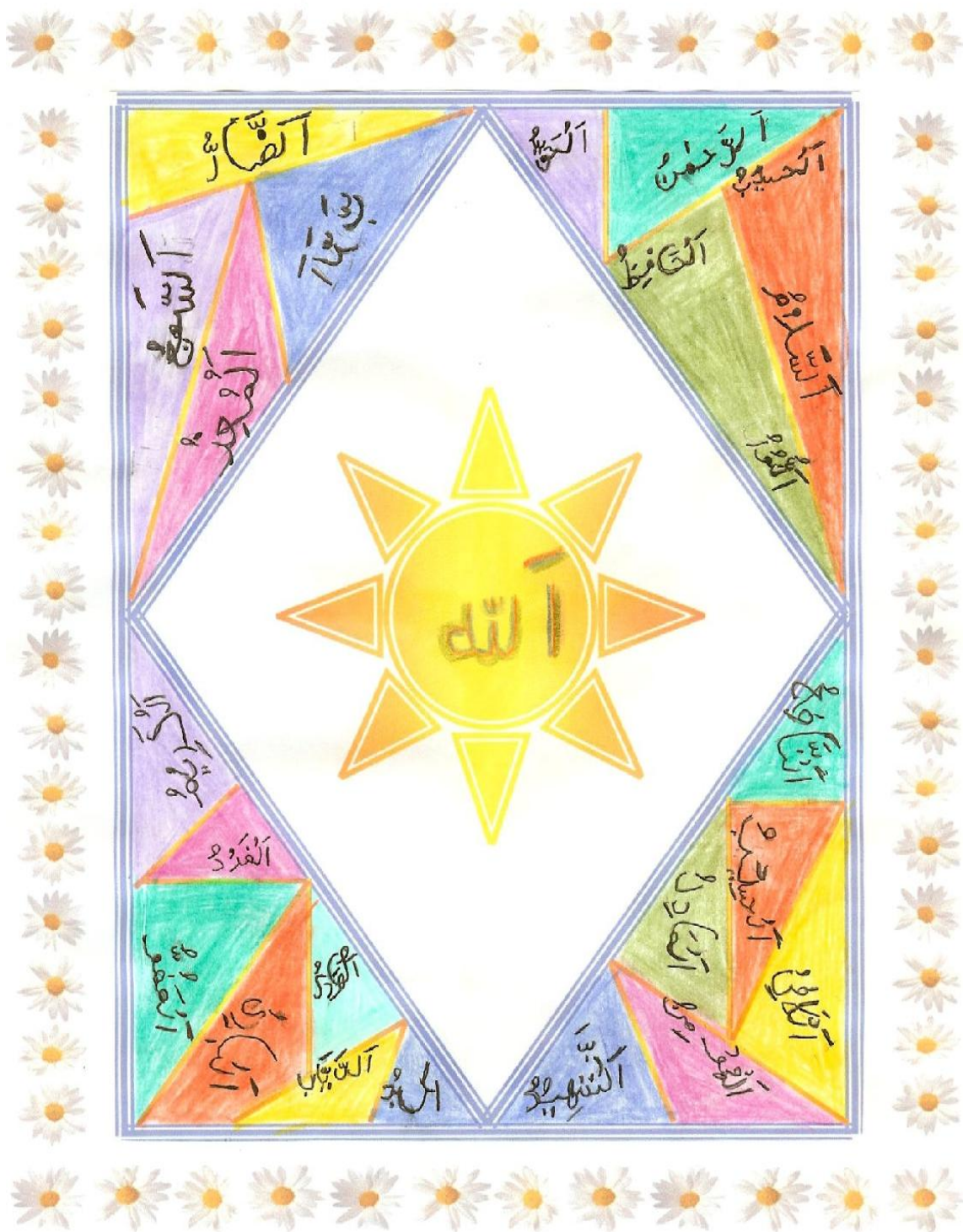


# Class 4 Fiqh



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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 is a humble effort; there may be mistakes in it and there is certainly need of improvement. However, it will provide a strong foundation to the children who will learn it. It 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  
2<sup>nd</sup> Edition, March 2015

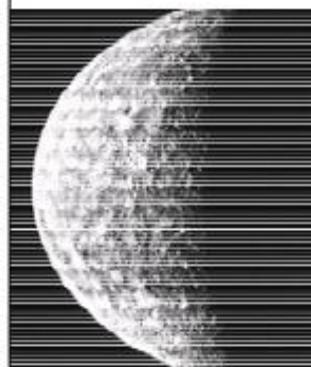
## **SECTION I: Islamic Beliefs & Fiqh**

## Chapter 1: **Review of Book 3 Topics**

### **1.1 The Islamic months**

In Islam we follow the lunar (moon) calendar rather than the Solar (Gregorian) calendar.

To follow the lunar calendar, we use the shape of the moon to work out which day of the month it is. When there is a new moon only a very thin crescent is visible to us and tells us that it is the beginning of a new Islamic month. As the month wears on the moon gets more and more visible so that the crescent gets larger. By the middle of the month the crescent becomes a full moon. Thereafter, the crescent gets smaller again until it is no longer visible and it is time for the appearance of the new moon.



It takes 29 or 30 days for the moon to go through all its phases, so the Islamic month has 29 or 30 days, while the solar month has 30 or 31 days.

Following the lunar calendar means that all the Islamic months fall in different seasons as the years go by. So if one year Ramadhan is in summer when the days are long (and therefore the fasts are long too), then some years later Ramadhan will fall in winter when the days are short (and the fasts, too).

The Islamic year begins with the saddest month - Muharram. In this month we remember the sacrifice that Imam Hussain (a) and his family made to save Islam.

The Islamic months from first to last are:

**MUHARRAM, SAFAR, RABIUL AWWAL, RABIU THAANI, JAMAADI UL AWWAL, JAMAADI U THAANI, RAJAB, SHA'BAN, RAMADHAN, SHAWWAAL, DHUL QA'ADA, DHUL HIJJAH**

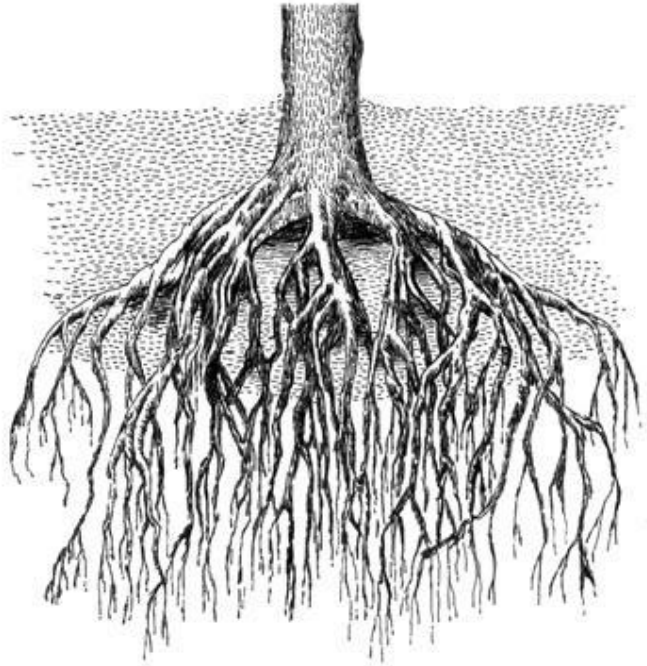
## 1.2 Worksheet: The Islamic months

1. The first month of the Islamic year is \_\_\_\_\_.
2. The last month of the Islamic year is \_\_\_\_\_.
3. Ramadhan is the \_\_\_\_\_ month of the Islamic year.
4. The fourth month of the Islamic year is \_\_\_\_\_.
5. The lunar calendar is based on phases of the \_\_\_\_\_.
6. The middle of a lunar month is visible by a full \_\_\_\_\_.
7. There are \_\_\_\_\_ or \_\_\_\_\_ days in a lunar month.
8. When there is no moon visible then it is the \_\_\_\_\_ of the lunar month.
9. A very small crescent may indicate the beginning or \_\_\_\_\_ of a lunar month.
10. I am a month of the lunar calendar that starts with the letter 'S'. The month that begins with 'M' precedes me and a month beginning with 'R' comes after me. I am the month of \_\_\_\_\_.

### 1.3 Usool-e-deen

When we say usool-e-deen what do we mean? Usool-e-deen are the roots of religion and the basis of our belief system. Roots are the foundation of a tree and usool-e-deen are the foundation of Islam. Just like without roots a tree does not exist, without usool-e-deen Islam does not exist.

The usool-e-deen are the basic 5 beliefs (or roots) of Islam. They are:



1. **Tawheed:** Belief there is only one God, Allah (s.w.t)
2. **Adalat:** Belief in the justice of Allah (s.w.t)
3. **Nabuwat:** Belief in the Prophets sent by Allah (s.w.t)
4. **Imamat:** Belief in the 12 Imams
5. **Qiyamat:** Belief in the Day of Judgment



## 1.4 Furoo-e-Deen

Once we have understood the usool-e-deen, we need to perform certain necessary actions. These are known as furoo-e-deen. These are branches of the tree of Islam. They are:



1. Salaah (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 fight in the way of Allah (s.w.t))
7. Amr bil Ma'aruf (Guide others to do good)
8. Nahy 'anil Munkar (Stop others from doing evil)
9. Tawalla (To love and follow Allah (s.w.t) and 14 Ma'sumeen)
10. Tabarra (To keep away from people who do not love or follow Allah (s.w.t) and 14 Ma'sumeen)

## 1.5 Worksheet: Review of Usool & Furoo-e-deen

Connect the meanings to their pictures



Nabuwat



Adalat



Qiyamat

1. Belief in the justice of Allah (s.w.t).
2. Belief in the Day of Judgment.
3. Belief that there is only one God.
4. Belief in the Prophets sent by Allah (s.w.t).
5. Belief in 12 Imams.



Tawheed



Imamat

Match each star to its meaning:



Hajj



Amr bil Ma'aruf



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. Daily Prayers.
4. Guide others to 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 Allah (s.w.t) and 14 Maasumeen (A).
8. Charity on certain items given to needy Muslims.
9. Stop others from doing evil.
10. To love and follow Allah (s.w.t) and 14 Ma'sumeen(A).

## Chapter 2: **Asma' ul Husnaa**

Asma'ul Husnaa refers to "The Beautiful Names' of Allah (s.w.t), although each of them alone describe His qualities. Allah (s.w.t)'s various powers are described by His Names or His Attributes. The entire creation manifests the Asma'ul Husnaa or Allah (s.w.t)'s Attributes.

However, the term Allah (s.w.t) is the proper name for Him who alone is worthy of the highest honor, the greatest respect and admiration and is the only object of worship. The name Allah (s.w.t) is complete because it includes all His attributes. It refers to *all* the qualities of perfection and beauty and represents One and Unique God. So all the other titles including Rabb, are His attributes. Imam Ja'far al-Sadiq (s) has quoted his forefathers quoting the Messenger of Allah (s.w.t) as saying, "There are ninety-nine Attributes, one hundred minus one, of Allah (s.w.t); whoever counts them will enter paradise." He also said that whoever learned the Attributes and understood their meanings would enter paradise.

Each object in the universe manifests some power of Allah (s.w.t). His joy or His anger, His love or His magnificence; flow through these objects. That is why, when we look at this world we see beauty, grandeur, sublimity, strength, the power of joy or destruction manifested in it.

Almighty Allah (s.w.t) does not desire anything from His creation except that He is worshipped. But Allah (s.w.t) cannot be worshipped unless one strives to know Him and He cannot be known except if He is remembered. This road has been made easy by Allah (s.w.t) Himself. In the Qur'an He says:

**"And to Allah (s.w.t) belongs the Beautiful Names,  
so call upon Him by these Names."**

Prophet Mohammed (s) has said, "Inspire you with the qualities of Allah (s.w.t)."

We should therefore learn, reflect, understand and recite the Beautiful Names and also use them to call upon Allah (s.w.t), for example when we pray we might say, "O Al-Maliko, help me in my time of need."

In this class we will concentrate on the names Al- Maliko, Al-Hayyo, Al Kabeero, Al- Mussawwiro and Al-Wahhabo. The meanings are not absolutely equivalent to their synonyms in Arabic but are close.

**Al-Maliko** = The Sovereign Supreme. He who is the absolute king of the entire universe.

**Al-Hayyo** = The Ever Living who always has been and always will be.

**Al-Kabeero** = The Great. Nobody and nothing is greater than Him.

**Al-Mussawwiro** = The one who shapes all forms and appearances, who designs all things.

**Al-Wahhabo** = The Giver, The Bestower. He who donates all blessings to His creatures.

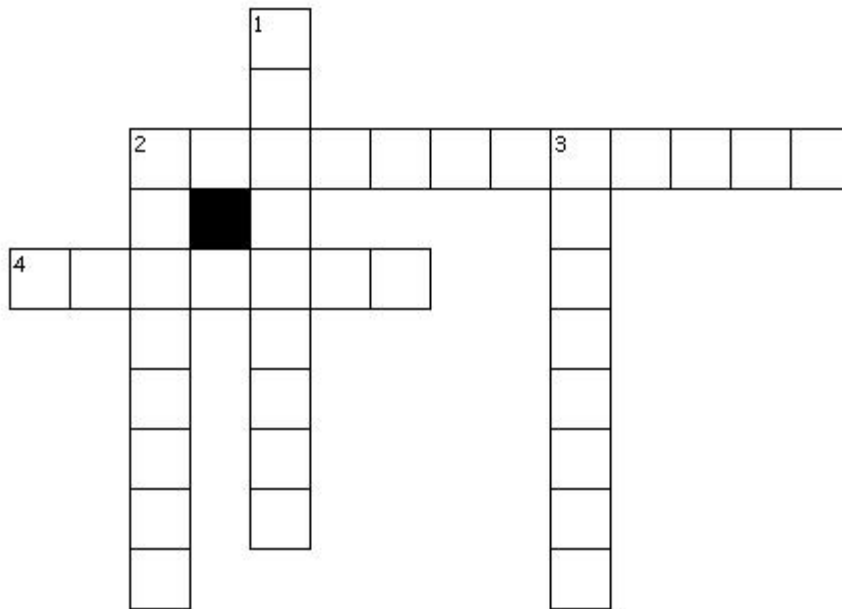
## 2.1 Worksheet: Asma'ul Husnaa

Match Allah (s.w.t)'s names to their correct meanings:

1. Al- Mussawwiro
2. Al- Hayyo
3. Al- Wahhabo
4. Al Maliko
5. Al-Kabeero

- a. The Giver, The Bestower who is generous in giving plenty.
  - b. The one who is greater than anything in status.
  - c. The Ever Living, who will never cease to exist.
  - d. The Sovereign Supreme, the absolute king of the universe.
  - e. The One who shapes all forms and appearances.

## 2.2 Crossword: Asma'ul Husnaa



### Across

- 2. He One who shapes all form
- 4. The Ever Living

### Down

- 1. The Great
- 2. The Giver; the Bestower
- 3. The Sovereign Supreme

## Chapter 3: **Tawheed (Oneness of God)**

Tawheed means that Allah (s.w.t) is One. He does not have any partner. He has no parents or children.

He does not need anything and everything needs Him. There is nothing equal to Him. Unlike the word God which can be made into Goddess or Gods, there is no plural or no feminine of the word ALLAH (S.W.T).

One day, the Prophet (S) and some of his companions were going out. On the way they saw an old woman working at a spinning-wheel and heard her praising Allah (s.w.t) for His bounties. The Prophet (S) went up to her and enquired about her health.

Then he said to her: **"Your faith in Allah (s.w.t) is good to see. Would you tell me what made you believe in Allah (s.w.t)?"**

On hearing this, the woman stopped working on the spinning-wheel, thought for a while and then replied: **"O Prophet of Allah (s.w.t)! You see this spinning-wheel. As long as I don't move it, it can't spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it. One who must be controlling everything? That can only be Allah (s.w.t), who is the Creator and the Master of Everything! "**

The Prophet (S) was very pleased with the old woman's reply. He told his companions: **"Just see how this old lady has come to know about Allah (s.w.t) in such a fine and simple way. Your faith in Allah (s.w.t) should also be firm like hers."**

Tawheed means to reject all other idols - physical or mental, It is only when one believes at this level can one be able to call himself or herself a Muslim. We have to remember tawheed in different aspects. Let's look at them:

1. Tawheed in ibada: The niyyah for worship must be totally for Allah (s.w.t). Imam Ali (a) has said that if we wish to find out our sincerity than we must compare the Salaah we pray in front of others to that which we pray alone.



**Tawheed in Ibada means:**

To say **"NO"** all other idols - thoughts of friends, sports, food, etc.) when you doing Salaah.

**ALLAH IS ONE**

2. Tawheed in the sifaat (or attributes) of Allah (s.w.t): To believe that only Allah (s.w.t) has those attributes.
3. Tawheed in the sense that none can order or forbid except He: To call ourselves Muslims we should follow only the orders of Allah (s.w.t).
4. Tawheed in authority that none can give or deprive except He:

***“Say ‘(O Muhammad) O Allah (s.w.t),’ The Master of the kingdom; You give the kingdom to whomsoever You wish and You take away the kingdom from whom so ever You wish...” (Qur’an – Surah Al-e-Imran 3:25).***

It must be remembered that the kingdom referred to, is not just the temporary glory of this world. This argument was used by Yazeed in the court of Shaam. Syeda Zainab (a) refuted his argument with the Qur’an saying that temporary triumph and glory given to a tyrant does not mean that he legally deserves it but it is only a temporary delay so that he may be punished more.

5. Tawheed in trusting none but Allah (s.w.t)

***“And put your trust in Allah (s.w.t), and, Allah (s.w.t) is sufficient as a Protector.” (Qur’an - Suratul Ahzaab 33:3)***

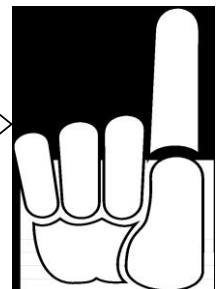
Islamic history is full of incidents which tell us that Allah (s.w.t) is sufficient as a Protector alone, when one puts one’s total trust in Him. The battle of Badr is one such incident. The Muslims were 313 poorly equipped men who trusted in Allah (s.w.t) alone against a 1,000 men, fully equipped army.

6. Tawheed in ‘amal (deed): You should not do something so that people praise you for it. Your deeds should be to please Allah (s.w.t) alone.
7. Tawheed in total devotion to none but Him: This is demonstrated clearly in Kerbala by Imam Hussain (a) and his family and companions who gave up all for the sake of Allah (s.w.t) only.

#### **Total devotion (LOVE) to none but Allah (s.w.t)**

A Muslim is one who loves for the sake of Allah (s.w.t) and hates for the sake of Allah (s.w.t) and none other. No matter how important that person’s status might be.

**ALLAH IS  
ONE**



In other words, Allah (s.w.t) alone is responsible for all and He alone is the one we should worship, seek help from, and love.



### 3.1 Worksheet: Tawheed

We have to think of ONLY Allah when doing our Salaah. We also have to remember Allah when we are at school, at your friend's house or at the mosque. Write down how you can do that next to the picture.



#### AT SCHOOL

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#### AT YOUR FRIEND'S HOUSE

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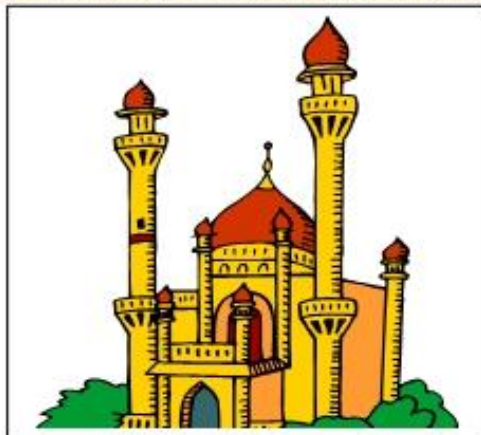
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#### AT THE MOSQUE

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### 3.2 Activity: Window Decoration

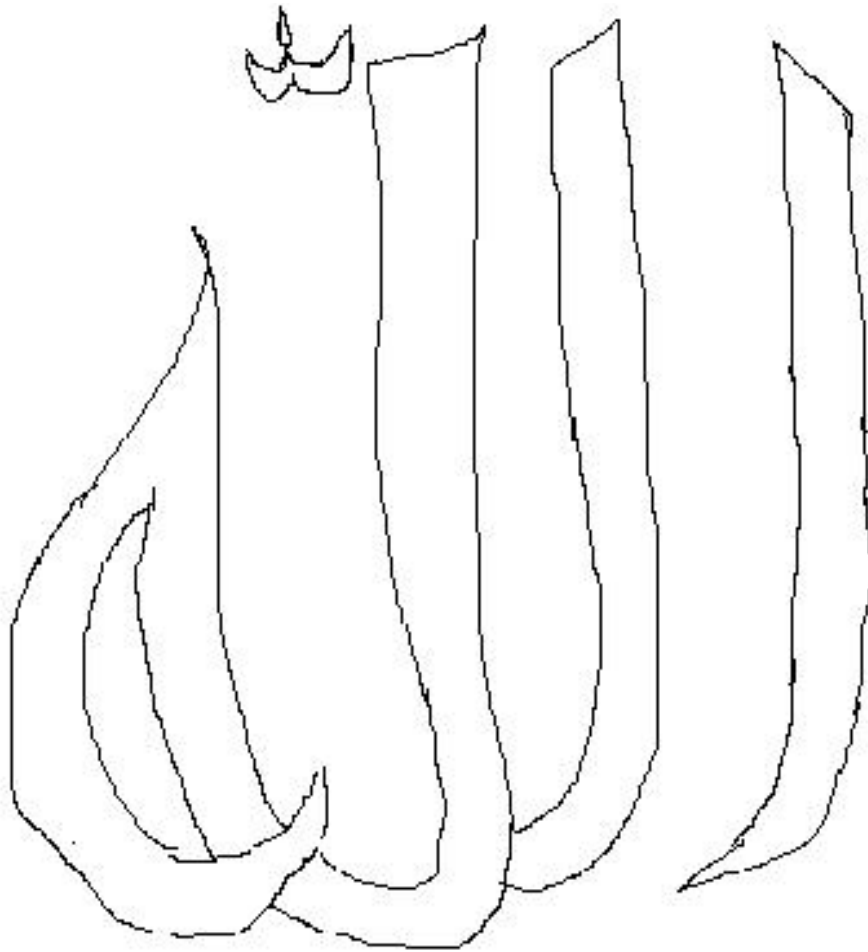
Materials needed:

“Allah (s.w.t) template”  
(provided) Construction paper  
Paper Clip  
Pin  
Scotch tape

Directions:

1. Trace template from lesson.
2. Attach to your construction paper with paper clips.
3. Using a pin pierce along the template so it comes through the construction paper. Your perforations should be made very close to each other.
4. Take the paper clips and template off when done with perforating.
5. Now with tape put your construction paper up against sunlight (such as on your window) to make a decoration. Light will come through the little holes you've made the word 'Allah' your made will be seen through.

You could also draw or make a cut out border for your window decoration before putting it up. The possibilities are endless if you use your imagination and be creative!!



**ALLAH IS ONE**

## Chapter 4: **Nabuwat**

Two men were traveling together and became friends. When they reached their town one of them invited the other to his house for dinner the next day. However the invitee forgot to give his friend his full name, address, or phone number. Now how would the friend know how to get there even if he wanted to go to the dinner?

When Allah (s.w.t) created us it was so that we could worship Him. If he had not sent down Prophets to guide us we would not have known what to do to please Him. He sent us the Prophets to teach us and guide us so we could find *Him*.

### **4.1 Who is a Nabi?**

A Nabi is a bearer of news. According to Islamic terminology a Nabi is one who is sent by Allah (s.w.t) to guide mankind to the right path. The word Nabi is derived from the word Nabuwat which means high. A Nabi is therefore one who is high next to Allah (s.w.t).

A Nabi must have the following qualifications:

1. He must be sent by Allah (s.w.t). There cannot be a self-made Nabi.
2. Ismat - He must be sinless. This means protection against committing sins. This protection is safeguarded by exercising taqwa and knowledge.
3. Mu'jiza - Every Prophet is granted the power of performing mu'jiza (miracle) in order to prove that his message is from Allah (s.w.t).

A mu'jiza is an act that cannot be performed by the aid of learning and practice. It must also relate to the mentality of the society to which the prophet is sent. E.g. the mu'jiza given to Prophet Musa (a) was magic because Egypt, at that time, was engrossed and expert in magic. Similarly Prophet Muhammad (s) was raised among Arabs who were literary experts and they were challenged at their own art.

One difference between the mu'jiza of Prophet Muhammad (s) and the other Prophets' miracles is that the Qur'an stands as a challenge for all times while other miracles were temporary.

### **4.2 Difference between a Nabi and a Rasool**

A Rasool is one who brought a new Shariah (code of life) whilst those who did not bring a new Shariah but followed the previous Rasool were anbiya (plural of Nabi).

### 4.3 The Duties of a Prophet

According to the Qur'an the duties of the Prophet are:

- a) Giving knowledge and awareness to people by reciting divine signs...“ **..He recite to them His signs...**”- **Suratul Jumu'ah' 62:2**
- b) Cleansing away the 'satanic' qualities from human behavior.  
“**....And He purifies them..**”- **Suratul Jumu'ah' 62:2**
- c) Teaching the divine laws.“ **.. And He teaches to them the book..**” **Suratul Jumu'ah' 62:2**
- d) Explaining the difficult rules and issues to the people.
- e) Encouraging people to freedom of thought.“**...So give My creatures the good news, those who listen to the Word and follow the best of it**” - **Suratuz Zomar 39:17,18**
- f) Establishing thought and reflection amongst people. “  
**And We sent down to you the remembrance for you to explain to the people what has been revealed to them so that they make use of thought**’ - **Suratun Nahl 16:44**
- g) Teaching them wisdom. “  
**Teaching them the book (Qur'an) and wisdom..**”- **Suratul Jumu'ah' 62:2**
- h) Bringing people out of the darkness of ignorance and selfishness to the light of knowledge and guidance. “**A book which We revealed to you for you to take mankind out from darkness to the light with the permission of their Lord..**” - **Suratu Ibraheem 14:1**
- i) Bringing social justice.  
“**For mankind to establish justice**” - **Suratul Hadeed 57:25**
- j) Giving good tidings and warnings. “**So Allah (s.w.t) raised Prophets as bearers of good news and as warners**”- **Suratul Baqara 2:213**

Allah (s.w.t) sent 124,000 Prophets throughout the world. It is not possible to know the names of all these Prophets. Only a few of them are mentioned in the Qur'an as Allah (s.w.t) says:

***“ And indeed We sent Prophets before you, of them there are those whose stories We have related to you and of them are those whose stories We have not related to you..” - Suratul Mumin 40:78***

#### **4.4 Prophets mentioned in the Qur'an:**

01. Aadam (a)
02. Idrees (a)
03. Nuh (a)
04. Hud (a)
05. Salih (a)
06. Ibraheem (a)
07. Lut (a)
08. Isma'eel (a)
09. Is-haaq (a)
10. Ya'qub (a)
11. Yusuf (a)
12. Ayyub (a)
13. Shu'ayb (a)
14. Musa (a)
15. Haroon (a)
16. Ilyaa (a)
17. Dhul-Kifl (a)
18. Dhul-Qarnain (a)
19. Uzayr (a)
20. Dawood (a)
21. Sulayman (a)
22. Luqman (a)\*
23. Yunus (a)
24. Zakariya (a)
25. Yahya (a)
26. Isa (a)
27. MUHAMMAD (s)

#### **4.5 Prophets mentioned in the Holy Qur'an but not named**

28. Khizr (a)
29. Yu-sha bin Nun (a)
30. Shamuel (a)
31. Hizqeel (a)

- 32. Rasool-e-Ashab-ul-Ukdud (a)
- 33. Shamun (a)

#### **4.6 Prophets mentioned in Ahadith**

- 37. Sheeth (a)
- 38. Saam (a)
- 39. Armiya(a)
- 40. Daniyal (a)
- 41. Amus (a)
- 42. Ubaydiya (a)
- 43. Habaquq (a)
- 44. Jirjees (a)
- 45. Budasif (a)
- 46. Khalid bin Sanaan (a)

## 4.7 Worksheet: Nabuwat

1. What is the reason Allah (s.w.t) sent down so many Prophets?

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2. A Nabi is one who is sent by Allah (s.w.t) to guide mankind on the right path, he bears the message of Allah (s.w.t) and is therefore “high” next to Allah (s.w.t).

TRUE

FALSE

3. One of the qualities of a Nabi is that he should have “Ismat”. This means:

- a. That the Nabi should have a name given to him by Allah (s.w.t)
- b. He should have self-respect
- c. He should try not to commit sins
- d. He should be free of sin

4. The Tawrat (Torah) was revealed to Prophet Musa, The Zaboor (book of David) was revealed to Prophet Dawood, The Injeel (Bible) to Prophet Isa, and the Qur’an was revealed to Prophet Muhammad(S). Prophet Musa, Prophet Isa, Prophet Dawood, and Prophet Muhammad (S) would therefore all be Anbiya.

TRUE

FALSE

5. A prophet has many duties according to the Qur’an. One of these duties is to teach the divine laws to the people. Find an Ayah from the Qur’an that explains that proves that this is one of the duties of a prophet. You can refer to your notes. Include the Surah and the Ayah number in your answer

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6. Pick one of the prophets mentioned in the lesson and write a paragraph about him.

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7. Allah (s.w.t) sent 124,000 prophets to guide us; however, some of them are mentioned in the Qur'an. This is indicated in Surah Mu'min. Find the Ayah from your notes and write it down below

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8. Prophet Luqman is believed to have been from Ethiopia (Abyssinia)

TRUE

FALSE

9. Prophet Shamun is mentioned in the Qur'an but not named

TRUE

FALSE

10. Prophet Salih, Lut & Musa are mentioned & named in the Qur'an

TRUE

FALSE

## Chapter 5: Taqleed and Ijtihad

### TAQLEED IS TO OBEY THE ISLAMIC LAWS ACCORDING TO THE RULINGS OF THE MUJTAHID

For everything that we do in

our lives, we need advice of the experts in that field. Similarly, in the matter of Islamic laws, we must obey the rulings of the experts of that law. These experts are called **MUJTAHIDS**; and the act of obeying these rules is called **TAQLEED**. A **MARJA'** is often more knowledgeable than various other mujtahids and usually has a book on Islamic jurisprudence (fiqh) in print, such as the book "*Islamic Laws*" by Ayatullah Bashir Hussain Najafi and Ayatullah Seestani.

The one who follows the orders of the Mujtahid is called a MUQALLID. Most of us are muqallids. Upon becoming baligh, you *must* make a **niyyah** (intention) that you will act or follow your mujtahid in accordance with the rules that he has set out whenever the need arises. Every Baligh male and female has to follow (WAJIB) these rules (fatwa) regarding Furoo-e-Deen. If you remember, Furoo-e-deen are those rituals we have to act upon, and to learn how to act on these rituals **must** adopt any one of the following:

1. Become a mujtahid
2. Follow a mujtahid
3. Perform Ijtihad

### 5.1 Buloogh

- A girl becomes balighah upon completion of her ninth lunar year (according to Islamic Calendar).
- A girl younger than 9, who knows good from bad, is known as "Mumayyaz", it becomes **Wajib** upon her to act upon the rules of the Shariah at the younger age. It is also **Wajib** on her to wear **hijab** in front of Na-mahram.
- For boys there is no certain age for becoming baligh. There are certain signs that a boy sees himself when he becomes baligh.
- Mumayyaz can be or is generally regarded as 7 and above

### 5.2 Mujtahid

Some qualities that a mujtahid must have are:

1. Baligh
2. Aqil (sane)
3. Ithna-asheri
4. Adil (just)

5. Alive when you begin his taqleed
6. A'alam (most knowledgeable)
7. Male
8. legitimate of birth

### **5.3 Sources used by mujtahids to give fatwa are:**

1. Qur'an
2. Sunnah
3. Ijma (consensus)
4. Aql (reasoning)

### **5.4 Ways of identifying the mujtahid:**

1. By a person's own personal knowledge if he himself is a religious scholar
2. By the testimony of two just Islamic scholars
3. By a degree of popularity which leaves no doubt as to a person's being a mujtahid.
4. Ahl al-khibra

***ALL OBLIGATORY ACTIONS BECOME WAJIB UPON  
GIRLS AND BOYS ONCE THEY BECOME BALIGH.  
THE FIRST THING TO DO IS THE NIYYAH:  
WHOSE MUQALLID YOU HAVE BECOME.***

## 5.5 Worksheet: Taqleed and Ijtihad

1. In the matter of Islamic laws, we must obey the rulings of the experts of that law. These experts are called \_\_\_\_\_.
  - a. Muqallid
  - b. Mujtahid
  - c. Taqleed
  - d. All of the above
2. The one who follows the orders of the Mujtahid is called a \_\_\_\_\_.
  - a. Muqallid
  - b. Mujtahid
  - c. Taqleed
  - d. Marja'
3. The act of obeying the fatwa of your mujtahid is called \_\_\_\_\_.
  - a. Muqallid
  - b. Mujtahid
  - c. Taqleed
  - d. Marja'
4. Some qualities that a mujtahid must have:
  - a. Baligh
  - b. Aqil (sane)
  - c. Ithna-asheri
  - d. Adil (just)
  - e. All of the above
5. Sources that could be used by mujtahids to give fatwa are:
  - a. Qur'an
  - b. Encyclopedia
  - c. Ijma (consensus)
  - d. Aql (reasoning)
  - e. a, c, and d

## Chapter 6: **Najaasaat**

**NAJIS** does not necessarily mean dirty. There are 10 main things that are **NAJIS**. We can divide them into four main groups. Some of them are:

### **(Common between Human Beings and Animals)**

Urine  
Stool  
Blood  
Dead Body

### **(In Human Beings Only)**

Kafir (unbeliever)

### **(In Animals Only)**

Dog  
Pig

### **(In Drinks)**

Alcoholic drinks

All of the above are called **Ayn Najis** things. This means that they are originally NAJIS. For example, sugar is originally sweet. Tea can only be called sweet if sugar is added to it. The tea is therefore not originally sweet but has become sweet by adding sugar.

In the same way, blood is originally NAJIS (Ayn Najis). Milk is originally TAAHIR, which means pure. If a drop of blood falls into a glass of milk, the milk will become NAJIS because of the blood which is Ayn Najis.

## 6.1 Some Details On Najaasaat

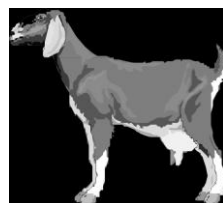
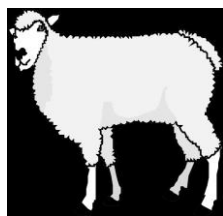
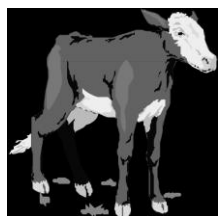
### 1. Urine & Stool

### 2. Blood

This is NAJIS of all living things whose blood comes out with a gush, regardless of whether their meat is halaal or haraam.

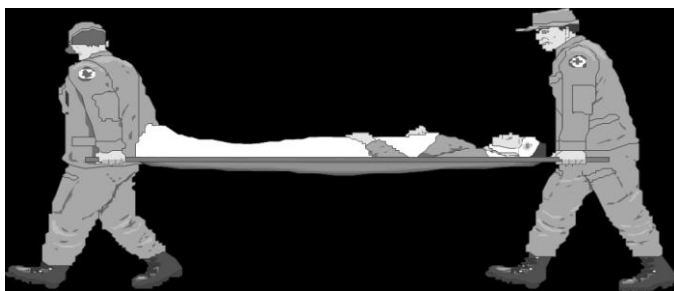


However, the remaining blood of animals whose meat is HALAAL is Taahir, if they have been slaughtered according to the Islamic Shariah.



### 3. Dead Bodies

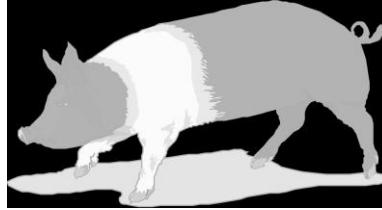
All living things whose blood gushes out are NAJIS when they die.



The dead body of a Muslim becomes Taahir after being given Ghusl according to the Islamic Shariah.

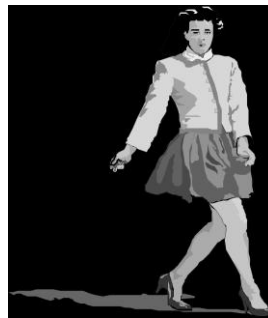
#### 4. Dogs and Pigs

All dogs and pigs living on land are NAJIS, to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



#### 5. Kafirs

A Kafir is a person who does not believe in God & Prophet Muhammad and the Day of Judgment - they are NAJIS to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



#### 6. Alcoholic Drinks

All kinds of alcoholic drinks are NAJIS, whether it a liquid intoxicant or a mild beer.



## 6.2 Worksheet: Najaasaat

Circle the Najis Items

cats

urine

lice

mice

cockroach

stool

poison

toothpaste

drugs

cigarettes

blood

coffee

dead body

pig

rotten egg

sand

dust

kafir

beer



1. Who is a Kafir? To what extent is a Kafir Najis?
2. Zahra loves to play with animals especially dogs. Her neighbors have a gorgeous poodle called "Tin Cup" that she plays with all the time. She usually plays with the dog in the afternoons when she comes back from school. Zahra sometimes brings Tin Cup home to her room. Zahra also prays Salaah regularly in her room. Is her Salaah valid? If you do not think so, explain why below
3. Zahra and Fatima are good friends. Zahra's sister, Zainab passes away. Fatima goes to Zahra's house to be with her during her time of grief and stays at her house to console her friend and support and comfort her like a good Muslim should. Fatima was also close to Zainab and touches the dead body after the kafan is placed on the deceased's body. She remembers that she needs to pray her Salaah in the meantime and goes upstairs to do so. Fatima does her Wudhu and prays her Salaah. Is Fatima's Salaah valid or Baatil? Explain why below.

4. What does Ayn Najis mean?

5. Mention 2 things that are Najis in their original form?

6. Mashel is doing her homework. She gets a paper cut on her finger. A drop of blood falls on her shirt. She puts a Band-Aid on her finger, and then proceeds to do Wudhu and pray as it is time for Magrib prayers. Is Mashel's prayer valid or baatil? Explain below

## Chapter 7: Mutahhiraat I

Things which are able to make a NAJIS thing TAAHIR (not just clean, but pure) are known as Mutahhiraat. There are 12 Mutahhiraat:

- |                     |                                     |
|---------------------|-------------------------------------|
| 1. Water            | 7. Istihalah                        |
| 2. Earth            | 8. Inqilab                          |
| 3. Sun              | 9. Intiqal                          |
| 4. Islam            | 10. Zawaalul 'Ayn                   |
| 5. Tabbayyah        | 11. Istibra                         |
| 6. Ghaibatul Muslim | 12. Remaining blood after slaughter |

Let's go over these one by one:

**1. WATER = 2 KINDS**

➤

**MUTLAQ** = Pure Water

➤

**MUDHAF** = Mixed Water

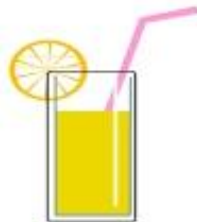
Mutlaq Water

- Is water that has not changed in color, taste, or smell.
- Can make a Najis thing Taahir.
- Examples: tap, well, or rain water



Mudhaf Water

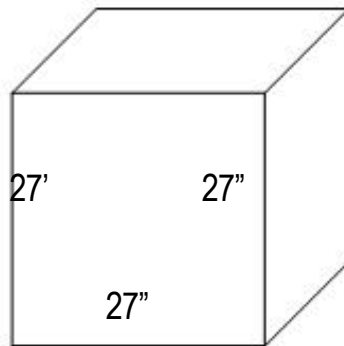
- Cannot make a Najis thing Taahir.
- Becomes Najis when it comes in contact with Najaasaat
- Examples: Cloudy water, or even tea or lemonade



An interesting fact to note is that still water that has not changed in color, taste or smell, is considered pure (or mutlaq). However, it can become Najis if it is less than a Kurr and comes into contact with Najaasaat.

What is a Kurr?

A Kurr is 384 liters of water (volume of water is 27"x 27"x27").



## 2. EARTH

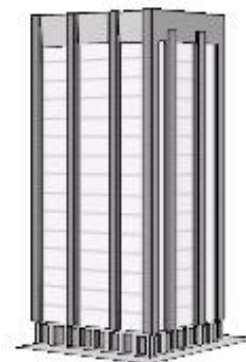
While you are walking, if the sole of your shoes or feet becomes Najis by coming into contact with a Najaasaat then it can be made Taahir by walking on some dry and clean earth until the Najaasaat comes off.

## 3. SUN

This makes clean those things that cannot be moved such as a wall, tree, earth, door, window, etc. When the Najaasaat on such things is removed and gets Taahir by the direct rays of the sun.

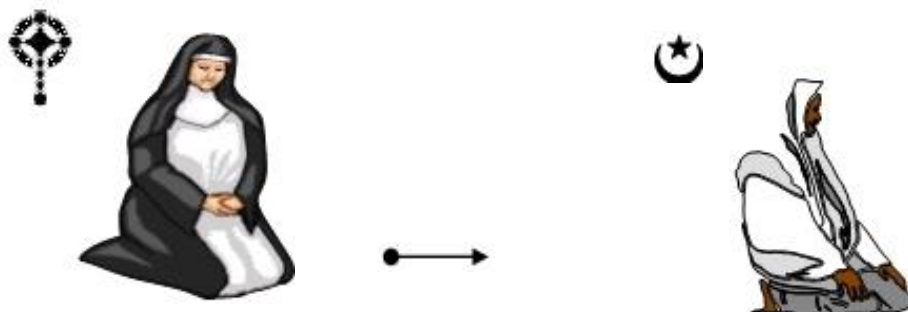


Walls  
become Taahir



#### 4. ISLAM

When a non-Muslim believes in the oneness of Allah (s.w.t) and the Prophet-hood of Muhammad (s) then she / he becomes Taahir.



#### 5. TABBAYYAH

This is when a Najis thing becomes Taahir as a result of another thing becoming Taahir.

Examples: When a Kafir becomes a Muslim, his Na-baligh children also become Taahir. Or when all the Najis water is taken out of a well to make the well Taahir, then the wall, the bucket, and the rope of the well also become Taahir. Another example is when our hands become unclean while washing something Najis, and when that thing becomes Taahir our hands automatically become clean also.

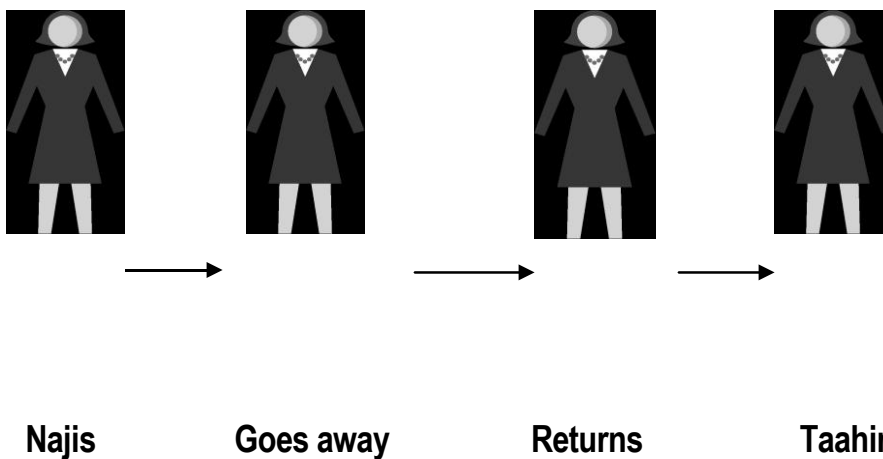
Mother becomes  
Muslim



Na-Baligh child  
becomes Taahir

## 6. GHAIBATUL MUSLIM

This is when a Muslim who is a strict follower of Shariah gets his clothes Najis and he goes out of your sight long enough for him to be able to have cleansed himself, and he comes back with the same clothes again, you must believe she/ he has cleaned those clothes.



## **7.1 Worksheet Grade 4: Mutahhiraat I**

Short Answer Questions:

1. Name the first 6 Mutahhiraat.
2. How can Islam make you Taahir?
3. Describe what is meant by Tabbayyah.
4. How would you explain Ghaibatul Muslim in your own words?

Choose the best answer:

5. The difference between Mutlaq and Mudhaf water is that:
  - a. Mutlaq water smells quite bad.
  - b. Mudhaf water looks clean but is not.
  - c. Mutlaq water can make Najis things Taahir but Mudhaf water cannot.
  - d. Mutlaq water always looks impure and Mudhaf water always looks pure.
6. Can you make Wudhu with Mudhaf water? If not which water should you use?
  - a. No, you should use Mutlaq water.
  - b. Yes you can use Mudhaf water.
  - c. Yes you can use Mudhaf or Mutlaq water.
  - d. You can use any kind of tap water.
7. What is a Kurr?
  - a. It is a cube that measures the same on all sides.
  - b. It is a cardboard box.
  - c. It is 27"x 27"x27" or 384 liters of water
  - d. Both b and c
8. If a Najis animal falls into a Kurr of water do you think the water will become Najis?
  - a. yes
  - b. no
9. If the sun shines on a wall where there was some Najaasaat and has been removed? Is that wall Taahir?
  - a. yes
  - b. no
10. The sole of your shoes becomes Taahir if:
  - a. You clean it with a rag.
  - b. You walk on some dry and clean earth until the Najaasaat comes off.
  - c. You let your friend's dog lick it.
  - d. You just ignore it.

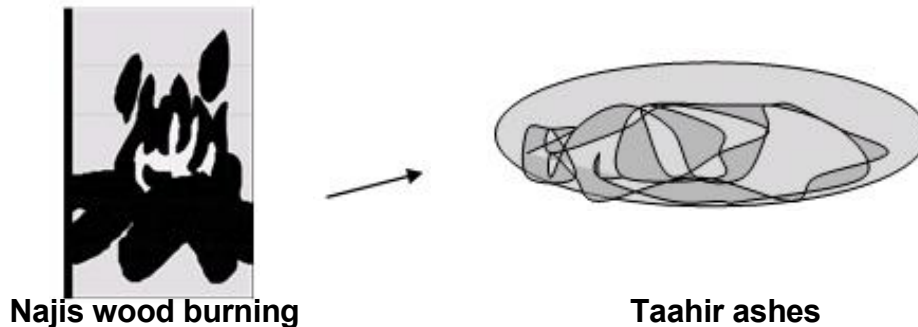


## Chapter 8: **Mutahhiraat II**

Let's look at the rest of the Mutahhiraat. These may sound more complicated but are not that difficult to understand.

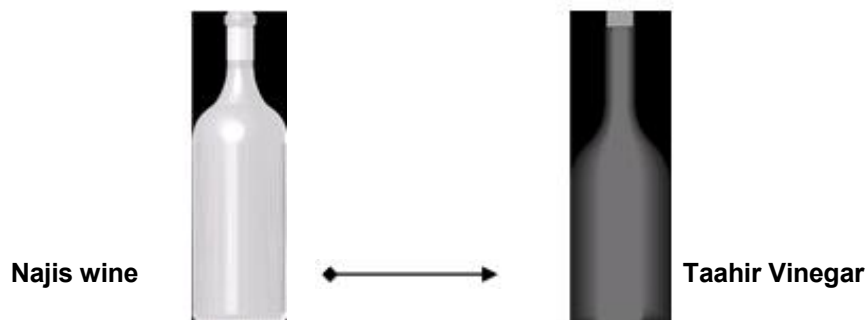
### **7. ISTAHALA (Chemical Change)**

This is when a Najis thing changes to the extent that its original form changes, then it will become Taahir. For example, when a Najis stick burns to ashes or when a dead dog changes into earth.



### **8. INQILAB**

This is similar to Istahala where the shape and form changes. In Inqilab, it is the properties that changes. Inqilab for example occurs when wine turns into vinegar (due to evaporation of 2/3 of its contents).



### **9. INTIQAL**

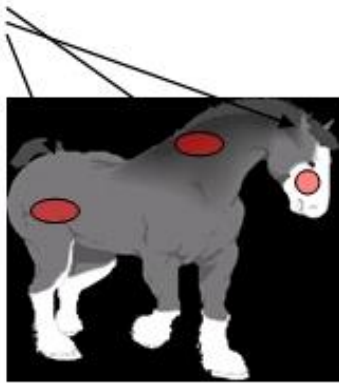
It means to change place. When a Najaasaat is put into contact with a Taahir thing, the Najaasaat also becomes Taahir. For example, when a mosquito sucks the blood of a human being, after a gap of time, when the blood becomes the mosquito's blood, it becomes clean.



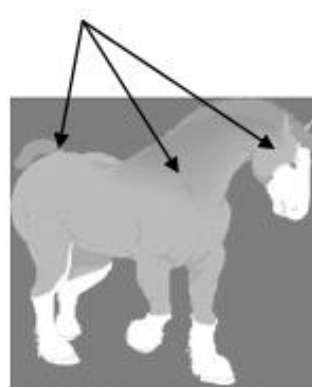
## 10. ZAWAALUL AYN

If there is any Najaasat on the body of an animal, it will become clean if it is rubbed out. There is no need to wash it. Likewise if there is any blood in the mouth or on the nose and it is removed, that part becomes clean.

**Najaasaat**



**Taahir**



## 11. ISTIBRA

Halaal animals like cows, goats, & chickens become Najis when they eat human waste. These animals can be made Taahir by firstly keeping them away from Najis food and then feeding them with Taahir food for a set number of days.

## 12. REMAINING OF BLOOD AFTER SLAUGHTER

When a halaal animal is slaughtered according to Shariah, and when its blood flows out in normal quantity, the remaining blood in the body is Taahir.

## 8.1 Worksheet: Najaasaat and Mutahhiraat (A review)

1. Name two Ayn Najis things common in human beings and animals.

a.

b.

2. A Kafir is a person who does not believe in Allah (s.w.t) and Prophet Mohammad (s).

True

False

3. When anything touches a wet Najis thing, it becomes Najis too.

True

False

4. Blood is Ayn Najis

True

False

5. Milk that has not been contaminated with anything is Taahir.

True

False

6. Two items that make a Najis thing Taahir are:

a.

b.

7. If you drink water in a glass that had a drop of beer in it, does the water become Najis?

Yes

No

8. When you touch a dead body you have to do ghusl to become Taahir.

Yes

No

Short Answer Questions:

9. Why can't you have a dog as a pet?

10. Why is the floor of the toilet and the toilet seat sometimes Najis?

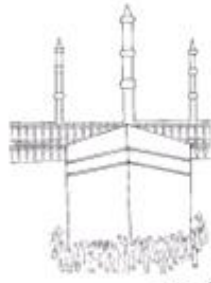
## Chapter 9: Revision of Wudhu

Wudhu is a special way of washing that makes us spiritually 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.

### 9.1 Wudhu is Wajib [required] for:



**SALAAH**



**TAWAF-E-WAJIB**

**WRITINGS OF:**



**The  
Infallibles**



**Allah & The  
Holy Quran**

Wudhu is Sunnah [recommended] for:



**SALAAH  
-E-  
MAYYIT**

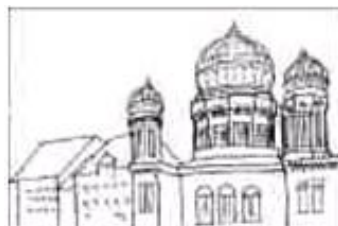
**VISITING  
GRAVEYARD**



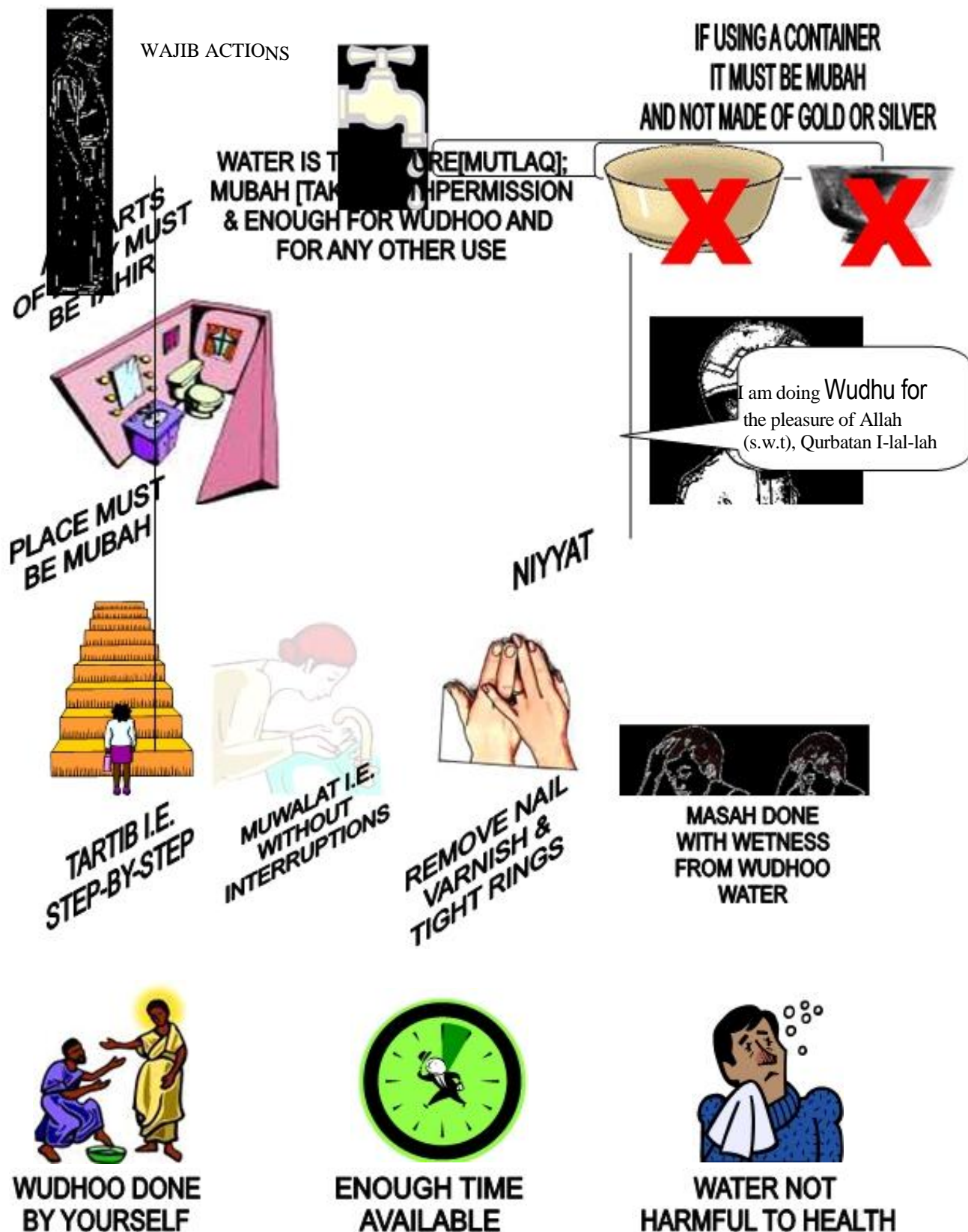
**GOING TO  
SLEEP**



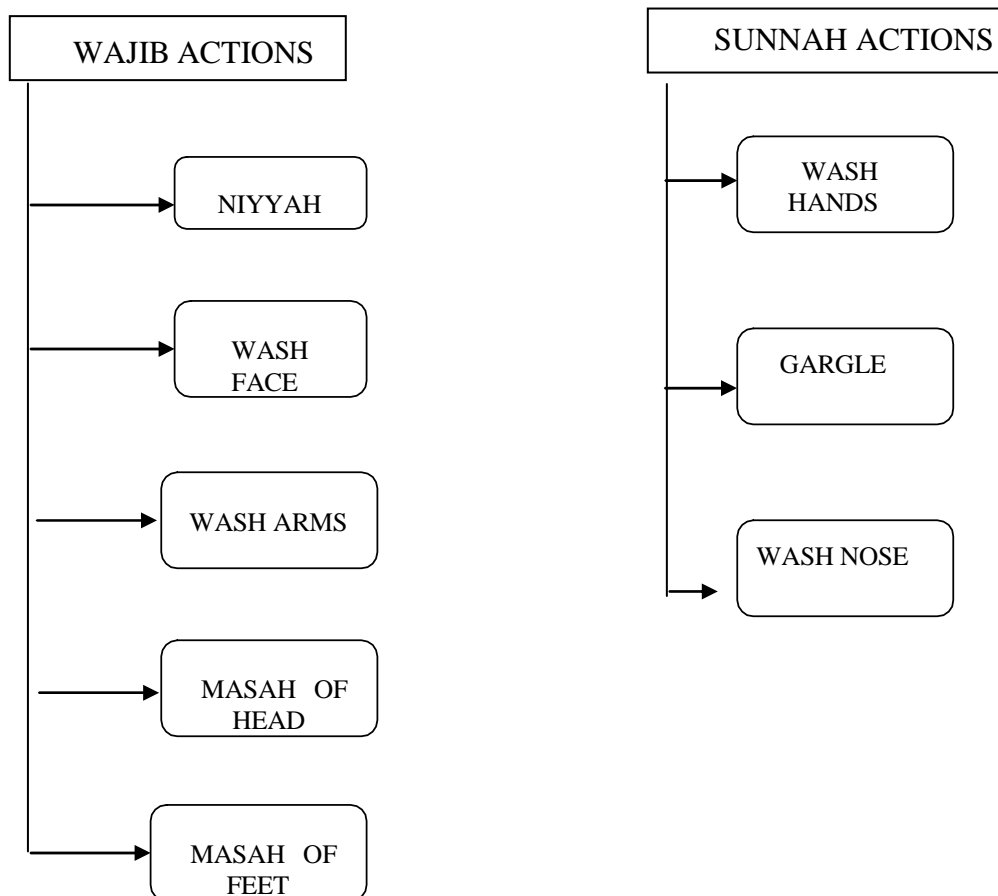
**ENTERING  
MOSQUE**



## 9.2 Conditions of Wudhu



### 9.3 Wudhu Consists of Wajib and Sunnah Actions



THESE ACTIONS HAVE TO BE DONE,  
OTHERWISE WUDHU IS WRONG [BAATIL]

IF YOU DO THESE ACTIONS YOU  
GET THAWAAB, BUT IF NOT DONE  
YOUR WUDHU IS STILL CORRECT

### 9.4 Things that make Wudhu Baatil

- Going to the toilet; whether to pass urine or feces.
- Passing wind from the rear. (Stomach wind)
- Sleeping.
- Becoming unconscious

## 9.5 Worksheet: Revision of Wudhu

1. Circle: The Sunnah actions of Wudhu are:

- a. Washing the face and arms 2 times
- b. Gangling 3 times
- c. Taking water into the nostrils 3 times
- d. All of the above

2. The Wajib actions of Wudhu are:

- a. Niyyah
- b. Washing of the face and arms
- c. Masah of the head and feet
- d. All of the above

3. Some conditions of Wudhu are:

- a. The water for Wudhu must be Taahir
- b. Niyyah must be of "Qurbatan i-lal-lah"
- c. The order does not matter
- d. a) and b)

4. The water with which you perform Wudhu should be Taahir, Mutlaq and mubah?

Please explain the meaning of the above three words below

TAAHIR: \_\_\_\_\_

MUTLAQ: \_\_\_\_\_

MUBAH\_: \_\_\_\_\_

5. It is permissible to do Wudhu if you are wearing nail polish?

### Extracurricular Activity:

Create a Wudhu book. Design a cover page with the title "My Wudhu book" (you may use construction paper if you like).

On the inside, create a page for when Wudhu is required; a page on the conditions of Wudhu; a page on the Sunnah actions; and a page on the Wajib actions.

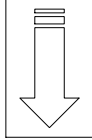
To further enhance your book you may also include a page for when Wudhu is Sunnah. Enjoy!



## Chapter 10: **Tayyammum**

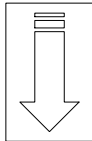
### 10.1 Things on which Tayyammum is allowed.

Earth



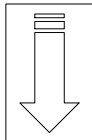
*If the above is not available, then use:*

Sand or lump of clay



*If neither of the above is available, then use:*

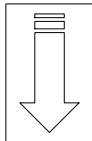
Stone



*If the above is not available, then use:*

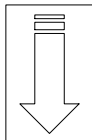
Dust

which is settled on a carpet etc.



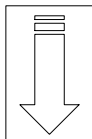
*If the above is not available, then use:*

Wet Earth



*If the above is not available, then:*

Melt Snow or Ice into water



*If melting snow or ice into water  
is not possible, then use:*


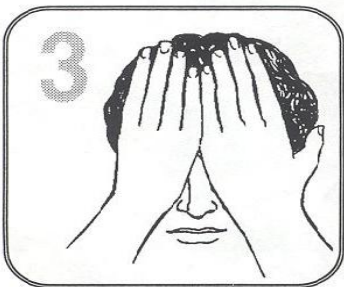
Snow or Ice

*All these  
items  
should be  
**TAAHIR**,  
should  
not be  
**GHASBI**  
or done  
on a  
place that  
is ghasbi*

Cannot perform  
Tayyammum

*on Minerals.  
E.g. Aqeeq*

## 10.2 How to Perform Tayyammum

	<p>Strike both palms on a dusty ground, or your <b>handy tayammum bag</b>.</p>		<p>With both palms, joined together as shown, starting from the hair line with thumbs spread across, rub the forehead <b>side to side</b>. Return back to the center of your forehead.</p>
	<p>Again, with thumbs spread across covering both sides of the forehead, continue down with both palms until the bridge of the nose.</p>		<p>Rub the back of the right hand with the left palm, starting from the wrist to the tips of the fingers. Do the same for the left hand with the right palm.</p>

### WHEN . . . Should I perform Tayyammum?

1. There is not enough water to perform Wudhu / ghusl.
2. There is water, but due to some obstacle it cannot be obtained.
3. The use of water will jeopardize one's life or aggravate one's illness.
4. Obtaining water is harmful or extremely difficult.
5. *There is not enough water to take ghusi/Wudhu and wash the unclean body/clothes, in which case the water must be used for the cleaning.*
6. Time remaining to offer the prayer is so short that if one performs Wudhu/ghusi the prayer will become qadha.  
(i.e. you wake up at 5:30 am and qadha is 5:32 am; you must perform a Tayyammum instead of Wudhu and or ghusl in order for your Salaah and or fasting not to be qadha.

### CONDITIONS . . . in order for Tayyammum to be correct:

1. **Niyyah:** the intention of performing wudhoo / ghusl.
2. **Tarteeb:** all the acts mentioned above must be done in the correct order (1 - 4).
3. **Muwalat:** the acts of Tayyammum must follow one another without a gap of time.
4. **Taharat:** the parts of body on which Tayyammum is done must be free from any Najis element.
5. Perform Tayyammum **by yourself**. In case of disability, someone else may help.

*Before starting Tayyammum, remove all rings from your fingers*



## 10.3 Worksheet: Tayyammum

1. Write in correct order the item you would use for tayyammum if the other was not available



Wet Earth



Stone



Earth



Dust



Sand or lump of clay



Melt Snow or Ice into water



Snow or Ice

2. Tayyammum has to be done when there is not enough water to perform Wudhu/ghusl.

TRUE

FALSE

3. Time remaining to offer the prayer is so short that if one performs Wudhu/ghusl the prayer will become \_\_\_\_\_.

4. The part of body on which tayyammum is done must be free from any \_\_\_\_\_ element.

5. Write down the correct order of performing tayyammum. Number each corresponding box



Rub down up to the bridge of your nose



Rub back of right hand and left hand



Rub the forehead side to side with your palms



Strike both hands on earth

6. What is Tarteeb?

7. Explain the importance of Taharat in tayyammum?

8. What is the significance of “Muwallat” in tayyammum?

9. Zahra hates waking up winter to pray Fajr prayers because her parents prefer to have the heat at a low temperature in order to conserve energy. She feels cold and does not like doing Wudhu at that time and does tayyammum to save time so that she can pray fast and then go back to sleep. Is her tayyammum valid in such a situation?

10. You can do tayyammum if you are wearing rings on your fingers. It is better if you remove them however when doing tayyammum.

TRUE

FALSE

## Chapter 11: **Salaah-Times and Names of Prayers**

### **11.1 The Time of Salaah (Fazilat and Qadha)**

It is better to pray in the time of fazilat in order to earn more thawaab.

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 WAJIB SALAAH, MAKING IT QADHA, OR MISSING IT 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

## 11.2 Names (forms) of Wajib Prayers:

Salaah (prayer) is Wajib on a Muslim five times a day. The Salaah is Wajib on those who have become 'BALIGH'. Boys become baligh, at the *latest*, by the age of 15 and girls become baligh at the age of 9.

Salaah is one of the main pillars of Islam. It is the first and foremost duty of every Muslim. In the Holy Qur'an Allah (s.w.t) has mentioned it again and again in more than 80 places. Allah (s.w.t) has given more importance to Salaah than any other act of worship. Salaah keeps us away from evil things and helps us live a clean and pure life. Here are the Salaah that are Wajib:

### 1. The five daily Prayers

FAJR	2 RAKAATS
ZUHR	4 RAKAATS
ASR	4 RAKAATS
MAGHRIB	3 RAKAATS
ISHA	4 RAKAATS
TOTAL	17 RAKAATS WAJIB EVERYDAY

### 2. The Prayer of Ayat - Prayer recited when an eclipse an earthquake or any other event which causes fear in



takes place or  
people.

### 3. The Prayer of Mayyit - Prayer recited for a dead is buried.



body before it

### 4. The Prayer after completing Wajib tawaaf of Ka'ba



## 11.3 Some of the Salaah that are not Wajib:

Salaat-ul-waledain

Eidain Salaah

Salaat-ul-Wahshat

Salaat-ul-Jumu'ah (can become Wajib under certain conditions)

Nafila and salaat-ul-shab (Mustahab)

## 11.4 Worksheet: Times and Names of Prayers

1. Fazilat time means:
  - a. The fixed time when the Salaah starts
  - b. The time to do Wudhu
  - c. The time before Salaah becomes qadha
  - d. The time right before midnight
2. A prayer becomes qadha when the time of Salaah \_\_\_\_\_ and you have to pray with the niyyah of \_\_\_\_\_ rather than ada
  - a. Begins, sunnah
  - b. Ends, qadha
  - c. Ends, sunnah
  - d. Begins, qadha
3. Praying on time encourages the habit of
  - a. Looking at the clock
  - b. Praying sunnah prayers
  - c. Making dua'
  - d. Punctuality
4. The name of the early morning Salaah is \_\_\_\_\_.
5. The names of the two Salaah around the middle of the day are \_\_\_\_\_ and \_\_\_\_\_.
6. The names of the two Salaah after sunset are \_\_\_\_\_ and \_\_\_\_\_.
7. It is \_\_\_\_\_ to say your 5 daily prayers.
  - a. Wajib
  - b. Sunnah
8. It is \_\_\_\_\_ to say the Salaah of Ayat.
  - a. Wajib
  - b. Sunnah

9. It is Wajib to perform these prayers:

- a. Prayer of Mayyit
- b. Prayer of Eid
- c. Prayer after Wajib tawaaf of the Holy Ka'ba
- d. Both a) and c)

10. Draw a clock and mark on it, Subh Sadiq, Sunrise, Noon-time, Sunset, and Midnight. Then draw each Salaah with its fazilat time and the time it becomes qadha. You could use a color code.



## Chapter 12: **The Place of Salaah**

Islam teaches us that we have to respect the things which belong to others, and that we should not use them without the owner's permission. This rule has to be remembered at all times especially when you want to perform your Salaah.

The place where you intend to pray must either be yours or you must have the permission of the owner to use it. If the place does not belong to you and you do not have the permission of the owner to use it then your Salaah is Baatil.

Of course, if you go to the masjid (mosque), you do not need anyone's permission to perform your Salaah in there.

WHY? Because.....

MASJID IS THE HOUSE OF ALLAH  
(S.W.T),  
IT IS BUILT FOR PRAYING TO ALLAH  
(S.W.T)

Also remember that Allah (s.w.t) wants us to pray in a clean place. Therefore always keep your room clean and Taahir. If you have a musalla in your room, always fold it after praying and keep it in a place where it will remain Taahir and clean.

### **12.1 Necessary Conditions to Be Observed for the Place of Salaah**

- ❖ Salaah can only be offered in someone's place with their permission. (Mubah)
- ❖ The place where you perform your Sajdah must be Taahir. Where you stand or sit while performing Salaah can be Najis, as long as there is no possibility that this najasat will affect your body or clothes.
- ❖ You cannot offer your Salaah in a place where you are not sure you will be able to complete your Salaah or that there is a possibility of danger to your life, for example on a busy road in the rush hour.
- ❖ The place where you pray must not be unstable, like on a bed or a couch.
- ❖ There should be enough space to stand and perform Ruku and Sajdah properly.
- ❖ If women and men are praying in the same room, then the women must stand behind the men. The minimum difference should be that her place of Sajdah be at least in line with his thighs during Sajdah. It is better to have a curtain or wall in between.
- ❖ The place where the head is kept for Sajdah must not be 2.5 inches above or below the place where the knees and toes are put.

## 12.2 Some Other Points on the Place for Salaah:

The most highly recommended place for Salaah is a masjid. The masjid that should be given highest priority is Masjid-ul- Haraam; the next priority is Masjid-un-Nabawi; then is Masjid-e-Kufa; and finally is Masjid-e-Baitul Muqqaddas. If Salaah can't be offered in any of these masajid, then the jaama masjid of town is recommended. If this is not possible one should offer Salaah in the masjid of an area in town and so on. It is makruh for a person who lives next to a masjid, to pray at home and not at the masjid (unless he's physically not able to do so).

Women can pray wherever they can observe proper hijab and this includes their home.

Salaah at the harum of our imams is mustahab and extremely highly recommended. Salaah at the harum of Ameerul mu'mineen Imam Ali (a) is equivalent to 200,000 raka'ah of Salaah.

Certain things should be considered in terms of a place for prayer. For example it is makruh to pray:

- ☐ In a dirty place, a salty place (beaches), on roads, or on footpaths.
- ☐ Facing an open door
- ☐ In a place where a fire is burning or in front of a fire or oil lamp
- ☐ In front of a picture of an animal or human being
- ☐ In front of an open book be it the Qur'an
- ☐ In front of a grave or in a cemetery
- ☐ In front of a person who is facing you
- ☐ If one is praying where people are passing or there is someone in front of him/her, it is mustahab to place a string, stick (even a tasbeeh) in front (after the turbat - mahr).

## 12.3 Worksheet: Place of Salaah

Fill in the blanks:

1. If you go to the masjid (mosque), you do not need anyone's permission to pray there

TRUE

FALSE

2. The place where you perform your Sajdah must be \_\_\_\_\_.

3. If women and men are praying in the same room, then the women must stand \_\_\_\_\_ the men.

4. The most highly recommended place for Salaah is a \_\_\_\_\_.

5. It is makruh to pray:

- a. In front of a picture of an animal or human being
- b. In front of an open book be it the Qur'an
- c. In front of a grave or in a cemetery
- d. In front of a person who is facing you
- e. All of the above

6. The place where you pray must not be unstable, like on a bed or a couch.

TRUE

FALSE

7. Mention 4 major masajid (plural for masjid) that we are highly recommended to try to pray in if we get the opportunity to at some time in our lifetime

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8. If we cannot pray or get the opportunity to pray at the above masajid we should continue to pray in the Masjid of our town, city or county

TRUE

FALSE

9. Zainab is on a camping trip with her 4<sup>th</sup> grade class in Vermont. All the kids are picking apples at an apple farm and she realizes she has forgotten to pray her Dhuhr prayers. She decides to leave her friends and walk to a quiet place where she can pray peacefully. She finds a barn not very far from the farm and decides to pray there. Since she does not know who the barn belongs to, she does not ask for permission to pray there. Is Zainab's Salaah Baatil? If your answer is yes, explain why?

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10. The place where the forehead is kept for Sajdah must not be 2.5 inches above or below the place where the knees and toes are put.

TRUE

FALSE

## Chapter 13: **Salaah-Meaning of Salaah**

Before going into the meaning of what we read in Salaah we will mention the steps of Salaah:

- ☐ Begin with first Rak'at: Takbiratul Ehram followed by niyyah then Surah al-Hamd, and finally any other small surah; bend for Ruku; stand upright; kneel down to perform 2 Sajdah.
- ☐ Stand back up for 2<sup>nd</sup> Rak'at. Recite Surah Al-Hamd then Al-Ikhlās. Recite Qunoot. Do Ruku, stand upright, and kneel down to perform 2 Sajdah
- ☐ SIT back up and recite Tashah-hud (& salaam if you are ending). Stand up again for 3<sup>rd</sup> Rak'at. Recite Surah Al-Hamd.
- ☐ Bend down for Ruku, stand upright; kneel down to perform 2 Sajdah
- ☐ If this is your *last* Rak'at SIT back up, recite Tashah-hud and salaam. If you are continuing stand up again
- ☐ Recite Surah Al-Hamd, bend down for Ruku, stand upright; kneel down to perform 2 Sajdah
- ☐ SIT back up, recite Tashah-hud and salaam. Recite takbir 3 times. Then recite tasbeeh of Fatmah tuz Zahra. ( 34x Allahu Akbar, 33x Al Hamdulillah, 33x Sub Hanallah).

### 13.1 Meaning of various parts of Salaah:

**Allah u Akbar**

*Allah (s.w.t) is Greater than anything or anyone*

اللَّهُ أَكْبَرُ

**Niyyah:** I am praying 2 rak'at for Salaatul Fajr Qurbatan l ilah.

*(To obey Allah (s.w.t) and to get closer to Him)*

قُرْبَةً إِلَى اللَّهِ

**Surah al-Hamd**

#### 1. Bismilla hir Rahma nir Raheem

I commence with the name of Allah (s.w.t),  
The Compassionate, The Merciful

#### 2. Alhamdu lillahl Rabbil 'alameen

Praise to Allah, the Lord of the worlds

#### 3. Arrahma nir Raheem

The Compassionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ  
الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ  
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

4. Maliki yaw middeen

Lord of the Day of Judgment

5. Iyyaaka na'budu wa iyyaaka nasta'een

You alone we worship, and to  
You alone we pray for help.

6. Ihdinas siratal mustaqeem

Guide us to the straight path.

7. Siratal ladheena an'amta 'alayhim, ghayril maghzubi 'alayhim ,waladh  
dhaalleen

The path of those whom You have favored. Not of those who have incurred  
Your wrath, nor of those who have gone astray.

Surah al-Ikhlās

1. Bismilla hir Rahma nir Raheem

I commence with the Name  
of Allah (s.w.t), The  
Compassionate - The Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ  
يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

2. Qul huwAllah u Ahad

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

3. Allah us -Samad

Allah (s.w.t) is the Sustainer.

4. Lam yalid walam yulad

He begot none, nor was He begotten.

5. Walam yakullahu kufuwan ahad

And none in the creation is equal to Him.

## 13.2 Worksheet: Translation of Surah al-Hamd

### Match to box

1. Bismilla hir Rahma nir Raheem



**Lord of the Day of Judgment.**

2. Alhamdu lillahi Rabbil 'alameen



**Praise be to Allah ,  
the Lord of the worlds.**

3. Arrahmanir Raheem



**I commence with the Name of Allah,  
The Compassionate - The Merciful.**

4. Maliki yaw middeen



**The Compassionate, the Merciful.**

5. Iyyaka na'budu wa iyyaka nasta'een



**You alone we worship, and to  
You alone we pray for help.**

6. Ihdinas siratal mustaqeem



**The path of those whom You have favored.  
Not of those who have incurred Your wrath,  
nor of those who have gone astray.**

7. Siratal ladheena an'amta 'alayhim  
Ghayril maghzubi 'alayhim waladh dhaalleen



**Guide us to the straight path.**

### 13.3 Worksheet: Translation of Surah al-Ikhlās

#### Connect to the correct box

1. Bismilla hir Rahma nir Raheem

Allah (s.w.t)  
is the  
Sustainer.

2. Qul huwAllah u Ahad

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

3. Allah us -Samad

I commence with the  
Name of Allah (s.w.t),  
The Compassionate -  
The Merciful.

4. Lam yalid walam yulad

And none in the  
creation is equal to  
Him.

5. Walam yakullahu kufuwan ahad

He begot none, nor  
was He begotten.

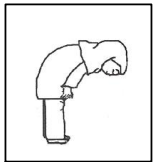


## Chapter 14: **Meaning of Salaah cont'd**

1. Takbir and niyyah

2. Recitation of Surah

3. Subhana Rabbi yal 'Adheemi wa bihamdih



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

سُبْحَانَ رَبِّيَ  
الْعَظِيمِ وَبِحَمْدِهِ

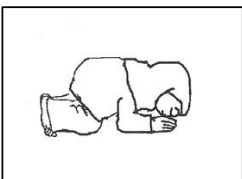
4. Sami' Allah u Liman hamidah



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

سَمِعَ اللَّهُ  
لِمَنْ حَمِدَهُ

5. Subhana Rabbi yal A'la wa bihamdih



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

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

6. Astaghfirullah Rabbi wa atubu ilayh



*I seek forgiveness from Allah (s.w.t)  
my Lord, and I turn to Him in  
repentance.*

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

## 7. Repeat step 5 (Sajdah)

## 8. Bi haw lillahi wa quwwatihi

aqumu wa aqu'd (As you are getting up to stand after your second Sajdah, for your next Rak'at)

*I stand and sit with the help and strength of Allah .*

بِحَوْلِ اللَّهِ وَقُوَّتِهِ  
أَقُومُ وَأَقْعُدُ

## 9. QUNOOT:

- ☐ Rabbana Aatena
- ☐ Fiddunya Hassanatan
- ☐ Wa fil aakhirati Hasanatan
- ☐ Wa qina Adhaaban naar



- ☐ O' Lord give us
- ☐ Good in the world
- ☐ And good in the Hereafter
- ☐ And protect us from the punish of the fire

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً  
وَّ فِي الْآخِرَةِ حَسَنَةً  
وَّ قِنَا عَذَابَ النَّارِ

## 10. TASHAH-HUD (bearing witness)

- ☐ Ash hadu an la ilaha ilallahu wahdahu la sharika lahu
- ☐ Wa Ashhadu anna Muhammadan 'abdahu wa Rasooluh
- ☐ Alla humma salli 'ala Muhammadin wa aali Muhammad

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

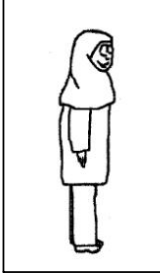


- ☐ And I testify that there is none worth worshipping except the Almighty Allah, Who is One and has no partner
- ☐ And I testify that Muhammad is His servant and messenger.
- ☐ O Allah ! Send Your blessings on Muhammad and his progeny

### 11. After Tashah-hud, stand up for third Rak'at:

- ☐ SubhanAllahi
- ☐ wal hamdu lillahi
- ☐ wa la ilaha il Allahu
- ☐ wAllahu Akbar

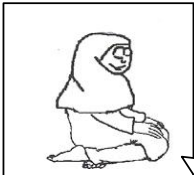
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ



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

### 12. In the last Rak'at Tashah-hud *first* then this salaam:

- ☐ Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh
- ☐ Assalamu 'alAyna wa 'ala 'ibadil lahis saliheen
- ☐ Assalamu 'alaykum wa rahmatullahi wa barakatuh.



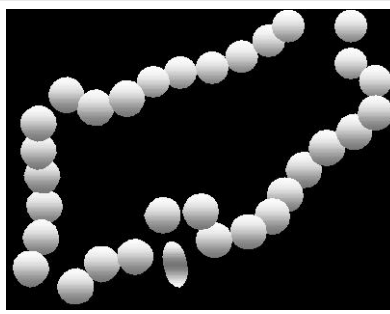
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

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

### 13. Tasbih of Fatimah tuz Zahra (a):

- ☐ Allahu (34 times)
- ☐ Alhamdulillah(33times)
- ☐ SubhanAllah (33 times)

- ☐ Allah (s.w.t) is the greatest
- ☐ All praise belongs to Allah
- ☐ Glory to Allah (s.w.t)



اللَّهُ أَكْبَرُ

أَلْحَمْدُ لِلَّهِ،

سُبْحَانَ اللَّهِ

## 14.1 Worksheet: Meaning of Salaah

Match the number to its meaning



Qul huwAllah u Ahad



Walam yakullahu kufuwan ahad



Subhan-Allah



Assalamu 'alAyna wa 'ala 'ibadil lahis saliheen



Alhamdu lillahl Rabbil 'alameen



Ihdinas siratal mustaqeem



Subhana Rabbi yal 'Azimi wa bihamdhi



Sami' Allah u liman hamidah



Subhana Rabbi yal A'la wa bihamdhi



Bi haw lillahi wa quwwatihi aqumu wa aqu'd



Fiddunya Hassanatan Wa fil aakhirati  
Hasanatan



Wa Ashhadu anna Muhammadan 'abdahu wa  
Rasooluh

1. Glory to Allah (s.w.t)
2. Guide us to the straight path.
3. Praise be to Allah (s.w.t), the Lord of the worlds.
4. *Glory be to my Lord the Great and praise be on him*
5. Allah (s.w.t)'s peace be upon us, those offering prayers - and upon all the pious servants of Allah (s.w.t),
6. Allah (s.w.t) hears and accepts the praise of one who praises
7. *And none in the creation is equal to Him.*
8. *O Prophet! Say: Allah (s.w.t) is One - the Eternal Being.*
9. Good in the world  
And good in the Hereafter
10. *And I testify that Muhammad is His servant and messenger.*
11. I stand and sit with the help and strength of Allah (s.w.t).
12. *Glory to my Lord, Most High, and praise be on Him.*

## Chapter 15: Brotherhood in Prayers

Allah (s.w.t) has created many human beings with connections between each other. Every human being has been born into a family, and every family belongs to a community. And just like Allah (s.w.t) has given us laws and teachings for individual human beings, he has also given us laws and teachings for families and communities.

As you know, in Islam, it is Wajib for a Muslim to say his or her prayers (Salaah) every day. Allah (s.w.t) has sent many rules about prayers through his Prophet (s) and the Ahlul Bait (a) (a). These rules teach us to pray *the right way* and are thus good for us. Can you name some of these rules? Allah (s.w.t) has also given us a way to say our prayers (Salaah) *together*. This is called *salaatul jama`at*.



***“O you who believe! When the call is made for prayers on Friday, then hurry to the remembrance of Allah (s.w.t) and leave your business; that is better for you, if you know. But when the prayer is ended then spread out in the land and seek Allah (s.w.t)’s grace, and remember Allah (s.w.t) much so that you may be successful.”***

**- Al-Qur’an: Chapter 62, verses 9-10**

Reciting *salaatul jama`at* is more than just having a group of people in a room and where everyone decides to say *Allahu Akbar* at the same time. There are special rules for *salaatul jama`at* that everyone who participates should know. Here are some of these rules you should learn and memorize:

1. The Imam (or leader) of the prayers should say *Allahu Akbar* before anyone else says *Allahu Akbar* .
2. When the imam recites suratul Fatiha and the second surah loudly, you should remain quiet and listen to him. When he recites them softly, you should whisper *subhan-Allah*.
3. Whenever the Imam moves, you should move *after* him, or *with him*, but not before him. For example, if he goes into Ruku; either go into Ruku with him, or wait a little bit and then go after he does.
4. The rows of people in prayer should be straight, and everyone should stand shoulder to shoulder.
5. The first row of prayer should be left for the elders and respected members of the community.



Why is *Salaatul jama`at* so special? One reason is because Allah (s.w.t) has placed a lot of reward in reciting prayers together. One single prayer recited together in *Salaatul jama`at* can be equal to thousands of prayers recited alone! But there are many other benefits to reciting together. Can you think of a few? Here are some others in case you did not think of them:

- In *salaatul jama`at* everyone shares a unified cause, to worship Allah (s.w.t) and seek His pleasure. When everyone faces in exactly the same direction, people feel *united*, like they are together as brothers and sisters in Islam. Just imagine if in *Salaatul jama`at* there were four Muslims in one room and at the time of prayer, each one faced a different direction! Would they seem united?

- When everyone prays together, and people stand shoulder-to-shoulder in the same rows of prayer, all differences that might exist outside of prayer disappear. For example, a rich president and a poor plumber might be shoulder to shoulder, and an African American sister and a Polish sister might stand next to each other.

- When everyone prays together, if even *one* person's Salaah is accepted, everyone else's will also be accepted.

- When praying together, everyone has feelings of unity, brotherhood, and friendship. You can see this friendship when, at the end of prayers, we all greet each other and pray that Allah (s.w.t) accepts the prayer of our brother or sister in Islam by saying *taqabba lal lah Aamaa lukum* (May Allah (s.w.t) accept your rituals).

In Islam, the best person is not necessarily the richest, smartest, best looking, cutest, strongest, youngest, or oldest person. It is the person who has the most *Taqwa*, or the one who remembers and fears of Allah (s.w.t) the most. When praying together, all other things disappear, and what is left is just Allah (s.w.t) and we.

## 15.1 Worksheet: Brotherhood in Prayers

Fill in the blanks:

1. One rule for Salaatul jama'at is that the imam should say \_\_\_\_\_ before anyone else.
2. When the imam recites Surah out loud we should remain \_\_\_\_\_ and \_\_\_\_\_ to him.
3. When an imam moves, such as when going in Sajdah it is all right for us to move a little \_\_\_\_\_ him, but definitely NOT \_\_\_\_\_ him.
4. In Salaatul jama'at, the rows should be \_\_\_\_\_ and everyone should stand \_\_\_\_\_ to \_\_\_\_\_.
5. The \_\_\_\_\_ row should be left for \_\_\_\_\_ and the \_\_\_\_\_ members of the community.

Name 5 benefits of Salaatul jama'at:

1.

2.

3.

4.

5.

## Chapter 16: **Tawalla and Tabarra**

### **16.1 Tawalla**

***“Say if you love Allah (s.w.t), follow me, Allah (s.w.t) will love you and forgive your sins. For Allah (s.w.t) is forgiving and merciful”***

**(Ale Imran, 3:31)**

Tawalla is the 9<sup>th</sup> pillar of Islam. It means to love Allah s.w.t and 14 Ma'someen and follow their teachings.

Tawalla in the Holy Qur'an has been translated as a “direction towards which Muslims are to look for guidance.”

The Holy Qur'an says:

***“And everyone has direction to which he turns; therefore hasten to do good work.”***

**(Al Baqarah, 2:148)**

The Ahlul Bait (a) are a beacon of the true path. They are a model and example of Akhlaaq, guidance, and good work. They have set examples for us, and given us a direction to follow so that we do not fall away from the right path.

Love for the Ahlul Bait (a) is mandatory for all Muslims as a reward to our prophet for having given us the message of Allah (s.w.t). Prophet Muhammad (S) said that he was leaving us two things for guidance, namely, the “Qur'an” and his “Ahlul Bait (a)”. Without such love, the faith of a Muslim would be like having taken the benefit of such a service for free.

### **16.2 Questions to think about:**

What is this “love” that we are commanded to show to the Ahlul Bait (a)?

Secondly, in what ways can one express love for the Ahlul Bait (a) and remain aloof from their enemies?

It is reported in Al Kafi (Vol 2, Page 74, Hadith Number 3) that Imam Muhammad Baqir (a) was addressing Jabir and said:

*“Oh Jabir, do you think that it is enough for anyone just to claim by his tongue that he loves the Ahlul Bait (a)? Does he, by such a claim, become our Shia? Jabir, I swear by the Almighty that until*



*a person doesn't fear Allah (s.w.t) and obeys him, he cannot claim to be our Shia. He must have humility, be just, fulfill his obligations of Salaah and fasting, show affection and sympathy and obedience to his parents, assist and be kind to his neighbors, the poor , those in debt, as well as to show sympathy and affection to orphans. He must always be truthful. He should read and study Qur'an, There must never be any malice in his heart. Without these qualities he cannot qualify to claim that he loves us, or, is our Shia.*

It is easy to say something but it is even harder to act upon it. Actions speak louder than words. Our actions should serve as testaments to the fact that we are the followers of the Ahlul Bait (a). Imam Muhammad Baqir (a) further added:

*“Oh Jabir, it is not enough for any person only to say by word of mouth that he loves Imam Ali and the Ahlul Bait (a). He must follow the “Seerah” (way of life) of the holy prophet (s) and his Ahlul Bait (a) and act according to the Sunnah established by them. If he does not, then his claim of love for the Ahlul Bait (a) cannot benefit him.*

Imam then emphasized that without “ita’ah” (obedience and submission) nobody can achieve closeness to Allah (s.w.t) and mentioned:

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

## 16.3 Tabarra

***“Those who annoy Allah (s.w.t) and his apostle- Allah (s.w.t) has cursed them in this world and the hereafter; and has prepared for them a humiliating punishment.”***

***(Al Ahzab, 33:57)***

**Tabarra** is the 10<sup>th</sup> pillar of Islam. It means keeping ourselves clear of those who are cruel and evil against all righteous servants of Allah (s.w.t). By staying away from them we are keeping ourselves away from their wrong actions.

Practicing Tabarra entails keeping ourselves away from those who do evil. Looking at the world at large, we see individuals as well as States denouncing evil and disassociating themselves from evil - doers. All civilized states are expected to condemn evil acts. In the same light, all Muslims have the duty to condemn all evil acts committed in the course of Islamic and world history and unless they do so fully, they will be regarded as supporters of evil doers.

Allah (s.w.t) in the holy Qur'an has forbidden us to associate with, and be friend of those who are enemies of Allah (s.w.t) and Islam.

To simply claim that we hate the enemies of the Ahlul Bait (a) is not enough. We must completely disassociate ourselves from their way of life. We as Muslims cannot fulfill the conditions of Tabarra by only sending repeated curses at the enemies of the Ahlul Bait (a) if without modeling ourselves on the Ahlul Bait (a) and their way of life. Our curses should act as solemn pledges not to sin the way the enemies of the Ahlul Bait (a) do. This sinning could include Lying, cheating, backbiting, hurting others feelings, stealing, and being disobedient to our parents, elders & scholars.

We cannot escape the above obligation by making the excuse that we do not hurt the Ahlul Bait (a). When we sin as our sins are directed towards them. In the light of the previous hadith of the 5<sup>th</sup> Imam, Imam Muhammad Baqir (a), it is evident that we do hurt the Ahlul Bait (a) if our life is not in accordance with the tenets of Islam, because we are not respecting the great sacrifices that they made to save those tenets for us. Observing evil being practiced and remaining silent, not raising your voice against injustice and treachery is also consenting to evil. We should rise and speak against evil when we witness it.

## 16.4 Worksheet: Tawalla and Tabarra

1. What does Tawalla mean?

- a) To follow the teachings of the Qur'an and acting upon them
- b) To do good and abstain from evil
- c) To look up to the Ahlul Bait (a) as role models, loving them, and following their examples by trying to be better Muslims each day, abstaining from committing sins and constantly emulating to be like them through our actions.
- d) To say we love the Ahlul Bait (a)

2. The Qur'an mentions that Allah (s.w.t) "will love" us and "forgive our sins" as "Allah (s.w.t) is forgiving and Merciful" if we love Him and follow him, in the following Surah and Ayat:

- a) Al- Baqarah, 2: 148
- b) Al- Ikhlas, 1: 22
- c) Ale Imran 3:31
- d) Ale Imran 2:21

3. Jane, Zahra, and Eemani are neighbors and students at the same school. Jane is having problems and is unable to concentrate in school as her mother is very sick from cancer. She has to miss class to be with her mother at the hospital. Zahra and Eemani are there for Jane. Zahra has taken it upon herself to make sure that Jane gets the lessons she missed and has promised to explain the lesson too. Both Zahra and Eemani have been very supportive of their friend in this hard time. As followers of the Ahlul Bait (a) we should be helpful to our neighbors. Who was Imam Muhammad Baqir (a) talking to when he mentioned that a follower of the Ahlul-bait (a) should be kind to his neighbors (refer to your notes)? Zahra and Eemani go to Sunday school regularly, read the Qur'an, pray regularly, and always try and emulate the Ahlul Bait (a) by following their teachings. Are they practicing Tawalla?

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4. Ali says he loves the Ahlul Bait (a) and prophet Muhammad (a). He always goes to the masjid with his parents and is regular at Sunday school; however, he is always disrespectful to his parents, he fights with his little sister and bullies her at home, he refuses to pray Salaah, and always lies to his friends and family. Imam Muhammad Baqir said that it is not enough for a person to say by word of mouth that they love Imam Ali (a) and his Ahlul Bait (a) until he/she follows the "Seerah" of the prophet and his Ahlul Bait (a).

Is Ali following the “Seerah” of the Ahlul Bait (a)? What does following their “Seerah” mean to you and how can you follow the “Seerah” of the prophet and his Ahlul Bait (a) in your daily lives?

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5. What does “Ita’ ah” mean?

- a) Obedience and surrender
- b) Submission and comfort
- c) Abstinence from sin and doing good
- d) Obedience and Submission to the will of Allah (s.w.t)

6. Tabarra is the 10<sup>th</sup> pillar of Islam

TRUE

FALSE

7. Tabarra means keeping ourselves clear of those who are cruel and evil towards all righteous servants of Allah (s.w.t), by denouncing and disassociating ourselves from evil and refraining from committing sins. We should also try not to sin the way the enemies of the Ahlul Bait (a) did.

TRUE

FALSE

8. Zainab is on a field trip to San Francisco with her class. She witnesses someone taking off a girl’s hijab and bullying her at the Bart station on her way to San Francisco. Zainab is really upset about the incident and is bothered by it the entire day. Her mother works as an editor for the San Jose Times. Zainab comes home and tells her mother about the incident. Her mother feels sorry for the girl and lets the incident go and tells Zainab that such things happen and that we cannot worry about everything that happens to others? Do you think that Zainab’s mother is practicing Tabarra? If not, what do you think Zainab’s mother should have done in such a situation?

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9. Find an Ayah from the Qur'an that mentions what happens to those who annoy Allah (s.w.t) and his Apostle, and write it down below with the name of the Surah and Ayah number (Refer to your notes).

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10. We hurt the Ahlul Bait (a) if our actions are not according to the tenets of Islam.

TRUE

FALSE

## Chapter 17: **Awareness Of the living Imam**

*"One who dies without knowing Imam of his/her time, dies the death of ignorance."*

**Prophet Muhammad (S)**

Since Imam Mahdi (a) is the Imam of our period when we hear Imam Mahdi's (a) name we should put our hand on our head, bow down and recite salawaat.

Imam Mahdi (a) was born to Lady Narjis on the 15<sup>th</sup> of Sha'ban in Samarra, Iraq. He would recite **Suratul Qadr** in his mother's womb before he was even born. His father was Imam Hassan al Askari (a). On the 15<sup>th</sup> of Sha'ban when we celebrate Imam's birthday we often write him a 'letter' with our wishes and prayers, known as "Ariza".

Imam Mahdi's (a) kuniyya is Abul Qasim while some of his titles are Al-Mahdi, Al-Muntazar, Al-Muntazir, Baqiyatullah, Shibuz Zamaan, Al-Hujjat, Al-Qaaim, Haadi.....

Other A'imma that have the same first name as Imam Mahdi (a) are Imam Muhammad Al-Baqir (a) and Imam Muhammad At-Taqi (a)

Imam Mahdi (a) possesses the Dhulfiqar, the famous sword of Imam Ali (a). He is presently in ghaybat and we are promised of his coming by the Qur'an itself. Let us look at some of the ayaat that speak of him.

***"And Say: The truth has come and falsehood has vanished, Indeed falsehood is a vanishing (thing)."***

**Qur'an - Suratu Bani Israil - 17:81**

***"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them Imams and to make them the heirs. And to grant them power in the land."***

**Surah Qasas (28) Ayat 5 and 6**

***"Allah (s.w.t) has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me..."***

**Surah Nur (24) Ayat 55**

***"Verily We did write in the Zabur after the reminder (Tawrat), 'My righteous servants shall inherit the earth'"***

**Surah Anbiya (21) Ayat 105**

***"He it is who sent His messenger with guidance and the religion of truth, that He may make it prevail over all religions, even though the polytheists may detest it."***

**Sura Tawba (9) Ayat 33**

There are also numerous ahadith from both Shia and Sunni sources that speak of the coming of our 12<sup>th</sup> Imam. We will study those in later grades. We know that when he comes he will right every wrong. Until then let us pray we can carve our character and personalities enough to be among those people who will be ready to join Imam's team when he comes.

## 17.1 Worksheet: Awareness of the living Imam

Choose the correct answer:

1. The name of our 12<sup>th</sup> Imam is:
  - a) Imam Muhammad bin Hassan (a).
  - b) Imam Hassan Askari (a)
  - c) Imam Zainul Abideen (a)
  - d) Imam Ali Naqi (a)
2. Imam Mahdi (a) was born in the month of:
  - a) Shawwaal (on the 1<sup>st</sup>).
  - b) Sha'ban (on the 15<sup>th</sup>).
  - c) Dhulhijjah (on the 10<sup>th</sup>).
  - d) Rajab (on the 13<sup>th</sup>).
3. Imam Mahdi (a) was born in
  - a) Mashad, Iran
  - b) Kerbala, Iraq
  - c) Samarra in Iraq
  - d) Medina, Saudi Arabia

Fill in the blanks:

4. The famous sword of Imam Ali (a) that Imam Mahdi (a) has is the \_\_\_\_\_.
5. When you hear Imam Mahdi's (a) you should put your hand on your head, \_\_\_\_\_ down and recite \_\_\_\_\_.
6. The 'letter' we write to Imam Mahdi (a) is called the \_\_\_\_\_.
7. The surah of the Qur'an that Imam Mahdi (a) recited in his mother's womb before he was born was Suratul \_\_\_\_\_.
8. The A'imma that have the same first name as Imam Mahdi (a) are Imam \_\_\_\_\_ (a) and Imam \_\_\_\_\_ (a)

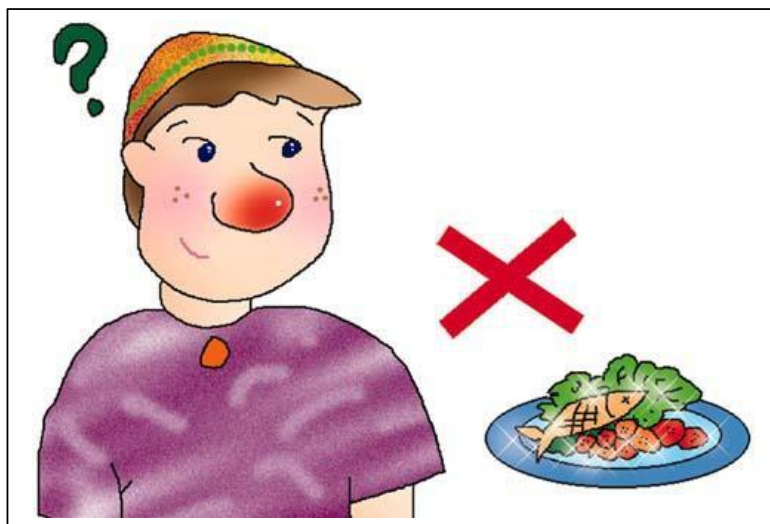


9. The mother of Imam Mahdi (a) was Lady \_\_\_\_\_ (a)

10. Two of the titles of Imam Mahdi (a) are: \_\_\_\_\_ and  
\_\_\_\_\_ and his kuniyyah is \_\_\_\_\_.

## **SECTION II: Special Occasions**

## Chapter 18: Fasting and its Benefits



Fasting is an act of worship prescribed by Allah (s.w.t) which is Mustahab, but becomes Wajib in Ramadhan. For the whole month of Ramadhan, Muslims all over the world keep their fast. A fast lasts from a little before Fajr to Maghrib. To fast means to stay away from food and drinks, as *well* as wrong deeds. The fast can be symbolized as a living thing — with a body and a soul. To stay away from food and drinks can

be the body of the fast. To stay away from wrong deeds can be its soul. If we don't try 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.”*



How can you do this? Simple, for your eyes just remember to keep your eyes off unlawful things and use this special gift of God for good acts such as reading the Qur'an and Dua's. For your ears, remember to keep away from hearing unlawful gossip, lies, and music. As for your tongue, refrain from using bad language or telling lies or useless stories; do not spread rumors or gossip about other persons; instead use the power of

speech in spreading the word of Allah (s.w.t). How can your hands fast? Do not hurt others by your actions; instead try to help them as far as you can. What about your feet? Well, 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. Remember fasting should be done for the pleasure of Allah (s.w.t).

Our Holy Prophet (s) told to Jabir bin Abdullah: *“O Jabir, this is Holy Ramadhan, whoever fasts in it during the day and stands to remember Allah (s.w.t) during the night..... he shall remove his sins the way the holy month passes.”*



The month of Ramadhan has been given special significance. Every action, whether good or bad, carries more weight in Ramadhan. Thus even though giving charity is important at all times, it is more important in Ramadhan. Likewise, injustice is an evil at all times but it is more evil in this month. Also, reciting the Qur'an carries a lot of thawaab throughout the year, but in Ramadhan the thawaab is even higher.

So remember when you fast. Make sure you are doing the good deeds that are part of your fast so you can really gain the pleasure of Allah (s.w.t).

## 18.1 Worksheet: Fasting and its Benefits

1. What should be included in a fast apart from refraining from food and drink?
  - a. Use your eyes to read Qur'an and dua's.
  - b. Refrain from gossiping and lying.
  - c. Giving to the poor.
  - d. All of the above
  
2. Do you think that a person who fasts so that he neither eats, drinks, *nor* displeases Allah (s.w.t) is being lazy and making Allah (s.w.t) unhappy when he sleeps in the middle of the day?
  - a. No he's not making Allah (s.w.t) unhappy, if he's fulfilled his duties.
  - b. Yes, he shouldn't sleep, he should pray extra Salaah.
  - c. No, Allah (s.w.t) will be happy with him even if he does not offer his Salaah.
  - d. None of the above.
  
3. Even when you're old enough sometimes you need a great amount of courage to fast. Why should you still fast?
  - a. To please Allah (s.w.t).
  - b. To lose weight.
  - c. So that your friends see that you are a good Muslim.
  - d. To show everyone you have a lot of self-control.
  
4. Make a list of things you COULD do while fasting and a list of things you shouldn't do? Make sure you have at least 5 items in each list.

5. Give examples of how Allah (s.w.t) has given Ramadhan more significance than other months?

6. It is okay to listen to music and dance if you are fasting as for as you do not eat

TRUE

FALSE

7. If you were asked by someone in school to explain why Muslims fast in Ramadhan what would you say? What does Ramadhan mean to you?

8. What would be the hardest thing for *you* to do as part of fasting?

9. 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.”*  
What does this mean?

10. How can you use your hands to fast?

## Chapter 19: **Hajj**

Eid ul Hajj is also known as Eid ul Adha (Eid of Sacrifice).

It takes place on the 10<sup>th</sup> day of the last Month of the Islamic Calendar (Dhulhijjah). It marks the end of the Holy Pilgrimage (Hajj) of Muslims to Mecca.

It is the remembrance of the sacrifice of Prophet Ismaeel (A) by his father, Prophet Ibraheem (A).

Hajj is Wajib furoo-e-deen act, which has to be performed at least **once in a life time**. 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 e lal lah.

### **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."

Wajib Hajj is performed in two parts:

**Umrah-e-Tamattu** - Performed anytime between 1st Shawwaal and 8th Dhulhijjah. Before entering Mecca one must be in a state of **Ihram**.

**Hajj-e-Tamattu - (Commonly known as Wajib Hajj)** is performed from 9th to 13th Dhulhijjah.

There are certain conditions that have to be met before Hajj becomes Wajib on an individual. Certain Wajibats also have to take place for each of the part of Hajj and will be studied in more detail in later grades.

## 19.1 Hajj Dictionary

**Arafah:** A long and wide open place where pilgrims go on the 9<sup>th</sup> of Dhulhijjah. They stay there till sunset, worshipping Allah (s.w.t). The mountain of mercy is in Arafah.

**Hajr al Aswad:** The black stone in a corner of Ka'ba which was brought from heaven

**Ihram:** Special clothes of pilgrims. The Ihram is two pieces of white unstitched material for men and preferably white simple clothes for women.

**Maqam Ibraheem:** A Stone near the front door of Ka'ba with the footprint of Nabi Ibraheem on it. Pilgrims recite the prayer after Tawaaf beside it.

**Mina:** The pilgrims go to Mina on the 10<sup>th</sup> of Dhulhijjah. Here they will throw 7 pebbles at each of the three pillars, carry out the sacrifice and cut off part of their hair or nails as Taqseer.

**Meeqat:** A place from where the pilgrim put on the Ihram.

**Muzdalifah:** The pilgrims go to Muzdalifah at sunset on the 9<sup>th</sup> of Dhulhijjah. They stay there for the night there, and collect pebbles for use in Mina.

**Sacrifice:** On the 10<sup>th</sup> of Dhulhijjah, pilgrims sacrifice an animal on the memory of the sacrifice of Nabi Ibraheem (a) and Nabi Ismaeel (a).

**Sa'ee:** Every pilgrim has to have brisk walk seven times between Safa and Marwah, the two hills near the Ka'ba.

**Talbiyyah:** The pilgrims recite the Talbiyyah as part of the Ihram.

**Taqseer:** After finishing the rituals of Hajj, pilgrims cut off part of their hair or nails.

**Wuqoof:** The staying in Arafah is known as Wuqoof.



## 19.2 Worksheet: Hajj

1. What is the other name of the Eid of Hajj?

2. When do we celebrate it?

☐ 10<sup>th</sup> of Zilhaj

☐ 12<sup>th</sup> of Zilhaj

☐ 9<sup>th</sup> of zilhaj

3. This Eid is in remembrance of the sacrifice of Prophet \_\_\_\_\_ (A) by his father, Prophet Ibraheem (A).

4. There are two parts to Hajj; one is called \_\_\_\_\_ and the other is \_\_\_\_\_.

5. The first part of Hajj can be performed from the 1<sup>st</sup> of Shawwaal to \_\_\_\_\_ and the second part is performed from 9<sup>th</sup> Dhulhijjah to \_\_\_\_\_

6. To perform Hajj is

Usool-e deen



Furu -e-deen

7. It is Wajib to perform Hajj once in your life time.

TRUE

FALSE

8. Tawaaf means walking between the hills of Safa and Marwah 7 times.

TRUE      FALSE

9. Sa'ee means to go around the Ka'ba 7 times.

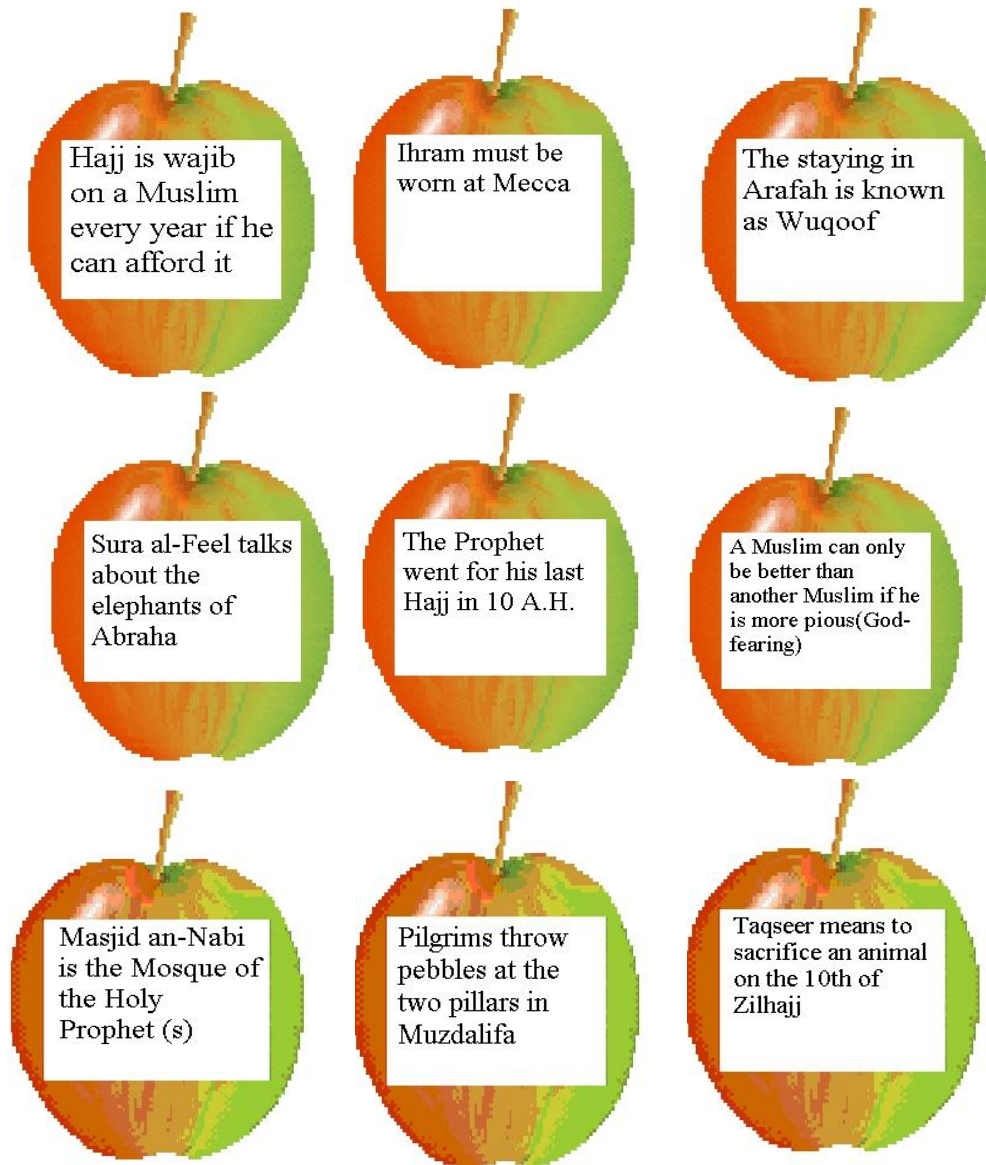
TRUE      FALSE

10. Hajr al Aswad is \_\_\_\_\_.



## Separate the Apples

Some of the apples below are rotten. They have a false sentence written on them. The good, juicy apples have a true sentence written on them.  
Circle the good apples and put a cross on the rotten ones



# Class 4 Akhlaaq



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## **SECTION I: Akhlaaq**

## Chapter 1: Merits of Good Akhlaaq

**The Holy Prophet (S) has said:**

*"I have been sent by Allah (s.w.t) to teach people good manners"*

The above hadith shows us how important good Akhlaaq (manners) is considered in Islam. Akhlaaq is a general term that refers to conduct and behaviour. Let us look at how important it is.

A person once came to the Holy Prophet (s) 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 neighbours with her tongue.



**The Holy Prophet (s) said that the old woman 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) 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) and our Holy Imams (a) managed to convert a lot of people to Muslims through their good Akhlaaq.**

Remember that when you are behaving badly out in public, people will not just see a *person* behaving badly but a *Muslim* behaving badly.

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

**Our 12<sup>th</sup> Imam has left all of us as the caretakers of Islam! Let our behaviour and conduct advertise the positive aspects of Islam.**

You are therefore a representative of Islam and Imam Mahdi (a.s)

## 1.1 Worksheet: Merits of Good Akhlaaq

Write and draw 2 things different than the examples below, that you should not do and 2 things that are good to do:

E.g.: Shouldn't fight:



Should always share:



1. Two things that are good to do:

a.

b.

2. Two things one should not do:

a.

b.

3. What are some things you do that may be counted as bad Akhlaaq?



## Chapter 2: Cleanliness

Allah (s.w.t) says in the Holy Qur'an in Surah al-Baqarah (2:222)

***... For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean. (Holy Qur'an; 2:222)***

Our Eighth Imam (A) explained that:

*To be pure and clean is amongst the habits of the Prophets. According to a narration by the Prophet cleanliness is half of imaan*

It is very important to remain clean and in a state of purity (Taharat). We should think about cleanliness, not as something that we do or do not do, but as part of us. We should not only keep our physical selves clean, but also our thoughts and actions.

**Our soul is like pure water, and that which holds it (our body), is like a vase**

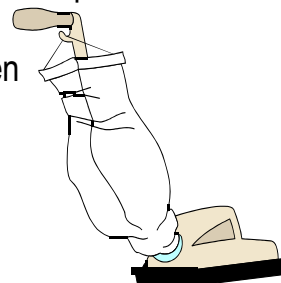
Whatever we see through our eyes enters the water of our soul. If we look at bad things, then we are polluting the water and so our soul becomes dirty. When this happens, we start wanting (desiring) to see and do things which will cause us even more harm, until the water of our soul will become so murky that we will suffocate and drown ourselves in its filth and our thoughts and actions will not

remain clean. We have to keep our soul uncontaminated by only allowing those things which are virtuous to enter it.

The Prophet (S) said

*"There will come a time when people will have unclean inner selves, but beautiful appearances; they will have greed for the worldly affairs and they will not wish for that which is with Allah (s.w.t). Their religion will be for show. Then they would pray like a drowning one, and Allah (s.w.t) will not answer their prayer."*

Other actions of cleanliness are external. We have always been taught to keep our bodies and our clothes clean, but we should also remember to keep our houses, and the surrounding areas clean. One of the signs of a Muslim is that when he uses something, he leaves it in a cleaner condition than it was before. We should set an example for non-Muslims by keeping the streets free from litter and our houses tidy. If we did this we would give Islam the reputation it deserves.



We should try to keep clean at all times, but special attention should be given when in the toilet, when eating food, and when getting ready to offer prayers. Let's look at some acts of cleanliness recommended in Islam:

## 2.1 When Using the toilet

It is important to know that it is makruh to urinate while standing since our clothes can easily become Najis by doing so. After urinating, we should wash ourselves twice with water. After a bowel movement however we can use a cloth or paper towel provided that it is Taahir. It is Wajib to use three separate pieces even if the body becomes clean before that.

## 2.2 Daily Bath

Islam is a religion which not only tells you to keep your soul clean, but to also keep your body clean.

You should take a regular bath or shower to keep your body clean.



## 2.3 Washing of Face and Brushing Teeth

In the morning when you wake up, you should wash your face and brush your teeth. This makes you feel fresh as well as cleaning the dirt that forms overnight.

Prophet Muhammad (S) has said,

*"Upon you is the brushing of the teeth, for surely it purifies the mouth, and pleases Allah (s.w.t), and brightens the eyesight. Indeed the angels hate the odor from a mouth not cleaned after eating food."*

## 2.4 While Eating

Islam recommends that we wash your hands before and after eating a meal. This is very practical of course since we do not know what our hands have touched all day. Nowadays doctors recommend frequent hand-washing to prevent the spread of germs. Always start by saying "Bismillah" and taking a pinch of salt it is also recommended by Imam Ali al Ridha (a.s) that

**"There should be some green salad with your food"**

## 2.5 Wudhu

Islam tells us to wash ourselves before praying. This washing is known as Wudhu. Some of the reasons why we do Wudhu are, a. It keeps us clean, b. It refreshes us and we can concentrate and think clearly. Even simple acts such as performing Wudhu before sleeping are highly recommended. If this is done, the whole night is counted as if you were performing prayers.

## 2.6 Ghusl

Ghusl is cleaning the body with the **niyyah** of cleaning it spiritually. Sometimes ghusl becomes Wajib, i.e. when you touch a dead body. This means that you have to do ghusl before you can pray Salaah.

## 2.7 Clean Clothing

A Muslim should never dress with dirty clothes. This does not mean that you wear your best and most expensive clothes. It means that even if you have one piece of cloth to wear, you should keep it clean.

When you wear clothes, you should wear it for yourself, and not for others to look at.

## 2.8 Cutting Nails

You should always cut your nails because they grow very long and can get very dirty.

If you have long nails, dirt can get trapped underneath. When you eat, you will be putting that dirt in your food and swallowing it. This is very bad for your health and can lead to many illnesses. It is recommended to cut your nails every Friday.

## 2.9 Looking after Hair

One should always comb their hair with a proper parting. You should never leave your hair messy and unkempt.

Prophet Muhammad (S) has said that if you cannot look after your hair properly, you should shave it off!

This shows the importance of caring for your hair. This does not mean that you spend all your time making sure that each hair is in place. You should make sure that your hair is **clean** and tidy.

In closing let us remember that Islam has told us to keep our bodies clean because a clean body leads to a healthy body. If we do not look after our bodies we can get all sorts of illnesses. If we keep our body clean we will also feel good. And keeping our thoughts and actions clean will make us feel all the better!

Not only should you keep yourself clean all the time, but you should also keep the things around you clean. You should clean your own room and try to wash your own dishes. If you see a mess somewhere and you know that you did not do it, you should still try and clean it up. This is

important for public places like the Mosque or school. If everyone picks up a bit of garbage, or clears some mess, the place will be spotless and tidy and everyone will benefit.

Prophet Muhammad (S) has said:

*CLEANLINESS AND PURITY ARE PART OF FAITH*

## 2.10 Worksheet: Cleanliness

1. How are we supposed to keep our souls clean?

2. Write down three specific areas where especial attention should be given to cleanliness.

3. *"There will come a time when people will have \_\_\_\_\_ inner selves, but \_\_\_\_\_ appearances. Then they would pray like a drowning one, and Allah (s.w.t) will \_\_\_\_\_  
\_\_\_\_\_ their prayer." (Prophet's saying)*

4. Prophet Muhammad (s) has said that \_\_\_\_\_ and \_\_\_\_\_ are part of faith.

5. In Surat al-Baqarah (2:222)

***... For God loves those who turn to Him constantly and He loves those who keep themselves \_\_\_\_\_ and \_\_\_\_\_.***

## Chapter 3: **Rebelling Against and Disobeying Parents**

This is one of the most common problems in today's western world, and is the cause of a lot of violence, bad behavior, and vandalism amongst today's youth.

Allah (s.w.t) tells us in Qur'an (Surah 17, Ayah 23)

***"Thy lord has commanded that you worship none but Him, and that you be kind to your parents."***

This shows how important it is to obey your parents and shows us that it is definitely HARAAM to disobey them.

Question: Why should we obey our parents?

Answer: Our parents nurture us with love, take care of us, provide for us and have given up so much for us. They are older than us and so they have a lot of experience. They also have our best interests at heart, so when they tell us something, they are doing so for our own good.



Allah (s.w.t) said to one of His prophets:

***"I swear by My Honor that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."***

If we disobey our parents, we are disobeying Allah (s.w.t) and so we will tend not obey anyone. This means that there will be no rules for us to follow! That may sound fine but imagine how that would be. Without rules we would not know our limits.

In today's world there are many children that do what they want and become spoilt, violent, and indecent human beings.

If today's children rebel against their parents, they will not learn how to behave, and as a result will make bad parents in the future when they have children.

This shows that if we disobey our parents, we will also be ruining our own lives because we will bring our children up to disobey us.

Imam Ali (A) has said:

***"Respect your father and your son will respect you."***

There are many ways to respect your parents, some of them are:

- ☐ Never raise your voice at them.
- ☐ Do not sit when they are standing.
- ☐ Do not walk in front of them unless told to do so.
- ☐ Do not speak when they are speaking.
- ☐ Never correct them in front of others.
- ☐ Do not displease them or make them angry.
- ☐ Never insult, argue or shout at them.

When you wake up in the morning, the first thing you should do is say "Salamun Alaykum" to your parents. These are all simple things, but how many of us actually do them. How many of us will actually stand and say "Salamun Alaykum" when our mother or father enters the room?

If your parents ask you to do something, you should not cast a weary glance at them or raise your eyebrows with disgust if you think they said something that is not so 'cool'.

The displeasure of Allah (s.w.t) is so great on those who displease their parents that the person who is disowned by his parents, he will never smell the fragrance of heaven. Also, if the parents are displeased with a child, and remain so overnight, and the day dawns with their displeasure, it will be as if two gates of hell have been opened for the son.

Ayatullah Khomeini (May Allah (s.w.t) rest his soul) said that,

*"Looking at the face of your mother or father with respect is like looking at the Ka'ba, the reward is the same."*

Here is an example of how respect and kindness for one's mother can lead to great reward from Allah (s.w.t):

There was a traveler who stopped over at a young man's house. Even though the traveler was a stranger the young man invited him in. The traveler and the young man started talking. Amidst their conversation the young man excused himself many times for a few moments then came back to attend his guest.

The guest asked of his excuse for these frequent disappearances. The young man informed him that he had an old, fragile mother in the next room that needed frequent attention. The guest requested that he be allowed to visit the old woman. The young man agreed.

An old, weak, and helpless woman lay in bed. There was no sign of strength anywhere in her being. The only thing that was moving was her mouth, without any words coming out of it. The guest inquired what the old woman was trying to say. The young man said, "From my young age

she has always prayed for me whenever I would do something for her, that's what she is doing now."

The guest asked what she would pray for. The young man replied, "She prays 'May Allah (s.w.t) make your abode the neighborhood of His messengers'."

The guest beamed with a smile. "Tell her prayer has been granted. I am Prophet Moses. I inquired from Allah (s.w.t) about my neighbor in heaven. He gave me your address. I asked him how this person gains neighborhood of the prophets. He told me to come see it for myself."



### 3.1 Worksheet: Rebelling Against and Disobeying Parents

1. Allah (s.w.t) tells us in Qur'an (Surah 17, Ayah 23)

***"Thy lord has commanded that you worship none but Him, and that you be  
\_\_\_\_\_ to your \_\_\_\_\_."***

2. There are many ways to respect your parents, three of them are:

a.

b.

c.

3. Why should we obey our parents?

4. Explain what is meant by the saying:

***"Respect your father and your son will respect you."***

## Chapter 4: **Honoring Guests/ Hospitality**

### **4.1 Hospitality**



Hospitality means to be polite to people when they come to your house and to treat them with respect.

#### **How should we be polite?**

There are many ways; some of them are:

- a) If the guest is a Muslim, you can start by saying SALAAMUN ALAYKUM.
- b) You can speak in a low voice instead of shouting.
- c) You should offer the guest something to drink.
- d) You can just talk with the guest and not leave him alone in a strange room.

#### **Why should we be polite to guests?**

The reason why we should be polite to guests is so that they feel happy. Allah (s.w.t) will be pleased with us and we will get thawaab. Our parents will also be pleased with us.

If you are polite towards guests and other people, they will come to respect you.

## 4.2 Worksheet: Honoring Guests/Hospitality

For Questions 1 to 4, how should you behave when:

1. Someone comes to your house when you are tired and sleepy?
2. A friend visits you just when it is time for Maghrib?
3. It is dinner time, and you have a guest?
4. Your cousin is spending the day with you, and he breaks one of your toys?
5. If someone did not have any hospitality, how would they behave?
6. Why is it important to treat others and guests with respect?

7. Ali and Jaffer are visiting their friend Hussain for the afternoon to do a homework assignment. Ali and Jaffer just got back from a soccer match and are extremely thirsty and hungry. Hussain is aware that his friends just got back from practice and Hussain does not offer them anything to drink. Hussain's mom is at home but does not offer the boys any food and does not even check up on them to see how they are doing while they get situated. The boys begin studying and Hussain's mom just decides to go upstairs so that she can take care of her daily household chores. The kids feel ignored. She is not hospitable at all to the boys. They leave Hussain's home very disappointed and hungry. How would you treat Ali and Jaffer if they were visiting your house and how would you expect your mom to treat them?

8. When you are hospitable to others and offer them kindness in your home, your guests leave happy and respect you, Allah (s.w.t) will be pleased with you and your parents will be proud of you

TRUE

FALSE

9. Your neighbor knocks at your door one morning and explains to you that their phone was temporarily disconnected and that her husband took her cell phone by mistake. She explains that she was packing his lunch and put her cellophane in his briefcase by mistake. She needs to call her husband to inform him and asks you if she could use your phone. How would you treat her?

10. Your mom is out of the house doing some errands and her friend shows up to see her. You are alone at home. What would be the hospitable manner of receiving her?

## Chapter 5:      **Friendship**

**Everyone needs friends,  
but friends are only worth having if they are true friends.**

Two travellers were on the road together, when a robber suddenly appeared.

One man ran for a tree and climbed up and hid in the branches. The other was not as fast so threw himself onto the ground pretending to be dead. The robber came to the man on the floor, whispered something in his ear and went away. When the robber had gone, the man in the tree came down and asked his friend what the robber had whispered in his ear.

His friend replied that the robber had told him to find a better friend who would not leave him at the first sign of danger.

Friends influence each other in the matter of conduct, thoughts and belief.

Imam Ali (a.s) says that we should choose our friends wisely as their good and bad traits rub off on us.

As the Holy Prophet (s) has said:

*"The behavior of everyone depends on the belief and principles of his/her friend."*

People will judge you according to the friends you have.

Imam Ja'far as-Sadiq (a) was walking in the market with his friend, who had brought his servant with him (at that time it was a normal practice for everyone to have household help).

Imam's friend turned to tell his servant something, but he had been left behind talking to someone.

When the servant finally appeared, Imam's friend was very angry and shouted abuse at the servant. He also said abusive things about the servant's mother.

On hearing what his friend had said Imam got very angry and told him that he should not have said such abusive things, especially about the servant's mother. The friend replied that the mother was not a Muslim. To which Imam answered that it made no difference.

Imam (a) then told his friend that their friendship was no more, and walked away from him.

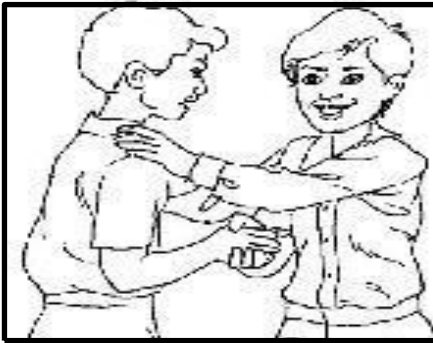
It should not be forgotten that making friends is not enough, but it is also important to keep the friendship. In the above story the man, due to his lack of respect for humanity, lost Imam's (a) friendship.

Imam Ali (a) has said:

*"A man who has no friend is poor, but poorer than him, is he who cannot keep the friendship and loses his friend."*

## 5.1 Worksheet: Friendship

Next to each picture, write what you think is happening & then write down if that is a good quality in a friend and whether or not you would like your friend to have such a quality. You can color the pictures if you like.





## Chapter 6: **Forgiveness**

To ask for forgiveness:

**Allah (s.w.t) says in the Holy Qur'an,  
".... Do not despair of the mercy of Allah (s.w.t); indeed Allah (s.w.t)  
forgives all sins. Indeed He is oft-forgiving, most merciful."**

In the above Ayah, we are told never give up hope, as Allah (s.w.t) will forgive us, as **He is Most Forgiving and Most Merciful.**



This does not mean that we commit a sin, ask for forgiveness the intention of doing it again

**Allah (s.w.t) will forgive us but only if we are truly sorry.**

Our 5<sup>th</sup> Imam, Imam Muhammad Al-Baqir (a) has said that one who leaves sinning totally and asks for forgiveness, is like one, who has not committed any sin at all. However, one who, continues to commit sins and at the same time prays for forgiveness is like one who jokes.

Since Allah (s.w.t) forgives us for all our mistakes if we are sincere, we should also forgive people who have made mistakes with us..

**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 off-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 1<sup>st</sup> Imam, Imam Ali (a) 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) has said "Punish your enemies with kindness and do a good deed for them in return for the harm that they have done to you."*

## 6.1 Worksheet: Forgiveness

1. There are times when we really regret doing something wrong. This is how we should feel when we ask Allah (s.w.t) for forgiveness and we can be sure Allah (s.w.t) will forgive us if we are truly \_\_\_\_\_.
2. Someone who continues to commit sins and at the same time prays for forgiveness is like one who \_\_\_\_\_.
3. Since Allah (s.w.t) forgives us for all our mistakes if we are sincere, we should also \_\_\_\_\_.
4. Think of a time when you got really angry at your brother/sister or friend. What did you do? Did you behave like a kind, forgiving person or like an angry unforgiving person? Write down how you could behave so that Allah (s.w.t) would be pleased with you.
5. Complete the sentence to show what would be recommended behavior by Islam:  
Huma was very angry with her older brother because he had just teased her in front of her best friend. Holding back her angry tears she turned towards him and ....

## Chapter 7:      **Haqq-un-naas (Rights of Humanity)**

The phrase Haqq-un-naas comprises two words, (*Haq*) which mean right, i.e. a person's right to have or own something, and (*naas*) which means person, or human beings.

Haqq-un-naas therefore means the rights of people. Every person has certain rights that should not be taken away. If I am holding the estate of an orphan, then it is the right of the orphan to inherit the estate when he is old enough. I should not take advantage of my position and consume it for myself.

The reward offered for service to humanity is so great, that few other deeds carry similar rewards. The Holy Prophet (s) has said:

*"One who fulfills the needs of a brother Muslim is like one who has been worshipping Allah (s.w.t) throughout his life".*

Allah (s.w.t), who is Just and Merciful, will (inshAllah ) forgive us for the sins that we commit against Him, provided we repent for them sincerely; but He will not forgive us for the sins we commit against others. That would be going against His justice. We can never be forgiven for breaking Haqq-un-naas, the rights of others, unless the person whom we have wronged forgives us himself. This makes Haqq-un-naas a major sin, and one which is unforgivable.

The next question is *"What actions break Haqq-un-naas?"*

Anything that could be labeled as inconsiderate would break Haqq-un-naas. Islam is a religion for a community, where people can interact and the whole society can come together under one faith and guard each other's' rights. The spirit of **consideration** is the central force that binds people together in a society. Human life without consideration is transformed into animal life, where everyone is for himself. So Islam strongly encourages us to recognize the rights of humanity *and* practice them.

Prophet Muhammad (S) has said:

*"Prefer for people that which you prefer for yourself."*

A person has a right over you even when he is not there. Imagine you were at a gathering, talking to others. If I am not at that gathering, I still have a right that my name should not be insulted, nor my reputation tainted. But if you mention my name in any such way, then you have committed a sin against me. Such a sin cannot be forgiven unless I have forgiven it.

Due to these high consequences we should avoid committing actions which breach the rights of others. You are answerable for Haqq-un-naas even after death. Islam advises that we should seek forgiveness from the person whom we have wronged before one of the parties dies. If

person dies before forgiving the other, then there is no direct way of obtaining forgiveness, and that sin will carry forward until the day of Judgment.

Consider the danger of this sin! Allah (s.w.t), who can create the universe and destroy it in one stroke, who can perform any action conceivable, who is eternal and lives forever, even He cannot forgive us for crimes against Haqq-un-naas. He Himself has told us that only the person who has been wronged can forgive us. This does not matter whether the person is a Muslim, or a non-Muslim, whether he is a sinner, or a believer.

Islam is a religion that not only benefits a person directly, but helps the community in general. Where else can you find a law that commands you not to insult others, and to guard their reputation in public and private?

It is our duty to therefore be kind and caring to people. When they are not present to talk good about them behind their back. It is also important to protect them against people talking badly against them. This will strengthen the bonds of brotherhood between Muslims and remove negativity from the hearts of the people.

## 7.1 Worksheet: Haqq-un-naas

Fill in the blanks:

1. The word 'Haqq-un-naas' means the \_\_\_\_\_ of people.
2. The reward offered for \_\_\_\_\_ is so great, that few other deeds carry similar rewards.
3. Allah (s.w.t), may forgive us for the sins that we commit against Him; but He will not forgive us for the sins we commit against \_\_\_\_\_.
4. Haqq-un-naas is a \_\_\_\_\_ sin, that is, one which is unforgivable.
5. Anything that could be labeled as \_\_\_\_\_ would break Haqq-un-naas.

True/False

1. Only the person who has been wronged can forgive you for your crimes against Haqq-un-naas.
2. Talking negatively about someone against their back can be considered as breaking Haqq-un-naas.
3. Cheating someone can be considered as breaking Haqq-un-naas.
4. Not praying can be considered as breaking Haqq-un-naas.
5. If you do something inconsiderate against a non- Muslim, you don't need to ask for his forgiveness.

Extra Credit:

Write down five different ways you could fulfill 'Haqq-un-naas,' that is five ways you could be considerate to others.

## Chapter 8: **Rights of Muslims**

Islamic culture tells us how we should behave. It is the way Muslims are taught to live and is based on the two sources of Qur'an and Hadith. A Muslim should understand and practice this knowledge, since when these two sources are combined; we have the way and means to lead a life which will lead to perfection and contentment.

From Imam 'Ali ibn Abu Talib (a) it is reported that the Messenger of Allah (s.w.t) said: incumbent upon the Muslim are thirty obligations toward his Muslim brother, from which there is no release for him, unless he either discharges them or is excused (by his Muslim brother) from fulfilling them.

These obligations are:

1. To forgive his error
2. To be compassionate about (and relieve) his sadness or tears
3. To guard his secret
4. To disregard his stumbling (offense)
5. To accept his apology
6. To reject backbiting of him
7. To persist in rendering advice to him
8. To treasure his friendship
9. To guard his trust
10. To visit him when he is ill
11. To be with him at the time of his death
12. To embrace his invitation
13. To accept his gift
14. To reciprocate his favor
15. To thank him for his grace
16. To be grateful for his assistance
17. To guard his honor
18. To provide for his needs
19. To facilitate the resolution of his problem
20. To say to him "May Allah (s.w.t) bless you" when he sneezes
21. To guide him to what he cherishes
22. To reply to his greetings
23. To take him at his word (not interpret negatively what he says)
24. To accept his bestowals
25. To attest to his honesty if he swears to something
26. To be kind and friendly towards him
27. To not betray or forsake him
28. To wish his brother in Islam whatever good things he desires for himself
29. To loathe for his Muslim brother whatever he hates for himself

30. To help him whether he is unjust or is a victim of injustice—as to assisting him when he is unjust, it means he must be prevented from continuing his wrong act, and when he is a victim of injustice he should be assisted in restoring his rights.

There are countless examples of what we should do, and how we should act, but the essence of all these actions is having good Akhlaaq.

To have good Akhlaaq, you have to follow a very simple rule. Prophet Isa (A), Imam Ali (A), and Prophet Muhammad (S) have all emphasized one message and that is:

**Treat others the way you would like them to treat you.**

This just means to have **especial** CONSIDERATION for our fellow Muslims. It is almost the same as the rights of humanity over us. Only our Muslim brothers and sisters have the right to be treated by us with even more care and understanding.



## 8.1 Worksheet: Rights of Muslims

Fill in the blanks:

1. Imam \_\_\_\_\_ (a) reported that the Messenger of Allah (s.w.t) (s) said: incumbent upon the Muslim are \_\_\_\_\_ obligations toward his Muslim brother.
2. He also said you have to fulfill these duties unless your Muslim brother \_\_\_\_\_ you.
3. One of the duties are, to take him at his word (not interpret \_\_\_\_\_ what he says).
4. Another of the duties are, to wish his brother in Islam whatever good things he \_\_\_\_\_.
5. To forgive his/her \_\_\_\_\_ is also an obligation we have toward our Muslim brother/sister.
6. Another obligation towards our fellow Muslim is to treasure his/her \_\_\_\_\_.
7. If I hate being teased and I pray that my Muslim friend and I don't get teased, I am fulfilling obligation number \_\_\_\_\_ in the list above.
8. According to one of the obligations above if my friend helps clean up after a party in my house I should probably \_\_\_\_\_.

Short answers:

1. Imagine that you were angry at your Muslim friend for something. Write down what it could be and what you could do about it to fulfill your obligation towards him/her?
  
  
  
  
  
  
  
  
  
  
2. In your own words explain what the last (30<sup>th</sup>) obligation in the list above means?

## Chapter 9: **Islamic Community and Brotherhood**

Islam is not just a religion; it is the way to lead a perfect and fulfilling life. The social (community) life of Islam is described below, followed by the codes of conduct by which Muslims are bound.

The word community is defined as *"a body of people forming social unity..... having race, religion etc.. in common."*

Islam is a religion which is sent as a gift from Allah (s.w.t) to mankind, to bring them together in peace and harmony. This cannot be done unless the whole community is at peace, and this in turn depends on each individual being at peace.

If you think of a community as a football team, for the team to be successful, it has to co-operate. Each person must be playing well if the whole team is to play well.

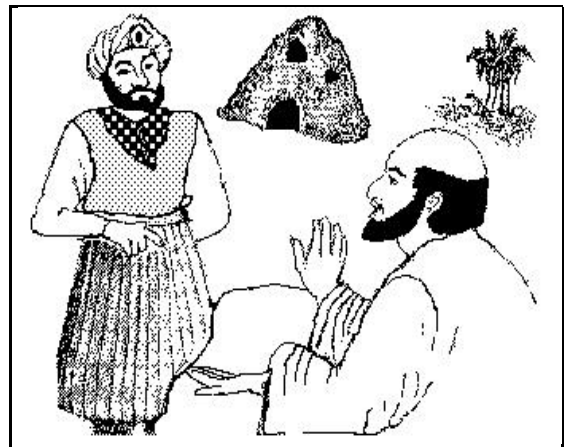
The way Islam has ensured a happy community life is by laying down social codes (the way to act) which become part of the individual's character and so affect the whole community.

The community is also a test for mankind, because he is subjected to temptation at every stage, as explained below:

There was once a man who went to a cave far away from everyone. He used to stay there, pray, and fast. One day a passerby saw him, and asked him, "Why are you living here, in the middle of nowhere?"

The man replied, "Over here, I find it easier not to commit sins, and so please Allah (s.w.t). I have not done Gheebat (backbiting), Fitnah, nor Fasaad (slandering). I have not become angry, and I have not insulted my neighbor. I have been very pious."

The first man laughed and said: "You are only fooling yourself. The only reason that you have remained so noble is that there is NO ONE here for you to abuse. To live with people is a test as to how you can control yourself with them. It is a test to see whether you can forgive someone who is bad to you, whether you can refrain from backbiting, or teasing. All you are doing is running away, and missing the test."



The above example is like missing school during exam days, and then telling your parents "I didn't fail even one exam."

The heart of the community is the faith which binds it together and educates it to worship (praise) Allah (s.w.t). This is emphasized in many areas such as congregational (Jama'ah) prayers, majalis, and other gatherings. Allah (s.w.t) instructs us in Qur'an (Surah 21, Ayah 92):

***"Verily this Brotherhood of yours is a single Brotherhood, and I Am your Lord and Cherisher: therefore serve Me (and no other)."***

The strength of the community is based on its unity. There is a saying in English, "Divide and conquer", which means that if you want to rule over a group of people, you first divide them, and make them quarrel within themselves. This is what the occupying world is doing to the world-wide community of Islam. We should learn from this, and always stand up for our rights.

We are allowed to compromise, but only as much as the Shariah will allow. We can never compromise our principles or our faith. For this we should look at the lesson taught to us by Imam Hussain (a) on the plains of Kerbala.

As well as the community being a test, it is jointly a reward, because a person can surround himself with true friends who are there to help when in need. Allah (s.w.t) announces in Qur'an (Surah 49, Ayah 13)

***"O mankind! We have created you from a single (pair).. and made you into nations and tribes, that you may know each other (Not that you may despise each other). The most honored of you in the sight of Allah (s.w.t) is (he who is) the most righteous of you."***

The way in which a community should live is described by Islamic values, known as the Islamic Code of Social Life, and is now explained.

## **9.1 Islamic Code of Social Life**

Islamic social codes are the ideals by which Muslims should try to live within a community.

Each of us has a responsibility to the other, to maintain justice, to respect the rights of the other.

In Qur'an (Surah 49, Ayahs 11,12) Allah (s.w.t) explains to us certain ways of behaving:

***"O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other by (offensive) nicknames..."***

***Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs (Gheebat). Would any of you like to eat the flesh of his dead brother?"***

There are infinite ways to behave in a community; the essence of all the social codes is again consideration. If one considers the needs of his brother, then he will act accordingly.

Prophet Muhammad (S) has said:

*"Prefer for people that which you prefer for yourself."*

In a very short Surah (Al-Asr) Allah (s.w.t) explains the social code for the whole of mankind, Ayah 2:

***"Verily Man is in a loss."***

This is thought to refer to the Day of Judgment when Allah (s.w.t) will raise man from his grave to answer about his life, some men will say that they had not done any good deeds, and these men will be in a loss. Some men will reply that they had been very good themselves and established regular prayers, THESE MEN TOO WILL BE IN A LOSS.

Ayah 3:

***"Except for such as have Faith, AND do righteous deeds, AND join together in the mutual teaching of Truth, AND of patience."***

This shows that being good yourself is not enough; you must also serve the community by guiding them towards the truth and enjoining them towards good.

So, another important code of social life is to do **Amr bil Ma'aruf** (enjoin towards good) and **Nahy anil Munkar** (forbid from evil).

Islam is the only religion that can claim to have developed a science in human behavior, in manners and in the art of perfecting the soul. Apart from being a Muslim, one who follows the teaching of the 12 Imams (A), and believes in the justice of God is called a Mu'min (a believer).

Once Imam Ali (A) was asked, "Who is a believer?" He answered as to what the characteristics of a believer should include,

*"The believer is one with whom peoples' life, wealth, and dignity are safe.*

*When powerful, he forgives easily. He is generous in appropriate ways. His*

*behavior is gentle. His actions and walk reflect modesty.*

*People enjoy his affection and calmness. He is ready to bear pain in order to comfort others. In friendship he is sincere. He honors his promises.*

*He helps the oppressed and is concerned about the deprived. He does not abandon those in distress; he tries to relieve their burdens.*

*He respects the rights of those who are absent. He accepts the apologies of those at fault. He assists those who have assisted him.*

*He does not divulge (tell) peoples' secrets. He does not inquire into secret affairs which do not concern him.*

*He sets a good example for those who succeed him.*

*His good deeds are not performed for the sake of being boastful. He does not fall into the same difficulty twice."*

## 9.2 Worksheet: Islamic Community and Brotherhood

1. When we translate the word “Islam” it means peace. Islam is a religion of peace and harmony. Peaceful co-existence is only possible when we all are at peace with one another and to ensure this happens we must all do our part to find peace within ourselves and treat others the way we would like to be treated, with respect, dignity, and understanding. If we are good to others and at peace with ourselves others will be at peace as well

TRUE

FALSE

2. Allah (s.w.t) tests us in various ways. One of the ways in which he tests us is by seeing how well we can co-exist peacefully and in harmony within a community. Habeeb just inherited a huge amount of money from his aunt. He now feels that he does not need to work and can retire comfortably. He decides to leave all his worldly duties and decides to move far away into a farmhouse where he will have no contact with the outside world and will be able to pray and give thanks to Allah (s.w.t) and refrain from committing sin. He wants to retreat back into “nature”. He knows that if he has minimal contact with the outside world he will refrain from doing gheebat, fitnah, fasaad, and hurting others. He will also be able to pray regularly. Do you think this will make Habeeb a better Muslim? Does Islam encourage us to isolate ourselves from others? If your answer is no then explain why?

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3. Islam is a religion that emphasizes the importance of community, brotherhood and unity. Find an Ayah from the Qur'an from your notes in which Allah (s.w.t) refers to Muslims as one “brotherhood” and write it down below mentioning the Surah that it has been taken from and the Ayah number

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4. Islam asks us to embrace all cultures and races. Allah (s.w.t) made us all unique. Muslims all over the world come from different cultures and ethnic backgrounds and races yet we all are one and equal in the eyes of Allah (s.w.t). We were made different so that we could find something interesting in each other and get to know each other. Write an Ayah down from your notes that talks about this and mention the Surah that it is taken from.

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5. Islamic Social Codes are the ideals by which Muslims should try to live within a community. Which one of the statements below is **not** mentioned in Surah 42, Ayahs 11 and 12 of the Qur'an

- a) Not to make fun of others
- b) Not to judge others and think that you are better than them
- c) Not to make fun of others by calling them names
- d) Gheebat is equivalent to eating the flesh of ones "dead brother"
- e) To fast in Ramadan

6. Apart from being a Muslim, one who follows the teaching of the 12 Imams (A), and believes in the justice of God is called a Mu'min (a believer).

TRUE

FALSE

7. What is Amr bil ma'aruf? Give one example of how you can do Amr bil ma'aruf below

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8. Nahy anil Munkar means

- a) do good deeds
- b) avoid and refrain from evil
- c) support world leaders who oppress and victimize others
- d) fasting

9. Which one of the following statements is not true? According to Imam Ali (a), a believer is one who

- a) One with whom peoples' life, wealth, and dignity are safe.
- b) One who is a sincere friend
- c) One who keeps his promises
- d) One who abandons a friend in time of need

10. According to Imam Ali (a), a believer is one who learns from his mistakes and Experiences and does not fall into the same "difficulty" twice

TRUE

FALSE



## **SECTION II: Akhlaaq**

## Chapter 10: Honesty / Lying:

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

**Honesty means truthfulness - in your words and actions.**

**Lying is the opposite of honesty.**



The Holy Qur'an tells us not to lie:

***(2:42) "And cover not Truth with falsehood, nor conceal the Truth when you know (what it is)."***

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! It is haraam because you are deceiving others. Why do people lie?

There are many reasons why, some of them are:

- a. as an excuse to get yourself out of trouble,
- b. to cheat somebody out of something you want,
- c. to get someone else into trouble.

As you can see, all the above reasons are bad. If you have done something which gets you into trouble, then you should face it, and not lie your way out of it because that is being very irresponsible. If you make the habit of lying, then you will lie very often without realizing it since one lie usually leads to another, as you try to cover the lie you told before.

You will lie to your family, your friends and everybody you meet. Then one day you will be caught because you will have trapped yourself in a corner, and there will be no escape. 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.

We all know that lying is a great sin. The bad thing is that we do not realize how often we are doing it. Our sixth Imam said that it is more difficult to repent for many small sins than for one big sin.

Prophet Muhammad (S) has said,

*"Beware of association with the liar for he is like a mirage which draws the far one nearer to you and the nearer far from you."*

*"Leave falsehood and make speaking the truth a habit."*

*"If a person has a habit of speaking lies, he is a hypocrite until he gets rid himself of the habit."*

Once a man came to the Holy Prophet (s) 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 had not done it because he could not lie.

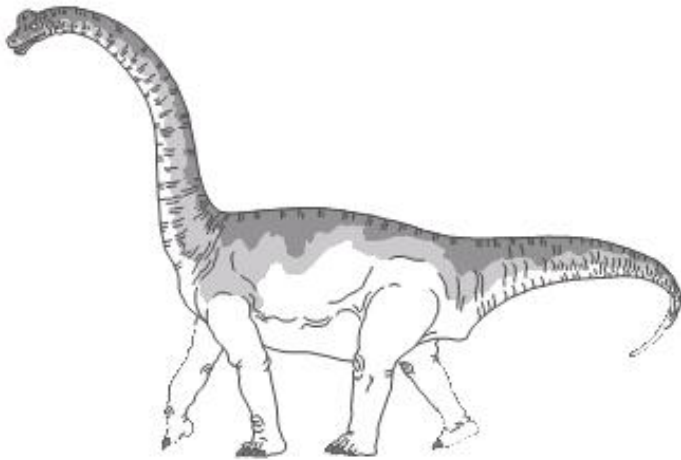
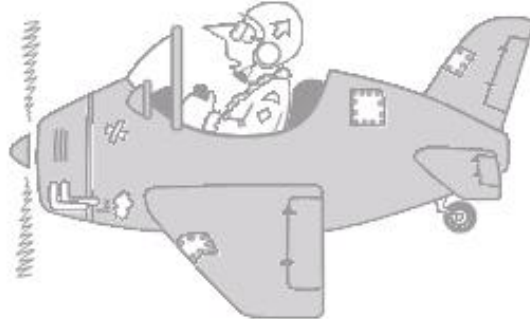
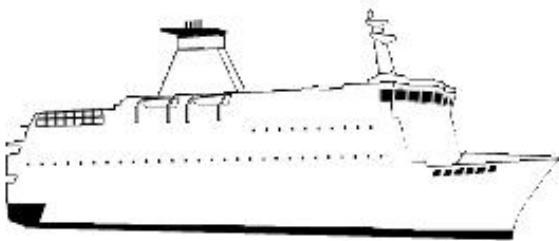
And even if he did not get caught, how would he be able to face the Holy Prophet (s) and tell him all the wrong he had done. It would be so embarrassing.

**So by giving up lying, the man slowly gave up his other sins.**

## 10.1 Worksheet: Honesty? Lying

1. One of the titles of our Holy Prophet Muhammad (s) 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 - \_\_\_\_ - \_\_\_\_\_



2. Think of a time when you wanted to lie. Did you stop yourself or did you lie? If you lied what you think would have happened if you had not lied? How do you think you would stop yourself next time? Write all these details down. You will not have to share them with anyone in the class. As far as your teacher is concerned she/he will be proud that you were able to talk about your mistake because the first step to correcting a mistake is admitting it.

3. How do you think lying can lead to further evils?

4. Many people lie when they are afraid they'll get in trouble. The more responsible thing to do is to tell the truth and face the consequence.

a. True

b. False

5. If you feel your lie will never get caught it would be alright to lie.

a. True

b. False

## Chapter 11: Trustworthiness

Every human being possesses secrets. We would rather not disclose our secrets to others, due to embarrassment, shame, guilt or such reasons.

When someone tells you a secret, they are entrusting you with something very important, and we do not realize this sometimes.

The Holy Prophet (S) has said that:

*"He who keeps no pledge has no religion".*

In the Holy Qur'an Surah 8 Ayah 27 Allah (s.w.t) says:

***"O you that believes! Betray not the trust of God and the apostle, nor exploit knowingly things entrusted to you"***

Let say if someone was to hand over some money to you, and say "Please look after this, don't give it to anybody."

Now, if you agreed, and then give that money to someone else, you would be breaking your word, even if you were to get the money back.

It is the same with a secret, it is something entrusted to you, (AMANA), and you do not have any right to disclose it to anyone else.

The Holy Prophet (S) has said that:

*"Four things when allowed to enter a house become the cause of spoiling and depriving of prosperity,"*

One of those four things is *the breach of trust*. He also said:

*"A hypocrite is recognized by three signs:*

- 1. He lies when he talks*
- 2. He breaks promises*
- 3. He betrays when he is trusted*

It is not a sin to tell the other person's secret, as long as you do not give his identity, and that you SINCERELY feel that by telling someone else, you may be able to help other person.

## 11.1 Worksheet: Trustworthiness

1. Give an example from home, school or otherwise where you showed your trustworthiness.
2. What are the signs of a hypocrite?
3. What did Allah (s.w.t) say about trust in the Holy Qur'an, Surah 8, Ayah 27?
4. If your best friend wants you to tell him some other friend's secret how would you respond?
5. What did the Holy Prophet (S) say about trust?

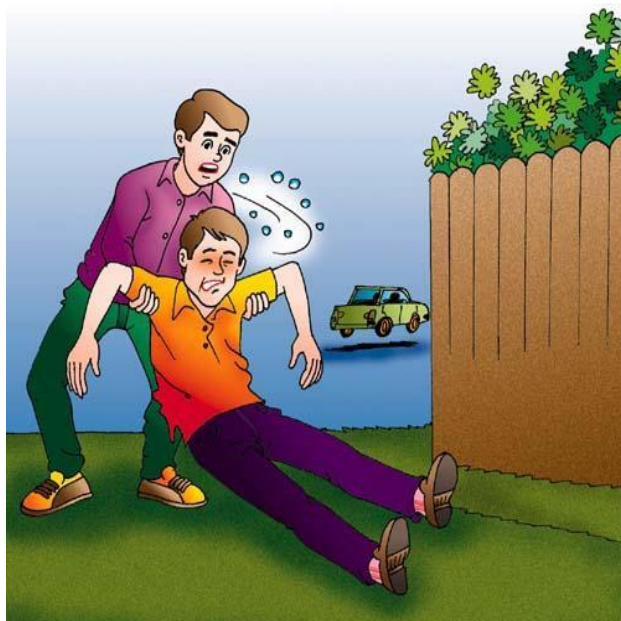
## Chapter 12: Charity

Charity means to help and care about others and to give assistance to those who are in need.

A NEEDY person is one, who NEEDS help, who may be weak, ill, poor, or in need of some kind of service.

Allah (s.w.t) has said in the Qur'an that anyone who has money, should give some to the needy. When a person donates anything, time or money, he feels as if he has lost it. However, Allah (s.w.t) promises in Qur'an Surah 2 Ayah 261:

***"The parable of those who spend their property in the way of Allah (s.w.t) is as the parable of a grain growing seven plants with a hundred grain in every plant; and Allah (s.w.t) multiplies for whom He pleases; and Allah (s.w.t) is Ample giving, knowing."***



This means that Allah (s.w.t) will increase your sustenance when you give to others from your earnings.

Allah (s.w.t) spoke these words to Prophet Musa (A) in Hadith e Qudsi,

***"O Musa, when you deal well with My creation (people), I am so pleased, it is as if you have dealt well with Me."***

This shows that besides fulfilling an obligation by being charitable, you are also gaining the pleasure of Allah (s.w.t).

When we help those people who are not as well off as we are, then we should also thank Allah (s.w.t) that we are blessed with so much.

Since Allah (s.w.t) always helps us and has given us so much, we should use some of it to help



others. This means that we are using our wealth properly, the way we are meant to, rather than just spending it on luxuries and useful things.

We don't have to be rich and powerful to help others. If we have some spare time, we can go to the hospital to visit some of the elderly or ill people there. All we have to do is chat with them so that they do not feel lonely, or cheer them up. We can offer to help elderly people around our area, and do their shopping for them, or help them in their garden. We can offer to help a new immigrant in learning English or other language. We can offer to help a blind person cross a street. We should **ALWAYS try to help** those people who are not as fortunate as ourselves in whatever way we can, and **NEVER EVER** tease them.

If we do this, we are being considerate, if not than we are being very unkind and thoughtless.

The secret of being considerate is to pretend you were the other person, and try to see how life would be through his/her eyes.

At the end of the day, it is not good enough to just think about the under-privileged, we should DO something to help them. If we help others, then on the Day of Judgment, Allah (s.w.t) will help us.

## **12.1 Worksheet: Charity**

1. What does charity mean?
  
2. Give an example of charity from everyday life.
  
3. What did Allah (s.w.t) say to Prophet Musa (A) in Hadith e Qudsi?
  
4. Since charity means helping, how could you help your Sunday school as a student of grade 4?
  
5. How could you help our Sunday school if you were grown up and a volunteer, not a 4<sup>th</sup> grade student?

## Chapter 13: Acquiring Knowledge

This means to try and LEARN and UNDERSTAND what people say to you and use it in the future.

You don't have to wait to be told something to learn. You can always gain knowledge by watching what other people do, and learning from their mistakes, and picking up their good habits. You can also learn by picking up good points from books which you read, and from the television you watch. Always be careful that you notice bad habits and avoid picking up these.

If someone says something to you, you should do three things

1. **Listen**
2. **Learn**
3. **Understand**

Then you can use what you have learnt for your own benefit, and maybe even teach it to others. The important thing about knowledge is that you should never become proud of it. **No matter how much you know, there is always many times more that you do not know.**

There was a king a long time ago, who was very famous. One reason for his fame was the wisdom of his counselor. Once the counselor was walking down the road and was stopped by an old lady, who said "I have a question for you."

The wise old man said "How can I help you?"

The old lady asked her question and the wise old man sat down and started to think. He scratched his head and moved one way and then another. Finally he said,

"I don't know the answer."

The old lady said, "Huh, you are supposed to be the King's wise man, and you can not even answer an old woman's question!"

The wise old man laughed and replied, "The king pays me for the answers that I **DO** know, if he was to pay me for the answers that I **DO NOT** know, all the kingdoms on the earth would not suffice."

This shows us that no matter how clever a person is, there is always room for him to improve.

The places where we learn are at home, school, the mosque, and Sunday school. We should learn something new wherever we go. We should always respect the places which are especially for knowledge by acting properly and trying not only to learn, but to enjoy learning. For example, at school we should respect our teacher, and at the same time try and enjoy doing the work. That way we will progress and have fun at the same time.

In the time of the Prophet (S), the mosque in Medina was not only used as a place of worship, but the believers assembled there to learn. When the Prophet (S) was present, they heard his words of wisdom and benefited by his teachings. When he was not there, other faithful companions taught what they had heard from the Prophet of Allah (s.w.t).

Once, the Prophet (S) entered a mosque, **before** the time for prayer. He found two groups in the mosque. In one group, some were reading from the Qur'an and discussing while others were praying. The other group was in a corner busy learning. They learnt how to read and write and discussed the teachings of Islam and their application to their daily lives.



Looking at both, the Prophet (S) said: "They are both engaged in useful pursuits. But I am a teacher. I shall join the group assembled to learn." And so he sat with the group of students.

The above incident does not mean that prayer is not important, as the Holy Prophet (s) was pleased with both groups. The group that was praying was doing Sunnah prayers not Wajib.

For any community to survive and go forward in this world, the people of that community have to have knowledge.

**To gain knowledge is not only to learn like a parrot,  
but to understand and act upon what you have learnt.  
Then to teach it to others, so they may benefit from it as well.**

The Holy Prophet (s) has said that every Muslim man and woman must gain knowledge.

**The knowledge that we have to gain should be religious and academic. It is possible to do both, as Allah (s.w.t) has made us He knows what we are capable of.**

If your knowledge in religion increases you will become closer to Allah (s.w.t) because you will understand a lot more of what you are doing and why.

**We are told that if two people are offering the same prayer, one with understanding and the other without; then the one with understanding will get more thawaab.**

On the day of Qiyamah if you are questioned about something wrong that you had done in your life, you will not be able to say you did not know! You will have no excuse. There are so many books you can read, and so many people you can ask, so it is Wajib for you to seek knowledge and to be informed.



### 13.1 Worksheet: Acquiring Knowledge

### Short answer questions:

1. What does acquiring knowledge mean?
2. Write in order the 3 things you should do when someone says something to you.
3. Name some of the places where you can acquire knowledge? Give examples.
4. Why is it that a person should never feel proud when they learn and acquire knowledge about religion or secular academics?

5. What happens when our knowledge in religion increases?

Tell whether true or false:

- 6. For a community to survive and go forward in this world, the people of that community have to acquire knowledge.  
☐ true  
☐ false
- 7. On the day of Qiyamah ignorance or lack of knowledge will not excuse our wrong deed.  
☐ true  
☐ false
- 8. The Holy Prophet (s) has said that every Muslim man and woman must gain knowledge.  
☐ true  
☐ false
- 9. To gain knowledge is not only to memorize the facts but also to understand and act upon what has been learnt.  
☐ true  
☐ false
- 10. There is a difference between a Muslim and a mu'min.  
☐ true  
☐ false

## Chapter 14: Laziness

Laziness means avoiding work or putting in the least amount of effort to get something done.

Laziness is a very bad habit, because you waste time, and time is the most valuable thing you have.

Allah (s.w.t) has given you a certain amount of time to live on this earth, and if you waste it, you are showing that you are ungrateful.

An idle person is Shaitan's best friend. Idleness means doing nothing, and when you are doing nothing, just killing time, then Shaitan starts putting thoughts into your mind, and tells you to do things which you would otherwise avoid.

If you are tired, and are relaxing, that is not being lazy, that is alright. However, if you are sitting around all day, with nothing to do, just watching television or sleeping late for no reason, then that is laziness.

You should never say that I am bored! What is your imagination for? Use it to find something to do. If you have finished doing all your work, then pick up a book and read. You don't have to read only for school, you can find good story books which take you into a different world and further enhance your imagination.

You can find an interest or a hobby to keep you occupied. You can read the Qur'an or try and learn something new and exciting. If you start thinking of ideas for things to do the possibilities are endless. So next time before declaring you are bored think twice!!



A Muslim can never really get bored because he has been told to never be lazy, since he has to work for two lives. Most people do their work and then take it easy. A Muslim, however, has to work for both this life and the next life, because he knows that there is going to be a life after we die. Prophet Muhammad (s) said:

*"Ad-Dunya Maz ra'at-ul Akhirah". This means, this world is the bridge (preparation for, preface to) to the hereafter.*



We as Muslims believe this whole world is created as an exam for mankind and as we go about our daily lives, we are facing this exam. Our suffering here and our actions in this world will determine the real reward or punishment in the hereafter.

A hadith from Imam Ali (a) says:

*"Al-Yaum yaumo Amal wa la Hisab waghadan yaumo Hisab wa la Amal" which means, this world is the time of working and action and not accounting, and the hereafter is the Day of accounting and not the day of work or action.*

We should therefore work for the next life while we have the time, to make sure that we will benefit on the Day of Judgment.

## 14.1 Worksheet: Laziness

1. Why is laziness considered bad in Islam?
2. What did Imam say about hard work?
3. Do you think relaxing when you are tired is the same as being lazy? Why or why not?
4. What can you do instead of being lazy?
5. What can you do to stop your *laziness* or what kind of hard work do you do instead of being lazy?

## Chapter 15: Some of the Major Sins (Gunaah-e-Kabira)

***“And if anyone earns sin, he earns it against his own soul: for God is full of knowledge and wisdom.” (Holy Qur’an 4:111)***

Islamic Laws help us protect ourselves from dangerous or harmful effects. The harm doesn't have to be to you alone, it could also be to those around you. If we deliberately reject the rules of Islam, we commit a sin, and we actually are harming ourselves in one way or another. Some of the sins we commit are between us and Allah (swt) and some are between us and others. Many of these are known as the major sins or Gunaah-e- kabira. Major sins have a very bad effect for a long time spiritually and bodily for the community, the society, and the self. For example killing, drinking alcohol, stealing and not praying with intention and without excuse. Gunaah-e- saghira (minor sins) have a minor effect on our self, our society and spiritually, for example, if you speak about someone without the intention of gossiping or hurting that person, or if you miss your prayers because you accidentally forgot or overslept.

In this chapter we will focus on three **major** sins that are often overlooked in our society:

1. Lying
2. Backbiting
3. Persisting in small sins

We have already studied the effects of lying. We should also be aware that in Islam lying is considered to be a major sin, not just a small sin.

***“And cover not Truth with falsehood, nor conceal the Truth when you know (what it is).” (Holy Qur’an; 2:42)***

Backbiting is another one of the major sins in Islam. Backbiting means to talk about a person, and say things about him when he is not there, in such a way as to displease him. The Holy Prophet (S) once said,

*...the backbiter cannot be pardoned unless he has been pardoned by the one about whom he has been backbiting."*

Lastly we should realize that persisting in small sins is also a habit that is considered to be a major sin. If we do small sins we should not think it is alright to continue doing them just because they are small.

Our 1<sup>st</sup> Imam, Imam Ali (a) has said that the biggest sin that a person does is the one that he considers the smallest. He also said:

*"Do not assume that the sin is small because you are committing the sin against Almighty Allah (swt)".*

In later classes we will learn about other sins that are considered to be major, but for now we should start to focus on these three. Many of us know that these three are very common and it is very easy to fall into the habit of committing them.

## **15.1 Worksheet: Some of the Major Sins**

1. Who are we actually harming when we commit a sin?
2. What does Gunaah-e-kabira mean?
3. Name three major sins.
4. Which major sin do you think is most common?
5. How do you think you can stop yourself from committing a sin?

## Chapter 16: Meaning of Dua' and How to Do Dua'

The meaning of dua' is calling upon and connecting with Allah Subhanahu wa Tala'.  
Dua' is a prayer, a supplication.

A frequently repeated notion is that dua's are only for cholars, or for the old people who want thawaab or have nothing better to do. This is limited thinking, and is at the very least untrue.

According to our Imams, human beings are dependent on Allah (s.w.t)'s mercy - from coming into existence and living in this world to the hereafter. Allah (s.w.t) is the only one that knows all their needs and the only one who can fulfill each of them.

Therefore, it only makes sense to turn to Allah (s.w.t) for all our needs and desires.

Dua' is when we ask Allah (s.w.t) for something. If we realize that Allah (s.w.t) created us, and that we are His creatures, then we have a right to ask him for our needs. Allah (s.w.t) wants to give us so many things, He wants to help us, and to make us benefit; but He also wants us to realize that He is there, so we must ask from Him.

We must not wait until we need something before we ask. We should make a habit of talking to Allah (s.w.t) every single day. Thanking him for what we have, asking his protection against performance of wrong, asking for help to make the day successful and happy.

If we do this we will notice that we feel good inside and that things suddenly look brighter. We will also find ourselves thinking more of Allah (s.w.t). Allah (s.w.t) wants us to call Him, to ask Him when we are in need. If we remember Allah (s.w.t), then He will also remember us.

***Say: "Call upon God, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names." (Holy Qur'an; 17:110)***

***Then you do remember Me; I will remember you. (Holy Qur'an; 2:152)***

There are times when it is recommended that we pay special attention to dua', during our Salaah and Wudhu; when entering and exiting a mosque; before going to sleep; when we wake up; before and after meals; and in all happy and sad events of our lives.

Dua' basically is conveying your heart's desire and needs to the Almighty. It can be done loudly or in one's heart.

It is not necessary to do dua' in Arabic. We can ask Allah (s.w.t) to listen to our prayers in any language, form or action.

Lots of dua's have been narrated by our Imams. They have taught us the best way to ask Allah (s.w.t) in several of the famous dua's such as Dua' of Kumayl (taught by Imam Ali (A) to his companion Kumayl). Dua's like these guide us in how to address Allah (s.w.t) when asking Him for things in this world and the hereafter. It is recommended for us to read Dua' of Kumayl on the eve of Friday night. In Dua' e Kumayl, we ask Allah (s.w.t), and we are told that Allah (s.w.t) has promised to answer us.

*For You have decreed Your worship for your creatures, You commanded them to pray to You and You have assured them that they would be answered.*

Imam Ali-Zainul Abideen (A) has given us a collection of dua's too, known as Sahifa e Kamila. This contains many dua's for all occasions. It is one of the treasures left behind by the Ahlul bait (A). The fourth Imam has also given us short dua's to be recited on each day of the week.

The best form of dua is after sending salawat before and after dua. It is also recommended to recite **Ya Allah (s.w.t)** 10 times (think it's written 10x) before asking for the dua and really meaning it. If tears come into your eyes this is even better.

## 16.1 Worksheet: Meaning of Dua' and How to Do Dua'

1. How would you define dua' if someone asked you what it meant?
2. Give three occasions when dua' is highly recommended?
3. How do you think we should address Allah (s.w.t) when doing dua'?
4. What is the name of the famous dua' Imam Ali (a.s) gave to his companion?
5. What is the name of the collection of dua's by Imam Zainul Abideen (a.s)

### Extra Credit

Look up any dua' with meaning, narrated by one of our Imams and write down how the Imam has addressed Allah (s.w.t) and how He has referred to himself. Write down the name of the dua' you chose and where you got it from.



## Chapter 17: Istighfar and Tawbah (Repentance)

The Messenger of Allah (s.w.t) [s] says:

*"A repentant person is like one who has no sin."*

Allah (s.w.t), the Most High, sent us prophets in order to clarify the right path and explain what is lawful (halaal), what is permitted for us to do, and what is forbidden (haraam) and harmful. He instructed us on what is obligatory (Wajib) for us to perform such as prayer, fasting, helping the poor, respecting Prophet Muhammad [s] and the Ahlul-Bait (s) and so on. He also told us the things to avoid, some of which are lying, murdering, gambling, stealing, being deceitful, and being undutiful towards parents.

Some people deliberately disobey Allah (s.w.t) and His orders that are beneficial for mankind and the welfare of society. They steal another's property or oppress people or behave badly towards their parents, or give up their obligatory duties, like saying Salaah and paying zakaat for the needy.

For whoever ignores a Wajib duty or commits a forbidden act, it is obligatory for him to take responsibility for his action, to repent, and ask forgiveness from Allah (s.w.t). If someone oppresses people or takes their property unlawfully, then to please Allah (s.w.t), that person should apologize to the oppressed people and return their rights.

Allah (s.w.t) can punish the disobedient but He gives them opportunities to repent so they can reform themselves and their society and walk on the right path. He accepts their istighfar/repentance and forgives them if they sincerely regret their evil deeds and want to make righteous people out of themselves again.

***"...do not despair of the mercy of Allah (s.w.t); surely Allah (s.w.t) forgives of the faults altogether; surely He is the Forgiving, the Merciful" (Qur'an; 39: 53)***

The Messenger Muhammad [s] says: *Surely, Allah (s.w.t) is Oft-Pardoning and Most-Merciful, Who forgives His servants' sins if they ask forgiveness and give them up, as if they had not committed any sin.*

Repentance or Istighfar/tawbah is giving up disobedience **without repeating** it again and as such it cleanses the self from sin as water cleanses clothes from dirt.

## 17.1 Worksheet: Istighfar and Tawbah

1. Disobedience is to commit \_\_\_\_\_ acts and give up \_\_\_\_\_ ones.
2. \_\_\_\_\_ is to give up disobedience and refrain from \_\_\_\_\_.
3. Allah (s.w.t) is Most-Merciful with His servants. He accepts their repentance and \_\_\_\_\_ them if they regret their \_\_\_\_\_.
4. It is obligatory for a person to ask Allah (s.w.t) for \_\_\_\_\_ and to do the \_\_\_\_\_ acts and give up the forbidden ones, and to regret his \_\_\_\_\_ deeds.
5. To repent for my sin I would have to possess the desire to become a \_\_\_\_\_ person.
6. Write down the 4 things you should do when doing tawbah.

Food for thought:

All of us have certain things we can improve about ourselves. Think about a sin or wrong habit of yours. How do you think you can repent for it and refrain from it in the future?

## Chapter 18: Gratitude to Allah (s.w.t) (Shukr)

Shukr is the Arabic word for being thankful. When we do shukr it means that we are giving thanks to Allah (s.w.t), for the favors and blessings that he has bestowed upon us. Not understanding that Allah (s.w.t) has provided us with everything we have is the same as being like the boy in the upcoming story...

A young boy was sitting at home on his birthday. Suddenly the doorbell rang, and the boy rushed to see who it was.

When he opened the door, he saw the postman with a **HUGE** parcel. The postman gave the parcel to the boy and went away to deliver the rest of his mail. The boy rushed forward to open the huge parcel. He opened it and saw ..... a big, new, shiny bicycle. He was very happy.

Then, later on in the evening, the phone rang, and the boy answered it. His grandmother was on the other side of the line:

"Did you like the bicycle that I sent you?" she asked.

The boy replied, "You did not send the bicycle, the mailman did."

This shows that the boy did not understand that the postman only delivered the bicycle, and did not send it.

In the same way, when good happens to us, or when we get a reward, we should thank Allah (s.w.t), because He is the one who sent it to us.

To be thankful to Allah (s.w.t) is an important part of worship, or faith in Islam. Imam Ali (A) has said,

*"Eiman (faith) is divided into two halves: one half lies in patience and the other in THANKFULNESS".*

People often ask how you can call being thankful an act of worship, but Prophet Muhammad (S) explains to us in very simple words the following,

*"There are people who worship Allah (s.w.t) for the sake of (fulfilling their) desires and that is the worship of business people. And verily there are those who worship Allah (s.w.t) out of fear of Him, this is the worship of slaves. But there are those who worship out of thanks giving to Him, this being the worship of free minded people is the best of worship"*

The Holy Qur'an Surah 27, Ayah 40, declares,

***"...and he who is grateful, verily he is grateful to his own self, and whoever is ungrateful, then verily My Lord is Self-Sufficient and Bounteous."***

A thankful person always benefits, from Allah (s.w.t), as well as the people he lives with, as the following hadith shows:

*"That man best deserves a kindness who, when he is put off, bears it patiently; when he is refused, excuses it; and when he receives it, Is THANKFUL."*

Allah (s.w.t) does not require our thanks, He does not benefit from it in any way. As always, the reason why Islam asks us to perform any action is so that we may benefit from it ourselves. By thanking Allah (s.w.t), we make ourselves remember that it was He who granted us His blessings; it was not just our own work.

If we thank Allah (s.w.t), and show our appreciation, then with His infinite Grace, He will grant us even more. In Qur'an, Surah 14 Ayah 7, we are told,

***"If you are grateful I will increase My favors unto you..." (Holy Quran; 14:7)***

But instead of thanking Allah (s.w.t) we tend to do the opposite. We feel that we do not have enough. We always want more games, toys, clothes or shoes. Or we complain that we are always unlucky.

### **How should we be thankful?**

First and foremost we can be thankful by being happy with what we have. It's alright to want something better in life and work hard to achieve this but if all we do is complain then we are being ungrateful.

After we offer our prayers, we should go into Sajdah, and actually talk to Allah (s.w.t), thanking Him for the favors we received that day, thanking Him that no accident occurred, that we have been given another day to live.

Also we should remember that thanks should not be just in prayers or in words, but in action. The best way to thank Allah (s.w.t) is do something to help other human beings, and to pass on our goodness to others because Allah (s.w.t) is above any needs.

## 18.1 Worksheet: Gratitude to Allah (s.w.t)

Fill in the blanks:

1. \_\_\_\_\_ or Shukr means to \_\_\_\_\_ Allah (s.w.t) for all His blessings.
2. Being thankful to Allah (s.w.t) is also an act of \_\_\_\_\_.
3. One of the ways of thanking Allah (s.w.t) is to stop \_\_\_\_\_.
4. If we think that good things that happen to us because we are smart enough to make them happen then we are being \_\_\_\_\_ to Allah (s.w.t).
5. The best way to thank to Allah (s.w.t) is to \_\_\_\_\_ other human beings.

### Extra Credit

Make a list of at least 15 things you can thank Allah (s.w.t) for.

## Chapter 19: Who Has Faith? Characteristics of a Believer

The Messenger of Allah (s.w.t) [s] said:

*"Whoever is pleased with his good actions and displeased with his bad actions is a faithful."*

Think of the feeling of happiness you get when you see a poor needy man and help him with some money.

How elated you become if you recite some verses of the Holy Qur'an at dawn.

How great a sense of satisfaction you get when you please your parents.

There is a feeling of happiness and satisfaction when doing good acts and a feeling of discomfort when doing wrong. This feeling is called our conscience.

The Islamic religion wants to bring out the conscience in us so that we commit beneficial acts and avoid evil ones. The aim is to speed us on our way to become a person with true faith.

The Messenger Muhammad [s] says:

*"The faithful is he whose evil deeds displease him."*

This Prophetic tradition means that a believer is displeased with his own self when committing a misdeed and feels a strong aversion to doing it again.

The Holy Prophet[s] further describes the believer in his sermon:

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

A believer is one who deserves Allah (s.w.t)'s pleasure and for him there will be a good life and happiness in this world and in the Hereafter. The following traits are indigenous to him:

1. Doing what are lawful and righteous deeds.
2. Having good morals and treating people with respect.
3. Having a purified heart and soul, neither hating others nor being hypocritical.
4. Spending whatever he has out of his wealth in the cause of Allah (s.w.t) i.e. as charity.
5. Being offensive to no one.
6. Causing no harm to others.
7. Respecting other people's rights.

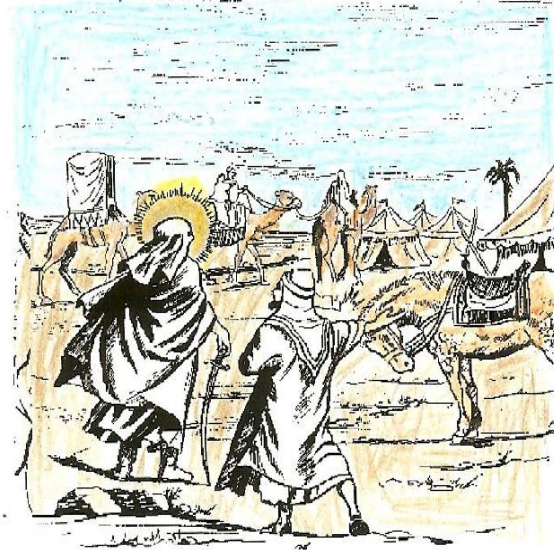
These characteristics are only found in truly faithful persons who know Allah (s.w.t) well and fear His punishment because those who know Him do not think much of this world's life and wish only to please Him and be rewarded in the life hereafter.

## 19.1 Worksheet: Who Has Faith

1. Which of the following are signs of people who have faith?
  - a. They respect other people's rights
  - b. They spend for the cause of Allah (s.w.t)
  - c. They are not hypocritical
  - d. All of the above
2. A person who has faith is self \_\_\_\_\_ and tries to do \_\_\_\_\_ things.
  - a. righteous; lawful
  - b. conscious; funny
  - c. absorbed; selfish
  - d. trained; perfect
3. Prophet Muhammad [s] has said: The faithful is he whose \_\_\_\_\_ deeds \_\_\_\_\_ him.
  - a. evil; displease
  - b. bad; hurt
  - c. good; come in handy to
  - d. children's; please
4. What is something you can do to practice good faith?
  - a. Eat good food every day
  - b. Treat people with respect and kindness
  - c. Wear very expensive clothes
  - d. None of the above
5. How much importance would a believer give to worldly things?
  - a. A lot
  - b. As much as all his friends
  - c. As much as his parents
  - d. Very little



# Class 4 History



**Story of Muharram**

## **History of Prophets**

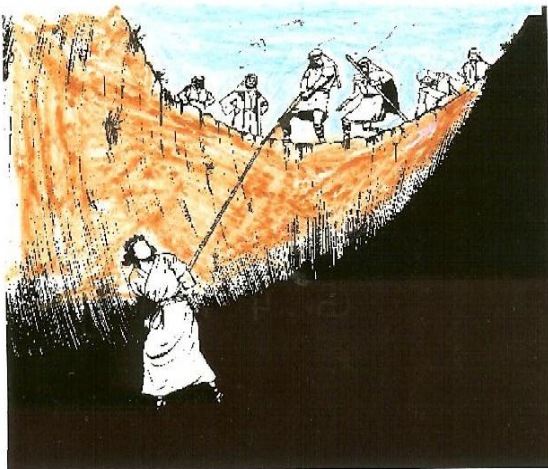
**Idrees (s)**

**Salih (s)**

**Ismaeel (s)**

**Isa (s)**

**And more...**



**Prophet Yusuf**

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## **SECTION I: Islamic History**

# Chapter 1: Introduction to Prophet-hood

## 1.1 Who is a prophet?

A prophet is someone sent directly by Allah (s.w.t) to lead us on the right path. Allah (s.w.t) sent us 124,000 prophets from Prophet Adam (a) to Prophet Muhammad (s). Prophet Muhammad (s) was the last prophet and there are no other prophets after him.

The prophets were able to communicate directly with Allah (s.w.t) and it is for this reason that there is a difference between prophets and Imams. Prophets were sent directly from Allah (s.w.t) and communicated directly with Allah (s.w.t); whereas Imams were appointed through Prophet Muhammad (s) and could not communicate directly with Allah (s.w.t).

We do not know who all the prophets were. In the Qur'an, Allah (s.w.t) says, ***“We sent prophets before you: there are some whose story We have told you and some whose story We have not told you.”***

- Surah Mo'min, Chapter 40, verse 78.

## 1.2 How was a prophet chosen?

Allah (s.w.t) chose the people that were the most perfect at the time to be prophets. Prophets are *Ma'sum* — they never commit a sin. The Christian bible talks about many prophets that have committed sins, but according to Islamic belief Allah (s.w.t) would never choose a sinful person to become a prophet. If prophets committed sins, then people would not listen to them because they would not command the same respect as someone that was pure and without fault. The principle of your school is capable of running around the school acting as a child, but he doesn't because he knows that no one would respect him if he did that. In the same ways, the prophets were capable of committing sins, but they never committed a sin, because no one would respect them or want to obey them.

### **1.3 What was the role of a prophet?**

The prophets were sent from Allah (s.w.t) to guide us on the right path. They brought laws from Allah (s.w.t) to enable us to be better people. Just as a mirror receives light from a lamp and reflects it somewhere else, in the same way, the prophets received the knowledge from Allah (s.w.t) and brought it to us. Once we receive that knowledge, it is our choice whether we want to accept that knowledge or not.

### **1.4 Why did Allah (s.w.t) send us prophets?**

The main reason Allah (s.w.t) sent us prophets was to prevent us from going onto the evil path. Because of Allah (s.w.t)'s kindness, He has sent us prophets and we should be thankful for that. Also, if Allah (s.w.t) were to reward or punish us on the Day of Judgment without sending us any prophets, then those people that would have been sent to Jahannam would complain to Allah (s.w.t) for not sending them any guidance. That is why Allah (s.w.t) sent us the prophets.

### **1.5 Difference between Nabi and Rasool:**

Both *Nabi* and *Rasool* is the Arabic way of saying *prophets*. They are both sent directly by Allah (s.w.t) to the people. But there is a difference. A Nabi is one that follows the laws from the previous prophets while a Rasool is one that brings new laws. Among 124000 Nabis, 313 were chosen as Rasool, and 5 are called Ulul Azm prophets.

## **1.6 The Ulul Azm Prophets:**

The *Ulul Azm* prophets are the prophets that brought new laws to the people. When each one came, they canceled the previous set of laws and brought in the new ones. In literal terms *Ulul Azm* means those who possess a quality of determination and firmness.

There are five *Ulul Azm* prophets. The first was Prophet Nuh (a). Prophet Nuh (a) brought a very simple set of laws from Allah (s.w.t). These laws were used till the time of Prophet Ibraheem (a). When Prophet Ibraheem (a) came, he canceled the old laws, and brought in new laws from Allah (s.w.t) that were a little more detailed. Those laws were used until the time of Prophet Musa (a). Prophet Musa (a) brought in some complicated laws from Allah (s.w.t) that were used until Prophet Isa (a) came. Prophet Isa (a) brought a fully detailed set of laws from Allah (s.w.t) for a period of time. Finally, when Prophet Muhammad (s) came, he canceled all the old laws, and brought in the new fully detailed laws from Allah (s.w.t) — the Qur'an — that we still use until today. After Prophet Muhammad (s), there were no more prophets and no more laws.

## **1.7 Why laws were changed each time:**

When a child is born, you buy clothes that fit him. When he grows older, the old clothes don't fit him anymore, and so you have to buy new clothes that are his size. But once that child reaches the age where he will not grow anymore, he can continue wearing the same clothes.

Similarly, in the beginning, people were very simple; therefore, Prophet Nuh (a) brought them simple laws. As time and people advanced, they needed more detailed laws. Finally, when they had reached the stage where they had advanced to the highest level, Allah (s.w.t) sent Prophet Muhammad (s) with the final set of laws that we use today.

## 1.8 Worksheet: Introduction to Prophet-hood

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

- |   |   |   |
|---|---|---|
| 1. Imams can communicate directly with Allah (s.w.t). | T | F |
| 2. Prophets are Ma'sum (sinless).                     | T | F |
| 3. Prophets were sent to guide us.                    | T | F |
| 4. Nabis and Rasools are both Prophets.               | T | F |

**Multiple Choice** — Circle the best answer.

1. Why do prophets have to be Ma'sum (sinless)?
  - a) So that people listen to them.
  - b) So that they can be well liked by the people.
  - c) So that they can go to heaven.
2. How were prophets chosen?
  - a) Anybody who passed Allah (s.w.t)'s written exam became a prophet.
  - b) Those people who were the most perfect at that time were chosen as the prophet.
  - c) Those people who were well liked by people were chosen as the prophet.
3. The five Ulul Azm Prophets are:
  - a) P. Muhammad (s), P. Isa (a), P. Nuh (a), P. Dawood (a), and P. Musa (a).
  - b) P. Adam (a), P. Nuh (a), P. Musa (a), P. Isa (a), and P. Muhammad (a)..
  - c) P. Isa (a), P. Ibraheem (a), P. Nuh (a), P. Muhammad (a), and P. Musa (a).



**Short-Answer Questions** — Answer the questions: Do NOT put one word answers down.

1. What is the difference between a prophet and an Imam?

2. What is the difference between a Nabi and a Rasool?

3. What was the role of the prophets?

4. Why were laws changed each time?

## Chapter 2: Prophet Adam (a)

Allah (s.w.t) created the earth. He put mountains and valleys in it. He put seas and rivers in it. He put all kinds of animals and plants life in it. Allah (s.w.t) also created the heavens and the stars. He created the sun and the moon. And thus he created the whole universe.

In Surah-e-Fateha, we read: “*Al hamdu lil-lahi rabbil ‘alamin,*” which means, “All thanks are for Allah (s.w.t), the Lord of the worlds.” The reason we say this, is because we want to thank Allah (s.w.t) for all that he has created. He has created so much for us that we have to thank him for it.



Allah (s.w.t) also created the angels who worshipped and glorified Allah (s.w.t). Allah (s.w.t) then informed the angels that He was going to make a new creation that would live on earth. The angels were surprised because they thought that this creature would fight amongst themselves on earth. The reason, angels thought this, was because they had seen the jinns fight amongst themselves on the earth. However, there were few jinns that were good such as Iblees, who used to worship Allah (s.w.t) with the other angels.

The story of Prophet Adam (a) starts in Chapter 2, verse 30, of the Holy Qur'an. Allah (s.w.t) created Prophet Adam (a) from special clay brought by Jibraeel. Allah (s.w.t) then gave him a soul which turned him into a perfect human being. Allah (s.w.t) taught Prophet Adam (a) all the names of the Ahlul Bait (a). Allah (s.w.t) gave Prophet Adam (a) more knowledge than the angels and made him His messenger. After Prophet Adam (a) was created, Allah (s.w.t) ordered all the angels to prostrate (do *Sajdah*) before Prophet Adam (a). All the angels obeyed Allah (s.w.t), except Iblees (later known as Shaitan).

Shaitan had committed a sin by disobeying Allah (s.w.t). Shaitan argued with Allah (s.w.t) that he was superior to Prophet Adam (a) because he was made from fire and Prophet Adam (a) was made from clay, and that fire could burn clay. To prove to the angels that Prophet Adam (a) was more superior and had more knowledge, Allah (s.w.t) asked the angels to name the Ahlul Bait (a). The angels were not able to give the names, but Prophet Adam (a) was. He had more Knowledge and this was why he was made the Messenger of Allah (s.w.t).

Allah (s.w.t) punished Iblees and sent him out of heaven to earth. Iblees asked Allah (s.w.t) to allow him to live till the Day of Judgment. Allah (s.w.t) granted him this request. Instead of being thankful, Iblees went astray and told Allah (s.w.t) that he would lead Allah (s.w.t)'s servants to the wrong path. Allah (s.w.t) said to Iblees, "Those of My servants who are My true believers will never go to the wrong path". On the Day of Judgment, Allah (s.w.t) will punish Shaitan and his followers and throw them in the fire of hell.

Allah (s.w.t) permitted Prophet Adam (a) to stay in the garden of Heaven. Allah (s.w.t) also created a wife for Prophet Adam (a), and called her Hawwa (a). Prophet Adam (a) and Hawwa (a) enjoyed the blessings of Allah (s.w.t) in heaven. Allah (s.w.t) let them do anything they liked except one thing. He told them not to go near one of the trees of Heaven and not to eat its fruits.

Now, Shaitan was jealous of Prophet Adam (a) and Hawwa (a). He blamed Prophet Adam (a) for his misfortune and wanted revenge. So, one day, Shaitan entered Heaven and started talking to Prophet Adam (a) and Hawwa (a). He pretended to be their friend. He whispered into their ears and tempted them to eat from the forbidden tree. Shaitan also swore by Allah (s.w.t) that he was their real friend, and he would never harm them.

Prophet Adam (a) and (Eve) Hawwa (a) had never heard anyone lie before in their lives, and because Shaitan swore by Allah (s.w.t), they believe him. They broke the command of Allah (s.w.t). Prophet Adam (a) and Hawwa (a) realized what they had done, and so they asked for forgiveness from Allah (s.w.t).

Allah (s.w.t) thought it was time for Prophet Adam (a) and Hawwa (a) to start life on earth, so he sent them there. Prophet Adam (a) and Hawwa (a) did not like earth at first. They cried and asked for Allah (s.w.t)'s forgiveness. Almighty Allah (s.w.t) accepted their repentance and forgave them for their mistake, but he told them that they had to remain on earth. Prophet Adam (a) and Hawwa (a) thanked Allah (s.w.t) for forgiving them. Allah (s.w.t) taught them that there were two paths in life. One was the path of obedience to Allah (s.w.t) which led to happiness and Heaven; and the other path was that of the sinners which lead to sorrow and Hell.

## 2.1 Worksheet: Prophet Adam (a)

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

- |  |   |   |
|--|---|---|
| 1. Allah (s.w.t) created the universe.                       | T | F |
| 2. At first, Shaitan was a good jinn.                        | T | F |
| 3. The Angels were more knowledgeable than Prophet Adam (a). | T | F |
| 4. Prophet Adam (a) and Hawwa (a) were sent down to earth.   | T | F |

**Multiple Choice** — Circle the best answer.

Shaitan was a:

- a) Man.
  - b) Jinn.
  - c) Angel
2. What did Iblees ask Allah (s.w.t) after he was sent out of heaven?
- a) To make him the most powerful being in the world.
  - b) To make him able to live forever.
  - c) To give him life until the Day of Judgment.
3. How does Shaitan trick us?
- a) He whispers things into our ears and makes bad things appear good.
  - b) He uses magic.
  - c) He pretends he’s a magician and makes us listen to him.
4. Who is the wife of Prophet Adam (a)?
- a) Aasiya.
  - b) Hawwa.
  - c) Zainab.

**Short-Answer Questions** — Answer the questions. Do NOT put one word answers down.

1. What does “*Al hamdu lil-lahi rabbil ‘alamin*” mean?
2. Why do we thank Allah (s.w.t)?
3. Why didn't Shaitan prostrate when Allah (s.w.t) ordered him to?
4. Why Prophet Adam (a) was made the messenger of Allah (s.w.t)?

## Chapter 3: Habel and Qabel

Prophet Adam (a) and Hawwa (a) gradually settled down after they were sent down on earth. After some time, Allah (s.w.t) blessed them with children which made them very happy. They gave birth to two sets of twins. Qabel and his sister were born first and then Habel and his sister some years later.

The sisters helped Hawwa (a) in the home. The two brothers decided to do work outside the home. The brothers were very close and the family of Prophet Adam (a) passed their days happily.

Habel grew up to be a good, pious, and obedient person while Qabel was the opposite. When Habel grew up, he became a shepherd and looked after his stock. Qabel, on the other hand, became a farmer and grew crops on the land.

The story of Habel and Qabel starts in Chapter 5, verse 27, of the Holy Qur'an. Almighty Allah (s.w.t) sent the revelation to Prophet Adam (a) that he should test his sons as to who would be the next prophet. So Prophet Adam (a) called his sons and told

them to make a sacrifice (gift) in the way of Allah (s.w.t). The one whose sacrifice was accepted by Allah (s.w.t), would be the successor of Prophet Adam (a).

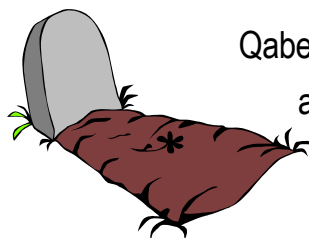


Habel decided to sacrifice the best animal from his herd; therefore, he brought a strong, healthy camel. Qabel thought to himself that since Allah (s.w.t) would not eat his crops, he did not have to sacrifice his best grain. So He brought some spoilt corn to sacrifice. They both left their sacrifices on the mountain just like their father told them to. In a flash the camel disappeared while the crop was left behind. Thus, Habel's sacrifice was accepted because he was sincere, while Qabel's was rejected.



It was now confirmed that Habel was to be the successor. Knowing this, Qabel became very jealous of his brother and he began to hate him. Iblees, the Shaitan, started to whisper in Qabel's ear, "Kill Habel! Kill Habel!"

Qabel began to threaten and frighten his brother. Habel loved his brother very much and tried to calm him down. Habel told his brother not to go astray from the right path. He also told Qabel to ask for forgiveness from Allah (s.w.t) for his sins. Qabel became too proud and selfish to listen to his brother's advice. Finally, one day, Qabel killed his brother.



Qabel did not know what to do with the body of his brother. He put it in a sack and carried it on his back. He was ashamed of what he had done and thought all night about what he should do with the body.

At this time, Allah (s.w.t) decided to guide this foolish and proud young man. Since he was not worthy of receiving direct instructions from Allah (s.w.t), he had to learn from a crow.

Allah (s.w.t) sent down two crows before Qabel. Qabel saw that one crow killed the other one. It then dug a hole in the ground with its beak and buried the dead crow. Qabel realized that this was what he had to do, and with much sadness, he buried the body of his brother Habel. This was a sign from Allah (s.w.t), for not only Habel, but all of mankind that the dead should be buried.

In Surah Al-Fateha, Verse 2, Allah (s.w.t) says, "*Ar Rahmanir Raheem*," which means, Allah (s.w.t) is "The Most Kind, The Most Merciful". Thus Allah (s.w.t) showed His kindness to Qabel by sending down the two crows and showing him what he should do with his brother's dead body.

Prophet Adam (a) and Hawwa (a) missed Habel very much because he had been a good son. They prayed to Allah (s.w.t) to give them another son like him. At last their prayers were answered and they had a son, Prophet Sheeth (a).

Prophet Adam (a) lived for a long time and when he died, there were many people living on this earth. Prophet Adam (a) was the first father and husband on this earth. He was a very kind and loving man, both to his children and his wife. Hawwa (a) was the first mother and wife on this earth. She too was very kind and caring. This is how a good family should be. We should take their example and be loving and caring to each other in our family. And we should certainly not try to be like Qabeel. We should always obey Allah (s.w.t) and our parents. That is what Allah (s.w.t) wants us to do. After all, "*Allah hu Akbar*" — "Allah (s.w.t) is the greatest".



### 3.1 Worksheet: Habel and Qabel

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

- |  |   |   |
|--|---|---|
| 1. Habel and Qabel were the sons of Prophet Adam (a) and Hawwa (a).                        | T | F |
| 2. The two brothers helped their father outside, while the two sisters helped in the home. | T | F |
| 3. Habel sacrificed his worst camel.   | T | F |
| 4. Habel was a good young man.   | T | F |

**Multiple Choice** — Circle the best answer.

1. What did Qabel sacrifice?
  - a) Wheat.
  - b) Corn.
  - c) A camel.
2. Whose sacrifice was accepted?
  - a) Qabel's.
  - b) Habel's
  - c) Prophet Adam's (a).
3. Which one of the following is **NOT** a son of Prophet Adam (a)?
  - a) Habel.
  - b) Prophet Salih (a).
  - c) Prophet Sheeth (a).

4. What does “Ar Rahmanir Raheem” mean?
- a) “All praise be to Allah (s.w.t), the Lord of the Worlds.”
  - b) “Allah (s.w.t) is the Greatest.”
  - c) “The Most Kind, the Most Merciful”

**Short-Answer Questions** — Answer in complete sentences.

1. How was Allah (s.w.t) going to choose the successor of Prophet Adam (a)?
  
  
  
  
  
  
  
  
  
  
2. Why did Qabeel want to kill his brother?
  
  
  
  
  
  
  
  
  
  
3. How did Allah (s.w.t) show Qabeel what to do with Habel's body?
  
  
  
  
  
  
  
  
  
  
4. What must we do when someone dies?

## Chapter 4: Prophet Idrees (a)

Prophet Idrees (a) was the great-grandson of Prophet Sheeth (a) and was born 100 years after the death of Prophet Adam (a). He was the third Prophet of Allah (s.w.t).

Prophet Idrees (a) used to tell people to worship Allah (s.w.t) and not to commit sins. He was a very clever man and taught the people many new skills. He taught the people how to stitch clothes. He taught them how to measure weights and balances. He was the first man to teach them how to write. And besides all that, he was also the first man to teach them how to make weapons for hunting and defense.

Prophet Idrees (a) lived during the time of cruel king. The king had full control over the people and their properties. One day, the king decided to go on an outing, and on his way he saw a beautiful garden. The garden was so attractive that the king wanted it for himself. After finding out who the garden belonged to, the king ordered that the owner be brought to him. When the owner came, the king told the owner to hand over the garden. The owner, who was a pious and God-fearing man, replied that the garden supported his family, and he would not hand it over. This made the king very angry, so he told the owner that he would buy the garden. The owner refused. The king returned to his palace very upset.

Now the king's wife was also a cruel person. When she heard what happened, she advised the king to call a few of his friends, and to tell them to lie in the court that the owner of the garden was plotting against the king.

The king decided to follow his wife's advice. So the next day, the owner was called to court and was accused of plotting against the king. Even though the owner swore that he was innocent, the king did not listen to him and killed him instead. The king then took the owner's garden for himself. This made the owner's wife and children very unhappy.

Allah (s.w.t) sees and hears everything. The murder by the greedy king displeased Allah (s.w.t), and so He commanded Prophet Idrees (a) to go to that tyrant king and tell him that not only did he kill a very pious man, but he also left his family penniless. Prophet Idrees (a) was also commanded to tell the king that Allah (s.w.t) would punish the king by taking his kingdom from him and causing the flesh of his wife to be eaten by dogs.



Prophet Idrees (a) brought the message of Allah (s.w.t) to the king. The king got very angry and drove Prophet Idrees (a) away from the palace. The queen decided she would send some men after Prophet Idrees (a) to kill him. Since his life was in danger, Prophet Idrees (a) left town and hid himself.

He took shelter in a cave of a mountain, and by the help of Allah (s.w.t), an angel used to provide Prophet Idrees (a) with food every day. Prophet Idrees (a) prayed to Allah (s.w.t) not to send any blessings to the town.

Prophet Idrees's (a) prayers were answered by Allah (s.w.t). The kingdom was overthrown, the king died a shameful death, and the queen's flesh was eaten by dogs. The kingdom was then passed on to yet another cruel king.

Twenty years passed after the disappearance of Prophet Idrees (a). During this time, not a drop of rain fell on the town and the people suffered terribly. There was neither food, nor crops, nor gardens, and the ground was all dry. All these hardships and misfortunes made people think. They began to realize that their troubles were due to the curse of Prophet Idrees (a). So they prayed to Almighty Allah (s.w.t) to forgive them for their sins, and to send them His mercy and blessings.

Almighty Allah (s.w.t) accepted their prayers and sent prophet Idrees (a) back to the town. People came to Prophet Idrees (a) and promised that they would obey him and worship Allah (s.w.t). As a result, Prophet Idrees (a) prayed to Allah (s.w.t), and the rains came down. Prophet Idrees (a) guided his people on the right path for many years. He was one Prophet who had the respect and love of all his people. Finally Allah (s.w.t) raised him to the heavens where he is alive even today.

## 4.1 Worksheet - Prophet Idrees (a)

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

- |   |   |   |
|---|---|---|
| 1. Prophet Idrees (a) was the great-grandson of Prophet Sheeth (a).                   | T | F |
| 2. The farmer was a very pious and obedient man.                                      | T | F |
| 3. Prophet Idrees (a) hid inside a cave.  | T | F |
| 4. Prophet Idrees (a) was one Prophet who had the respect and love of all his people. | T | F |

**Multiple Choice** — Circle the best answer.

1. What skills did Prophet Idrees (a) teach his people?
  - a) He taught them how to write and how to make weapons for hunting and defense..
  - b) He taught them how to read the Holy Qur'an.
  - c) He taught them how to sing.
2. Who owned the garden?
  - a) The king.
  - b) The queen.
  - c) The farmer.
3. How was the town saved?
  - a) The people called in another prophet to pray for them.
  - b) The people moved to another town.
  - c) The people prayed to Allah (s.w.t) to send them his mercy and blessings.

4. Where is Prophet Idrees (a) today?
- a) In his grave.
  - b) Alive in heaven.
  - c) Alive on earth.

**Short-Answer Questions** — Answer the questions. Do NOT put one word answers down.

1. Who were the first, second, and third prophets?
2. What did the queen advise the king to do, after she heard what had happened?
3. How were the king and queen punished for what they did?
4. What happened to the town after Prophet Idrees (a) left?

## Chapter 5: Prophet Nuh (a)

A long time after Prophet Adam (a) was sent down to earth; the number of people in the world had increased to thousands. Many of these people forgot Allah (s.w.t). As a result, Allah (s.w.t) sent down a number of prophets to guide them.

But the people became proud just like Iblees (Shaitan) and stopped listening to the prophets. They started making their own gods (or idols) out of wood and stone. They asked their idols for good crops, good health, and a lot of wealth. They used to worship their idols so much, that everything in their lives became dependent on these idols. Some of these idols were called “Wadd” (Man god), “Suwa” (Women goddess), “Yaguth” (Lion god), “Yauq” (Horse god), and “Nasr” (Eagle god).



The story of Prophet Nuh (a) is in Surah-e-Nuh (Chapter 71) of the Holy Qur'an:

***When we sent Nuh to his people, punishment came upon them. He said, “O my people, I warn you clearly that you should worship only Allah (s.w.t) and fear and follow Him.”***

**Sura Nuh, 71 : 1-3**

Allah (s.w.t) sent Prophet Nuh (a) as His messenger to guide the idol worshippers to the right path. Prophet Nuh (a) invited these people towards Allah (s.w.t) but they turned away. He encouraged them to do good deeds for reward from Allah (s.w.t) but they did not listen. He warned them about Allah (s.w.t)'s punishment but they still did not listen.

Prophet Nuh (a) was a very patient man and he never gave up his mission. He explained to the people the mysteries of the Universe. He talked about the dark nights, the shining moon, the dazzling hot sun, the round earth, the flowing streams, the winding rivers, the fresh vegetables, the lovely animals, the white clouds, and the pouring rain. He told the people that all these wonders of nature were the signs of Allah (s.w.t)'s greatness and power.

Most of the people at that time were very stubborn and still did not listen to Prophet Nuh (a). Despite their stubbornness, Prophet Nuh (a) tried for hundreds of years to make people believe in the oneness of Allah (s.w.t). He told them not to worship their idols that were built with wood and stone. He also informed them of the punishment they would face on the Day of Judgment when they would return to Allah (s.w.t).

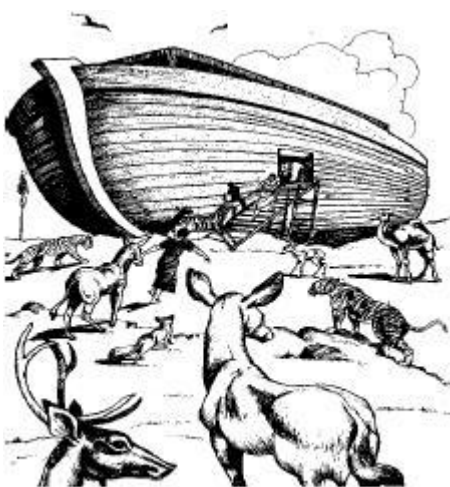
As time passed, the people grew worse, and began to attack Prophet Nuh (a) with stones whenever he tried to talk to them. Finally, Prophet Nuh (a) got very tired and prayed to Allah (s.w.t) to punish these idol worshippers.



Almighty Allah (s.w.t) listened to his prayers and commanded him to make an ark (a big boat). When Prophet Nuh (a) began building the ark, people started to laugh and make fun of him. They thought he was crazy since there was no lake, nor river, nor ocean nearby for the ark to go in. But Prophet Nuh (a) paid no attention to them and finished building the ark.

Almighty Allah (s.w.t) then commanded Prophet Nuh (a) to fill the ark with a pair of each type of animal, along with some food and water. When this was done, Prophet Nuh (a) told all his followers to get inside the ark as well.

Once the ark was full, Allah (s.w.t) began to send down a heavy rainfall which caused a great flood. As the water rose up, the ark started to float. All the unbelievers started to drown but those who were in the ark were saved. Some unbelievers climbed mountains thinking that they could be saved, but the water rose higher and higher and drowned them too.





One of the unbelievers that climbed up a mountain was Prophet Nuh (a)'s very own son, Kanan. Kanan did not believe in what his father was teaching and so Almighty Allah (s.w.t) did not save him. Allah (s.w.t) told Prophet Nuh (a) that since Kanan did not believe in Allah (s.w.t), he was not a part of Prophet Nuh (a)'s family, and that is why he was drowned with all the other unbelievers. The Holy Quran says:

***And Nuh cried to his Lord and said, "My Lord! Verily my son is of my family, and verily Your promise is true and You are the most of the judges." (God) said, "O Nuh, verily he is not of your family, his conduct is not righteous..."***

**Sura Hud, 11:45, 46 (Part)**

Finally, after a long time, the rain stopped and the water drained away. It is said that the ark of Prophet Nuh (a) landed on Mount Judi. From there the believers spread out all over the world and started a new life. Prophet Nuh (a) lived for nine hundred and fifty years in this world.

Our Holy Prophet Muhammad (s) says: "The likeness of my Ahlul Bait (a) is that of the ark of Nuh (a). He who goes into it is saved, and he who turns away from it is drowned." In other words, Prophet Muhammad (s) is saying that those who follow and act upon the teachings of his Ahlul Bait (a) will be saved on the Day of Judgment just like those people who were saved from the flood by going into the ark. Those who will reject the teachings of our Prophet and his family will not be saved on the Day of Judgment just like those unbelievers who were drowned in the great flood.

In Surah-e-Fateha, we say, "Maalik-i Yaum-e-Deen," which means Allah (s.w.t) is, "The Master of the Day of Judgment." We say this because He will Judge us on that day. If we follow Him by following the teachings of Prophet Muhammad and his Ahlul Bait (a), then we will be saved from the punishments on the Day of Judgment.

## 5.1 Worksheet: Prophet Nuh (a)

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

- |   |   |   |
|---|---|---|
| 1. Prophet Nuh (a) tried for a long time to show the people the right path. | T | F |
| 2. Prophet Nuh (a) was Kanan’s son.   | T | F |
| 3. People laughed at Prophet Nuh (a) because he was a funny person.         | T | F |
| 4. The Ark landed on Mount Judi.  | T | F |

**Multiple Choice** — Circle the best answer.

1. What did the people worship?
  - a) They worshipped Allah (s.w.t).
  - b) They worshipped idols.
  - c) They worshipped Prophet Nuh (a).
2. What is an idol?
  - a) A God.
  - b) A person who does not like to work.
  - c) A man-made object made of stone or wood that people worship.
3. What did Allah (s.w.t) command Prophet Nuh (a) to do?
  - a) To build an ark.
  - b) To continue preaching to the people.
  - c) To go to another town.
4. Why did Allah (s.w.t) tell Prophet Nuh (a) that Kanan was not really his son?

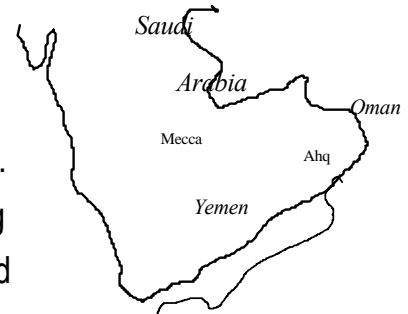
- a) Because Kanan was an adopted son.
- b) Because Kanan was a disbeliever.
- c) Because Kanan was really his brother.

**Short-Answer Questions** — Answer in complete sentences.

1. Why did people in Prophet Nuh's (a) time stop worshipping Allah (s.w.t)?
  
  
  
  
  
  
  
  
  
  
2. How was Prophet Nuh (a) and his followers saved from the flood?
  
  
  
  
  
  
  
  
  
  
3. What does "Maalik-i Yaum-e-Deen" mean?
  
  
  
  
  
  
  
  
  
  
4. The people who believed in Prophet Nuh (a) and went into the Ark were saved from the flood. Those people who rejected Prophet Nuh (a) were drowned. How is the Ark of Prophet Nuh (a) similar to the Ahlul Bait (a)?

## Chapter 6: Prophet Hud (a)

Within the deserts of Saudi Arabia was a tribe by the name of Aad. They lived in a place called Ahqaaf, an area between Yemen and Oman.



Almighty Allah (s.w.t) had granted the Tribe of Aad many blessings. They lived in peace and comfort. They were clever and strong people, and had built beautiful cities. In their tribe, no disease existed and no one got sick. Despite all the favors that Allah (s.w.t) had granted them, the people of Aad did not believe in the One God, and instead worshipped their stone-carved idols. When anything good happened to them they would thank their idols, and when they were in trouble, they used to pray to these idols for help.

After some years, the tribe of Aad began to lose its unity. The powerful people treated the weak and poor members very badly. To guide these proud and ignorant people, the Merciful Allah (s.w.t) sent Prophet Hud (a) to them as their prophet. The story of Prophet Hud (a) starts in Chapter 11 (Surah Hud), verse 50 of the Holy Qur'an:

***And We sent to the people of Aad their brother Hud, who said,  
"O my people, worship Allah (s.w.t), You have no other god  
besides He. (As for the idols), You are only inventing lies. O my  
people I ask no reward for it (my work), my reward is with Him  
who created me. Will you not then understand?"***

Prophet Hud (a) was from the tribe of Aad itself, and was respected because of his noble family and his good manners. He was the great-grandson of Prophet Nuh (a). He was a very patient and kind man. He told his people not to worship idols which they had carved themselves. He told them that their idols could do nothing for them. He pleaded to them to use the mind that Allah (s.w.t) had granted them. He explained to them that there was only one God,

Allah (s.w.t), who had created them, given them health and wealth, and made them a powerful nation. And he reminded them of what happened to the idol worshippers during the time of Prophet Nuh (a).

Prophet Hud (a) tried hard to make the people understand the error of their ways, but instead of listening to him, they became more stubborn. They asked him why they should listen to him and not follow what their forefathers used to do. They told him that he was just a man like them — a man who ate like them, who drank like them, who slept like them, and who talked like them. They even called him a liar who had lost his senses.

The people thus made fun of Prophet Hud (a). His tireless preaching brought him only a few followers. When Prophet Hud (a) warned the people of Aad about the punishment of Allah (s.w.t), they said:

***“Then bring down on us what you have threatened, if you are truthful.” - Holy Qur’an: Surah A’raf, chapter 7, verse 70.***

When the people of Aad invited Allah (s.w.t)’s punishment with their proud words, the rain stopped falling. For three years there was a terrible drought. During this time, Prophet Hud (a) told the people to be sorry for their actions and seek the forgiveness of Allah (s.w.t) before it was too late. But the people were blind to the truth and continued praying to their idols for rain. Finally, Prophet Hud (a) gave up and said: “You can do what you want. I only depend on Allah (s.w.t), my Protector.”

At last the punishment of Allah (s.w.t) appeared. A large dark cloud came. When the people of Aad saw it, they thought it was going to rain. Instead of rain, a strong and terrible wind came down and uprooted their houses and tossed them into the air. Showers of lightening began to come down and strike them. The violent storm continued for eight days and by the end of it the proud people of Aad were totally destroyed. The Holy Qur’an describes this event:

***“And as for Aad, they were destroyed by a roaring violent blast. He made it rage against them for seven nights and eight days, uprooting, so you might see the people bowing like the trunks of hollow palm trees. Do you then see any of them surviving?”***

**- Surah Haaqah, chapter 69, verses 6 to 8**

What lesson can we learn from this story? Let's turn back to Surah Fateha. In it, we recite, "Iyyaka na'budu, we Iyyaka nas-ta'een," which means, "Only You (Allah (s.w.t)) do we worship, and only You do we ask for help." We have to remember this, at all times. Let us not forget that it is Allah (s.w.t) alone who is worth worshipping and it is Him who is Kind and Beneficial yet He can also cause misfortune to fall upon us.

At the first sign of the storm, Prophet Hud(a) had gathered his followers and family and taken them to a safe place. They were the only survivors of the terrible punishment from Allah (s.w.t). When the storm was over, Prophet Hud (a) took his companions to a place called Hazarmaut, where they spent the rest of their days.

## 6.1 Worksheet: Prophet Hud (a)

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

- |   |   |   |
|---|---|---|
| 1. The tribe of Aad lived in Mecca.   | T | F |
| 2. The tribe of Aad received many blessings.                                    | T | F |
| 3. During the first punishment, the tribe of Aad asked for forgiveness.         | T | F |
| 4. Prophet Hud (a) and his family and followers were saved from the punishment. | T | F |

**Multiple Choice** — Circle the best answer.

1. What is the name of the tribe that Prophet Hud (a) was sent to?
  - a) The Tribe of Nuh (a).
  - b) The Tribe of Aad.
  - c) The Tribe of Thamud.
  
2. How did the people respond to Prophet Hud (a)’s teachings??
  - a) They called him a liar and made fun of him.
  - b) They accepted his teachings and became good people.
  - c) They killed him.
  
3. What did the people say after Prophet Hud (a) warned them of the punishment from Allah (s.w.t)?
  - a) They asked for forgiveness.
  - b) They ran away as quickly as they could.
  - c) They proudly told Prophet Hud (a) to call on Allah (s.w.t)’s punishment.

4. Why was the tribe of Aad destroyed?
  - a) Because they became too proud and did not believe and trust in Allah (s.w.t).
  - b) Because their idols destroyed them.
  - c) Because they killed Prophet Hud (a).

**Short-Answer Questions** — Answer in complete sentences

1. Why was Prophet Hud (a) sent to the tribe of Aad?
2. How were the people of Aad punished?
3. What does “Iyyaka na’budu, we Iyyaka nas-ta’een” mean?
4. What lesson can we learn from this story and how?



## Chapter 7: Prophet Salih (a)

After the tribe of Aad had been destroyed by Allah (s.w.t), a new tribe decided to settle in the area of Ahqaaf. This new tribe was the tribe of Thamud. The people of Thamud were very strong and worked very hard. They made beautiful gardens and parks, and built magnificent buildings. In order to protect themselves from storms, they built their houses inside the caves of mountains. The people lived in ease and comfort. Despite all these blessings, however, they were not thankful to Allah (s.w.t). In fact, they believed that their good life was a result of their own strength, and so they became arrogant as well. Instead of turning to Allah (s.w.t), they turned to their mountain and offered it sacrifices. As a result, Allah (s.w.t) the Merciful sent Prophet Salih (a) to the people of Thamud, in order to guide them to the right path.

The story of Prophet Salih (a) starts in Chapter 11, verse 61 of the Holy Qur'an. Like Prophet Hud (a), who was from the tribe of Aad itself, Prophet Salih was from the tribe of Thamud itself. Prophet Salih (a) was already respected in his tribe because he was a kind-hearted and wise young man. He invited the people to worship only Allah (s.w.t), the Creator. He tried to teach them how useless it was to worship a mountain, which could not harm or help anyone. He reminded them that he was from their own tribe and wanted them to be on the right path.

However the people of Thamud turned a deaf ear to him. They said, "O Salih, we thought you were a sensible man. Why have you started spreading this nonsense around? Do you want us to stop worshipping what our forefathers used to worship? We will never listen to you!" They even started calling him a madman and a liar.

For many years, Prophet Salih (a) patiently tried to teach them the truth. He made it clear that he was only guiding them so they could benefit themselves, and he did not want anything from them. He said that his reward would come from Allah (s.w.t). He reminded them of the many blessings that Allah (s.w.t) had given them.

It turned out that a few people started listening to Prophet Salih(a) and started believing what he told them. Then, a few more people became believers. And as the number of believers started to grow, the leaders of the tribe of Thamud became worried. They were

afraid that if too many people started believing Prophet Salih (a), then Prophet Salih (a) might become powerful and overthrow them. As a result, they decided to make Prophet Salih (a) look weak in front of the people. Therefore, they challenged him to prove his words. They told him that if he was really a prophet, then he should show them a miracle from Allah (s.w.t) which they had never seen before.



By the powers of Allah (s.w.t), a huge she-camel appeared out of nowhere. The people had never seen such a camel in their lives. The she-camel was itself a miracle: on one day, it would drink all the water in the town; on the next it would allow the people to drink the water; and on the day that the she-camel drank all the water, it would give the people as much milk as they wanted. Prophet Salih (a) told the people: “Indeed a clear proof of your Lord has come to you. This she-camel of Allah (s.w.t) is a sign for you. Leave it free to graze on Allah (s.w.t)’s earth and do not harm her; otherwise you will be overtaken by a painful punishment.”

This powerful miracle made a lot of people believe the words of Prophet Salih (a). It also made the leaders of the tribe nervous because they knew that as long as the people could see the she-camel, they would listen to Prophet Salih (a). Now despite the warning from Prophet Salih (a) to leave the she-camel alone, the leaders of the tribe decided to kill her. After surrounding the she-camel, a man by the name of Qadar struck the animal’s neck with his sword and killed it. In reference to this man, our Holy Prophet (s) has said, “The wicked person from the olden times is the one who killed the innocent she-camel of Prophet Salih (a).” After killing the camel, the leaders went to Prophet Salih (a) and arrogantly retorted,

“O Salih! Bring us the punishment if you really are a Prophet.”

Even after what the people had done to the she-camel, Allah (s.w.t) (the Merciful) decided to give the people three more days before he would send down the punishment. Prophet Salih (a) told the people that they had three days to ask for Allah (s.w.t)’s forgiveness. But the people only laughed at him.

After three days, Prophet Salih (a) received a command from Allah (s.w.t) to leave the town with his followers. Then the punishment of Allah (s.w.t) came down on the people of Thamud. A great thunderbolt came from the sky and a powerful earthquake shook the town and totally

destroyed the buildings and houses. People fell down dead and the fire from the sky

turned their bodies into ashes. No one was left alive in town after that terrible day. .

When Prophet Salih (a) saw the tragic end of the people of his own tribe, he turned to their dead bodies and said, "O People, I delivered to you the message of Allah (s.w.t) and guided you to the right path; you did not listen to me, and now look what has happened to you."

We too, should remember to walk on the right path. But what is even important, is STAYING on that path and not falling away. That is why, in Surah Fateha, we say:

"Ih Dinas-Siraat al-Mustaqeem," which means, "Keep us on the right path." We want Allah (s.w.t) not only to get us onto that path, but also to **KEEP** us on that path forever.

## 7.1 Worksheet: Prophet Salih (a)

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

- |  |   |   |
|--|---|---|
| 1. Prophet Salih (a) was from the tribe of Aad.                      | T | F |
| 2. Prophet Salih (a) was sent to guide the tribe of Thamud.          | T | F |
| 3. The ark was the miracle of Prophet Salih (a).                     | T | F |
| 4. The leaders of the tribe of Thamud decided to kill the she-camel. | T | F |

**Multiple Choice** — Circle the best answer.

1. After the she-camel was killed, Allah (s.w.t) sent the punishment three days later because:
  - a) It took three days to get the punishment ready.
  - b) Allah (s.w.t) decided to let the people enjoy life for three more days before they would die.
  - c) Allah (s.w.t) gave them a chance to ask for forgiveness in those three days.
2. What does “Ih Dinas-Siraat al-Mustaqeem” mean?
  - a) All praise be to Allah (s.w.t), the Lord of the Worlds.
  - b) The Most Kind, the Most Merciful.
  - c) Keep us on the right path.
3. What didn’t the leaders of the tribe want people to believe in Prophet Salih (a)?
  - a) The leaders knew Prophet Salih (a) was a bad person.
  - b) The leaders wanted to follow Prophet Salih (a) alone.
  - c) The leaders did not want Prophet Salih (a) to become powerful and overthrow them.
4. What lesson can we learn from this story?
  - a) We should try to help others just like the tribe of Thamud tried to help the she-camel.
  - b) We should not be proud and stubborn like the tribe of Thamud, otherwise we will also be punished like them.
  - c) We should follow the leaders of our community even if they are bad people.

## Chapter 8: Prophet Ibraheem (a) - Part I

Namrud was the king of Babylon. He was a very powerful king and he told the people to worship him as their lord. Since the people already worshipped idols, they did not mind worshipping Namrud as their god as well.

One day Namrud had a bad dream. He called all the astrologers to explain the meaning of his dream. The astrologers predicted that a boy was going to be born and he would call all the people towards Allah (s.w.t). Namrud did not want his people to worship Allah (s.w.t), so he ordered his guards to examine all the new born babies carefully to see if they showed any signs of miracles. What he failed to realize was that when Allah (s.w.t) wanted to send down a prophet, nothing could stop Him.

By Allah (s.w.t)'s wish when Prophet Ibraheem's (a) mother was going to have a baby, nobody found out. To make sure nobody discovered him, she gave birth to Prophet Ibraheem (a) in a cave in the woods. She then covered the entrance of the cave, left him alone there, and prayed to Allah (s.w.t) to take care of him. Almighty Allah (s.w.t) indeed took care of him. Whenever Prophet Ibraheem (a) was hungry, He made milk flow from the fingers of Prophet Ibraheem (a). Thus Prophet Ibraheem (a) grew up strong and healthy. At the age of 13 he went back to town to live with his mother.

Prophet Ibraheem (a) had an uncle by the name of Azar. He carved idols from stones and his sons would sell them to the people. Azar gave the same job to Prophet Ibraheem (a). Prophet Ibraheem (a) would tie the idols and drag them to the market. The idols would become dirty and dusty. Then he would tell the people in the market to come and buy the idols that were so lifeless and helpless. In this way, he tried to point out to the idol-worshippers that their idols could neither help nor hurt anyone.

Almighty Allah (s.w.t) had sent Prophet Ibraheem (a) to guide people to the right path. Prophet Ibraheem (a) would talk to the idol-worshippers about the Day of Judgment and how people would rise from the dead. Prophet Ibraheem (a) believed Allah (s.w.t) could do this, but he wanted to see it with his own eyes.

This story is narrated in chapter 2, verse 260 of the Holy Qur'an. Allah (s.w.t) told Prophet Ibraheem (a) to catch hold of four birds, cut them up into little pieces, mix their flesh together, divide them into four parts, put each part on the top of a mountain, and then call each one of them so that by the will Allah (s.w.t), each one of them comes to life again. Prophet Ibraheem (a) did exactly what Allah (s.w.t) had told him and surely the birds came to life and flew back to Prophet Ibraheem (a). After witnessing this great power of Allah (s.w.t), Prophet Ibraheem's (a) heart was even more convinced.

Prophet Ibraheem (a) started to work on Allah (s.w.t)'s mission. First he asked his uncle Azar to worship only Allah (s.w.t). But his uncle became very angry and refused.

***"O my father! Do not worship Shaitan, who was disobedient to Allah (s.w.t). O my father! I am afraid that the punishment of Allah (s.w.t) might touch you so that you would be Shaitan's companion." He (Azar) said, "Do you turn against my gods O Ibraheem? If you do not go away I will stone you. Get away from me for a long while." He (Ibraheem) said, Peace be on you, I will pray to my Lord to forgive you. He is the most gracious to me."***

**Surae Maryam, 19 : 44-47**

Prophet Ibraheem (a) did not give up at all. Instead, he became more determined to do his mission. He continued to show people how insane it was to worship idols. In Chapter 21, verses 57-70 of the Holy Qur'an, there is an incident described where Prophet Ibraheem (a) showed the people the helplessness of the idols:



Every year, the people of Namrud used to celebrate a festival. This festival was held outside the town. All the people, young and old, attended the ceremony. Prophet Ibraheem (a) took advantage of this situation and stayed behind. He went to the temple where all the idols were kept. There were no guards keeping a watch. There he took an ax and started breaking idol after idol. Soon he had broken all the idols except one big one. Prophet Ibraheem (a) spared this idol because it was part of his plan to give the people a lesson.

When the people returned to the town and found their gods lying broken, they became very angry. Since they knew that Prophet Ibraheem (a) was against

worshipping, they brought him to court and asked him if he had broken the idols. Prophet Ibraheem (a) simply pointed to the big idol that was still standing, and said, "It must have been the big idol. Why don't you ask him about it instead?" Now the people knew the idol could not speak and so they felt quite embarrassed.

Seizing the opportunity to explain how useless the idols were Prophet Ibraheem (a) continued, "Shame on you for worshipping pieces of wood and stone that don't know anything and can neither benefit nor harm you." However, instead of listening to Prophet Ibraheem (a), the people started shouting, "Burn him alive! Burn him alive!"

Namrud decided to burn him down to the stake. For the next few days, people got busy gathering up firewood. Soon there was a big pile of wood, and it was lit to make a huge bonfire. The flames leapt high into the sky and the heat was so intense that no one could go near it. So Prophet Ibraheem (a) had to be thrown in by a catapult.

When Prophet Ibraheem (a) was falling into the fire, Angel Jibraeel asked him whether he needed any help to which the Prophet replied, 'Let Allah (s.w.t) do what is to be done.' So, as the chosen friend of Allah (s.w.t), Prophet Ibraheem (a) put his trust in Allah (s.w.t). By the miracle of Allah (s.w.t), the fire became cool and harmless for Prophet Ibraheem (a). Namrud and his people watched in amazement as Prophet Ibraheem (a) sat calmly and comfortably in the middle of the fire.

***They said "Burn him to ashes if you want to help your gods." We (Allah (s.w.t)) said, "O Fire, be cold and peaceful for Ibraheem."*** Sura Anbiya, 21: 68,69

## 8.1 Worksheet: Prophet Ibraheem (a) - Part I

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

- |  |   |   |
|--|---|---|
| 1. Azar was the king of Babylon.   | T | F |
| 2. Namrud was the uncle of Prophet Ibraheem (a).                               | T | F |
| 3. Almighty Allah (s.w.t) took care of Prophet Ibraheem (a) when he was young. | T | F |
| 4. Prophet Ibraheem (a) was saved by Allah (s.w.t) from burning in the fire.   | T | F |

**Multiple Choice** — Circle the best answer.

1. When Namrud had the dream, what did the astrologers predict?
  - a) That Namrud would get a baby boy.
  - b) That a boy was going to be born who would call the people towards Allah (s.w.t).
  - c) That Namrud would become king of Babylon.
  
2. After Prophet Ibraheem (a) had broken all the idols, what did Namrud decide to do?
  - a) He decided to send Prophet Ibraheem (a) to Palestine.
  - b) He decided to make Prophet Ibraheem (a) fix all the idols.
  - c) He decided to burn Prophet Ibraheem (a) in a big fire.
  
3. Why did Prophet Ibraheem (a) not ask Angel Jibrael to help him.
  - a) Because Angel Jibrael could not do anything.
  - b) Because Prophet Ibraheem (a) put his trust in Allah (s.w.t).
  - c) Because Prophet Ibraheem (a) wore fire-proof clothes.



**Short-Answer Questions** — Answer in complete sentences.

1. How did Allah (s.w.t) show Prophet Ibraheem (a) that Allah (s.w.t) had the power to raise people from the dead?
2. Why did Prophet Ibraheem (a) spare one big idol instead of destroying them all?
3. What happened when Prophet Ibraheem (a) was thrown into the fire?

## Chapter 9: Prophet Ibraheem (a) - Part II

After the event of the fire, Namrud called for Prophet Ibraheem (a) and asked him, 'Who is your Lord? Is there any lord other than me?' Prophet Ibraheem (a) replied, 'My Lord is the One that gives life and causes death.' To this, Namrud said, 'I can also give life and cause death since if I send for two prisoners who have been condemned to death, and spare one and get the other killed, then it will be the same as giving one life and causing one to die.' Prophet Ibraheem (a) replied to this, 'No, you are only right if you are able to bring back the dead one to life. Anyway, my Lord makes the sun rise in the east. If you are so powerful, make it rise from the west.' Namrud could not give a reply to this, and instead he ordered Prophet Ibraheem (a) to leave his kingdom. Prophet Ibraheem (a) thus took his family and left for Baytul Muqqaddas in Palestine.

Prophet Ibraheem's (a) wife Sarah was very beautiful. To guard her from the eyes of the people, he would put her in a box whenever they came to a town. On the way to Palestine, he passed a country ruled by an Arab king. The guard at the border asked about the box. Prophet Ibraheem (a) told the guard to charge him as much as he wanted as tax on the box, but not to open it. The guard did not listen and forced open the box. When the guard saw the beautiful woman, he immediately reported it to the king.

The king sent for Prophet Ibraheem (a) and his wife. When the king saw Sarah, he was attracted to her beauty, and so he reached out to touch her. But Prophet Ibraheem (a) prayed to Allah (s.w.t) to save the honor of his wife. His prayers were accepted as the king's arm became a solid block of wood. The king asked for forgiveness and begged Prophet Ibraheem (a) to pray to Allah (s.w.t) to give him his hand back. Prophet Ibraheem (a) prayed and the king's hand went back to normal.

But once more, the king extended his hand towards Sarah. His hand immediately dried up like a piece of wood again. The king asked for forgiveness a second time, and this time, Prophet Ibraheem (a) told him that Allah (s.w.t) would only help him if his intentions were true. Since the king was sincere, when Prophet Ibraheem (a) prayed to Allah (s.w.t), the king's hand turned back to its original form again. The king was impressed and treated Prophet Ibraheem (a) with more respect. He even presented Prophet Ibraheem (a) a girl named Hajirah to serve as a maid for Sarah.

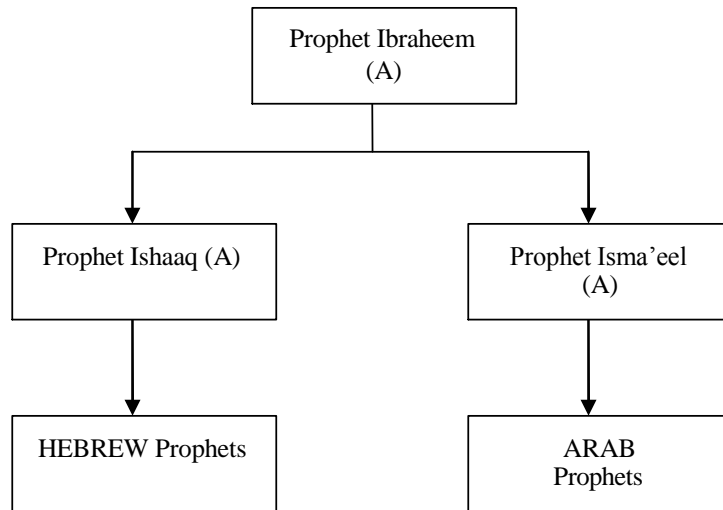
Prophet Ibraheem (a) once again headed for Palestine and this time came across some people who worshipped the stars. When Prophet Ibraheem (a) came to know of this, he decided to invite them towards the right path. This story is narrated in Chapter 6, verse 77 of the Holy Qur'an.

Prophet Ibraheem (a) decided to stay with the star worshippers. When it was night time, Prophet Ibraheem (a) saw the stars and said to the star worshippers, "This star is my Lord." After a while, the star faded away and Prophet Ibraheem (a) said, "I cannot love a lord that fades away." Then, the moon came up and Prophet Ibraheem (a) said, "This is my lord, it is bigger than the star." Soon, the moon disappeared too, and Prophet Ibraheem (a) said, "If my lord is not going to lead me, I shall go astray." In the morning, the sun came out and Prophet Ibraheem (a) said, "This is my lord, it is the biggest of all stars." In the evening though, the sun disappeared, and he said, "I am sick of these ever changing creations. Without doubt, I turn my face towards the Lord who created the stars, the moon, the sun, the heavens, and the earth and I worship only Him." This is how Prophet Ibraheem (a) tried to show the right path instead of the wrong one.

In the last verse of Surah-e-Fateha, Allah (s.w.t) tells us what path is the right path and what the wrong one is. We say, "Siraat al-Ladheena an-'Amta 'Alayhim; Ghayril Maghdhoobi 'Alayhim, wa lad-Dhaaleen," which means, Keep us on "the path of those upon whom You (Allah (s.w.t)) have given Your blessings; not the path of those You are angry with, nor of those who have gone astray." Prophet Ibraheem (a) was a man who was blessed by Allah (s.w.t), and so he was on the right path. Namrud, the idol worshippers, and the star worshippers were people who had gone astray, and so their path was the wrong one.

After trying to show the star worshippers the right path, Prophet Ibraheem (a), Sarah and her maid Hajirah continued the journey to Palestine. Hajirah was a good woman. She worked very hard and never failed in her duty. Sarah could not have any children so she suggested that Prophet Ibraheem (a) marry Hajirah and maybe Allah (s.w.t) would give them a child. When Prophet Ibraheem (a) & Hajirah did marry, Allah (s.w.t) blessed them with a son, Prophet Isma'eel (a).

However by Allah (s.w.t)'s grace, five years later Sarah also had a son, Prophet Ishaq (a). Prophet Ibraheem (a) is thus called the father of the Prophets because from his son, Prophet Ismail (a), came the Arab Prophets, including the Holy Prophet Muhammad (s); and from his other son, Prophet Ishaq (a) who by Allah (s.w.t)'s grace was born 5 years later to Sarah, came the Hebrew Prophets (a), including Prophet Isa (a).



The title of Prophet Ibraheem (a) was “Khalilullah”, which means, “Friend of Allah (s.w.t).” When the time came for his death, he told the angel who had come to take his soul, “Does a friend take the soul of his friend?” He meant that Allah (s.w.t) should not order Prophet Ibraheem (a)'s death because he was His friend. The angel of death could not answer this question, so he returned to Allah (s.w.t). Allah (s.w.t) told the angel to go back to Prophet Ibraheem (a) and say, “Oh Ibraheem, does a friend refuse an invitation to meet his friend?”

## 9.1 Worksheet: Prophet Ibraheem (a) - Part II

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

- |  |   |   |
|--|---|---|
| 1. Sarah was the wife of Prophet Ibraheem (a).                                 | T | F |
| 2. The king who tried to touch the wife of Prophet Ibraheem (a) was destroyed. | T | F |
| 3. Prophet Ibraheem (a) is known as “The father of the African Prophets.”      | T | F |
| 4. Prophet Ibraheem (a) is known as “Khalilullah”.                             | T | F |

**Multiple Choice** — Circle the best answer.

1. What happened when the king of the Arab country reached out to touch Sarah?
  - a) Prophet Ibraheem (a) hit the king.
  - b) The king’s hand froze like a piece of wood.
  - c) A huge lightning bolt struck the king and his body was turned into ashes.
2. The maid given by the king of the Arab country to Prophet Ibraheem (a) was?
  - a) Hajirah.
  - b) Bilqis.
  - c) Sarah.
3. “Siraat al-Ladheena an-’Amta ‘Alayhim; Ghayril Maghdhoobi ‘Alayhim, wa lad-Dhaalleen” means:
  - a) “All thanks is due to Allah (s.w.t), the Lord of the worlds”.
  - b) “The path of those upon whom You (Allah (s.w.t)) have given Your blessings; not the path of those You are angry with, nor of those who have gone astray”.
  - c) “Only You (Allah (s.w.t)) do we worship, and only You do we ask for help”.

4. Why did the star worshippers worship the sun?
- a) Because they thought it was the greatest force in the world.
  - b) Because they liked the shape of the sun.
  - c) Because Prophet Ibraheem (a) told them too.

**Short-Answer Questions:** Do NOT put one word answers down.

1. How did Prophet Ibraheem (a) show that Namrud was not really a Lord?

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2. How did Prophet Ibraheem (a) show the star worshippers that they were wrong in worshipping the stars, the moon, and the sun?

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3. What does Khalilullah mean?

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4. Why is Prophet Ibraheem (a) known as the father of the prophets??

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## Chapter 10: Prophet Isma'eel (a)

When Prophet Isma'eel (a) was born Prophet Ibraheem (a) was overjoyed and spent his time loving and caring for his son. Sarah became a little sad when she saw this because she still did not have any children of her own. Prophet Ibraheem (a) asked for Allah (s.w.t)'s help, and Allah (s.w.t) told him to take Hajirah and their son away to a faraway place.

This was the command of Allah (s.w.t), so Prophet Ibraheem (a) took Hajirah and Prophet Isma'eel (a) on a long journey. They stopped in a valley between two hills. This was later to be known as "Mecca". There was nothing but sand and stones and hills everywhere. Allah (s.w.t) ordered Prophet Ibraheem (a) to leave Hajirah and Prophet Isma'eel (a) there, and to return to Palestine alone. It was not easy, but Prophet Ibraheem (a) obeyed Allah (s.w.t)'s command and left.

At the time of his departure, Hajirah said, "O Ibraheem, in whose care are you leaving us here?" Prophet Ibraheem (a) said, "I leave you in the care of Allah (s.w.t) who saved me from Namrud's fire." Hajirah said, "Then I shall rely upon Allah (s.w.t) to look after me and my child."

Hajirah had learned to trust and depend on Allah (s.w.t) and was confident she would be fine. Soon the food and water ran out and Prophet Isma'eel (a) started crying because of hunger. Hajirah looked at the hill of Marwahh and saw a mirage of water on the hill. She ran to Marwahh but found no water. She looked at the opposite hill of Safa and saw water there. She ran to Safa but found no water there either. She ran back and forth between the hills seven times before she returned, sad and tired, to her son. Just then, Prophet Isma'eel (a) kicked his heel on the ground, and suddenly water started gushing out. This was a miracle of Allah (s.w.t) — later known as the well of Zam-Zam. The stream attracted many birds, animals, and plants. Allah (s.w.t), by his generosity, had provided food and water to Hajirah and Prophet Isma'eel (a).

Year by year, the flow of water attracted more and more people to come and settle there. Soon, it became a flourishing town. Prophet Isma'eel (a) grew up here to be a young boy. He was thirteen when Prophet Ibraheem (a) went to visit him.



During this visit one night, Prophet Ibraheem (a) had a dream that he was sacrificing his beloved son for Allah (s.w.t). He was a little confused. On the next day, he had the same dream again, and this time he was convinced that it was a command from Allah (s.w.t).

Prophet Ibraheem (a) told Prophet Isma'eel (a) about the dream. Showing great faith and loyalty to Allah (s.w.t), Prophet Isma'eel (a) asked his father to carry out Allah (s.w.t)'s command:

***And when (Isma'eel) became Baaligh, he (Ibraheem) said, "O my son! I saw in a dream that I am sacrificing you. What is your view?" He (Isma'eel) said, "O father! Do as you have been commanded. If Allah (s.w.t) wills, you will find me from the patient ones."  
Saffat, 37 : 102***

Prophet Ibraheem (a) was already prepared to obey Allah (s.w.t)'s command because his loyalty to Allah (s.w.t) was even stronger than his great love for his son. So Prophet Ibraheem (a) and his son set off to a place called Mina to carry out Allah (s.w.t)'s command. At a cross-road, they met a man who asked them where they were going. When Prophet Ibraheem (a) explained, the man tried to stop him from carrying out Allah (s.w.t)'s command. Prophet Ibraheem knew at once that the man was Iblees in disguise. Both father and son picked up stones and threw them at the man until they got rid of him. As they walked on, they met another man who also tried to persuade them to forget Allah (s.w.t)'s command. This man was also Iblees in disguise, but Prophet Ibraheem (a) and Prophet Isma'eel (a) knew that, so they stoned him too. As they continued on for the third time, they met yet another man. This too was Iblees in disguise who again tempted them not to carry out Allah (s.w.t)'s command. They stoned this man as well.

Prophet Ibraheem (a) and Prophet Isma'eel (a) had faced Iblees three times on their way to Mina, but yet they were able to stay on the right path. This was one of the many tests which they had successfully passed.

Prophet Ibraheem (a) and Prophet Isma'eel (a) finally arrived at Mina. Prophet Isma'eel (a) told his father to blindfold himself, so that he would not suffer any pain looking at his son's throat being cut. Prophet Ibraheem (a) prayed to Allah (s.w.t), and with his blindfold on, he cut the throat of his sacrifice.

When Prophet Ibraheem (a) opened his blindfold, he saw his son Prophet Isma'eel (a) standing at a distance smiling.

***And We called out to him, "O Ibraheem, Indeed you have proved your dream true. This is how We pay back people who do good. Indeed this was a clear trial, and We ransomed him with a Great Sacrifice. And We gave (this blessing) to one from the later times." Peace be upon Ibraheem.***

***Saffat, 37: 104 - 109***

Then what did he slaughter? It was a sheep. This was the miracle of Allah (s.w.t). Allah (s.w.t) saved Prophet Isma'eel (a) and blessed the family of Prophet Ibraheem (a). The celebration day of sacrifice is known as Eid al-Adha.



Allah (s.w.t) made the actions of Prophet Ibraheem (a) and his family Wajib for all Muslims. Thus, when we go for Hajj, we walk between Safa and Marwahh seven times just as Hajirah did. In Mina, we stone the three pillars that represent Iblees who tried to stop Prophet Ibraheem (a) and Prophet Isma'eel (a) from carrying out the command of Allah (s.w.t). And also in Mina, we kill a sheep in the memory of Prophet Ibraheem (a) and Prophet Isma'eel (a)'s sacrifice.

Later on in life, Prophet Ibraheem (a) and Prophet Isma'eel (a) rebuilt the Holy Ka'ba as commanded by Allah (s.w.t).

## 10.1 Worksheet: Prophet Isma'eel (a)

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

- |   |   |   |
|---|---|---|
| 1. The mother of Prophet Isma'eel (a) was Sarah.  | T | F |
| 2. The father of Prophet Isma'eel (a) was Prophet Ibraheem (a).                         | T | F |
| 3. Prophet Isma'eel (a) was commanded to sacrifice his son, Prophet Ibraheem (a).       | T | F |
| 4. The man who stopped Prophet Ibraheem (a) and his son 3 times, was Iblees in disguise | T | F |
| 5. The well in Mecca is called the well of Zam-zam.                                     | T | F |

**Multiple Choice** — Circle the best answer.

1. Why did Prophet Ibraheem (a) marry Hajirah?
  - a) Because Sarah could not have children.
  - b) Because Hajirah was a good lady.
  - c) Because he wanted to.
2. Prophet Ibraheem (a) took Hajirah and Prophet Isma'eel (a) to a faraway place that was later to be known as?
  - a) “Medina”
  - b) “Mecca”
  - c) “Kuwait”
3. Hajirah ran back and forth between two hills. What were their names?
  - a) Mecca and Medina.
  - b) Mina and Hira.
  - c) Safa and Marwahh.

4. Which one of the following did Prophet Ibraheem (a) and Prophet Isma'eel (a) build?

- a) The Ark
- b) The Ka'ba.
- c) The Idols.

**Short-Answer Questions:** Do NOT put one word answers down.

1. How did Hajirah and Prophet Isma'eel get water when they were left alone in the middle of the desert?

2. What happened when Prophet Ibraheem (a) cut the throat of his sacrifice?

3. Describe three things that we do during Hajj, which were done by Prophet Ibraheem (a) and his family.

4. Explain two ways in which Prophet Ibraheem (a) had been tested.

## Chapter 11: Prophet Ayyub (a)

Prophet Ayyub (a) was the grandson of Prophet Ishaq (a). He was married to a lady by the name of Rahima, who was the daughter of Prophet Yusuf (a). Allah (s.w.t) gave Prophet Ayyub (a) many blessings. He was a wealthy man with a large flock of sheep and a lot of land. He had many children and was very well respected by his people. Prophet Ayyub (a) was generous with his wealth as well. He took care of orphans and used to provide food for the poor. For all his blessings, Prophet Ayyub (a) remained ever thankful to Allah (s.w.t).



On seeing how much Prophet Ayyub (a) used to worship Allah (s.w.t), Shaitan decided to try to lead him away from the right path. Since he was dealing with a Prophet, Shaitan requested Allah (s.w.t) for power over Prophet Ayyub (a)'s affairs and said, "O Allah (s.w.t), while Ayyub enjoys your blessings, he remains thankful to you. But give me control over his affairs and I will make him turn away from you." Allah (s.w.t) was fully aware of the patience of Prophet Ayyub (a), but as a trial for His Prophet and as a lesson for mankind, he granted Shaitan's request.

Shaitan came down to earth and destroyed all of Prophet Ayyub (a)'s animals and property. Worst of all, he killed his children as well. But despite this big misfortune, Prophet Ayyub (a) never lost faith in Allah (s.w.t). In fact, he turned to Allah (s.w.t) and began to worship Allah (s.w.t) like he never had before.

When Shaitan saw that his plans were not working, he tried something else. He took away Prophet Ayyub (a)'s good health and made him suffer a terrible disease. When the people saw this, they began to say that Prophet Ayyub (a) must have committed a big sin and that was why he was being punished by Allah (s.w.t). So, they started to avoid him. Eventually, he was even told to leave the town.

Prophet Ayyub (a) began to live in the wilderness and spent his time praying to Allah (s.w.t). His only companion was his faithful wife, Rahima, who supported them by working in people's houses. Sometimes poor people, who suffered great diseases, would come and ask Prophet Ayyub (a) to pray to Allah (s.w.t) to relieve them of their sufferings. Prophet Ayyub (a) would pray to Allah (s.w.t), and his prayers would be accepted. The people would be cured of their disease. But when they asked him why he did not pray for himself, Prophet Ayyub (a) replied: "I have enjoyed Allah (s.w.t)'s blessing for 80 years and it would be very ungrateful of me if now I start complaining just because I have been put in some distress for a little while."

Seven years passed and Shaitan watched helplessly as Prophet Ayyub (a) remained devoted in his love for Allah (s.w.t). Finally, Shaitan decided that he would try Prophet Ayyub's patience through his wife. So, one day Shaitan came in the form of a human being to Rahima and told her that he was a doctor and that he could cure her husband of his terrible disease. Rahima was excited since she hated to see her husband suffer so much pain. But Shaitan said that he would only cure Prophet Ayyub (a) on one condition. Rahima asked what this condition was. Shaitan replied that when Prophet Ayyub (a) was cured, he should say that it was him that cured Prophet Ayyub (a) and not Allah (s.w.t).

Rahima wanted to see her husband well again, and so went to her husband and suggested this treatment to him. Prophet Ayyub (a) instantly realized what had happened. He knew that the doctor was really Shaitan in disguise. Finally, Prophet Ayyub (a) turned to Allah (s.w.t) and complained about Shaitan's repeated efforts to make him forsake his beliefs. Allah (s.w.t) accepted the prayers of Prophet Ayyub (a) and cured him of all his troubles. The Holy Qur'an says:

***"Remember Our servant Ayyub, when he cried to his Lord: 'Truly, Shaitan has afflicted me with pain and distress.' (We said), 'Stamp on the ground with your foot - this stream is for you to wash with, and a cool and***

***Refreshing drink.’ We gave him back his family and more like them, as a grace from us, and a reminder to those who understand.”***

**- Surah Saad, Chapter 38, Verses 41-42.**

Prophet Ayyub struck the ground with his foot and a stream of water came out. When he washed himself with the water he saw that his sickness disappeared and he returned to normal. His wife, Rahima, was worried about him, but when she returned she was amazed to see him so well. Allah (s.w.t) then restored Prophet Ayyub (a) to his former status. He was blessed with many children and more followers than he had before. There is a great lesson for us in the patience of Prophet Ayyub (a). He suffered his hardship without bitterness and submitted himself to the will of Allah (s.w.t). Whenever we are in difficulty, we should remember the story of Prophet Ayyub (a) and never lose our faith in Allah (s.w.t).

## 11.1 Worksheet: Prophet Ayyub (a)

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

- |  |   |   |
|--|---|---|
| 1. Prophet Ayyub (a) was the son of Prophet Yusuf (a).                           | T | F |
| 2. Rahima was the wife of Prophet Ayyub (a).                                     | T | F |
| 3. Shaitan destroyed all of Prophet Ayyub (a)’s animals, property, and children. | T | F |
| 4. Prophet Ayyub (a) never lost his faith in Allah (s.w.t).                      | T | F |

**Multiple Choice** — Circle the best answer.

1. What did the people do after they saw Prophet Ayyub (a) with his terrible disease?
  - a) They looked for doctors all over the land that might be able to help him.
  - b) They forced him to leave the town.
  - c) They killed him so as to relieve him of his suffering.
  
2. How long did Prophet Ayyub (a) suffer his hardships?
  - a) 7 years.
  - b) 80 years.
  - c) 10 years.
  
3. How was Prophet Ayyub (a) cured of his disease?
  - a) The people found a doctor to cure Prophet Ayyub (a).
  - b) Prophet Ayyub (a) agreed to Shaitan’s condition, and so Shaitan cured him.
  - c) Prophet Ayyub hit his foot on the ground, a spring gushed forth, and when he washed himself with that water he was cured by Allah (s.w.t).



**Short-Answer Questions:** Do NOT put one word answers down.

1. What proposal did Shaitan make to Allah (s.w.t)?
2. When the poor people asked Prophet Ayyub (a) why he did not pray for himself, what answer did he give them?
3. How did Shaitan try to tempt Prophet Ayyub (a) and Rahima to lose faith in Allah (s.w.t)??
4. What is one lesson we can learn from this part of the story?

## Chapter 12: Prophet Yunus (a)

Prophet Yunus (a) was sent by Allah (s.w.t) to the people of Nayniva (Babylon) to guide them on the right path. The people of Nayniva were idol worshippers, and although Prophet Yunus (a) tried night and day to explain to them how useless their worship was, they did not accept his advice. They said to him, "You are a liar. Our forefathers have always worshipped these idols and we will do the same." Prophet Yunus (a) tried to convince the people for a long time to worship One God. He even warned them of Allah (s.w.t)'s punishment if they continued in their sinful ways. But they refused to give up their idol worshipping.

At last Prophet Yunus (a) was angry and fed up with these stubborn people. He walked out of their town and asked Allah (s.w.t) to send His punishment on them. But Prophet Yunus had made a mistake because he left his people without permission of Allah (s.w.t).

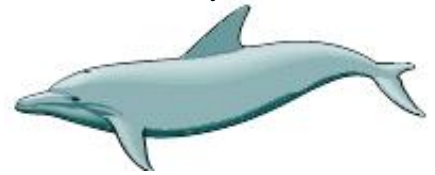
After Prophet Yunus (a) left, the signs of Allah (s.w.t)'s punishment appeared over Naynivah. A huge cloud came over the whole area and the land was filled with darkness. The people at once realized that they were about to be punished for their sins. A wise man, from amongst them, advised them to ask for Allah (s.w.t)'s forgiveness at once, before they were all destroyed. All the people — young and old, men and women — came out of their homes and sincerely begged Allah (s.w.t) to forgive them. Allah (s.w.t) accepted their prayers and withdrew His punishment.

Meanwhile, Prophet Yunus (a) had gone a long distance and had reached the sea. There he saw some people in a big boat that was ready to sail. He asked them to allow him to join them. Since he looked like a very respectable person, the passengers of the boat cheerfully welcomed him on board.

In the sea, the boat was suddenly caught up in a heavy storm. At that time, sailors thought that bad luck happened on the sea if there was a bad person on board. So they cast

lots to find out who this bad person was. The first time, the lot fell to Prophet Yunus, but since he was considered to be a dignified person, the lots were cast again.

When the lot fell to Prophet Yunus (a) the second time, they had no choice but to throw him overboard. At that moment, Prophet Yunus (a) realized his mistake in walking out from his people without waiting for the command of Allah (s.w.t). He knew that his present problems were due to that mistake but he trusted in the Wisdom of Allah (s.w.t) and jumped into the stormy sea. Allah (s.w.t) commanded a large whale to swallow Prophet Yunus (a) into its belly. Prophet Yunus (a) suddenly found himself in the stomach of the whale, and he lay there, frightened but unharmed. The Holy Qur'an says:



***“Truly Yunus was one of the messengers. When we abandoned his people and sailed away in a full ship. The people cast lots and he was thrown into the water. The fish swallowed him up and he deserved this. Had he not glorified Allah (s.w.t), he would certainly have remained inside the fish until the Day of Resurrection.”***

**- Surah As-Saffat, Chapter 37, Verses 139-144.**

Prophet Yunus (a) spent several days and nights inside the whale while it swam across the sea. In the darkness of the stomach, Prophet Yunus (a) prayed to Allah (s.w.t) to forgive him for his mistake and his prayers were accepted. The Holy Qur'an says:

***“He [P. Yunus (a)] cried out from the darkness: ‘There is no god but You. Glory be to You. Verily I was of the unjust’. Then We responded to him and saved him from his grief. Thus do we save the faithful believers.”***

**Surah Al-Anbiya, Chapter 21, Verses 87-88.**

In these verses, Allah (s.w.t) tells us something very important. No matter what happens to us, we should always remain faithful to Allah (s.w.t). As long as we're one of the faithful believers of Allah (s.w.t), he will save us like he saved Prophet Yunus.

The fish that Prophet Yunus (a) was in, went to the seashore and let him out safely onto the ground. Prophet Yunus (a)'s body was badly hurt by the acids inside the fish and Allah (s.w.t) caused a plant to grow whose leaves healed Prophet Yunus (a) and whose fruits fed him. Soon Prophet Yunus (a) had regained his health and he was commanded to return to Naynivah.

When he went back, he was amazed to see that the people had given up their idol worshipping and were worshipping Allah (s.w.t). His people welcomed him and he spent the rest of his life preaching and leading them on the right path.

## 12.1 Worksheet -Prophet Yunus (a)

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

- |  |   |   |
|--|---|---|
| 1. The people of Naynivah worshipped one God.  | T | F |
| 2. The people did not listen to Prophet Yunus (a) at first.                                  | T | F |
| 3. Prophet Yunus (a) walked away from the people of Naynivah after asking Allah’s permission | T | F |
| 4. Prophet Yunus (a) is alive today inside the belly of a fish.                              | T | F |

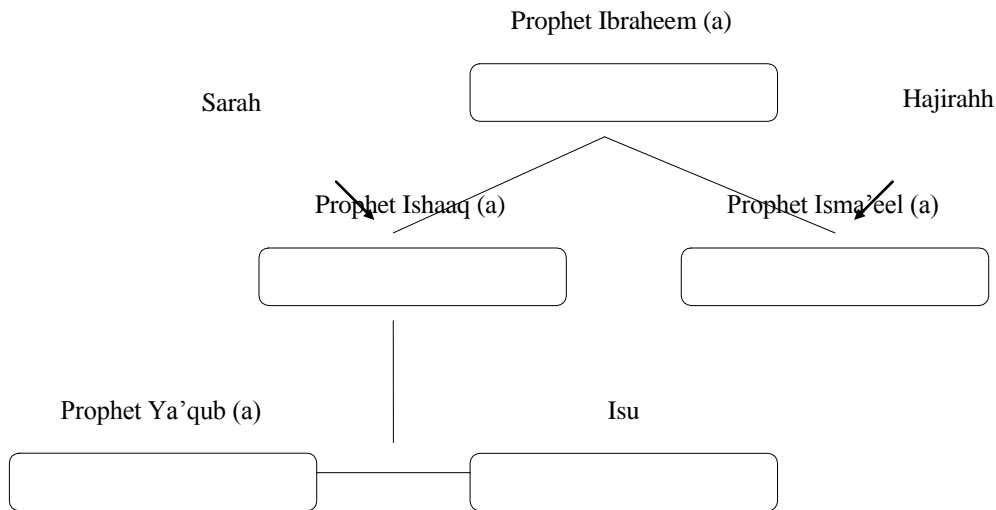
**Multiple Choice** — Circle the best answer.

1. Prophet Yunus (a) was sent to the people of:
  - a) Naynivah.
  - b) Aad.
  - c) Thamud.
  
2. Why was Prophet Yunus (a) thrown out of the boat?
  - a) Because he was too heavy.
  - b) Because he when the people cast the lots, it fell on him.
  - c) Because the people did not like him.
  
3. How did Prophet Yunus (a) get healed after he came out of the fish?
  - a) Allah (s.w.t) sent a doctor from Naynivah to take care of him.
  - b) Allah (s.w.t) caused a plant to grow, whose leaves healed him.
  - c) Prophet Yunus (a) struck the ground, Allah (s.w.t) caused a spring to form, and the water helped heal him.



## Chapter 13: Prophet Ya'qub (a)

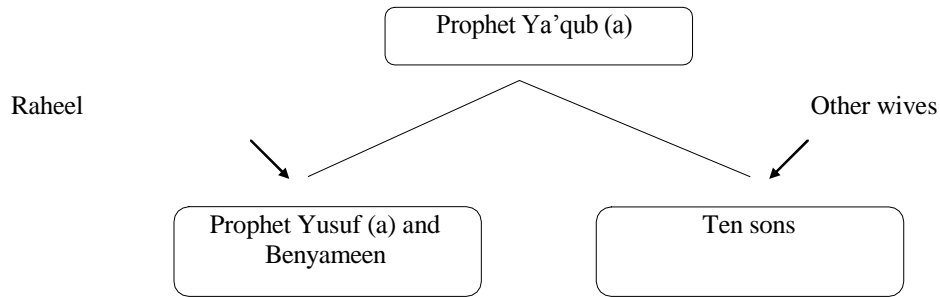
Prophet Ishaq (a) was the younger son of Prophet Ibraheem (a). His mother was Sarah, who by the miracle of Allah (s.w.t), was able to bear a child even in her old age. Prophet Ishaq (a) married a lady by the name of Rafqa, and they were blessed with twin sons, Isu and Prophet Ya'qub (a).



Prophet Ya'qub (a) was much loved by his parents and this made his twin brother jealous. To prevent trouble between the brothers, Prophet Ishaq (a) advised Prophet Ya'qub (a) to migrate (or move) from their home in Palestine to a place in Iraq where the uncle of Prophet Ya'qub (a) used to live.

Prophet Ya'qub (a) decided to move to Iraq where he began working for his uncle. In return for his work, he was allowed to marry his uncle's daughter, Raheel. After his work was over, Prophet Ya'qub (a) left with his family and returned back to Palestine. In Palestine, Prophet Ya'qub (a) sent presents to his brother, Isu, to show that he wanted to be friend again. Isu accepted the gifts and welcomed his brother warmly. Soon, the hatred between the two brothers was over.

Prophet Ya'qub (a) decided to make his home in the land of Syria. There he was blessed with many children. From his earlier marriages, he had ten sons. From his marriage to Raheel, he was blessed with two more sons, Benyameen and Prophet Yusuf (a). Together the twelve sons became famously known as the "Grandchildren of Ishaq".



Raheel died early and therefore Prophet Ya'qub (a) always regarded her sons, Benyameen and especially Prophet Yusuf (a) with great fondness. He loved them very dearly.

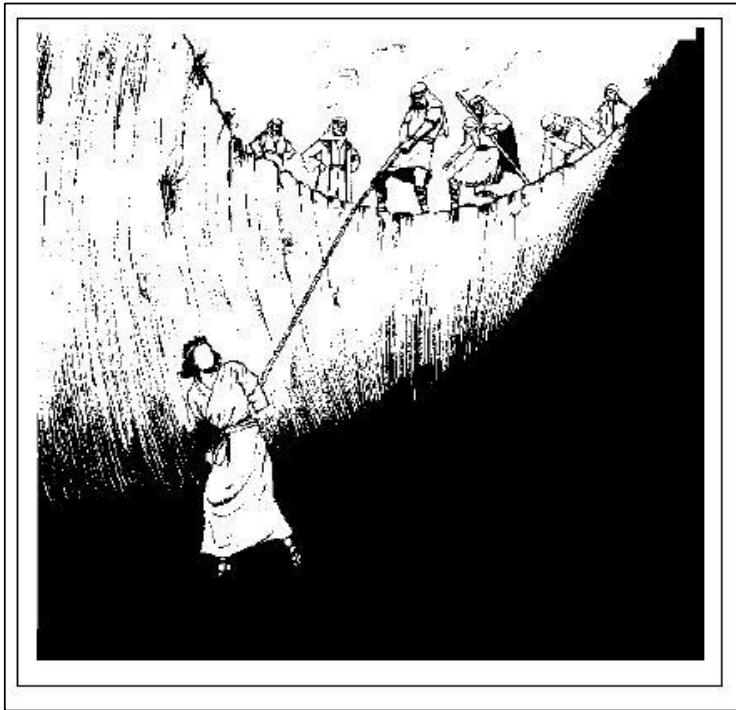
When Prophet Yusuf (a) was around twelve years old, he dreamt that eleven stars and the sun and moon were prostrating (doing Sajdah) to him. He told his dream to his father. Prophet Ya'qub (a) realized that the dream predicted the great future of Prophet Yusuf (a). He immediately advised his son not to tell his brothers about the dream.

The brothers of Prophet Yusuf (a) were jealous, not only because they saw that their father loved him more, but also because Prophet Yusuf (a) was a very handsome boy. As time went by, they became more and more angry. Soon one of the brothers proposed to kill Prophet Yusuf (a). Another one, however, suggested that they throw him in a well, in which case some travelers passing by would pick him up and take him to a faraway place. In this way, they would not be guilty of murder.

Once the plot was formed, the brothers went to their father and asked them if Prophet Yusuf (a) could go with them when they took their goats for grazing. At first Prophet Ya'qub (a)



refused. He loved his son so much that he did not want anything to happen to him. However, in the end, Prophet Ya'qub (a) agreed to let Prophet Yusuf (a) go.



As they had planned, the brothers took Prophet Yusuf (a) far away from home, and threw him into a dry well. Then, they took Prophet Yusuf (a)'s shirt and stained it with the blood of a goat. When they got back home, they went to their father and sadly explained to him that while they were grazing their sheep, a wolf came and ate Prophet Yusuf (a). They showed their father the blood-stained shirt as well.

Prophet Ya'qub (a) was very sad that his beloved son, Prophet Yusuf (a), was not with him anymore. But he did not believe the story that his sons had told him. Instead, he remained patient and waited for Allah (s.w.t) to reunite him with his beloved son.

### 13.1 Worksheet - Prophet Ya'qub (a)

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

- |   |   |   |
|---|---|---|
| 1. Prophet Ishaq (a) was the son of Prophet Ibraheem (a). | T | F |
| 2. The mother of Prophet Ishaq (a) was Hajirah.           | T | F |
| 3. Raheel was the wife of Prophet Ya'qub (a).             | T | F |

**Multiple Choice** — Circle the best answer.

1. Prophet Ya'qub (a) was the son of:  
a) Prophet Isma'eel (a).  
b) Prophet Ishaq (a).  
c) Prophet Ibraheem (a).
2. How many sons did Prophet Ya'qub (a) had?  
a) 08  
b) 10  
c) 12
3. What did Prophet Ya'qub (a) get in return when working for his uncle?  
a) He got to marry his uncle's daughter, Raheel.  
b) He got a lot of money to spend.  
c) He got a lifetime job with his uncle.

**Short-Answer Questions** — answer the questions. Do NOT put one word answers down.

1. How did Prophet Ya'qub (a) know that Prophet Yusuf (a) would have a great future?

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2. Why were the brothers of Prophet Yusuf (a) jealous of him?

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3. What did the brothers do to Prophet Yusuf (a).

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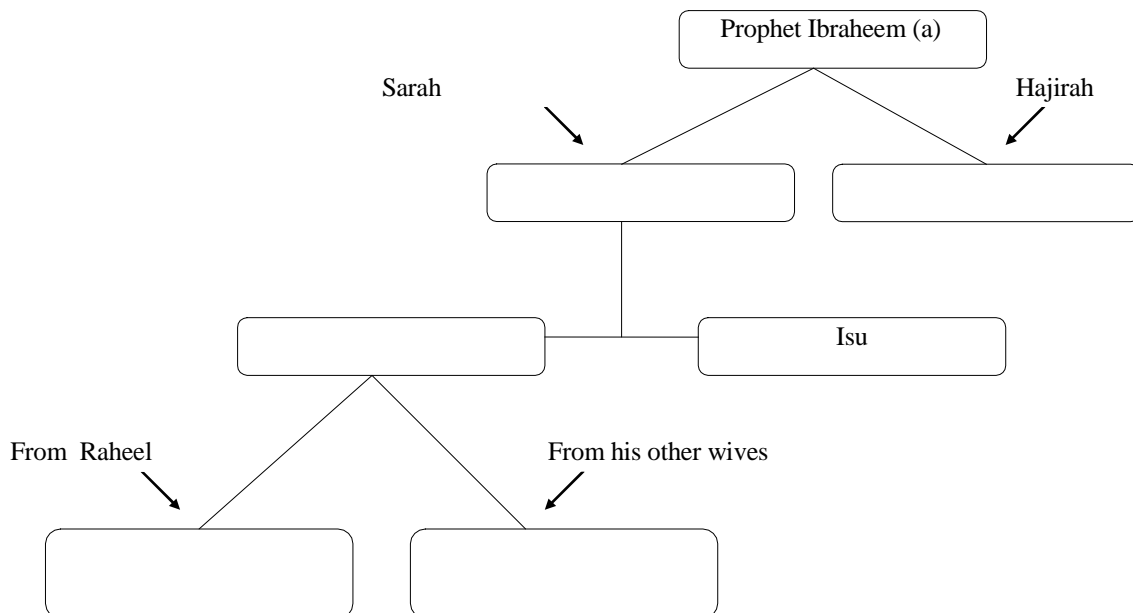
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4. Fill in the family tree of Prophet Ibraheem (a) right down to the sons of Prophet Ya'qub (a).



## Chapter 14: Prophet Yusuf (a) - Part I

### 14.1 Prophet Yusuf (a) Comes to Egypt:

After Prophet Yusuf (a) was discovered by a caravan of traders passed that had stopped to get some water. They took him with them to Egypt and sold him to some slave traders for a few pieces of silver.

The Governor of Egypt, who was called the “Aziz”, offered a price that none could match and brought Prophet Yusuf (a) home to adopt him as a son.

### 14.2 Prophet Yusuf (a) Sent to Jail:



After sometime unfortunately, Prophet Yusuf (a) was accused of plotting against the king and sent to prison. On that same day, two other men were also imprisoned on the accusation of trying to poison the king. One used to serve the king wine, while the other was the royal cook. The next day, the wine-server said to Prophet Yusuf (a.), “I saw in a dream that I was crushing grapes to make wine for the king”. The cook said, “I had a dream that I was carrying some bread in a basket on my head and birds were pecking at the bread”. Both men felt that perhaps Prophet Yusuf (a) could interpret their dreams. Prophet Yusuf (a) took this opportunity to preach the

religion of Allah (s.w.t) to his prison companions. He promised to tell them the meaning of their dreams and informed them that this was a special power given to him by Allah (s.w.t). He explained to them how senseless it was to believe in various gods.

Finally he said, “O my prison-mates! The man who dreamt that he was crushing grapes will soon be released from here and will go back to his old job of serving wine for the king. The second one, who carried the bread on his head in the dream, will be killed and the birds will start to eat his brain.”

Prophet Yusuf (a) told the wine-server to remind the king that Prophet Yusuf (a) was still in prison. The dreams of both men came true just as Prophet Yusuf (a) had predicted. One of

the prisoners was released while the other was hanged. Unfortunately, the wine-server forgot to tell the king about Prophet Yusuf (a) and so Prophet Yusuf (a) had to stay in prison for a few more years.

### **14.3 Prophet Yusuf (a) Released from Jail:**

One day the king told his advisors that he dreamt that seven fat cows being were eaten by seven thin ones. He asked his advisors to tell him the meaning of the dream, but none of them knew how to interpret dreams. The king was very concerned about the meaning of his dream and even his wise could not make sense of it.

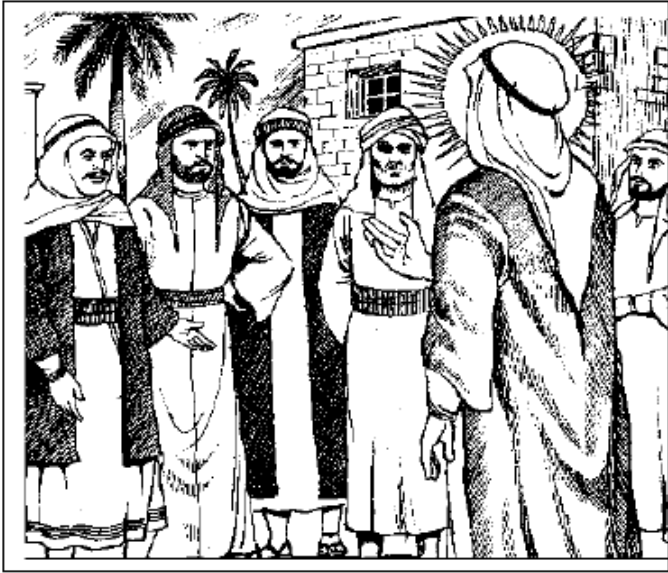
As soon as the wine-server heard about the dream, he remembered Prophet Yusuf (a). He also remembered what Prophet Yusuf (a) had told him to tell the king. So he went to the king and told him about Prophet Yusuf (a).

Prophet Yusuf (a) interpreted the dream. He told the king, "For seven years there will be many crops and food available for the people of Egypt. After that there will be a famine for seven years in which no food will grow and people will starve. Therefore, people should try to grow and store as much extra grain as possible so that they would be able to survive during the years of famine".

On hearing this very sensible interpretation of his dream from the wine-server, the king was delighted. He ordered that Prophet Yusuf (a) be released at once. Not only that, but the king gave Prophet Yusuf (a) a very high position. He became the Aziz of Egypt, and his duties, which he began, right away, included being in charge of the food and money of Egypt. He started to work on making sure that when the famine arrived, nobody would starve.

#### 14.4 Prophet Yusuf (a) as the Aziz of Egypt:

For first seven years, Prophet Yusuf (a) gave his people a little portion of the grain, and stored the rest in very big store-houses. By the time the seven years were over, the store-houses were full. During the next seven years, there was a famine in which the earth became very



dry, and very little food grew. However, because of the planning of Prophet Yusuf (a), the people in Egypt did not starve. The famine also spread to other lands such as Kanaan where Prophet Ya'qub (a) lived with his sons. One day Prophet Ya'qub (a) called his sons and said, "My sons! We are in need of food. You may go the Aziz of Egypt who is known as a kind person and he will sell you food. Let Benyameen stay with me so I won't be lonely." As commanded by their father, the brothers of Prophet Yusuf (a) set off for Egypt to purchase grain.

## **Chapter 15: Prophet Yusuf (a) - Part II**

### **15.1 The First Journey to Egypt:**

When Prophet Yusuf (a) saw his brothers in Egypt, he was very pleased to see them. They did not recognize him but he recognized them. However, he did not reveal who he was.

Prophet Yusuf (a) was disappointed not to see his real brother, Benyameen, and asked his brothers to tell him about themselves. They introduced themselves and told him about their father and mother. Prophet Yusuf (a) was relieved to hear that his father, Prophet Ya'qub (a), was still alive.

Prophet Yusuf sold them some grain, but instead of keeping the money, he secretly put it back into their bags so that they would have some money to come back to buy more grain. He told them that when they came again, they should bring their little brother with them otherwise, he would not sell them any more grain.

When the brothers came back home, they told their father about the kindness of the Aziz and were delighted to see their money when they opened their bags.

### **15.2 The Second Journey to Egypt:**

After some time Prophet Ya'qub's (a) family was out of grain again and the brothers had to go back to Egypt to get more. However, they could not go without Benyameen, so they tried to convince their father to let him come with them.

Prophet Ya'qub (a) was hesitant at first but after he made his sons swear by Allah (s.w.t) that they would look after Benyameen at all times, he agreed.

When they reached Egypt, Prophet Yusuf (a) was extremely happy to see his younger brother and invited all of them to have dinner with him. Later he let them all stay at his own house, and asked Benyameen to sleep in his room.

During the night, Prophet Yusuf (a) told Benyameen who he really was. However, he asked Benyameen not to tell their brothers his real identity. Prophet Yusuf (a) wanted Benyameen to stay there with him, and so with Allah (s.w.t)'s help, they made a plan.

The brothers prepared for their journey home. Meanwhile, according to the command of Allah (s.w.t), Prophet Yusuf (a) carried out his plan to keep Benyameen with him. He ordered his men to put a silver cup belonging to the king in Benyameen's bag.

The brothers of Prophet Yusuf (a) had not gone very far before they were stopped and accused of stealing the silver cup. The brothers said that they were innocent, but after the guards had searched the bags, they found the cup in Benyameen's bag. So, Benyameen was not allowed to go back home.

The brothers pleaded to Prophet Yusuf (a) to take anyone of them instead of Benyameen. But Prophet Yusuf (a) said that he could not take anyone who was not guilty. The brothers had no choice but to return to their father without Benyameen. The eldest brother could not face telling his father the terrible news, so he remained in Egypt.

### 15.3 The Third Journey to Egypt:



When the brothers returned home and told Prophet Ya'qub (a) what had happened, he was heartbroken. He had already lost his eyesight from crying too much over Prophet Yusuf (a). Now hearing how his other son, Benyameen, had been taken away was too much for him to bear. So, he sent his sons back to Egypt to look for both Prophet Yusuf (a) and Benyameen.

The brothers went back to Egypt, and asked Prophet Yusuf (a) to release Benyameen. Prophet Yusuf (a) knew that it was time to reveal his identity. He reminded his brothers how badly they had treated their brother Yusuf. The brothers were amazed to hear this. Prophet Yusuf (a) then said, "I am Yusuf, and this is my brother. Allah (s.w.t) had been gracious to me. Anyone who is patient during hardships is always rewarded by Allah (s.w.t)."

On hearing this, the brothers hung their heads in shame and asked Prophet Yusuf (a) for his forgiveness. Prophet Yusuf (a) forgave them at once, and prayed to Allah (s.w.t) to forgive them. He then gave his brothers his shirt and told them to cover their father's face with his shirt so that he may regain his eyesight. He then told them to return with the whole family.



## **15.4 The Fourth Journey to Egypt:**

The brothers went back to Kanaan to tell their father about the good news. As soon as the brothers came close, Prophet Ya'qub (a) recognized the fragrance from Prophet Yusuf's (a) shirt. When the shirt was placed on his face, Prophet Yaqub (a) was able to see again and he decided to take his family to Egypt immediately. Prophet Yusuf (a) was delighted to meet them and hugged his father and step-mother. Because they were so happy, the father, the stepmother, and the ten brothers prostrated themselves on the ground.

Thus Allah (s.w.t) made true the dream of Prophet Yusuf (a), when he had seen eleven stars and the sun and the moon in doing Sajdah in front of him.

## 15.5 Worksheet: Prophet Yusuf (a) - Part I and II

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

- |  |   |   |
|--|---|---|
| 1. Prophet Yusuf (a) did not interpret the prisoner's dreams correctly.                          | T | F |
| 2. Anyone who is patient during hardship is always rewarded by Allah (s.w.t).                    | T | F |
| 3. Prophet Ya'qub (a) regained his eye-sight after Prophet Yusuf's shirt was placed on his face. | T | F |
| 4. Prophet Yusuf (a) was released from prison because he was able to interpret the king's dream. | T | F |

**Short-Answer Questions:** Do NOT put one word answers down.

1. How did Prophet Yusuf (a) get to Egypt?

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2. What did the prisoners dream and what interpretation did Prophet Yusuf (a) give for their dreams?

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3. What did the king dream and what interpretation did Prophet Yusuf (a) give for his dream?

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4. Fill in the information for the table below. Some parts are already filled in.

	Who Went?	What happened [in short]?
The First Journey To Egypt	<i>The ten brothers of P. Yusuf.</i>	<input type="checkbox"/> <i>P. Yusuf recognized his brothers but they didn't recognize him.</i> <input type="checkbox"/> <i>P. Yusuf told them that if they wanted to come back, they had to bring their younger brother with them.</i> <input type="checkbox"/> <i>P. Yusuf secretly returned their money back so that they would come again.</i>
<b>The Second Journey to Egypt</b>	<i>The ten brothers of P. Yusuf and Benyameen.</i>	
<b>The Third Journey to Egypt</b>		<input type="checkbox"/> <i>The brothers were sent back to Egypt to look for Benyameen and P. Yusuf (a).</i> <input type="checkbox"/> <i>P. Yusuf revealed himself.</i> <input type="checkbox"/> <i>The brothers felt ashamed for what they had done earlier to P. Yusuf.</i> <input type="checkbox"/> <i>P. Yusuf forgave the brothers and sent them back with his shirt to restore the eyesight of their father</i>
<b>The Fourth Journey to Egypt</b>		

## Chapter 16: Prophet Musa (a) - Part I



Several centuries after Prophet (a), a cruel man by the name of Fir'aun came to power in Egypt. During his time, the tribe of Bani Israeel had grown and was still increasing in population. Fir'aun feared that the tribe of Bani Israeel might overthrow him, so he decided to make life difficult for them by making them his slaves.

One day, Fir'aun was warned by a royal astrologer that a son born to the tribe of Bani Israeel would destroy his kingdom. So Fir'aun ordered his men to kill each and every male child that was born to the tribe of Bani Israeel. This was his plan to prevent anyone from destroying his kingdom.

In the Qur'an, Allah (s.w.t) says, ***"They plan, and Allah (s.w.t) plans; and (surely) Allah (s.w.t) is the best of planners."*** [3 : 54]

Allah (s.w.t) had decided that Prophet Musa (a) was to be born in such a dangerous situation, so nobody could stop it from happening. When Prophet Musa (a) was born, his mother hid him to protect him from the king's soldiers. However, there was a great danger that the child would be discovered at any moment. So, upon Allah (s.w.t)'s command, Prophet Musa's mother made a water-proof basket, put the child in it, and let it float away in the river. She then asked her daughter, Maryam, to keep a watch over it.

The basket floated on the Nile River, and made its way to Fir'aun's palace. Fir'aun's men saw the basket, and picked it up. When Firaun's wife, Syeda Asiya saw the lovely boy, she decided to adopt him, so she took him home. Fir'aun immediately ordered the boy to be put to death, but Syeda Asiya, who was a very pious woman, pleaded with him, until he accepted to adopt the boy.

Prophet Musa would not feed from any of Firaun's maids and no one knew what to do. Maryam (Prophet Musa's sister), who had been watching all this from a distance, entered the palace and told Fir'aun that she could find a woman to feed Prophet Musa (a). She went running back home and told her mother the whole story and brought her mother to the palace. Naturally, Prophet Musa (a) accepted to be fed by his own mother. In this way, Allah (s.w.t) made Prophet Musa (a)'s mother look after her own son while he was still young.

As the years passed, Prophet Musa (a) grew up to be a strong and healthy man. He had the knowledge, wisdom and manners that Allah (s.w.t) grants all His prophets. Prophet Musa (a) was determined to end the cruelty against his own people.

One day, Prophet Musa (a) tried to stop an Egyptian from torturing a person from the tribe of Bani Israeel. While trying to help his tribesman, he accidentally killed the Egyptian. An Egyptian believer advised Prophet Musa (a) to leave the town before anyone killed *him*. So, Prophet Musa (a) started on his journey away from Egypt.

After a long, hard journey, Prophet Musa (a) arrived at a well in Madaen. There he saw some shepherds under the shade of a tree watering their sheep. He also saw two maidens standing away from the well waiting to water their sheep. A long time had passed and the maidens still waited. Prophet Musa (a) went to the maidens to find out why. They told him that they could not go to the well until the shepherds moved away. Prophet Musa (a) decided to water their sheep for them, and when it was done, the two maidens left thanking him.

It wasn't long before one of the two maidens returned back to Prophet Musa (a). She told him that her father wanted to meet him. Prophet Musa went with the maiden to see her father. The maiden's father was Prophet Shu'ayb (a). He was very thankful to Prophet Musa (a) for watering their sheep. Prophet Musa (a) told Prophet Shu'ayb (a) his story and everything that happened in Egypt. Prophet Shu'ayb (a) said that it was safe to live in Madyan and asked Prophet Musa (a) to stay and work for him for ten years. Prophet Musa (a) agreed. Later, Prophet Shu'ayb (a) gave one of his daughters in marriage to Prophet Musa. Her name was Safura.

As this is the story of Prophet Musa (a), we might be interested to know that he lived during the time of *one* of the ladies of Janna (heaven). Allah (s.w.t) has bestowed His blessings upon this lady. This lady is Fir'aun's wife who had helped bring up Prophet Musa (a). The three other ladies of Janna whom Allah (s.w.t) has bestowed His blessings on as well are Maryam [the mother of Prophet Isa (a)], Fatimah Zahra (a) [the wife of Imam Ali (a)] and Khadijah [the wife of Prophet Muhammad (s)].

After working for 10 years under Prophet Shu'ayb (a), Prophet Musa (a) decided to leave Madaen with his wife and visit his mother and sister in Egypt. One night, during his journey to Egypt, he saw a fire on a nearby mountain. Since it was a cold night, he told his wife to wait, while he would go check the fire. When he reached Mount Sinai where the fire was glowing, he was surprised to see that flames were burning, though there was nothing there to burn.

Suddenly, he heard a voice saying, "O Musa! I am your Lord! Take off your shoes." Prophet Musa (a) instantly obeyed Allah (s.w.t)'s command and took off his shoes. Allah (s.w.t) ordered Prophet Musa (a) to throw his staff (walking-stick) down onto the ground. When Prophet Musa (a) did so, the staff turned into a ferociously looking serpent. Then, Allah (s.w.t) ordered Prophet Musa (a) to pick it up again, and in doing so, the serpent turned back to a staff. Prophet Musa (a) was then commanded to put his hand inside his arm and take it out again. When he did so,

a brilliant light began to glow from his hand. When he put his hand again inside his arm and took it out, it turned back to its original form.

Allah (s.w.t) told Prophet Musa (a) that he should use these two signs to warn Fir'aun about Allah (s.w.t)'s power. Prophet Musa (a) was then given a mission to free all the people of Bani Israel from the cruelty of Fir'aun. Prophet Musa (a) asked Allah (s.w.t) if he could take his brother, Prophet Haroon (a), to help him with his mission because Prophet Haroon (a) was a very good speaker. Allah (s.w.t) granted him his request.

When prophet Musa (a) arrived in Egypt, he went with his brother to Fir'aun's Palace and warned him about Allah (s.w.t). They told Fir'aun that Allah (s.w.t) was the most superior and should alone be worshipped as God. They also made him aware of their mission to release all the Israelites (people of Bani Israeel) and take them out of Egypt. Prophet Musa (a) showed Fir'aun the miracles he had received. Fir'aun just laughed at the signs of Allah (s.w.t), calling them simple magic tricks. He challenged Prophet Musa (a) and Prophet Haroon (a) to a contest with his own magicians.

## 16.1 Worksheet - Prophet Musa (a) - Part I

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

- |  |   |   |
|--|---|---|
| 1. The King of Egypt during the time of Prophet Musa was Namrud.                     | T | F |
| 2. Prophet Musa’s sister was Maryam.   | T | F |
| 3. Prophet Musa’s wife was Khadijah.   | T | F |
| 4. Prophet Musa accidentally killed a person from the tribe of Bani Israeel.         | T | F |
| 5. Prophet Musa (a) saw the fire on Mount Sinai.                                     | T | F |
| 6. Prophet Musa (a) asked Allah (s.w.t) if his sister could help him in his mission. | T | F |
| 7. Prophet Haroon (a) was the brother of Prophet Musa (a).                           | T | F |
| 8. Fir’aun laughed at the signs of Allah (s.w.t) and called them magic tricks.       | T | F |

**Multiple Choice** — Circle the best answer.

1. Who was Fir’aun’s wife?
  - a) Syeda Fatimah (s).
  - b) Syeda Maryam (s).
  - c) Syeda Asiya (s).
  
2. Who was the prophet who lived in Madaen?
  - a) Prophet Musa (a).
  - b) Prophet Shu’ayb (a)
  - c) Prophet Yusuf (a).



3. Which tribe was Prophet Musa from?
  - a) From the tribe of Bani Israeel.
  - b) He was an Egyptian.
  - c) He was from the tribe of Arabs.
  
4. Why did Prophet Musa (a) leave Egypt?
  - a) He did not like the king anymore.
  - b) He killed an Egyptian and he feared that his life was in danger.
  - c) He wanted to get married and start a family.
  
5. What was one miracle given to Prophet Musa (a)?
  - a) He became a very good speaker.
  - b) His staff could turn into a snake.
  - c) His hand could turn into a block of wood.
  
6. Why did Prophet Musa (a) want his brother to help him in his mission?
  - a) Because his brother was a better speaker.
  - b) Because his brother was a stronger person.
  - c) Because his brother was more liked by Fir'aun.

**Short-Answer Questions** — Do NOT put one word answers down.

1. Why did Fir'aun kill all the male children?

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2. How did Prophet Musa's mother end up feeding her own son?

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3. Who are the four ladies of Janna whom Allah (s.w.t) has bestowed His blessings on?

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4. What two miracles or signs did Allah (s.w.t) show Prophet Musa (a)?

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5. What was the mission of Prophet Musa (a)?

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## **Chapter 17: Prophet Musa (a) - Part II**

When all of Fir'aun's magicians had been called, they threw down their own staffs. These turned into little snakes. But when Prophet Musa (a) threw down his staff, it turned into a much larger snake that ate all the other ones up. Seeing this, the magicians knew that what Prophet Musa (a) had done was not magic but a real miracle. They turned to Prophet Musa (a), accepting belief in Allah (s.w.t), and condemned Fir'aun for misguiding them.

Fir'aun got very angry and as a result, he made life for the Israelites more difficult. He did not listen to Prophet Musa (a) or Prophet Haroon (a). Allah (s.w.t) commanded Prophet Musa (a) to take his followers and move away from the city. Allah (s.w.t) then sent a huge storm on Fir'aun and his people, leaving them homeless. Fir'aun promised Prophet Musa (a) that if the storm would stop he would free the Israelites. However, when the storm did stop, Fir'aun did not stick to his promise.

Allah (s.w.t) warned Fir'aun and his followers in many different ways in the form of plagues. Allah (s.w.t) sent a storm of locusts that ate all the Egyptian food; he sent frogs and lice; he sent worms that entered people's nostrils; he converted the River Nile into blood so there was no water. Each time, Fir'aun promised Prophet Musa (a) that if the plagues would stop, he would release all the Israelites, but each time the plague stopped, Fir'aun went against his promise.

At last Allah (s.w.t) commanded Prophet Musa (a) to take all the Israelites and leave Egypt during the night. Prophet Musa (a) did so but by the next morning, Fir'aun found out about Prophet Musa (a)'s departure and gathered a huge army to go after him.

When the Israelites arrived at the Red Sea and saw Fir'aun's army coming behind them, they got angry at Prophet Musa (a) for making them leave with him, because they thought that they would surely be killed now. Prophet Musa (a) told them to be patient, as

Allah (s.w.t) would look after them. Prophet Musa (a) touched the water of the Red Sea with his staff and by the mercy of Allah (s.w.t), a path formed in the sea for Prophet Musa (a) and his people to pass.

Allah would look after them. Prophet Musa (a) touched the water of the Red Sea with his staff and by the mercy of Allah, a path formed in the sea for Prophet Musa (a) and his people to pass.



Fir'aun reached the Red Sea and saw the path too, so he ordered his army to follow. However, when Fir'aun and his army reached halfway, Allah (s.w.t) commanded it to close on them. At this time Fir'aun pleaded with Allah (s.w.t) to forgive him, but it was too late. Fir'aun had been given many chances in the past to turn to the right path. Allah (s.w.t) told Fir'aun that he was going to preserve his body to show people the example of disobedience. The body of Fir'aun was discovered in 1881, and is kept in the Egyptian Museum in Cairo. This should be a lasting lesson for all of us.

After Fir'aun and his men had been destroyed by Allah (s.w.t) in the Red Sea, Prophet Musa (a) took the Israelites further on. On their way, they passed a group of people who worshipped idols. On seeing the beautiful idols, the Israelites wanted one for their own selves, and asked Prophet Musa (a) to make them one. Prophet Musa (a) became angry and reminded them of the one-true Allah (s.w.t), who had saved the Israelites and destroyed Fir'aun.

Prophet Musa (a) had promised the Israelites that he would bring them some laws from Allah (s.w.t) to follow. When Prophet Musa (a) reached the base of Mount Sinai, he prayed to Allah (s.w.t) for a set of laws. Allah (s.w.t) ordered him to go up Mount Sinai and spend 30 nights of fasting and prayer, after which he would receive the divine book of laws. Prophet Musa (a) left his brother Prophet Haroon in charge and went up the mountain.

Allah (s.w.t) made Prophet Musa (a) stay for an extra ten days. So, when Prophet Musa (a) did not return after 30 days, many Israelites became uneasy and started to lose faith in Allah (s.w.t). A man named Samiri, who was a disbeliever, took advantage of the situation and tempted the people to make an idol. He collected gold from people and made it into a calf. Soon, people started to worship the golden calf that they had made. Prophet Haroon (a) got angry and warned the people about their faith, but they did not listen. The Holy Qur'an says:

***“The people of Musa, in his absence, prepared the image of a calf from their jewelry — a body which seemed to give a lowing sound. Did they not see that it could neither speak to them nor guide them to any way? They adopted it for worship and they were unjust.”***

**Surah A'raaf, Chapter 7, Verse 148**

At the end of the 40 days, Allah (s.w.t) gave Prophet Musa (a) the Tawrat -the Divine laws from Allah (s.w.t) written on tablets of stone. Allah (s.w.t) also informed Prophet Musa (a) that he had tested the Israelites, and Samiri had managed to lead them astray. When Prophet Musa (a) came to know of this, he got very angry, and on his return, he warned the Israelites of the punishment of Allah (s.w.t). He ordered the Israelites to ask for forgiveness. He also told Samiri that he had done a great sin, and would surely be punished by Allah (s.w.t).

The Israelites gradually started on their journey again, and soon arrived near the Holy land of Baytul Muqqaddas in Palestine. This was the land that Allah (s.w.t) had promised He

would give to the Israelites. However, they first had to drive away the people who were already ruling there. The only problem was that the people ruling there were very strong. The Israelites did not have any courage to fight such a group of people. So, when Prophet Musa (a) told them to drive away the rulers of Palestine, the Israelites did not obey him.

Prophet Musa (a) tried many times to tell the Israelites that Allah (s.w.t) was on their side, but they were too ignorant to obey. As a result, Allah (s.w.t) decided to punish the Israelites by making them wander in the wilderness for 40 years. During these very long and harsh 40 years, both Prophet Musa (a) and Prophet Haroon passed away. Finally, after 40 years, the generation of Israelites was able to conquer and rule Palestine.

## 17.1 Prophet Musa (a) - Part II

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

1. One of the plagues sent to the Egyptians by Allah (s.w.t) was the River Nile turning into blood. T F
2. Prophet Musa (a) went up Mount Sinai to bring laws from Allah (s.w.t). T F
3. Prophet Muhammad (s) said to Imam Ali (a): “You are to me as Musa was to Haroon.” T F
4. Samiri told people not to worship the golden calf. T F
5. Prophet Musa (a) stayed on the mountain for 40 days instead of 30. T F

**Multiple Choice** — Circle the best answer.

- I. What happened in the contest with the magicians?
  - A. Prophet Musa (a)’s snake ate all the other snakes, and so the magicians became followers of Allah (s.w.t)’s religion.
  - B. Prophet Musa (a)’s snake ate all the magicians as well as their snakes.
  - C. Prophet Musa (a)’s snake was eaten by the other snakes.
- II. How did Prophet Musa (a) and the Israelites cross the Red Sea?
  - A. They dug a hole under it and walked to the other side.
  - B. They built an ark and sailed over the sea.
  - C. Allah (s.w.t) formed a path in the Red Sea on which they passed.
- III. What was the name of the set of laws that Prophet Musa (a) brought back from Mt. Sinai?
  - A. Qur’an.



- B. Injeel.
- C. Tawrat.

IV. What was the name of the land that Allah (s.w.t) had promised the Israelites to rule in?

- A. Mecca.
- B. Baytul Muqqaddas.
- C. Mount Sinai.

V. What punishment did the Israelites get for disobeying Prophet Musa (a) by not fighting for their land?

- A. They were forced to wander in the desert for 40 years.
- B. A huge earthquake swallowed them up.
- C. They never got their land

**Short-Answer Questions** — Answer the questions. Do NOT put one word answers down.

1. What happened to Fir'aun and his army?

2. What is one lesson we can learn from this part of the story?

3. What did the Israelites do while Prophet Musa (a) was on the mountain?

4. What did the Israelites have to do in order to get that land?

## Chapter 18: Prophet Dawood (a) (David)



The Bani Israeel, who had been brought out of Egypt by Prophet Musa (A), had settled in the land of Palestine. However, they were constantly engaged in war against the Philistines who finally managed to banish them from their homes.

In the last battle, the Sacred Casket containing the original Tablets of the Tawrat was lost, and this greatly demoralized the Bani Israeel..

They spent many gloomy years in exile before they approached Prophet Samuel (A) and asked him to appoint a strong king for them so that they could regain their land. On the command of Allah (s.w.t) (S.W.T.), Prophet Samuel (A) appointed Taalut (Saul) as their king. The Bani Israeel did not like the choice, saying that Taalut was a poor and unknown man. However, Prophet Samuel (A) informed them that Taalut had been chosen because of his knowledge, wisdom and strength, and he would lead them to victory.

It took Taalut 20 years to find the sacred box which had the Tawrat and once it was given back to the Bani Israeel, they marched to Palestine. The leader of the Philistines was a huge man called Jaalut (Goliath). Just looking at Jaalut terrified the Bani Israeel.

Prophet Dawood (A) was present in the army of Taalut. He was very young and had not come to fight but to attend to his three older brothers who were soldiers, and to bring news of the war back to their father. When Taalut saw that Jaalut had terrified his army, he tried to encourage his men by promising them great rewards if they faced Jaalut. He even promised that he would marry his daughter to the man who killed Jaalut. Drawn by the commotion at the battlefield, Prophet Dawood (A) left his post and came to find out what was going on. He had never fought a duel before but approached Taalut and said:

"I am fit to fight this devil because I have killed a tiger and a bear that attacked my father's sheep."



Taalut was impressed by this and dressing him in a coat of armor, warned him to be careful.

Before Prophet Dawood (A) approached Jaalut, he removed the heavy armor that restricted his movement. He stood before the enemy, with just a catapult and the staff with which he used to guide his sheep. Before Jaalut could react to this challenge, Prophet Dawood (A) had shot a stone from his

catapult. The stone struck Jaalut's forehead with terrible force and brought him to the ground. Prophet Dawood (A) then drew Jaalut's heavy sword and cut off his head. The sight of their champion dead scared the Philistines, who ran away in panic.

Prophet Dawood (A) married Taalut's daughter Mikal. He was also made commander-in-chief of Taalut's army. He also became the king after Taalut's death.

Allah (s.w.t) blessed Prophet Dawood (A) with a beautiful voice and revealed to him the Zabur (Psalms of David). When he used to recite from it, the mountains and the birds would also join him.

Allah (s.w.t) gifted him so that iron was as soft as wax in his hands, and he used to make special, light weight battle armor made of iron ringlets joined together. By selling these to the army, he earned his livelihood.

***"Indeed We granted Dawood a blessing, saying, "O Mountains! sing the praise of Allah (s.w.t) along with him, and you too, O Birds !" And We made iron soft for him."***

***(Qur'an -Suratus Saba 34:10)***

Prophet Dawood (A) ruled for many years. After him his youngest son Prophet Sulayman (A) became king.



*"O Mountains! sing the praise of Allah (s.w.t) along with him, and you too, O Birds !"*

## 18.1 Worksheet - Prophet Dawood (a)

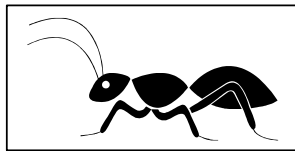
1. Prophet Musa (A) had saved the Bani Israeel from \_\_\_\_\_.
2. Prophet Samuel (A) appointed \_\_\_\_\_ (Saul) as their king.
3. The Bani Israeel did not like the choice, saying that their king was a \_\_\_\_\_ and unknown man.
4. It took this king 20 years to find the sacred box which had the \_\_\_\_\_ and once it was given back to the Bani Israeel, they marched to Palestine.
5. The leader of the Philistines was a huge man called \_\_\_\_\_. Just looking at him terrified the Bani Israeel.
6. After Taalut died Prophet \_\_\_\_\_ (A) became the king of the Bani Israeel.
7. The other name for Jaalut is \_\_\_\_\_.
8. Allah (s.w.t) blessed him with a beautiful voice and revealed to him the \_\_\_\_\_. (Psalms of David). When he used to recite from it, the \_\_\_\_\_ and the \_\_\_\_\_ would also join him.
9. Allah (s.w.t) gifted him so that \_\_\_\_\_ was as soft as wax in his hands.
10. This prophet ruled for many years. After him his youngest son Prophet \_\_\_\_\_ (A) became king.

Birds	Dawood	poor	Zabur
Jaalut	Taalut	Sulayman	Tawrat
Goliath	Fir'aun	Mountains	iron

## Chapter 19: Prophet Sulayman (a) (Solomon)

He was thirteen years old when his father Prophet Dawood (A) died.

- ☐ Allah (s.w.t) granted him with the greatest kingdom that any king has ever ruled over.
- ☐ He was also granted the blessing of knowing the language of the birds and animal.
- ☐ Even the wind would obey him.
- ☐ His army consisted of men, jinn, animals and birds.



He was once marching with his army to a place called the **Valley of ants** which had a lot of gems and valuable metals buried in it.

In the valley there were large ants which stopped people from coming into the valley. When the chief of the ants saw the army of Prophet Sulayman (A) coming he told all the other ants to go into their holes (houses) in case Prophet Sulayman (A) and his army would crush them.

Prophet Sulayman (A) heard what the chief of the ants had said. Prophet Sulayman (A) smiled and asked his army to be careful not to hurt the ants. Prophet Sulayman (A) thanked Allah (s.w.t) for giving him the wisdom to understand and be able to save lives.

One day Prophet Sulayman (A) noticed that his messenger bird Hud Hud was missing. A little while later Hud Hud came back and reported to him saying:

**"...I have brought to you information from Saba (Sheba). Indeed I found a woman ruling over them and she has been given plenty and a great throne. I found her and her people worshipping the sun instead of Allah (s.w.t) " Qur'an Suratun Naml 27: 23,24**

Prophet Sulayman (A) sent a letter to Bilqees, the Queen of Saba, saying:

**"In the name of Allah (s.w.t), the Kind, the Merciful. Do not elevate yourself and come towards me in submission to Allah (s.w.t) (as a Muslim). " Qur'an Suratun Naml 27:30,31**

*When Bilqees received the letter, she consulted her ministers and decided to send Prophet Sulayman (A) gifts and then wait for his reaction.*

*Prophet Sulayman (A) welcomed the messengers and asked for the reply to his letter. When they presented him with the gifts he said:*

"What are these riches? I have been given such blessings from Allah (s.w.t) that are matched by none. Return to your country and inform your Queen that I am sending such an army towards Saba that no one will be able to defeat. "

When Bilqees received this message and the report about the power of Prophet Sulayman's (A) she decided to submit herself before him and accept his invitation to embrace Islam. When Prophet Sulayman (A) learnt that she was coming to his kingdom, he turned to his people and said:

**"Which of you can bring me her throne before they come here in submission?"  
Qur'an Suratun Naml 27:38**

One jinn said:

**'I will bring it before you..... Qur'an Suratun Naml 27:39**

But one who had been taught the special name of Allah (s.w.t) by Prophet Sulayman (A) said.

**'Said he who had some knowledge of the Book, "I will bring it to you before your eye blinks',**

When he (Sulayman) saw the throne settle beside him, he said,

**"This is by the Grace of my Lord so that He may test whether I am grateful or ungrateful... Qur'an Suratun Naml 27:40**

In preparation for the arrival of Bilqees, Prophet Sulayman (A) had ordered a palace of glass to be built. Under the glass floors, there was water with various kinds of fish swimming in it. When Bilqees arrived, he took her to the palace. Bilqees was fooled by the appearance of water and hitched up her dress to stop her bare feet from getting wet. When she realized her mistake, she at once understood what Prophet Sulayman (A) was trying to tell her. He was showing her *that things are not always what they seem, and even if the sun she worshipped was the most*

powerful thing to see, it was Allah (s.w.t) who created it. Prophet Sulayman (A) then returned her to Saba and allowed her to rule in his name.



Prophet Sulayman (A) ruled over his people with justice for a long time. His power extended across most of the known world. This unique was in response to his prayer which is recorded in the Holy Qur'an:

***He said, "O my Lord! Forgive me and grant me a kingdom such as shall not befit anyone after me, verily You are the Granter of bounties (without measure)."***

Saad, 38 : 35

One day Prophet Sulayman (A) called all his army of men, jinn, animals and birds together. He wanted to inspect them. He climbed on top of his palace to see them. It was there whilst he was viewing his kingdom that the angel of death came. Prophet Sulayman (A) was still leaning on his staff (stick). It was only when a worm ate through the stick and he fell that the men and jinn in his army realized that he had died.

## 19.1 Worksheet: Prophet Sulayman (A)

Fill in the blanks:

1. Prophet Sulayman (A) was given a \_\_\_\_\_ no-one else had been given before.
2. Prophet Sulayman (A) had the ability to understand the language of \_\_\_\_\_.
3. His bird \_\_\_\_\_ one day informed him of the queen of \_\_\_\_\_.
4. This queen and her people worshipped the \_\_\_\_\_.
5. Prophet Sulayman (A) wrote her a letter to accept \_\_\_\_\_ and come in his presence to submit to \_\_\_\_\_.
6. The queen only did so after he refused her \_\_\_\_\_ gifts and threatened to send his \_\_\_\_\_ to her land.
7. Before the queen arrived Prophet Sulayman (A) summoned a jinn to bring him her \_\_\_\_\_.
8. Prophet Sulayman had a \_\_\_\_\_ \_\_\_\_\_ built before the arrival of the queen.
9. How did this building show the queen what Prophet Sulayman (A) was trying to say?



## Chapter 20: Prophet Zakariya (a) & Prophet Yahya (a)

Prophet Zakariya (a) was sent to the people of Bani Israeel. He was a descendent of Prophet Ya'qub (a). He was well liked and respected by his people because of his cheerful manner. He was in charge of the mosque of Baytul Muqqaddas in Jerusalem, and preached the religion of Allah (s.w.t) from there. He guided the people according to the rules laid down in the Tawrat of Prophet Musa (a), who had been the last Rasool (a Prophet who has been given a Book) before him.

Prophet Zakariya (a) had also been entrusted to look after Syeda Maryam (a), the mother of Prophet Isa (a). He had provided her with a special chamber in Baytul Muqqaddas. Although Syeda Maryam (a) remained in the chamber, busy worshipping Allah (s.w.t), Prophet Zakariya (a) found that she always had fresh fruit in her room. Because he knew that she had no contact with any person, he wondered where the food came from. Syeda Maryam (a) informed him that Allah (s.w.t) sent her the fruits every morning and evening, and it was a sign of His Grace. Prophet Zakariya (a) realized that he was the guardian of a very special lady whom Allah (s.w.t) had specially chosen for a great honor.

Prophet Zakariya (a) had reached the age of 90 years and despite his cheerful and relaxed nature, he was sad that he had no son to succeed him. After listening to Syeda Maryam (a) he pondered on the limitless blessings that Allah (s.w.t) bestows on His servants and wondered if he could be blessed with a son despite his old age. The same night he went to pray under the Arch of Sanctuary in Baytul Muqqaddas, which was the special place of prayer to Allah (s.w.t). His prayers have been recorded in the Holy Qur'an as follows:

***(This is) a mention of the mercy of your Lord to His servant Zakariya. When he quietly called his Lord and said, "My Lord! My bones have become feeble, and my hair has turned white with age. Yet I have never been deprived in receiving from you the answer to my prayers. I am afraid of what my kinsmen will do after (my death) and my wife is barren. Lord, grant me a son who will be my heir and the heir of the family of Ya'qub, and make him, O my Lord, one with whom You are well pleased."***

***Maryam, 19 : 2 - 6***

***..."Lord grant me by Your Grace, virtuous offspring, You hear all my prayers." When he was standing during prayer in the sanctuary, the angels called him saying, "Allah (s.w.t) gives you the glad news of the birth of your son, Yahya, who will be testimony of the Word of Allah (s.w.t). (He will be) honourable and chaste and one of the righteous Prophets."***

***Aale Imran, 3 : 37,38***

The prayers of Prophet Zakariya (a) were answered and he was blessed with a handsome and virtuous son, Yahya (a). Allah (s.w.t) bestowed this child with wisdom and knowledge in his infancy and appointed him His Prophet and Messenger.

From his childhood, Prophet Yahya (a) worshipped and glorified Allah (s.w.t). Among his qualities mentioned in the Holy Qur'an, is the fact that he was always kind to his parents and never spoke to them harshly. Prophet Yahya (a) is mentioned in the Bible as John the Baptist.

Prophet Yahya (a) was well versed in the Divine commandments as laid down in the Tawrat. He used to teach people the religious principles and urged them to stay away from sin. He was particularly serious in discharging his duties as a Prophet and would not hesitate to speak out if he thought that a wrong action was being committed.

One day, Prophet Yahya (a) found out that the Emperor of Palestine, Herodotus, wanted to marry his niece, Herodya. He was extremely annoyed, because this sort of marriage was against the religion and had been forbidden in the Tawrat. His views that this marriage should not occur began to spread around the country, and people began to gossip about the king's unlawful relationship with his niece.

Herodya wanted to marry the king without delay because she dearly desired to become Queen of Palestine. When she heard of Prophet Yahya's (a) objection to the marriage, she became his deadly enemy.

Once when the king was indulging in wine and music, she appeared in front of him in a shameless manner. The king became more infatuated with her than ever, and promised to give her anything she desired. She demanded that Prophet Yahya (a) be killed as soon as possible. The king, who had lost all control of his senses in his love for his niece, issued the order for murdering Prophet Yahya (a).

Soon afterwards, the king's courtiers brought Prophet Yahya (a) before the king and brutally murdered him. However, wherever the sacred blood of this noble Prophet of Allah (s.w.t) fell, it began to boil. It was suppressed by heaps of sand, but it continued to boil. Finally, a sand hill was erected over it, but the blood still kept on flowing.

This miracle only stopped when Bakhtun Nasr invaded Palestine and avenged the innocent blood of Prophet Yahya (a) by putting 17,000 people of Bani Israeel to death on that sand hill.

In his short life Prophet Yahya (a) left behind valuable lessons in Akhlaaq for us to follow.

## 20.1 Worksheet: Prophet Zakariya (a) and Yahya (a)

Fill in the blanks:

1. Prophet Zakariya (a) was the descendant of Prophet \_\_\_\_\_(A).
2. He was in charge of the mosque of \_\_\_\_\_.
3. He was well liked due to his \_\_\_\_\_ personality.
4. Prophet Zakariya (a) was sad because he had no \_\_\_\_\_.
5. Prophet Zakariya (a) was also entrusted with the care of \_\_\_\_\_(a).
6. Impressed by her miracle he prayed to Allah (s.w.t) and was blessed by Prophet \_\_\_\_\_ (a).

Short Answer Questions:

1. What was one of the good qualities mentioned of the Prophet known as John the Baptist, in the Bible?
2. Who was Herodya and why did she become this Prophet's enemy?
3. How did she plan to get the Prophet killed?
4. What was the miracle that took place after the death of the Prophet and how did it stop?

## Chapter 21: Prophet Isa (A)

Prophet Isa (A) was the son of Maryam (A). One day while she was busy in her worship, Maryam (A) was startled to see a young man suddenly appear before her. She was scared but the man said,

*"Do not be frightened, I am the angel Jibraeel and have brought to you the glad news that Almighty Allah (s.w.t) is soon going to bless you with a son. He will be great in this world and in the hereafter and will speak while still in his cradle."*

Maryam asked, *"How can this be possible?"* "How could a baby be born to me without having a father?"

Jibraeel (A) replied, *"Allah (s.w.t) has Power over all things."*

Not long after the angel had left, Prophet Isa (A) was born under an old date tree. Things had happened so quickly that in despair Maryam cried, *"Would that I had died and been forgotten before all this had happened!"*

The Holy Qur'an says:

***[Then (a voice) called out to her from beneath her, "Do not grieve, your Lord has caused a stream (to flow) from beneath you. And shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates. Then eat and drink..."***

***Maryam, 19 : 24 - 26]***

Thus consoled, she regained her confidence and returned to Baytul Muqqaddas with her baby in her arms. The Jews who saw her were surprised. She merely pointed to her baby without saying anything.

The Holy Qur'an says:

***[But she pointed unto him. They said, "How can we speak to one who is a child in the cradle?" He (Isa) said, "Verily I am a servant of Allah (s.w.t). He has given me a Book and made me a Prophet. And He has made me blessed wherever I am and He has enjoined on me prayer and poor-rate (Zakaat) for as long as I live. And (to be) dutiful to my mother and He has not made me insolent ..."***

***Maryam 19 : 29 - 31]***

The miracle of Prophet Isa (A) speaking to them from his cradle silenced the critics and left them astounded. The fame of the baby grew and many came from all over the country to see him and pay tribute to him.

The Jewish emperor, Herodotus, learnt about the birth of Prophet Isa (A) and was immediately concerned about the threat to his power. He thus plotted to kill Prophet Isa (A) to protect himself from any future trouble. However, Maryam (A) learnt of the danger to her son and she left with him for Egypt.

In Egypt, Prophet Isa (A) lived with his mother until he was 30 years old. Then he received the command of Allah (s.w.t) to begin his mission and the Divine Book, Injeel, was revealed to him. Thus Prophet Isa (A) returned to Baytul Muqqaddas to invite the Jews to the true religion of Allah (s.w.t).

As proof of his Divine appointment, Prophet Isa (A) possessed certain miracles. He could raise the dead to life, restore the eyesight of the blind and cure lepers. These remarkable powers attracted the Jews to him and some became believers. The rest of them became his deadly enemies because they felt Prophet Isa had brought a message that superseded that of Prophet Musa (A).

From amongst the few who had embraced the faith, Prophet Isa (A) selected twelve as his apostles. These men learnt directly from Prophet Isa (A) and he gave them authority to preach to people according to the laws laid down in the Injeel.

Prophet Isa (A) and his twelve disciples went from place to place, in towns and villages, inviting people to believe in One God and teaching them the Divine commandments contained in the Injeel.

Thus began the mission of one of the greatest Prophets of Allah (s.w.t). Day by day, his followers increased in number but his popularity made Jewish people hate him even more. Despite their efforts to stop people from following the new faith, they were helpless against the Will of Allah (s.w.t).

There was a great stir amongst the Jews who felt that their own religion being threatened. They were enraged that Prophet Isa's (A) laws were different from those laid down in the Tawrat and that he did not consider Saturday as a holy day. They accused him of causing disruptions in their community with his magic. They refused to recognize him as a Messenger of Allah (s.w.t) just like Prophet Musa (A), and they began to plot against him.

They finally decided to kill Prophet Isa (A) and set about trying to find him. They were going to arrest him and crucify him by nailing his hands and feet onto a wooden cross. This was a very painful and slow execution style in which the victim usually suffered a great deal before he died.

When Prophet Isa (A) had found out that the Jews planned to arrest him he took shelter in a vacant house.

Meanwhile the Jews caught and interrogated one of his disciples, whose name was Shamoon asSafa (Simon Peter), but he gave them no information as to the whereabouts of Prophet Isa (A). Then they came across another disciple, Yahuda (Judas). This man betrayed Prophet Isa (A) after he was bribed with thirty pieces of silver. Yahuda led the Jews to the house where Prophet Isa (A) had taken refuge.

However, Prophet Isa (A) was a great Sign of Allah (s.w.t). His birth had been in remarkable circumstances and his life was also destined to be extraordinary. At the time when his life was in danger, Allah (s.w.t) raised him to the heavens.

Meanwhile, Yahuda entered the house but found it empty. Allah (s.w.t) caused the features of this treacherous disciple to change so that he exactly resembled Prophet Isa (A). When he came out of the house to report to the Jews, he was shocked when they seized him and dragged him away. Despite his protests, he was crucified. The Jews and even the Christians thus say that Prophet Isa (A) was killed on the cross but the Holy Qur'an says about the Jews:

***[That they said (boastfully), "Verily we killed the Messiah, Isa son of Mary, the Apostle of God."; but they killed him not, nor crucified him, but it was made to appear to them (that they had). And those who differ therein are full of doubts, with no (certain) knowledge. They only pursue a conjecture. They certainly did not kill him. Nay, Allah (s.w.t) raised (lifted) him up to Himself; and Allah (s.w.t) is Mighty, Wise. Nisa, 4 : 157,158]***

According to a prophecy of the Holy Prophet (S), when our 12th Holy Imam (A) will re-appear, Prophet Isa (A) will descend from the heavens and offer prayers behind him.

The Christian Era (A.D.) dates from the birth of Prophet Isa (A). He was only 33 years old when he was raised to the heavens.

## 21.1 Worksheet: Prophet Isa

1. The name of Prophet Isa's mother was:
  - a. Hajirah
  - b. Maryam
  - c. Rabab
  - d. Fatimah
2. \_\_\_\_\_ came to her and told her Allah (s.w.t) was going to bless her with a \_\_\_\_\_.
3. Prophet Isa (a) was born \_\_\_\_\_ hours later.
4. Allah (s.w.t) made food available for Prophet Isa's mother in the:
  - a. date palm-tree above.
  - b. river by the side.
  - c. corn crops growing nearby.
  - d. apple tree.
5. The critics of Prophet Isa's mother were silenced when Prophet Isa \_\_\_\_\_ from his \_\_\_\_\_.

**Questions:**

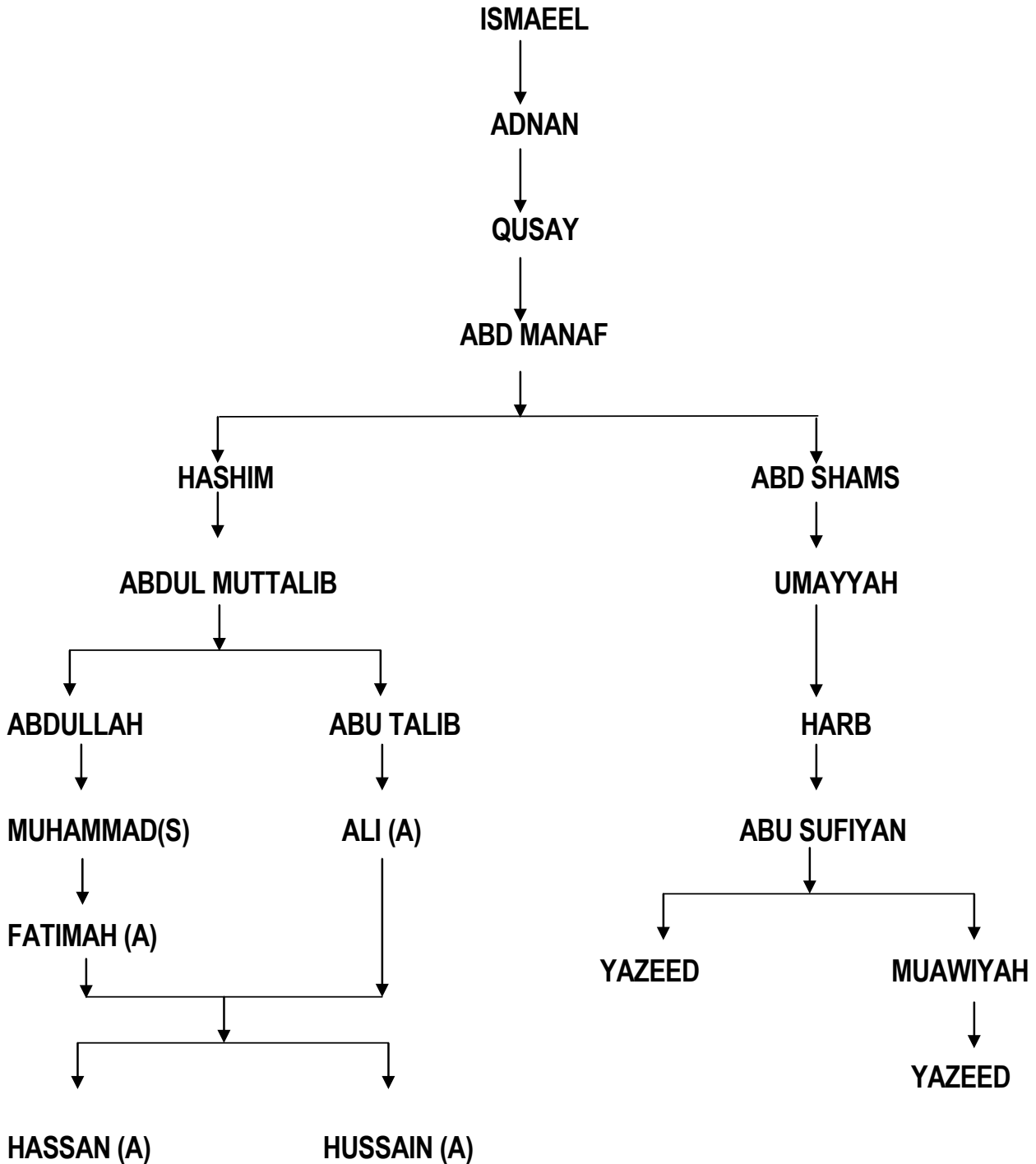
1. Why did Prophet Isa's (a) mother leave for Egypt and how long did she live there?
2. What miracles was Prophet Isa (a) given to prove his divine appointment?
3. How many apostles did Prophet Isa (a) have?
4. What were the apostles supposed to do?
5. Why did the Jews get upset with Prophet Isa (a)?
6. Why did they decide to kill him?
7. How were they going to kill him?
8. When Prophet Isa (a) went into hiding who gave him away?
9. How did Allah (s.w.t) save Prophet Isa (a)?
10. When will Prophet Isa (a) re-appear?



## **SECTION II: Special Occasions**

## Chapter 22: Understanding Kerbala

### 22.1 Prophet Muhammad's (s) Family Tree



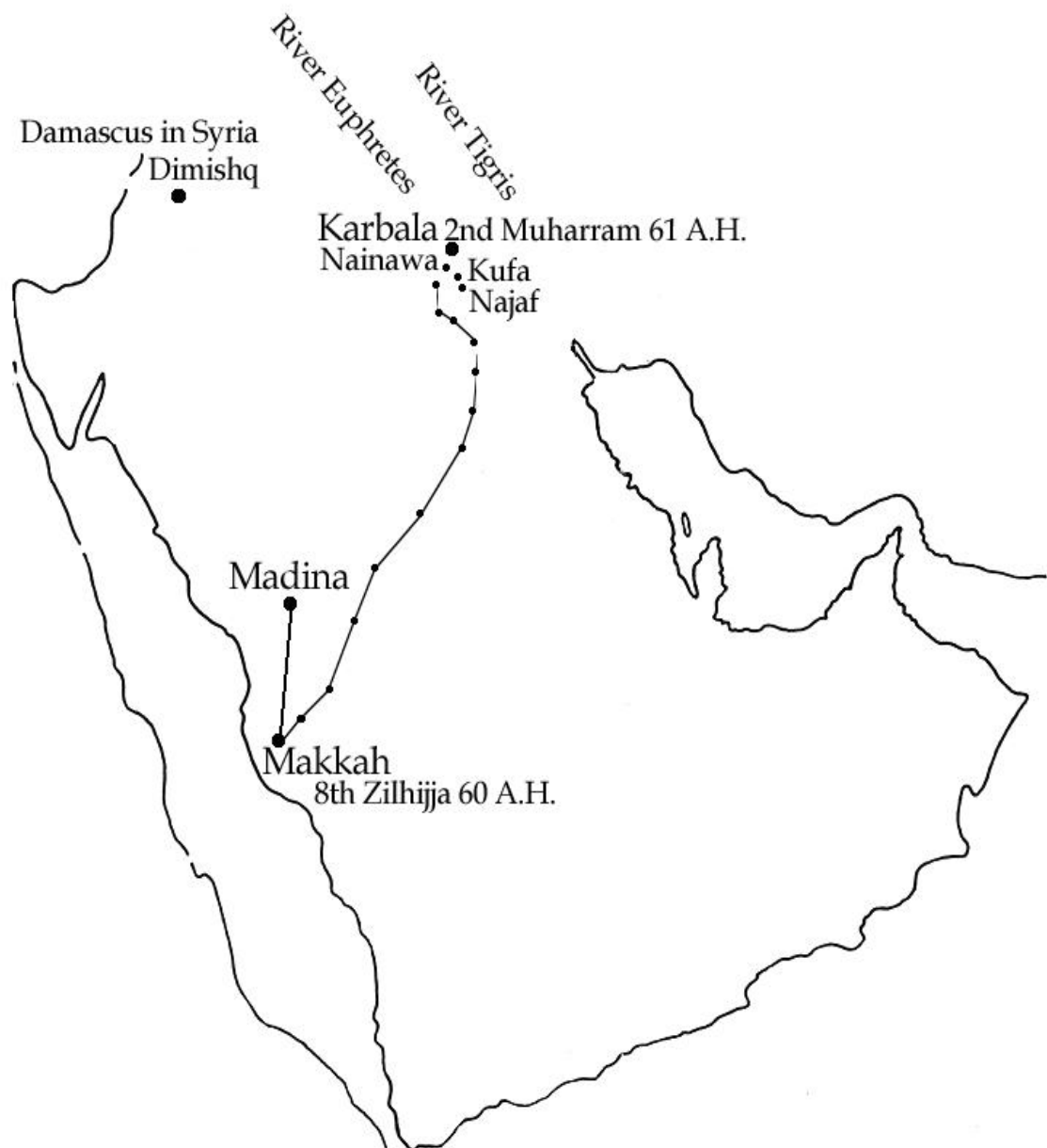
### Overview of the life of Imam Hussain (as)

Imam Hussain (a) born (4 AH)	Prophet Muhammad (s) very happy; names him Hussain and calls him his son.	
Imam Hussain (a) 7 years old.	Prophet Muhammad (s) dies. Rightful successor is Imam Ali (a). Abu Bakr takes caliphate & becomes khalifa (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. Him 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) 32 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 'bAyah' (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 (s.w.t) Ziyad. UbaydAllah (s.w.t) then becomes governor of Kufa and terrorizes all that support Imam Hussain (a).	
On 9 Zilhaj 60 AH	UbaydAllah (s.w.t) 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 very different now. He decides to move on to Kerbala. At Nainawa, Hurr and his army receive an order from UbaydAllah (s.w.t) to stop Imam Hussain (a).	
Imam Hussain (a) 56 years old (2nd Muharram 61 AH)	Imam Hussain (a) arrives in Kerbala.	

## 22.2 Maps of the Middle East




### 22.3 Route of Imam Hussain (a)



## 22.4 Events at Kerbala

2 - 9 Muharram 61 AH

Muharram date	Event
2nd	<ul style="list-style-type: none"><li>+ arrives at Kerbala</li><li>+ camp positioned by Hurr at Alqama</li></ul>
	
	Imam (a) arrives at kerbala leading a convoy
3rd	<ul style="list-style-type: none"><li>+ Amar Ibne Saad arrives with army unit</li></ul>
	<ul style="list-style-type: none"><li>+ More army units arrive</li></ul>
7th	<ul style="list-style-type: none"><li>+ UbaydAllah (s.w.t) ordered to cut off water supply</li></ul>
	<ul style="list-style-type: none"><li>+ Shimr Zijawshan arrives</li></ul>
9th	<ul style="list-style-type: none"><li>+ assault starts; postponed</li><li>+ Imam talks to his group</li><li>+ Both sides prepare for the next day</li></ul>



Assault starts and postponed as Imam (a) asks for one more night for prayer

## 22.5 ASHURA Day

FRIDAY 10 MUHARRAM 61 AH

(FRIDAY 10 OCTOBER 680 AD)

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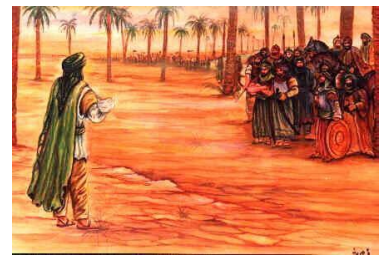
### Dawn

+ 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  
+ Amar Ibne Saad shoots first arrow +  
Battle begins  
+ Shaheed's 1 to 12



Imam(a) addressing the rival army

---

### Late morning

+ First general attack  
+ Shaheed's 13 to 62  
+ Imam's camp attacked  
+ Shaheed's 63 and 64

---

### Noon-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  
+ Imam Hussain (a) becomes shaheed

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### Early evening

+ heads severed from bodies  
+ Imam's camp looted, set on fire



## 22.6 Worksheet: Understanding Kerbala

1. When Prophet Muhammad (s) died who was the rightful successor?
  - a. Imam Ali (a)
  - b. Imam Hassan (a)
  - c. Abu Bakr
  - d. Omar
  
2. Who became the first Khalifa after the death of Prophet Muhammad (s)?
  - a. Omar
  - b. Abu Bakr
  - c. Imam Ali (a)
  - d. Imam Zainul Abideen
  
3. Who did Omar nominate as governor of Syria?
  - a. Yazeed then Muawiyah
  - b. Abu Bakr then Othman
  - c. Abu Sufiyan then Yazeed
  - d. None of the above
  
4. Who broke the Peace Treaty of Imam (a) Hassan?
  - a. Muawiyah
  - b. Yazeed
  - c. Abu Bakr
  - d. Abu Sufiyan
  
5. When Imam Hassan (a) was poisoned did Imam Hussain (a) the rightful successor fight to become khalifa?
  - a. Yes
  - b. No



6. What did Imam Hussain (a) refuse to do?
  - a. Become Khalifa of the time
  - b. Pledge allegiance to Yazeed
  - c. Leave Medina
  - d. None of the above
7. What happened in Kufa when Imam Hussain (a) sent his cousin Muslim bin Aqeel there?
  - a. He was welcomed warmly and got many supporters
  - b. Everyone embraced Islam
  - c. He was betrayed and martyred
  - d. Everyone decided to support Imam Hussain (a)

Short Answer Questions:

1. On what conditions did Imam Ali (a) become khalifa?
2. Name three things included in the Peace Treaty between Imam Hassan (a) and Muawiyah?
3. Did Imam Hussain (a) engage in a war just so that he could become Khalifa?

## Chapter 23: Meaning of Shahadat and Imam's readiness to die for Islam

Here are some definitions that will help us understand the important points in this lesson:

**Shahadat:** martyrdom, or giving one's life for the sake of the Holy struggle of Islam. Shahadat also has a second meaning, testifying to the truth – for example, when we say *ashhadu an laa ilaaha illa Allah* (s.w.t) we testify to the truth that there is no god but Allah (s.w.t).

**Shaheed:** a martyr, or one who gives his or her life for the sake of the Holy struggle of Islam

**Jihaad:** struggle in the way of Islam

**Islam:** Aside from being the religion and way of life for all Muslims, the word *Islam* in Arabic means submission to Allah (s.w.t)

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One of the titles of Imam Hussain (a) is **Sayyid al-Shuhadaa'**, meaning the leader of all the **Shuhadaa'** (martyrs). What makes martyrdom such a special concept in Islam? And why is Imam Hussain (a) the leader of all the martyrs? Let us explore.

Once a human being believes in Allah (s.w.t) and His Prophet, he becomes a Muslim. By definition, a Muslim is a person who submits to the will of Allah (s.w.t) (swt). That means that whatever Allah (s.w.t) asks us to do, we obey Him. The basic commandments that he has asked to follow are called the *Furoo-e-deen*. Two important branches of *Furoo-e-deen* are listed below:

**Amr bil Ma'roof:** Inviting to good. This means as a Muslim, whenever you can, you should guide people and tell people about what is right and what is good. Give some examples that you can think of where it's important to do *amr bil ma'roof*?

**Nahy `anil Munkar:** Preventing evil. This means that as a Muslim, whenever you can, if you see something evil or bad, you should do whatever you can to stop that evil from happening and to make changes so that it won't happen again. Give some examples that you can think of where it's important to do *nahy `anil munkar*?

When Imam Hussain (a) refused to accept Yazeed as the leader of the Muslims, he was following the commands of *amr bil ma'roof* and *nahy `anil munkar*. If he had accepted Yazeed as the leader, the people of that time would not have known that Yazeed was an evil person, and that things had to change. How evil was Yazeed? One historian says: "Yazeed was a pleasure-seeking person. He was a man who kept animals for hunting. He had dogs, monkeys and panthers. He always held parties where people drank wine." How could Yazeed become

the leader of Muslims when he did not represent Islam? Imam Hussain (a) was a live model of Islam. How could he accept Yazeed as the leader of Muslims? To follow the tenants of Islam of guiding people and telling them what's evil, he had to refuse Bay'ah.

We also, need to remember to tell people if they are doing wrong and guide them to the right path whenever we can. Sometimes, holding up to the commands of *amr bil maarood* and *nahy `anil munkar* will not be easy. In fact, it will be a struggle, and this struggle is called **Jihad**. People will not be happy with us, and we might get hurt. In the most extreme cases, this struggle will mean that we have to give up our life in the way of Islam, and this is what is called **shahadat**, or becoming a **shaheed** (a martyr). This is what Imam Hussain (a) had to do. Because his struggle was extremely great, and because many of his own family members and close companions became **shaheed** with him, he is called the leader of all the martyrs. Martyrs are given the highest respect in Islam. The Qur'an says:

***"Do not think of those who were killed in the way of Allah (s.w.t) as dead. They are alive, and they get their sustenance from their Lord." (Sura Aal-e-Imran, verse 169)***

There are many examples from the life of Imam Hussain (a) that tell us he himself *knew that he would be killed*. In fact, his father Imam Ali (a), his grandfather, the Holy Prophet (s), and all the prophets before him up till Nabi Adam (a) knew that he would be killed. Why, then did he go to Kerbala?

The reason is that sometimes death is more important than life as in the case when one is performing *amr bil ma'roof* and *nahy `anil munkar*. There was no other way to "wake people up" in the society than for Imam Hussain (a) to become a martyr.

## 23.1 Worksheet: Shahadat

Fill in the blanks:

1. Imam Hussain (a) was following the furoo-e-deen. He was holding up the commandments of \_\_\_\_\_ and \_\_\_\_\_.
2. Imam Hussain's (a) refusal to do Bay'ah is actually a public example of a refusal to do something wrong. It can be classified as the furoo-e- deen. Commandment of \_\_\_\_\_.
3. Imam Hussain (a) was also guiding people to the right path by refusing to do Bay'ah. This shows how he was not only preaching the commandment of \_\_\_\_\_ but also following it.
4. Imam Hussain (a)'s refusal to do Bay'ah led to his \_\_\_\_\_ but he accepted death because he was standing up for what was right.
5. Imam Hussain (a) is called \_\_\_\_\_ because he is known as the leader of all martyrs.
6. \_\_\_\_\_ is also known as our daily inner struggle to follow the commandments of Allah (s.w.t) and submit to Him.

Short Answer Questions:

1. What is the meaning of shahadat?
2. Why was Imam Hussain (a) ready to die for Islam?
3. How do you think Imam Hussain's (a) shahadat gave life to Islam?
4. What kind of Jihaad can *you* do in daily life?

## Chapter 24: Importance of turbat-e-Hussain:

### Khak-e-shifa

We are only allowed to perform Sajdah on natural things that grow or come from the earth, except those things that can be worn or eaten. Performing Sajdah on *turbah* (clay/earth) is the practice of the Prophet (s) and Imams. The best thing that you can perform Sajdah on is the *turbah* from the *harum* of Imam Hussain (a) in Kerbala. This earth is known as *At-Turbatul Hussainiyyah* or *Khak-e-Shifa*. It is sacred because it is earth that has the blood of the martyrs of Kerbala.

During the lifetime of the Holy Prophet (s), his daughter Syeda Fatimah (a) had made a rosary (*tasbeeh*) from the earth taken from Hamzah bin Abdul Muttalib's grave.

Hamzah was known as "chief of the martyrs" during the Holy Prophet's time. Imam Hussain (a) is known as the "chief of the martyrs" of all times.

By using *Khak-e-Shifa* when praying, we remember Imam Hussain (a) and hope for his intercession and assistance (*shifa*) in helping us become closer to Allah (s.w.t). Imam Zainul Abideen (a) took some clay from near the grave of his father Imam Hussain (a) and used it for Sajdah, and we follow the same practice till today.

It is important to note that even though we make Sajdah *on* turbah, we do not make Sajdah *to* the turbah -- we make Sajdah only to Allah (s.w.t).

Even before Imam Hussain (a) was martyred in Kerbala, Imam Ali (a) and Prophet Muhammad (s) foretold importance of the earth of Kerbala. According to one *hadith*, the Prophet (s) gave some sand from Kerbala to his wife Umm-e-Salama and told her what would happen to his grandson, Imam Hussain (a). Years later, when Imam Hussain (a) was killed in Kerbala, the sand turned blood red and Umm-e-Salama knew what had happened in Kerbala even before the news had reached Medina (where she was staying).

One day, Imam Ali (a) was on a journey with his companions, and they passed by the land of Kerbala. There they recited their Fajr prayers. Afterwards, Imam Ali (a) took a handful of earth, smelled it, and said:

"Peace be upon you, earth of Kerbala! A group of people (who will be buried in you) will enter straight into heaven."

## **24.1 Worksheet: Khak-e-Shifa**

1. What is the earth of Imam Hussain's (a) grave called?
  
  
  
  
  
  
  
  
  
  
2. Why do we do Sajdah on it?
  
  
  
  
  
  
  
  
  
  
3. What did Fatimah (a) do from the earth taken from Hamzah's grave?
  
  
  
  
  
  
  
  
  
  
4. Give two examples of ahadith telling the importance of the earth of Kerbala.
  
  
  
  
  
  
  
  
  
  
5. What is the act of Sajdah on turbat-e-Hussein (a) symbolic of?

## Chapter 25: A Glimpse at Some of the Shuhadaa of Kerbala

### **Muslim bin Aqeel**

He was an ambassador sent by Imam to Kufa. He took his two sons Muhammad and Ibraheem with him. When Yazeed found out that the people of Kufa had accepted Muslim and paid allegiance to Imam Hussain (a) as their leader he sent Ibn Ziyad to Kufa. Ibn Ziyad instilled terror in the hearts of the people of Kufa and they abandoned Muslim who was eventually martyred. His host Hani bin Urwah was also martyred. His two sons Muhammad and Ibraheem were imprisoned but freed by the jailer. Only 8 and 10 years of age they set out to warn Imam Hussain (a) not to come to Kufa. They were caught martyred whilst in Salaah.

### **Qays bin Musheer**

He was a messenger sent by Imam after he had left Mecca to tell the Kufians he was on his way. Qays was imprisoned by Ibn Ziyad and told he would be spared his life if he cursed Imam Hussain (a) Qays did just the opposite cursing Ibn Ziyad. He was martyred being pushed off a palace like Muslim bin Aqeel & Hani bin Urwah.

### **Muslim bin Awsaja**

He was one of the leaders of Kufa who had written to ask Imam Hussain to come. He had seen the Prophet (s) and was more than 90 years old. He slipped out of Kufa and joined Imam. He fought bravely and when he fell he called out to Imam Hussain (a) who ran to his side with Habeeb. When Habeeb asked him if he had any last wish he said holding on to Imam *"Do not leave this man"*

### **Wahab bin Abdullah Kalbi**

He, his mother and his wife of a few months were on their way back from Hajj. They found that the road to Kufa was sealed off. When they saw the caravan of Imam Hussain (a) they asked to join it.

Wahab was martyred on Ashura and so was his young bride who had run out to him. She was the only woman martyred of Kerbala.

### **John bin Huwai**

He was the ex-slave of Abu Dharr Ghiffari. An Abyssinian by birth he stood by Imam. He had a habit of not speaking in the presence of Imam until he was spoken to. When he faced the enemy he fought reciting the following poem:

"I am a soul willing to die for Allah (s.w.t); I have a sword which is thirsty for the blood for the enemies of Allah (s.w.t); before I die I shall fight the enemies of Allah (s.w.t) with my tongue and my sword; thus shall I serve the grandson of the Holy Prophet". He too was martyred on Ashura day.



### **Sa'eed Bin Abdullah**

He was a prominent member of the Shias in Kufa and had given his support to Muslim Bin Aqeel. True to his words he had pledged to sacrifice his life and he did so protecting Imam whilst Imam was praying his Dhuhr Salaah. He was struck by 13 arrows.

### **Zuhayr Bin QAYn**

He joined Imam on the way to Kerbala after a conversation with Imam. He too gave his life protecting Imam from arrows whilst praying Salaah. When he saw that the enemy was dangerously close to Imam he made his last charge and fell.

### **Burair Hamadani**

On the night of Ashura Burair could not stand the cries of the children 'Al Atash' (thirst). He made his way to the river in the dark of the night and managed to bring some water. When the children heard that water had come they rushed to the water bag. The cap flew open and all the water spilt before the children could drink it.

Imam consoled Burair by saying, "You have earned the dua's of the son of Fatimah"

Burair was a 'Hafidhe Qur'an' (had memorized the whole Qur'an) and was also a companion of Imam Ali (a). He too fought bravely and was martyred on Ashura.

### **Abu Thumama (Amr bin Abdullah)**

As the time of Salaatul Dhuhr approached on Ashura day, Abu Thumama expressed his wish to Imam of praying Salaah behind Imam before he met his Lord. Imam blessed him for remembering Salaah even at the time of peril then he asked him to ask the enemy to stop the war for the duration of the Salaah. On being reminded of Salaah, the enemy got violent and in the violence, Abu Thumama was killed.

### **Nafi' bin Hilal**

He was the chief of his tribe and was also a 'Hafidhe Qur'an'. He had fought with Imam Ali (a) in the battles of Jamal, Siffeen, & Nahrwaan. He was an expert archer. On the day of Ashura he was captured and both his arms were broken. Shimr killed him whilst he thanked Allah (s.w.t) that he was dying at the hands of the worst of creatures.

### **Anas Bin Harith**

He was one of the companions of the Prophet (s) and had heard the Prophet foretell the sacrifice of Imam Hussain (a). He had always wanted to be there should it happen in his lifetime. He too was old and like Muslim Bin Awsaja lifted his sagging eyebrows by tying a handkerchief and straightened his back by tying a turban around it. He too was martyred on the day of Ashura.

## 25.1 Worksheet: A Glimpse at Some of the Shuhudaa of Kerbala

Short answer questions:

1. Why were Muhammad and Ibraheem, sons of Muslim Bin Aqeel, martyred?
2. What was the last wish of Muslim Bin Awsaja?
3. Who was the only woman martyred in Kerbala?
4. Why was Qays Bin Musheer, martyred?

Fill in the blanks:

5. John Bin Huwai was the \_\_\_\_\_ of Abu Dharr Ghiffari who did not \_\_\_\_\_ in the presence of the Imam unless he was spoken to.
6. On the night of Ashura Burair Hamadani could not stand the children's cries of 'Al Atash' and managed to sneak some water into the camp but the water .....

7. Sa'eed Bin Abdullah and Zuhayr Bin QAyn were martyred as they stood guard while Imam \_\_\_\_\_.

8. When Abu Thumama (Amr Bin Abdullah) asked them the enemy to stop the war for the duration of Salaah they ....

\_\_\_\_\_  
\_\_\_\_\_

9. Nafey Bin Hilal was killed by \_\_\_\_\_.

10. Anas Bin Harith knew about Imam Hussain's (a) martyrdom before Kerbala because he had heard the \_\_\_\_\_ foretell it.

Imam Hussain (as) said in the day of Ashura: "If you do not have any religion, then at least be free (open-minded) in your present life."

Imam Hussain (as) said: "By Allah, I shall not give my oath to you like a humiliated one, and nor shall I flee like the captive."

Narrated Salma: "I went to visit Umm Salamah and found her weeping. I asked her what was making her weep and she replied that she had seen Allah's Messenger (meaning in a dream) with dust on his head and beard. She asked him what was the matter and he replied, 'I have just been present at the slaying of al-Hussain.'