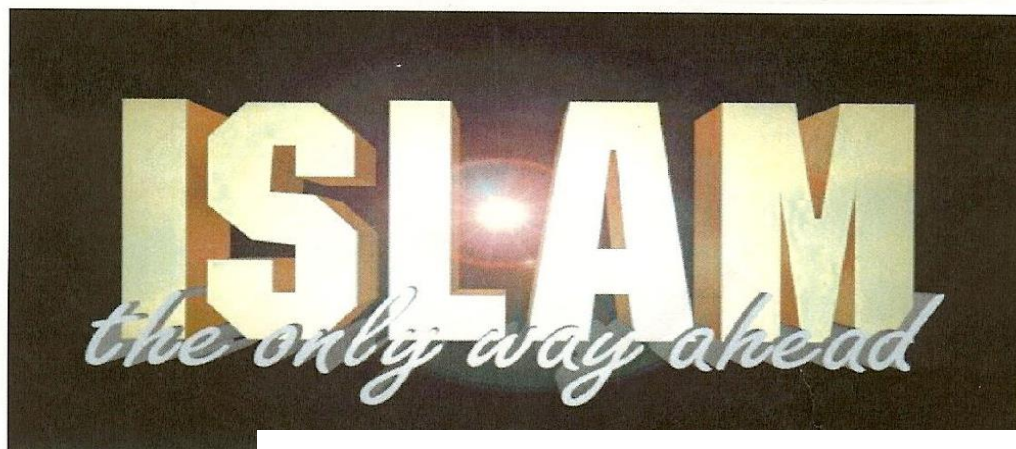


Class 3 Fiqh



Wudhu



Hajj



Fasting



Zakat



Khums

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Foreword

Education is a vital part of our life; in fact, without it one can never attain true perfection. There are many different methods of educating ourselves and our children. Reading books, going to education centres like schools, colleges, mosques etc. are a few from the long list of methods of learning. The present education system run in almost all parts of the world is through learning from a teacher. The job of a teacher is facilitated if he is provided with a syllabus.

Many Islamic courses have been compiled for children in English, considering their different needs. One cannot undermine the importance of the efforts of any writer in producing a course. However, needs change as time progresses. Also, different societies require courses which apply to their culture. Thus, even if a course is produced in English, but the person compiling it is living in a part of the world where the society is different from the one where the course is being taught, then this course may not be able to fulfil the needs.

Islam is a religion of nature; thus, children's feelings are natural. Although the literature that is intended for children may seem very basic and rudimentary, these foundational works are very important. Providing children with wholesome Islamic literature is one way of helping them to grow up as knowledgeable, steadfast, and faithful Muslims. Being educated in Islamic values and teachings at an early age is essential for a functioning Islamic society, especially when living in the West.

Most Muslims in English-speaking countries are not native speakers and speak another language as well; hence, they have not paid much attention to developing the English literature on Islam. However, in recent decades, a great deal of original and translation work has been the priority for many scholars and academics. Some organisations have succeeded in developing their own Madrassa courses which are very useful. The present syllabus is an edited version of the course produced by SABA Islamic Centre, California.

The present syllabus has four components: Beliefs, Fiqh (jurisprudence), Ethics and History. It is divided into seven classes to cater for children of our communities.

I would like to mention the cooperation and sheer hard work of my colleagues in Majlis-e-Ulama who made this work possible, especially Mawlana Dr Syed Abbas Naqvi, who read the syllabus from the beginning to the end and made some changes to it. In the end, we pray for the pleasure of Allah s.w.t (SWT) and the Ahlul Bayt (AS). May Allah s.w.t hasten the reappearance of our Beloved Twelfth Imam (AF).

Sayyid Ali Raza Rizvi
Majlis-e-Ulama-e-Shia Europe
2nd Edition, February 2015

Section I: Islamic Fiqh

Chapter 1: Furoo-e-Deen

Furoo-e-deen are the branches of religion.

We as Muslims do these acts of worship when we have understood the **roots of religion** which are Usool-e-deen.

1.1 There are Ten Furoo-e-deen

1. **Salaah** (5 Daily prayers)
2. **Saum** (Fasting)
3. **Hajj** (Go to Mecca on pilgrimage)
4. **Zakaat** (Charity on certain items given to needy Muslims)
5. **Khumus** (Give away one-fifth of your savings)
6. **Jihaad** (To Struggle in the way of Allah s.w.t)
7. **Amr bil Ma'roof** (Guide others to do good)
8. **Nahy 'anil Munkar** (Stop others from doing evil)
9. **Tawalla** (To love and follow the teachings of Allah s.w.t & 14 Ma'sumeen)
10. **Tabarra** (To keep away from people who do not love or follow the teachings of Allah s.w.t & 14 Ma'sumeen)

1.2 Worksheet: Furoo-e-Deen



Hajj



Amr bil Ma'roof



Zakaat



Khumus



Salaah



Jihaad



Tawalla



Nahy 'anil Munkar



Tabarra



Saum

1. Fasting during the Month of Ramadhan.
2. Give away one-fifth of your savings.
3. 5 Daily Prayers.
4. Guide others to do good.
5. To go to Mecca for pilgrimage.
6. To fight in the way of Allah s.w.t.
7. To keep away from the people who do not love or follow the teachings of Allah & 14 Ma'sumeen (A).
8. Charity on certain items given to needy Muslims.
9. Stop others from doing evil.
10. To love and follow the teachings of Allah & 14 Ma'sumeen (A).

Chapter 2: Concept of Sin

A sin is when a person does a BAD DEED. Think of everything you do as it is being marked by Allah s.w.t. If you do a good deed you get a blessing (Thawaab), and if you do a bad deed you done a sin (Gunaah).

On the day of Judgment (Qiyamah), Allah s.w.t will see how many "marks" you have. If you have more Thawaab you will go to Paradise (Jannat) and if you have more sins you will go to Hell (Jahannum). Only those people who have more Gunaah than Thawaab will go to Jahannum.

Allah s.w.t explains to us that

Whatever sins you do
whether **BIG** or (**SMALL**) in
public or in secret
He knows them all.

<i>Blessing</i>	<i>Sin</i>

He also says that He will forgive those who do Taubah (ask for forgiveness) and who do not keep on repeating the Gunaah.

Two men came to our Sixth Imam (A) saying that they wanted to do Taubah for their sins. The first man said to Imam (A) that he had done plenty of little sins (Gunaah Saghira), and the second man said that he had done two very big sins (Gunaah Kabira).

Imam (A) told the first man to go and pick up one small pebble for each small sin that he had done. He told the second man to go and pick up two very large boulders for his two big sins.

After a while the two men came back and asked Imam (A) what to do next. Imam (A) said that both men should go back and put every single stone back in the same place where they had found it.

The man with the boulders found it very difficult to lift them and put them back where he had found them, but he managed to do it.

The man with the small stones did not know where to put the pebbles because he had so many and could not remember where he had picked all of them.

The moral of this story is that it is very difficult to repent for those sins which are small but done often.

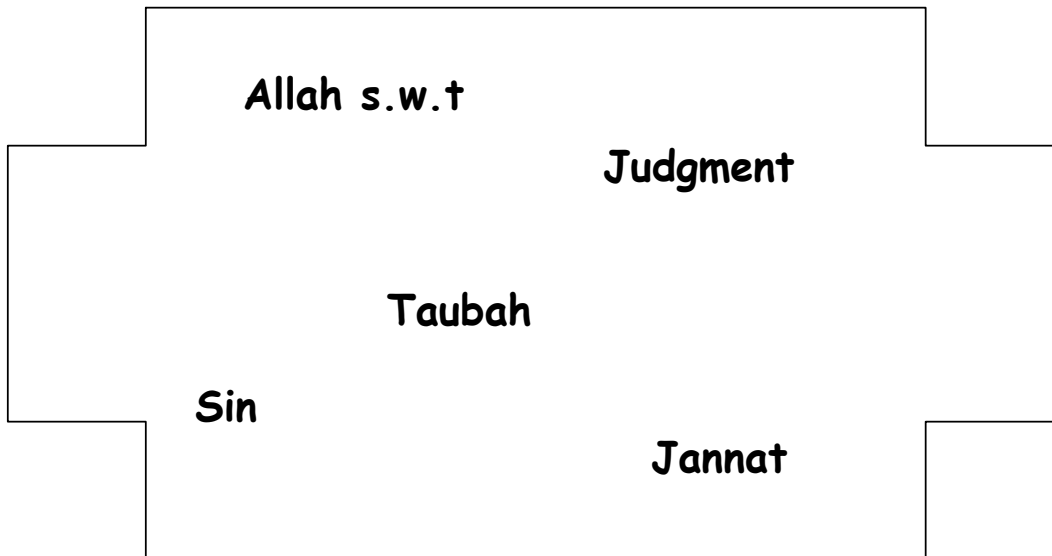
It is important that we keep doing Taubah and praying that Allah s.w.t forgive us for our sins, He is the Most Forgiving and the Most Merciful.

Which sins do you think people commit often?

2.1 Worksheet: Concept of Sin.

Fill in the blanks.

1. A _____ is when a person does a BAD DEED.
2. On the day of _____, Allah s.w.t will see how many blessings or sins a person has.
3. _____ means asking Allah s.w.t for forgiveness.
4. On the Day of Judgment people with more blessings than sins will go to _____.
5. _____ is the most forgiving and most merciful.



Chapter 3: Shariah

Religion is a collection of beliefs. It lays down the rules of character, how to deal with your family members as well as with other people. It also teaches us rules concerning money matters. Prophets, who were messengers of Allah s.w.t, sent for the guidance of Mankind. By following the teachings of true religion, a person becomes happy in this world as well as in the next one.

The teaching of Islam mainly consists of:

- 1) **Beliefs:** To believe in One God, who created this world, the Sun, the Moon, the Stars, and other planets and everything in them? Because of His kindness He did not leave human beings without guidance. He sent Prophets to guide them to the right path so that they may fulfill the duties He has laid down. Those who follow the teachings of the Prophets would be successful and happy in this as well as the next world.
- 2) **Character:** Islam teaches us to be good and kind to everyone, to love everyone, to respect parents and teachers, to seek useful knowledge, to protect our rights and those of others and to live moderately.
- 3) **Social and Economic Guidance:** A perfect religion lays down rules about how to behave and deal with people when they do wrong. It also teaches us rules about money matters, how one should earn one's living, how one should take care of the poor and needy relatives, what type of business is allowed.
- 4) **Worship:** Islam teaches us that we pray to Allah s.w.t and fast, so that by such actions we remember Allah s.w.t and purify our Body and Mind.

We should obey Allah s.w.t only and not follow people. Allah s.w.t has created all of us. Therefore He knows better what is good for us. He has laid down a code of life for our benefit. Therefore it is in our interest to follow it.

Belief in Islam not only affects a person's spirit or soul but also his body and action.

A person, who believes in one God, acts differently from a person who does not believe in God. He who believes in Allah s.w.t cannot at any time become proud, because he knows that whatever he has acquired has been given to him by Allah s.w.t and can take it back whenever he wishes.

He does not look down upon other people as he knows that all of them have been created by Allah s.w.t in the same way as he was created.

He does not bow down before anyone. He knows that everything has been created by Allah s.w.t and he provides for all of our needs. He alone is worthy of being worshipped.

He also believes in life in the next world and always tries to do well and refrains from doing bad. The better his deeds, the better will be his life in the next world.

The person who believes in Allah s.w.t does all the good work even if he is not paid for it or appreciated by others. He continues to do well to others. He sacrifices his time, money and energy in serving people for the sake of God, as this pleases God. He does not become selfish.

Thus belief is connected with character and character with actions. They are all connected to each other.

A person who does not believe in Allah s.w.t and life in the next world does not know who created him, why he was created and what is the purpose of his life. He is like a traveler who is lost and moves around aimlessly.

When such a person falls into trouble, he has nowhere to look for help. If he wants anything, he has no one from whom he can ask to fulfill his wishes.

A person who believes in religion asks for help from Allah s.w.t when he is in difficulties. He asks Allah s.w.t to fulfill his wishes. He is sure that Allah s.w.t will help him and will grant him his desires if they are good for him. But a person who does not believe in God has no one.

A non-believer acts according to his whims. He is most of the time selfish. He is not prepared to help others for he does not expect to get Allah s.w.t's reward for his sacrifices for the troubles he takes for others.

His only aim in life is to find happiness for him at all cost. He does not know what the purpose of his life is. He does not hesitate to tell lies, steal, hurt others and do all sorts of bad things; if these actions will gain something for him. He does not know that God will punish him for his bad deeds in the next world.

A person who believes in religion is afraid of Allah s.w.t and will not do bad things. He knows that any difficulty that comes to him in this world is meant to test his faith in God. He, therefore, faces it patiently and prays for God's help. He knows that this will please Allah s.w.t and he will be rewarded for it in the next world.

3.1 Worksheet: Shariah

Fill in the blanks.

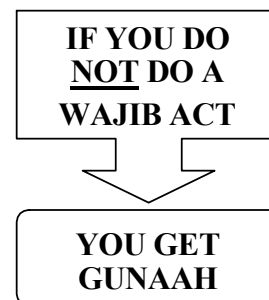
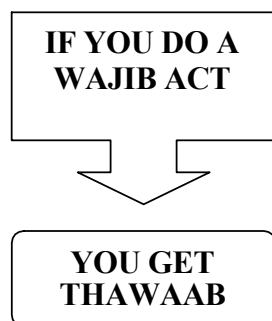
1. _____ is a collection of beliefs.
2. We should obey _____ only and not follow people.
3. _____ is like a traveler who is lost and moves around aimlessly.
4. Belief, _____ and _____ are all connected to each other.
5. Person believing in one God is called _____.



Chapter 4: Islamic Terminology and its Explanations

4.1 Wajib

Wajib means compulsory, we must do it. Allah s.w.t has given us so many blessings. In return, when He tells us to do something, we must obey Him.



Examples of Wajib acts

SALAAH



**GOING FOR
HAJJ**



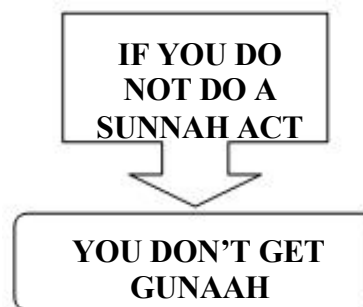
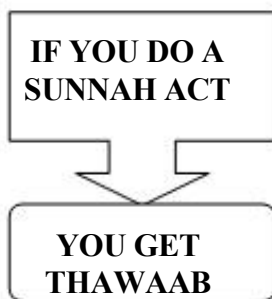
ZAKAAT



4.2 Sunnah

A Sunnah act is one that is good to do because it makes happy to Allah s.w.t. However, it is not Wajib. Every time we find out that the Prophet Muhammad(S) used to do a certain act, then we should also do it because it is Sunnah.

Sunnah therefore is actions and sayings of the Prophet and Imams (a.s). Following Prophet and Imam's actions has great benefits for us.



Examples of Sunnah acts



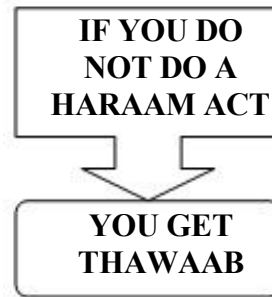
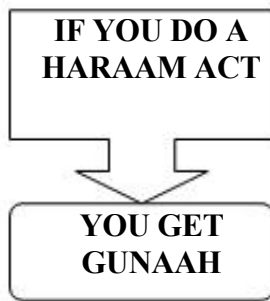
**VISIT THE
SICK**



**RECITING
QUR'AN**

4.3 Haraam

Haraam means forbidden, we must not do it. Actions which are haraam are disliked by Allah s.w.t and hold Punishment for us.

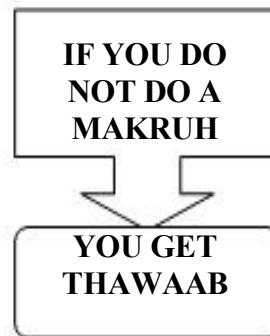
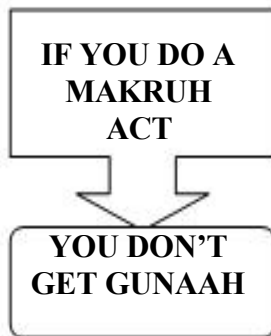


Examples of Haraam acts



4.4 Makruh

A Makruh act is one that we should try not to do because it is not liked by Allah s.w.t. However, it is not Haraam. There is always a loss in doing things which are Makruh

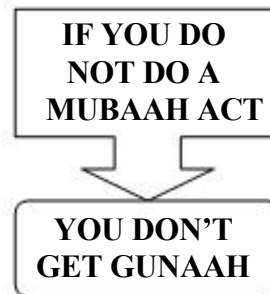
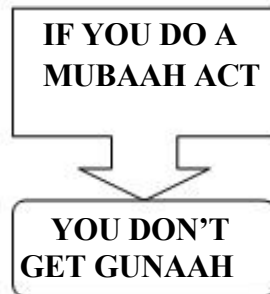


Examples of Makruh acts



4.5 Mubaah

Mubaah acts are those that we are allowed to do. Another word for Mubaah is Jaiz, which means allowed. We can get Thawaab for Mubaah acts if we do them in the way Allah s.w.t likes.



Examples of Mubaah acts



WAJIB	- WE MUST DO THEM
SUNNAH	- ARE GOOD TO DO THEM AS IT MAKES ALLAH S.W.T HAPPY
HARAAM	- WE MUST NEVER DO THEM
MAKRUH	- WE SHOULD TRY NOT TO DO THEM
MUBAAH	- WE ARE ALLOWED TO DO THEM & WE GET THAWAAB IF WE DO THEM IN THE WAY ALLAH S.W.T LIKES

4.6 Muslim

A Muslim is a person who submits to the will of Allah s.w.t.

Allah s.w.t says in the Holy Qur'an (Simplified meaning of Ayaah 102, Surah Aali Imraan):

“O people who believe, be aware of all Allah s.w.t’s laws and respect them, and always be Muslims.”



I believe in One God, the Prophets (S) & the Day of Judgment. I have said and understand the Shahadah.

4.7 Mu'min

This is a higher position than a Muslim.

Allah s.w.t says in the Holy Qur'an (Simplified meaning of Ayaah 15, Surah al-Hujaraat):

“The Mu'mineen are the true believers in Allah s.w.t and His Prophet. Once they believe, they never doubt again. They give up their wealth and even their lives for Allah s.w.t. They are always truthful.”



I believe in everything that a Muslim believes in plus in Justice of God & the 12 Imams (S)

MUSLIM HAS SAID & UNDERSTANDS THE KALIMAH AND BELIEVES IN ONE GOD & DAY OF JUDGMENT.

MU'MIN BELIEVES IN ALL THAT A MUSLIM DOES AND ALSO IN THE JUSTICE OF GOD & 12 IMAMS (S)

4.8 Zahid

This is the person who does not love the things of this world too much.

Allah s.w.t says in the Holy Qur'an (Simplified meaning of Ayaah 23, Surah al-Hadeed):

“Do not grieve (too much) at what you missed or not rejoice (too much) at what He has given to you. Allah s.w.t does not like proud people.”



I am always pleased with whatever Allah [s.w.t] wills for me. I never complain to him.

4.9 Muttaqi

This is a person who is pious. This means that he always remembers what Allah s.w.t wishes. He never does what Allah s.w.t has forbidden, and always does what Allah s.w.t wants him to do. We should all try to be Muttaqi.

Allah s.w.t says in the Holy Qur'an (Simplified meaning of Ayaah 183, Surah al-Baqarah):

“You should fast so that you become Muttaqi.”



I always remember Allah s.w.t's wishes and never do what Allah s.w.t has forbidden. I always do what Allah s.w.t wants me to do.

ZAHID IS ALWAYS PLEASED WITH WHATEVER ALLAH S.W.T WILLS FOR HIM AND NEVER COMPLAINS.

MUTTAQI ALWAYS REMEMBERS WHAT ALLAH S.W.T WISHES.

4.10 Kaafir (Non- Believer)

This is a person who is not a Muslim.

Allah s.w.t says in the Holy Qur'an (Simplified meaning of Ayaah 161, Surah al-Baqarah):

“The people who are Kaafirs, and die while they remain Kaafirs, are cursed by Allah s.w.t, His angels and all mankind.”

I AM A KAAFIR. I DO NOT
BELIEVE IN ONE GOD,
PROPHETS, DAY OF JUDGEMENT
OR 12 IMAMS



4.11 Mushrik (Polytheist)

A Mushrik believes that Allah s.w.t has a partner.

Allah s.w.t says in the Holy Qur'an (Simplified meaning of Ayaah 107, Surah al-An'aam):

“Follow only what has been commanded by Allah s.w.t, there is no god except Him, and turn away from the Mushriks.”

I AM A MUSHRIK. I BELIEVE THAT
THERE ARE DIFFERENT GODS FOR
DIFFERENT THINGS. THERE'S A GOD
FOR RAIN, FOOD, MONEY, ETC...



KAAFIR IS A PERSON WHO IS NOT A MUSLIM

MUSHRIK BELIEVES THAT ALLAH S.W.T HAS A PARTNER

4.12 Munaafiq (Hypocrite)

A Munaafiq is a person who says that he is a Muslim, but in his heart he does not follow Islam. He is a hypocrite. Such a person is a liar and makes Allah s.w.t very angry. Allah s.w.t says in the Holy Qur'an (Simplified meaning of Ayaah 138, Surah an-Nisaa):

“Inform the Munaafiqeen that there will be a painful punishment for them (in the next world).”



I AM A MUSLIM.....HAH!! HAH!!
HAH!! THAT'S WHAT YOU THINK
RIGHT??

TRUTH IS, I AM NOT. I DON'T PRAY OR
FAST, JUST SAY THAT I AM A MUSLIM
SO THAT PEOPLE THINK OF ME AS A
GOOD PERSON!! HAH! HAH! HAH!!!!

4.13 Faasiq

This is a person who disobeys Allah s.w.t openly. He does sins in public. A person who defies Allah s.w.t in front of everyone is the worst kind of sinner and follows the way of Shaitaan.

Allah s.w.t says in the Holy Qur'an (Simplified meaning of Ayaah 40, Surah al-Kahf):

“Allah s.w.t said to the angels to bow down in front of Aadam, they all obeyed, except Shaitaan. He was a jinn and a Faasiq, and did not obey the command of his Lord.”



I LOVE TO DO WHAT
I LIKE IN PUBLIC. I
DON'T HIDE IT. I DO
IT WHERE
EVERYBODY CAN
SEE ME!!

**MUNAAFIQ IS A PERSON WHO SAYS HE IS A MUSLIM BUT IN HIS
HEART HE DOES NOT FOLLOW ISLAM
FAASIQ IS A PERSON WHO DISOBEYS ALLAH S.W.T OPENLY**

4.14 **Worksheet: Islamic Terminology and its Explanations**

Find the right word and circle it:

1. A compulsory act is

- a. Mustahab
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubaah

2. An act that is good to do because it is good to do and makes Allah s.w.t happy is

- a. Mustahab
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubaah

3. And that we should try not to do because it is not liked by Allah s.w.t is

- a. Mustahab
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubaah

4. A forbidden act is

- a. Mustahab
- b. Wajib
- c. Haraam
- d. Makruh
- e. Mubaah

5. An act that we are allowed to do is
- a. Mustahab
 - b. Wajib
 - c. Haraam
 - d. Makruh
 - e. Mubaah
6. A person who submits to the will of Allah s.w.t is a
- a. Zahid
 - b. Muslim
 - c. Mumin
 - d. Muttaqi
 - e. Mushrik
 - f. Kaafir
 - g. Faasiq
 - h. Munaafiq
7. A person who says that he is a Muslim, but in his heart he does not follow Islam is a
- a. Zahid
 - b. Muslim
 - c. Mumin
 - d. Muttaqi
 - e. Mushrik
 - f. Kaafir
 - g. Faasiq
 - h. Munaafiq
8. A person who is Muslim and believes in Justice of God and the 12 Imams is a
- a. Zahid
 - b. Muslim
 - c. Mumin
 - d. Muttaqi
 - e. Mushrik
 - f. Kaafir
 - g. Faasiq
 - h. Munaafiq

9. A person who does not love the things of this world too much is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kaafir
- g. Faasiq
- h. Munaafiq

10. A person who is pious is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kaafir
- g. Faasiq
- h. Munaafiq

11. A person who is not a Muslim is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kaafir
- g. Faasiq
- h. Munaafiq

12. A person who believes that Allah s.w.t has a partner is a

- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kaafir
- g. Faasiq
- h. Munaafiq

13. A person who disobeys Allah s.w.t openly is a

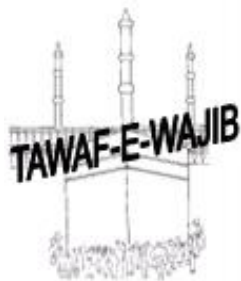
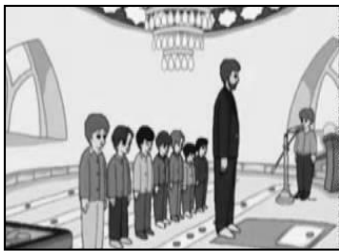
- a. Zahid
- b. Muslim
- c. Mumin
- d. Muttaqi
- e. Mushrik
- f. Kaafir
- g. Faasiq
- h. Munaafiq

Chapter 5: Ritual purity: Wudhu

Wudhu is a special way of washing that makes us spiritually & physically clean. Wudhu is made up of **washing the face and arms, and wiping the front of the head and upper part of the two feet.**

Wudhu is Wajib [required] for:

SALAH



WRITINGS OF:



The
Infallibles



Allah & The
Holy Quran

Wudhu is Sunnah [recommended] for:

VISITING GRAVEYARD

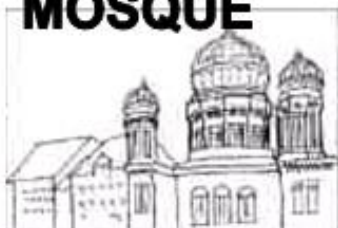


SALATE MAYAT

GOING TO SLEEP



ENTERING MOSQUE



Conditions of Wudhu

I am doing Wudhu for the pleasure of Allah s.w.t, Qurbatan elal lah



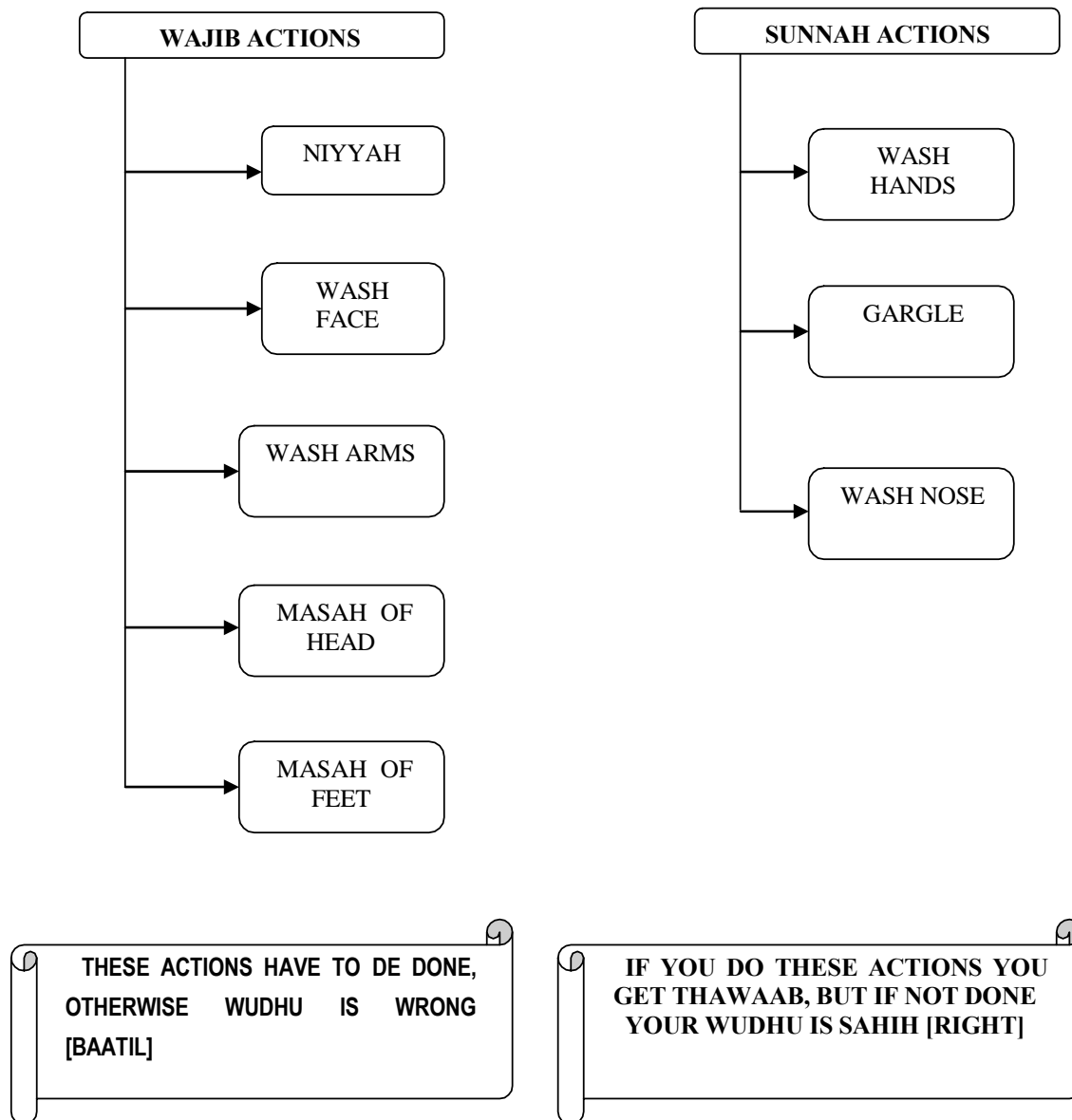
وضو



5.1 How to Perform Wudhu

5.1.1 Wajib and Sunnah Actions

Wudhu is divided into

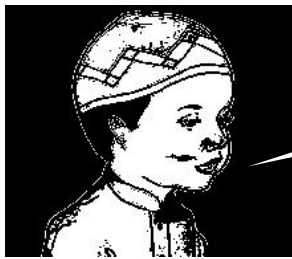


5.1.2 Step-by-Step Explanation of How to Perform Wudhu

While performing wudhu, it is mustahab to recite du'as during each action.

1. Niyyah - Wajib Action

The first action of wudhu is Niyyah i.e. you say what you are going to do and for whom. The niyyah must be of Qurbatan elal lah.



I am doing Wudhu for the pleasure of Allah ,
Qurbatan elal lah.

2. Washing your hands - Sunnah Action



Wash your hands two times

3. Gargling - Sunnah Action



Oh Allah s.w.t! Please help me speak the truth.

Gargle i.e. wash your mouth inside three times

4. Washing your nose - Sunnah Action



Oh Allah s.w.t! Please help me to smell
the fragrance of paradise.

Wash your nose [take water into the nostrils] three times

5. Washing your face - Wajib Action



Oh Allah s.w.t! Let my face shine on the Day of Judgment.

First get some water in your right hand and then pour it onto your forehead, where the hair grows.

You have to wash the whole length of your face, beginning from your forehead (where the hair grows) and ending at the bottom of the chin.

You have to wash the whole width of your face. You do this by stretching your hand out (from your thumb to your middle finger). To make sure that the whole width has been washed, you should pass your wet hand on either side of your face.

Washing of the face once is Wajib. It is Mustahab to wash your face twice but wudhu becomes baatil if washed more than two times.

6. Washing your arms - Wajib Action



Oh Allah s.w.t! Please give my a'amal in my right hand

Oh Allah ! Please do not give my a'amal in my left hand



The washing of the arms is from the elbow to the fingertips. First right arm is washed with the left hand, then the left arm is washed with the right hand. THE WASHING OF THE ARMS IS A LITTLE DIFFERENT FOR BOYS AND GIRLS.

BOYS - THE WATER IS POURED ABOVE THE BACK PART OF THE ELBOW.

GIRLS - THE WATER IS POURED ABOVE THE FRONT PART OF THE ELBOW.

Washing of the arms once is Wajib. It is Mustahab to wash your arms twice

7. Masah of the head - Wajib Action



Oh Allah! Please decrease the heat of the sun on the Day of Judgment.

This is done by wiping the wet three fingers of the right hand from the middle of the head up to the edge of the hair, without touching the forehead.

The water of the face and head should not join.

This is done once only.

8. Masah of the feet - Wajib Action



Oh Allah s.w.t! Please help me pass pool - e - sirat with ease

This is done by wiping the wet fingers of the right hand over the upper part of the right foot from the tip of the toes to the ankle.

Then the same is done with the left hand for the left foot.

This is done once to each foot.

5.2 Things that make Wudhu Baatil

1. Going to the toilet; whether to pass urine or faeces.
2. Passing wind from the rear. (stomach wind)
3. Sleeping.
4. Becoming unconscious.

Now you have reached the end of this lesson. Please take a lesson out to have a practical demonstration on Wudhu.

Chapter 6: Adhaan and Iqaamah

6.1 Recommendation for Adhaan and Iqaamah:

1. *Adhaan* and *Iqaamah* are mustahab (recommended) for the five daily prayers, whether you are saying that daily prayer as *ada* or as *qadha*, at home or while traveling, in health or in sickness, alone or in a jamaat.
2. It becomes more recommended to say *adhaan* and *Iqaamah* when you are doing your Salaah as *ada* and especially for the Maghrib and Isha prayers.
3. From the two, *Iqaamah* is more recommended.

6.2 Cases where Adhaan and Iqaamah are not needed:

1. For a person who heard another person saying the Adhaan and Iqaamah.
2. For the person who joins a jamaat prayer while Adhaan and Iqaamah has already been said.

6.3 Conditions for Adhaan and Iqaamah:

1. Niyah — the intention in your mind that you are saying the *adhaan* or *Iqaamah* for the sake of Allah s.w.t.
2. Tartib — the order should be followed; *adhaan* should be said before *Iqaamah* and the phrases of *adhaan* and *Iqaamah* should be done in the correct order as well.
3. Muwalat — there should be continuity between the *adhaan* and *Iqaamah* and between their phrases.
4. The *adhaan* and *Iqaamah* should be said in Arabic.
5. The *adhaan* and *Iqaamah* should be said after the time of Salaah has started.

6.4 Adhaan and Iqaamah with Translation

Allah u Akbar (4 times in Adhaan / 2 times in Iqaamah)

“Allah s.w.t is the greatest”

Ash hadu an la ilaha illal lah (2 times — Adhaan and Iqaamah) “I

bear witness that there is no god but Allah s.w.t”

Ash hadu anna Muhammadan Rasu lul lah (2 times — Adhaan and Iqaamah)

“I bear witness that Muhammed is the messenger of Allah s.w.t”

Ash hadu anna Aliyyan Waliyyullah (2 times — Adhaan and Iqaamah) “I

bear witness that Ali is the beloved of Allah s.w.t”

Hayya alas Salaah (2 times — Adhaan and Iqaamah)

“Rush to prayers”

Hayya alal Falah (2 times — Adhaan and Iqaamah)

“Rush to success”

Hayya ala Khayril Amal (2 times — Adhaan and Iqaamah)

“Rush to the best act (prayer)”

Qad Qamatis Salaah (2 times — Iqaamah only)

“The prayer has begun”

Allah u Akbar (2 times — Adhaan and Iqaamah)

“Allah s.w.t is the greatest”

La ilaha illal lah (2 times in Adhaan / 1 time in Iqaamah)

“There is no God but Allah s.w.t”

6.5 Worksheet: Adhaan and Iqaamah

1. If I am praying a qadha prayer, is it still recommended for me to recite *adhaan* and *Iqaamah*?

2. Give on case where *adhaan* and *Iqaamah* is not needed.

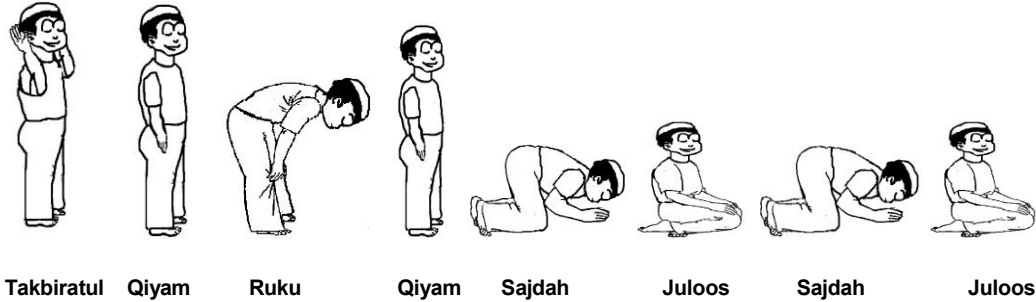
3. Explain three conditions for reciting *adhaan* and *Iqaamah*.

4. What phrase do we recite in *adhaan* and *Iqaamah* which is about Prophet and part of *adhaan* and *Iqaamah*?

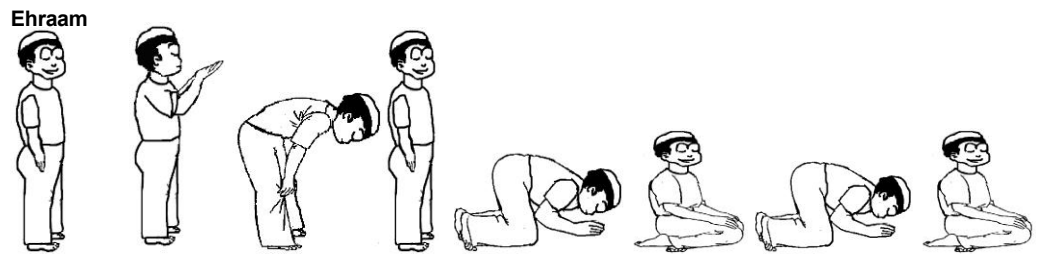
5. What does *Ash hadu an la ilaha illal lah* mean?

Chapter 7: Actions of Salaah

7.1 Boys:

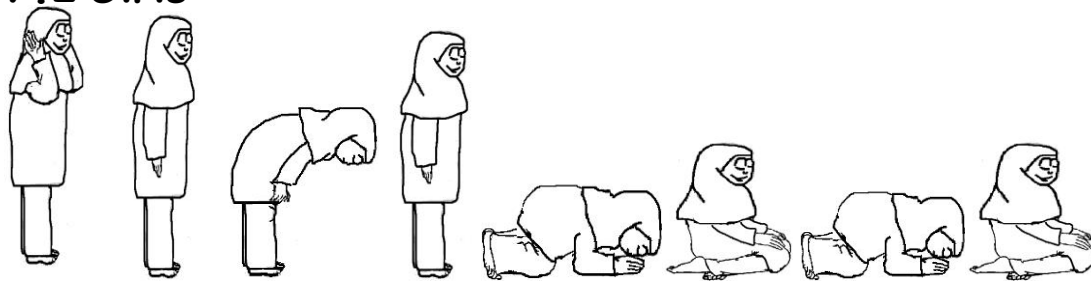


Takbiratul Ehraam Qiyam Ruku Qiyam Sajdah Julooos Sajdah Julooos

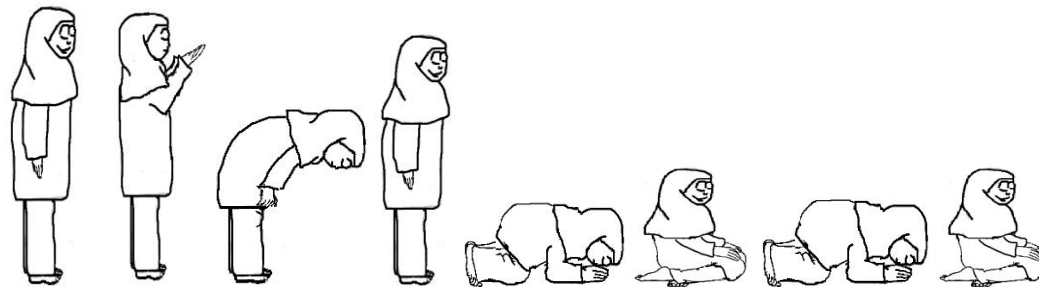


Sajdah Julooos Sajdah Julooos

7.2 Girls:



Takbiratul Ehraam Qiyam Ruku Qiyam Sajdah Julooos Sajdah Julooos



Sajdah Julooos Sajdah Julooos

7.3 Practical:

Demonstrate praying of four rakaat salaah in your class.



Chapter 8: Salaah - Timing

Allah s.w.t says in the Holy Qur'an:

Establish Salaah from the declining of the sun till the darkness of the night and the morning recitation; Surely the morning recitation is witnessed. (Bani Israil 17:78)

The above verse tells us that the timings of Salaah are:

- When the sun declines - time for Dhuhr and 'Asr Salaah
- Darkness at night - time for Maghrib and Eisha Salaah
- The morning recitation time for Fajr Salaah.

Dhuhr + 'Asr Salaah together = Duhrain Salaah

Maghrib + Eisha Salaah together = Maghribain Salaah

Timing in more detail:

Fajr Salaah:

From True Dawn up to Sunrise.

Duhrain Salaah:

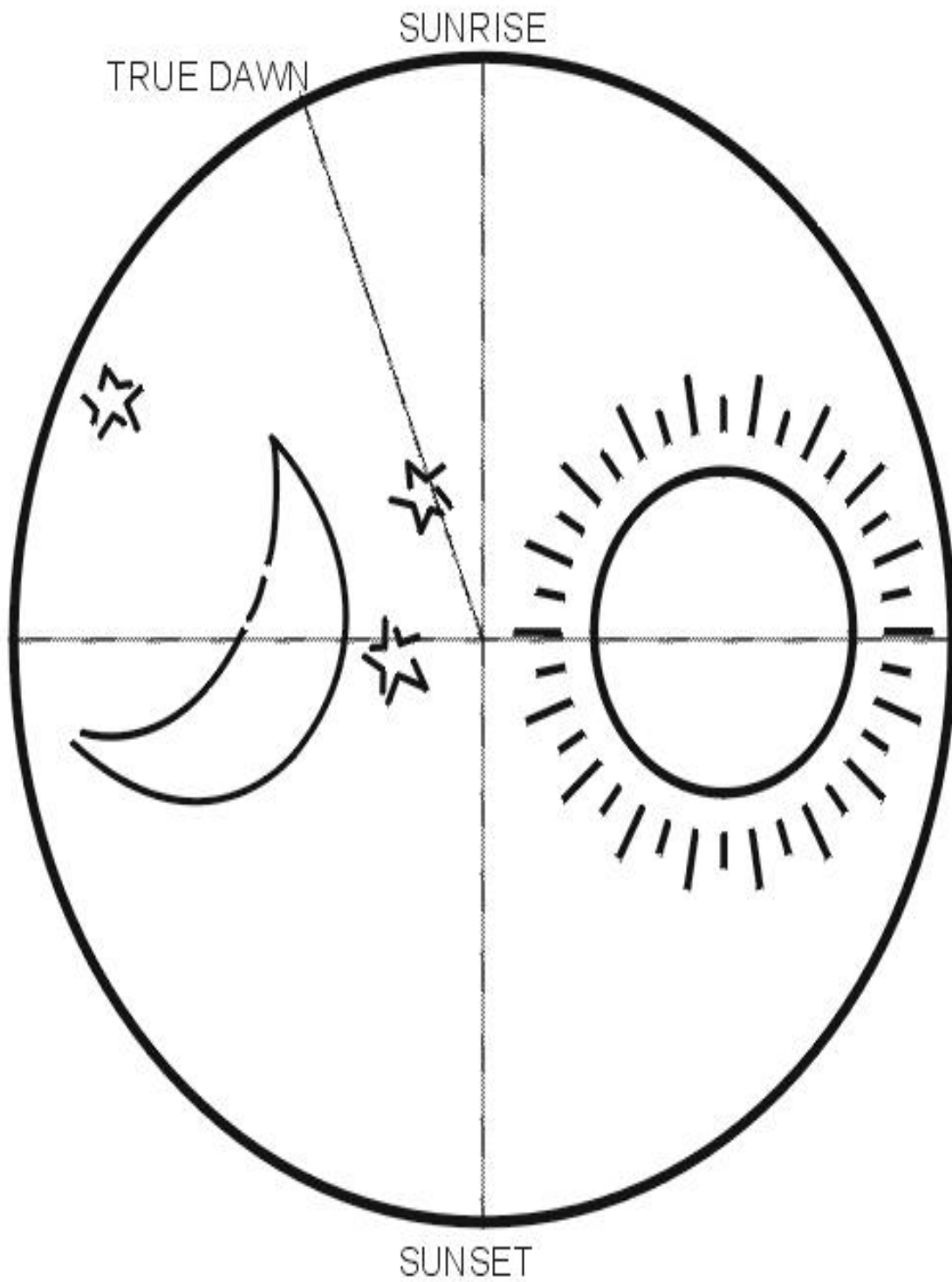
From Midday Noon up to Sunset.

Maghribain Salaah:

From the time the sun sets (the redness in the sky disappears) up to Midnight.

Although Allah s.w.t has given us so much time to pray. we should try to pray as soon as the time sets in for that Salaah (Fadhilat - best time), because we cannot wait to thank Allah s.w.t in the way He likes us to, for all the wonderful things He has given us.

8.1 Timings of Each Salaah.



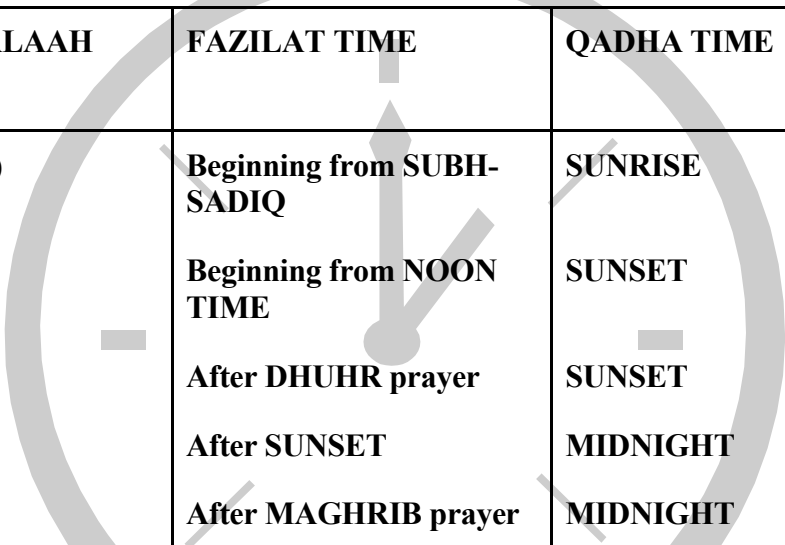
8.2 The Time of Salaah (Fazilat and Qadha)

It is better to pray in the time of Fazilat, when the prayers are rewarded with more Thawab.

By regular offering of Salaah at its fixed timings, the spirit of punctuality is developed.

When the time of a Salaah ends, it becomes Qadha. If you have not prayed your Salaah before it becomes Qadha, you will then pray with the Niyyah of Qadha (rather than 'ada')

THERE ARE SEVERE PUNISHMENTS AND DISADVANTAGES OF DELAYING THE WAJIB SALAAH, MAKING THEM QADHA OR MISSING THEM COMPLETELY.



NAME OF SALAAH	FAZILAT TIME	QADHA TIME
FAJR (Subhu)	Beginning from SUBH-SADIQ	SUNRISE
DHUHR	Beginning from NOON TIME	SUNSET
ASR	After DHUHR prayer	SUNSET
MAGHRIB	After SUNSET	MIDNIGHT
ISHA	After MAGHRIB prayer	MIDNIGHT

8.3 Worksheet: Salaah Timings

Write the timings for each Salaah for the whole week:

	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
Fajr							
Dhuhr							
Asr							
Maghrib							
Eisha							

Now write the timings when you prayed each Salaah during this week:

	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
Fajr							
Dhuhr							
Asr							
Maghrib							
Eisha							

Chapter 9: Salaah - The Dress for Prayer

The following condition must be observed in the clothes for Salaah

- The clothes must be **TAAHIR**.
- The clothes must be **MUBAAH**.
 - **Mubaah means that the clothes must be lawfully yours. Either you are the owner or you have permission to use that.**
 - **A dress bought from money from which Zakaat and Khumus has not been paid, is regarded as GHASBI. Ghasbi is the opposite of Mubaah.**
So a prayer offered in such clothing is Baatil.
- The clothes must not be made from any part of a Haraam animal. Therefore, for example a coat made of Lion's hair is not allowed to be worn in Salaah.
- If the clothes are made from any part of a Halaal animal which was slaughtered in the Islamic way, then there is no problem with it at all.
- If the clothes are made from an Halaal animal which died by itself or was slaughtered in an un-Islamic way then there are two rules:
 - If the clothes are made from those parts of such an animal which have feeling during lifetime (like, fat, meat, skin, hide), then such clothing are not allowed in Salaah.
 - If the clothes are made from those parts of such an animal which have no feeling during lifetime (like, hair, horn, teeth, bone, nails), then such clothing are allowed in Salaah.

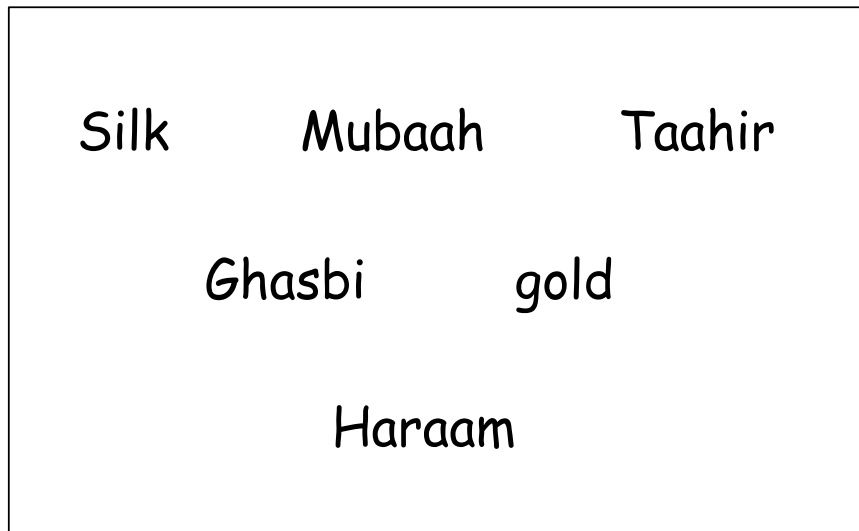
FOR MEN ONLY

- The clothes should not be made of gold (whether pure or mixed). Wearing any gold is Haraam for men at all times, not only during Salaah.
- The clothes should not be made of pure silk. Wearing pure silk is Haraam for men at all times, not only during Salaah.

9.1 **Worksheet: Salaah - Dress for Prayer**

Fill in the blanks

1. The clothes for Salaah must be _____ and _____.
2. A dress bought from money from which Zakaat and Khumus has not been paid, is regarded as _____.
3. Wearing any _____ is Haraam for men at all times, not only during Salaah.
4. _____ means that the clothes must be lawfully owned. Either a person is the owner or have permission to use it.
5. The clothes must not be made from any part of a _____ animal.
6. Wearing pure _____ is haraam for men at all times.



Chapter 10: How to Pray Salaah

10.1 This is How I Pray Salaah

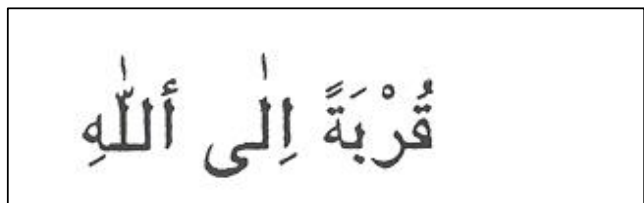
1. NIYYAH

Niyyah means **intention** to do something. Niyyah is important because Islam does not want us to pray just out of habit. Islam wants us to be **aware** of what we do.



I say my Niyyah. For example, if I am praying Maghrib, I say:

I am praying 3 rakaats for Maghrib Salaah, Qurbatan illallaah.



This means to obey Allah s.w.t and to get close to



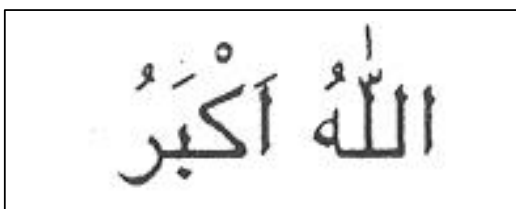
Him.

2. TAKBIRATUL EHRAAM

Then I raise my hands up to my ears for Takbiratul Ehraam and I say:

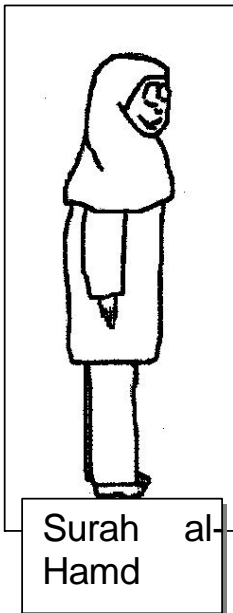


"Allah u Akbar"



This means "Allah s.w.t is Great"

3. QIYAM



Now I stand still for Qiyam and looking at the ground (turbat, mohr), I recite Surah ul-Hamd

(Fatiha) and one other Surah from the Qur'an.

Qiyam means **standing**.

Bismilla hir Rahmaa nir Rahim

In the name of Allah s.w.t, the Beneficent, the Merciful.

Al hamdu lil lahi Rabbil Aalamin.

Praise be to Allah s.w.t, the Lord of the worlds.

Ar Rahmaa nir Rahim.

The Beneficent, the Merciful.

Maaliki yawmid Din.

Master of the Day of Judgment.

Iyyaaka na'budu wa iyyaaka nasta'in.

You alone we worship, and You alone we ask for help.

Ihdinas Siraatal mustaqim.

Guide us on the right path

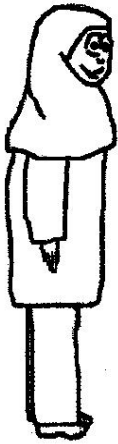
Siratal ladhina an'amta 'alaihim

- the path of those whom You have favored;

Ghairil maghdhubi 'alaihim waladh Dhaalin.

not (the path) of those who earned Your wrath; nor of those gone astray.





Surah Ikhlas

3. QIYAM (continued) Now I recite any other Surah from the Qur'an.



Bismilla hir Rahmaa nir Rahim

In the name of Allah s.w.t, the Beneficent, the Merciful.

Qul huwAllahu Ahad

O Prophet! Say: Allah s.w.t is One - the Eternal Being.

Allahus -Samad

Allah s.w.t is the Sustainer.

Lam yalid walam yulad

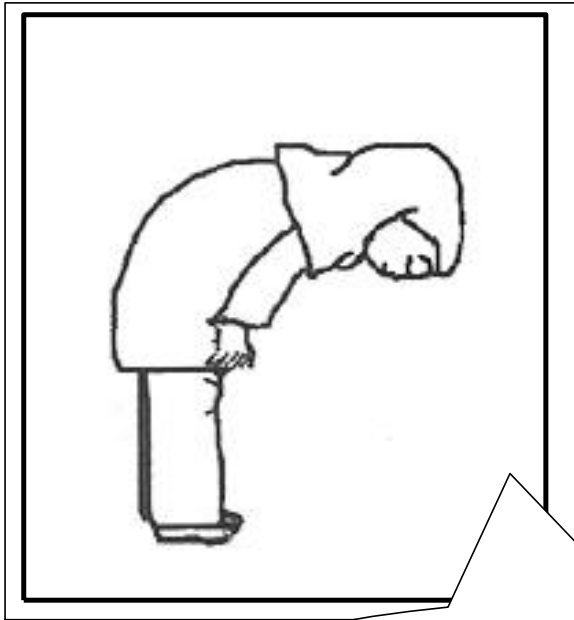
He begot none, nor was He begotten.

Walam yakullahu kufuwan ahad

And none in the creation is equal to Him.



4. RUKU'

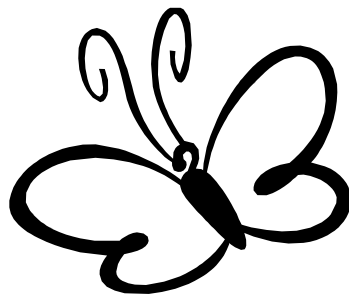


I go to Ruku' and looking between my feet,
I recite:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

Subhana Rabbi yal 'Azimi wa bihamdih

Glory be to my Lord the Great and praise be
on him



5. QIYAM

I get up from Ruku' for Qiyam and recite:



سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

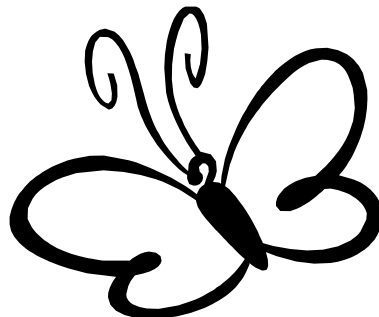
Then I

اللَّهُ أَكْبَرُ

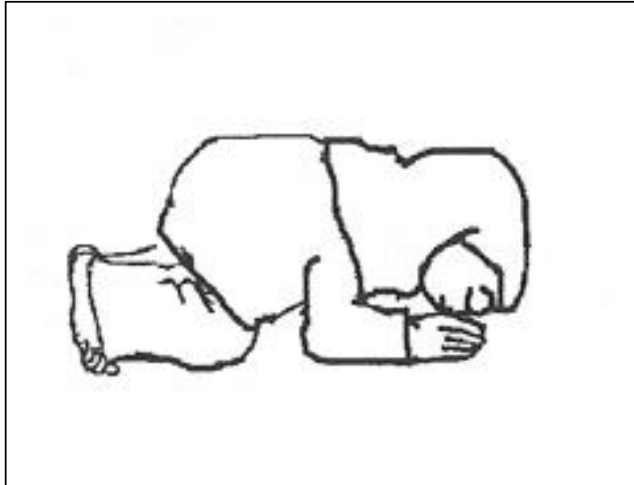
recite:

Chapter 1: Sami' Allah u liman hamidah

Allah s.w.t hears and accepts the praise of one who praises



6. Sajdah

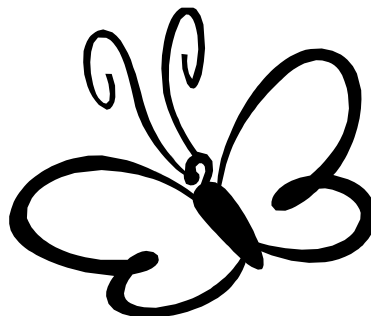


I go down to Sajdah making sure that seven parts of my body touch the ground - My forehead, two palms, two knees, and the two tips of my toes.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

Subhana Rabbi yal A'la wa bihamdih

Glory to my Lord, Most High, and praise be on Him.



7. Juloos

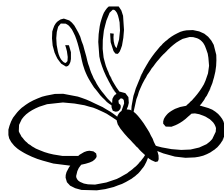


I get up from Sajdah and looking at my lap, I say:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

Astaghfirullah Rabbi wa atubu ilayh

I seek forgiveness from Allah s.w.t my Lord,
And I turn to Him in repentance.



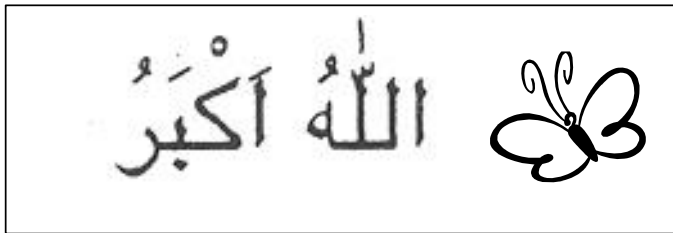
Say:

اللَّهُ أَكْبَرُ

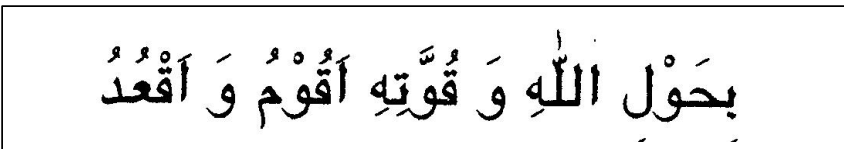
8. Second Sajdah



9. Julooos: I get up from Sajdah for Julooos and recite



10. Now I stand up for Qiyam of the second rakaat. As I am standing up, I say:



Bi haw lillahi wa quwwatihi aqumu wa aqu'd
I stand and sit with the help and strength of
Allah s.w.t.



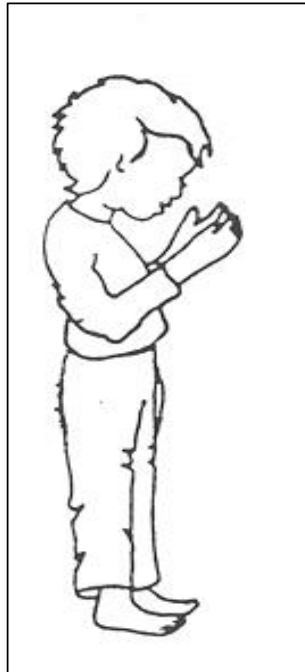
11. Qiyam of the second rakaat:

I stand up for Qiyam and recite Surah al-Hamd and Surah Ikhlas



12. Qunoot

I raise my hands for qunoot and recite:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- ☐ Rabbana Aatena
- ☐ Fiddunya Hassan (A)atan
- ☐ Wa fil aakhirati Hasanatan ☐

Wa qina Adahban naar

- ☐ Alla humma salli 'ala Muhammadin wa ali Muhammad

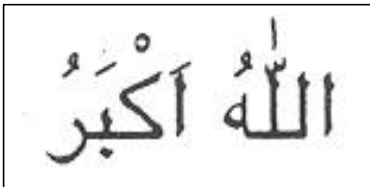
- ☐ O' Lord give us
- ☐ Good in the world
- ☐ And good in the Hereafter
- ☐ And protect us from the punishment of the fire
- ☐ O Allah s.w.t! Send Your blessings on Muhammad and his Ahlul Bayt



13. I then do ruku' and the two Sajdah just like I did in the first rakaat.



14. **Juloos:** When I sit for juloos after the second Sajdah, I say



And then recite **Tashahud:**



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

TASHAHHUD (bearing witness)

☐ Ash hadu an la ilaha illal lahu wahdahu la sharika lahu ☐

**Wa Ashhadu anna Muhammadan 'abdahu
wa Rasuluh**

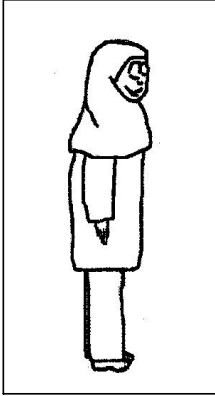
☐ **Alla humma salli 'ala Muhammadin wa ali Muhammad**

☐ And I testify that there is none worth worshipping except the Almighty Allah s.w.t, Who is One and has no partner

☐ And I testify that Muhammad is His servant and messenger.

☐ O Allah s.w.t! Send Your blessings on Muhammad and his progeny





15. Qiyam:

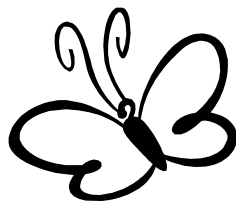
After Tashahud, I stand up for qiyam of third rakat. I recite Tasbehat-e-Arba' **three** times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

- ☐ SubhanAllahi
- ☐ wal hamdu lillahi
- ☐ wa la ilaha illal lahu ☐

wAllah u Akbar

- ☐ Glory be to Allah s.w.t,
- ☐ and all praise is for Him
- ☐ and there is no one God except Allah s.w.t, and He is greater than everything and everyone.



16. The last Juloos:



I finish my third and final rakaat of Maghrib Salaat with

- ☐ Ruku'
- ☐ Qiyam
- ☐ The 2 Sajdah
- ☐ And in the last juloos, I say

اللَّهُ أَكْبَرُ

- ☐ and then I recite tashahud
- ☐ and the **salaam**:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

- ☐ Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh ☐
- Assalamu 'alayna wa 'ala 'ibadil lahis salihin
- ☐ Assalamu 'alaykum wa rahmatullahi wa barakatuh.

- ☐ Prophet! Allah s.w.t's peace, blessings and grace be upon you,
- ☐ Allah s.w.t's peace be upon us, those offering prayers - and upon all the pious servants of Allah s.w.t,
- ☐ Allah s.w.t's peace, blessings and grace be on you believers.



10.2 Worksheet: How to Pray Salaah

Write down the meaning of the ayat 2 times

1. Bismillaa hir Rahmaa nir Rahim

In the name of Allah s.w.t, the Beneficent, the Merciful.

1. _____

2. _____

2. Al hamdu lil lahi Rabbil Aalamin.

Praise be to Allah s.w.t, the Lord of the worlds.

1. _____

2. _____

3. Ar Rahmaa nir Rahim.

The Beneficent, the Merciful.

1. _____

2. _____

Work sheet - Surah Ikhlas - Mark the correct meaning of each ayat.

1. Bismillaa hir Rahmaa nir Rahim



In the name of Allah s.w.t, the Beneficent, the Merciful.



O Prophet! Say: Allah s.w.t is One - the Eternal Being.

2. Qul huwAllahu Ahad



And none in the creation is equal to Him.



O Prophet! Say: Allah s.w.t is One - the Eternal Being.

3. Allah us -Samad



Allah s.w.t is the Sustainer.



He begot none, nor was He begotten.

4. Lam yalid walam yulad



And none in the creation is equal to Him.



He begot none, nor was He begotten.

5. Walam yakullahu kufuwan ahad



He begot none, nor was He begotten.



And none in the creation is equal to Him.



Chapter 11: Eid-ul-Fitr

Eid ul-Fitr is the first day **after** the Holy month of Ramadhan. It is on the 1st of Shawwaal.

Fitr means **to break**, and it marks the end of the fasting period. It is a happy occasion because:

During Ramadhan we are in the habit of committing few or no sins



We do not have to fast after Ramadhan



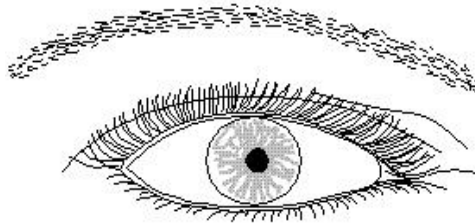
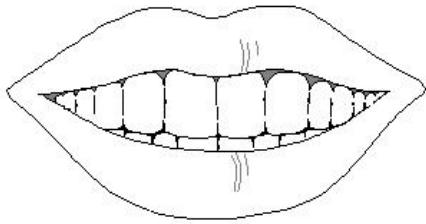
Through our prayers in Ramadhan, Allah s.w.t may have forgiven our sins



Allah s.w.t has made a Wajib charity of Zakaat ul-Fitr for every family at the end of Ramadhan. This charity helps poor people who do not have the money to feed themselves.

11.1 Worksheet: Eid-ul-Fitr

Write in each organ what you should NOT do with it, especially while fasting.





Eid Greetings



Chapter 12: Furoo-e-Deen - Zakaat

Surah tul Baqarah, Ayaah 177 (read in class) وَأَقَامِ الصَّلَاةَ وَآتَى الزَّكَاةَ

In every society there are people who have wealth and there also poor people. Such a vast difference in two groups of society causes



- Jealousy and bitterness and is a source of trouble.

Islam has taken some important steps to make sure that wealth is distributed by payment of **Zakaat or poor-tax**.

Zakaat is wajib for those who earn their livelihood from **agriculture** and **cattle** or where **gold and silver is used for making coins**. It is a sort of religious tax and the money obtained from it is spent for the welfare of the poor, the handicapped and the orphans. Zakaat can be spent on the following:

1. Any Shia who does not have enough for his expenses for a year.
2. A poor person or a beggar.
3. A person who is authorized to collect and distribute Zakaat funds.
4. A Muslim weak in faith in hope that such payment will strengthen his faith.
5. A person unable to pay his debts.
6. Those projects which benefit Muslims e.g. building a mosque.
7. Freeing a slave
8. Homeless people who have no financial security.

Zakaat is thus a way to bridge the gap between the rich and the poor.

12.1 **Worksheet: Zakaat**

1. Zakaat is

Usoole-deen
Furoo-e-deen

2. Zakaat is wajib for those who earn their livelihood from

cattle
end of year savings
gold and silver is used for making coins
pearls
agriculture

3. Zakaat can be given to a poor person or a beggar.

TRUE FALSE

4. Zakaat is the way to bridge the gap between man and Allah s.w.t.

TRUE FALSE

5. Zakaat is also known as _____.

Poor tax
Rich tax

Chapter 13: Furoo-e-Deen - Khumus

Khumus is a tax used for the spread of Islam.

Khumus is to be paid on the following:

1. Savings at the end of the year. After deducting the necessary expenditures on maintenance of his family, he or she must pay 20% on the net savings.
2. Mining income
3. If lawful and unlawful wealth gets mixed up.
4. Anything extracted from the sea e.g. pearls
5. Booty (that which is taken by Muslims from the enemy (non-muslims) in the battlefield.
6. If land is purchased by Kaafir e Zimmi (a Kaafir who lives in an Islamic country and is under protection of the government), the Muslim will pay Khumus (i.e. 20% of the value received by him for the land).

Khumus can be given in kind (items) or cash. The money of Khumus has to be divided into two equal parts.

20%

1. One part, i.e. Sehme Sadaat: $\frac{1}{2}$ of total is given to needy (persons from the family of the Holy Prophet (S))
2. The second part, i.e. $\frac{1}{2}$ is given as Sehme Imam, i.e. the Imam of the time. At present in the Ghaibat of the Imam (A) this part of the Khumus has to be given to most learned and trustworthy Mujtahid. He is Mujtahid whose taqlid we do. With his permission we use this money for other purposes, like building Mosques, Madressas, etc.

Division of Khumus

20% or one fifth of year's savings



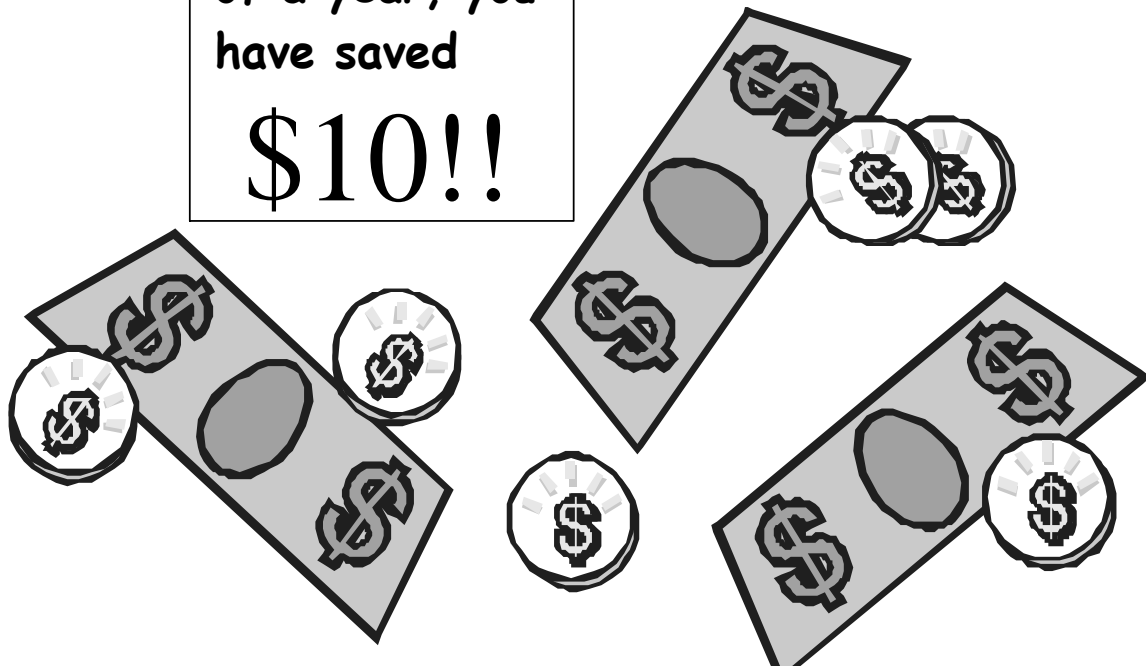
$\frac{1}{2}$ is given to needy Sadaat
(persons from the family of
the Holy Prophet (p)) and is
called Sehme Sadaat

$\frac{1}{2}$ is for our 12th Imam (a) and
is called Sehme Imam

13.1 Worksheet - Khumus (One-Fifth of Your Savings)

Answer the following questions

1. At the end
of a year, you
have saved
\$10!!



How much KHUMUS do you have to pay?

$$10 \div 5 =$$

2. Khumus is to be paid on savings at the end of the year. After deducting the necessary expenditures on maintenance of his family, he or she must pay _____ on the net savings.

3. **■ ZAKAAT** **KHUMUS**

Has to be paid on Booty (that which is taken by Muslims from the enemy (non-muslims) in the battlefield.

4. One part of Khumus i.e. $\frac{1}{2}$ is given to needy _____
(persons from the family of the Holy Prophet (S))
5. The second part, i.e. $\frac{1}{2}$ is given as Sehme _____, i.e. the Imam of the time.
6. Khumus is

Usoole-deen
Furoo-e-deen

Chapter 14: Furoo-e-Deen - Amr bil Ma'aroor **(Guide others to the Good)**

We should encourage a person to do good actions. This is called Amr bil Ma'aroor.

One day Imam Hassan (A) and Imam Hussain (A) saw an old man doing wudhu. They saw that the old man was not doing the wudhu correctly. Both brothers decided to correct the wudhu of that old man, but they faced a problem. Imam Hassan (A) and Hussain (A) themselves were very young at that time, and the person whom they wanted to teach the correct way of doing wudhu was an old and elderly man. They knew that if they corrected his mistake directly, that old man will feel ashamed; they did not want to hurt his feelings or pride.

So both brothers decided to correct the wudhu of the old man in an indirect way.

Hassan (A) and Hussain (A) approached the old man and said, 'O Shaykh! We have decided to compete with each in doing wudhu correctly. Would you be kind enough to be a judge between us?'

Old man: "Of course, children; I will be pleased to judge your wudhu."

Hassan (A) and Hussain (A) performed their wudhu while the old man stood as a judge over them.

When they finished their wudhu, the old man saw that both had done it in exactly same manner and without any mistake. He understood why the two grandsons of the Prophet had made him a judge over them. He said, "You both know how to do wudhu correctly. It was me who did not know the correct method."

The sons of 'Ali fulfilled their duty of amr bil ma'aroor without insulting or embarrassing the old man.

We can learn the following from this story:

1. We should help to correct the mistakes of others.

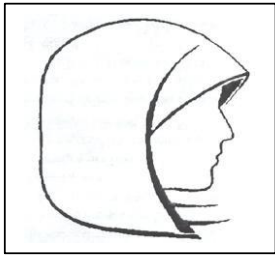
2. We should do so in most kind manner.
3. Before correcting others we should be sure of ourselves. You cannot correct others if you yourself do not know the right thing.
4. Before correcting others, we should, think about the best method of doing so.
5. If someone corrects our mistake, we should be grateful to him or her and try to change our behavior.

14.1 Work sheet: Amr Bil Ma'roof

What do you think the girl on the prayer mat is telling her friend?



Chapter 15: Hijaab, a means to Modesty



It is commanded in the Holy Qur'an, Chapter Nur (The Light)) 24:31-

***“And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what is obvious thereof, and let them wear their head coverings over their bosoms, and do not display their ornaments except to their husbands, or to their fathers, or the father of their husbands, or the sons of their husbands, or their brothers, or their brother’s sons, or their sister’s sons, or their women, or those whom their right hand possess, or the male servants not having need (of want), or the children who have not attained knowledge of what is hidden of Women.*”**

15.1 Manners of dressing.

According to Islamic Law (Shariah), the woman's entire body is her aurat or her private area which must be covered except for her face and hands.

Hijaab must be observed in front of all non-mehram males, that is, all males whom a woman would be permitted to marry, according to Islamic Law.

15.2 A woman's scarf.

The scarf or head covering, should frame the face in such a manner that it covers all of the hair, neck and ears (no dangling ear rings should be seen).

15.3 Some points on clothing & accessories.

- ☐ Clothing should not outline nor define the woman's figure. It should not expose the skin. Sleeves should reach down to the wrist.
- ☐ None of the clothing should be transparent. Loud colors and large prints are inappropriate when they attract undue attention to the woman.
- ☐ Make-up, lipstick, blush, etc is unacceptable around the non-mehram who are present or outside one's home as it enhanced a woman's natural beauty, thus attracting attention to her.
- ☐ Excessive and glamorous jewelry is highly disliked.
- ☐ A woman should not walk in such a way that brings attention to her.

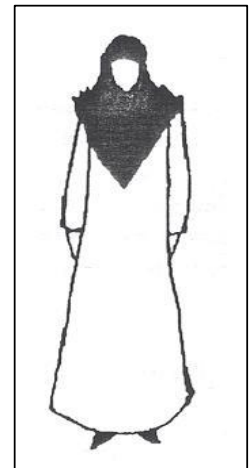
“And let them not strike their feet so that what they hide of their ornaments may be known and turn to Allah s.w.t all of you, O believers! so that you may be successful” (Holy Qur'an 24:31)

15.4 Hijaab as a way of life.

Hijaab comes from the Arabic root letters HJB which literally means to veil, cover or shelter. It is not only to cover one's body with clothing but it is also to veil one's eyes from unlawful glances and one's mouth and ears from indecencies. Hijaab in fact, is to behave in a reserved way. Projecting oneself in a flaunting manner contradicts the concept of Hijaab.

Modesty should be reflected in the way one carries oneself. The Holy Prophet Muhammad (peace be upon him) has stated:

“Modesty is the faith which entitles oneself to Heaven”



Worksheet:

Write a paragraph about Hijaab being a way of life.

Chapter 16: The Month of Ramadhan and its Significance

The month of Ramadhan is a very special month for the Muslims. It is a month of fasting and prayers, a month of worship and sacrifice, and a month of Mercy and purification. Fasting during the day and praying at night is not easy. But it helps us become stronger in our faith. It gets us closer to Allah s.w.t and away from evil thoughts and deeds. It is a month where we can get rid of all our sins and start afresh.

Ramadhan is also important because it is the month in which the Holy Qur'an was revealed. It was sent to guide us, and during this month, Muslims try to recite as much of it as possible. So let us see what the Holy Qur'an and the hadiths have to say about this very special month.

16.1 The Holy Qur'an on Ramadhan

“The month of Ramadhan is that in which the Qur'an was sent down, a guidance for mankind, with clear signs of guidance and the criterion of right and wrong. So everyone of you who is present (at home) during that month should spend it in fasting . . . Allah s.w.t desires ease for you, and He does not desire difficulty for you. And (He desires) that you complete the period, and glorify Allah s.w.t for having guided you, and that you may give thanks.”

- Surah al-Baqarah, Chapter 2, verse 185

16.2 Some Hadiths on Ramadhan

“Ramadhan burns the sins and faults as fire burns wood.”

- Holy Prophet (s)

“Whoever, during this month of Ramadhan, fasts during the day, stands up in prayer for part of the night, controls his desires and emotions, controls his tongue, keeps his eyes down, and does not hurt the feelings of others, will become free of sins as the day he was born.”

- Imam Muhammad al-Baqir (a)

“The day of your fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongues, hands, and feet — must fast with you.”

- Imam Ja'far as-Sadiq (a)

16.3 Meaning and Blessings of Sawm (Fasting):

Sawm = fasting

Fasting = not eating or drinking from 'Subhe-Sadiq' (true dawn) to Maghrib time (just after sunset).

It is **Wajib** to fast in the month of Ramadhan.

The month of Ramadhan is the Holiest month in the Islamic calendar.

Amongst the blessings of this month are:

1. The Holy Qur'an was revealed to Prophet Muhammad (s).
2. The night of Qadr which is better than a thousand months.

In this month, every action, whether good or bad, carries more weight.

So:

- reciting the Holy Qur'an is good at all times, but more in this month; **AND**
- lying is an evil at all times, but more in this month.

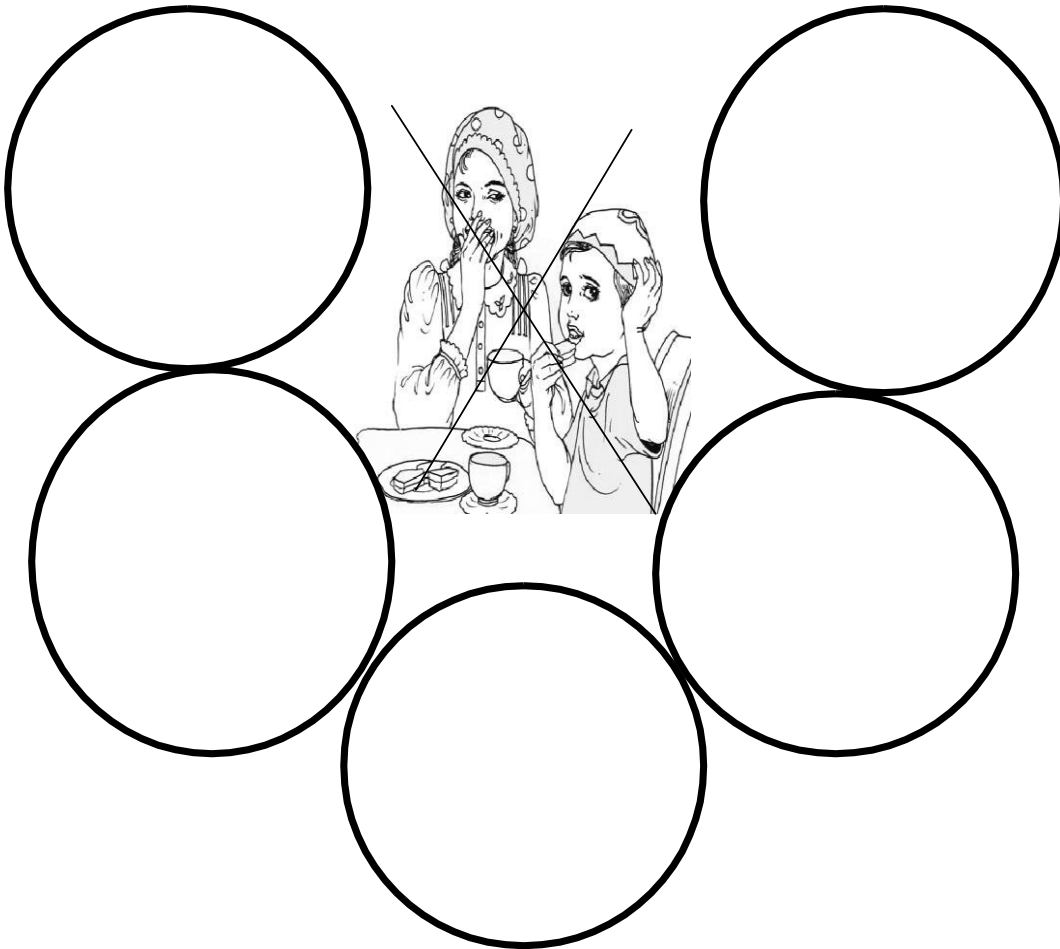
However, Sawm does not mean just staying hungry and thirsty throughout the day, but also to stay away from **Haraam** things as well.

Sawm helps you to:

- Strengthen your willpower.
- Think of the people who are not as lucky as you are.
- Think of Allah s.w.t more often throughout the day.
- Clean up your digestive system.
- Change the way your life is to become a better Muslim.

16.4 Worksheet: Sawm (fasting)

1. Write each circle what Sawm does for us:



2. Does Sawm mean just staying hungry and thirsty?

Sawm means:

3. From what time to what time do we keep fast?

We fast from:

4. In which month is it Wajib to fast?

It is Wajib to fast in the month of _____.

5. What are the two main blessings of this month?

A: _____

B: _____

Chapter 17: Fasting and its Benefits

Fasting is an act of worship prescribed by Allah s.w.t. To fast means to stay away from food and drinks, as well as wrong deeds. The fast is like a living thing — it has a body and a soul. To stay away from food and drinks is the body of the fast. To stay away from wrong deeds is its soul. If we are not trying hard to be better Muslims by fasting, our fast will be a body without a soul.

Imam Jafar As-Sadiq (a) has said:

“Your fast day should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongue, hands and feet — must fast with you.”

Here is how: Eyes — Keep your eyes off unlawful things and use this special gift of God for good acts such as reading the Qur'an and Du'as. Ears — Keep away from hearing unlawful gossip, lies, and music. Tongue — do not tell lies or useless stories; do not spread rumors or gossip about other persons; and use the power of speech in spreading the word of Allah s.w.t. Hands — Do not hurt others by your actions; instead try to help them as far as you can. Feet — Do not go toward forbidden places; rather go toward the places where Allah s.w.t is remembered. Above all, your heart and mind must be with you in fasting, because the fast, in its real sense, will not be complete unless your thoughts, your emotions, your actions, and all aspects of your life become pure and free from impurity.

Fasting takes place from dawn (before sunrise) to dusk (after sunset). Generally, fasting is a mustahab act of worship. It is especially mustahab during the months of **Rajab** and **Sha'ban**. But during the month of Ramadhan, fasting becomes wajib. It is in this month, that Muslims all over the world, keep their fasts.

17.1 Benefits of Fasting

There are many benefits of fasting. In this lesson we will look at seven of them.

1. **Fasting brings us closer to Allah s.w.t.** When we sacrifice our food and drink, we will obviously find ourselves in hardship. And when we go through hardship for the sake of Allah s.w.t, it will naturally bring us closer to Allah s.w.t. As a result, when we break our fasts, Allah s.w.t will be very pleased with us, and our du'as at that time will be accepted.
2. **Fasting teaches us patience.** We all need food and water to survive. To deny ourselves food and water requires a lot of strength and patience. So when we fast for a whole month in Ramadhan, we build up a lot of patience. As a result, the next time we forget our lunch boxes at home, it won't matter because not only will we have patience, but we will also be used to not eating during lunch-times.
3. **Fasting helps us know how it feels to be poor.** There are so many poor people in the world today who are suffering from hunger because they do not have enough money to buy food. By fasting ourselves, we will know how hard it is for these poor people. At least, we can break our fasts with a nice dinner — they cannot. As a result, fasting encourages us to help others who are less fortunate than us.
4. **Fasting brings about thankfulness to Allah s.w.t.** Many times, we forget about all the blessings Allah s.w.t has given us. We take everything for granted. For example, in a normal day, we go through breakfast, lunch, and dinner without a thought of where it came from. But by fasting, we learn the value of a thing as simple as a glass of water. This helps us be thankful for the favors of Allah s.w.t

5. **Fasting brings about self-control.** We already mentioned how fasting will bring about patience to hunger. For example, if we are fasting we will not give in to our desire to eat no matter how hungry we are. But fasting will also bring about self-control in other things. For example, the next time we feel angry at someone, we will be able to control ourselves and act in a positive way. This self-control will help us stay away from other disliked deeds as well.
6. **Fasting breaks our pride.** No matter how much wealth we have, or how high our position in life is, every Muslim has to fast in the month of Ramadhan. In this way, we are similar to all the Muslims around the world. We also all depend on Allah s.w.t to provide for us as well.
7. **Fasting is good for the health.** Let us think of our stomachs as a machine that works non-stop. We have three meals each day — breakfast, lunch, and dinner — and in between, we have snacks. Now if we fast, then at least our stomachs will get some rest. Fasting is also good, because it gets rid of bad habits such as smoking. If practiced properly, fasting can lead to better health.

Let us pray to Allah s.w.t to bless us all during the holy month of Ramadhan. May He accept our fasts, our prayers, and our good deeds? May He forgive us for our wrong doings and guide us in our lives.

17.2 Worksheet: Fasting and its Benefits

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

- | | | |
|--|---|---|
| 1. Fasting is an act of worship. | T | F |
| 2. To stay away from bad deeds is the soul of fasting. | T | F |
| 3. Fasting takes place from dusk to dawn. | T | F |
| 4. Fasting is mustahab in Ramadhan. | T | F |

Multiple Choices: Circle the letter of the best answer.

1. How do we fast with our eyes?
 - a) We try to use our eyes to read the Qur'an and du'as.
 - b) We try to sleep as much as possible.
 - c) We keep blinking to give our eyes some rest.

2. How do we fast with our tongues?
 - a) We don't eat anything.
 - b) We don't tell lies, but rather we try to spread the word of Allah s.w.t.
 - c) We don't stick out our tongues.

3. How does fasting bring about thankfulness to Allah s.w.t?

- a) During our fasts, since we are so hungry, we realize the value of food, and so when we get it at the end of the day, we will thank Allah s.w.t for it.
- b) We thank our parents for making us dinner at the end of the day.
- c) By fasting, we thank Allah s.w.t for giving us all that He has.

Short Answer Questions: Answer the following questions.

1. What are the seven benefits of fasting that we learnt?

2. How does fasting help us know how it feels to be poor?

3. How is fasting well for the health?

Chapter 18: Hajj

Our Holy Prophet (S) has said:

"Go for Hajj, you will become rich."

The reward for Hajj is Paradise and Umrah is compensation for every sin. Hajj and Umrah both take away poverty and sins just as sandpaper cleans away the rust from the iron. It is a kind of Jihaad.



One who goes out for Hajj or Umrah gets a reward and millions of benefits at every step. Millions of his sins are forgiven and he is rewarded with millions of high grades. Any penny or pounds he spends in the way of Allah s.w.t becomes stored with God multiplied by thousands."

Hajj is Wajib act, which has to be performed once in a lifetime. When a person makes an intention for Hajj, he has to be careful not to include any other reasons in his intention. The Niyyah has to be solely for the pleasure of Allah s.w.t i.e. **Qurbatan elal lah.**

18.1 Conditions for Hajj

However, there are certain conditions that have to be met before Hajj becomes Wajib on an individual; these are:

1. Baligh - (reaches adulthood)
2. Aqil - Being sane and sound of mind
3. Istita-ah - (Being capable).

18.2 Meaning Of Istita-ah

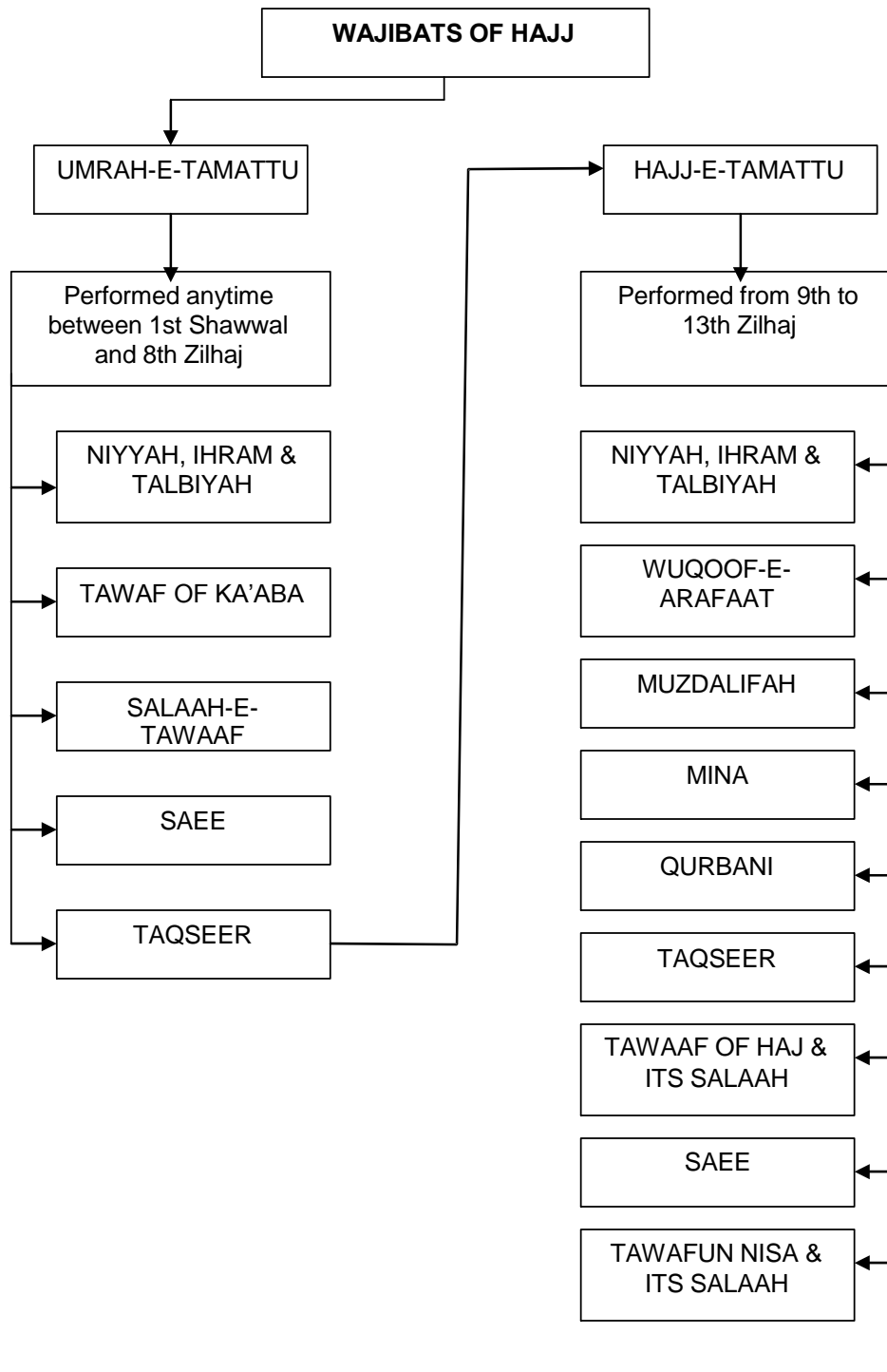
1. You should be able to afford the expense of your journey for Hajj and the stay during Hajj.

2. You must be able to maintain those dependents that have remained at home.
3. When you return, you must have enough means to maintain yourself and your dependents.
4. The journey to Hajj and returning from it must not involve any danger to either your life nor your wealth or your family.
5. You must be healthy. If you cannot go due to an illness but all the other conditions of Hajj are fulfilled then you can send someone on your behalf.
6. You must have enough time to perform all the Wajib acts of Hajj. If you cannot do so then you have to keep the money aside and go in the following year.

18.3 What to Do Before Going for Hajj

1. Your money is clean; i.e. you have no debts especially Wajib debts like Khumus and Zakaat.
2. Your intention is purely for Hajj; i.e. your Niyyah is of Qurbatan elal lah.
3. You have prepared a Will and given away some Sadaqah for your journey.

18.4 Wajibats of Hajj



18.5 **Worksheet: Hajj**

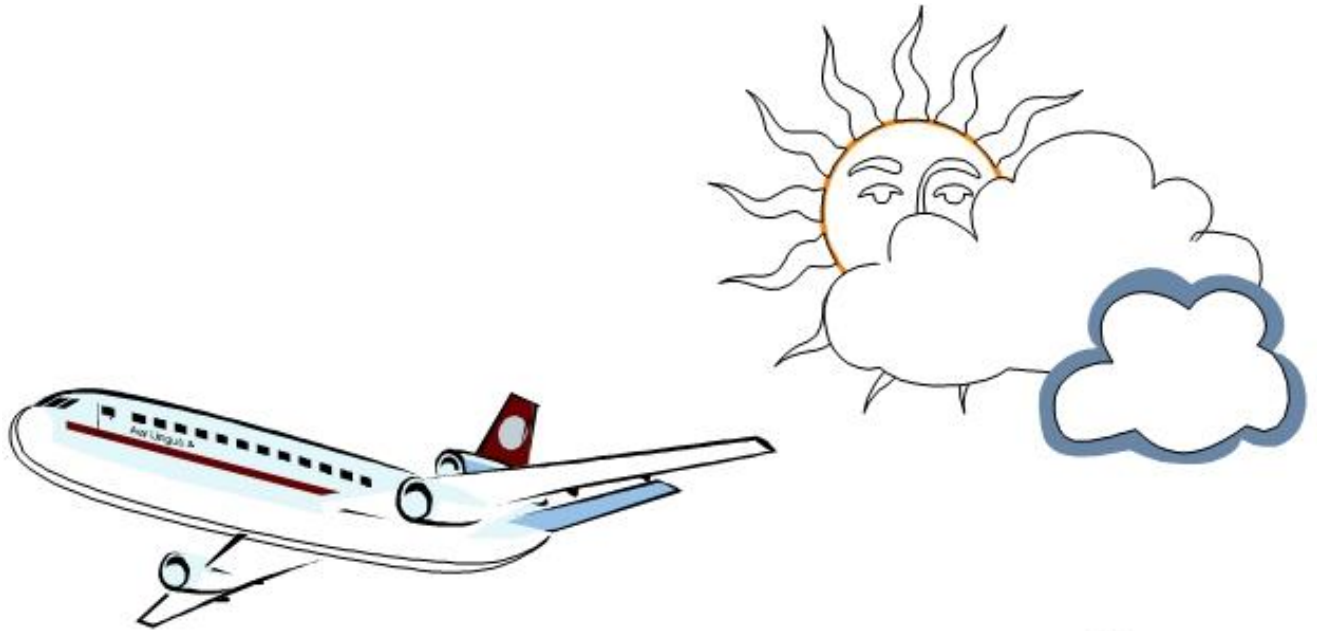
Choose the best answer

1. Hajj is Wajib act, which has to be performed _____ in a lifetime.
 - a. As many as possible.
 - b. Once
 - c. Twice

2. Aqil means _____.
 - a. Being sane and sound of mind
 - b. Very old.
 - c. A smart person.

3. Hajj-e-Tamattu is performed from 9th to 13th _____.
 - a. Ramadhan
 - b. Muharram
 - c. Zilhajj

4. Istita'ah means _____.
 - a. Walking around Kaaba.
 - b. Being capable.
 - c. Compulsory act.



Once in your life time

1. What is the name of this important Event? _____
2. Where do you have to go? _____
3. Give one lesson that you think you might learn from this trip.

Class 3 Akhlaaq

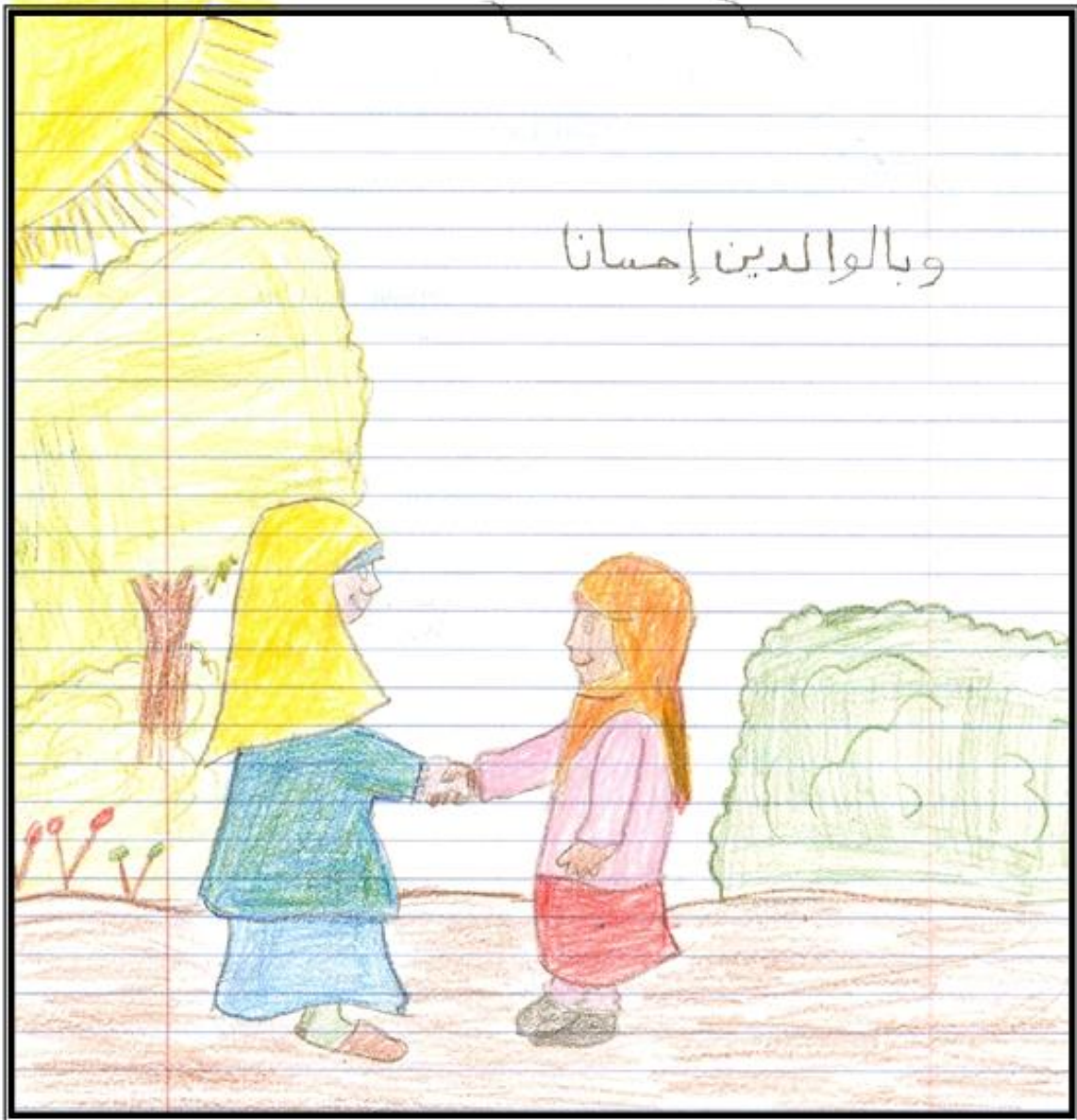


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Chapter 1: Necessity of Good Akhlaaq

**The Holy Prophet (S) has said:
*"I have been sent by Allah to teach people good manners"***

The above hadith shows us how good Akhlaaq (manners) is considered in Islam.

A person once came to the Holy Prophet (s.a.w.) and said that there was a woman who observed fast during daytime and spent her nights in prayers, but she was ill-mannered and hurt her neighbors with her tongue.



The Holy Prophet (s.a.w.) said that the old woman worship was worthless and that she would be one of the inmates of hell.

The above incident tells us that:

Your Good Deeds do NOT count for much if your Akhlaaq is bad

Imam Ja'far as-Sadiq (a.s.) has said that someone with good Akhlaaq gets the same Thawaab as someone who fasts during daytime and prays at night.

The Holy Prophet (s.a.w.) and our Holy Imams (a.s.) managed to attract a lot of people to Islam through their good Akhlaaq.

Remember that when you are behaving badly out in public, people will not say look at that boy/girl behaving badly. People will say look at that Muslim behaving badly.

You are therefore not only letting yourself and your parents down but also Islam.

Our 12th Imam has left all of us as the caretakers of Islam!

1.1 Worksheet: Necessity of Good Akhlaaq

Write and draw 2 things that you should not do and 2 things that are good to do:

E.g.: Shouldn't fight:



Should always share:



Chapter 2: Islamic Greetings

2.1 Salam un Alaykum:

We are Muslims, which means that everything we do is for Allah s.w.t.

Allah s.w.t tells us that all Muslims are brothers and sisters and that we should care for each other.



By saying Salaam-un-alaykum you are not just saying hello, but you are telling the person that you care about them and you will not hurt them in any way because

Salaam-un-alaykum means "Peace be on you."

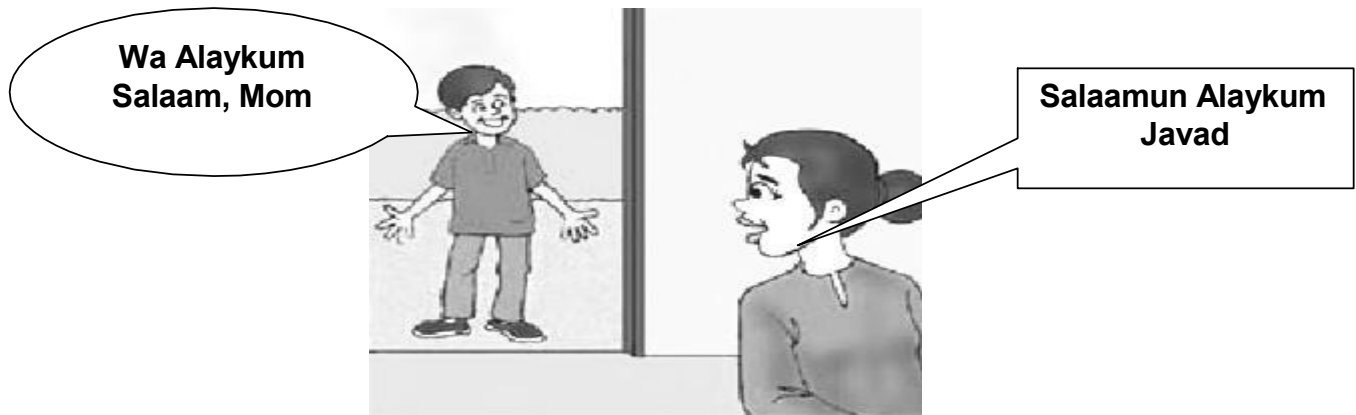
So before you talk to a Muslim you should first say Salaam-un-alaykum. It is also good to shake hands with them.

When you wake up in the morning the first thing you should do, is to say Salaam-un-alaykum to your mom and dad.



If someone says Salaam-un-alaykum to you then you should reply with Wa-alaykum Salaam.

Wa Alaykum Salaam means "And Peace be on you."



Allah s.w.t does not like for you not to reply to Salaam.

A person who salaam first will be rewarded with 69 good deeds and a person, who replies will get only 1, so always be the one who says salaam first.

2.2 Worksheet: Salaam-un-Alaykum:

Say Salaam-un-alaykum and shake the hands of the person sitting on your right and then shake hands with the person on your left. Then Color the picture:



2.3 Fi-Amanillah

We are Muslims, which means that everything we do is for Allah s.w.t.

Allah s.w.t tells us that all Muslims are brothers and sisters and that we should care for each other.

By saying Fi-Amanillah, you are not just saying good-bye, but you are telling the person that you care about them because you are asking Allah s.w.t to take care of them.



Fi-Amanillah means: I leave you in the care of Allah s.w.t

Whenever you leave your mom and dad you should say Fi- Amanillah to them so that Allah s.w.t may keep them safe.



Before you go to sleep you should say Fi-Amanillah.

2.4 Worksheet: Fi-Amsnillah

Color in the picture of the friends saying Fi-Amanillah to each other.



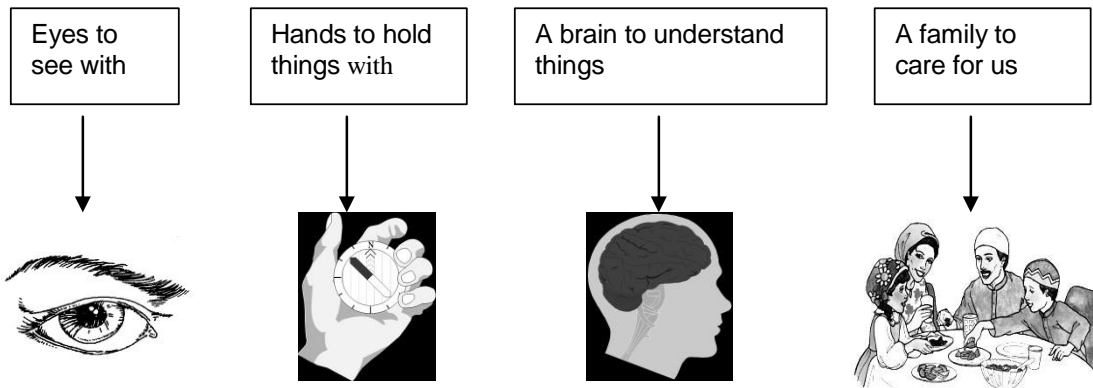
Chapter 3: Thanking Allah

Alhamdulillah = a way of thanking Allah s.w.t.

Alhamdulillah means all thanks is to Allah s.w.t, because Allah s.w.t made everything and He is the most powerful.

Why do we thank Allah s.w.t?

We thank Him because of all the lovely things He has given us:



Some people are blind or deaf or don't have legs. Allah s.w.t created people with disabilities to be helped by those of us who have everything.



So let us remember to do only good things which Allah s.w.t likes, and say Alhamdulillah for all the things he has given us.

3.1 Worksheet: Thanking Allah s.w.t

Draw something else for which you can say Alhamdulillah:

E.g.: To be thankful for a bed to sleep in



Chapter 4: Thanking Others

We are Muslims, which means that everything we do is for Allah s.w.t. Allah s.w.t tells us that all Muslims are brothers and that we should care for each other.



JazakAllah = May Allah s.w.t reward you.

This tells a person that you care about them because you are asking Allah s.w.t to reward them for what they have done for you.

By saying JazakAllah to someone, asking Allah s.w.t to give them more thawaab so that they may go to heaven. In return, Allah s.w.t also gives you more thawaab.

You should say JazakAllah when someone is kind to you, helps you in any way or gives you something. If a non-muslim dress anything good

If a non-muslim does anything good to you or helps you then you should say “Thank you” to them

4.1 Worksheet: Thanking Others

When someone helps you or gives you something you say JazakAllah.

Draw 2 pictures of when someone would say JazakAllah:

E.g.: Helping Mom to sweep up the leaves:

JazakAllah



Chapter 5: Manners in the Mosque

Mosque is a place only for Salaah.

Islamic Center is a place for Salaah and other functions.

You should enter with your right foot, and say Bismillah, & Salaam and act with due respect.

Say ASSALAM O ALAIKUM to people as you see them, do not wait for them to say it first. After removing your shoes, find a place to sit.

Do not
sit
against
the wall

Sit up
straight



While lecture is going on, listen carefully.
Do not talk during lecture, Adhaan,
Iqaamah, Salaah or du'a.

Sit in such a manner
that everyone
around you is sitting
comfortably

If you do not understand the lecture, recite Salawaat or Tasbeeh of Sayyida Fatimah Zahra (a.s.).

When food (Tabarruk) is given out, wait to be given one and then take only one.

When leaving, leave slowly being careful not to push anyone. Leaving with your left foot first.

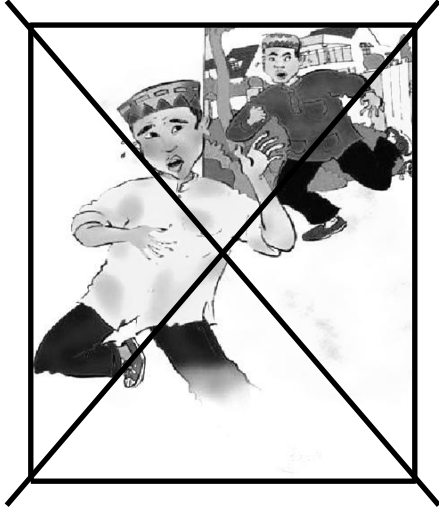
Help in cleaning the centre or Masjid. You will be rewarded a lot.

Say Fi-amanillah to people as you leave.

5.1 Worksheet: Manners in the Mosque

Draw below things that you **should NOT** do in the Islamic center.

E.g.: Running around:

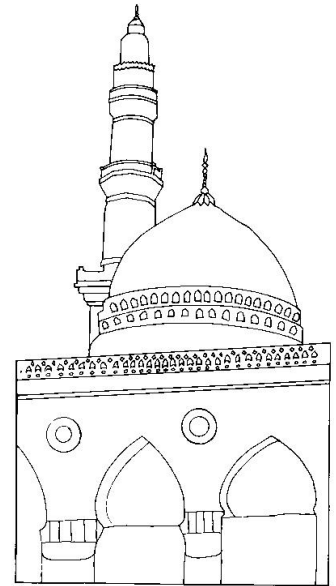


Chapter 6: Etiquettes of Ziyarat

Visiting the Holy shrines of 14 Ma'sumeen and Saying Salaam is called Ziyarat.

Merits and blessings of the ziyarats of the Ma'sumeen are many; few of them are as follows

1. Acceptance of duaas to Allah s.w.t.
2. Long, healthy and meaningful life.
3. Respect in this world and Hereafter.
4. Protection from hardship and sorrow.



Idhn-e- Dukhool is the permission that a pilgrim seeks before entering the holy mosque and shrines. It is highly recommended to pray Salaah, recite Holy Quran and say duaas written by Imam Ali (as) and Imam Zainul Abideen (as) as much as possible during the stay inside the **Holy Haram** (the boundaries of the Holy Shrine).

Ziyarat Widaa or the Farewell Ziyarat is recited while leaving the Shrine.

*There is no better place or occasion than
being near the resting place of the 14
Ma'sumeen, to ask Allah s.w.t for the
fulfillment of our duaas.*

6.1 Worksheet: Etiquette of Ziyarat

Ahmad is going to Kerbala, Khadmain ,Najaf and Saamra for Ziyarat.

Using your knowledge about the Islamic Holy cities in Iraq that you have learned in history, briefly describe the shrines he will be visiting and what etiquettes he should observe over there?

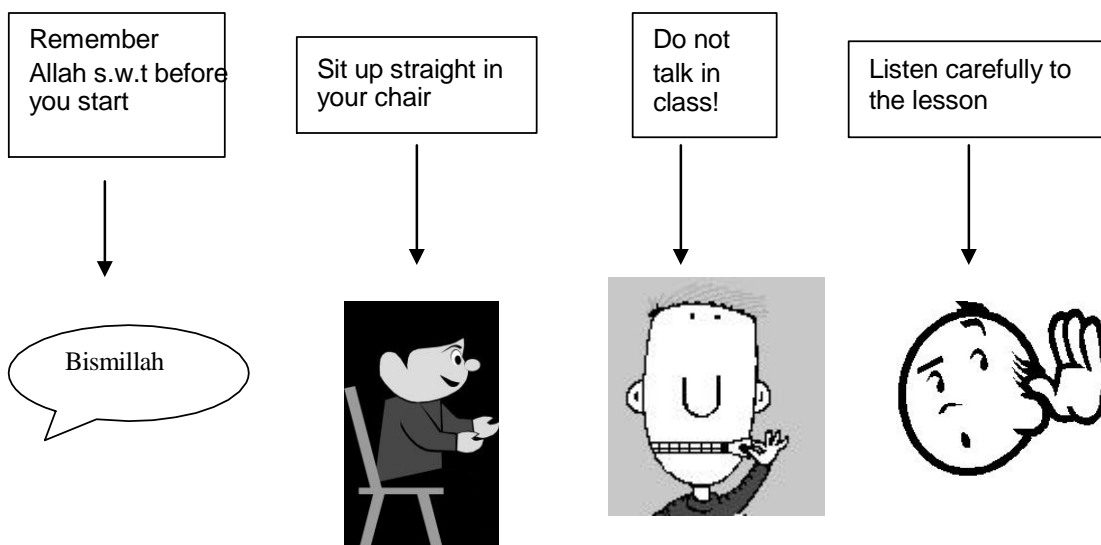
Chapter 7: Classroom Manners

It is every Muslim's duty to gain knowledge, and learn as much as you can.

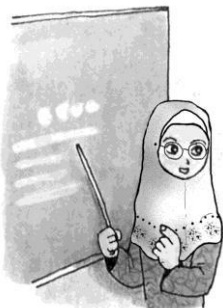
Knowledge is what you learn and what you know.

You can learn new things at home, at mosque, in Sunday school, at school, and many other places. We will concentrate on learning in Sunday school.

There are some important things you must do when you are learning something:



Remember to thank the person who is teaching you.



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



7.1 Worksheet: Classroom Manners

Remember always to concentrate on your lesson completely:

Learn the little poem!

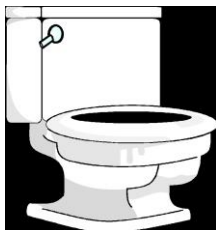
Work while you work,

**Play while you play,
One thing each time,
That is the way,
All that you do, Do
with your might, Things
done by halves, Are not
done right.**

Draw a picture of something you should NOT do in your lesson:



Chapter 8: Toilet Manners



You should go to the toilet as soon as you need to, and not wait to finish what you are doing.

Wear some slippers, because the floor may be wet (najis)



Fill a jug with water



At school, take some water in a cup. If there is no cup, clean yourself with a wet tissue.

When you get home, tell your mom that you used tissue and not water; your

When you go to the toilet,
SIT on the seat. DO NOT
STAND .



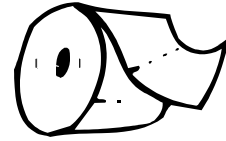
underwear will be Najis and has to be washed.

If you cannot wash yourself, call someone to wash you.

Then, wash yourself 2 times



Wipe yourself dry



Get off the toilet and put your clothes on again



Flash the Toilet



Wash your hands and wipe them dry

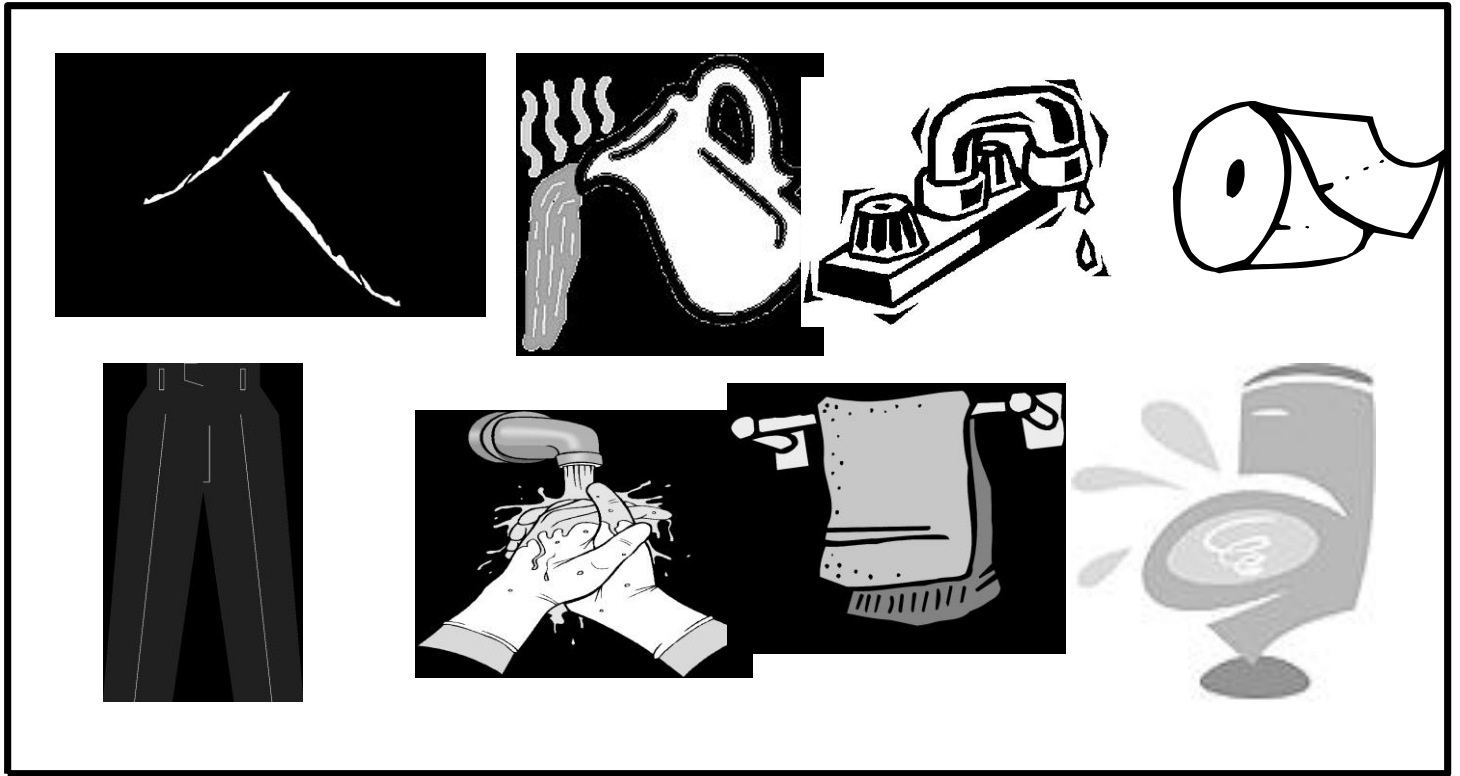


Remember that when you are sitting on the toilet you should **not face or have your back to Qiblah**.

If the toilet is facing Qiblah then sit a little sideways.

8.1 Worksheet: Toilet Manners:

Number the following in the right order, and then color them in:



Chapter 9: To look after others Property

Allah s.w.t says in the Holy Qur'an: "Surely only those believers, who guard the properties of others entrusted to them and keep their promises have achieved success."

The above verse tells us that successful believers are the ones that:

- take proper care of other people's things that have been given to them to look after **AND**
- Keep their promises.

Things that have been left in your trust can be left on purpose or by mistake.

E.g.: someone can give you something to look after, **OR** to pass it on to someone else, **OR**, they may have forgotten something at your house.

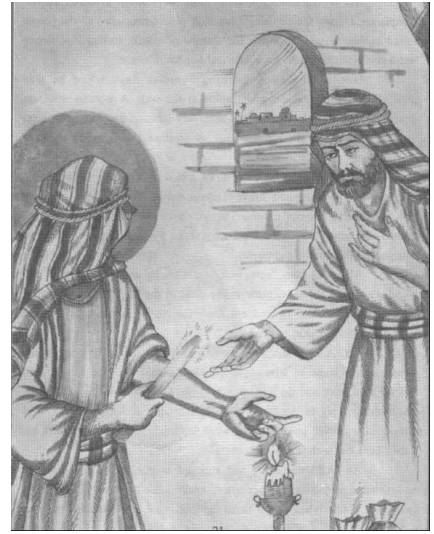
In all these cases you have to take proper care of the thing until you have given it to which it belongs.

It can be really expensive or of no value at all. You still have to take great care of it.

If something has been given to you to look after, you are not allowed to use it or open it to look at, without the person's permission.

In the time of Imam Ali (a.s.) 2 people named Talha and Zubair came to see him.

Imam Ali (a.s.) was sitting by a lighted candle doing some official work. As Talha and Zubair sat down to talk to him, he put out the lighted candle and lit another one.



Moral:

Imam was trying to show the importance of other people's properties, so much so, that as little as the light of a candle cannot be used without permission.

9.1 Worksheet: To look after others Property

Teacher Assisted Discussion:

Write what these children should do now:

- a. Zahra gave Sakina a pencil to use, but she lost it.

- b. Hussain gave Abbas a remote control car to pass on to his brother Hassan but Abbas like the car very much and gave Hassan one of his other cars instead.

- c. When Fatimah came to Sunday school she wrote on the blackboard without asking her teacher if she could use the chalk.

- d. Sabira borrowed Taahira's sharpener in class and forgot to give it back to her.

- e. Haider forgot his Gameboy at your house with the latest game in it and you played with it.

- f. Zahid's teacher forgot her Sunday school bag in his father's car and he just opened it to see quickly how he had done in his test.

- g. Ali's mother gave him a big box of chocolates to give to his grandmother and he ate only one small one.

- h. Sayyada's father bought 2 boxes of candy, one for her and one for her sister. After she had eaten hers, she ate her sister's as well because she was very hungry and her sister was not at home anyway.

- i. Kadhim drew a picture of a beautiful house in his big brother's homework book.

Chapter 10: Teasing

Feelings are your emotions, how happy or sad you are.

If you hurt someone physically, on their body, they can get medicine for it and it soon gets better.



However, if you hurt someone's feelings, there is no medicine for that. The pain feels more and lasts much longer. It may even change the way the person feels about him/herself. They may even lose confidence in themselves.

When you tease someone or make fun of someone:

- Think how you would feel if you were them.
- Think how much you are hurting them.
- Think that this person may lose confidence in them, (which may affect their whole life).

So next time, when you are just making fun of someone with your friends - **THINK.**

Remember that you have to account for everything on the Day of Judgment.

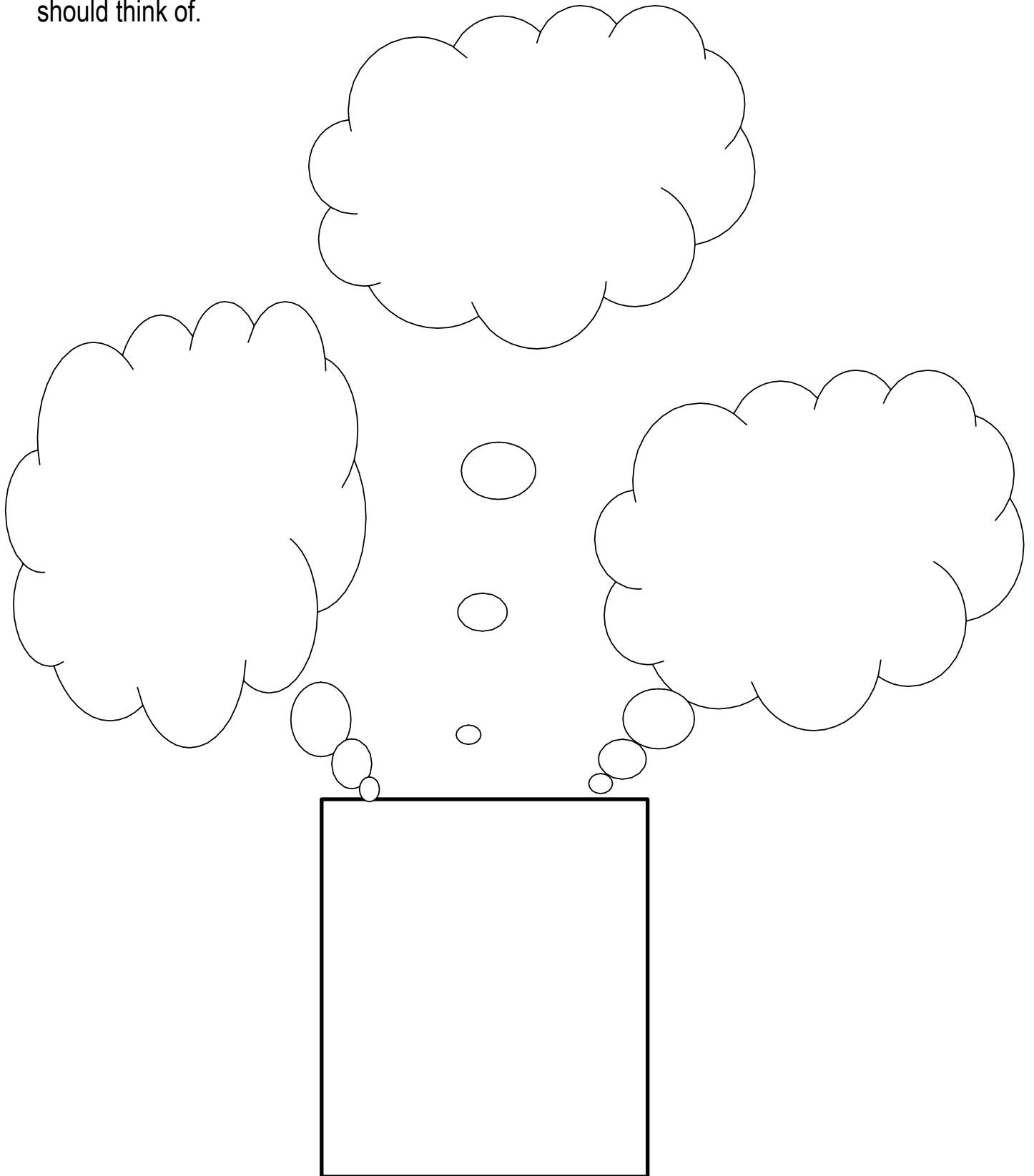
Allah s.w.t says that He might forgive you for the sins you have committed against Him, E.g. not praying or fasting..)

**BUT He will not forgive you for hurting other people's feelings
- unless they forgive you first.**

So, act now and ask for forgiveness from anyone whose feelings you may have hurt and make sure you do not hurt others feelings in the future.

10.1 Worksheet: Teasing

Draw a picture of you in the centre and write in the bubbles the 3 "thoughts" you should think of.



Chapter 11: Honesty

Honesty means truthfulness - in your words and actions.

Lying is the opposite of honesty.

Allah s.w.t says we should never lie. It is Haraam. Whether it is a big or a small lie, whether it is done in seriousness or jokingly. It is Haraam!

A perfect example of honesty is our Holy Prophet Muhammad (s.a.w.), who was known as the truthful one even by his enemies.

Once a man came to the Holy Prophet (s.a.w.) and told him that he was committing many sins like drinking, gambling, stealing...And now he had decided to become a Muslim but he could only give up one of the sins at a time.

The Holy Prophet told him to give up lying.

The man agreed, thinking he had got off lightly.



Now the next day, when the man went to steal something, he stopped and thought. If he got caught, he would not be able to say he did not do it because he could not lie.

And even if he did not get caught, how would he be able to face the Holy Prophet (s.a.w.) and tell him all the wrong he had done. It would be so embarrassing.

So by giving up lying the man also gave up his other sins.

One lie usually leads to another, as you try to cover the lie you told before.

So, it is better to tell the truth at the beginning. Otherwise you will soon get into the habit of lying without even thinking about it.

Allah s.w.t knows everything, so although you may think you have got away with telling a lie and no-one knows, remember Allah s.w.t knows and He is who you have to answer to.

So, it is better to tell the truth and be punished if you have done something wrong than to lie and be punished by Allah s.w.t in the hereafter.

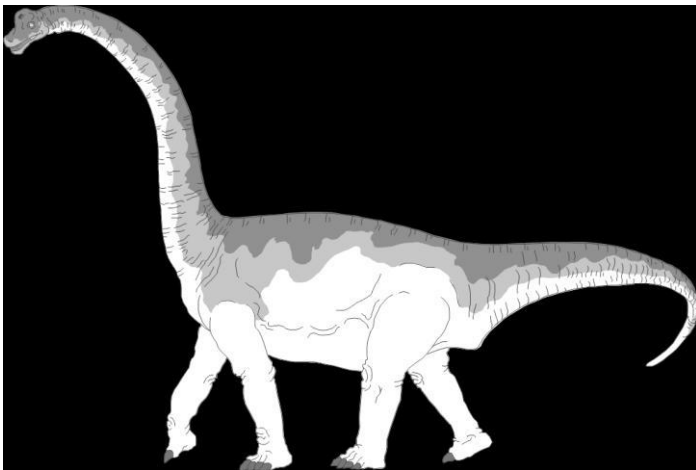
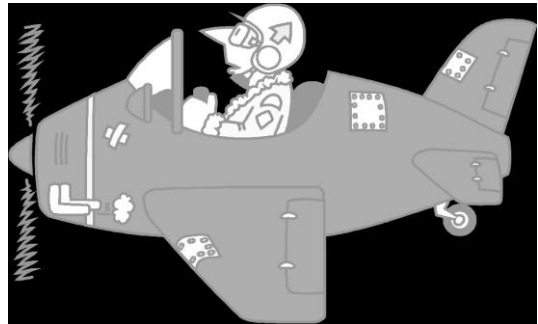
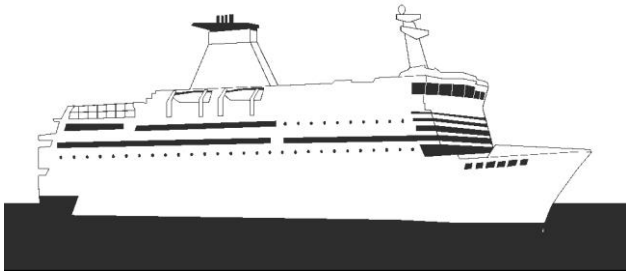
A liar never gets away with lying as sometimes people find out and it makes the liar worse.

11.1 Worksheet: Honesty

One of the titles of our Holy Prophet Muhammad (s.a.w.) was the truthful one, as you were told in the notes.

If you take the first letter of each of the pictures below, you will know how to say this title in Arabic.

THE TRUTHFUL ONE - _ _ _ _ - _ _ _ _



Chapter 12: To Forgive others

Allah s.w.t says in the Holy Qur'an,
"....If you forgive, overlook and cover up (their faults),
then indeed Allah s.w.t is oft-forgiving, merciful."

The above Ayah tells us that if we forgive, and not just forgive but also hide others people's faults then Allah s.w.t will do the same for us and **remember Allah s.w.t is the Most Forgiving.**

**To forgive someone is to let someone off the hook,
to pardon someone for their mistake towards you.**

Allah s.w.t not only tells us to forgive but also overlook - let things pass: And to cover up - not to tell others what that person had done.

Our 1st Imam, Imam Ali (a.s.) has said that at times when you can have revenge on someone, when you have the power to pay back and then you forgive that is called true forgiving.

The above Hadith tells us that it is truly forgiving when you have the means to get revenge for what that person had done and you do not use these means but instead forgive.

To forgive someone means then you forget about it, and not to remind the person of it, nor to tell anyone else of it.

Imam Ali (a.s.) has said "Punish your enemies with kindness and do them a good deed in return for the harm that they have done to you.

Even if someone does bad to you, you must not do bad to them. If they say sorry you must forgive them

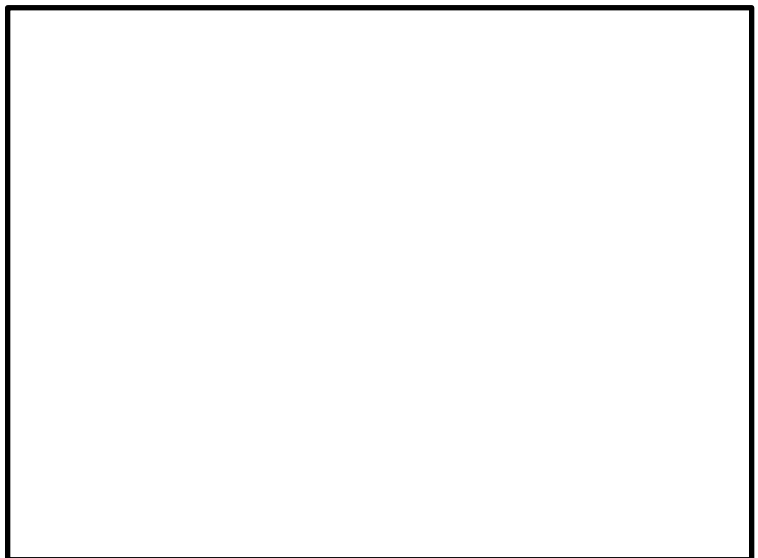
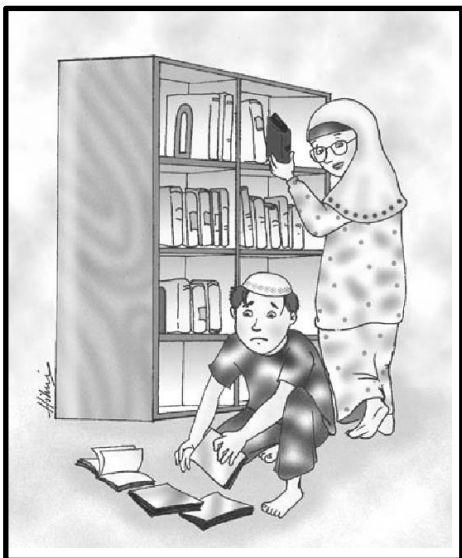
12.1 Worksheet: To Forgive others:

Why should you forgive people?

What does it truly mean to forgive someone?

Draw something that somebody could do to upset you but you would still forgive them.

E.g,: Your little sister throws all your favorite books off the shelf and your Mom tells you off:



Chapter 13: Jealousy

Jealousy means to want the same as somebody else has.

This is a bad habit because it means that you are not satisfied with what Allah s.w.t has given you.

In the Holy Qur'an Allah s.w.t says:

"And do not covet those things which Allah s.w.t has given as gifts more freely on some of you than on others; for men shall have of what they earn, and women will have of what they earn: But ask Allah s.w.t for his bounty. For Allah s.w.t has full knowledge over all things."



, jealousy (in its worst form) means to want something that someone else has, but at the same time not wanting him to have it either.

There was a man who had a farm. His neighbor also had a farm. One day the man saw his neighbor milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbor

should have such a good cow.

Then Shaitaan came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbor has." Shaitaan replied, "Is that all, I will give you ten cows like that."

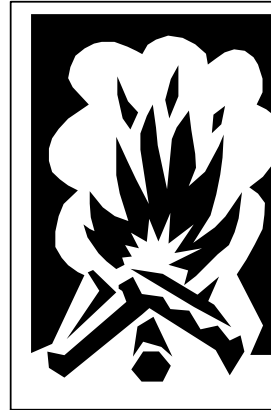
The man answered "I don't want even one cow like that; I just don't want my neighbor to have it!"

This shows how dangerous jealousy can be. It makes people lose their mind.

Imam Ali (a) has said:

"Jealousy eats up good deeds like a fire consumes wood."

We know the way in which dry wood is burnt and consumed by a hot raging fire. That is what jealousy does to our deeds.



"A jealous person can never be a leader of men."

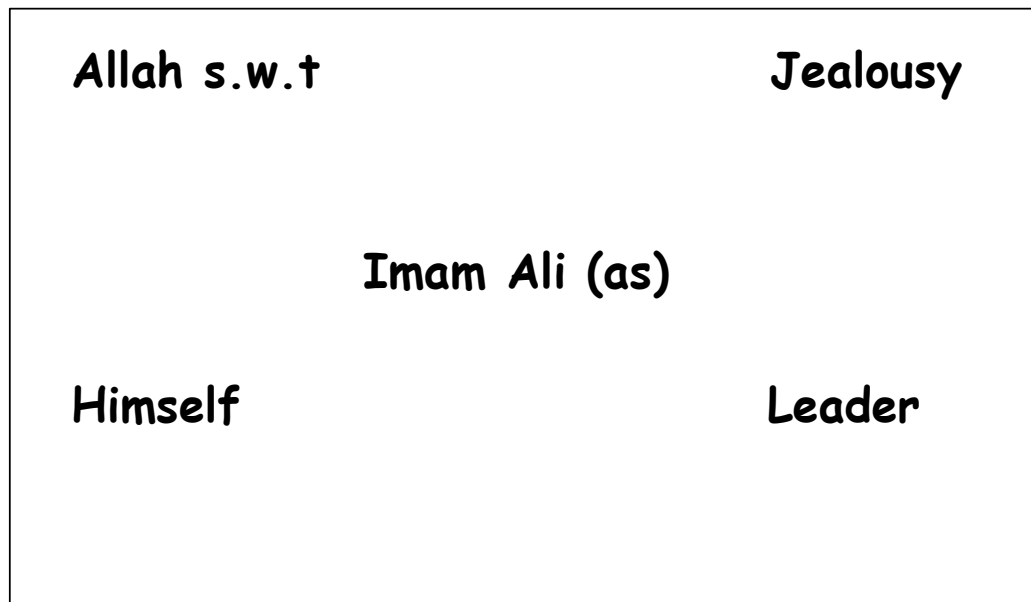
This means that if you have a leader who is jealous, he will always be worried about himself, and will never want anyone else to have anything good. This means that his followers will be badly treated and oppressed, so they will leave him.

A jealous person will become angry very quickly and will never be truly happy in life.

13.1 Worksheet: Jealousy

Fill in the blanks

1. _____ means to want the same as somebody else has.
2. A jealous person is always worried about _____.
3. A jealous person can never be the _____ of men.
4. _____ has said, “Jealousy eats up good deeds like a fire consumes wood.”
5. A jealous person is never satisfied with what _____ has given him.



Chapter 14: Watching Too Much T.V.

Television is one of the widespread inventions of the 20th century, and like every invention it has both advantages and disadvantages. The biggest advantage is the knowledge. A person gets by watching informative shows on TV. Shows on Science, History, Astronomy and nature help us understand the beauty of Allah s.w.t's creations. There are even some good programmes on Islamic studies and Quran that we can benefit from.

On the other hand watching too much action cartoons makes some children believe in them, for example they might think that Spider-man is stronger than Allah s.w.t.

Television makes us lazy and angry as well. It becomes a bad habit which is very difficult to get rid of. Television is a conversation stopper as it stops us from sitting and talking together as a family.

We can discipline ourselves when watching TV by

- ☐ Limiting our TV watching to a limited amount of time as allowed by our parents.
- ☐ There shouldn't be any **haram** things in the program that we are not allowed to watch
- ☐ Don't watch shows with bad language.



14.1 Worksheet: Watching Too Much T.V.

Circle the right answer.

1. The biggest advantage a person gets by watching TV is

- _____
- a. fun
 - b. Knowledge
 - c. Happiness

2. Television makes us _____.

- a. lazy
- b. fast
- c. sleepy

3. There shouldn't be any _____ things in the program that we are not allowed to watch.

- a. interesting
- b. haram
- c. halal

4. Television is a _____ stopper.

- a. sports
- b. conversation
- c. home work

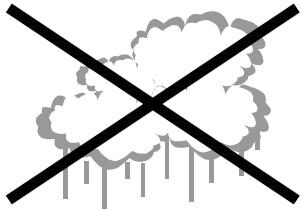
5. List some of the advantages and disadvantages of watching too much T.V.

_____.

Chapter 15: All creatures of Allah s.w.t are important

All creatures of Allah s.w.t are important. He listens to the prayers of all His creatures, no matter how big or small, or rich or poor they are. Allah s.w.t loves them all.

A long time ago, in the time of Prophet Sulaimaan, there had been no rain for a long time. All the plants were dying and the people had very little food.



The people asked Prophet Sulaimaan to pray to Allah s.w.t for them.

Prophet Sulaimaan came out with his people to pray for rain.



Suddenly he noticed an ant standing on its two legs, raising its hands up to the sky and saying:

"Oh Allah s.w.t! We are very small. We cannot survive without Your help. Please send rain so that we have food to eat."

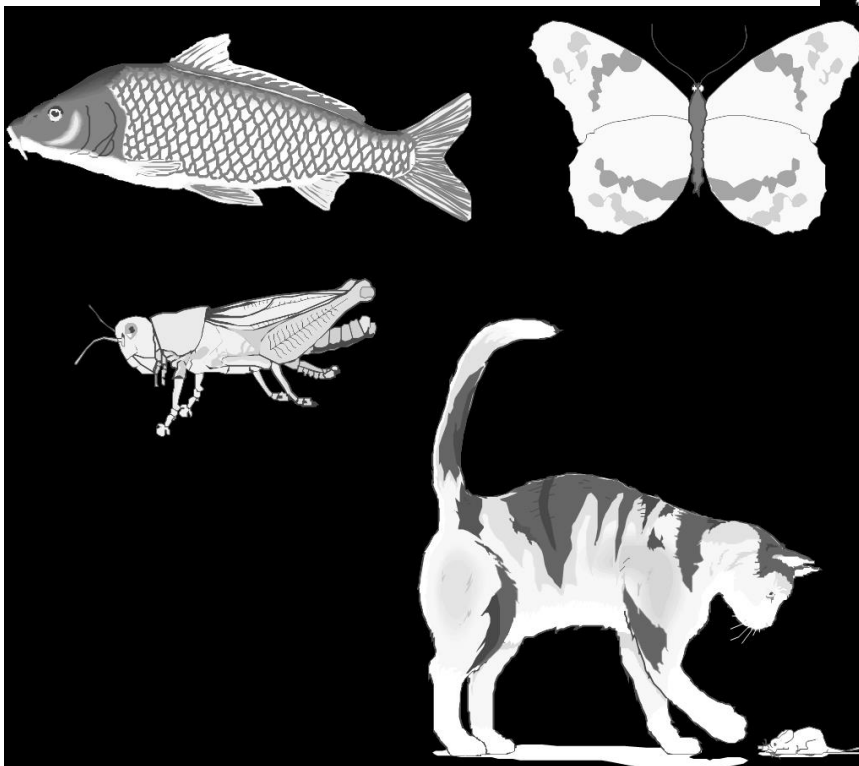


Prophet Sulaimaan, who understood the language of the animals, told his people that they could all go home as the prayer of that one little ant was enough.

It then rained heavily and all the land became green.

Moral: No matter who or what you are. Allah s.w.t loves you and always listens to your prayers (Du'a) if they are from your heart.

15.1 Worksheet: All creatures of Allah s.w.t are important



Chapter 16: Social Interaction: Family and Elderly

Throughout life, you are constantly moving on a journey from cradle to grave. During this journey, you meet a sea of people, some whom you will forget before they leave your eyesight, while others who you will remember even after they have crossed the farthest seas.

Each person you meet adds to what you are in one way or another. How you deal with people in general will be personal and different on an individual basis, and this will be reflected in how you yourself are treated by others.

One group of people who are always taken for granted are the family, however, when you fall and everyone deserts you, your family will be there to pick you up.

16.1 Family

A family is a group of people with a special connection binding them.

This connection can be by blood, or in some other ways. No matter how badly our family treats us, or how difficult they are to please, we should always keep the family united, and maintain contact with our relatives.



Remember our 4th Imam's (A) prayer, in Sahifa e Kamila,

"Oh Allah s.w.t, give me the grace to act with sincerity to those who were insincere to me."

It is your duty to keep with your family, even if they are not sincere with you. Do not let pride, or politics enter your thinking. Act in the way Allah s.w.t would like best, and all will be well.

If you want to have a long life be good to family if your family members are not talking each other try and make them friends not talking to your family members may result in your life being shortened

16.2 Elderly

Respect to elders is a very important concept. Elders are not just old people, but people who have done their share for the community. They have worked hard and it is thanks to them that we have all the things around us today! Is it fair that when they are too old to work, that we should forget them and send them away to old people's homes. We are young now, but how would you



feel if after you have lived and given your life in service to the community. And then your own youngsters were to ignore you and forget you.



We must not only respect our elders, but thank them and listen to their advice. No matter how much we know, our elders have had experience, and Imam Ali (A) has said,

"What is better than knowledge- is experience"

Allah s.w.t tells us that the best ornaments of a community are its elderly people. They are the cause of so many blessings that if the younger people knew how much Allah s.w.t loves the elderly, they would never leave them alone for even a moment.

We should always stand up for elders either on the train, in the bus or in our masjid in fact even in our house, if elders come into the room we should get up for them

16.3 Worksheet: Social Interaction

Write what these children must do now:

1. Zahra's cousin Maryam is being rude to her.

2. Bilal is teasing and making fun of Abbas for not being able to catch a ball.

3. Amina and Ali's Grandfather is very old, they can choose to send him to an old house or keep him at home with them.

4. Farwa is watching her favorite TV show; her grandma is calling her for help.

5. Sami's Uncle is visiting from Chicago and wants to be friends with Sami, but Sami is being rude and is upset about something. What should he do?

Chapter 17: Cleanliness

Allah s.w.t says in the Holy Qur'an: that He loves those who keep themselves clean.

There is a difference between Clean and Taahir:

Clean = free from dirt. Physically clean.

Taahir = to be pure according to Islam. Spiritually clean.

You should always be clean and try to be Taahir all of the time.

Why is it so important to be clean?

If you do not keep yourself clean then you will get ill, as germs that cause sickness live in places of dirt.

How do you keep yourself clean?

You should take a bath regularly.



You should brush your teeth morning and night.



Your hair must always be combed.



You should cut your nails regularly and make sure they are clean.

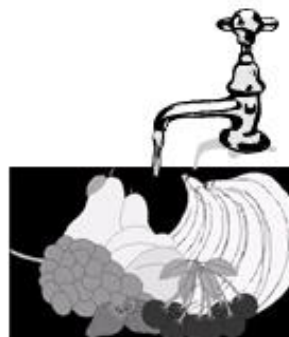


You should make sure your clothes are clean and look neat and tidy.



Besides keeping yourselves clean you should make sure that the food that you eat is clean (and always Halaal).

Fruits should be washed before eating.



You should also make sure that the things around you are clean - your house, your room, your cupboards...

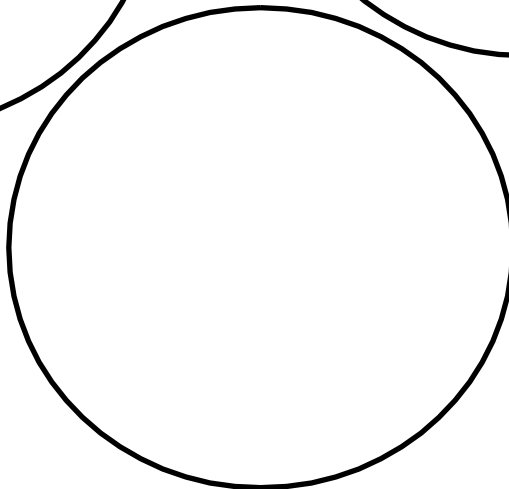
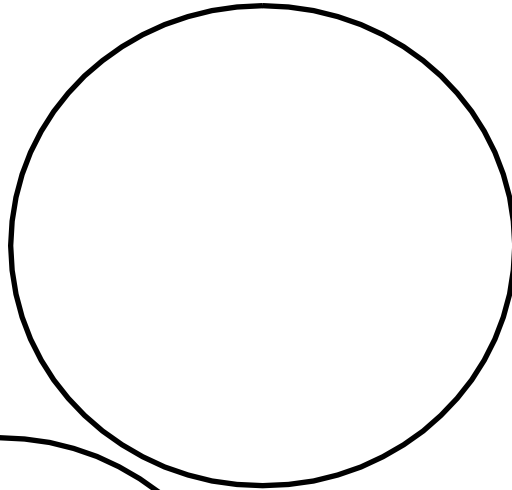
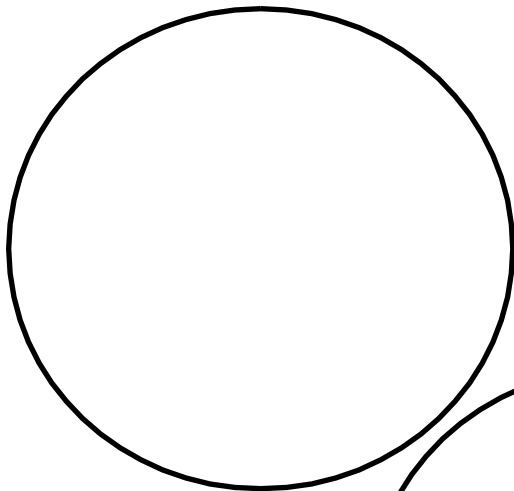
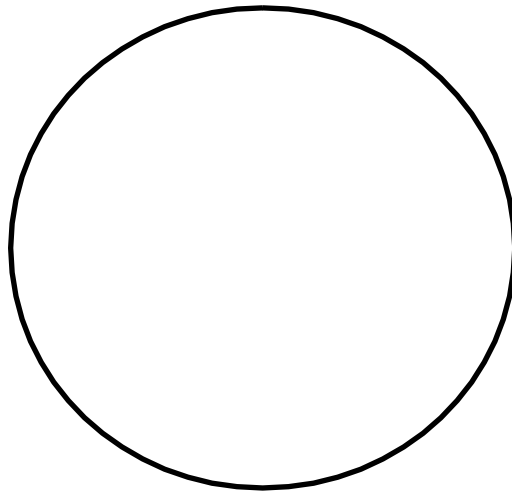


17.1 Worksheet: Cleanliness

We should make sure what we eat is Halaal and that our homes are clean and our rooms are tidy.

In the other circles draw what you should do to keep yourself clean.

E.g.: Change our clothes when they are dirty.



Class 3 History

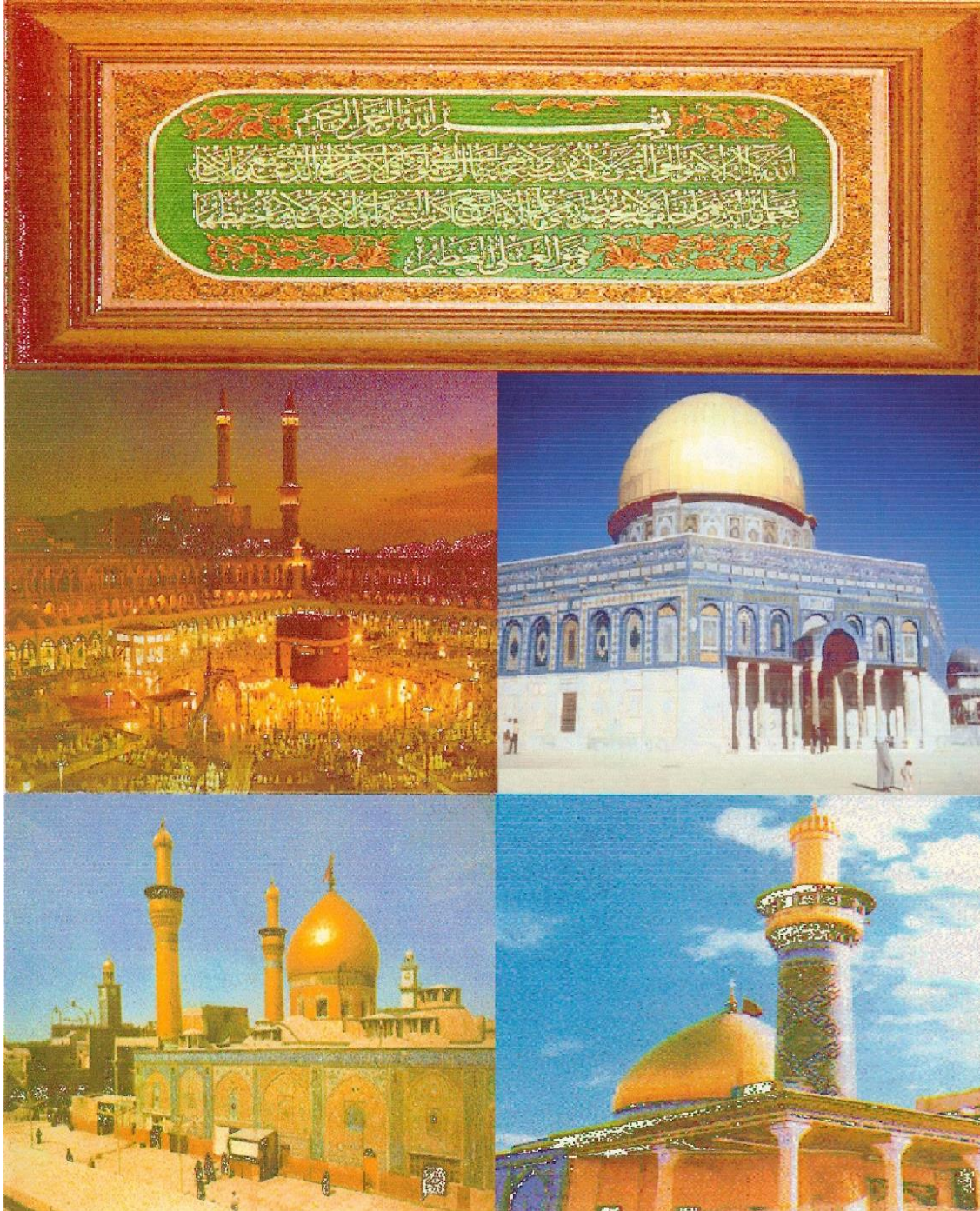


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SECTION I: Islamic History

Chapter 1: Twelve Imams

The 12 Imams came after our Holy Prophet Muhammad (s.a.w.), as he was the last of the Prophets. Imam means leader.

There are 12 Aimmah. The first of them being Imam Ali (a.s) and the last, the Imam of our time Imam Muhammad Al-Mahdi (a.s)

We also call our 12 Imams **A-immah** which is the plural for Imam. Aimmah must be chosen by Allah s.w.t. They cannot be chosen by the people.

Names of A-Immah

- 1st: Imam Ali (a.s.)
- 2nd: Imam Hassan (a.s.)
- 3rd: Imam Hussain (a.s.)
- 4th: Imam Ali Zainul Abideen (a.s.)
- 5th: Imam Muhammad Al-Baqir (a.s.)
- 6th: Imam Ja'far As-Sadiq (a.s.)
- 7th: Imam Musa Al-Kadhim (a.s.)
- 8th: Imam Ali Ar-Ridha (a.s.)
- 9th: Imam Muhammad At-Taqi (a.s.)
- 10th: Imam Ali An-Naqi (a.s.)
- 11th: Imam Hassan Al-Askari (a.s.)
- 12th: Imam Muhammad Al Mahdi (a.s)

1.1 Worksheet: Twelve Imams

Join the Imam's name with the right number box.

Imam Ali (a.s.)

Imam Hussain (a.s.)

Imam Musa Al-Kadhim (a.s.)

Imam Muhammad At-Taqi (a.s.)

Imam Muhammad Al-Mahdi (a.s.)

Imam Muhammad Al-Baqir (a.s.)

Imam Ali Zainul Abideen (a.s.)

Imam Ali Ar-Ridha (a.s.)

Imam Ja'far As-Sadiq (a.s.)

Imam Hassan Al-Askari (a.s.)

Imam Hassan (a.s.)

Imam Ali An-Naqi (a.s.)

1
2
3
4
5
6
7
8
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10
11
12



Chapter 2: Imam Zain ul Abideen (a)

Name : Ali-ibn-ul Hussain (A)
Title : Zain-ul Abideen (The jewel of worshippers)
Kunyat : Abu Muhammad
Birth date : 15th Jamadi-ul-Awwal, at Medina
Father : Hussain ibn Ali (a)
Mother : Syeda Shahr Bano (a), daughter of King Yazdgard II
Death : 25th Muharram 95 AH. Poisoned by Waleed bin Marwan
Buried : Jannat-ul-Baqee, Medina.

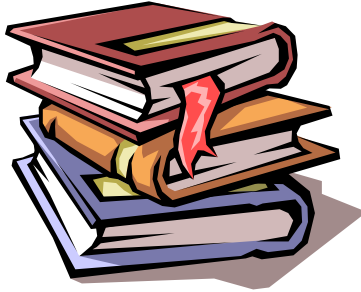
Imam (a) was the eldest son of Imam Hussain (a). His mother was the Persian princess Syeda Shahr Bano(a). He spent the first two years of his life under the care of his grandfather Imam Ali (a) and next 12 years under the guidance of his uncle Imam Hassan (a). He was present in Kerbala, where his father, relatives and the companions of his father were martyred by the forces of Yazid.

At the time, he was too ill to fight and was thus protected by Allah s.w.t to continue the line of Imamah. Imam (a) lived 34 years after his father and all his life was passed in prayers to Allah s.w.t and in the remembrance of tragedy of Kerbala. His habit of frequent prostration in Sajdah caused him to be known as **SAJJAD**. He was also called **ABID**.

At the time of our 4th Imam, Imam Zainul Abideen (A) it was very difficult for Imam (A) to teach Islam to the people. This was because Yazid's men used to keep a close watch on Imam's movements.

Imam Zainul Abideen (A) had seen his father, Imam Hussain (A) (A), and other loyal friends and family die for the sake of Islam.

Imam Zainul Abideen (A) decides that the best way to teach people about Islam was by prayers (Du'a). As a result, we have today a beautiful collection of his Du'a in a book called: "**Al-Sahifat al-kamilat al-Sajjadiyyah**" - The complete book of Al-Sajjad, (Imam Zainul Abadeen (A) was also known as al-Sajjad).



An extract from a du'a for Sunday (the 1st verse) from AL- Sahifat al-kamilat al-Sajjadiyya:

In the name of Allah s.w.t, the most Kind and the most Merciful.

In the name of Allah s.w.t from whom I hope for nothing but bounty, and from whom I fear nothing but justice!

I rely only upon His word, and I cling only to His cord!

Just in these few lines Imam (A) is teaching us so much: He is teaching us that only Allah s.w.t is the provider.

He is teaching us that we should not fear Allah s.w.t as He is the most forgiving and the most Merciful but at the same time He is also the Most Just and it is this justice that we should fear.

There was once a man who was a very religious man and because he was so sure of himself he always used to pray to Allah s.w.t to judge him on Justice, (we are told always to pray to Allah s.w.t to judge us with His mercy).

When this man died he saw a scale that was being weighted down with all his good actions. The angels then brought an apple which they put on the other side of the scale and the scale came down on the side of the apple.



The man did not understand how a single apple could do all his good actions. He was then told that, that apple was one that he had tasted in the market without the permission of the shop owner. Because the man had insisted that Allah s.w.t judge him on justice, Allah s.w.t did not intervene with His mercy.

Imam Zainul Abideen (A) then finished the 1st verse with the lesson that we should only rely on Allah s.w.t and attach ourselves to Him alone.

Moral:

1. We should always ask Allah s.w.t to judge us with His mercy.
2. We should try to read the du'as from Al-Sahifat al-Kamilat al-Sajjadiyyah, as there is so much to learn from them.

2.1 Worksheet: Imam Zain ul Abideen (a)

1. How did Imam Zainul Abideen (A) teach Islam and why did he use this method of teaching?

2. What is the name of the book of Imam (A) teaching?

—

3. Imam Zainul Abideen was known as ABID and SAJJAD. Why?

2.2 Color:



Zainul Abideen

The Jewel of Worshipers



Chapter 3: Imam Muhammad Bin Ali Al Baqir (a)

Name	: Muhammad
Title	: Baqir ul uloom , Shakir , Haadi.
Kuniyat	: Abu Ja'far
Birth date	: 1 st of Rajab 57 A.H at Medina.
Father	: Imam Zain ul Abedeen (a.s)
Mother	: Umme Abdullah Fatimah Binte Imam Hassan (A) (a)
Martyrdom	: 114 A.H .
Buried	: Janatul Baqee , Medina

3.1 Birth and childhood:

Imam Muhammad Baqir (a) was born in Medina on 1st of Rajab 57 A.H. He is the son of our 4th imam Zain-ul -Abedeen(a) and Umme Abdullah Fatima binte Hassan (A) daughter of 3rd Imam Hassan(a) .

When he was four years old, Imam Baqir (a) accompanied his parents and his grandfather Imam Hussain (a) to Kerbala. After the martyrdom of Imam Hussain (a), along with other Ahlul'bait he went through the hardships of **KUFA** and **SHAAM**.

3.2 Imam Muhammad Baqir (a) and Jabir Ibne Abdullah Ansari

Jabir bin Abdullah Ansari (may Allah s.w.t be pleased with him) was the friend of Prophet Muhammad (saw); he lived a long life.

Once Imam Baqir(a) visited Jabir and greeted him. Jabir returned his greetings and asked who he was? That was after he had lost his sight because of old age.

“Muhammad bin Ali bin Al-Hussain (a).” Imam answered.

Jabir kissed his hands and feet and then said,

“Prophet Muhammad (saw) sends his greetings to you.”

Imam Baqir asked “ How is that, Jabir?”

Jabir replied:

"One day I was with him when he said to me: "Jabir ,you will live until you meet one of my sons called Muhammad bin'Ali bin al-Hussain(a), on whom Allah s.w.t will bestow light and wisdom. Then recite to him my greetings."

3.3 Imam

After the death of Imam Zain ul Abedeen (a), it was the time of Imam Baqir’s imamat. Imam was able to preach Islam freely as the rulers were busy with other problems.

Imam (a) set up and conducted classes on the teachings of Holy prophet (saw) and the Ahlul’bait (a).He also began to teach new sciences like Mathematics and Chemistry for the first time in Arabia. That’s why he is known as “BAQIR”

Imam Baqir (a) gave the idea about what should be written on the first Islamic coin. One side of the coin said,

“LAA ILAHA ILLALLAH”



And on the other side it was

“MUHAMMADDUR RASOOLULLAH”

3.4 Martyrdom

The ruler of the time was Hisham bin Abdul Malik. He was jealous that Imam Baqir (a) was getting so popular. He wanted to kill Imam Baqir (a). So he had a man deliver a horse saddle that has poison on it. When Imam rode on the saddle, the poison in it killed him.



He (a) died at the age of 57 in Medina in 114 A.H. He is buried in Baqee next to his father.

3.5 Worksheet: Imam Muhammad Al-Baqir (a)

Circle the correct answer.

1. Imam Muhammad Baqir (a) is our _____ imam.

- a. 3rd
- b. 4th
- c. 5th

2. The father of Imam Baqir (a) is

- a. Imam Hussain (A) (a)
- b. Imam Hassan (A) (a)
- c. Imam Zain ul Abedeen.

3. Was he in Kerbala when Imam Hussain (a) was martyred?

- a. Yes
- b. No

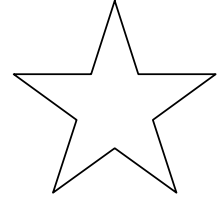
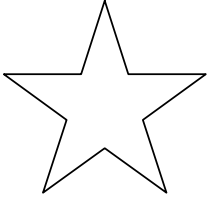
4. He died because he

- a. Ate poisoned grapes
- b. Rode a poisoned saddle
- c. Was killed with the sword

5. He is buried in

- a. Jannat ul Baqee
- b. Sham
- c. Kerbala

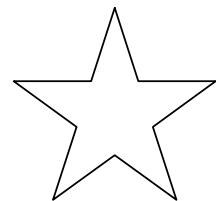
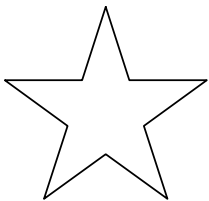
3.6 Color



Haadi

Shakir

Baqir



Chapter 4:



Imam Ja'far As-Sadiq (a)

Name : Ja'far
Title : As-Sadiq
Kuniyat : Abu Abdullah, Abu Musa.
Born : Monday 17th of Rabi-ul-Awwal 83 A.H. in Medina
Father : Muhammad ibn Ali (a)
Mother : Umme-e-Farwah binte Qasim (a)
Martyrdom : At the age of 65 years, at Medina, 25th Shawaal 148 AH.
Buried : Jannat-ul-Baqi, Medina .

Imam Ja'far As -Sadiq (a) was born on the same date as our Holy Prophet Muhammad (saw). He was brought up in the care of his grandfather, Imam Zainul Abideen (a) for 12 years and then remained under the guidance of his father, Imam Baqir (a) for another 19 years.

During the lifetime of Imam (a), rulers of that time Banu Abbas were busy in internal wars so they did not disturb Imam. He used this opportunity to advance the work started by his father and he setup a large teaching center.

His classes and session of instruction produced 4,000 scholars of Hadith and the sciences. Amongst his famous students were:

Hisham bin Hakam

Jabir bin Hayyaan

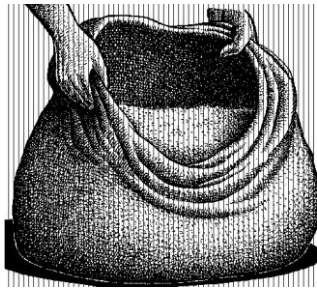


JABIR IBN HAYYAN (DIED 803 CE)

Abu Hanifa.

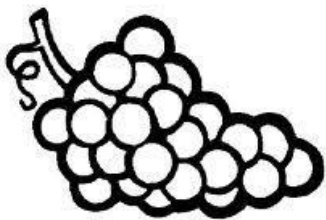
We have 4 great books of Hadith mainly from Imam Sadiq (a).

4.1 Imam Sadiq (a) and the shortage of Wheat in Medina:

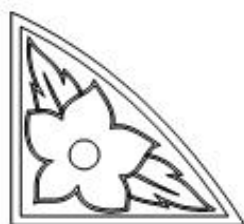
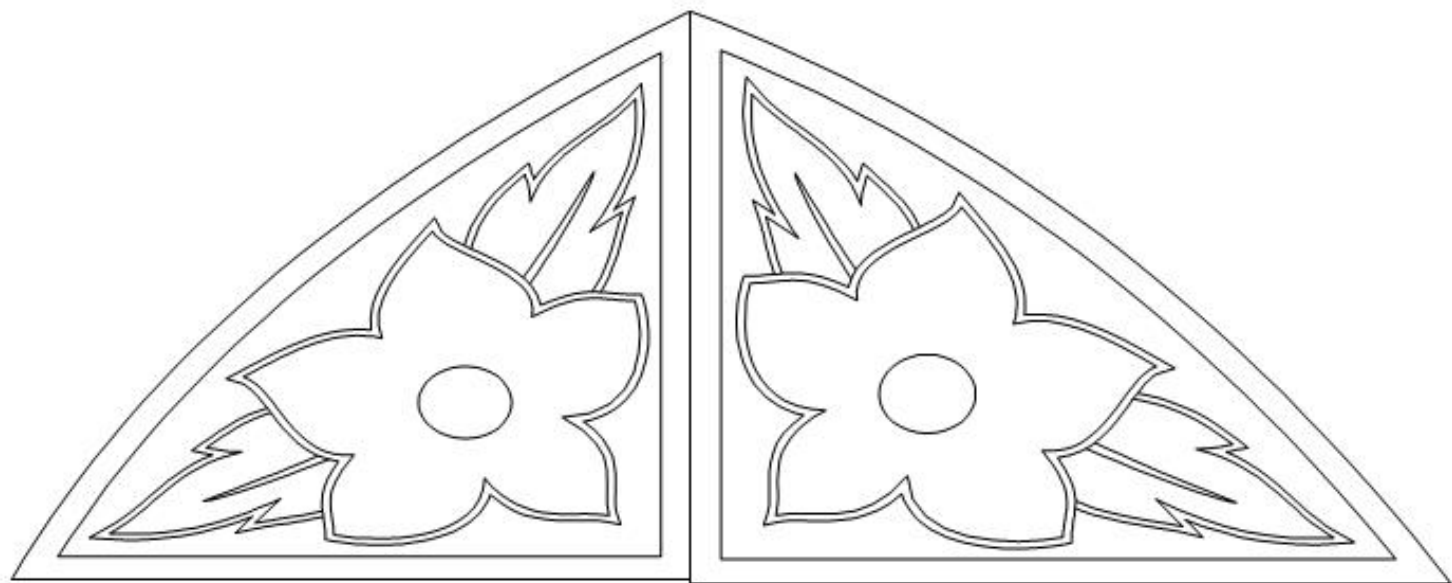


Once in Medina there was a shortage of wheat flour and prices of the flour were very high. Imam (a) asked his servant what their situation was. The servant replied that they had plenty of wheat and should have no problem for a long time. Imam (a) said, "Sell the wheat in the market and let us face the situation along with everyone else." In this way he taught that Islam discourages hoarding.

4.2 Martyrdom:



Towards the end of his life severe restrictions were put on Imam (a) by the ruler at that time, Mansoor. Finally he sent some poisoned grapes through his governor in Medina, Muhammad bin Sulayman. The poison took its effect and Imam breathed his last on 25th of Shawaal 148 A.H. He is buried in Jannatul Baqee next to his father.



As Sadig



4.3 Worksheet: Imam Sadiq (a)

Fill in the blanks

1. Imam Ja'far as Sadiq (a) shares the same birthday as the _____.
2. His father name is _____.
3. His grandfather is _____.
4. _____ is one of the famous student of Imam Sadiq (a).
5. In his madressa there were at least _____ students.
6. He was martyred in _____ A.H.
7. Imam Sadiq(a)'s Kuniyat was _____.

Muhammad Al Baqir (a)

4000

Abu Abdullah

148A.H

Prophet Muhammad (saw)

Abu Hanifa

Imam Zainul Abideen (a)



Chapter 5: Imam Musa Al Kadhim (a)

Name : Musa

Title : Al-Kadhim (one who controls his anger)

Kuniyat : Abu Ibrahim, Abul Hassan (A) and Abu Ali.

Birthdate : 7th Safar 128 A.H. , at Abwa .

Father : Ja'far ibn Muhammad (a.s)

Mother : Hamida Khatoon (a.s)

Martyrdom : 25th Rajab 183 AH. Poisoned by Harun-al-Rashid the Abbaside caliph

Buried : Kazmain, Baghdad (Iraq)

5.1 Birth:

Imam Musa Kadhim (a) was born in **Abwa** , a place between Mecca and Medina where Syeda Aminah (a) (prophet Muhammad's (saw) mother is buried)

5.2 Imamat:

Imam Musa Kadhim (a) is our seventh imam. He enjoyed the company of his father for 20 years. After the martyrdom of his father, He took over the responsibility of Imamat and guided the people from Medina. He is one of the Imams whose miracles are reported extensively.

5.3 Rulers During His Imamat:

Four Banu Abbas caliphs, Mansoor ,Mahdi,Hadi and Haroon Rasheed ruled during the Imamat of our seventh Imam. Although he was allowed some freedom in the beginning, it was no long before the attention of the rulers was turned on him.

Haroon Rashid became the caliph in 170 A.H. It was he who introduced Chess and music as Islamic culture.

Haroon begin to resent the popularity and the power that Imam (a) had over the Muslims.

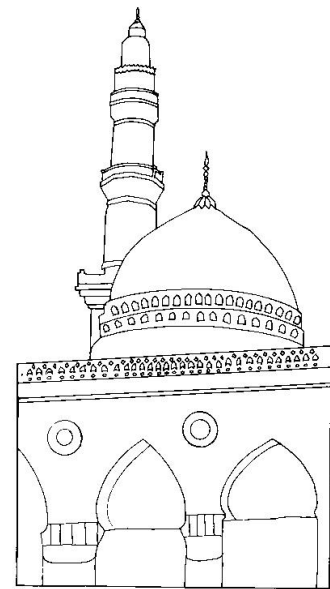
Once when Haroon went over to Medina, he approached the tomb of the Holy Prophet (SAW) and said,

**"Greetings to you O Prophet of Allah s.w.t,
Greetings to you my cousin."**

He was trying to show the people that he was relative to the Holy Prophet (p) because he was from the family of Abbas, the Uncle of Prophet (p). Imam (a) also approached the tomb and said,

**"Greetings to you O Prophet of Allah s.w.t,
Greetings to you my father."**

Imam (a) was proving to the people and Haroon that he was a direct descendent of the Holy Prophet (SAW). When he heard this, Haroon's face went red in anger.



The capital of Haroon's regime was Baghdad. Haroon felt threatened by the growing popularity of Imam (a). He had the Imam (a) handcuffed and brought to Basra from Medina. He was imprisoned and was moved from prison to prison in Baghdad. Imam remained in the prison for the last nineteen years of his life.

5.4 Martyrdom

Imam (a) was kept under the guard of Sindi bin Shahik who eventually killed Imam (a) by presenting him with poisoned dates.



Sindi put the body of Imam (a) on a bridge and invited the people to come and see the body and prove to themselves that he had not been killed by force, but had died naturally.



His funeral prayers were led by his son Imam Ali ar Ridha (a).

5.5 Worksheet: Imam Musa Al Kadhim (a)

Match the right answer.

Imam Musa Kadhim (a)
was born here.

Imam Musa Kadhim's
Mother.

Capital city in Haroon's
rule.

Imam Musa Kadhim's
Tomb is here.

Son of Imam Musa
Kadhim (a).

Kazmain

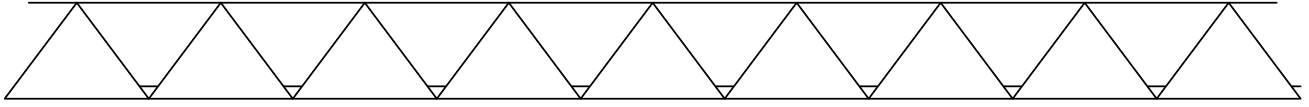
Baghdad

*Imam Ali Ar
Ridha (a)*

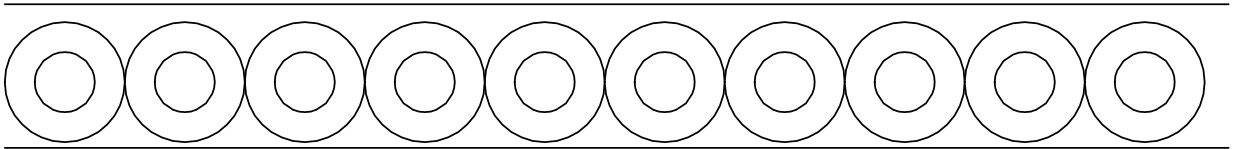
Abwa

*Hamida
Khatoon*

5.6 Color:



Al Kazim





Chapter 6: Imam Ali Ar Ridha (a)

Name : Ali
Title : Ar-Ridha (One with whom Allah s.w.t is pleased)
Kuniyat : Abul Hassan (A)
Birthdate : 11th of Zilqad 148 A.H. , at Medina
Father : Musa ibn Ja'far (a.s)
Mother : Ummul Baneen Najma (a.s)
Martydom : 29th Safar 203 AH. Poisoned by Mamoon, the Abbaside Caliph
Buried : Mashad, Iran.

Imam Ridha (a) was brought up under the care of his father for 35 years. His father left behind a written document declaring his succession.

6.1 Imam Zamin (a)

Imam (a) is also known as Imam Zaamin(a). Zaamin comes from the Arabic word **Zamanat**, which means security. Whenever we start a journey, we pray to Allah s.w.t to keep us safe for the sake of our eighth Imam (a) .We also give some money in charity, which is in the name of Imam Zaamin (a).In some cultures there is a tradition of tying Imam Zaamin around the arm.



6.2 Imam

Imam Ridha (a) took over the great responsibility of Imamate under very difficult circumstances after the martyrdom of his father. Followers of Imam Ridha (a) were leading very difficult lives under the rule of the Abbaside caliphs Haroon and his son Mamoon.

After the death of Haroon, his sons Amin and Mamoon became the caliphs respectively.

Mamoon was an intelligent man, he realized that Imam Ridha (a) was very popular among the people. even some of his own ministers were Shia of Imam Ridha (a), so he decided to change the strategy of torture and oppression used by his father (Haroon Rasheed).

First, he declared himself as a Shia of Imam Ali (a). He ordered that the family of Imam Ali (a) should not be harmed.

Secondly, He invited the Imam (a) to come from Medina to Marv, which was his winter capital.

6.3 Fortress of Allah s.w.t

Thousands of people were gathered to greet him on his way to Marv, some scholars at Nishapoor begged him to stop and address them. Imam (a) related to them the following Hadith of Prophet Muhammad (p):

The angel Jibraeel (a) had told the Holy Prophet (saw), who told Imam Ali (a), and each Imam had told the next Imam (a), that Allah s.w.t had said,

“ Laa Ilaaha IIIAllah is My fortress, and whoever enters My fortress saves himself from My punishment.”

Then Imam (a) went forward a little and then stopped. He then informed them that there were some conditions that need to be fulfilled before entering the Fortress of Allah s.w.t. One of which was complete submission to the Imam of that time.

On his arrival in Marv, Mamoon greeted Imam (a) with great respect. He offered him (a) the Caliphate, Imam (a) refused and Mamoon insisted that he accept to become the heir to the throne.

Despite his reluctance Imam (a) was forced to accept the position and Mamoon asked the people to pay the Oath of allegiance to him.



He also ordered that the royal robes would be green as green was the color of Holy Prophet's (saw) household.

A Dirham coin with the name of Imam Ridha (a) was issued.



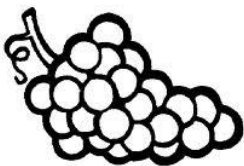
Mamoon had not given this position to Imam (a) due to any love for him, but had done it to suppress the uprising of the people. He had no intention of allowing Imam (a) to become his successor.

6.4 Imam Ar Ridha (a) in Mamoon's court

Imam (a) took the opportunity to spread the teachings of Islam in the court of Mamoon. He organized Majalis to remember the martyrs and sacrifice of Kerbala, and explained the moral lessons to be learnt from that tragedy.

Mamoon's court was visited by people from all over the world. Imam (a) answered all the questions they asked to Mamoon.

6.5 Martyrdom



Mamoon soon felt threatened by the growing popularity of Imam (a) and decided to kill Imam (a). He invited Imam (a) to a meal where he was offered poisoned grapes. Imam (a) became very ill and as a result died on 29th Safar 203 A.H. He is buried in Mashad, Iran.

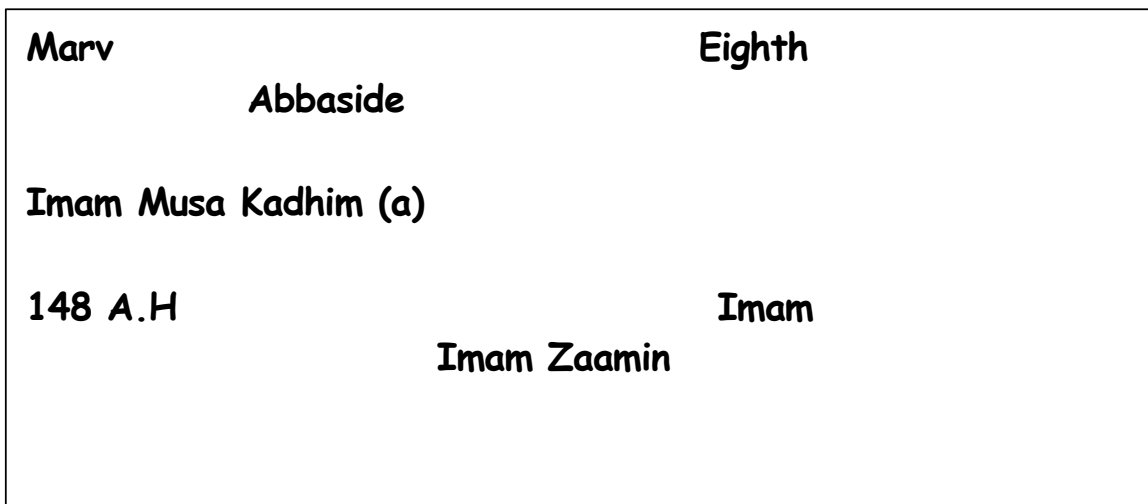
6.6 Worksheet: Imam Ali Ar Ridha (a)

Project:

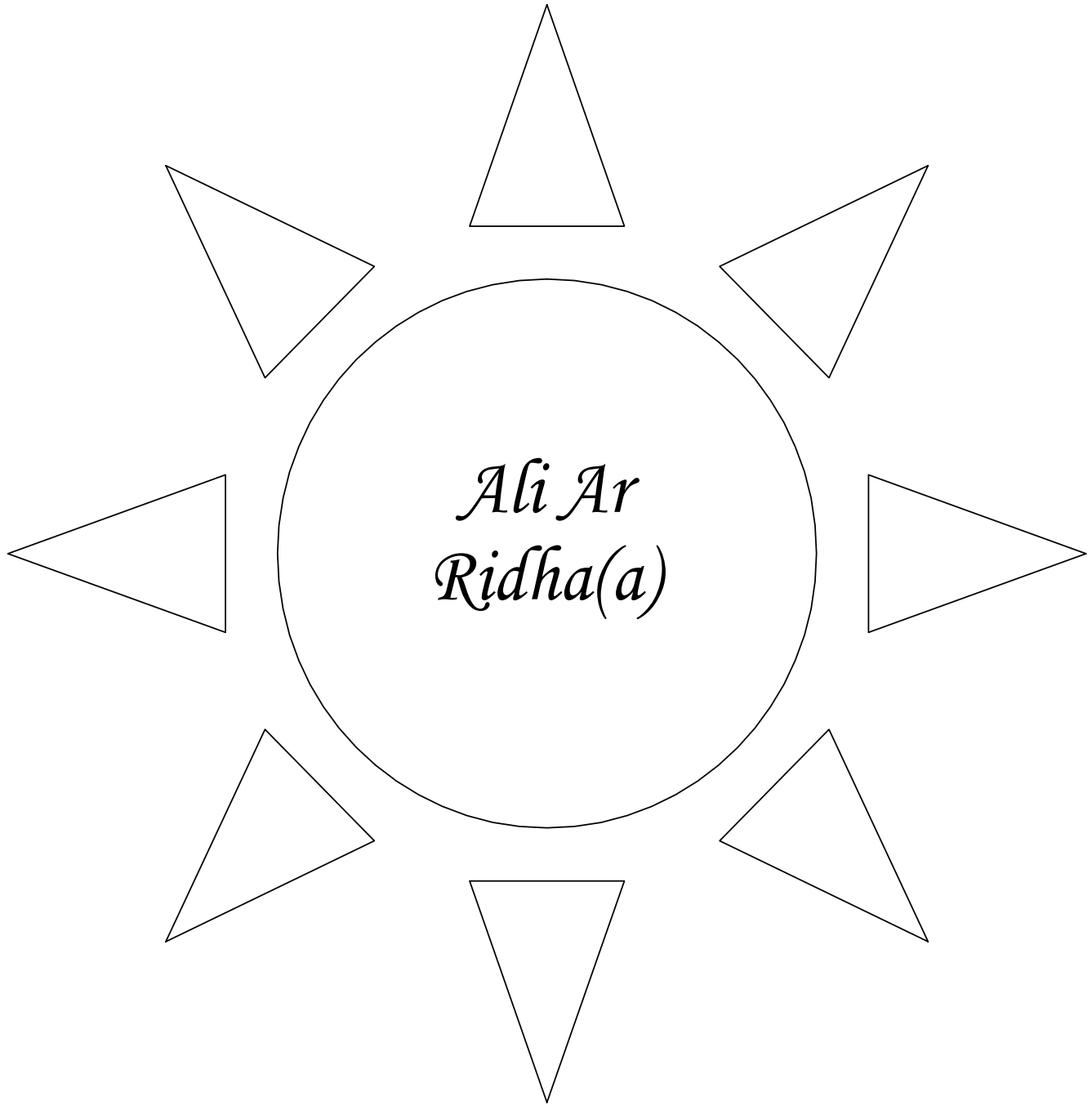
Let's make an Imam Zaamin.

Fill in the blanks:

1. _____ was the father of Imam Ali Ar Ridha.
2. Imam Ridha (a) is also known as _____.
3. He was born in _____ A.H.
4. Imam Ridha (a) is our _____ imam.
5. Mamoon was _____ caliph.
6. _____ was the winter capital of Mamoon's regime



6.7 Color





Chapter 7: Imam Muhammad At-Taqi (a)

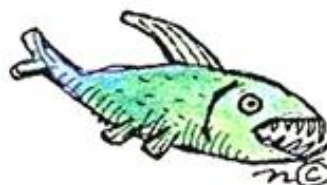
Name	: Muhammad
Title	:At-Taqi(One who is Mindful of Allah s.w.t) and Al-Jawaad.
Kuniyat	:Abu Ja'far
Born	: 10th of Rajab 195 A.H, Medina.
Father	: Ali ibn Musa (a)
Mother	:Sabaika Khaizuran (a)
Martyrdom caliph	: 29th Zilqad 220 AH. Poisoned by Mu'tasin the Abbaside
Buried	: Kazmain, Bagdad.

Imam Muhammad Taqi(a) was brought up under the care of his father for 4 years. When Mamoon forced Imam Ridha (a) to leave Medina for Iran, he (a) declared Imam Taqi (a) as his successor. After the martyrdom of Imam Ridha (a) in 203 A.H, Imam Taqi (a) took over the duties of imamat at the age of 8 years.

7.1 Imam Taqi (a) and Mamoon

One day when he was few years old, he was on the road when Mamoon was passing by. All the children ran away but Imam (a) stayed. Mamoon stopped the carriage and asked why Imam (a) was still standing there. Imam (a) told him that the road was wide enough for all of them and he had not done anything wrong.

Mamoon asked him who he was.



After knowing about his identity, on his way back, Mamoon who was hiding a tiny fish in his hand asked the Imam (a) "Can you tell me what I have in my hand?"

Imam (a) replied:

"Allah s.w.t has made tiny fishes in the river. These fishes are hunted by the kings and Imams can tell the secrets."

7.2 Imamat

In spite of his young age, he demonstrated the intelligence and wisdom of his forefathers. He was bold, learned, used to forgive people and was tolerant. He (a) was famous for his hospitality and courtesy to all and for his help for poor, orphans and the needy. He lived a simple life and worked tirelessly to guide people to right path.

Imam (a) prepared the Muslims for the time when the 12th Imam (a) would come. He (a) did that by training the Muslims to ask questions and take advice from those who had learned the Qur'an and all the laws of Islam and who were good Muslims. This is called **Taqleed**.

7.3 Martyrdom

After Mamoon, Mu'tasim Billah came to the throne. He was the cruel enemy of Ahlul'bait.

Mu'tasim once asked Imam (a) to pass judgment of how to punish a thief. Imam (a) said only fingers could be cut as the palms were for Allah s.w.t (one of the wajib parts to touch the ground during sajdah).

Mu'tasim arranged for Imam (a) to be poisoned.

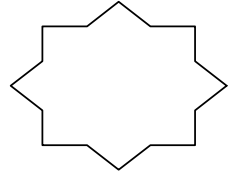
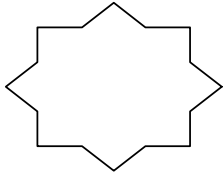
Imam was only 25 years old when he was martyred by poison, given to him in a drink by Ummul Fadhl.

Imam (a) is buried beside his grandfather, Imam Musa al Kadhim (a) at Kazmain, Baghdad.

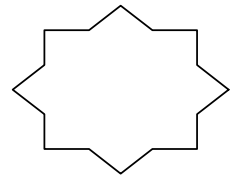
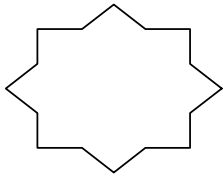
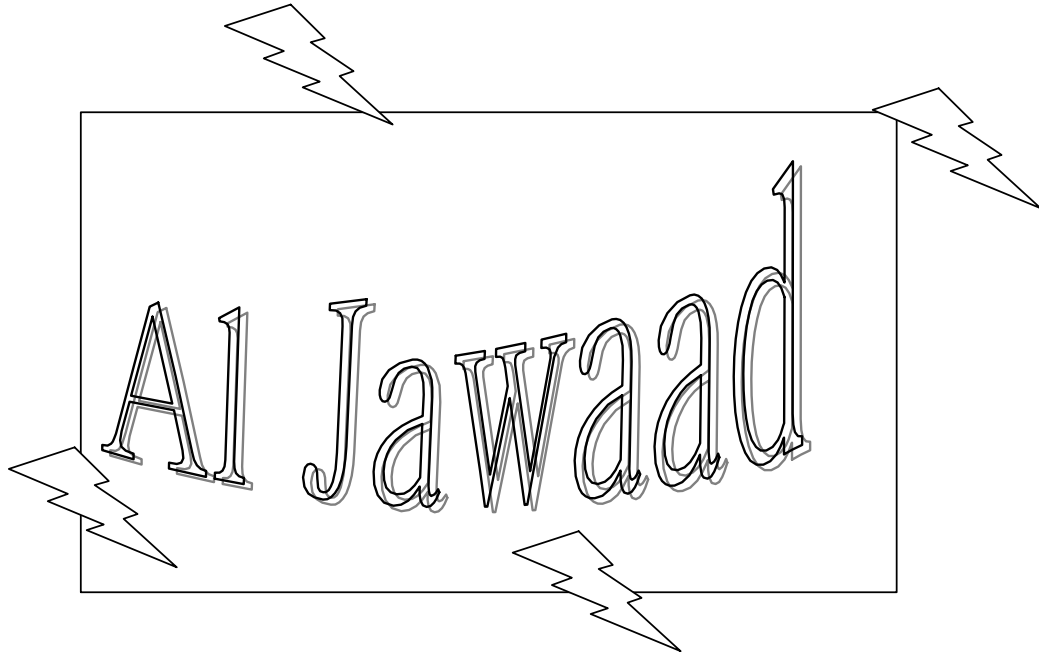
7.4 Worksheet: Imam Muhammad at-Taqi (a)

Fill in the blanks.

1. Imam Taqi (a) took over the duties of imamat at the age of _____ years.
2. The Kuniyat of Imam Taqi (a) is _____.
3. At Taqi means _____.
4. _____ lived a simple life and worked tirelessly to guide people to right path.
5. Imam was only _____ years old when he was martyred by poison.
6. Imam (a) is buried beside his grandfather _____ at Kazmain, Baghdad.



At Taqi



7.5 Color



Chapter 8: Imam Ali An-Naqi (a)

Name : Ali (a)
Title : An-Naqi (The pure) and Al-Haadi (The Guide)
Kuniyat : Abul Hassan (A)
Birth date : 15th of Zilhajj 212 A.H., at Medina.
Father : Muhammad ibn Ali At Taqi (a)
Mother : Summana Khatoon (a)
Martydom : 3rd Rajab 254 AH. Poisoned by Mu'taz the Abbaside caliph.
Buried : SUMarraah, Baghdad.

Imam (a) was only 8 years old when his father was martyred. Thus, like his father, He also took over the responsibility of Imamatus at a very young age.

8.1 Imam Ali Naqi (a) and Junaydi

The caliph wrote to the governor of Medina asking him to send the young Imam (a) to a person called Junaydi for tutoring. Junaydi was an old, well known poet of that time and “anti-Ahlul’bait” When Junaydi was once asked about the progress of his student he said:

“I am the student and he is the teacher. I now know what the knowledge is. What I say is because of what I have been taught by Imam”.

8.2 Rulers during the Time of Imam (a)

1. Mamoon Rashid
2. Mu'tasim, He ruled for 8 years.
3. Wathiq Billah: During his rule Imam (a) and His Shia were allowed to live peacefully.
4. Mutawakkil: He was the first Abbaside caliph who openly held and participates in parties where music, drinking alcohol and all kinds of evil was practiced.
5. Mustansir: He succeeded his father Mutawakkil by Killing him.
6. Mustain Billah
7. Mu'taz Billah.

Mutawakkil forced Imam Naqi (a) to leave Medina and go to Samarra, where He (a) was imprisoned.

Mutawakkil was his enemy, but Imam (a) never returned this enmity. Once Mutawakkil was suffering from serious sickness and his doctors declared him incurable. Mutawakkil's mother approached Imam (a) for help, and He (a) prescribed an ointment, which cured him.

8.3 Imamate

He (a) served the longest period of Imamate (beside the 12th Imam)-34 years that can be divided into two parts -17 years of freedom and 17 years of imprisonment.

8.4 Martyrdom

It was Mu'taz who finally poisoned him.

His funeral prayers were conducted by his son Imam Hassan Askari (a) and he was buried in Samarra. He was only 42 years at the time.



8.5 Worksheet: Imam Ali An-Naqi (a)

Fill in the blanks:

1. Imam Ali Naqi (a) was _____ Years old, when his Imamat was declared.
2. The caliph sent Imam (a) to be tutored by _____.
3. He (a) served _____ years of Imamat.
4. Imam (a) was poisoned by _____.
5. _____ is the father of Imam Ali Naqi(a).
6. _____ was the next imam.
7. Naqi means _____.
8. Al Haadi means _____.

The Guide

Imam Muhammad Taqi(a)

Mu'taz Billah

Eight

Junaydi

Imam Hassan Al Askari(a)

34

The Pure

AN NAQI

The Pure

AL HADI

The Guide

8.6 Worksheet

color



Chapter 9: Imam Hassan al-Askari (a)

Name	: Hassan (A)
Title	: Al-Askari
Kuniyat	: Abu Muhammad
Birth date	: 8th Rabi-ul-Akhar 232 A.H, at Medina
Father	: Ali ibn Muhammad Naqi(a)
Mother	: Syeda Susan (a)
Martyrdom	: 8th Rabi-ul-Awwal 260 AH. Poisoned by Mo'tamad the Abbaside Caliph in Samarra.
Buried	: SUMarraah, Baghdad.

9.1 Birth and Childhood

When He was born his father said that it was the order from the Prophet Muhammad (saw) that he should be named HASSAN (A). His mother was Sulail or Susan (a).

He was 22, when his father was martyred and the period of his Imamate, following his father's death, was six years

His only son is Muhammad Mahdi (Mahdi, the Guide one) who will upon his advent; fill up the world with equity, justice, and fairness.

The rulers of the time of 11th Imam, Imam Hassan Askari (a) knew that the Imams were going to be 12 in number and the last Imam would take control of the world.



The rulers wanted to stop the 12th Imam (a) to be born, so they kept Imam Hassan Askari (a) imprisoned for most of his life. But the Allah s.w.t, who had saved and defended Musa (Moses) (A.S.) from Fir'aun, could bring the future leader of the Islamic Ummah into existence, away from the sights of people.

Imam's (a) Morality

9.2 Special Features of

One of the courtiers of Abbasade government named "Ahmed bin Khaqan", who was an enemy of the Prophet's family, said one day

"I have not seen anybody in SUMarrah, among the Bani Hashim family, more pious than Imam Hassan Askari (A.S.). If the caliphate goes out of the Bani Abbaside's hands then no one except Hassan Askari (A.S.) will be capable and fit for it".

Then he said,

"One day I was present with my father when Hassan Askari (A.S.) arrived there, although he was the enemy of the Prophet's family, yet he got up from his place, kissed his hand and made him seated upon his own place and sat before him like a pupil in front of a teacher and lent ears to his words"

9.3 Abu Yousuf's Account

Abu Yousuf says about the charity and generosity of Imam (A.S.), I got down and out, and could not support my children any longer. We were all hungry, sad and desperate, "I went to the court of Abbasides many a times so that I may seek their help, for, I was related to them. But they were so very lost in their lives that they would not attend to my agony and painful

heart. One day, I paid a visit to Imam Hassan Askari (A.S.) and described before him my implications. He had four hundred dinars available with him and he gave all of them to me and said, "Go and get your family freed from distress."

He was in prison for six years and in spite of all his difficulties, problems and pains he met the people with smiling face.

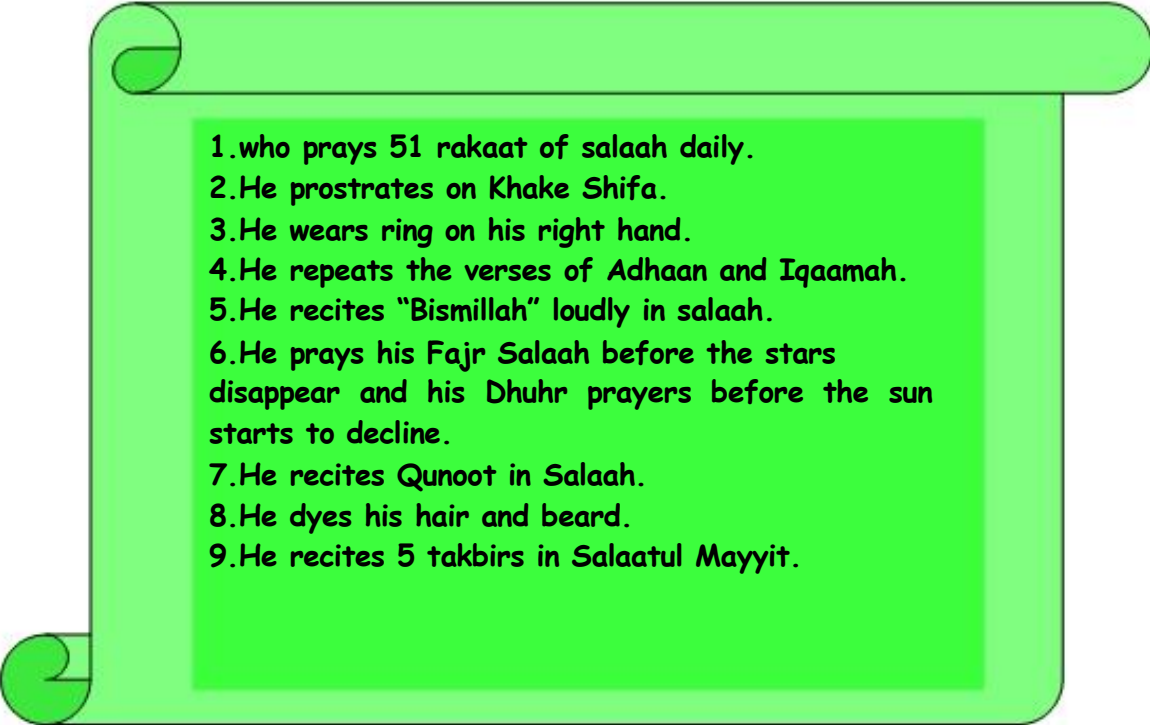
9.4 Revealing of Imam (a)

There was a severe draught in Samarra and a Christian priest was able to make it rain, which was making the Muslim people question their faith. So Motamid had to ask Imam Hassan Askari (a) for help, before there were no Muslims to rule over.

Imam (a) showed how the priest was making it rain using the bone of a prophet (a) and how Imam (a) could make it rain without the help of anything. The Muslims were overjoyed and Motamid had no choice but to let Imam (a) free who was imprisoned by him.

9.5 Imam's (a) Definition of Mu'min

The Imam (a) was once asked of the signs of a Mu'min

- 
- 1.who prays 51 rakaat of salaah daily.
 - 2.He prostrates on Khake Shifa.
 - 3.He wears ring on his right hand.
 - 4.He repeats the verses of Adhaan and Iqaamah.
 - 5.He recites "Bismillah" loudly in salaah.
 - 6.He prays his Fajr Salaah before the stars disappear and his Dhuhr prayers before the sun starts to decline.
 - 7.He recites Qunoot in Salaah.
 - 8.He dyes his hair and beard.
 - 9.He recites 5 takbirs in Salaatul Mayyit.

9.6 Martyrdom

Mu'tamid could not bear hearing about the popularity of Imam (a) and tried many times to have him killed. At last he sent a poisoned drink to him that caused the martyrdom of the Imam (a) at the age of 28 years. Our 12th Imam (a) conducted the Funeral prayers. And it was then that a lot of Shia's saw him for the first time. Imam Hassan Askari (a) is buried beside his father in SUMarrahh.

9.7 Worksheet: Imam Hassan al-Askari (a)

Circle the right answer.

1. Imam Hassan Al Askari's (a) mother was_____.
 - a. Syeda Fatimah(a)
 - b. Syeda Susan(a)
 - c. Syeda Khadija

2. Imam Hassan Al Askari (a) only son is _____ who will upon his advent; fill up the world with equity, justice, and fairness.
 - a. Imam Ali (a)
 - b. Imam Hussain (A) (a)
 - c. Imam Muhammad al Mahdi
3. A Mu'min is a person who prostrates on_____ during Salaah .
 - a. Carpet
 - b. Khake Shifa
 - c. plastic

4. A Mu'min recites _____loudly in salaah.
 - a. MashAllah
 - b. Alhamdulilah
 - c. Bismillah

5. Imam Hassan Al Askari is buried in _____ Iraq.
 - a. SUmarrahh
 - b. Kerbala
 - c. Najaf.

9.8 Worksheet:

Color



Al Askari (a)



Chapter 10: Imam Muhammad Al Mahdi (a)

Name	: Muhammad bin Hassan (a)
Title	: Al- Mahdi (the guided one), Al - Hujjat (proof of Allah s.w.t), Al-Muntazar(one who awaits the orders of Allah s.w.t), Al -Muntazir (one who is awaited), Saheb-uz- Zamaan (master of the time), Al - Qaim (the present one).
Kuniyat	: Abul Qasim.
Birth date	: Friday, 15th of Sha'ban 255A.H in SUMarrahh
Father	: Imam Hassan Al Askari (a.s)
Mother	: Sayyida Narjis (a.s)
Martyrdom	: Alive MashaAllah and in Ghaybat.

Imam Mahdi (A) was born in SUMarrahh at dawn on Friday, the 15th of Sha'baan 255 A.H. in the house of his father, Imam Hassan Al Askari (A). The name of the mother of Imam Mahdi (A) is Syeda Narjis (A). Her other names were Malika, Susan and Rayhana. She was the grand-daughter of the Roman Emperor of the time. Allah s.w.t granted Imam (A) with wisdom and excellence at birth. Like the Prophets Isa (A) and Yahya (A), he had the ability to speak in infancy and used to recite verses of the Holy Qur'an from the cradle.

Imam (A) was born in the time of the Abbaside Caliph Mu'tamad, who had tried to prevent his birth but had been unsuccessful.

During his childhood, his father never used to let him stay in one place in the house. He used to move him to a different location every so often, so that Mu'tamad would not come to know of his existence. Imam Hassan al-Askari (A) only let a few trusted companions into the secret of his son and advised them that he would be his successor.

At the time of the death of Imam Hassan al-Askari (A), Imam (A) suddenly appeared. He was only 5 years old and most people had never seen him. Imam (A) led the funeral prayers and then disappeared.

Mu'tamad received the news that the prayers had been led by a young boy, from whose face light shone out like the full moon. He immediately knew that he had failed in his plan and despite all his efforts, the next Imam (A) had been born.

This fact frightened him because he knew of the Hadith of the Holy Prophet (S) that the 12th Imam (A) would be the one who would fill the earth with peace and justice in the same way as it will have been filled with cruelty and injustice. Mu'tamad knew that his own rule was far from just, so he increased his efforts in locating and killing Imam (A) before any harm came to himself. In this he was unsuccessful because Allah s.w.t protected His Hujjat, who had to serve mankind till the last days.

There have been two periods of Ghaybat (concealment) .the first is known as Ghaybate Sughra (Minor Concealment) in which Imam (A) was not seen by his followers but used to answer their questions through his four deputies.

1. **Othman bin Said**
2. **Muhammad bin Othman.**
3. **Hussain bin Rauh.**
4. **Ali bin Muhammad Samry.**

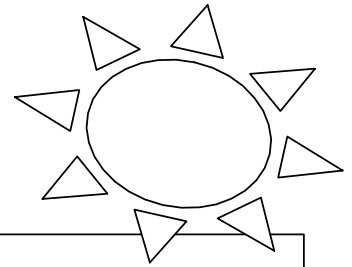
After 68 years the period of **Ghaybate Sughra** ended with the death of his fourth deputy and the period of **Ghaybate Kubra** (Major Concealment) began. This is the period we are living in today.

Ya Imam Al Mahdi, Al
Hujjat, Al Qaim,
Al Muntazar,
Saheb uz Zaman.



10.1 Worksheet: Imam Muhammad Al Mahdi (a)

Imam Al-Mahdi (a) was born on:



Date:

Month:



Year:



Town:

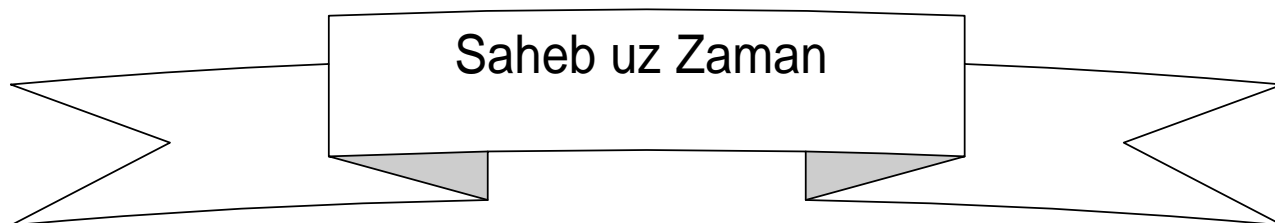
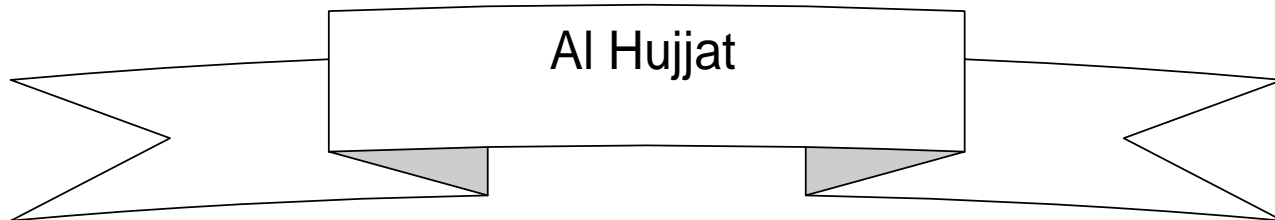
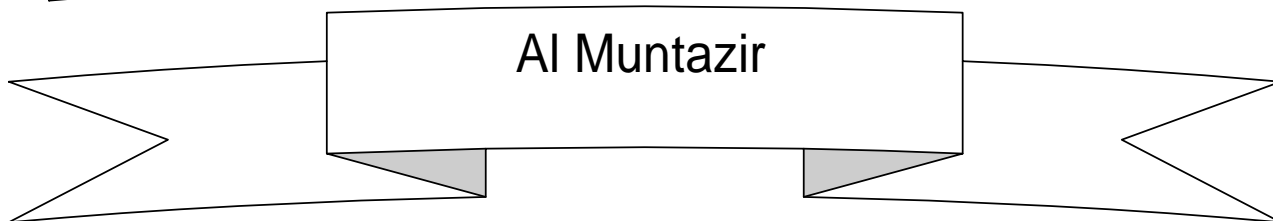
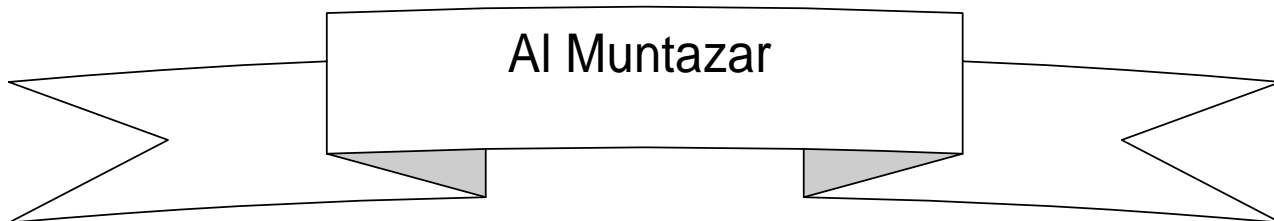
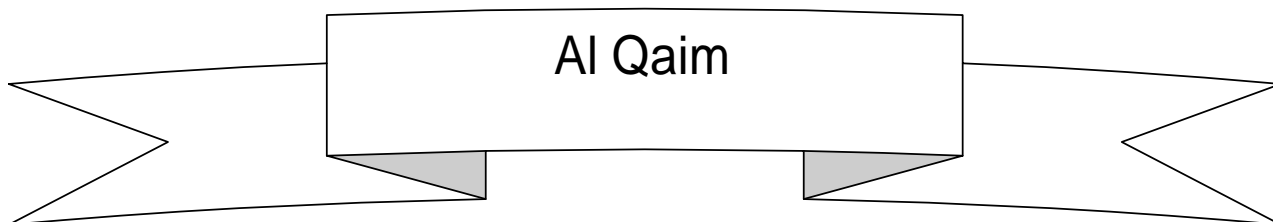
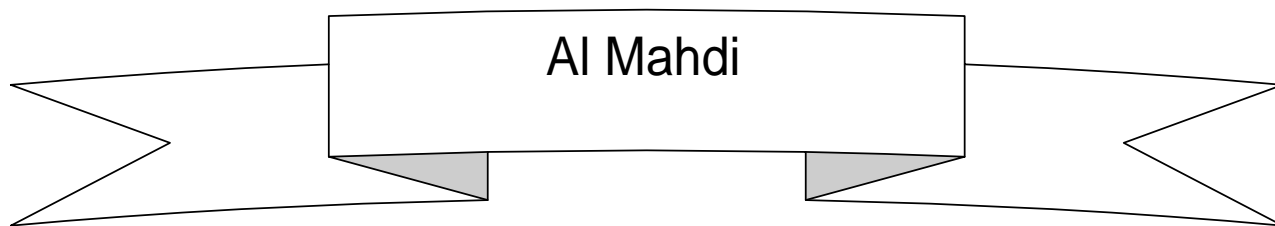


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HAPPY BIRTHDAY!

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Chapter 11: Islamic holy cities in Saudi Arabia



Map of Arabia

11.1 Mecca al-Mukarramah

- ☐ The Holy Ka'aba. The House of Allah s.w.t and the birth place of Imam Ali b. Abi Taalib (a)
- ☐ Hajar al-Aswad (The Black Stone)
- ☐ Maqam Ibrahim
- ☐ Hijr Ismail. This was the location of the house of Prophet Ismael (a). He and his mother are buried here.
- ☐ Well of Zamzam
- ☐ Hatwim: this is the place between the door of the Ka'aba and Hajar al-Aswad. It is called Hatwim "the smasher" because it smashes major and minor sins of one who seeks forgiveness here.
- ☐ Mount Safa
- ☐ Mount Marwa

11.1.1 Jannat al-Mualla (Cemetery in Mecca)

- ☐ It is the 2nd holiest graveyard after Baqi. Those buried here include:
- ☐ Qasim: son of the Holy Prophet (s.)
- ☐ Abd Manaf: Great, great-grandfather of the Holy Prophet [s]

- Grave of Hashim: Great-grandfather of the Holy Prophet [s]
- Grave of Abdul Muttalib: Grandfather of the Holy Prophet [s]
- Grave of Amina: Mother of the Holy Prophet [s]
- Grave of Abu Talib: Father of First Imam Ali (a)
- Grave of Khadija: First wife of the Holy Prophet [s] and mother of Sayyida Fatima (a)

11.1.2 Jabal Nur. The mount on which the Cave of Hira is found

11.1.3 Cave (*ghar*) of Hira

11.1.4 Cave of Thaur

The cave where the Holy Prophet [s] hid from his enemies when migrating to Medina

11.1.5 Birth Place of the Holy Prophet [s]

11.2 Medina al-Munawwarah

11.2.1 Masjid al-Nabawi

- Shrine of Holy Prophet of Islam, peace be upon him & his Household
- Grave of Sayyida Fatima al-Zahra (a). Daughter of the Prophet [s] and wife of Imam Ali (a). According to some historians she is buried in Jannatul Baqi
- Room (*hujra*) of Sayyida Fatima al-Zahra, peace be upon her
- Pulpit (*minbar*) of the Holy Prophet [s]
- Prayer niche (*mihrab*) of the Holy Prophet [s]
- The door (*bab*) of Archangel Jibrail (a)
- *Maqam* of Archangel Jibrail (a)

11.2.2 Jannatul Baqi

- Graves of Imam Hassan (A) (2nd Imam), Imam Zain ul Abidin (4th Imam), Imam Muhammad al-Baqir (5th Imam), and Imam Ja'far al-Sadiq (6th Imam)
- Grave of Sayyida Fatima (a). Daughter of the Prophet [s] and wife of Imam Ali (a). Location of her grave is unknown. According to some historians she was buried in her own room (now inside Masjid Nabawi) next to the Holy Prophet [s]
- Grave of Fatima bint. Asad (a): Mother of Imam Ali (a)
- Grave of Ja'far al-Tayyar (a) - brother of Imam Ali (a)
- Grave of Ibrahim (a): son of the Holy Prophet [s]

11.2.3 Masjid Quba:

First mosque of Islam

11.2.4 Masjid Qiblatayn (i.e. the mosque of two qiblas)

The mosque where the Holy Prophet [s] was commanded to change his *qibla* from Masjid al-Aqsa (Jerusalem) to the Holy Ka'aba (Mecca)

11.3 Arafat

11.3.1 Jabal Rahmah

11.3.2 Masjid Nimrah

11.4 Mina

The Three JUmaraat:

1. JUmaraat al-Ula,
2. JUmaraat al-Wusta, and
3. JUmaraat al-Uqba

Chapter 12: The Islamic holy cities in Iraq



12.1 Najaf

Pilgrimage sites

12.1.1 Mausoleum of 1st Imam Ali b. Abi Taalib (a.s)

There are 3 graves in one *Zarih*:

- ☐ Grave of Imam Ali (a)
- ☐ Grave of Prophet Adam (a) - 1st prophet and man on earth
- ☐ Grave of Prophet Nuh (a)

12.1.2 Wadi-us Salaam

- ☐ Tomb of Prophet Hud (a)
- ☐ Tomb of Prophet Saleh (a)
- ☐ Maqam of Imam Ja'far al-Sadiq (a)
- ☐ Maqam of Saheb al-Asr, Imam Al-Mahdi (a)
- ☐ Mosalla of Imam Ali Zain ul-Abidin (a)

12.1.3 Tomb of Kumayl - companion of Imam Ali (a)

12.1.4 Tomb of Rashid Hijri - companion of Imam Ali (a)

12.1.5 Masjid Hanana

This mosque is between Kufa and Najaf. The significance of this mosque is that when Imam Hassan (a) and Imam Hussain (a) were carrying the *janaza* of Imam Ali (a) from Kufa to Najaf, they passed near this mosque, and as they were passing, the pillars of the mosque inclined towards Imam Ali (a) as if paying its last respects.

12.2 Kufa

Pilgrimage sites

12.2.1 Masjid Kufa

- ☐ Mehrab-e-Ibadat. The place where Imam Ali (a) was martyred
- ☐ Mausoleum of Muslim ibn Aqil (a), cousin and ambassador of Imam Hussain (a) to Kufa
- ☐ Mausoleum of Hani ibn Urwa, companion of Imam Hussain (a)
- ☐ Mosalla of several prophets.

12.2.2 House of Imam Ali, peace be upon him

12.2.3 Masjid Sahla.

12.3 Kerbala

Pilgrimage sites

12.3.1 Mausoleum of 3rd Imam al-Hussain (A) (as)

There are 3 graves in one *Zarih*:

- ☐ Grave of Imam Hussain (a)
- ☐ Grave of Ali Akbar, son of Imam Hussain (a)
- ☐ Grave of Ali Asgher, son of Imam Hussain (a)

12.3.2 Mausoleum of Abbas bin Ali (a): Brother and Standard-bearer of Imam Hussain (as)

12.3.3 Grave of Habib ibn Madhafer friend of Imam Hussain (as)

12.3.4 Ganj-e-Shohada - graves of the rest of the martyrs of Kerbala

12.3.5 Qatl-gaah

12.3.6 Grave of Ibrahim son of 7th Imam Musa al-Kadhim (as)

12.3.7 Til-e-Zainabiya (as)

12.3.8 Khaimagaah

12.3.9 Mausoleum of Hur (companion of Imam Hussain (a) in Kerbala) - 3 miles from Kerbala

12.4 Kadhmayn

Mausoleum of 7th and 9th Imams, Imam Musa al-Kadhim and Imam Muhammad al Jawad (as)

12.5 SUmarrah

Pilgrimage sites

12.5.1 Mausoleum of 10th and 11th Imams, Imam Ali al-Naqi and Imam Hassan al-Askari (as)

The main *Zarih* has four graves:

- Grave of 10th Imam Ali al-Naqi (as)
- Grave of 11th Imam Hassan al-Askari (as)
- Grave of Sayyida Hakima Khatoon (a) daughter of Imam Ali al-Naqi (a) and sister of Imam Hassan al-Askari (a)
- Grave of Sayyida Nargis Khatoon (a), mother of the 12th Imam Al-Mahdi, peace be upon him

12.5.2 Cellar (*sardaab*) of 12th Imam Al-Mahdi (as)

where he was last seen. Also called *Maqam Ghaybat* (i.e. the place of occultation)

Chapter 13: Islamic holy cities in Iran and Baytul Muqqaddas



13.1 Mashad al-Muqaddas

Mausoleum of 8th Imam Ali b. Musa al-Ridha, (AS)

13.2 Qum

13.2.1 Mausoleum of Fatimah bint Musa (a)

Daughter of 7th Imam (a). Well-known as Masooma Qum

13.2.2 Masjid Imam Hassan al-Askari(as).

Near the mausoleum of Masooma Qum

13.2.3 Masjid Jamkaran

Built in 393 AH under orders of the 12th Imam (a). This is outside Qum

13.3 Baytul Muqqaddas

13.3.1 Masjid al-Aqsa (Dome of the Rock)

Prayer-niche (*mihrab*) of Imam Ali, peace be upon him
Room of Maryam, mother of Prophet Isa, peace be upon them
Room in which there are the mosallas of forty prophets.

13.3.2 Masjid Sakhra

Sakhratullah: reported hillock from where Prophet Muhammad [s] ascended (*me'raj*)
Mosalla of nine prophets

13.3.3 Tomb of Syeda Maryam (a), the mother of Prophet Isa (a)

13.3.4 The Cave of Prophets (*ghar al-anbiya*): between Jerusalem and Damascus

13.3.5 Tomb of Prophet Musa (a): 10 miles from Jerusalem

Chapter 14: Islamic holy cities in Syria



14.1 Damascus

14.2 Tomb of Syeda Zainab (as)

Daughter of Imam Ali (a) and Syeda Fatimah al-Zahra (a)

14.3 Bab Saghir (also called "Goristan-e-Ghariban")

This is a street with cemeteries on either side of the road

- Tomb of Syeda Ruqayya (a): daughter of Imam Hussain (a)
- Tomb of Syeda Umm Kulthum (a): sister of Imam Hussain (A)
- Tomb of the Prophet's [s] wives (ummahatul mu'minin): Umme Salama and Umm Habiba
- Tomb of Syeda Fidhah, the maid of Sayyida Fatimah (the Prophet's daughter), (a)
- Tomb of Fatimah Sughra bint Imam Hussain (a)
- Maqam Ra's Shuhada. The burial place of the heads of the martyrs of Kerbala. Also called "*ganj-e-sarha-e-shuhada-e-Kerbala*"

14.4 Prison

This place can be reached by walking through Souk Hamidiyya (i.e. the Hamidiyya bazaar)

- ☐ Mausoleum of Sakina (a): daughter of Imam Hussain (a)
- ☐ Prison of Ahlul b'ait (a)
- ☐ Pulpit (*minbar*) of Imam Zain ul Abideen (a)
- ☐ Niche (*mihrab*) where Imam Zain ul Abideen (a) used to say his prayers
- ☐ Place where Imam Zain ul Abideen (a) prayed when he went to take the head of Imam Hussain (a)

14.5 Umayyad Mosque (Jaami al-Amawi)

This is a walking distance from the Prison:

- ☐ The Pulpit from which Imam Zain ul Abidin (a) delivered a sermon before Yazid
- ☐ Grave of Prophet Yahya (a) son of Prophet Zakariya (a)
- ☐ Place where the head of Imam Hussain (a) was kept in Yazid's treasury

Chapter 15 Ashaabul Kahf - The People of the Cave

Do you not think that the people of the Cave and of the Inscription (Raqeem) were of Our wonderful signs? When the youths sought refuge in the cave they prayed, "Lord grant us mercy and help us to get out of this trouble in a righteous way." We sealed their ears for a number of years. Then We roused them to see which of the party had the correct account of the duration of their sleep. We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance. We strengthened their hearts when they stood up (against the idol-worshippers) and said "Our Lord is the Lord of the heavens and the earth. We shall never worship anyone other than Him, lest we commit blasphemy.

Holy Qur'an: Kahf, 18 : 9 - 14

Afsoos was a famous city that once flourished on the West Coast of Asia Minor. It was part of the Roman Empire and the king was a kind and just ruler. During his reign, there was peace and prosperity. When he died, there was a division amongst the people as to who should rule. While they had no leader, **Dacius**, a neighboring king, invaded their land and annexed it to his kingdom. He ruled them from 249 A.D. to 251 A.D. Dacius was a violent persecutor of the faithful Christians who lived at the time.



Six (or seven) young men stood up for their beliefs and had to leave the town to escape the cruel king. On their way, they met a shepherd who gave them some water to drink. When they told him about their intention of finding a secluded place to worship Allah s.w.t in peace, he joined them with his dog. The shepherd led them to a fertile valley, through which they came upon a mountain and entered a cave called **Kahf**. Meanwhile, Dacius followed the fugitives, determined to make an example of them. When they heard the sounds of pursuit get closer, the men prayed to Allah s.w.t to rescue them from the merciless king. Soon afterwards the young men were overcome with a deep sleep and the dog sat outside the cave. The king reached the spot and sent in his minister to bring the men out. The minister was a faithful believer in Prophet Isa (a). When he saw the young men sleeping, he came out and reported that they had all died of fright. This news pleased the king, who ordered that the cave be shut. A stone tablet, with the name of the men and the date of the event inscribed on it, was put at the entrance of the cave. This is why these people have been referred to as those of the Cave and the Inscription in the Holy Qur'an, which says:

They will say, "They were three, the fourth of them was their dog", and (others) say, "Five, the sixth of them was their dog", guessing about the unknown; and (others) say, "Seven and the eighth of them was their dog." Say (O Muhammad), "My Lord knows best their number..." Kahf, 18 : 22

Allah s.w.t caused the young men to sleep for about 180 years before they woke up. When they consulted one another it seemed to them that they had slept for a day or even less. They were all starving so they decided that one of them would go into town and secretly purchase some food and bring it back. They prayed to Allah s.w.t to first open the entrance to the cave. This prayer was granted and they emerged from the cave. The sight that greeted them amazed them. The entire landscape had changed. Little did they know that Dacius was long dead and this was the time of the reign of the kind Christian king Theodosius I, who ruled from 408 A.D. to 450 A.D.



The man who went to the town to get food saw that everything was different. The houses did not look right and people were dressed in strange clothes. He looked about in amazement, wondering if he was dreaming. At length, he approached a baker and asked for some bread. The baker was surprised to see the oddly dressed young man who spoke an ancient language and was offering him outdated money.

He asked him whether he had discovered the coins in some treasure. The young man replied, "No, this is the money I made after selling my dates the day before yesterday." The baker did not believe this tale and took the man to the king. When the young man told his story, the king informed him that Dacius was long dead and he then asked to be shown the cave and its inhabitants. Just before they reached the mountain, the young men told the king and his courtiers, "Let me inform my comrades of the situation so that they are not alarmed by your presence."

When he entered the cave and told the rest about his experiences, they were worried that it might be a trick and that they would be arrested. Therefore, they prayed to Allah s.w.t to restore them to their original condition. Their prayer was granted and they were again overcome with a

deep sleep. After a while the king approached the cave and found the men and their dog asleep. The sight made him believe their story and he decided to build a mosque at the spot in respect of the miracle that had occurred at this place.

The Holy Qur'an says:

And they stayed in the Cave three hundred years and add nine (more). Kahf, 18:25

151 Worksheet: People of the Cave - Ashaabul Kahf

Fill in the blanks:

1. _____ was a famous city in Asia and was part of the Roman Empire
2. _____ was the cruel King who persecuted Christians at the time.
3. The shepherd joined Ashaabul Kahf with his _____.
4. Ashaabul Kahf slept for _____ years before they woke up for the first time.

Dog

Afsoos

Dacius

180

D N W N A M I R J P T R Y J D
 L Z N E E F K D W R I K K M Z
 J A J E L X 5 Y F K y F G K X
 0 M Q R C G Y 0 Y L P Q 0 Q F
 C A B Z E V A C 0 X E U D I M
 R I M Q 0 F D E A 5 A U 5 C E
 D X C 5 I H H U 0 L W L 0 A T
 K C K Z Q R D A L Z L X D G E
 L Q H M M V F A K Q R Q Y I E
 5 H T R B D H W U T Z P V D T
 W M Z T 5 H E H K I T M I R Y
 N G Y N L Q v V N W L E C P K
 E M K D E T U 5 5 Q 0 K W T X
 T B 5 R E R X T C C V R L U W
 J B F Z P D R T G T X G Q J Y

15.2 Find the following

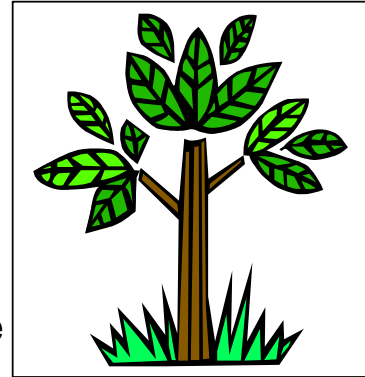
AFSOOS
 DOG
 KITMIR

ALLAH S.W.T
 DUA
 RAQEEM

CAVE
 KAHF
 SLEEP

Chapter 16: The people of Ras

The people of Ras lived between Azerbaijan and Armenia on the bank of the river Ras during the time just after Prophet Sulayman (a). They lived in twelve towns situated along the river. The largest of these towns was Isfandar where the king, Tarqooz, lived. Tarqooz was a descendant of the cruel king Namrud who had ruled at the time of Prophet Ibrahim (a).



The people of Ras worshipped the "Sanobar". This was a huge pine tree that had been originally planted at Isfandar by Yafas, son of Prophet Nuh (a), after the great flood. There was a spring at the foot of the pine tree and nobody was allowed to drink from it because it was considered to be the life blood of the god.

The people of Ras cultivated the lands around the river and Allah s.w.t blessed them with a pleasant climate and a life of comfort. In spite of this, they were unmindful of His favours and thoughtlessly turned to the pine tree for their needs. Twigs from the great tree would be taken to homes and also worshipped. During the days of festival, animal flesh would be burnt and offered to the tree as sacrifices.

To educate and guide these ignorant people, Allah s.w.t sent to them His Prophet. Although the name of the Prophet is not mentioned in history, we do know that he was from the descendants of Yahuda, son of Prophet Ya'qub (a).

The Prophet tried to bring the people to their senses by pointing out the error of their ways. He taught them about the blessings and bounties of Allah s.w.t and warned them not to worship anything besides Him. However, in spite of his continuous efforts, the people turned a deaf ear to the Prophet's words and carried on worshipping their pine tree.

On the day of their festival the Prophet sadly watched the people prepare for the ceremonies. As he observed the dedication and enthusiasm with which they were preparing to glorify their tree, he invoked Allah s.w.t to dry up the tree so that the people may realize the absurdity of their worship.

The prayer was granted by Allah s.w.t and the shocked people watched their pine tree wither and begin to die before their eyes. However, instead of learning a lesson, they decided that their god was annoyed at the interference of the Prophet and resolved to sacrifice him to appease their god.

The people of Ras seized the Prophet and threw him into a large pit. Thereafter, they covered the pit and thus buried him alive. For some time the cries of the Prophet were heard but then there was quiet as his soul departed this world. The people turned to their tree to see if it had recovered. Instead, they noticed the signs of Divine Punishment.

Suddenly, the Wrath of Allah s.w.t broke over the whole tribe. A red blast of wind swept through them and destroyed the entire population.

All that was left at the end was a black cloud which hung over the entire region, plunging it into darkness. Thus, the people of Ras faded into obscurity, providing posterity with a valuable lesson.

The Holy Qur'an mentions them in the following verses:

And the (tribes of) Aad and Thamud and the inhabitants of Ras, and generations between them in a great number. And to each of them We gave examples (lessons, warnings) and We destroyed every one (of them) with an utter extermination. (Qur'an 25:38,39)

...The people of Nuh and the dwellers of Ras, Thamud, Aad, Fir'aun and the brethren of Lut and the dwellers of the Forest and the people of Thubba' had all rejected the Prophets. Thus My promise (of their doom) was proved true. (Qur'an 50:12-14)

16.1 Worksheet: People of Ras

1. Where did the people of Ras live?

2. Who did the people of Ras worshipped?

3. What happened to the prophet whom Allah s.w.t had sent to guide the people of Ras?

SECTION II: Special Occasions

Chapter 17 Friends of Imam Hussain (a)

Although Imam Hussain 's (a) group was very small compared to the army of Yazid, he had many brave friends in Kerbala who loved him as their Imam, and who sacrificed their lives in the cause of Islam on the Day of Ashura. The following are the stories of five of his friends whose names are not commonly mentioned.

17.1 Hur bin Yazid ar-Riyaahi

He was one of the important people of Kufa, and was a respected officer in the army of UbaydAllah ibne Ziyad. He had been ordered to keep Imam Hussain (a) away from Kufa, and it was Hur who had diverted (turned) Imam (a) to Kerbala.

Hur had never expected that the situation in Kerbala would become so serious. He had thought that the people might listen to the message of Imam Hussain (a) and had not thought that they would harm him. On the night of Ashura he approached Amr ibne Sa'ad, the commander-in-chief of the forces, and asked him if the battle would definitely go ahead. Amr replied that the governor of Kufa, UbaydAllah, would not listen to any reason and was keen to kill Imam Hussain (a).

That night Hur paced in his tent, hearing the sounds of worship from the camp of Imam Hussain (a). He was unable to sleep because he realized that by taking part in the killing of Imam Hussain (a), he would commit a crime that would surely earn him Hell. On the morning of Ashura, he waited for the armies to gather. Muhajir bin Aws saw him trembling with emotion and asked, "What is the matter with you. I have never seen you act like this before. If I was asked who is the bravest warrior from Kufans. I would certainly mention you."

Hur replied, "I see myself between Hell and Heaven. By God, I will not choose anything but Heaven, even if I am cut to pieces and burnt." Saying this, he turned his horse and galloped to the side of Imam Hussain's (a) camp.

Hur approached Imam Hussain (a) and begged his forgiveness. Such was Imam Hussain's (a) character that he said, "I forgive you and God will also forgive you." Hur asked to be allowed to sacrifice himself first since it was he who had first resisted him. Hur was one of the first martyrs to be killed on the Day of Ashura from the army of Imam Hussain (a).

17.2 Muslim bin 'Awsaja al-Asadi

Muslim was one of the greatest supporters Imam Hussain (a). At the time of his martyrdom he was a very old man and had even seen the Holy Prophet (s). He used to pray the midnight prayers (Salaat al Layl) regularly. He was an expert horseman who had fought well in previous wars. He was well known and respected throughout Arabia.

On the night before the day of Ashura, Imam Hussain (a) gathered all his friends in a tent. He told them that enemy, the army of Yazid, hated him but didn't want to kill the rest of his companions. He turned to his companions and said "I have not known any companions who are more faithful and devout than you, nor have I know any family who is more considerate, affectionate, favorable, and amiable than my family... and I permit all of you to go away freely while I validate this for you. I lift you from you the responsibility of the allegiance and oath (which you have sworn at my hands)." Then Imam said that the night was dark and no one would see them if his friends wanted to leave but were embarrassed. When Imam said this Muslim bin Awsaja stood up and said "How can we leave you? On the Day of Judgment when we are in the presence of God, what excuse will we give to explain why we left our Imam alone on the battlefield? No, by God! I will pierce this sword into the heart of the enemies and if I have no weapon I will attack then with stones. By God! Even if I know that I shall be killed and then made to rise again and then killed and burnt and my ashes be scattered around, and this shall happen seventy times, even then I will never leave you until I am killed in your obedience.

The next day on the day of Ashura, Muslim bin Awsaja was one of the first to be killed in the way of Islam.

17.3 Abu Thumaama al-Sa'idi

He was a horseman and had fought at the side of Imam Ali (a) in every war. He had actively supported Muslim bin Aqeel in Kufa. On the day of Ashura he had expressed his desire to pray behind Imam Hussain (a) on last time. Imam Hussain (a) had blessed him for remembering the prayers at such a dangerous time and had said that, on the Day of Judgment, Abu Thumaama would be in the special group of those who are mindful of their prayers. Abu Thumaama was killed in the fight that broke out when he requested the enemy to give them time to pray.

17.4 Sa'id bin AbdAllah al-Hanafi

Since fighting had not been suspended, Imam Hussain(a) and his companions prayed the specially shortened form of the daily prayer called Salaatul Khauwf. While he led the prayer, Imam Hussain (a) was shielded from the enemy arrows by Sa'id bin AbdAllah al-Hanafi and Zuhayr bin Qayn.

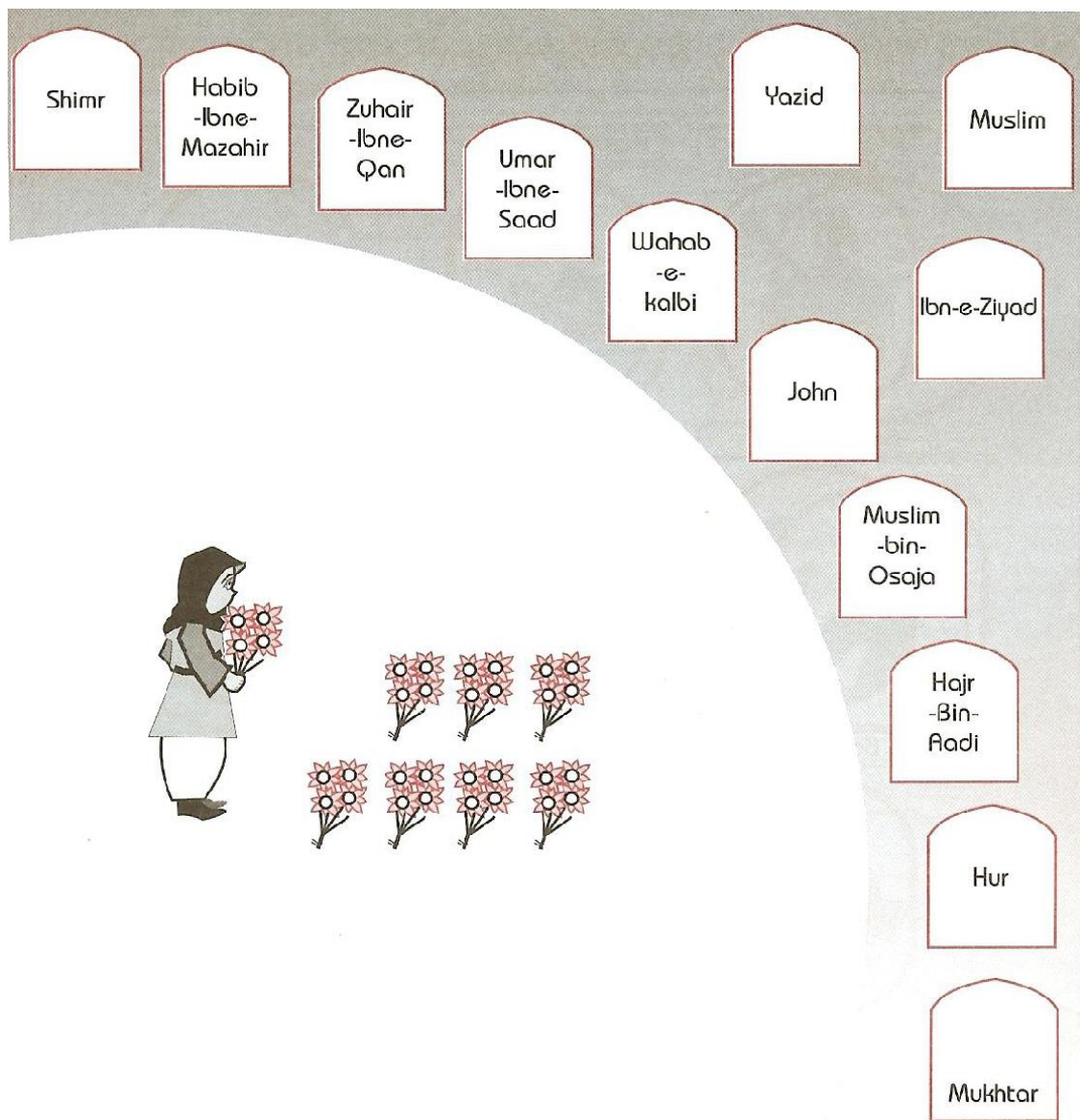
Sa'id was a prominent Shia from Kufa and was known for his bravery and devotion to prayers. On the day of Ashura he stood in front of Imam Hussain (a) and his men while they prayed. Just as the prayers finished, he fell down dead with 13 arrows in his body.

17.5 Zuhayr bin Qayn bin Qays al-Bajali

He was an experienced warrior who had originally disagreed with the views of Imam Ali (a) regarding the revenge of the murder of Othman, the third Caliph. But on his way back from Hajj, he met Imam Hussain (A) at Zarud and their discussion made him convert completely to the cause of Imam Hussain (a). He commanded the right wing of the army and fought bravely in the initial stages of the battle. At the time of prayers he also stood guard and was grievously wounded by arrows. When he saw that the enemy had reached dangerously close, he made his final charge and fell fighting.

17.6 Worksheet: Friends of Imam Hussain (a)

The friends and companions of Imam Hussain (a) helped him to save Islam by offering their lives. Fatemah wishes to present bouquet to them. Please help Fatimah and color the names of companions of Imam Hussain(a) in red.



P X J K S I Z Z P A W W N Y R
 I R R U I T M N B D S A H Z G
 G F C R Z X U U R A C H 0 B 0
 I D L L U C T V E Y I A J V Z
 A A B I S H F E E N A B M M T
 I V E L A Z D U ,wC D R D P T
 H T W M B A Z W A H S B U V P
 J A A L A L I H E 0 M M F B Y
 S M B J V R Z F R I I U I R T
 A E 0 I F U A Y M P L L D U A
 L T D M B N A N E B S J H V I
 A F R E Q H H C M G U X A N Z
 G J Q R U P P J J B M T U S M
 L C X Z U H L I H P Z I N H F
 H B V 0 S T W D Y H U Z U U N

17.7 Find the following names

AABIS
 HABIB
 JOHN
 SAEED

ABUTHAMAMA
 HILAL
 MUSLIM
 SHA WZAB

BURAYR
 HURR
 NAFE
 WAHAB

17.8 Questions:

1. Write a story of one of the friends of Imam Hussain (a) who died in Kerbala in your own words. Why is he special? What do we learn from his story?

2. Salaah (prayers) is mentioned many times by the friends of Imam Hussain(a). What do we know about the feeling for Salaah? What does this teach us about Salaah?

Chapter 18: The Tragedy of Kerbala: Sons of Muslim bin Aqeel (a)

Imam Hussain(a) sent his cousin Muslim bin Aqeel (a) to Kufa as his emissary. Muslim (a) had taken with him his two sons Muhammad and Ibraheem. After Muslim (a) was killed; Muhammad and Ibraheem were also arrested and put into a dungeon. It is said that Muhammad was just eight years old and Ibraheem was ten years old.

On the 20th of Dul-Hajj in 60 Hijrah, when the jailer came to give the children their evening meal, he saw them saying their prayers. The jailer waited. When the boys had finished their prayers, he asked them who they were. When the jailer learnt that they were the sons of Muslim bin Aqeel (a) and the grandsons of Imam Ali (a), he let them escape. The children came out of the prison. It was a dark night. Their first thought was to go to Imam Hussain (a) and warn him not to go to Kufa. Everywhere they went, they found the roads blocked by Ibne Ziyad soldiers. It was impossible to get out of Kufa. Now it was almost day-break. Where could these two young boys go?

They found themselves by the side of the river Euphrates. They drank some water from the river and then went up a tree to hide for the day. Just then a woman came to the river to get water. She saw the two young boys and asked them who they were. Ibraheem said, "We are two orphans, could you please leave us alone and not tell anyone that you have seen us?" The woman asked them to accompany her to her mistress who would help them.

The woman's mistress was a kind lady. After talking to the boys for a while she realized who they were. She gave them food and said to them, "You can spend the day here and I will try to help you. Unfortunately my husband Harith is working for Ibne Ziyad. He is out at the moment. You can rest in the spare room but make no noise otherwise when he comes back, he will find out you are here".

The children said their prayers and went to sleep. In the evening Muhammad woke up and started crying. Ibraheem asked him why he was crying. Muhammad said "I saw our father in my dream. He was calling out for us". Ibraheem said, "Brother, be patient, I also saw our father in my dream beckoning us to him". They both started weeping. Harith, who had come back, heard the children crying. He opened the door and asked the children who they were. On learning they were sons of Muslim bin Aqeel (a), he tied both the boys to a pillar. Harith's wife tried to stop him, but he beat her up. Harith wanted to collect the reward which Ibne Ziyad had offered to anyone capturing the children.

The children spent the whole night tied to the pillar. In the morning Harith dragged them to the river bank. He took out his sword. Ibraheem asked him, "Harith, are you going to kill us?" Harith said, "Yes!" Ibraheem said, "In that case give us time to finish our morning prayers". The two boys said their prayers. They raised their hands and cried out "Inna Lillaah Wa Inna Ilay-hi Rajeeoon! O Allah s.w.t we are coming to you. Give our mother courage when she hears of our death and judge between us and our killers!!" The sword came down! There were splashes in the water. Two young bodies were seen floating away in the waters of the river Euphrates.

18.1 Worksheet: Martyrdom of sons of Muslim bin Aqeel (a)

Choose the correct answer:

1. Muslim bin Aqeel (a) was the cousin of _____
 - a. Prophet Muhammad (s)
 - b. Imam Hussain(a)
 - c. Imam Ali (a)
2. Muslim bin Aqeel (a) was killed in _____
 - a. Kerbala
 - b. Medina
 - c. Kufa
3. The two sons of Muslim bin Aqeel (a) were _____
 - a. Hassan (A) and Hussain (a)
 - b. Musa and Haroon (a)
 - c. Muhammad and Ibraheem (a)
4. _____ wanted to collect the reward which Ibne Ziyad had offered to anyone capturing the children.
 - a. Shimr
 - b. Harith
 - c. Yazid
5. Sons of Muslim bin Aqeel(a) were martyred near river_____.
 - a. Nile
 - b. Euphrates
 - c. Tigris

Chapter 19: Events after the Day of Ashura

Not content with spilling the innocent blood of Imam Hussain(a) and his companions, Umar ibne Sa'ad, the commander of Yazid's army, ordered the horses to be run over the bodies of the martyrs.

Yazid's soldiers marched into the camp of Imam Hussain (a) where they looted the tents and snatched from the women their ornaments and even their Hijaabs from their heads.

Not satisfied with this, the enemy set fire to the tents.

On 12th Muharram, when the Umayyad forces left Kerbala, the people of the tribe of Bani Asad from the nearby village came down and buried the bodies of Imam Hussain(a) and his companions on the spot where they were murdered.

19.1 The Journey to Damascus

The commander of Yazid's army, Umar ibne Sa'ad decided that the captives should be led through Kufa to Damascus to the court of Yazid. Umar ibne Sa'ad marched directly on to Damascus to inform Yazid about the events of Kerbala, and to obtain his promised reward.

Seventy two heads were raised on the points of the lances, each of them held by one soldier followed by women of the Prophet's family on camels.

Some soldiers were appointed to bind the ladies and children. They tied ropes and chains around their hands and feet. The ladies were put on camels with no saddles. Imam Zainul Abideen (a) was heavily chained and made to walk on foot, despite his weakened condition.

Finally the caravans go underway for Kufa. Within few hours, the caravan reached the outskirts of Kufa. Shimr decided to send a messenger to inform the governor, UbaydAllah ibne Ziyad, of their arrival. The messenger returned, saying that all preparations have been made, and the captives should be marched through the main streets of the town.

Finally the caravan reached the court of the governor. Syeda Zainab (a) related the status of the Holy Prophet (s) and his Holy Ahlul'bait (a).

- ☐ She reminded the governor of the teachings of Islam about the considerations to be given to prisoners, especially women and children.
- ☐ She warned him about the temporary nature of his victory and the doom that he and his evil master Yazid would soon face.

- She began to tell the assembled people about the inhuman crimes committed against Imam Hussain(a) and his companions

UbaydAllah realized at once that the situation could get out of hand. The speech of Syeda Zainab (a) could cause an uprising against him if he did not act quickly. He ordered his men to get rid of the companion of the Holy Prophet (s) and told Shimr and Khooli to get the captives out of Kufa immediately.

19.2 The Journey from Kufa to Damascus

The caravan of the captive families of Imam Hussain (A) (a) and his companions was led by Shimr through the deserts of Iraq and Syria, from Kufa to Damascus (Sham).

Throughout the journey people noted with wonder that the lips of the severed head of Imam Hussain (A) (a) kept on reciting verses from the holy Qur'an. The following verse was clearly heard by the people.

Do you think that the people of the Cave and of the Inscription were of Our wonderful miracles?
Surah-e-Kahf 18:9

The captives finally reached Damascus. On reaching the city gates, the caravan was halted and Yazid was informed of their arrival and his permission was sought to bring the captives into his court.

19.3 The Court of Yazid

As the caravan was paraded through the streets, the people of Damascus saw the captives and were moved by their pitiable condition. The children were crying with hunger and thirst, many onlookers threw them dried dates as alms. *Syeda Zainab (a) and Syeda Umme Kulthum (a) asked the hungry children not to eat these dates as it was Haraam for them. They Requested the people not to throw them food as Sadqah, because the Holy Prophet (S) had forbidden his family to eat sadqa.*

Finally, the prisoners arrived at the court of Yazid. After a wait of one full hour under the Scorching sun, the orders came from Yazid to admit the captives into the court. As they entered they saw that the Yazid sat on an elevated gold throne while his courtiers and foreign ambassadors sat on gilded chairs around him. Yazid was already quite drunk.

Umar ibne Sa'ad introduced the Ahlul'bait to him.

Syeda Zainab (a) and Imam Zain ul Abedeen (a) gave historical sermons; Yazid would up the session, deciding to imprison the captives in the dark dungeons of the fort of Damascus.

Imam Zain ul Abedeen (a) and the women from the House of Prophet remained in the prison in Damascus for over a year.

By these cruelties, the Muslims were made to see how wicked the Umayyads are. People began to show love towards the prisoners, and cursed Yazid. It became necessary for Yazid to free them or else his ruler ship was in danger.

It is important to note that Yazid did not free Imam Hussain (a)'s family from prison out of kindness. It is not true also to think that Yazid was sorry for what he did to the family of the Holy Prophet (s).

19.4 Worksheet: Events after the Day of Ashura

Answer the following questions.

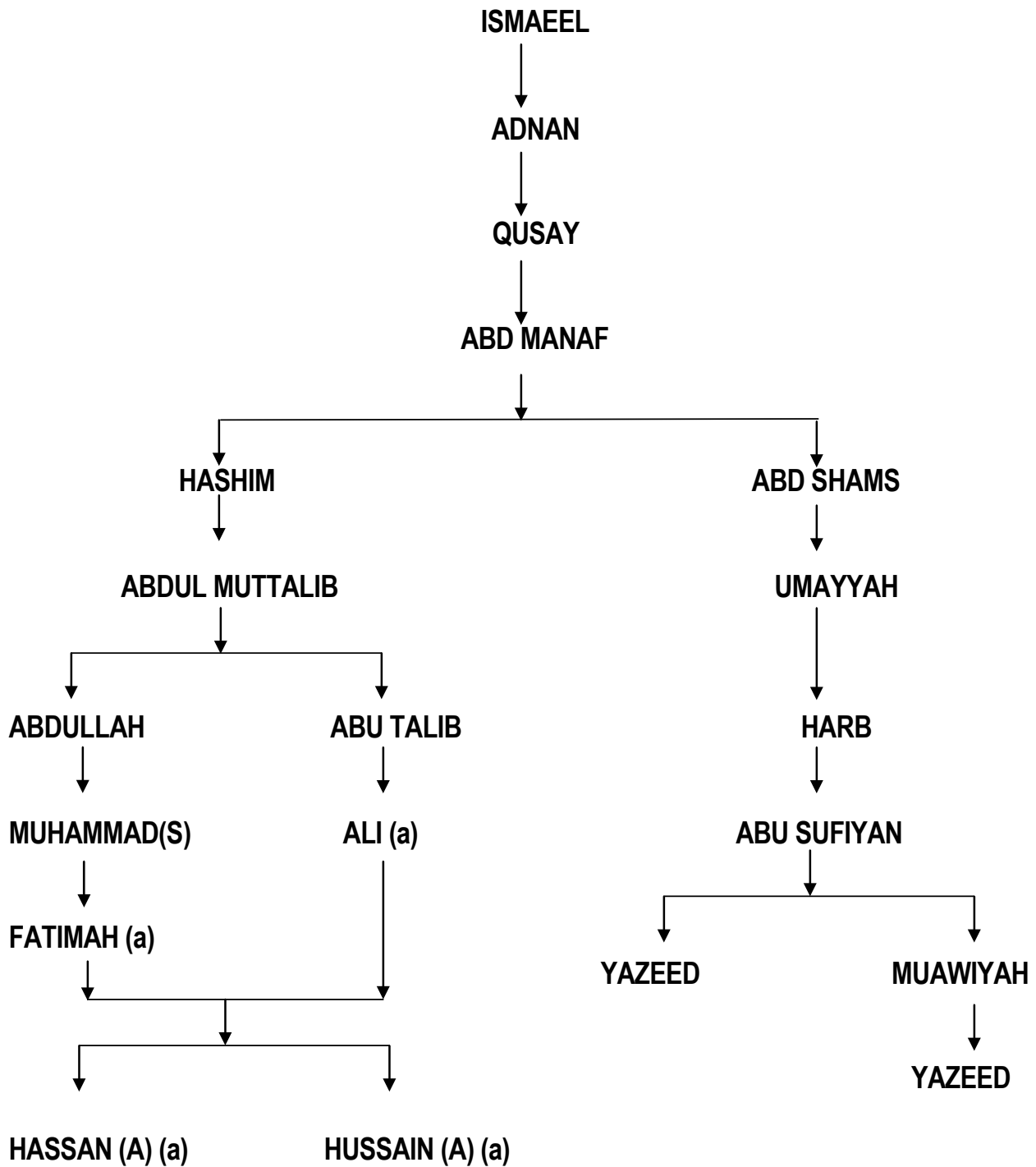
1. Briefly describe Imam Zain ul Abideen (a) and Ahlul'bait journey to Damascus.

2. Why did UbaydAllah ibne Ziyad feared that Syeda Zainab's (a) sermon could cause uprising against him?

3. What was the impact of Imam Zain ul Abideen(a) and Syeda Zainab(a)'s sermons in the court of Yazid?

Understanding Karbala

19.5 Prophet Muhammad's (s) Family Tree

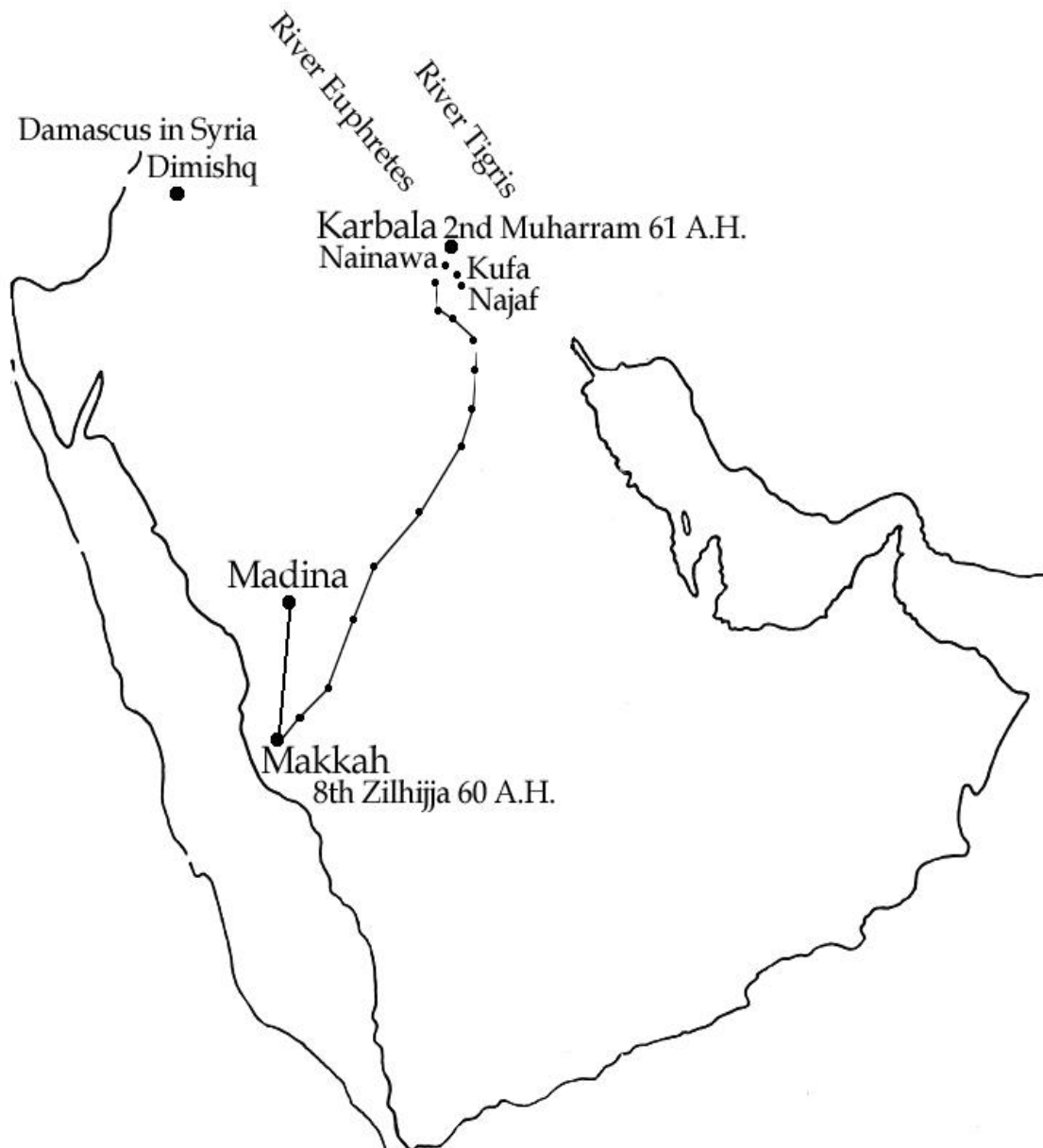


Imam Hussain (a) is born 4 AH	Prophet Mohammed (s) very happy; names him Hussain (a) and calls Him His son.		
Imam Hussain(a) 6 years old.	Prophet Mohammed (s) dies. Rightful successor is Imam Ali (a). Abu bakr takes khilafat (against our Prophet's will) for 2 years.		
Imam Hussain(a) 8 years old.	Umar becomes 2nd khalifa. He makes Yazeed, then his brother Muawiyah, governor of Syria. Umar rules for 10 years		
Imam Hussain (a) 19 years old	Othman becomes khalifa. Othman and Muawiyah (governor of Syria) cause a lot of trouble. Othman starts to downfall and asks for Imam Ali's (a) help. Imam helps him. Othman rules for 12 years.		
Imam Hussain (a) 31 years old	Imam Ali (a) becomes khalifa. He puts conditions--he will rule only in Islamic way and all governors should swear loyalty. Muawiyah does not swear loyalty.		
Imam Hussain(a) 36 years old	Imam Ali (a) is martyred. Imam Hassan(a) becomes khalifa. Muawiyah and Ziyad continue to cause problems. Imam Hassan (a) makes a peace treaty with Muawiyah. Muawiyah breaks treaty; nominates his son Yazeed as his successor.		
Imam Hussain(a) 45 years	Imam Hassan(a) is poisoned to death by Muawiyah's plot		
Imam Hussain(a) 55 years old (60 AH)	Muawiyah dies and now Yazeed is in power. He is immoral, unjust, and cruel. He wants total control. He asks bay'at (allegiance) from Imam Hussain (a). Imam refuses and travels to Mecca. The people of Kufa write to him. They want him to be their leader. Imam sends his cousin Muslim bin Aqeel to Kufa. Muslim writes to Imam that Kufa is supportive to Islam. Imam starts his journey to Kufa. Yazeed finds out what's happening through his spies in Kufa. He quickly sends UbaydAllah ibne Ziyad. UbaydAllah then becomes governor of Kufa and terrorizes all who support Imam Hussain (a).		
On 9 Zilhaj 60 AH	UbaydAllah carries out Yazeed's orders and gets Muslim killed.		
After 9 Zilhaj (60 AH)	Imam hears of Muslim's death in the middle of his journey to Kufa. He learns that the atmosphere in Kufa is very different now. At Nainawa, Hurr and his army receive an order from UbaydAllah to stop Imam Hussain (a) at Karbala.		
Imam Hussain(a) 56 years old (2nd Muharram 61 AH)	Imam Hussain (a) arrives in Karbala.		

19.6 Maps of the Middle East



19.7 Route of Imam Hussain(a)



19.8 Events at Karbala

2 - 9 Muharram 61 AH

Muharram date	Event
2nd	+ arrives at Kerbala + camp positioned by Hurr at Alqama
3rd	+ Umar Saad arrives with army unit + More army units arrive
7th	+ UbaydAllah orders to cut off water supply + Shimr Ziljawshan arrives
9th	+ assault starts; postponed + Imam talks to his group + Both sides prepare for the next day

19.9 ASHURA Day

FRIDAY 10 MUHARRAM 61 AH

(FRIDAY 10 OCTOBER 680 AD)

Dawn	+ Fajr prayers led by Imam (a)
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Early morning	+ Imam's speech to Yazeed's army + Kufian's speech to Yazeed's army + Hurr, others change sides + Umar-e- Saad shoots first arrow + Battle begins + Shaheed's 1 to 12
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Late morning	+ First general attack + Shaheed's 13 to 62 + Imam's camp attacked + Shaheed's 63 and 64
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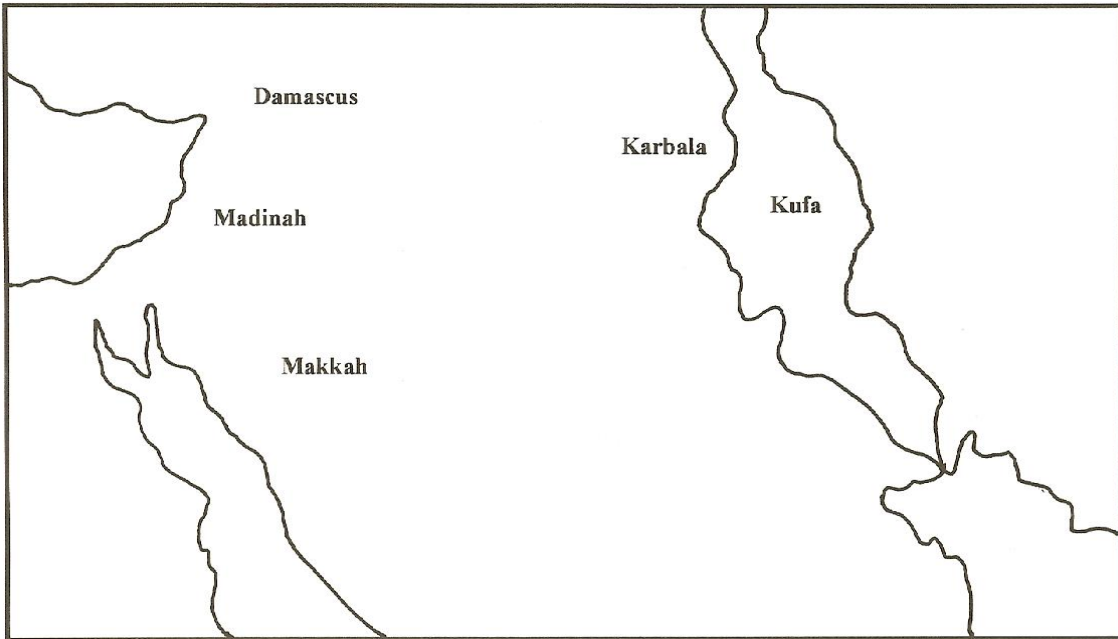
After noon	+ Prayer's time, battle not suspended Imam shielded during prayers + Shaheed's 65 to 92 + Imam's family Shaheed's: 93 to 110
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Early evening	+ heads cut off from bodies + Imam's camp looted, set on fire
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19.10 Worksheet: Understanding Karbala

Journey of Imam Hussain (a):

In the map below, draw the route of Imam's journey to Karbala. Then answer the questions below



1. In which month did Imam Hussain (a) leave Medina?

- a) Ramadhan b) Rajab c) Muharram

2. Why was Imam Hussain(a) forced to leave Mecca?

- a) It was too hot there.
b) Yazid's army was waiting for him at Kerbala.
c) Yazid had sent men as Hajis to kill Imam Hussain(a) during Hajj.

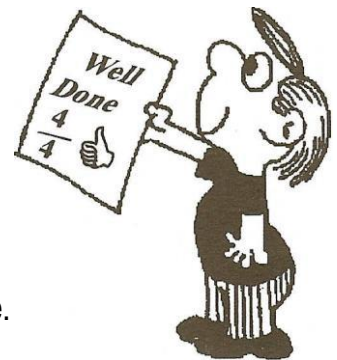
3. The people of Kufa wrote many letters to Imam inviting him to go there.

Who did Imam send there first?

- a) His cousin Muslim bin Aqeel.
b) His son Ali-Akbar
c) His brother Abbas.

4. Imam was stopped from entering Kufa by the soldiers of Yazid. Who was the leader of those soldiers?

- a) Umar ibne Saad.
b) Ibne Ziyad. c) Hurr



19.11 Find the Correct Numbers:

Put the correct number beside each of the following sentences. You may choose from the numbers at the bottom.

1. _____ people were martyred in Kerbala.
2. Water was not allowed into the tents of Imam Hussain(a) from the _____ th of Muharram
3. Ashura is the _____ th day of Muharram.
4. Tragedy of Kerbala took place in _____ A. H.
5. Imam Hussain (a) had _____ faithful friends who died with him in Karbala.

