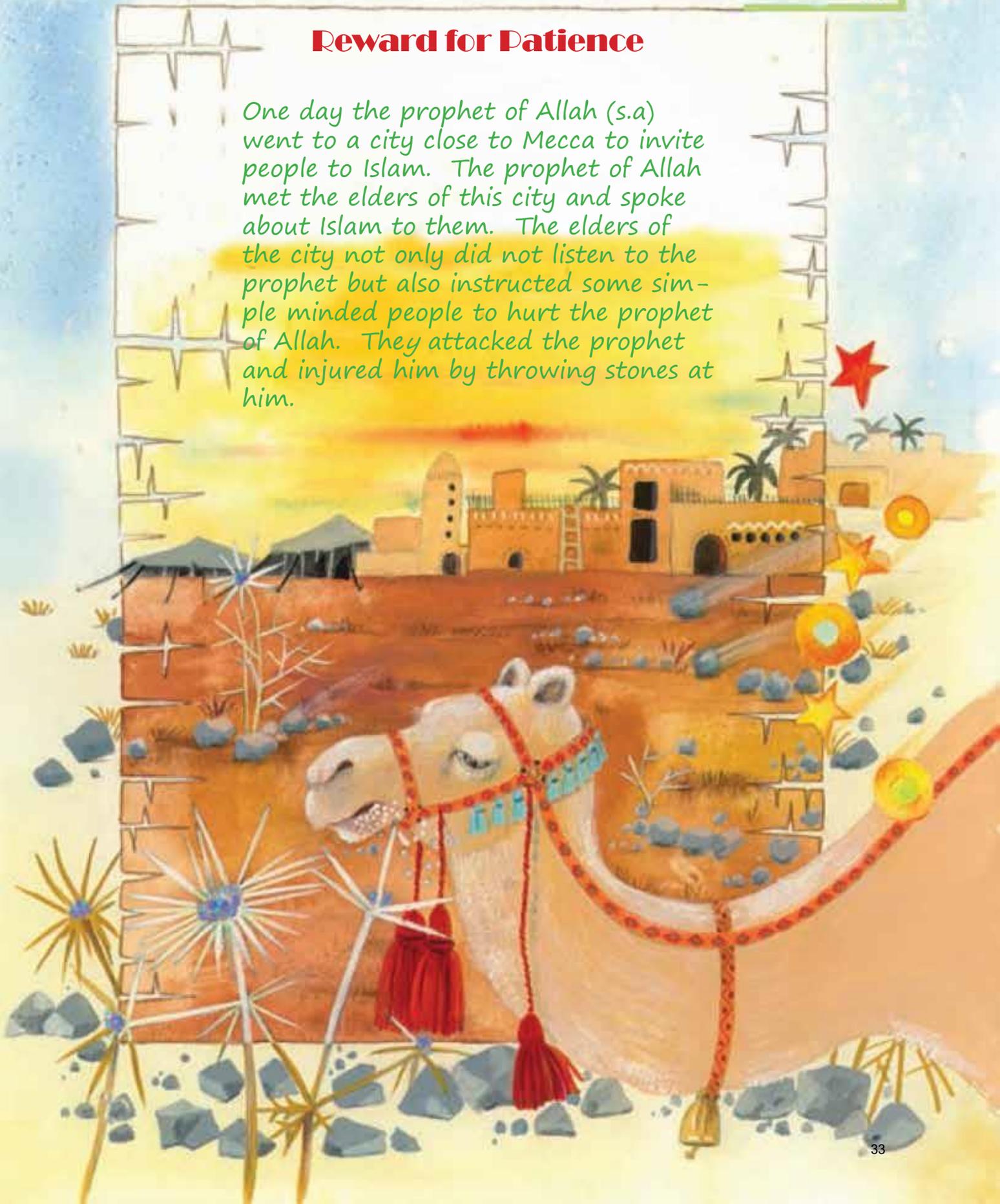
۸- وَ اِلَى رَبِّكَ فَارْغَبْ

Activity: Hear Sura Insherah on tape or internet and repeat along with it pointing to the verses from above.



Reward for Patience

One day the prophet of Allah (s.a) went to a city close to Mecca to invite people to Islam. The prophet of Allah met the elders of this city and spoke about Islam to them. The elders of the city not only did not listen to the prophet but also instructed some simple minded people to hurt the prophet of Allah. They attacked the prophet and injured him by throwing stones at him.





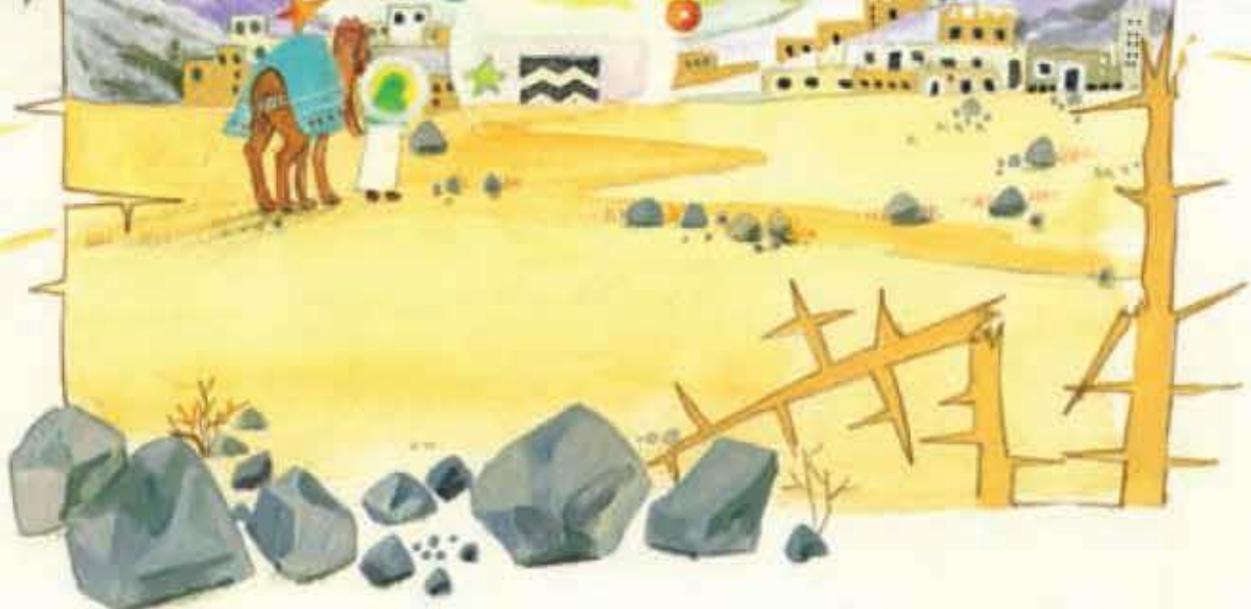


The prophet with injury to his feet, tired and upset arrives at a garden. He sat under the shade of a tree remembering Allah. When the owner of the garden saw the prophet in this state, he became upset too and asked one of his servants to take bunch of grapes to offer to the holy prophet.

The servant brought the grapes and offered to the prophet and the prophet thanked him. The prophet then took a bunch of grapes from the tray to eat but before that said “Bismillah hir rahmaan nir Raheem”. When the servant heard the Bismillah, he was amazed and said “what are these word you uttered, I never heard before” The prophet replied: “I remembered God.

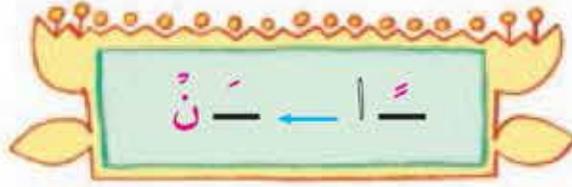
Then the prophet asked the servant where is he from?. The servant replied: I'm from Nainawa. The prophet smiled and said "That is the city of hazrat Yunus the prophet of Allah". The servant asked the prophet if he knows prophet Yunus. Rasulallah looked towards the sky and said very calmly "yes I'm like Yunus prophet of Allah. God Had made me aware of the life that prophet of God. Then the prophet started telling him about the life of prophet Yunus.

The servant could not hold his tears, kissed the hands of the holy prophet and said "I testify Imaan (faith) in you as a prophet of Allah. The prophet was pleased and returned to Mecca forgetting his pain and injury. The prophet through his patience and fortitude was able to save another person from his hardships and guide him towards Islam.



SESSION 2

Read the following alphabet along with Tanwin of Fathatayn



بَا بَـ بٍ
حَا حَـ حٍ
دَا دَـ دٍ
رَا رَـ رٍ
زَا زَـ زٍ
طَا طَـ طٍ
فَا فَـ فٍ
قَا قَـ قٍ
كَا كَـ كٍ
لَا لَـ لٍ
مَا مَـ مٍ
نَا نَـ نٍ
يَا يَـ يٍ
ثَا ثَـ ثٍ
ذَا ذَـ ذٍ
صَا صَـ صٍ
عَا عَـ عٍ
غَا غَـ غٍ
وَا وَـ وٍ
هَا هَـ هٍ
حَا حَـ حٍ
خَا خَـ خٍ
سَا سَـ سٍ
ظَا ظَـ ظٍ
فَا فَـ فٍ
قَا قَـ قٍ
نَا نَـ نٍ
يَا يَـ يٍ

Read the following words and phrases of Quran



شَاكِرًا حَلَالًا رَفِيقًا طَيِّرًا

١- إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

٢- وَ يَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا

٣- إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

٤- وَ رَزَقْنِي مِنْهُ رِزْقًا حَسَنًا

Activity: Now each one of you read a line from above.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Kafiroon and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- وَ سَبَّحُوهُ بُكْرَةً وَأَصِيلاً

٢- فَإِذَا دَخَلْتُمْ بُيُوتًا

٣- فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ

٤- إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

SESSION 2

Read the Quranic words and phrases of Quran



مَالُهُ وَوَحْدَهُ وَرَبِّهِ عَبْدِهِ

١- إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ

٢- إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

٣- وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ

٤- وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

Activity: Read each of you a line of Quranic phrases and word from above.





Discuss the message of Quran and seek the opinion of the class and summarize the discussion.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Tawhid and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

٢- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

٣- لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

٤- وَكَفَىٰ بِاللَّهِ شَهِيدًا

SESSION 1

Recite the verses of Sura Nasr



Sura Nasr

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- اِذَا جَاءَ نَصْرُ اللّٰهِ وَ الْفَتْحُ

۲- وَ رَاَيْتَ النَّاسَ يَدْخُلُوْنَ

فِی دِیْنِ اللّٰهِ اَفْوَاجًا

۳- فَسَبِّحْ بِحَمْدِ رَبِّكَ

وَ اسْتَغْفِرْهُ اِنَّهٗ كَانَ تَوَّابًا



Activity: Hear Sura Nasr on tape or internet and repeat along with it pointing to the verses from above.



SESSION 2

Read the Quranic words and phrases of Quran



جىءَ نِسَاءِ رُحَمَاءِ جُزْءٍ يَتَسَاءَلُونَ

١- فِيهِ شِفَاءٌ لِلنَّاسِ

٢- رَبَّنَا وَتَقَبَّلْ دُعَاءِ

٣- وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

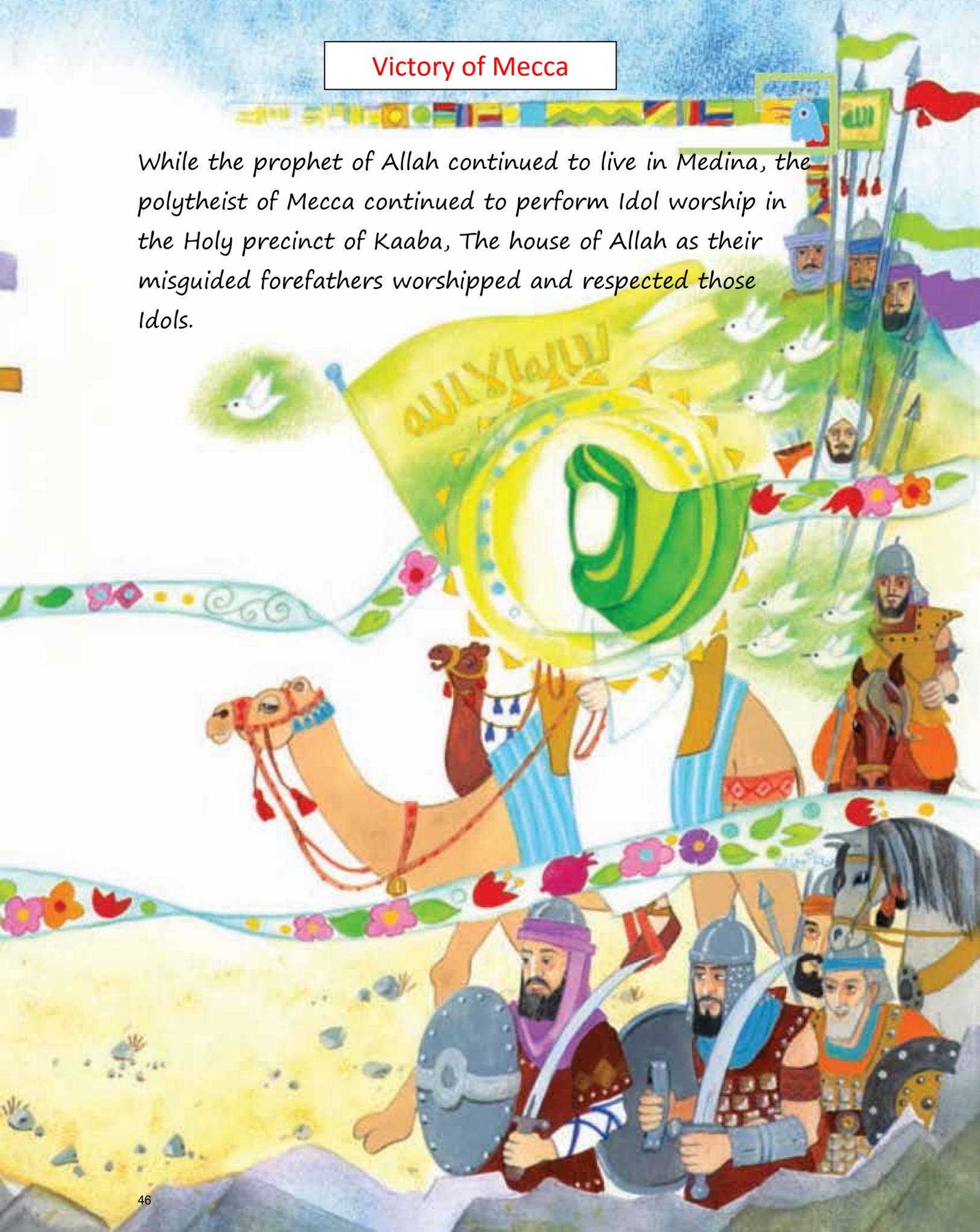
٤- وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

Activity: Read each of you a line of Quranic phrases and word from above.



Victory of Mecca

While the prophet of Allah continued to live in Medina, the polytheists of Mecca continued to perform idol worship in the Holy precinct of Kaaba, The house of Allah as their misguided forefathers worshipped and respected those idols.

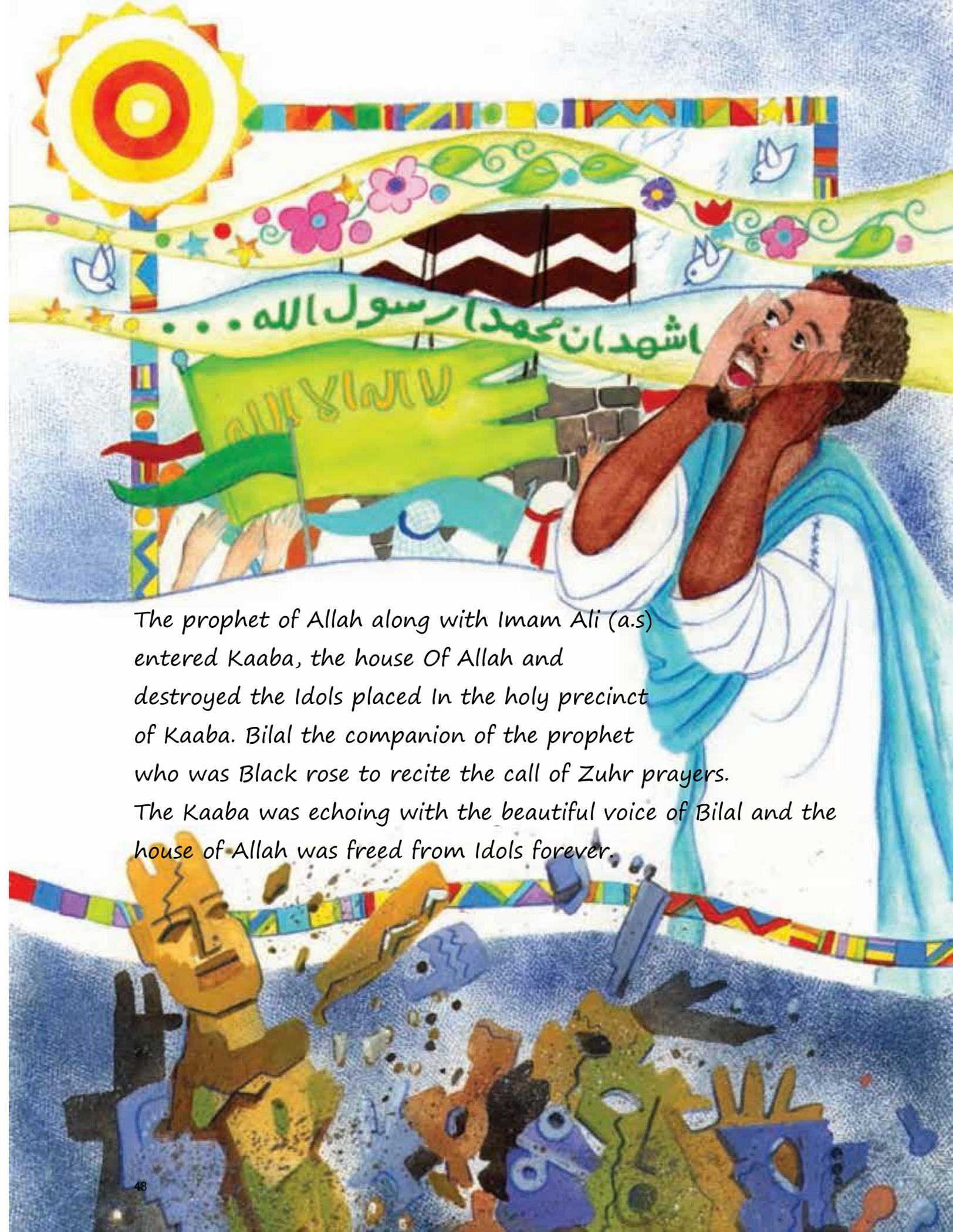




The prophet always objected to their deviant beliefs and had wished of emptying Kaaba of their idols.

Finally the prophet upon the command of Allah along with his companions headed towards Mecca while they all longed to visit the house of Allah for 8 years and were counting every day. When the Muslims arrived at the outskirts of Mecca the prophet of Allah wanted to avoid bloodshed near the sacred house of Allah and he sent a message to the polytheist of Mecca of offering safety if they submitted to Islam without a fight.

It did not take too long when the Muslims entered the city of Mecca as victors without bloodshed and the prophet forgave the polytheist of Mecca.



The prophet of Allah along with Imam Ali (a.s) entered Kaaba, the house Of Allah and destroyed the Idols placed In the holy precinct of Kaaba. Bilal the companion of the prophet who was Black rose to recite the call of Zuhr prayers. The Kaaba was echoing with the beautiful voice of Bilal and the house of Allah was freed from Idols forever.

SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Nasr and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

٢- مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

٣- وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

SESSION 1

Recite the verses of Sura Kawther

Sura Kawther

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- اِنَّا اَعْطَيْنَاكَ الْكَوْتَرُ

۲- فَصَلِّ لِرَبِّكَ وَانْحَرْ

۳- اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ

ر ء

ر ء ر ء ر ء ر ء ر ء ر ء

Activity: Hear Sura Kawther on tape or internet and repeat along with it pointing to the verses from above.



SESSION 2

Read the following alphabet along with Tanwin of Fathatayn, Zammatayn, and Kasratayn.

ت	تِ	تَا	ب	بِ	بَا	ث	ثِ	ثَا
ح	حِ	حَا	ج	جِ	جَا	خ	خِ	خَا
ز	زِ	زَا	د	دِ	دَا	ر	رِ	رَا
س	سِ	سَا	ز	زِ	زَا	ش	شِ	شَا
ض	ضِ	ضَا	ص	صِ	صَا	ط	طِ	طَا
ع	عِ	عَا	ظ	ظِ	ظَا	غ	غِ	غَا
ق	قِ	قَا	ف	فِ	فَا	ك	كِ	كَا
م	مِ	مَا	ل	لِ	لَا	ن	نِ	نَا
ه	هِ	هَا	و	وِ	وَا			
			ي	يِ	يَا			

Activity: Read each of you a line from the table above.



SESSION 2

Read the Quranic words and phrases of Quran



سَائِلُ جِئْتَ خَطِيئَةً سَنُقْرُكَ

١- وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

٢- رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ

٣- فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

٤- أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

Activity: Read each of you a line of Quranic phrases and word from above.





Discuss the message of Quran and seek the opinion of the class and summarize the discussion.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Kawther and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- هَذَا بَصَائِرُ لِلنَّاسِ

٢- وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

٣- أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

SESSION 1

Recite the verses of Sura Asr

Sura Asr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١- وَالْعَصْرِ

٢- إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

٣- إِلَّا الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ

Activity: Hear Sura Asr on tape or internet and repeat along with it pointing to the verses from above.

SESSION 2

Read the Quranic words and phrases of Quran



آتَيْنَا رَأَاهُ فَاَمَنَّ

مَارِبُ بِآيَةٍ بِالْآخِرَةِ

١- أُدْخِلُوهَا بِسَلَامٍ آمِنِينَ

٢- فَآمِنُوا بِاللَّهِ وَرُسُلِهِ

٣- وَلَا جُرْأَلَاءُ بِالْآخِرَةِ أَكْبَرُ

Activity: Read each of you a line of Quranic phrases and word from above.





Discuss the message of Quran and seek the opinion of the class and summarize the discussion.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Asr and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

۱- فَادْكُرُوا آآَاءَ اللّٰهِ

۲- تِلْكَ آآَاءُ الْكِتَابِ وَ قُرْآنٍ مُّبِينٍ

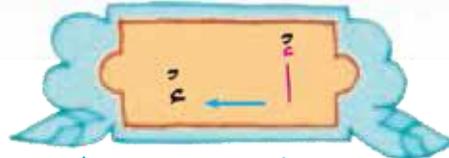
۳- وَاعْبُدُوا اللّٰهَ وَ لَا تُشْرِكُوا بِهِ شَيْئًا

SESSION 1

Recite the verses of Sura Feel

Sura Feel

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 ۱- اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
 بِاَصْحَابِ الْفِیْلِ
 ۲- اَلَمْ یَجْعَلْ كَيْدَهُمْ فِی تَضْلِیْلِ
 ۳- وَ اَرْسَلَ عَلَیْهِمْ طَیْرًا اَبَابِیْلَ
 ۴- تَرْمِیْهِمْ بِحِجَارَةٍ مِنْ سِجِّیْلِ
 ۵- فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِلٍ



Activity: Hear Sura Feel on tape or internet and repeat along with it pointing to the verses from above.



SESSION 2

Read the Quranic words and phrases of Quran



رَأْفَةٌ تَأْكُلُ مَا أَوْاهُمْ

١- وَأَمْرٌ أَهْلَكَ بِالصَّلَاةِ

٢- فَأَتَوْنَا بِسُلْطَانٍ مُّبِينٍ

٣- لَا تَأْخُذْهُ سِنَةٌ وَلَا نَوْمٌ

٤- إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Activity: Read each of you a line of Quranic phrases and word from above.



The companions of the Elephants

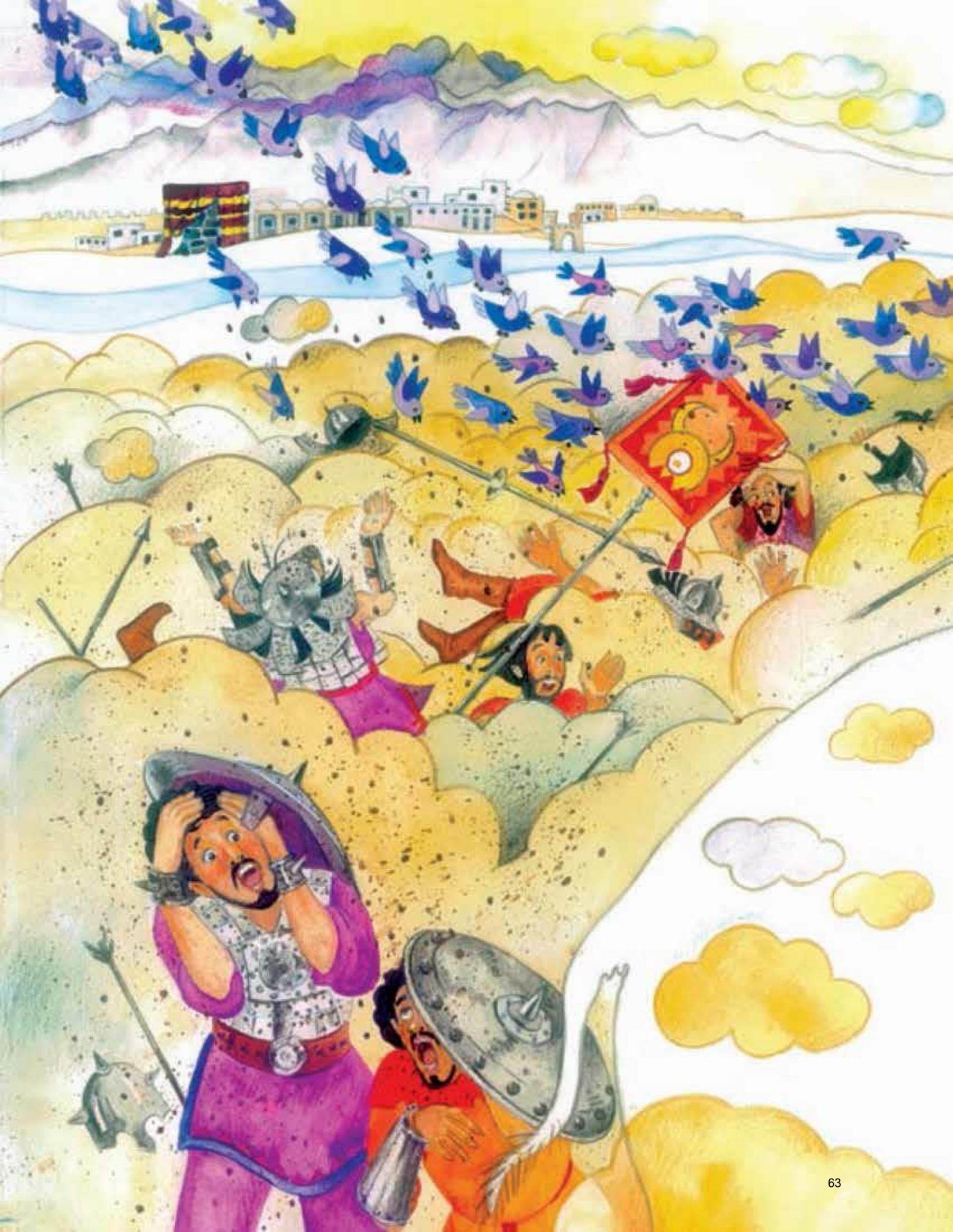
Long ago on the land of Yemen a king whose name was Abraha lived. He was faithless and oppressive ruler. One day Abraha heard that people are going to Mecca for pilgrimage, he became very angry and said to himself: I should do something that will make people come to Yemen instead of Mecca. Abraha decided to construct a place of worship better than Kaaba the house of Allah in Mecca. He commanded and began the work of construction through thousands of workers, who worked day and night for months and built a beautiful temple of marble with huge idols installed in it.

Abraha commanded the people to go to this new place of worship in Yemen but people who had faith (Imaan) did not listen to him and continued to go to Mecca. Abraha became upset and started oppressing people, they got tired of it and finally revolted and burnt the temple that Abraha had made.





Abraha became furious and declared his intention to destroy Kaaba. Abraha took his army towards Mecca when the people of Mecca came to know of the coming of Abraha they they ran and took shelter in surrounding mountains on the outskirts of Mecca. When Abraha decided to enter the city of Mecca and commanded his army of elephants to enter Mecca to destroy Kaaba, the elephants did not move towards Mecca and were moving back towards Yemen and finally he gave up on the army of elephants and decided to mount on his horse to attack Kaaba. While his army was seen entering the city of Mecca so was the sky filled with small birds humming above while carrying small pebbles in their beaks and paws. The birds started dropping the pebbles upon the army of Abraha and those pebbles pierced like bullets and destroyed his army. Abraha and his army could not go inside of Mecca and were destroyed by the army of birds and Kaaba was saved by Allah (s.w.t)



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Feel and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- اِقْرَأْ كِتَابَكَ

٢- يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ

٣- وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَ الزَّكَاةِ

SESSION 1

Recite the verses of Sura Maoon

Sura Feel

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 ۱- اَرَايْتَ الَّذِیْ یُكَدِّبُ بِالذِّیْنِ
 ۲- فَذٰلِكَ الَّذِیْ یَدْعُ الْاِیْتِیْمَ
 ۳- وَ لَا یَحْضُ عَلٰی طَعَامِ الْمِسْكِیْنِ
 ۴- فَوَيْلٌ لِّلْمُصَلِّیْنَ
 ۵- الَّذِیْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ
 ۶- الَّذِیْنَ هُمْ يُرَاوْنَ
 ۷- وَ یَمْنَعُونَ الْمَاعُونَ

Activity: Hear Sura Maoonon tape or internet and repeat along with it pointing to the verses from above.

SESSION 2

Read the Quranic words and phrases of Quran



دُعَائِي

آبَائِي

١- وَلَا يَتَّوَدُّهُوَ حِفْظُهُمَا

٢- رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

٣- إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

٤- فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ

٥- وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Activity: Read each of you a line of Quranic phrases and word from above.





Discuss the message of Quran and seek the opinion of the class and summarize the discussion.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Maoun and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- وَ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ

٢- وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

٣- يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ

SESSION 1

Recite the verses of Sura Quraish



Sura Quraish

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- لِاِیْلَافِ قُرَیْشٍ

۲- اِیْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّیْفِ

۳- فَلِیَعْبُدُوا رَبَّ هَذَا الْبَیْتِ

۴- الَّذِیْ اَطْعَمَهُمْ مِنْ جَوْعٍ

وَآمَنَهُمْ مِنْ خَوْفٍ

Activity: Hear Sura Quraish tape or internet and repeat along with it pointing to the verses from above.





كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ

Eat of the provision of your Lord and give Him thanks.

Provision : رِزْقٌ

Sura Muzzamil:20



Discuss the message of Quran and seek the opinion of the class and summarize the discussion.



SESSION 2

Read the verse below of Quran.
Verse 72 of Sura Anam about the story of
Hazrat Ibrahim



١- وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزرَ

٢- أَتَتَّخِذُ أَصْنَامًا آلِهَةً

٣- إِنِّي أَرَاكَ وَ قَوْمَكَ

٤- فِي ضَلَالٍ مُّبِينٍ

Activity: Read each of you a line of Quranic
phrases and word from above.





A Child who worshipped only Allah (s.w.t)

In olden days there lived a tyrant king whose name was Namrood. Hazrat Ibrahim (a.s) was born during his rule. Hazrat Ibrahim lost his father at a very young age and his uncle Aazar took him under his care.

During that time most of the people were idol worshippers, they would make idols of wood and stone to worship. Hazrat Ibrahim was a smart young man who knew that idols made of wood and stone cannot do anything. Hazrat Ibrahim worshipped One God that is Allah (s.w.t) the all-mighty and all-powerful, the One Who created him and granted him all the blessings.

As Hazrat Ibrahim grew older he wanted people to worship Allah, he wished that his uncle would leave idol worship but his uncle did not pay attention to the advice of Hazrat Ibrahim. Hazrat Ibrahim decided to do something big that would make people understand that the idol worship is a waste and the idols cannot benefit man if he worships them.



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Quraish and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ

٢- أَنْ آمَنُوا بِرَبِّكُمْ فَآمَنَّا

٣- رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا

٤- وَكَفِّرْ عَنَّا سَيِّئَاتِنَا

٥- وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Sura Al-Imran:193

SESSION 1

Recite the verses of Sura Qadr

Sura Quraish

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- اِنَّا اَنْزَلْنَاهُ فِی لَیْلَةِ الْقَدْرِ

۲- وَ مَا اَدْرَاکَ مَا لَیْلَةُ الْقَدْرِ

۳- لَیْلَةُ الْقَدْرِ خَیْرٌ مِنْ اَلْفِ شَهْرٍ

۴- تَنْزَلُ الْمَلٰٓئِکَةُ وَ الرُّوحُ فِیْهَا

بِاِذْنِ رَبِّهِمْ مِنْ کُلِّ اَمْرٍ

۵- سَلَامٌ هِیَ حَتّٰی مَطْلَعِ الْفَجْرِ

Activity: Hear Sura Qadr on tape or internet and repeat along with it pointing to the verses from above.



Discuss the message of Quran and seek the opinion of the class and summarize the discussion.



SESSION 2

Read the verse below of Quran.
Verse 57 and 58 of Sura Anbia talks about
Hazrat Ibrahim's efforts in breaking idol worship.



۱- وَ تَاللّٰهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

۲- بَعْدَ أَنْ تُولَّوْا مُدْبِرِينَ

۳- فَجَعَلَهُمْ جُذَاذًا

۴- إِلَّا كَبِيرًا لَهُمْ

۵- لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

Activity: Read each of you a line of Quranic
phrases and word from above.



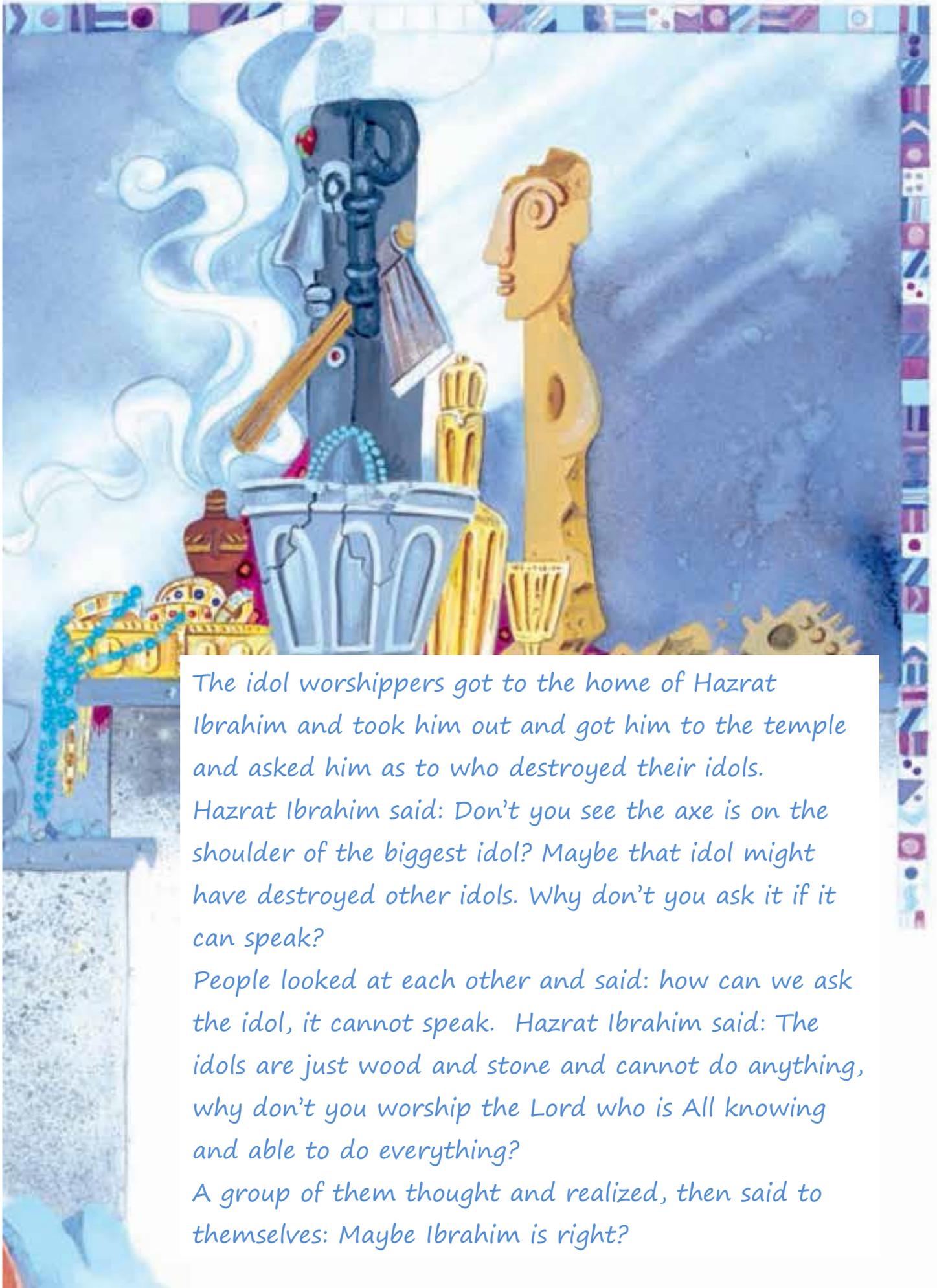
The Brave Idol Destroyer



One day when the idol worshippers were away from the town, Hazrat Ibrahim (a.s) took an axe and headed for the temple where the Idols were placed for worship. Hazrat Ibrahim destroyed all the Idols except one and hanged the axe on the biggest idol. When people of the town returned they were shocked to see the site and were very upset and they immediately understood that this should be the work of Hazrat Ibrahim as he never worshipped idols





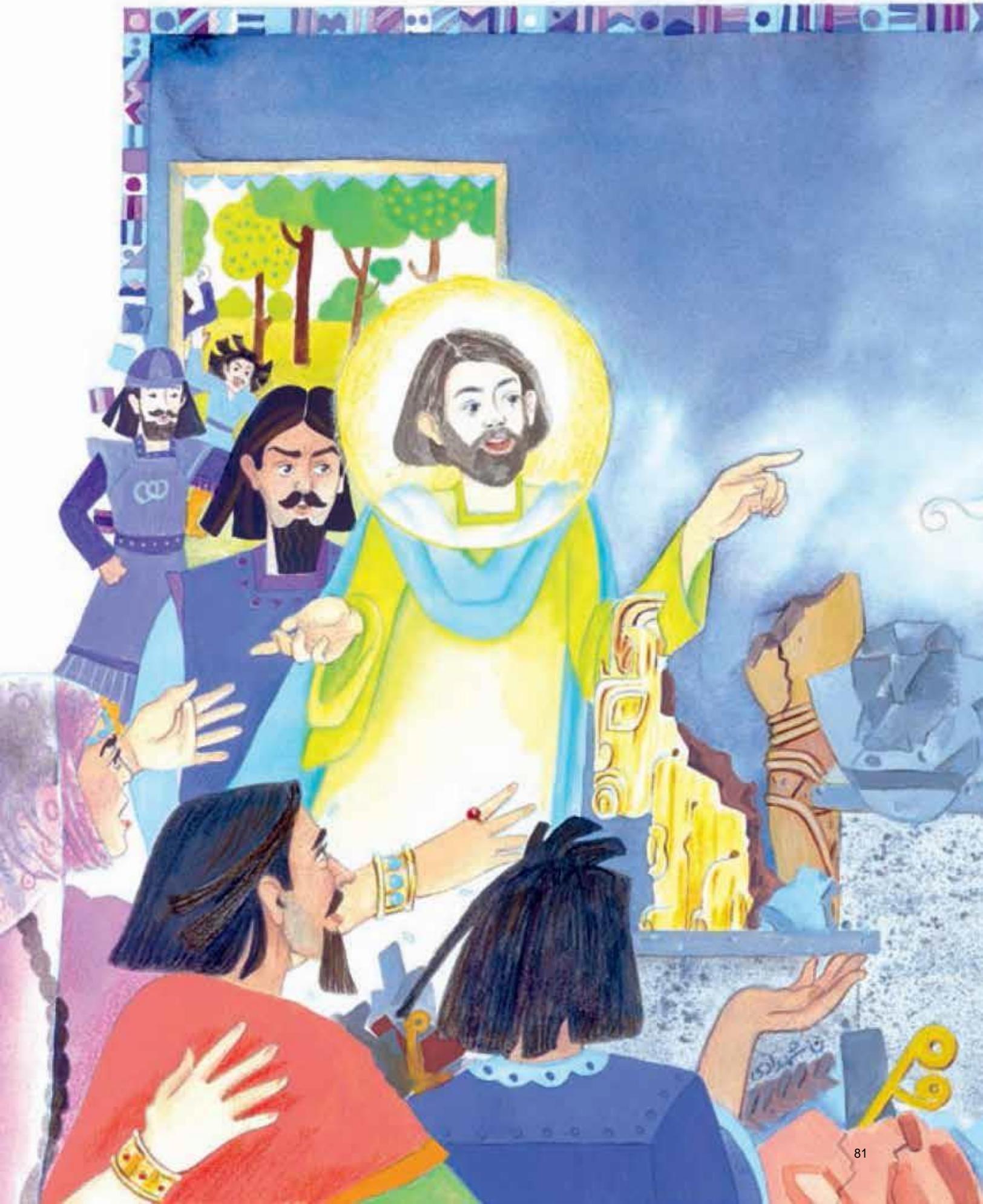


The idol worshippers got to the home of Hazrat Ibrahim and took him out and got him to the temple and asked him as to who destroyed their idols.

Hazrat Ibrahim said: Don't you see the axe is on the shoulder of the biggest idol? Maybe that idol might have destroyed other idols. Why don't you ask it if it can speak?

People looked at each other and said: how can we ask the idol, it cannot speak. Hazrat Ibrahim said: The idols are just wood and stone and cannot do anything, why don't you worship the Lord who is All knowing and able to do everything?

A group of them thought and realized, then said to themselves: Maybe Ibrahim is right?



SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Qadr and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

٢- وَفِي الْآخِرَةِ حَسَنَةً

٣- وَقِنَا عَذَابَ النَّارِ

Sura Baqarah:201

SESSION 1

Recite the verses of Sura Masad



Sura Masad

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- تَبَّتْ یَدَا اَبِی لَهَبٍ وَ تَبَّ

۲- مَا اَغْنٰی عَنْهُ مَالُهُ وَ مَا كَسَبَ

۳- سَیَصْلٰی نَارًا ذَاتَ لَهَبٍ

۴- وَ اَمْرًا تُهْوِ حَمٰلَةَ الْخَطْبِ

۵- فِی جِیْدِهَا حَبْلٌ مِّنْ مَّسَدٍ

Activity: Hear Sura Masad on tape or internet and repeat along with it pointing to the verses from above.





أَنْ أَشْكُرَ لِي وَ لِوَالِدَيْكَ
Give thanks to Me (Allah) and to your parents

Sura Luqman:14



Discuss the message of Quran and seek the opinion of the class and summarize the discussion.

SESSION 2

Read the verse below of Quran.
Verse 95-97 of Sura Saafat talks about throwing of Hazrat Ibrahim into fire.



١- قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

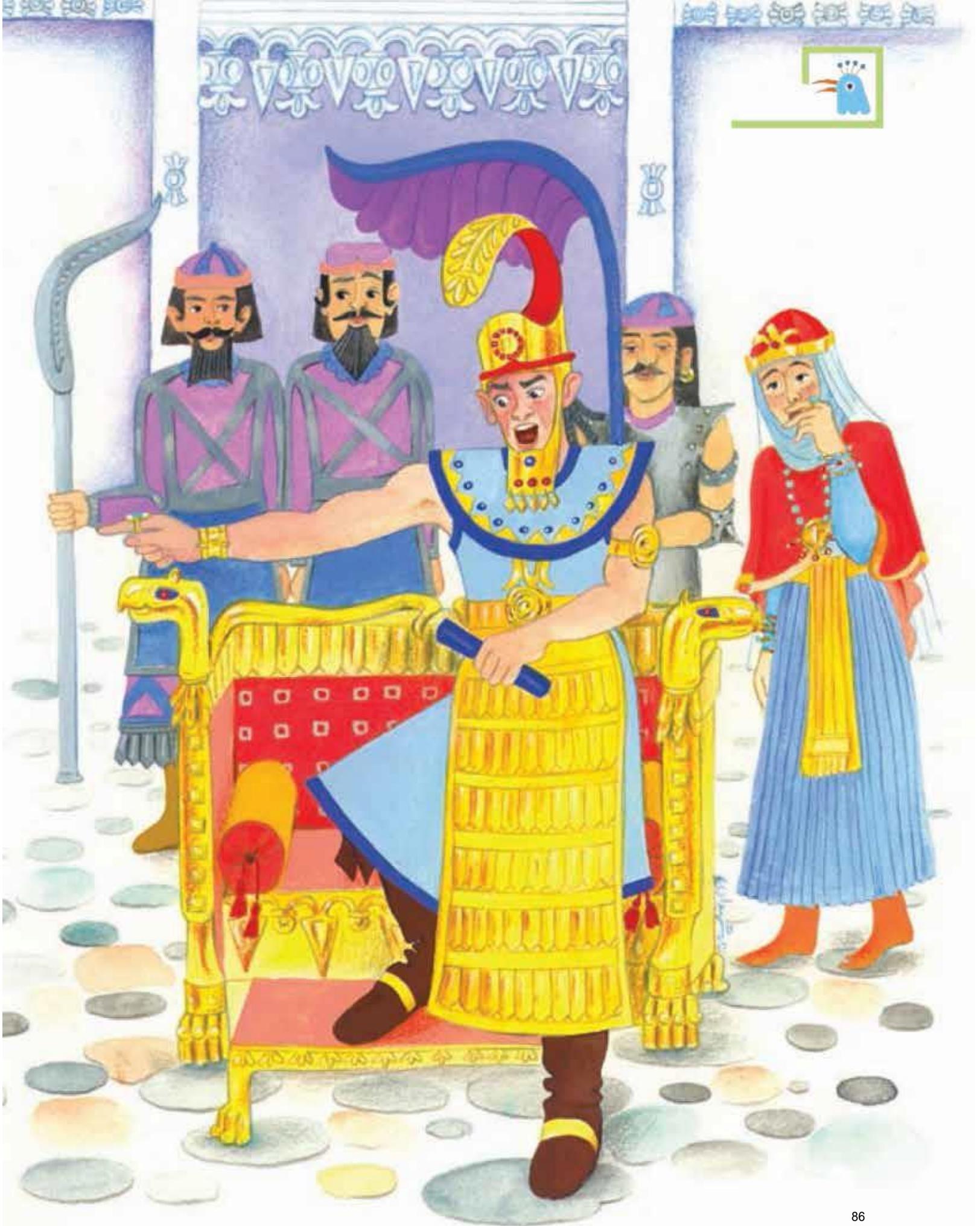
٢- وَاللَّهُ خَلَقَكُمْ وَ مَا تَعْمَلُونَ

٣- قَالُوا ابْنُوا لَهُ بُنْيَانًا

٤- فَأَلْقَوْهُ فِي الْجَحِيمِ

Activity: Read each of you a line of Quranic phrases and word from above.



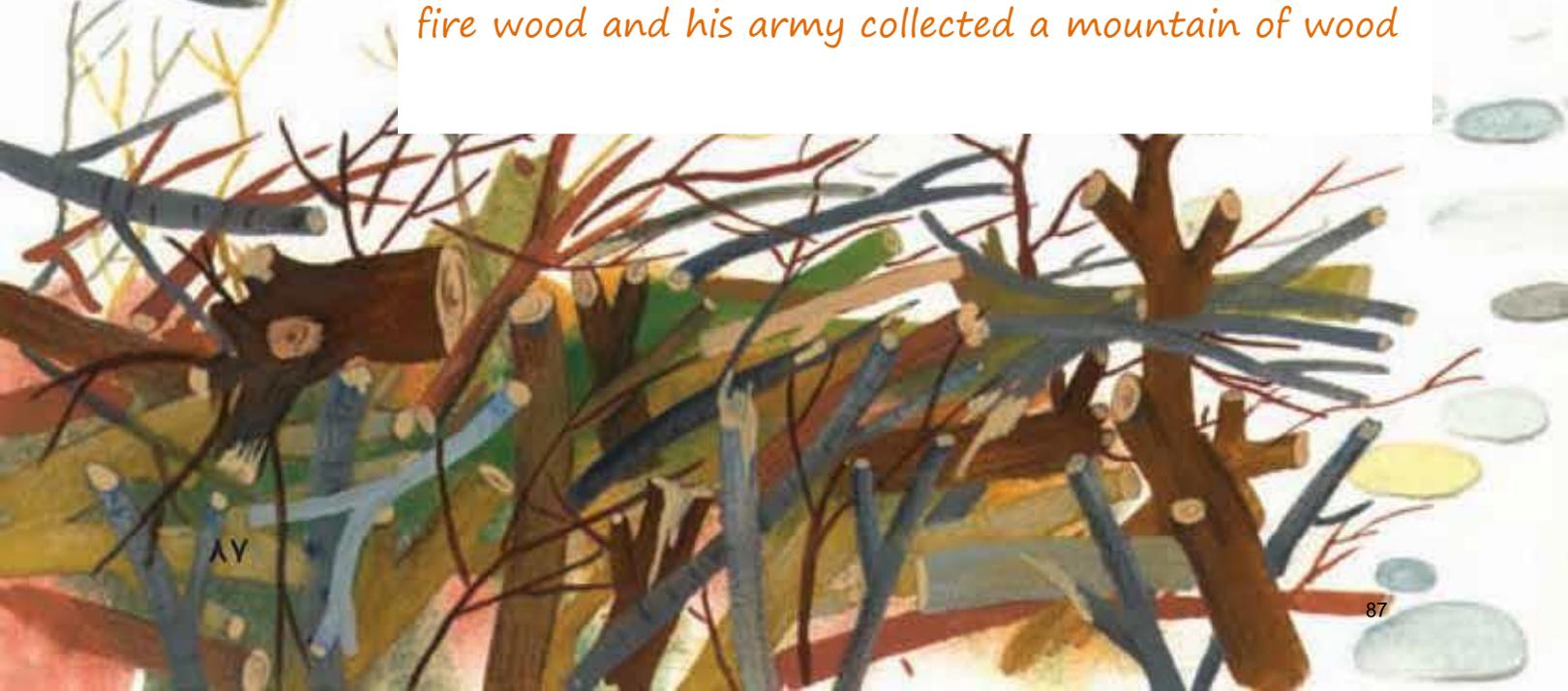




Traitor to be hurled into fire

The news of destruction of idols reached Namrood who was a tyrant ruler of that time and he ordered the arrest of Ibrahim (a.s). When Ibrahim was brought to him. Namrood said to his courtiers: We should finish Ibrahim otherwise people will start to worship Allah and would not listen to us.

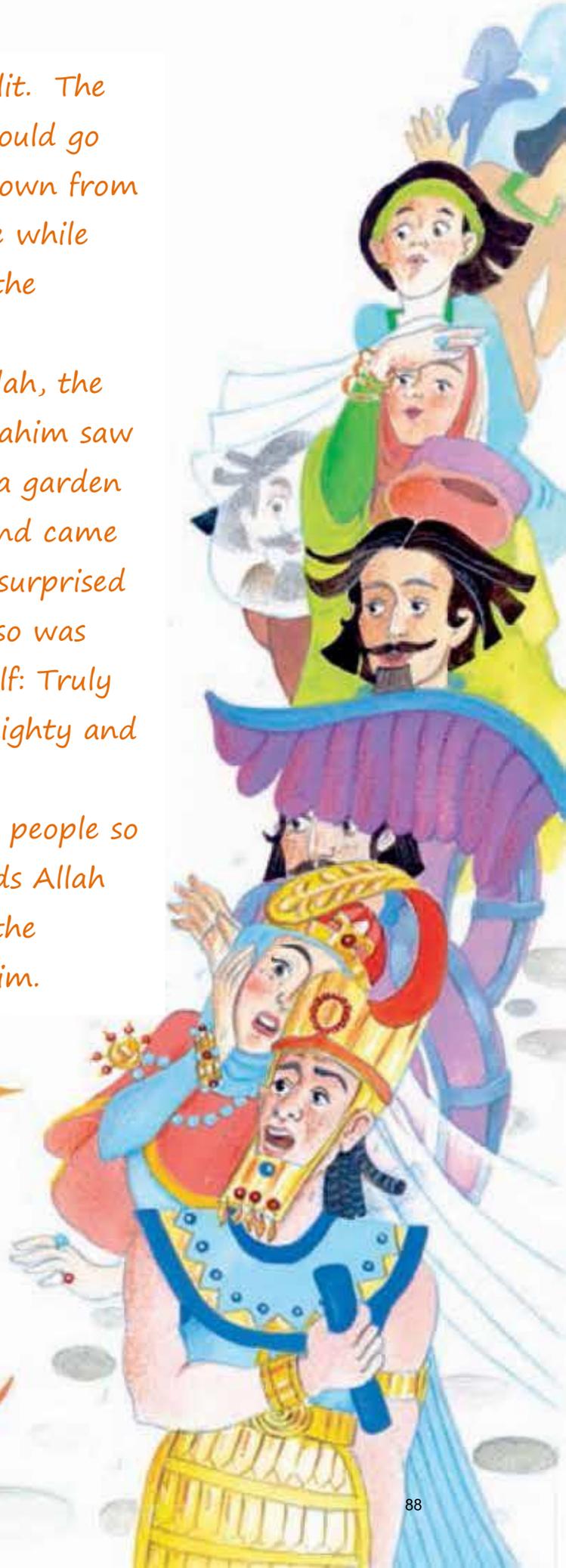
Namrood had decided to burn Ibrahim the idol destroyer alive. He ordered to collect huge amount of fire wood and his army collected a mountain of wood



Namrood ordered the fire to be lit. The fire was so intense that no one could go near it. Hazrat Ibrahim was thrown from far away by a swing into the fire while Namrood watched and enjoyed the moment.

Suddenly by the command of Allah, the fire became cold, and Hazrat Ibrahim saw himself not sitting in fire but in a garden filled with flowers. He rose up and came out of it happily. Everyone was surprised to see Hazrat Ibrahim alive and so was Namrood and he said told himself: Truly Ibrahim has a Lord Who is all-mighty and able Who saved Ibrahim.

Hazrat Ibrahim (a.s) went to the people so that he could invite them towards Allah the all-merciful because he was the prophet of Allah appointed by Him.





SESSION 3

Quranic awareness at home:

Dear students, to further enlighten you with Quran review the following material:

Exercise:

1. Read loudly and practice sura Masad and phrases of Quran you learned previously.
2. If possible it would be good to revise with a Qari on-line or on tape.

Read the following phrases of Quran

١- رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا

٢- كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

٣- رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

٤- وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا

٥- أَنْتَ مَوْلَانَا

٦- فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Sura Baqarah:286

اللَّهُمَّ
صَلِّ عَلَي مُحَمَّدٍ
وَآلِ مُحَمَّدٍ

خداوندا
درود فرست بر محمد
و آل محمد

