



IMAMIA SUNDAY SCHOOL

The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)

TEACHERS NOTES FOR CLASS 5 TAREEKH 2014/2015



Ayatul Kursi, painted on Egyptian Papyrus

NAME: _____

TEL: _____

IMAMIA SUNDAY SCHOOL

Attendance List 2012-2013

Teacher's Name: _____

Class: _____

Time: _____

	10	9	8	7	6	5	4	3	2	1	NO
											Student's Name
First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).											09/16/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum											09/23/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.											09/30/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)											10/07/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.											10/14/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)											10/21/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha											10/28/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer											11/04/12
24 Dhu al Hijjah Eid e Mubahila											11/11/12
											11/18/12
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	HOLIDAY										11/25/12
											12/02/12
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12
											12/16/12
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	HOLIDAY										12/23/12
New Year	HOLIDAY										12/30/12
Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala											01/06/13
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	MID TERM										01/13/13
9 Rabi' al Awwal -Eid e Zehra (S.A.)	MID TERM										01/20/13
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13
Parents - Teachers Meeting	PARENTS DAY										02/03/13
											02/10/13
											02/17/13
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13
											03/03/13
											03/10/13
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13
											04/07/13
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	FINALS										05/12/13



Imamia Sunday School

TAREEKH SYLLABUS – CLASS 5 (10 Years Old)

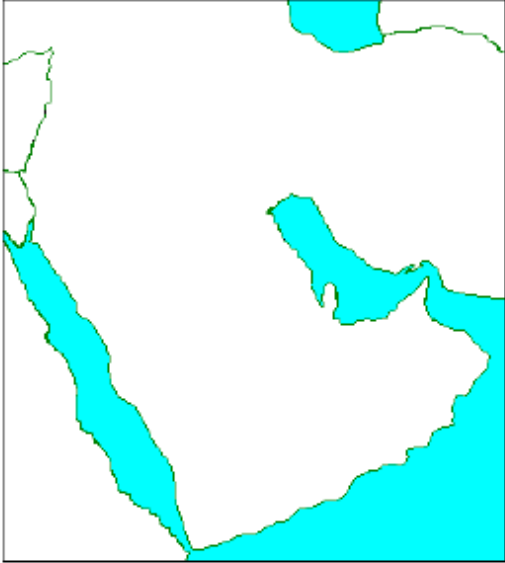
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Tareekh Class 5 - Lesson 1

ARABIA BEFORE ISLAM

Arabia is a large country whose area is three million square kilometres. From olden times this land was divided into three regions. These were **Hijaz**, the **Arabian Desert** and **Yemen**.

Geography Box – Map of Arabia in the Olden Times



1. Divide the map of Arabia into the three regions. Shade each region with a different coloured pencil. Don't forget to fill in the key.
2. Mark on the map of Arabia the cities of Makka, Madina and Abwa.

KEY:

- Hijaz
- Arabian Desert
- Yemen

The largest city in Hijaz was Makka and its history dated from the time when Prophet Ibrahim (A) built the Holy Ka'ba with the help of his son Prophet Isma'il (A). Prophet Isma'il (A) settled in Makka. From his descendants there were many Arab tribes. The most famous was the Quraish.

Before the coming of Islam, the Arabs had many bad habits. Some of these were:

1. They were very quick to start fights and even wars for very small and petty reasons.
2. They believed in hundreds of gods, and built little idols to worship. In the Holy Ka'ba alone, they put 365 idols - one for each day of the year.
3. Women were treated very badly.
4. One of the most horrible customs of the Arabs was to bury their daughters alive.

The Arabs, however, also had some good qualities. These were as follows:


1. They never broke a promise and regarded this to be a great sin.
2. They had great skill in horsemanship and archery.
3. They were brave people and never ran away from the enemy in war.

4. They were very good in the art of poetry and had sharp memories that enabled them to remember long verses and speeches by heart.

These good qualities were especially found in the family of Adnaan, who himself was a descendant of Prophet Isma'il (A).

The descendants of Adnaan were very generous. They believed in one God as taught by Prophet Ibrahim (A). Their poetry and speech was better than all others were. Our Holy Prophet (S) was from this noble family. He was from the clan of Bani Hashim, which was part of the tribe of Quraish.

RESEARCH BOX

 In the Holy Qur'an, Allah describes the feelings of some of the Arabs when a daughter was born to them. This is in Surah an-Nahl (the Bee), verses 58 and 59. Find these verses and write the translation below.

Now you know...

- ◆ Hijaz is a region of Arabia; its capital was Makka.
- ◆ The Quraish was the main Arab tribe in Makka. They were the descendants of Prophet Isma'il (A).
- ◆ Before Islam, the Arabs had many bad habits: they were quick to start fights, they were idol worshippers, and they treated women badly and buried their daughters alive.
- ◆ The Arabs had some good qualities: they never broke their promises, they were very brave and had skill in horsemanship and archery and they were brilliant poets.
- ◆ The family of Adnaan had the best qualities. They were generous, the best in poetry and they believed in one God.
- ◆ The Holy Prophet (S) was from the clan of Bani Hashim, which was part of the tribe of Quraish.

Tareekh Class 5 - Lesson 2

THE ANCESTORS OF THE PROPHET MUHAMMAD (S)

1. QUSAY SON OF KILAB

Qusay was the fourth ancestor of our Holy Prophet Muhammad (S). Qusay was generous and brave and he was popular because he had very good manners and treated people kindly. He became the chief of the Quraish.

Qusay took over all the responsibilities of the tribe of Quraish, like being in charge of the Ka'ba and the looking after the pilgrims as well as being the commander in the army.

Qusay died in 5 A.D. and left behind two sons, Abdud Daar and Abd Manaaf. In his will, Qusay made his elder son, Abdud Daar, the new chief of the Quraish and left the duties connected with the Quraish to him.

After the two brothers died, their sons began to quarrel about the division of the duties. Finally, it was decided that the duties would be divided between Abd Manaaf's sons and Abdud Daar's sons.

2. HASHIM SON OF ABD MANAAF

Hashim was the great grandfather of our Holy Prophet Muhammad (S). He had a twin brother whose name was Abd Shams and two other brothers, Muttalib and Nawfal.

Hashim was a wise leader. He kept good relations and business agreements with the neighbouring countries and as a result the Quraish became rich and powerful. Makka itself became a center of trade.

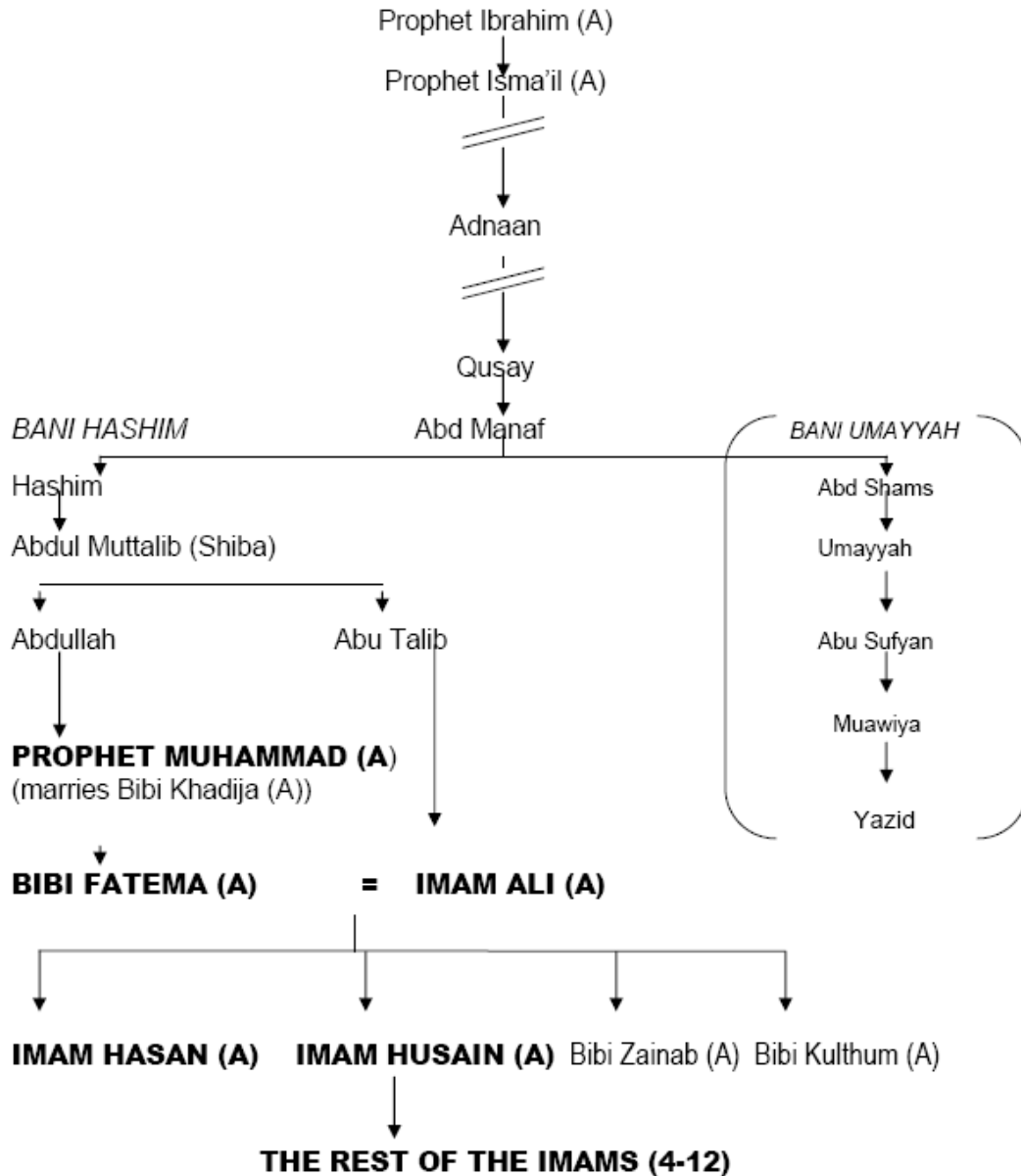
Hashim started a scheme, where one poor family was united with one rich one. The two families helped each other in the trading and thus both were in a better position.

Umayyah, son of Abd Shams, was jealous of the respect of his uncle Hashim. Umayyah openly challenged his uncle for the leadership of the Quraish but he lost and the wise men of Makka forced Umayyah to leave and spend 10 years in Syria.

Ever since that day the Bani Umayyah became the enemies of the Bani Hashim. Hashim died in Syria. He left behind 5 sons: Abdul Muttalib, Asad, Nadha, Saifi and Abusaifi. The last three had no children and Asad had only one daughter Fatimah who was the mother of Imam Ali (A).

Research Box

📖 Find out a bit more about some of the Bani Umayyah. What sort of people were they? How did they treat the Holy Prophet (S) and other members of the Ahlul Bayt (A).



Now you know...

- ◆ Qusay was the fourth ancestor of the Holy Prophet (S).
- ◆ Qusay was generous and brave and he became the chief of the Quraish.
- ◆ He took over the responsibilities of the tribe of the Quraish.
- ◆ He had two sons: Abdud Daar and Abd Manaaf.
- ◆ Hashim was the great grandfather of the Holy Prophet (S).
- ◆ Hashim was a wise leader. He made the Quraish rich.
- ◆ He brought about the scheme of uniting one rich family with one poor family.
- ◆ Hashim's nephew, Ummayah (son of Abd Shams) was jealous of the respect of his uncle. He challenged his uncle for the leadership of the Quraish.
- ◆ He lost the challenge, and had to leave Makka for 10 years. From then on, the Bani Ummayah became the enemies of the Bani Hashim.

MORAL BOX

❖ If you have good manners and are kind and generous, you are liked by people.

❖ _____

Tareekh Class 5 - Lesson 3

ABDUL MUTTALIB - SON OF HASHIM (PART 1)

Introduction to Abdul Muttalib

Abdul Muttalib was the grandfather of our Holy Prophet Muhammad (S). His mother's name was Salma and his father was Hashim.

Abdul Muttalib was born in Madina. His mother named him Shibah. He was very young when his father Hashim died. When Hashim was about to die, he told his brother Muttalib, "Go to Madina and bring my son Shibah to Makka."

Muttalib went to Madina and brought his nephew Shibah back to Makka with him. When the people saw the young Shibah with his uncle, they thought he was his slave, and called him Abdul Muttalib, which means slave of Muttalib. Although

Muttalib tried to explain that the boy was his nephew, the name stuck, and from that time onwards, Shibah was always known as Abdul Muttalib.

Muttalib continued to manage his brother Hashim's duties until Abdul Muttalib was old enough to take over.

Abdul Muttalib took over the duties of Saqaya and Rifada when his uncle Muttalib died. He had many good qualities and made many changes to the lives and habits of the Quraish. Some of these were:

- 1. He was the first man to make Nazr and fulfil it. A Nazr is where a person promises Allah that, if his wish is granted, he will perform a certain good deed.**
- 2. He stopped the custom of marriages between close relatives like brother and sister, mother and son, etc.**
- 3. He started the rule of cutting off the hand of a thief.**
- 4. He stopped the people from drinking alcohol.**
- 5. He discouraged the terrible practice of burying daughters alive.**
- 6. He set the fine of 10 camels for killing a person by mistake.**
- 7. He was the first to give 1/5 (Khums) of treasure in the way of Allah.**

Abdul Muttalib lived for 82 years and his good leadership earned him the title Sayyidul-Bat'ha, which means Chief of Makka.

Research Box

📖 Read verses 7-11 of Sura ad-Dahr in the Holy Qur'an and then write a few sentences below about a Nazr that was done by Imam Ali (A) and his family.

Now you know...

- ◆ Abdul Muttalib was the grandfather of our Holy Prophet (S).
- ◆ His mother's name was Salma and his father's name was Hashim.
- ◆ His real name was Shibah, but because he was once mistaken as the slave of his uncle Muttalib, he was called Abdul Muttalib.
- ◆ He was the first person to make and fulfil his Nazr and the first to pay Khums.
- ◆ During his life he made many good changes in the lives of the Quraish: he stopped marriage between close relatives, he punished thieves, he stopped people drinking alcohol, he discouraged the burying of daughters alive and he set a fine for killing people by mistake.
- ◆ Because Abdul Muttalib was a good leader, he was called **Sayyidul-Ba'tha**, which means Chief of Makka.

MORAL BOX

- ❖ A Nazr is where a person promises Allah that, if his wish is granted, he will perform a certain good deed. You should always fulfil your Nazr.
- ❖ If you are ever chosen to be a leader of something, you should always fulfil your responsibilities

❖ _____

Tareekh Class 5 - Lesson 4

ABDUL MUTTALIB - SON OF HASHIM (PART 2)

Abdul Muttalib's Nazr

When Abdul Muttalib was digging the well of Zam Zam, he felt that his position amongst the Quraish was weak because he had only one son. At that time he made a **Nazr**, a promise to Allah, that if he got **ten** sons, he would sacrifice one of them to Allah.

Allah blessed Abdul Muttalib with many children. When the number of his sons reached **ten**, Abdul Muttalib knew it was time to fulfill the Nazr. Although it was very difficult for him to sacrifice and lose one of his beloved sons, he did not want to break his promise to Allah. After discussing the matter with his sons, he decided that one would be selected by **drawing lots**. When the lots were drawn, the name of **Abdullah**, the father of our Holy Prophet (S), came up.

Abdullah was the youngest and most loved son of his father, but Abdul Muttalib did not turn away from his duty and took Abdullah to the place of sacrifice. However, his family and the people of Quraish were very sad at the thought of losing the young Abdullah and begged Abdul Muttalib to find another solution.

When the problem was put before a wise man, he suggested that a lot should be cast between Abdullah and 10 camels. In case the lot still fell to Abdullah, a further 10 camels should be added and the lot cast again. This should be repeated till the lot fell to the camels.

In those days the penalty for the accidental killing of a person (blood price) was 10 camels, and the Quraish liked this solution. After a great deal of persuasion, Abdul Muttalib agreed.

A lot was cast between Abdullah and 10 camels but the result was Abdullah. The number was increased to 20, but still Abdullah's name came out. The number was increased by 10 until it reached 100. Finally when a lot was cast between Abdullah and 100 camels, the lot fell to the camels.

Abdul Muttalib ordered that 100 camels belonging to him should be slaughtered that same day in front of the Holy Ka'ba and no person or animal should be stopped from eating the meat.

In this way Allah protected Abdullah, who later was to become the father of our Holy Prophet Muhammad (S). One year before Aamul Feel (The Year of the Elephant), Abdullah got married to Aamina, daughter of Wahab. Aamina was to become the mother of the Holy Prophet (S).

One year after his marriage, Abdullah was returning from trade in Syria and fell ill in Madina and died there. He died two months before his great son was born. **The Holy Prophet (S) used to say, "I am the son of two sacrifices, Prophet Isma'il (A) and Abdullah".**

QUESTION BOX

? What did the Holy Prophet (S) mean about the sacrifice of Prophet Isma'il (A)?

Now you know...

- ◆ Abdul Muttalib made a **Nazr** that if he got 10 sons, he would sacrifice one in the way of Allah.
- ◆ To fulfil his Nazr, he decided to pick his son whom he would sacrifice by casting lots. His son Abdullah came up. He was Abdul Muttalib's youngest and most loved son.
- ◆ The Quraish were unhappy with the thought of sacrificing Abdullah, so it was decided that a lot should be cast between Abdullah and ten camels. If the lot fell to Abdullah then ten more camels should be added and the lot repeated.
- ◆ Finally, after many repetitions, when a lot between Abdullah and 100 camels was cast, it fell to the camels. Thus, the camels were sacrificed.
- ◆ Abdullah married Amina and from their marriage the Holy Prophet (S) was born. Sadly, Abdullah died two months before the birth of his great son.

MORAL BOX

❖ **You should always keep your promises, especially those you have made with Allah.**

❖ _____

Tareekh Class 5 - Lesson 5

ABDUL MUTTALIB - SON OF HASHIM (PART 3)

The Well of Zam Zam

The well of **Zam Zam** had existed since the time of Prophet Ibrahim (A). It was a sign of Allah's Mercy to Prophet Ibrahim's (A) wife Hajira and son Prophet Isma'il (A). This blessed well exists even today.

After Prophet Isma'il (A), the tribe that came after him overused the well and it dried up.

QUESTION BOX

? How is the well of Zam Zam connected to walking between Safa and Marwah during Haj?

.One day Abdul Muttalib received instructions in a dream to dig up Zam Zam and was given some signs as to where it was. He took his eldest son Harith, and after digging for four days, they managed to find the entrance of the well.



The Quraish claimed that the well belonged to the whole tribe so everyone should have the honor of digging the well. They could not reach a decision, so they decided to go to a famous wise person in Syria and follow whatever he said.

Every clan sent one person to represent it. Abdul Muttalib with his son and companions were in one caravan and the others were in another.

During the long journey Abdul Muttalib's caravan had run out of water so they asked the other people for some, but were refused. The situation was such that Abdul Muttalib thought they would die. They continued searching for water and after some time Abdul Muttalib decided that it was better to keep searching than to die in such a way. By Allah's Mercy, they soon discovered water.

The other group wanted some water as well. The companions of Abdul Muttalib tried to refuse, but Abdul Muttalib said that if they did that, then there would be no difference between the two.

Seeing the kindness of Abdul Muttalib, the other group said that the miracle of discovering water in the middle of the desert was proof from Allah that the well of Zam Zam belonged to Abdul Muttalib. They did not go on any further and returned to Makka at once.

On his return, Abdul Muttalib dug deeper in the well and found some treasure - two gold deer, some swords and battle armor. The Quraish again claimed a share of the treasure and were prepared to fill up the well if they did not get it. It was decided to draw lots, and the result was that the two gold deer went to the Holy Ka'ba and the rest to Abdul Muttalib, and the Quraish got nothing.

It was then that Abdul Muttalib gave 1/5 of his share to be spent in the way of Allah.

QUESTION BOX

? After reading this lesson, what have you learnt about the tribe of Quraish? What sort of people were they? Think about the way they behaved towards Abdul Muttalib.

Now you know...

- ◆ The well of Zam Zam has existed since the time of Prophet Ibrahim (A). In its early days it was overused, and it dried up. At the time of Abdul Muttalib knew nothing about the well except that it existed.
- ◆ In a dream Abdul Muttalib received instructions to dig up the well, but the Quraish refused to let him dig alone. So, they decided to seek the advice of a wise man, who lived in Syria.
- ◆ On the way to Syria, Abdul Muttalib and his companions ran out of water. Everyone refused to give them water.
- ◆ However, by the mercy of Allah, Abdul Muttalib discovered water, which he willingly shared with others. The Quraish thought this was a sign from Allah that the well of Zam Zam belonged to Abdul Muttalib. They all returned to Makka.
- ◆ When they returned, Abdul Muttalib dug further and discovered some treasure. From his share, he donated 1/5 in the way of Allah.

MORAL BOX

- ❖ If someone is unkind to you it does not mean you have to behave in the same way to them. You should approach them with Good Akhlaq so as to bring them closer to Allah.
- ❖ You should not be greedy every time you see something that someone else has and you should be grateful to what Allah has given you.

Exercise

How is the well of Zam Zam connected to walking between Safa and Marwah during Haj? Write a little bit about it below.

Extension Exercise

After reading this lesson, what have you learnt about the tribe of Quraish? What sort of people were they? Think about the way they behaved towards Abdul Muttalib.

Tareekh Class 5 - Lesson 6

ABDUL MUTTALIB - SON OF HASHIM (PART 4)

Aamul Feel - The Year of the Elephant

{This lesson is in the form of a role play.}

Narrator: Yemen is a country that neighbours Arabia. Just before the birth of our Holy Prophet Muhammad (S), the ruler of Yemen was a man called Abraha. When Abraha learnt that the Arabs looked upon the Holy Ka'ba with great honour, he decided to build a huge church in San'a in Yemen. When the church was built, he asked the Arabs to leave the Holy Ka'ba and come to his church instead.

Some Arab travellers sheltering in the church lit a fire to keep them warm and by mistake burnt the church down. As a result, Abraha was very angry.

Abraha: I built the church so that people would leave Makka and come and worship here but my church has been destroyed instead. I will show those Arabs, I will destroy the Holy Ka'ba once and for all.

Narrator: In 570 A.D. Abraha marched at the head of a huge army towards Makka. He camped outside Makka, and then sent a few of his people to capture the camels of the Makkans. Of the camels captured, around 200 belonged to Abdul Muttalib.

Abraha's officer: I come with a message from Abraha. Abraha does not wish to hurt any of you but has come to demolish the Holy Ka'ba with his Army and **Elephants.**

Abdul Muttalib: We too do not want to fight Abraha. As for the Holy Ka'ba, it is the house of Allah and He will do whatever He pleases.

Narrator: Abdul Muttalib then went with some of his sons to see Abraha. Abraha welcomed him with respect.

Abraha: I suspect you have come to ask me not to destroy your Holy Ka'ba.

Abdul Muttalib: No, I have come to get my camels back.

Abraha: Why are you worrying about your camels and not the Ka'ba?

Abdul Muttalib: *I am the owner of the camels. The Ka'ba too has a Master wholooks after it.*

Abraha: There is none powerful enough to stop me!

Narrator: On his return, Abdul Muttalib ordered the people to leave Makka and go to the hills for safety. He then prayed to Allah to protect them and the Holy Ka'ba from any harm.

The next morning Abraha prepared to march towards Makka. All of a sudden, a flock of birds appeared from the side of the sea, holding tiny stones in their claws and beaks. Each bird held three stones and they showered the stones on the army of Abraha in such a way that the Elephants and many men were soon dead. One of the stones hit Abraha on his head and he was so frightened that he ordered the remaining men in his army to retreat at once. Many of his men died on the way back and Abraha himself reached San'a with the flesh falling from his body and died a painful death.

This dreadful and miraculous event is mentioned in the Holy Qur'an in the following verses:

*In the Name of Allah, the Most Kind, the Most Merciful
Have you not seen how your Lord dealt with the People of the Elephant?
Did He not cause their plan to go astray? He sent down upon them flocks of
birds, who showered them with stones of baked clay. So they became like straw
eaten up by cattle.*

Suratul Feel 105:1-5

QUESTION BOX

? What does Allah say in suratul feel about those who plot against Islam?

Art Box

When you have finished reading this lesson:

Draw on an A4 size paper a picture of this story. Show the Ka'ba, the mountains surrounding it, the birds with stones in their claws flying towards the army of Abraha and the Elephants. In the corner of the picture write out Suratul Feel and it's meaning.

Now you know...

- ◆ Abraha was the ruler of Yemen. He built a great church and invited the Arabs to leave the Holy Ka'ba and come and worship in his church.
- ◆ However, the Arabs ignored him, and one day, by mistake, burnt down the church. So, Abraha decided to attack and destroy the Holy Ka'ba.
- ◆ Abraha came to Makka with a great army and elephants. Before entering he seized all the camels of the Makkans. Then he sent a messenger to tell the Quraish that he had come to attack the Ka'ba and did not want to fight them.
- ◆ Abdul Muttalib went to meet Abraha. He asked him to return his stolen camels. Abraha was surprised that Abdul Muttalib was worried about his camels when the Holy Ka'ba was going to be destroyed. He replied: "I am the owner of the camels. The House too has a master who looks after it."
- ◆ The next day Abraha prepared to march towards Makka. However, Allah protected His House and sent birds holding tiny stones in their claws, who attacked the army, destroying them.
- ◆ The year in which this event happened is called 'Aamul Feel' – The Year of the Elephant. The story is mentioned in the Holy Qur'an in Suratul Feel.

MORAL BOX

- ❖ No power is greater than Allah's.
- ❖ They plan and Allah plans and Allah is the best of Planners.
- ❖ _____

Exercise

What did the Holy Prophet (S) mean about the sacrifice of Prophet Isma'il (A)? Write a few sentences about it below.

Extension Exercise

In the Holy Qur'an, Allah praises Imam Ali (A) and his family for the Nazr they made and kept as they had promised in Suratu Dahr (the Time), verses 7 and 8. Find these verses and write the translation below.

QUIZ 1

Section A

Answer the following questions:

1. How was Abdul Muttalib related to the Holy Prophet (S)?
2. Why was Abdul Muttalib not called by his real name?
3. Describe to changes Abdul Muttalib made in the lives of the Quraish?
4. What punishment did he encourage for a thief?
5. What was the title given to Abdul Muttalib and what did it mean?

Section B

Answer the following questions:

1. What instructions did Abdul Muttalib receive in his dream?
2. Why did the Quraish stop Abdul Muttalib from carrying out his instructions?
3. How did they decide to settle the dispute?
4. Why did the Quraish abandon their journey and let Abdul Muttalib carry out his instructions?
5. What did Abdul Muttalib do with his share of the treasure?

Section C

Answer the following questions:

1. What was Abdul Muttalib's Nazr?
2. Why did Abdul Muttalib not sacrifice Abdullah?
3. What did the wise man suggest?
4. How many camels were sacrificed instead of Abdullah?
5. When did Abdullah die and where is he buried?

Section D

Answer the following questions:

1. Why did Abraha decide to destroy the Holy Ka'ba?
2. What did Abraha do that angered Abdul Muttalib?
3. Why was Abraha surprised by the words of Abdul Muttalib?
4. What was Abdul Muttalib's famous reply?
5. What did Allah send to attack Abraha and his army?

Tareekh Class 5 - Lesson 7

THE BIRTH OF THE HOLY PROPHET (S)

Birth: After sunrise on Friday the 17th of Rabiul Awwal 570 A.D. in Makka. He was born in the Year of the Elephant, when Abraha tried to destroy the Holy Ka'ba.

Parents: *Abdullah son of Abdul Muttalib and Aamina daughter of Wahab.* Abdullah died two months before The Holy Prophet (S) was born and he is buried in Madina.

Family Name: The respected family of Bani Hashim from the tribe of Quraish. Abdul Muttalib decided to bring up the Holy Prophet (S) under his own care. On the seventh day of the birth of his grandson, he slaughtered a sheep to show his gratitude to Allah for blessing him with a healthy grandson. Many people were invited to take part in the celebrations.

In this gathering, Abdul Muttalib announced to the people that he would name the child "**Muhammad**", which means "**One who is worthy of praise**". When the Quraish asked him why he was keeping such an unusual name, he replied that he wanted his grandson to be praised in the heavens and on the earth.

Arabic Box

Learn to write the word "Muhammad" in Arabic.

Before this event, the Holy Prophet's (S) mother had already named him "**Ahmad**". Allah has referred to him by both names in the Holy Qur'an.

Arabic Box

Learn to write the word "Ahmad" in Arabic.

The Holy Prophet (S) was breastfed by his own mother Aamina for three days only. As was the custom in those days, he was then given to a foster-mother to nurse. Two women had this honor.

They were:

1. Suwaybah.

2. Halimah.

RESEARCH BOX

📖 Our Holy Prophet (S) has been called "Ahmad" in Surah as-Saff (Surah 61, verse 6) and "Muhammad" in Surah al-Ahzab (Surah 33, verse 40). Find both verses and write the translation below.

Extension Exercise

➔ Abdul Muttalib called his grandson "Muhammad" because he wanted him to be praised in the heavens and the earth which is also mentioned verse 56 of Suratul Ahzab. Write down the translation below.

Now you know...

- ◆ The Holy Prophet (S) was born on Friday 17th Rabiul Awwal 570 AD in Makka. The year in which he was born is called 'Aamul Feel' – The Year of the Elephant.
- ◆ His father was Abdullah son of Abdul Muttalib and his mother was Aamina daughter of Wahab.
- ◆ Abdul Muttalib named the Holy Prophet (S) 'Muhammad' which means 'One who is worthy of praise'. However, his mother had already named him 'Ahmad'. Allah has referred to him by both names in the Holy Qur'an.
- ◆ The Holy Prophet (S) was breastfed by his mother Aamina for only three days. As was the custom, he was given to a foster-mother to nurse.
- ◆ He had two foster-mothers:
 - 1) **Suwaybah**
 - 2) **Halimah**

Tareekh Class 5 - Lesson 8

THE CHILDHOOD OF THE HOLY PROPHET (S)

Halimah

- ✓ The Holy Prophet (S) lived in the desert with Halimah for five years and she looked after him very well.
- ✓ During this time he learnt about handling animals and also trained in archery. In this happy atmosphere he grew up strong and healthy.
- ✓ Halimah regarded him as very special, because ever since he had come under her care, she was showered with the blessings of Allah and became rich.



Lady Aamina

- ✓ When he was five years old, Halimah returned the Holy Prophet (S) to the care of his mother Lady Aamina.
- ✓ Lady Aamina decided to go to Madina to visit the grave of her husband, Abdullah, and also meet some of her relatives. She took the Holy Prophet (S) along with her and stayed for one month.
- ✓ On the way back to Makka, Lady Aamina fell ill at a place called Abwa. After a short time she died and was buried there.



Abdul Muttalib

- ✓ The Holy Prophet (S) was now an orphan and Abdul Muttalib took him under his wing.
- ✓ The young boy was very dear to his grandfather Abdul Muttalib, because he reminded him of his son Abdullah.
- ✓ Abdul Muttalib made sure that the Holy Prophet (S) did not feel unwanted.

The Holy Qur'an mentions this event as follows:

In the Name of Allah, the Most Kind, the Most Merciful

Did He not find you an orphan and give you shelter?

(Suratu Dhuha, 93:6)

Abu Talib



- ✓ The Holy Prophet (S) was only eight years old when he lost his grandfather. Before his death, Abdul Muttalib made his son Abu Talib responsible for taking care of the young child.
- ✓ This was a duty, which Abu Talib carried out fully for the rest of his life.
- ✓ The loss of Abdul Muttalib made the Holy Prophet (S) very sad, and he kept weeping up to the very edge of the grave and never forgot his kindness.

- ✓ There were many reasons why Abdul Muttalib chose Abu Talib as the guardian of the Holy Prophet (S). Abu Talib and Abdullah were born of the same mother. He was also well known for his generous nature. He treated the Holy Prophet (S) better than his own sons, and never let him feel lonely.

- ✓ Holy Prophet's (S) aunt, Fatimah binte Asad, the wife of Abu Talib and mother of Imam Ali (A) looked after him as if he was her own son.

When the Holy Prophet (S) was twelve years old, Abu Talib took him on a trade journey. During the journey they stopped at Basra. There was an old Christian monk whose name was Bahira, who lived in an old monastery in Basra. The monk never used to speak but when he saw the Holy Prophet (S), he broke his silence and asked, "Who is this boy?" Abu Talib answered that he was his nephew. Bahira then said, "This boy has a brilliant future. He is the same Prophet whose coming has been foretold in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from the Jews, because if they learn about him, they will kill him". Thereafter Abu Talib was always careful about the safety of his nephew.

Now you know...

- ◆ When the Holy Prophet (S) reached the age of five, Halimah returned him to the care of his mother Lady Aamina.
- ◆ Lady Aamina took the Holy Prophet (S) to Madina to visit the grave of her husband, Abdullah, and to meet some of her relatives. However, on the return journey she fell ill and died at a place called Abwa, where she was buried.
- ◆ Orphaned, the Holy Prophet (S) was taken under the care of his grandfather Abdul Muttalib. Sadly, when he was only eight years old he also lost his grandfather.
- ◆ So, the responsibility of looking after the Holy Prophet (S) was handed over to his uncle Abu Talib, who treated him better than his own sons. His aunt, Fatima daughter of Asad also treated him well.
- ◆ At the age of twelve Abu Talib took the Holy Prophet (S) on a trade journey with a caravan of the Quraish. At Basra, an old Christian monk by the name of Bahira upon seeing the Holy Prophet (S) inquired who he was. Abu Talib said that he was his nephew.
- ◆ Bahira said that this boy was the same Prophet mentioned in the Heavenly Books. His religion would spread throughout the world. However, if the Jews found him, they would kill him.
- ◆ From then on Abu Talib took special care of the Holy Prophet (S).

MORAL BOX

❖ We should always look after the orphans. *Discuss this in the class and at home.*

❖ _____

Tareekh Class 5 - Lesson 9

ABU TALIB AND THE HOLY PROPHET (S)

At the time of his death, Abdul Muttalib left the Holy Prophet (S) in the care of his son Abu Talib. Abu Talib and Abdullah, the father of the Holy Prophet (S), were brothers born of the same mother. Abu Talib took the Holy Prophet (S) into his home and treated the young boy, who was only eight years old, like his own son. His wife, Fatima binte Asad, also loved the Holy Prophet (S) dearly and he regarded her as his mother.

Since the time he received a warning from the Christian monk Bahira, Abu Talib was very careful about the personal safety of his nephew. He used to ask one of his own sons to sleep in the bed of the Holy Prophet (S), so that if any attack was made, he would come to no harm.

As the Holy Prophet (S) grew up, he was always under the protection of his loving uncle who was one of the most respected leaders of the Quraish. When the Holy Prophet (S) was older, it was Abu Talib who encouraged him to take part in the business of trade caravans. He arranged for his nephew to be introduced into the service of Khadija binte Khuwaylid. This introduction was to lead to the marriage of the Holy Prophet (S) to that noble lady. At the marriage, it was Abu Talib who recited the sermon and conducted the ceremony.

When the time came for the Holy Prophet (S) to announce his mission of Prophethood, Abu Talib was one of his strongest supporters. While he was under the powerful protection of his uncle, the Quraish did not dare to harm the Holy Prophet (S). When the Quraish exiled the Muslims from Makka they lived for three years in a valley known as the "Valley of Abu Talib". At this time Abu Talib also went through the same difficulties that the Holy Prophet (S) underwent, although he could have easily returned to Makka where he was still respected and honoured amongst the Quraish.

Although some ignorant people write that Abu Talib was not a Muslim, there are many reasons why this cannot be true.

Firstly, Abu Talib himself conducted the marriage of the Holy Prophet (S), and a person who is not a Muslim cannot conduct the marriage of another Muslim.

Secondly, Fatima binte Asad was known to be a Muslim and she was also the wife of Abu Talib till she died. A Muslim woman cannot remain married to a man who is not a Muslim.

Thirdly, at the death of Abu Talib, the Holy Prophet (S) wept for a long time and then prayed for him. Yet we know that it is forbidden to pray for the forgiveness of a

person who is not a Muslim. All these and many other reasons prove beyond doubt that, even if he did not declare it openly, Abu Talib was a Muslim of strong faith.

In his will, Abu Talib instructed his children to always stand by the Holy Prophet (S) and never to leave him. He also advised them to follow Islam, so that they would be successful.

The death of his uncle after a lifetime of companionship made the Holy Prophet (S) very sad. During the same year he also lost his dear wife, Bibi Khadija (A). For these reasons, the Holy Prophet (S) called this year "Aamul Huzn", which means "Year of Grief".

Now you know...

- ◆ Abu Talib was chosen as the guardian of the Holy Prophet (S) because his father Abdullah and Abu Talib were born of the same mother.
- ◆ After the warning of Bahira, the Christian monk, Abu Talib was very careful about the safety of the Holy Prophet (S). He used to ask one of his sons to sleep in the bed of the Holy Prophet (S), so that if any attack was made, he would come to no harm.
- ◆ Abu Talib encouraged the Holy Prophet (S) to take part in the business of trade caravans. He was introduced into the service of Khadija daughter of Khuwaylid; later he got married to her.
- ◆ When the Holy Prophet (S) announced his prophethood, Abu Talib was one of his strongest supporters. He also suffered with the Holy Prophet (S) when the Quraish exiled the Muslims from Makka.
- ◆ Proof that Abu Talib was a Muslim:
 - 1) He conducted the marriage of the Holy Prophet (S), and only a Muslim can do that.
 - 2) Fatima daughter of Asad was married to Abu Talib, and she was a Muslim. A Muslim woman can only remain married to a Muslim man.
 - 3) The Holy Prophet (S) cried and prayed for the forgiveness of Abu Talib when he died. It is forbidden in Islam to pray for the forgiveness of a non-Muslim.

Exercise

If someone tells you that Abu Talib was not a Muslim, how would you try to convince him that he was? Write a few sentences on the next page about the arguments you would use.

Extension Exercise

Abu Talib looked after the Holy Prophet (S) like his own son. Think about the ways in which your parents look after you and protect you.

Tareekh Class 5 - Lesson 10

THE YOUTH OF THE HOLY PROPHET (S)

As the Holy Prophet (S) grew up, the people around him noticed that this young man was not like others of his age. The people admired his character and bravery and all the Quraish liked him.

In his youth, the Holy Prophet (S) accompanied his uncle Abu Talib on trade journeys to Syria and Yemen. He soon gained a reputation in Makka for his **good business sense, his honesty and trustworthiness.**



People were so impressed by the qualities of the Holy Prophet (S), that they began to call him **as-Sadiq (the Truthful) and al-Ameen (the Trustworthy).**

When the Holy Prophet (S) would pass them, people would say:

"There goes the young man who behaves equally well with the high and the low. He is considerate to his equals, respects the elders and always shows love and affection to the children. He never speaks a lie or misuses anything entrusted to his care. He does not look at women with an evil intent and is never rude to anybody. He does not backbite or spend his time in finding faults in people."

Such was the character of our Holy Prophet (S), and in later years even his enemies would still leave their belongings with him for safekeeping when they went on a trip away from Makka.

Once a man came to Makka and was cheated by a trader in the market place. He complained to the Quraish that he had been mistreated. At that time, some leading citizens formed a committee that would look into such incidents and try to help the people who were unfairly treated.

They decided that the main tribes of Quraish should make an agreement that would protect the rights of the people. This important covenant was called "Hilful Fudhool" or "Covenant of High Morals". The Holy Prophet (S) participated in this agreement and was an active member of the Hilful Fudhool.

The Holy Prophet (S) also spent part of his youth as a shepherd. Thus, by the time he was 25 years of age; the Holy Prophet (S) had built himself a good reputation in Makka and had gained the **trust** and **affection** of the people around him.

Question Box

? The Holy Prophet (S) built a good reputation in Makka. In what ways did he manage to do this?

Now you know...

- ◆ As the Holy Prophet (S) grew up, he stood out as an exceptional young man unlike others of his age. The Quraish admired him for his bravery and character.
- ◆ He spent part of his youth as a shepherd and he also accompanied his uncle Abu Talib on trade journey to Syria and Yemen.
- ◆ During the trade journeys he built a good reputation because of his honesty and trustworthiness. People used to call him as-Sadiq (the truthful) and al-Ameen (the trustworthy).
- ◆ Even his enemies trusted him; many would leave their belongings with him for safekeeping when they went on a trip away from Makka.
- ◆ The Holy Prophet (S) was an active member of 'Hilful Fudhool' – Covenant of High Morals. This was an agreement that protected the rights of the people.
- ◆ By the age of 25, the Holy Prophet (S) had gained the trust and affection of the people around him.

MORAL BOX

❖ The Holy Prophet (S) had the exceptional qualities of being trustworthy and honest. This is a lesson for us to learn on how we should behave with all.

❖ _____

Exercise

The Holy Prophet (S) built a good reputation in Makka. Write down the ways in which he managed to do this.

QUIZ 2

Section A

Answer the following questions:

1. When do Muslims celebrate the birthday of the Holy Prophet (S)?
2. Who were the parents of the Holy Prophet (S)?
3. Who named the Holy Prophet (S) 'Muhammad', and what does it mean?
4. What had his mother already named him?
5. In whose care was the Holy Prophet (S) kept till the age of five years?

Section B

Answer the following questions:

1. What lessons did our Holy Prophet (S) learn in the desert?
2. Why did Abdul Muttalib choose Abu Talib to look after his grandson?
3. What religion did Bahira follow?
4. How was Imam Ali (A) related to the Holy Prophet (S)?
5. Why was Abu Talib worried about the safety of his nephew?

Section C

Answer the following questions:

1. Why was Abu Talib chosen to bring up the Holy Prophet (S)?
2. What did Abu Talib do after receiving the warning of Bahira, the Christian monk?
3. As the Holy Prophet (S) grew older what did Abu Talib encourage him to do?
4. When did Abu Talib share the suffering of the Holy Prophet (S)?
5. What happened in "Aamul Huzn" – "The Year of Grief"?

Section D

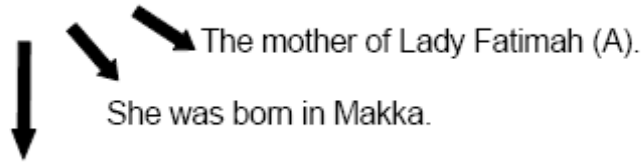
Answer the following questions:

1. What did the Quraish notice was different about the Holy Prophet (S) compared to others his age?
2. What two titles were attributed to the Holy Prophet (S)?
3. What historical event showed that even the enemies of the Holy Prophet (S) admired him?
4. What committee did the Holy Prophet (S) join that ensured the rights of the people?
5. Why do you think he did this?

Tareekh Class 5 - Lesson 11

LADY KHADIJA (A) - PART 1

Lady Khadija (A) → The first wife of the Holy Prophet (S)



Her father's name was Khuwaylid bin Asad and he was a wealthy trader.

When her father died, Lady Khadija (A) continued his business of sending trade caravans to Syria and Yemen. Under her sensible management, the business expanded and with the profits she:

- helped the poor,
- the widows,
- the orphans,
- the sick and the disabled.
- If there were any poor girls, she got them married and paid their dowry.

Lady Khadija (A) preferred not to travel with the caravans and used to send her agents instead. She made such great profits that she was soon the richest trader in Makka. Her trade caravans were larger than the rest of the traders combined, and her success earned her the title "**Princess of Makka**".

Lady Khadija (A) believed in One God and did not worship idols like most other people of her time. Her reputation for being a good lady earned her the name **Tahira**, which means "the pure one." As Lady Khadija (A)'s fame grew, many men asked for her hand in marriage, but she turned them all down.

In the spring of AD 595, at the time when the summer caravans were ready to leave Makka for Syria, Lady Khadija (A) had not yet found a reliable agent to take her caravan. Meanwhile, Abu Talib was trying to find employment for his nephew, the Holy Prophet (S), who was now 25 years old. When he heard of this vacancy, he came to Lady Khadija (A) and asked her to consider his nephew for the job.

Like most people in Makka, Lady Khadija (A) had heard a lot about the Holy Prophet (S). Already he had earned a reputation for his trustworthiness and honesty. Although he lacked experience, she had no hesitation in hiring him, saying that she would send along her slave Maysara, who was already an experienced traveler.

That year the trade caravan of Lady Khadija (A) made unusually high profits. The Holy Prophet (S) learnt the business quickly and in Syria he impressed the traders with his clever but fair dealing.

On their return to Makka, the Holy Prophet (S) reported back to Lady Khadija (A) and then returned to his home. Maysara then told her about all the details of the trip. He was very impressed with the manner of the Holy Prophet (S) and spoke highly of his character and personality.

That is why, when Abu Talib sent his sister Safiya to the house of Lady Khadija (A) with a **marriage proposal** from the Holy Prophet (S) Lady Khadija (A) agreed immediately and a date was fixed for the marriage. Abu Talib himself took charge of the preparations for the marriage of his beloved nephew. On the day of the wedding he dressed the Holy Prophet (S) in the cloak of Abdul Muttalib and made him wear the ring of Hashim. The sermon of marriage was recited by Abu Talib at the agreed Mahar of 400 pieces of gold. The marriage was a cause of **great celebration** amongst the Quraish.

Abu Talib arranged for a feast in which every resident of Makka was invited for a meal. This practice is known as "**Walimah**" and Islam later made it a recommended part of the marriage ceremonies.

At the time of their marriage the Holy Prophet (S) was **25 years old** while Lady Khadija (A) was **28 years of age**.

Now you know...

- ◆ Lady Khadija (A) was the first wife of the Holy Prophet (S).
- ◆ She owned a caravan business, which she continued to expand. With the profits she helped the poor and the sick.
- ◆ She did not travel on the trade journeys to Syria and Yemen herself, as she preferred to send her agents instead. Soon she became the richest trader in Makka. Her trade caravans were the largest and her success earned her the title "Princess of Makka".
- ◆ Lady Khadija (A) unlike most of the Makkans believed in One God. She was a good lady and was often called Tahira, which means "the pure one."
- ◆ When the Holy Prophet (S) was 25 years old, Abu Talib was looking for employment for his nephew. Lady Khadija (A) had still not found a reliable agent to take her summer trade caravans. So, Abu Talib asked her to consider his nephew for the job.
- ◆ She had heard of the Holy Prophet (S)'s good reputation and although he lacked in experience she had no hesitation in hiring him. That year the profits were unusually high. When Maysara, her slave returned to Makka, he spoke very highly of the Holy Prophet (S)'s character and personality.
- ◆ That is why Lady Khadija (A) immediately agreed to the marriage proposal from the Holy Prophet (S). Abu Talib took charge of the marriage preparations. At the time of their marriage the Holy Prophet (S) was 25 years old and Lady Khadija (A) was 28 years old.

Exercise

Why do you think the Lady Khadija (A) accepted the proposal of the Holy Prophet (S)?

Tareekh Class 5 - Lesson 12

LADY KHADIJA (A) - PART 2

After her marriage to the Holy Prophet (S), Lady Khadija (A) began to lose interest in her business deals. She settled down happily in her new life as a wife. Because her business was so large, she could not close it overnight. Therefore she slowly began to cut down its size. After a few years, she was no longer a trader, although she was still a very rich lady.

Lady Khadija (A) made it her duty to serve her husband and make him happy. In this she was very successful. Their marriage was blessed with happiness and children.

Their first child was Qasim. After his birth, the Holy Prophet (S) was called Abul Qasim - the father of Qasim - as per the custom of the Arabs. The second child was also a boy. His name was Abdullah. He was also called Tahir and Tayyib.

Both boys did not survive very long and died while still very young. These losses made the Holy Prophet (S) very sad and when his cousin Imam Ali (A) was born, he brought him up in his house as his own son.

The Holy Prophet (S) used to spend a lot of time in the cave of Hira on a mountain near Makka. Here he would think about Allah and wonder at His creations. He would also think about the actions of the people of Makka and their bad habits made him sad. Sometimes, he would remain in Hira for a few days before he returned. At these time Lady Khadija (A) would bring him food and drink and making sure he was comfortable.

When the Holy Prophet (S) was finally commanded by Allah to begin his mission to preach Islam, Lady Khadija (A) was the first woman to accept his message and become a Muslim.

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

As the Holy Prophet (S) continued preaching Islam, many of the Quraish became his enemies. They began to call him names and insult him. Some of them called him "Abtar" which means an animal whose tail has been cut off. By this word they meant that the Holy Prophet (S) had no children who would inherit him and carry forward his name.

This mockery made the Holy Prophet (S) sad, until Allah revealed the Suratul Kawthar in reply:

In the Name of Allah, the Most Kind, the Most Merciful
Verily, We have given you (O Muhammad) the Kawthar. So pray to your Lord and offer sacrifice. Verily, your enemy shall be "Abtar."
(Suratul Kawthar, 108 : 1 – 3)

In these verses Allah promised the Holy Prophet (S) that he would not be childless, and soon afterwards his last child was born. She was a girl and he named her Fatima Zahra. Lady Fatima (A) became the mother of our Holy Imams (A).

Today the descendants of the Holy Prophet (S) are present throughout the world and they are called Sayyids. They can be identified by their turbans, which are black or green in color. However, no one claims to be the descendants of Umar bin Aas or Abu Sufyan or Abu Jahl or any of the other enemies of the Holy Prophet (S). This is because of the promise of Allah in the above Sura, when He said to the Holy Prophet (S) that, "Verily your enemy will be Abtar."

Lady Khadija (A) was married to the Holy Prophet (S) for 25 years. She died on the 10th of Ramadhan in 10 A.H. She is buried in Makka. In the same year the Holy Prophet (S) lost his uncle, Abu Talib. Saddened by these two great losses, he called that year "Aamul Huzn", which means "The Year of Sadness".

While Lady Khadija (A) lived, the Holy Prophet (S) did not marry another woman he always said that she was the best of his wives.

The Holy Prophet (S) had said that Lady Khadija (A) was one of the four perfect women who had ever lived. The other three are: Lady Aasiya the wife of Fir'aun, Lady Maryam the mother of Prophet Isa (A) and Lady Fatima Zahra (A).

Now you know...

- ◆ After her marriage, Lady Khadija (A) began to lose interest in her business and slowly began to close it down. Instead she made it her duty to serve her husband.
- ◆ Their marriage gave birth to two sons: Qasim and Abdullah. Sadly, both sons died at a very young age. Therefore when Imam Ali (A) was born the Holy Prophet (S) brought him up as his own son.
- ◆ When the Holy Prophet (S) was commanded by Allah to begin to preach Islam, Lady Khadija (A) was the first woman to become a Muslim. She gave her entire wealth to serve the cause of Islam.
- ◆ As the Holy Prophet (S) began to preach Islam the Quraish began to insult him and call him “Abtar” which means an animal whose tail has been cut off. This is because he had no children to inherit him. To comfort him, Allah revealed Suratul Kawthar.
- ◆ Allah promised he would not be childless and soon Lady Khadija (A) gave birth to a daughter Fatima Zahra. She became the mother of the Holy Imam (A) and her descendants are known all over the world as Sayyids.
- ◆ However, no one claims to be the descendant of Abu Sufyan or Abu Jahl (who were enemies of Islam), since Allah said: “Verily your enemy shall be Abtar.”
- ◆ After 25 years of marriage Lady Khadija (A) died. In the same year Abu Talib also died. The Holy Prophet (S) called this year “Aamul Huzn” – The Year of Sadness.

QUIZ 3

Section A

Answer the following questions:

1. Why was Lady Khadija (A) called the Princess of Arabia?
2. Lady Khadija (A) was influenced by her uncle's ideas, which ideas were these?
3. What work did the Holy Prophet (S) do for Lady Khadija (A)?
4. Who recited the marriage ceremony of the Holy Prophet (S) and Lady Khadija (A)?
5. How old were the Holy Prophet (S) and Lady Khadija (A) when they got married?

Section B

Answer the following questions:

1. Why did Lady Khadija begin to lose interest in her business?
2. What were the names of the two boys of the Holy Prophet (S) and Lady Khadija (A), and what happened to them?
3. What was the name that the enemies of the Holy Prophet (S) called him and why did they call him that?
4. What Surah in the Holy Qur'an was revealed as an answer to this name calling, and explain how Allah kept His promise that He made to the Holy Prophet (A) in this Surah?
5. When did Lady Khadija (A) die and who else died in the same year?

Tareekh Class 5 - Lesson 13

PROPHET IDRIS (A)

Prophet Idris (A) was the great-grandson of Prophet Sheeth (A) and was born 100 years after the death of Prophet Aadam (A). He was the third Prophet of Allah.

The Holy Qur'an says:

In the Name of Allah, the Most Kind, the Most Merciful


And mention Idris in the Book (Qur'an). He was a truthful person and a Prophet. And We raised him to a high station.

Suratul Maryam, 19 : 56,57

Prophet Idris (A) used to tell the people to worship Allah and not to commit sins. He was a clever man and taught the people many new skills

1. He was the first man to introduce the art of writing
2. He showed people how to measure weights with a balance
3. He taught them about the movements of planets
4. He taught people how to stitch clothes
5. He was the first man to make weapons for hunting and defence

RESEARCH BOX

 Which Imam (A.S.) is famous for his knowledge? What does his title mean?

At the time of Prophet Idris (A.) there was a cruel king who had full control over the life and property of the people. One day the king went out of his capital for an outing.

On the way he saw a beautiful garden which he liked very much. He called the owner and told him to hand over the garden to him. The owner, who was a God-fearing man, replied that the garden supported his family and he would not hand it over. The king offered to buy the land but the owner refused. The king then returned to his palace in an angry mood.




The king's wife was a mean woman. When she heard what had happened, she advised the king to call a few of his faithless friends as witnesses in the court. She asked them to swear that the owner of the garden was no longer a believer in God and furthermore, he was plotting against the king. When these liars gave evidence in the court the owner was called and accused of these crimes. Although he swore that he was innocent, the king did not listen to him and killed him. He then took the dead man's land for himself.

This murder by the greedy king displeased Allah and He commanded Prophet Idris (A) to go to the king and say to him that, not only had he killed a pious man, but he had stolen his land and left his family penniless. Prophet Idris (A) was also commanded to tell the king that Allah would punish him by taking his kingdom from him and destroy his capital and cause the flesh of his evil wife to be eaten by dogs.

When Prophet Idris (A) brought this message to the palace, the king was furious and he told him, "It is better that you leave before you are killed by my hand." Prophet Idris (A) left, but the queen decided to send some men after him and kill him.

QUESTION BOX

 **If you were in the King's position would you have asked for Allah's forgiveness? Why?**

Prophet Idris (A) learnt that his life was in danger so he left the town and hid himself. He took shelter in a cave on a mountain and an angel used to provide him with food. He prayed to Allah saying, "*O Lord! do not send your blessings on this town.*"

Prophet Idris's (A) prayer was granted and Allah's punishment descended on the king. He lost his throne and died a shameful death. His capital was destroyed and his wife's flesh was eaten by wild dogs. The kingdom passed into the hands of another cruel king.

Twenty years passed after the disappearance of Prophet Idris (A). During this time not even a drop of rain fell and the people suffered terribly. They realized that their troubles were due to the curse of Prophet Idris (A) and they prayed to Allah to forgive them.

Allah accepted their prayers and sent Prophet Idris (A) back to the town. People gathered all around him and promised that they would obey him and worship Allah. He then prayed for rain and the drought ended.

Prophet Idris (A) guided his people for many years. He was one Prophet who had the respect and love of all his people. Finally Allah raised him to the heavens where he is alive even today.

Now you know...

- ◆ Prophet Idris (A) taught people to worship Allah. He was a very clever man: he was the first to introduce the art of writing, he was the first man to make weapons for hunting and defense and he also taught to stitch clothes.
- ◆ At the time of Prophet Idris (A) there was a cruel king in power. Once he unjustly accused a God-fearing man of not being a believer in God. He had the man killed and then stole his land leaving his family penniless.
- ◆ Allah was displeased by the king's actions and He commanded Prophet Idris (A) to go to the king and tell him of his sin, and that Allah would punish him severely. When Prophet Idris (A) went and told him the king was furious and threatened to kill him if he did not leave. So, Prophet Idris (A) left, but the queen sent some men after him to kill him.
- ◆ Prophet Idris (A) hid in a cave and prayed to Allah: "O Lord! Do not send your blessings on this town."
- ◆ Allah accepted Prophet Idris (A) prayer and also punished the king. However, the kingdom passed on to another cruel ruler.
- ◆ Twenty years passed and Prophet Idris (A) had not been seen. During this time not a drop of rain had fallen and the people where suffering terribly. They realized the mistake and prayed to Allah for forgiveness. Prophet Idris (A) returned to them and prayed to Allah to end the drought.
- ◆ Prophet Idris (A) had the love and respect of all his people. Allah raised him to the heavens where he is alive even today.

MORAL BOX

- ❖ If you want something in life you have to work for it and not cheat to get it.
- ❖ If you cause harm to someone, then one day someone will cause harm to you as well.
- ❖ _____

- ❖ _____

Tareekh Class 5 - Lesson 14

PROPHET NUH (A)

A long time ago there was a group of people who worshipped idols. Then Allah sent Prophet Nuh (A) to guide these people to the right path. Prophet Nuh (A) was a wise and patient man and he tried to teach the people about Allah and His blessings and told them not to worship pieces of clay or wood as their god. In spite of his efforts the people did not listen to him and turned away from him. When he warned them to be afraid of Allah's punishment, they laughed at him.

QUESTION BOX

❓ How would you have replied to Prophet Nuh (A) when everyone around you worshiped idols?

Prophet Nuh (A) did not give up preaching and continued to try and guide his people. However, only a few accepted his teachings, while the rest used to say things like,

"You are just a human being like us. If your God wanted to send us a Prophet, He should have sent an angel, then we would have listened to him."

Others said,

"O Nuh, if you want us to believe in you, you should get rid of your present followers, many of whom are poor. How can we believe in a religion that treats rich people and beggars with the same respect?"

Prophet Nuh (A) replied to them,

"My religion is for everyone, the wise and the foolish, the famous and the unknown and the rich and the poor. How can I leave the people who supported me when I was alone? These people are true believers in Allah."

The people did not like the words of Prophet Nuh (A) and they proudly said,
"O Nuh, ask your God to punish us if you like."

But Prophet Nuh (A) said,

"I am just a human being. I cannot bring down the punishment on you or stop the punishment from you if Allah wills. Remember that you have to return to Him one day and be sorry for your wrong ways before it is too late."

Although the people of Prophet Nuh (A) were stubborn, he remained patient and continued to preach the message of Allah to them for 950 years. He ignored their



insults and abuses in the hope that one day the light of faith would enter their hearts. But as time passed, they grew worse, and began to attack him with stones whenever he tried to talk them.

QUESTION BOX

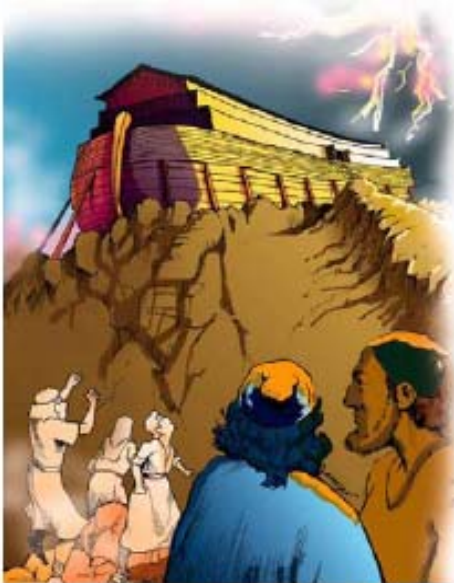
❓ **Would you have been as patient as Prophet Nuh (A) if someone insulted or abused you? Would you have the strength to ignore them?**

Finally his patience was exhausted and he complained to Allah about the people and asked Him to provide a solution to the problem.

Allah accepted the prayer of Prophet Nuh (A) and ordered him to build a large boat, an ark, and also told him that there would be a great flood in which all the sinners would be drowned.

The Holy Qur'an says:

**In the Name of Allah, the Most Kind, the Most Merciful
*We sent Nuh to his people to warn them before the painful punishment came upon them. He said, "O my people, I warn you clearly that you should worship only Allah and fear Him, and follow me. Suratu Nuh, 71: 1 – 3***



In response to the command of Allah, Prophet Nuh (A) planted saplings and waited for them to grow up into strong trees. Then he cut them down and began to make the ark. It took 80 years to complete the construction of the ark, and during this time the people began teasing him saying that he had given up being a Prophet and become a carpenter.

When the ark was ready, Allah commanded Prophet Nuh (A) to instruct his followers to go inside the ark and also to take one pair of each type of animal. Suddenly, it began to rain heavily and streams of water erupted from the ground. Soon the land was covered with water and the ark began to float.

Three sons of Prophet Nuh (A), Aam, Sam and Yafas, and their wives were safely on board the ark, but his son Kanaan, who was an unbeliever, had refused to come with them.

Prophet Nuh (A) saw his son Kanaan struggling in the water and tried once more to convince him to have faith and come into the ark. But Kanaan replied that he would go to top of a mountain and be safe there. Prophet Nuh (A) warned him that there was no shelter from Allah's Curse, except in the ark.

In the meantime, a huge wave came and swept Kanaan off forever. Allah had promised Prophet Nuh (A) that his family and followers would be safe and now Prophet Nuh (A) begged Allah to keep His promise and save his son. The Holy Qur'an says:

***In the Name of Allah, the Most Kind, the Most Merciful
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 just of the judges." (God) said, "O Nuh, verily he is not of your family, his conduct is not righteous..."
Suratul Hud, 11 : 45,46(Part)***

Allah told Prophet Nuh (A) that Kanaan was not really his son because he did not show it by his deeds and did not deserve to be saved. Prophet Nuh (A) realised his mistake and asked Allah for his forgiveness.

The ark floated for a long time while the whole land was flooded so that nobody was left alive on it. Finally, the punishment of Allah was over and it stopped raining. The water level began to decrease and the ark came down onto solid ground on Mount Judi.

Prophet Nuh (A) was commanded to come out of the ark with his followers and the animals. In this new land they began their lives afresh under the blessings of Allah.



Now you know...

- ◆ Allah sent Prophet Nuh (A) to a group of people who worshipped idols. For 950 years Prophet Nuh (A) taught the people to worship One God, Allah, but most of them laughed at him and challenged him to ask Allah to punish them. Prophet Nuh (A) was a patient man and he tried to convince them of their errors.
- ◆ But the people of Prophet Nuh (A) were stubborn, and they ignored him. When the people began to attack him with stones he prayed to Allah to provide a solution to the problem.
- ◆ Allah responded to Prophet Nuh (A)'s plea and ordered him to build an ark. It took him 80 years to complete the construction of the ark.
- ◆ When the ark was complete, Allah ordered Prophet Nuh (A) to take his followers and one pair of each type of animal to go inside the ark. Three of his sons also boarded the ark, but his fourth son, Kanaan, an unbeliever, refused to come with them.
- ◆ Suddenly it began to rain heavily and the land began to flood. Prophet Nuh (A) begged Allah to save his son. But Allah said no, since Kanaan was not really his son because his deeds showed that he did not deserve to live.
- ◆ The ark floated for a long time; none of the unbelievers were left alive. The punishment of Allah was over and it stopped raining. Soon the water level began to decrease and the ark came down on Mount Judi.
- ◆ Prophet Nuh (A) and his followers began their lives afresh under the blessings of Allah.

MORAL BOX

- ❖ Patience is a very important quality that a person can have. How can we show patience in our lives?
- ❖ This story shows us that believing in Allah is even more important than our own families.
- ❖ _____

Exercise

Write down one lesson you have learnt from this story.

PROPHET HUD (A)

The people of the tribe of Aad lived in Ahqaaf, a place between Yemen and Oman. They lived in peace and comfort. Allah had granted them many blessings. They were clever people and had built beautiful cities. They were very strong physically and there was no disease in their society.



Despite all the favors that Allah had granted them, the people of Aad did not believe in One God and worshipped idols which they carved out of stone. 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.

QUESTION BOX

❓ What do you think is wrong with worshipping idols? Why does it not make sense to worship something made of stone?

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, Allah sent Prophet Hud (A) to them.

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 son of Abdullah, grandson of Sam and the great-grandson of Prophet Nuh (A). Prophet Hud (A) was a very patient and kind man. When he received the command of Allah to spread His message, he came to the people and said,

"O Brothers, why do you worship stones that you have carved yourself. The idols can not give you anything or take anything away from you. You are not fools but what you are doing is against your intelligence. Your Lord is only One, and He alone should be worshipped. He has created you, given you health and wealth, and made you a powerful nation. Do not rebel against Allah in case you meet the fate of the people 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 said,

"O Hud, you are saying foolish things. Why should we worship one god and give up what our forefathers used to do?"

Prophet Hud (A) explained to them that the idols would only take them further away from Allah and that he was a Prophet sent to guide them.

The Holy Qur'an says:

***In the Name of Allah, the Most Kind, the Most Merciful
And We sent to the people of Aad their brother Hud, who said, "O my people, worship Allah, 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?" Suratul Hud, 11 : 50-51***

However, the people of Aad became angry at his words and said,

"O Hud, what gives you the right to talk to us in this way? You eat and drink just like us, you are no better than us. Why should you be chosen as a Prophet? We think you are a liar or perhaps one of our idols has cursed you and made you lose your senses."

The people thus made fun of Prophet Hud (A). His tireless preaching brought him only a few followers.

When he warned the people of Aad about the punishment of Allah, the Holy Qur'an says that they said:

***In the Name of Allah, the Most Kind, the Most Merciful
Then bring down on us what you have threatened, if you are truthful.
Suratul A'araf 7: 70(Part)***

When the people of Aad invited Allah's punishment with their proud words, the rain stopped falling for three years and 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 before it was too late. But they 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 Who is my protector."

At last the punishment of Allah appeared. Suddenly, a huge dark cloud came. When the people of Aad saw it, they thought it was going to rain, but instead, there was a strong and terrible wind that uprooted their houses and tossed the animals into the air. Instead of rain, showers of sparks began to come down from the dark cloud. 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 says:

***In the Name of Allah, the Most Kind, the Most Merciful
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? Suratul Haq, 69 : 6 - 8***

At the first sign of the storm, Prophet Hud (A) had gathered his followers and family and taken them to a safe place, and they were the only survivors of the terrible punishment from Allah. When the storm was over, Prophet Hud (A) took his companions to Hazramaut where they passed the rest of their days.

Now you know...

- ◆ The people of Aad lived in peace and comfort , enjoying the blessings of Allah. They were very strong physically and there was no disease in their society. Sadly, they did not believe in One God and they worshipped idols.
- ◆ After some years the tribe of Aad began to lose its unity. So, Allah sent Prophet Hud (A) to guide them. He was from the tribe of Aad itself, and he was respected because he was from a noble family and very well mannered. He advised them to worship Allah and to give up idol worship.
- ◆ Prophet Hud (A) tried hard to the people understand, but they refused saying that it was what their forefathers had done. They began to make fun of him and called him a liar. His tireless preaching only brought him a few followers.
- ◆ When Prophet Hud (A) told them that Allah would punish them, they were proud and invited Allah’s punishment. In response, there was a drought for three years.
- ◆ The people of Aad were still blind to the truth and continued praying to the idols. Prophet Hud (A) told the people to be sorry to Allah, but they refused to listen and Prophet Hud (A) gave up.
- ◆ The punishment of Allah came. A dark cloud came. Suddenly, there was a strong wind that uprooted everything. Lightening came down from the cloud and a violent storm continued for eight days.
- ◆ Before the storm came, Prophet Hud (A) gathered his followers and left in safety; they were the only survivors of the punishment of Allah.

MORAL BOX

- ❖ We should not challenge the punishment of Allah even in our minds because it is a clear sign of our pride and arrogance.

- ❖ _____

- ❖ _____

PROPHET SALIH (A)



The land of the people of Aad was taken over by the tribe of Thamud. They were strong workers and they made many gardens and parks and built beautiful buildings.

In order to protect themselves they built their houses inside the mountains. The people of Thamud passed their life with ease and comfort. However, they were not thankful to Allah for His many blessings, and they were proud. They thought that their good life was a result of their own strength. Instead of turning

to Allah, they used to worship part of a mountain and offer sacrifices to it.

Allah sent Prophet Salih (A) to the people of Thamud to guide them to the right path. He was from their own tribe, and was respected because he was kind-hearted and wise, even as a young man.

QUESTION BOX

❓ **Why was it so important that Prophet Salih (A) was from the same tribe as the people of Thamud?**

Prophet Salih (A) invited the people to worship only Allah, Who was their 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 had their best interests at heart. He said,

"You are all my brothers. I am not saying anything that will harm you. Come and seek the forgiveness of Allah and He will answer your prayers and grant your wishes."

However, the people of Thamud turned a deaf ear to him. They said,

"O Salih, we thought you were a sensible man. We saw in you signs of goodness and wisdom, and wanted to rely on your advice in difficult times. Why have you started talking this nonsense now? Do you want us to stop worshipping what our ancestors worshipped for a long time? We will never listen to you!"

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. He reminded

them of the many blessings that Allah had given them. He warned them not to continue in their ways in case the punishment of Allah came on them. When Prophet Salih (A) had started his mission he was 16 years old. Although he continued to preach till he was 120 years old, his words were accepted by only a few people. Most of the people of Thamud called him names, saying he was a madman or a liar. Prophet Salih (A) replied to them by saying,

"O People, I am not a liar. I have clear arguments from Allah as a proof of my Prophethood."

The leaders of Thamud had not listened to Prophet Salih (A) because they were afraid that he might become powerful and they would lose their position as heads in the community. They decided to make Prophet Salih (A) look weak in front of the people.

Therefore, they challenged him to prove his words by bringing out a she-camel from the side of their holy mountain. Prophet Salih (A) caused this miracle to happen with the permission of Allah.

The people had never seen such a camel in their lives. On one day, it would drink all the water in the town and on the next it would allow the people to drink the water. On the day that the she-camel drank all the water, it would give the people as much milk as they wanted.

The Holy Qur'an says:

***In the Name of Allah, the Most Kind, the Merciful
And to (the people of) Thamud, (we sent) their brother Salih. He said,
"O my people, worship Allah. You have no god but Him. Indeed a clear
proof from your Lord came to you. This she-camel of Allah is a Sign for
you. Leave it free to graze on Allah's earth and do not harm her,
otherwise you will be overtaken by a painful punishment.
Suratul A'araf, 7 : 73***

This powerful miracle made a lot of people believe the words of Prophet Salih (A) and they embraced his faith. It also made the leaders of the tribe worried because they knew that as long as the people could see the she-camel, they would listen to Prophet Salih (A). The cruel leaders decided to kill the animal, although Prophet Salih (A) had warned them that the punishment of Allah would certainly come if they harmed the she-camel.

A few wicked men ambushed the she-camel when it was returning after drinking the water. One man shot an arrow at its leg and another came forward and cut the muscles of its back legs so that the she-camel fell down. Then a man called Qadar struck the animal's neck with his sword and killed it. Then they came to Prophet Salih (A) and proudly said,

"O Salih! Bring us the punishment if you really are a Prophet."

Prophet Salih (A) told them that they had committed a great sin and asked them to return to their homes for three days and beg for Allah's forgiveness. But the people only laughed at him.

After three days, Prophet Salih (A) received a command from Allah to leave the town with his followers. Then the punishment of Allah 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. The people fell down dead and the fire from the sky turned their bodies to ashes. No one was left alive in the town after that terrible day.

When Prophet Salih (A) saw the tragic end of the people of his own tribe, he turned to their remains and said,

"O People, I delivered to you the message of Allah and guided you to the right way, but you always thought I was your enemy."

The Holy Prophet (S) has said, .

"The most wicked person from the olden times is the one who killed the innocent she-camel of Prophet Salih (A) and the most wicked person in these times is the one who will murder Imam Ali (A)."

Now you know...

- ◆ The tribe of Thamud lived in ease and comfort. They built beautiful buildings, gardens and parks. Instead of turning to Allah in thanks, they worshipped part of a mountain, making sacrifices to it.
- ◆ Prophet Salih (A) was sent to guide the people of Thamud on to the right path. He was respected because he was kind-hearted and wise.
- ◆ He taught the people to worship Allah, explaining that the mountain could not harm or help anyone. But the tribe of Thamud turned a deaf eye to him. He reminded them of the bounty of Allah and the many blessings he had given to them and warned them that the punishment of Allah would come down upon them if they continued in their ways.
- ◆ He preached to them from the age of 16 years till he was 120 years old. In that time only a few people followed him.
- ◆ One day the chiefs of Thamud challenged Prophet Salih (A) to prove his words. They asked him to cause a miracle and bring out a she-camel from the side of their holy mountain. The miracle happened with the permission of Allah. Most of the people of Thamud were amazed since the she-camel on one day would drink all the water in town and the next day it would give as much milk as they wanted. The miracle made a lot of people believe in Allah.
- ◆ The leaders became worried that the people would turn to Prophet Salih (A) so they decided to kill the she-camel. They shot the camel with an arrow in its leg, cut the muscles of its back legs and struck the animal's neck with a sword, killing it.
- ◆ Prophet Salih (A) told them they had committed a sin and would be punished if they did not ask Allah for forgiveness.
- ◆ The people only laughed at him. After three days Prophet Salih (A) took his followers outside the town. Allah then sent down his punishment on the people of Thamud. A great thunderbolt came from the sky and an earthquake shook the ground. No one was left alive as a fire from the sky turned the dead bodies to ashes.

MORAL BOX





Exercise

Describe a few lessons you have learnt from the story of Prophet Salih (A) and the people of Thamud.

QUIZ 4

Section A

Answer the following questions:

1. How was Prophet Idris (A) related to Prophet Aadam?
2. How did the king at the time of Prophet Idris (A) obtain the beautiful garden from the pious man?
3. What did Allah command Prophet Idris (A) to go and tell the king?
4. Why did Prophet Idris (A) go back to the same town 20 years later?
5. What finally happened to Prophet Idris (A)?

Section B

Answer the following questions:

1. What did the people at the time of Prophet Nuh (A) tell him?
2. How long did Prophet Nuh (A) preach to the people?
3. What solution did Allah give to Prophet Nuh's (A) prayers?
4. Were all of Prophet Nuh's (A) family saved?
5. Where did the ark land? Which people was Prophet Salih (A) sent to, and which land had these people taken over?

Section C

Answer the following questions:

1. What blessings had been granted to the people of Aad by Allah?
2. From which tribe was Prophet Hud (A) and how was he related to Prophet Nuh (A)?
3. What was Allah's first punishment to the people of Aad?
4. What was Allah's next punishment and how long did it last?
5. What did Prophet Hud (A) do in response to Allah's punishment each time?

Section D

Answer the following questions:

1. What blessings had been granted to the people of Aad by Allah?
2. How did the leaders of Prophet Salih's (A) tribe try to make him look weak?
3. What was so unusual about the she-camel?
4. What was the fate of this she-camel?
5. What happened to the people who did not listen to Prophet Salih (A)?



IMAMIA SUNDAY SCHOOL

The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)

TEACHERS NOTES FOR CLASS 5 AKHLAQ 2014/2015



Ayatul Kursi, painted on Egyptian Papyrus

NAME: _____

TEL: _____

IMAMIA SUNDAY SCHOOL

Attendance List 2012-2013

Teacher's Name: _____

Class: _____

Time: _____

	10	9	8	7	6	5	4	3	2	1	NO	
											Student's Name	
First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).												09/16/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum												09/23/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.												09/30/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)												10/07/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.												10/14/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)												10/21/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha												10/28/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer												11/04/12
24 Dhu al Hijjah Eid e Mubahila												11/11/12
											11/18/12	
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	HOLIDAY										11/25/12	
											12/02/12	
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12	
											12/16/12	
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	HOLIDAY										12/23/12	
New Year	HOLIDAY										12/30/12	
Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala											01/06/13	
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	MID TERM										01/13/13	
9 Rabi' al Awwal -Eid e Zehra (S.A.)	MID TERM										01/20/13	
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13	
Parents - Teachers Meeting	PARENTS DAY										02/03/13	
											02/10/13	
											02/17/13	
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13	
											03/03/13	
											03/10/13	
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13	
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13	
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13	
											04/07/13	
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13	
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13	
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13	
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13	
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	FINALS										05/12/13	



Imamia Sunday School

AKHLAQ SYLLABUS – CLASS 5 (10 Years Old)

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AKHLAQ CLASS 5 - LESSON 1

WHAT IS AKHLAQ? WHY SHOULD WE STUDY IT?

Akhlaq means BEHAVIOUR or CONDUCT.

To have good Akhlaq is very important but at the same time it is very difficult. Prophet Muhammad (S) has explained:

"I have been sent to complete the nobility of your character."

This means that out of all the tasks, which Allah sent the Prophet (S) to us for, one of the most important was to teach us perfect Akhlaq.



To gain the best Akhlaq can be compared to climbing out of a deep, dark cave. Imagine trying to climb out from a cave as deep as the world. In the cave, our eyes are useless, we cannot see anything. We have to feel our way with our hands. As we climb higher, we begin to see the light, and our eyes start to open. In the same way, when we try to improve our character, we take one step at a time, higher and higher. The higher we get the closer we get to the light of Allah, and the better our Akhlaq becomes.

Once we get out of the cave, we are surrounded by light and we can see for miles and miles. We can see the sky and the sun. When we reach the top of our character, our soul is surrounded by Allah's light, and it can see through all the darkness that the world tries to attract us with.

It can see the path towards Allah.

It is hard work to reach that stage, but it is one of the tests in life, and the only way that we will become true followers of the Prophet (S).

In Surah an-Nur ayat 35 and 36, Allah explains

I am the Light of Heaven and Earth and I shall guide those whom I wish. This light is found in those houses where Allah's praise is offered day and night. The people of these houses are such that nothing tears them away from the remembrance of Allah and it is these people whom Allah will guide onto the right path.



Light is there to guide us in the dark. What Allah is explaining to us is that He will guide us with His light, and will help us to climb out of the cave.

How can we improve our Akhlaq ?

We can improve our Akhlaq by trying to be good at all times, by helping others, whether this is at home, or in the Mosque, at school or with our friends.



AND ALSO

Whenever we do something wrong we should ask Allah for forgiveness. We must also try our best not to repeat it again.



Moral:

1. Do not treat people the way they treat you but always better.
2. Give to people even if they do not act as if they deserve it.

Exercise:

1. Why having good Akhlaq is important?
2. How can we improve our Akhlaq?

AKHLAQ CLASS 5 - LESSON 2

CONCEPT OF SIN

A sin is what a person gets for doing a **BAD DEED**. Think of everything you do as if Allah was marking it. If you do a good deed you get a blessing (Thawaab), and if you do a bad deed you get a sin (Gunah).

On the Day of Judgment (Qiyamat), Allah will see how much "score" you have. Whoever has committed Gunah will be punished for that sin except if Allah has forgiven it or if you get Shafa'at.

Allah explains to us that whatever sins we commit, whether **BIG** or **(SMALL)**, in public or in secret, He knows them all.

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

Once In the time of our 6th Imam, Imam Ja'far as-Sadiq (a.s.), two men came and said that they wanted to ask Allah for forgiveness for their sins. The first man said that he had done 2 very big sins, while the second man said that he had only done lots of small sins.

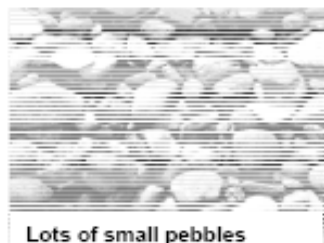


Imam Ja'far As-Sadiq (a.s.) told the men that they should bring to him stones, one for each sin they had committed. **BUT the man who had done the two big sins had to bring two enormous rocks, whilst the other had to bring pebbles.**

After a while the two men returned to Imam (a.s.). The man who had done the big sins was very tired from carrying the large rocks whereas the other one was fine.



2 BIG rocks



Lots of small pebbles

Imam (a.s.) then told them both to put the stones back in the exact place they had found them.

The man who had done the big sins found it very tiring and difficult, but finally managed to put the two rocks in their place.

The man who had done the small sins had picked up so many pebbles from everywhere that he had no idea where the exact place of each one was and so could not put them back.

Moral:

It is very difficult to ask Allah for forgiveness for the sins that we think are small because we forget about them.

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



Discuss in class:

1. Which sins you think people commit often and find very difficult to stop.
2. Ways in which you can help them stop.

AKHLAQ CLASS 5 - LESSON 3

HURMAT OF A MOSQUE

Hurmat means great RESPECT or REVERENCE. When we go to a Mosque or Islamic Center, we should realize that we have come to remember Allah.

There is a difference between a Mosque and an Islamic Center. A Mosque is where prayers are offered.

An Islamic Center can be used for many things, such as gatherings, food, prayers and lectures.

This means that you can do certain things in an Islamic Center that you cannot do in a Mosque.

When you are in a Mosque, you MUST be quiet. People will be praying and it would be VERY rude to talk. If you have to talk, it should NEVER be about things, which are not important.

When you are in a Mosque or an Islamic Center, your mind should be thinking about your creator.

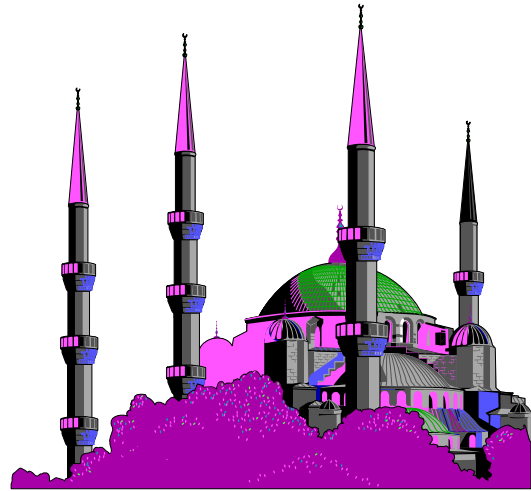
In an Islamic Center, it is all right to talk, BUT on certain occasions only. If there is dinner or tea being served, you may talk, but when there is a lecture or du'a being recited, you should keep quiet and remain in one place, without moving and causing disruption.

If you see someone making a Mosque Najis, it is WAJIB for you to tell him to stop. It is also WAJIB to clean it and make it Tahir.

You should NEVER run around in a Mosque/ Islamic Center or use it to play games in.

You should behave in a Mosque AS IF it belonged to Allah.

Although we know that Allah does not need a house, we should pretend that Allah was watching us and that we are close to him.



THE MOSQUE IS WHERE WE GET CLOSEST TO ALLAH IN OUR HEARTS.

When entering the Mosque, we should say:

"In the name of Allah, I put my trust in Allah and there is no power except that of Allah."

When leaving the Mosque we should say:

"In the name of Allah, I seek the protection of Allah from Shaitan."

Why should we remain silent in a Mosque?

The reason why we should be silent in a Mosque is so that we can learn and understand more about Islam.



This means that when someone asks us any questions, we can help them by answering and so please Allah.

We can also set an example to others and so gain Thawaab (reward) from Allah. Ayatollah Khumeini has said that

"The one who shows the path of virtue is as worthy as the doer of it"

This means that if you show someone how to be good, and do something generous, you get as much Thawaab as the person who does the deed.

When a lecture/du'a is in a language we cannot understand, we should remain silent so as not to disturb others who are listening.

In conclusion, we should remain silent ANYWHERE where Allah is being praised or remembered. This is to respect the One Who created us.

Exercise:

1. What are the rules of conduct in a masjid?
2. What are the rules of conduct in an Islamic Center?

AKHLAQ CLASS 5 - LESSON 4

RESPECT TO PARENTS

Respect means to listen someone, and have regard for him or her. It also means to think that someone is important, and pay attention to them without making faces or feeling bad.

Allah explains in Qur'an (2:83) to Obey Him and respect our parents. This shows how important it is to listen and obey the wishes of your parents.

There is a hadith that

"Heaven lies under the feet of your mother."

This means that a person who pleases his mother, and makes her satisfied with him, will find heaven much easier to get to. Our Holy Prophet (S) explains that

Whomsoever displeases their parents, their Ibadaat (prayers) are not accepted.

This hadith tells us that Allah will not accept a person's prayers, if that same person displeases his parents. Since one of Allah's greatest commands is to obey our parents, how can we go against that?

Children brought up in a western society do not see respect shown to parents around them. After marriage, it is normal to leave parents alone and send them to old peoples' homes.

Islam tells us that this is not the right thing to do. One should always help their parents, and never leave them alone in hardship or trouble.

When you wake up in the morning, one of the first things you should do is to go and say "Salamun Alaykum" to your parents.

Duties to Parents

1. Never raise your voice to them.
2. When they first enter a room, stand up if you are sitting.
3. Do not interrupt them when they are speaking.
4. Do not correct their mistakes in front of others.



Allah loves the person who respects his parents so much, that he is blessed with Thawaab.

During the time of the Holy Prophet (S.A.W.), there was a person, who was about to die, but his soul was not leaving the body and he was in lot of pain. The Holy Prophet (S.A.W.) visited him and asked him if he was seeing something. The person replied that he was seeing two scary, monstrous people who were standing in front of him.

The Holy Prophet (S.A.W.) inquired if his mother was alive. People replied “Yes Ya Rasoolallah”. The Holy Prophet (S.A.W.) asked to bring her there. When she came, the Holy Prophet (S.A.W.), asked her if she was unhappy with her son, and if she was, then to forgive her son.

The old mother replied, “Yes Ya Rasoolallah, I am unhappy with my son as he has hurt me a lot, but since you are telling me, so I am forgiving him”

The Holy Prophet (S.A.W.) turned towards the dying person and asked what was he seeing and the person replied that the scary looking people have gone and two very good looking, compassionate people have come and after that he died peacefully.

This story shows that even the death becomes painful if someone hurts the parent and makes them unhappy.

Exercise:

1. Why respect of parents is so important? Explain.
2. What are the duties towards parents?

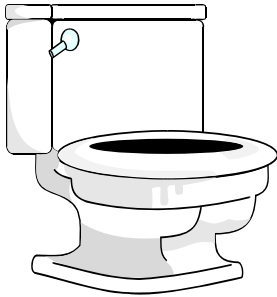
AKHLAQ CLASS 5 - LESSON 5

CLEANLINESS

It is very important to keep yourself clean. If you do not look after your body, you will end up catching germs more easily, and this will make you unwell. You will leave a bad impression on others, who will remain away from you. You will not feel fresh and active, but will feel depressed and lazy. When you make yourself clean, neat and tidy, you feel fresh and healthier.

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.

How should you keep yourself clean?



When you go to the toilet, you **MUST ALWAYS** use water to clean yourself. If you use tissue paper only then you will be Najis. This means that you will not be able to touch Qur'an or pray Salaat.

On leaving the toilet, it is your responsibility to leave it as clean or cleaner than it was when you entered. You should also wash your hands properly. This makes sure that all the germs, which you can catch, are killed, and do not spread to food, or other areas.

At home you should keep yourself clean by brushing your teeth in the mornings and evenings, by washing your face when you get up, and by taking a shower regularly.

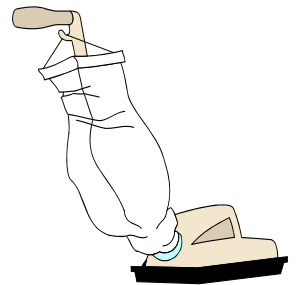
Our Eighth Imam (A) explained that:

To be pure and clean is amongst the habits of the Prophets.

When you are ready to eat, you should wash your hands so that there is no dirt on them when you eat. It is also recommended that your hands should be slightly wet when eating. If your hands are dirty, you may swallow some dirt with your food. This could be bad for you because you don't know what you have touched during the day.

Allah 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.



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 rubbish, 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

Exercise:

1. What is the importance of cleanliness?
2. How can we keep ourselves clean?

AKHLAQ CLASS 5 - LESSON 6

BRAVERY AND COWARDICE

Bravery means to be able to face up to difficulties without running away, or taking the easy way out. Another word for bravery is courage.

Bravery does not occur only in battles, or in films, but in everyday life.

One example of bravery is "*sticking up for your beliefs*". If you are at school and someone offers you something Haraam, you should say, "No thank you, I am a Muslim and this is against my religion." This does not mean that you go around picking fights with anybody who offers you anything. It means you should refuse politely and explain them why.

The opposite of bravery is cowardice, and this means to have a weak character when dealing with people. If for example someone offers you something Haraam and you accept it to make the other person feel good, that is cowardice and is not allowed. You should refuse, but you must be polite.

Prophet Muhammad (S) has said:

It is not good for a man of faith to be a miser or a coward.

One of the reasons for this is that if you are a coward, it is because you are afraid of other people, or what they might think.

If you have faith in Allah, then why should you be afraid of others? He will be there to help you.

You should always do what is right, because even if other people are against you, Allah is always with those who are right.

If you have Allah on your side, then what do you have to be afraid of?

Our 3rd Imam, Imam Hussain (A) fought with Yazid in 61 A.H. to save Islam.

Imam Hussain (A) was forced to fight Yazid's army because he would not give Bay'at (oath of allegiance) to Yazid.



When Imam Hussain (A) was told that he had to give bay'at to Yazid otherwise he would be killed, Imam (A) replied that: a man like him could not give bay'at to a man like Yazid.

By saying this Imam (A) was trying to tell everyone that what Yazid believed in was totally opposite to what Imam (A) believed in. Yazid was the follower of Shaitan while Imam (A) was the follower of Allah.

Imam Hussain (A) knew that he, his friends and family were to die in Kerbala. He also knew that this was the only way that he could show to the other Muslims that Yazid who claimed to be a Muslim and protect Islam was in-fact destroying it.

In Imam Hussain (A) army there were not just strong soldiers that were not what was needed to get into the army of Imam (A). To get into the army of Imam Hussain (A) you needed to believe and act upon Islam.

Imam Hussain (A) wanted people, when they heard about the events of Kerbala to know that it was not for power but for Islam and this is why to get into the army of Imam (A) you needed to be a believer and not a soldier.

Imam's (A) army had all kinds of people: He had rich, noble men. He had freed slaves. He had old and young men. He had men who had done wrong and repented (e.g. Hur - the commander of Yazid' army). He had pious men.

Whenever other Muslims heard about the events of Kerbala, they would ask themselves, why it was that men from different backgrounds, different circumstances, different ways of life, all came together to fight and die with Imam Hussain (A).

Every Muslim regardless of his color, his race, his background, his financial situation, his age, could identify himself with one martyr in the army of Imam Hussain (A) and through him understand why Imam (A) did what he did

Moral:

1. Imam (A) could not give bay'at to Yazid because it was against what he believed in. You should always stand by what you believe in.
2. Imam (A) gave up his life for Islam. We as guardians of Islam should make sure that we keep Islam alive the way Imam (A) would have wanted.

Exercise:

1. Why was Imam Hussain (A) forced to fight Yazid's army?
2. Why could Imam Hussain (A) not give Bay'at to Yazid?
3. What was needed to get into the army of Imam Hussain (A) and why?

AKHLAQ CLASS 5 - LESSON 7

TO BE MERCIFUL AND TO BE GENTLE

To be merciful means to be kind and good.

We say that Allah is the MOST Merciful. This means that Allah is the Kindest and always helps us when we need it.

We should always help anybody when they ask. If somebody does something wrong towards us we should forgive him or her and be kind towards him or her, this is what merciful means.

It is good to help someone when they ask for it, but it is even better to help someone who is in difficulty, without them having to ask. Some people have dignity, which means they have self-respect. If they are in a problem, they will not ask since they do not want people to feel pity for them. It is up to you to keep your eyes open, and see when people need help.

A caravan of Muslims was headed towards Mecca. As it arrived in Medina, it rested a few days, and continued on towards Mecca.

On their way from Medina to Mecca, a man joined the group. This man noticed one of them who had the appearance of a guided person. He was eagerly busy in service of the passengers. The man recognized him. With much surprise, he asked the Hajjis if they knew this man who was at their service.

"No, we don't know him. He joined us in Medina. He is a pious man. We haven't asked him for help. But he is like one of us - helping us."

"Obviously you don't know him. For if you did, you would never have allowed a man like him to be at your service."

"Who is this person?" they asked

"This is Ali bin Hussain, Zayn ul Aabideen."

The group stood with shame and apologized to the Imam (A.S.).

Then turning to Imam, they said:

"Why did you treat us as such? We may have gone beyond our bounds in our ignorance, and would have committed a big sin in being disrespectful to you."

Imam (A.S.):

"I intentionally joined your group, for you didn't know me. When I join a group, where people know me, for the sake of the Prophet (S.A.W.), they are very kind to me. They don't allow me to be of some service. Thus I was eager to join a

group where I would not be known so that I may have the honour of being of some service to my companions.”

If you can help them, then you should do so. If you cannot help them, then try to find someone who can.

To be gentle also means to be kind towards somebody. If someone did something you did not like, you should not get angry and shout, but you should be polite and explain until they understand what they did wrong.

Exercise:

How should you behave in the following places?

1. You are playing with your friends, and one of them falls down and gets hurt. All your friends start laughing.
2. You are playing, and someone you do not know falls and gets hurt. All your friends start laughing.
3. You are on the way to school, and you see a bird which has had its wing broken, what should you do.
4. You see a little boy being bullied by others, how should you react?

AKHLAQ CLASS 5 - LESSON 8

CONDUCT IN PUBLIC

This is the way that you behave in front of others, especially when you are in a group or at a gathering.

When you are with other people, you should never behave badly since you will leave an impression, and that is how others will think of you.

Leaving a bad impression means that people will not have respect for you.

It is wrong to behave badly at home, but it is also incorrect to behave badly in front of others, because not only are you spoiling your own name, but the name of you parents and teachers.

How you behave with others, says a lot about yourself. If you share you food, then it shows you are not selfish, if you talk and laugh with others, it shows that you are not proud.



Prophet Muhammad (S.A.W.) was once on a journey with his companions.

On the way they stopped at a place to have some food and rest. They decided to roast some meat.

Each one volunteered to do some work.

One of the companions said: "I shall slaughter the sheep!"

The other said: "I will remove the skin."

Another said: "I will roast the meat!"

The Prophet (S.A.W.) said: "I will collect and bring the firewood from the forest."

The companions said: "O Prophet! We will see to everything. Please do not trouble yourself."

The Prophet (S.A.W.) replied: "I know you can do everything but I do not wish to be favored over you."

He said that Allah does not like people who think they are better than others.

The Prophet (S.A.W.) then went and fetched the firewood and did his share of the work.

Exercise:

How would you behave in the following?

1. You are invited to a friend's house for a birthday party. At lunchtime, you all sit down to eat, but one of your friends is by himself, and no one has called him.
2. You go out to play with your friends, and they start to speak badly about someone who you don't like either.
3. Your father brings you to the Mosque, and tells you that he has to go out, and will pick you up later. When he leaves, you see your friends go behind the Mosque to play.
4. You are serving in the Mosque, and one of the older volunteers tells you to sit down, and calls you a "silly little boy". How do you react?
5. You are in Sunday School, and the teacher is late in the class. All your friends start throwing chalk, and playing around. What would you do?

AKHLAQ CLASS 5 - LESSON 9

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 can 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 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.

A father and son were once the guests of Imam Ali (A.S.). Imam made them comfortable and sat opposite them talking to them. It was time for the meal to be served.

After food had been served and eaten, Imam's servant Qambar brought a basin and a jug of water for the guests to wash their hands.

Imam took the jug himself and asked the father to extend his hands so he could pour the water.

The guest said:

"How can it be that my Imam serves me? It should be the other way?"

Imam Ali (A.S.) replied:

"Here is your brother in Islam, eager to serve his brother and earn the pleasure of Allah. Why do you prevent it?"

The guest extended his hands.

Imam told him:

"Wash your hands thoroughly. Do not hurry thinking that I should be free of this duty quickly."

When it was the son's turn to wash his hands Imam told his son Muhammad Hanafiyya to hold the jug and wash the sons' hands.

Imam then told him:

"I washed your fathers' hands. My son washed your hands. If your father had not been my guest today, I would have washed your hands myself. But Allah loves to see that when a father and son are present in a place, the father enjoys a privilege and a priority."

The Prophet (S.A.W.) has also said:

"A guest is a guide who leads one to the path to Janna."

Exercise:

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 dinnertime, 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?

AKHLAQ CLASS 5 - LESSON 10

HELPING THE WEAK

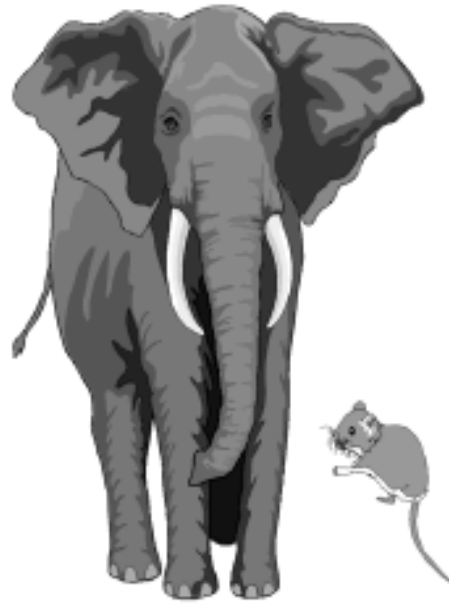
Helping the weak does not just mean helping those people who are not very strong, but it means to give your help to those people who do not have very much money or who are ill or needy.

A **NEEDY** person is one who **NEEDS** help.

Allah has said in Qur'an that anyone who has any money should give some to the needy.

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

Since Allah 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.



Think of how weak we are, and Allah still helps us. We should then try and help all the poor, all the injured, and all the ones who do not have as much as we have.

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 find some elderly people around our area, and do their shopping for them, or help them in their garden. Let's learn from following story.

Tired and exhausted with the water-skin on her back, she was gasping and going towards her house where innocent children, their eyes fixed at the door, were eagerly waiting for the arrival of their mother.

On her way, an unknown man approached her. He took the water-skin from her and placed it on his back. The door opened and the children saw their mother entering the house with a stranger. He placed the water-skin on the ground and said:

"Well, it seems you don't have anyone to fetch water for you; how come you are so alone?"

"My husband was a soldier; Ali sent him to the frontier where he was killed. Now I am alone with these small children," she replied.

The stranger said no more. Bowing down his head he went away. But the thought of the helpless widow and orphans remained in his mind. He could hardly sleep in the night. Early in the morning he picked up a basket, put some meat, flour and dates in it, and went straight to her house and knocked at the door.

"Who is it?"

"I am the man who brought your water yesterday. Now I have brought some food for the children"

"May God bless you and judge between us and Ali".She opened the door. Entering the house he said, "I wish to do some good acts. Either let me knead the flour and bake the bread or allow me to look after the children"

"Very well, but I can do the job of kneading and cooking better than you. You take care of the children till I finish cooking" She went to knead the flour. He grilled some meat, which he had brought and fed the children saying to each child while putting morsels in their mouths, "My son, forgive Ali if he has failed in his duty towards you"

The flour was ready; she called, "Please help me light the oven" He went to light the oven. When flames rose up, he brought his face near the fire and said, "Taste the heat of fire. It is the punishment for those who fail in their duty towards orphans and widows." By chance, a woman from the neighboring house came in. Recognizing the stranger, she cried out, "Don't you recognize the man who is helping you? He is Amirul-Mu'mineen (commander of the faithful) Ali bin Abi-Talib"

The widow came forward and said, "Forgive me"

"No," he replied. "It is I who ask your forgiveness for I failed in my duty towards you"

If we help others, then on the Day of Judgment, Allah will help us.

Exercise:

1. If Allah has blessed us, what is our duty?
2. Why we should help the weak?
3. What is the moral of the story of Imam Ali (A.S.)

AKHLAQ CLASS 5 - LESSON 11

VENGEANCE

Vengeance means to "*strike back*" at somebody because they did something bad to you. It means to take revenge.

Allah tells you that you are allowed to take revenge if you wish (provided it is within the shari'a) BUT, IT IS BETTER TO FORGIVE.

In English there are a few sayings which also tell you to leave aside revenge:

- a. To forgive and forget
- b. To bury the hatchet

The Prophet (peace be upon him) has said that one of the most holy things is to forgive someone who has harmed you.



Exercise:

1. What is the meaning of vengeance?
2. What does Islam teaches us about vengeance?

AKHLAQ CLASS 5 - LESSON 12

VISITING THE SICK

If you visit someone who is not well, you make them feel happy.

Why do they feel happy?

The reason they feel happy is that they know you care.

This means that the sick person knows that he/she has not been forgotten, and that there is somebody who worries about how they are feeling.

Prophet Muhammad (S) used to go to mosque everyday, and there was always one old lady who used to throw things at him from the window.

This used to happen everyday, and the Prophet (S) never used to say anything because he was respecting his elders.



Then one day after a long time, the lady didn't throw anything at the Prophet (S).

He stopped and asked the old woman's neighbors if she was all right because she was not there to throw garbage on him.

well and she was in bed.

The neighbors told him that the old woman was not



So the Prophet (s.a.w.) went to visit the old woman because it is good to go and see people who are not well.

The old woman thought the Prophet (s.a.w.) had come to tell her off, and she said: **"Why did you wait until I was ill to tell me off. Why didn't you come when I was well and strong?"**

Prophet Muhammad (s.a.w.) replied to the old woman:

"I have not come to tell you off, but to visit you because Allah tells us to look after people who are not well."

The old lady was so surprised and so happy that someone had come to see her, that she said sorry to the Prophet (S), and begged his forgiveness and became a Muslim.



This shows how important it is to visit sick people, you can make them feel very happy and when they get better, they will remember you and like you even more.

Have you ever been sick, and sent to hospital?

If so, how did you feel when people came to visit you? What did you feel when they brought you presents and gifts?

Why did you feel like that?

The Experimental Operation

Tess, an earnest 8-year-old, was worried. Her little brother was very sick and she overheard her mom crying on the phone: "They say his only chance is an experimental operation, but it isn't covered by insurance. There's no way we can pay for it."

Tess went to her jar containing all the money she'd saved. Although she wasn't supposed to go to a store alone, this was an emergency. She walked four blocks to the drugstore that her mom got medicine from and went to the counter. The pharmacist was deeply engaged in a conversation.

Finally, Tess said, "Excuse me, this is an emergency."

"What do you need?" the pharmacist snapped. "I'm talking to my brother whom I haven't seen in years."

Tess replied, "Well, I have a brother, too, and he's going to die if you don't sell me an experimental operation."

The pharmacist softened, but said, "I'm sorry, we don't sell operations here."

Overhearing the exchange, his brother asked the girl, "What kind of operation do you need?"

"To take sick lumps out of his brain," Tess answered. "I have money." She poured her savings onto the counter.

The brother said, "That may be just enough."

After talking with Tess's mom, the nationally renowned neurosurgeon took the case and successfully performed the complex operation at no charge.

This is my version of a story circulating on the Internet. Even if it's not true, it's a wonderful parable about what happens when caring is turned into action.

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AKHLAQ CLASS 5 - LESSON 13

GOOD INTENTIONS

When you make an intention, it means to know what you are about to do and why you are doing it.

In Islam, intention plays a very important part in all our duties, because without a clear intention, almost any act is useless.

Imagine that someone was praying Salaat, he could be praying correctly and still his prayer might not be accepted. This is because when we pray, we can be praying for many reasons, some of them are:

- a. So that Allah will be pleased with us.
- b. So that people will see how good we are.
- c. Because if we don't, our parents will get angry.

Obviously, our prayer will only be accepted if we have the first intention.

The Arabic word for intention is **NIYYAT**. Every act we do should have a good niyyat. There is a hadith by our Prophet (S) that:

"Actions are governed by their intentions."

This means that the sins or blessings we get for doing something depends on **WHY WE DID IT**.

Another example is that suppose you gave a lot of money to charity in front of many people. There is nothing wrong in doing that depending on your niyyat. If you give the money so that everyone will see how rich and kind you are, then that action is not worth anything in the "eyes" of Allah; however if you give the money in front of people so that they can see you and so that they might follow your example, then that action is looked upon very highly by Allah.

So, no matter what we do, we should always have a good niyyat (intention) about it. We don't have to say anything as long as we know in our mind why we are doing something.

Whatever we do, there should always be one niyyat that should be in our minds, **THE NIYYAT THAT WE ARE DOING SOMETHING FOR THE PLEASURE OF ALLAH.**

Niyyat should always be Qurbatan ilallah

Give and Receive As If It's the Thought That Counts

According to legend, a desert wanderer discovered a spring of cool, crystal-clear water. It tasted so good, he filled a leather container with the precious liquid so he could bring it to the king. After a long journey, he presented his gift to the king, who drank it with great pleasure and lavishly thanked the wanderer, who went away with a happy heart.

The king's son tasted the water and spit it out. It had picked up the smell of the old leather canteen and had become foul. The boy asked his father why he pretended to like the awful tasting water.

The king said, "Son, that man gave me a gift from his heart. It wasn't the water I enjoyed; it was the sweet taste of his generosity. When someone gives you something with genuine love, the thing given is simply the container. The real gift is the thought inside."

The wisdom of the king's insight is best experienced when we get a gift from a child who loves us. Whether it's a ceramic tray, a macaroni pin, or a crayon drawing, the purity of the child's sweet intentions generates a form of joy we call gratitude.

Yet more often than not, polite expressions of gratitude are empty courtesies. We don't experience real gratitude. One reason is we're conditioned to value gifts based on their cost. Another is that gifts are often given to meet an obligation or as a form of investment rather than as expressions of generous affection.

Wouldn't the holidays be so more joyous if we gave and received gifts as if they really were the thought that counts?

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Exercise:

1. Why some people's Prayers & other deeds might not be accepted?
2. What should be our intention, when doing anything?

AKHLAQ CLASS 5 - LESSON 14

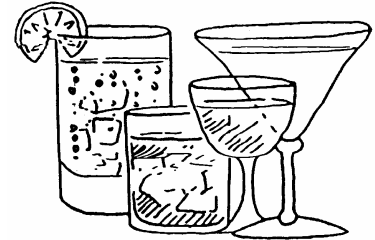
DRINKING LIQUOR

Another word for liquor is alcohol. When we say alcohol, we mean all beers, spirits, wines and ciders.

We all know that to drink alcohol is HARAAM.

Do we know why alcohol has been forbidden?

The answer is yes, and it is because alcohol is bad for us. We all know that Allah is the Most Gracious and The Most Merciful, so He would not forbid anything for us unless it was harmful.



The way in which alcohol is harmful is that it takes you away from your real self.

We have already discussed in previous lessons about the NAFS and the way it tries to lead people towards sin. When a person drinks alcohol, even a little bit, it has an immediate affect on the mind, and the body.

The alcohol reduces the concentration of the mind, and so you are not able to have complete control over your NAFS. As a result you are more likely to commit a sin than you would have been otherwise. This lack of concentration also affects your mind, and your judgment. You can get very angry; you can do things which you can regret later on. All this is caused by the fact that your mind does not have total control over your body.

Alcohol damages the body by destroying the liver and slows down the reactions. This can cause accidents in many things, such as driving. Alcohol is also bad for society in general. The importance of this will be discussed in later classes.

Remember, Allah only forbids us those things which are bad for us and cause us harm, be it on the mind, the body or the soul.

Exercise:

1. Why alcohol is Haraam?
2. What are the harmful effects of alcohol?

AKHLAQ CLASS 5 - LESSON 15

GAMBLING

To gamble is HARAAM. This sin is as bad as drinking and Allah has put them next to each other, when He tells us in Qur'an, surah 5 ayat 93

"O you who believe! Verily intoxicants and GAMES OF CHANCE, stones and arrows are only a abomination of Shaytan's handiwork, so stay away from it that you may be successful."

Surah 2 ayat 219:

They ask you about wine and gambling. Say "In them is great sin, and some profit, for men; But the sin is greater than the profit."

Gambling is Haraam because a person can lose everything he owns without thinking, and put not only himself, but those who depend on him (ie wife, children) in hardship. Also it is ADDICTIVE (you can not stop once you have started).

When something is addictive, it means that you find it difficult, or almost impossible to stop. Never let yourself become addicted to anything, because then that thing can have control over you. Islam only wants your mind to have control of the body, and nothing else.

If a person gambles, he keeps on gambling and forgets everything else, including his Creator, so his life will be in ruins.

Exercise:

1. Why gambling is Haraam?
2. What are the harmful effects of gambling?

AKHLAQ CLASS 5 - LESSON 16

EATING THE FLESH OF SWINE AND OTHER FORBIDDEN THINGS

Flesh means meat or part of the body of an animal. The word swine is another word for pig.

We all know that pork is haraam for us to eat, and so is any meat which is not slaughtered according to Islamic Law.

Everything which is made haraam for us by Allah is for a reason, and that reason is that it is bad for our health.

People have been asking for a long time why pork is forbidden and not beef. Many people did not know the answer until quite recently. Science has discovered that of all the meat people eat, that of the swine has the most diseases.

This is because the swine is a REFUSE EATER, it eats rubbish such as rotten fruit and potato peels which have insects and worms in them. Since the swine gobbles its food, the worms get inside the body and live in the meat of the swine.

When the meat is sold to the people, the meat is uncooked, so the tiny worms are still alive. If the meat is not cooked properly then the worms enter the human body.

This is why Allah has forbidden ALL REFUSE EATERS to be consumed by humans.

There are other meat which is also forbidden by Islam. We know that we are allowed to eat beef, but if that beef is not halaal beef than we can not eat it, it **MUST** be according to Islamic Law.

The most important lesson to learn about the above is that **ANYTHING** which is forbidden by Allah is for **OUR OWN BENEFIT**. He does not want us to damage our health, or to do anything which will be bad for us in the long run.

Some acts which Islam teaches us to avoid have still not been explained by scientists, but this does not mean that we should do them (eg listening to music). We should try and understand why they are haraam, but if we can't find the reason we should trust that it is for our own good.

Exercise:

1. Why pork is Haraam? Describe the harmful effects of eating non-halaal food.

AKHLAQ CLASS 5 - LESSON 17

WEARING OF GOLDEN RING AND ORNAMENTS BY MEN

An ornament (in this context) is something that you wear. It can be a chain a ring or a bracelet etc...

It is HARAAM for a man to wear any golden ornament, even if it is mixed with other metals.

It is however allowed to have a gold tooth or filling.

NOTE: Gold is only forbidden for men. Women are allowed to wear golden jewelry and ornaments.

One of the reason Islam forbids the wearing of gold by men is that gold is often looked upon as something feminine. Islam does not approve of a male adorning himself with luxuries such as gold and silk.

This is because Islam does not approve of a man becoming attached to luxuries and riches. He should be strong and firm, and should work hard to provide for his family and those who depend on him. If he is well off, he does not need to show his wealth with luxuries.

The reason why gold teeth and fillings are allowed is because gold is the least reactive metal. This means that when you eat food, it does not matter what you eat, the tooth/filling will remain unharmed, and will not react with your food.

SLEEPING ON ONE'S STOMACH

Sleeping on your stomach is a discouraged act (makruh) in Islam.

The reasons why we are told by Islam not to sleep in the above manner is for our own health.

Sleeping on your stomach causes strain on your heart and your chest. This is because you are putting extra weight on the chest, which has to move every time you breathe. As a result you are putting the whole weight of your body on your lungs which are not meant to take that amount of pressure.

After eating, sleeping on your stomach can affect your digestion and your breathing, and so after a heavy meal, you should sleep on your right side.

Islam has told us the above many hundreds of years ago, and medical science will eventually confirm them.

AKHLAQ CLASS 5 - LESSON 18

HURTING OTHER PEOPLES FEELINGS

All people have feelings. There is nothing worse than a person who has his feelings hurt, because it takes a long time to recover.

If you throw a stone at someone, you will hurt them. The bigger the stone, the more they will be hurt. If you hurt their legs, then they won't be able to walk, or if you hurt their eye then they won't be able to see.

The tongue throws out words, and sometimes these words hurt more than stones. The stones hurt the body, but the tongue hurts the feelings.

There is a saying: "***The tongue is sharper than the sword.***"

This means that sometimes, when you say something it can hurt someone even more than a sharp sword.



If you call someone names, or insult them, or make fun of something about them then you hurt their feelings. This makes them sad, and then they feel that no one cares for them.

Think for a moment. Pretend that you were them. Would YOU like someone calling you names all the time, making life miserable for you. Would YOU like some laughing when you fell down, or someone telling tales at you. Would YOU like people making fun of your family, or the color of your skin, or at the way you are.

NO YOU WOULD NOT.

Then why do it to others?

Allah has created us all equal. Some are good at one thing, and some are good at others.

So next time you say something to someone else, even if it is only a joke. It might not be a joke to them. Think how it will affect their feelings before you say it.

Words That Hurt, Words That Heal

In his mind-changing book *Words That Hurt, Words That Heal*, Rabbi Joseph Telushkin makes a powerful case for the old adage, "If you can't say something nice, don't say anything at all."

He says most of us say hurtful things about others much more often than we realize, and he challenges readers to go 24 hours without saying an unkind word to or about anyone. I failed.

Wounding words -- including confidence-crushing criticism, nasty sarcasm, demeaning nicknames and careless gossip – can inflict deep and lasting harm in the form of hurt feelings, negative self-images, damaged reputations and destroyed relationships. Sadly, the victims often are family and friends.

Forget "sticks and stones may break my bones, but words will never hurt me." Telushkin says unless you've been a victim of physical violence, chances are the worst pains you ever suffered came from words.

Grounding his views in Scripture, Telushkin says we have an ethical duty to be fair, respectful and careful when we talk about others. What we say about a person affects attitudes and dispositions and shapes reputations in ways that indelibly define that person.

Observing that we choose our clothes more carefully than we choose our words, he urges us to use our words as we would a loaded gun.

Telushkin is especially hard on gossip. That's a hard one for me. A lot of my conversations involve talking about others. The problem is, such conversations often include unfair, unkind, insensitive or outright malicious digs, jabs and judgments.

The crucial message: Be more conscientiously kind and careful in what you say. Emphasize the positive, avoid remarks likely to cause pain or other damage and say nothing you wouldn't want to get back to the person you're talking about.

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AKHLAQ CLASS 5 - LESSON 19

STRIVE TO MEET THE NEEDS OF MU'MINEEN

"When one of my servants performs a good act, I award him Janna in exchange"
Prophet Dawood (A.S.) asked Allah:

"Ya Allah! What is that good act?"

The revelation came:

"It is making a mu'min happy even if it be by offering him a date"

There was a man called Sadiq Halwani who was once approached by his friend in Masjidul Haram to lend him two dinars. Sadiq told him he would give him the money after he had completed his **tawāf**.

As he was just about to complete his **tawāf**, Imam Ja'fer As-Sadiq (A.S.) arrived for **tawāf**. Imam put his hand on Sadiq's shoulder and began **tawāf**.

Sadiq says that although he had completed his **tawāf** he accompanied Imam.

His friend was sitting in a corner and making signs at Sadiq. Imam asked Sadiq why the man was trying to call his attention.

Sadiq replied:

...He is waiting for me so that after I complete **tawāf** I can help arrange a loan for him. As you put your hand on my shoulder I did not wish to leave you."

Imam removed his hand immediately from his shoulder and told him:

"Go to meet his need..."

Sadiq fulfilled his word to his friend. Next day he went to visit the Imam. Imam said:

If one strives to meet the need of a mu'min it is more worthy a deed than freeing 1000 slaves and equipping 1000 people for jihad"

Imam Ali Zaynul Abedeen (A.S.) has said:

Strive to acquire a high position in Janna. Remember the more useful a person is to a fellow mu'min the higher his/her position in Janna. At times even the saying of one sentence becomes the source of becoming closer to Allah. Never consider kindness to your fellow mu'min brother/sister to be insignificant for it will be these that will be useful on a day when nothing much will be of any use."

Five Birds and Good Intentions

This is number six on my list of all-time favorite commentaries.

Five birds are sitting on a telephone wire. Two of them decide to fly South. How many are left? Three, you say? No, it's five. You see, deciding to fly South is not the same as doing it.

If a bird really wants to go somewhere, it's got to point itself in the right direction, jump off the wire and flap its wings.

Good intentions are not enough. Our character is defined and our lives are determined not by what we want, say or think, but by what we do.

I frequently think of writing thank-you notes, birthday wishes and letters of praise. Unfortunately, only a sad few of these good sentiments ever make it to paper. Still, if I don't look too closely, I can delude myself into thinking that based on my good thoughts, I'm a gracious and grateful person. A truer picture of my character is drawn by my actions.

The challenge for me is to make the time to do the things I ought to do and say the things I want to say. There are lots of occasions to do this at home and at work. And one doesn't have to get sappy or insincere. Just look for opportunities to say something nice to family members, friends or coworkers. Once you get the hang of it, expand your arena of action and call or write a former teacher, a columnist or a public servant you admire.

Quaker missionary Stephen Grellet put it eloquently: "I expect to pass through the world but once. Any good therefore I can do or any kindness I can show to any fellow creature, let me do it now. Let me not defer it or neglect it for I shall not pass this way again."

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Exercise:

1. How did our 6th Imam explained the importance of helping a mu'min?
2. How did our 4th Imam explained the importance of helping a mu'min?

AKHLAQ CLASS 5 - LESSON 20

TO HURT A SERVANT OF ALLAH (MU'MIN)

"One who removes the hardship of a Mu'min will have his/her hardships removed by Allah on Qiyama. One who hides the faults of a Mu'min will have his faults hidden by Allah on Qiyama. One who relieves the sorrow of a Mu'min will have his sorrow relieved on Qiyama." **Prophet Muhammad (S.A.W.)**

A man came up to Imam Ali Zaynul Abedeen (A.S.) saying that another had been abusing Imam in his absence.

He started to relate the incident. Imam interrupted him and said:

"The man who abused me in my absence threw the arrow. You picked it up and ensured it reached its target."

Whenever the people reaped their first harvest, they would bring the early fresh fruit to the Prophet (S.A.W.) who would distribute it to those around him.

Once a poor man brought one fruit from his small farm and gave it to the Prophet (S.A.W.) who tasted it and continued eating it alone whilst his companions were sitting there.

One of the companions meekly said:

"Ya Rasulallah! You have overlooked the rights of those who watch whilst you eat?"

The Prophet (S.A.W.) smiled and waited until the man who had brought the fruit had gone. Then he said:

"I tasted the fruit and it was not yet ripe. Had I allowed you to have some, one of you would definitely have shown his distaste, therefore disappointing this man who brought the gift. Rather than make him feel bitter, my mouth accepted the bitterness."

Exercise:

1. How did our Holy Prophet explained, to make a mu'min happy?



IMAMIA SUNDAY SCHOOL

The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)

**STUDENTS NOTES FOR CLASS 5
2012/2013
AKHLAQ FIQH TAREEKH**



Ayatul Kursi, painted on Egyptian Papyrus

NAME: _____

TEL: _____

IMAMIA SUNDAY SCHOOL
Proposed School Calendar 2012-2013

WEEK	DATE	ISLAMIC DATE 1432/1433	COMMENTS	ISLAMIC EVENTS/NOTES
1	09/16/12	Shawwaal 29		First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).
2	09/23/12	Dhu al Qa'dah 7		1 Dhu al qa'dah Birthday of Masuma-e-Qum
3	09/30/12	Dhu al Qa'dah 14		11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.
4	10/07/12	Dhu al Qa'dah 21		25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)
5	10/14/12	Dhu al Qa'dah 28		29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.
6	10/21/12	Dhu al Hijjah 5		1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)
7	10/28/12	Dhu al Hijjah 12		9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha
8	11/04/12	Dhu al Hijjah 19		15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer
9	11/11/12	Dhu al Hijjah 26		24 Dhu al Hijjah Eid e Mubahila
10	11/18/12	Muharram 4		
11	11/25/12	Muharram 11	HOLIDAY	Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS
12	12/02/12	Muharram 18		
13	12/09/12	Muharram 25		25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).
14	12/16/12	Safar 2		
15	12/23/12	Safar 9	HOLIDAY	Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)
16	12/30/12	Safar 6	HOLIDAY	New Year
17	01/06/13	Safar 23		Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala
18	01/13/13	Rabi' al Awwal 1	MID TERM	Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS
19	01/20/13	Rabi' al Awwal 8	MID TERM	9 Rabi' al Awwal -Eid e Zehra (S.A.)
20	01/27/13	Rabi' al Awwal 15		17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)
21	02/03/13	Rabi' al Awwal 22	PARENTS DAY	Parents - Teachers Meeting
22	02/10/13	Rabi' al Awwal 29		
23	02/17/13	Rabi' at Thaani 6		
24	02/24/13	Rabi' at Thaani 13		10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS
25	03/03/13	Rabi' at Thaani 20		
26	03/10/13	Rabi' at Thaani 27		
27	03/17/13	Jamaada al Ula 5		5 Jamaada al Ula - Birthday Sayyida Zainab AS
28	03/24/13	Jamaada al Ula 12		13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)
29	03/31/13	Jamaada al Ula 19		15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).
30	04/07/13	Jamaada al Ula 26		
31	04/14/13	Jamaada al Thaani 3		3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)
32	04/21/13	Jamaada al Thaani 10		10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH
33	04/28/13	Jamaada al Thaani 17		20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.
34	05/05/13	Jamaada al Thaani 24		26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)
35	05/12/13	Rajab 2	FINALS	1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.) Mohammad Baqir (AS)
34	05/19/13	Rajab 9	FINALS	13th Rajab - Birthday 10th Imam Mohammad Taqi (A.S.)
35	05/26/13	Rajab 16	HOLIDAY	Memorial Day Holiday

A Note to All Students

Salaamun Alaykum,

Welcome to your new class. There are some things that we would like to bring to your attention.

1. Make sure you know exactly where your class is in your centre. Also make sure you know where the fire exits are in case you have to leave the centre in the event of a fire.
2. If ever you hurt yourself and need medical attention, contact the Principal or any teacher.
3. Please arrive to Sunday School in good time so that you can be in class by 11.00 am. Make sure you have your book, your Holy Qur'an and a pen or pencil and some paper.
4. This text book should be treated with respect. It contains verses of the Holy Qur'an as well as the names of Allah. Do not scribble all over it or throw it about.
5. Get to know all your teachers and feel free to talk with them outside School hours as well. The following grid should be filled in on the first day of term.

My Fiqh teacher is _____. Phone Number _____

My Qur'an teacher is _____. Phone Number _____

My Tareekh teacher is _____. Phone Number _____

My Akhlaq teacher is _____. Phone Number _____

My Aqaaid teacher is _____. Phone Number _____

We hope you have a good year at School. If you have any suggestions to improve the School let us know.

Thank you for your time.

From the Imamia Sunday School Administration Team

AKHLAQ TAB

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Imamia Sunday School

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AKHLAQ CLASS 5 - LESSON 1

WHAT IS AKHLAQ? WHY SHOULD WE STUDY IT?

Akhlaq means BEHAVIOUR or CONDUCT.

To have good Akhlaq is very important but at the same time it is very difficult. Prophet Muhammad (S) has explained:

"I have been sent to complete the nobility of your character."

This means that out of all the tasks, which Allah sent the Prophet (S) to us for, one of the most important was to teach us perfect Akhlaq.



To gain the best Akhlaq can be compared to climbing out of a deep, dark cave. Imagine trying to climb out from a cave as deep as the world. In the cave, our eyes are useless, we cannot see anything. We have to feel our way with our hands. As we climb higher, we begin to see the light, and our eyes start to open. In the same way, when we try to improve our character, we take one step at a time, higher and higher. The higher we get the closer we get to the light of Allah, and the better our Akhlaq becomes.

Once we get out of the cave, we are surrounded by light and we can see for miles and miles. We can see the sky and the sun. When we reach the top of our character, our soul is surrounded by Allah's light, and it can see through all the darkness that the world tries to attract us with.

It can see the path towards Allah.

It is hard work to reach that stage, but it is one of the tests in life, and the only way that we will become true followers of the Prophet (S).

In Surah an-Nur ayat 35 and 36, Allah explains

I am the Light of Heaven and Earth and I shall guide those whom I wish. This light is found in those houses where Allah's praise is offered day and night. The people of these houses are such that nothing tears them away from the remembrance of Allah and it is these people whom Allah will guide onto the right path.



Light is there to guide us in the dark. What Allah is explaining to us is that He will guide us with His light, and will help us to climb out of the cave.

How can we improve our Akhlaq ?

We can improve our Akhlaq by trying to be good at all times, by helping others, whether this is at home, or in the Mosque, at school or with our friends.



AND ALSO

Whenever we do something wrong we should ask Allah for forgiveness. We must also try our best not to repeat it again.



Moral:

1. Do not treat people the way they treat you but always better.
2. Give to people even if they do not act as if they deserve it.

Exercise:

1. Why having good Akhlaq is important?
2. How can we improve our Akhlaq?

AKHLAQ CLASS 5 - LESSON 2

CONCEPT OF SIN

A sin is what a person gets for doing a **BAD DEED**. Think of everything you do as if Allah was marking it. If you do a good deed you get a blessing (Thawaab), and if you do a bad deed you get a sin (Gunah).

On the Day of Judgment (Qiyamat), Allah will see how much "score" you have. Whoever has committed Gunah will be punished for that sin except if Allah has forgiven it or if you get Shafa'at.

Allah explains to us that whatever sins we commit, whether **BIG** or **(SMALL)**, in public or in secret, He knows them all.

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

Once In the time of our 6th Imam, Imam Ja'far as-Sadiq (a.s.), two men came and said that they wanted to ask Allah for forgiveness for their sins. The first man said that he had done 2 very big sins, while the second man said that he had only done lots of small sins.

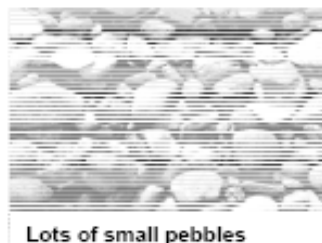


Imam Ja'far As-Sadiq (a.s.) told the men that they should bring to him stones, one for each sin they had committed. **BUT the man who had done the two big sins had to bring two enormous rocks, whilst the other had to bring pebbles.**

After a while the two men returned to Imam (a.s.). The man who had done the big sins was very tired from carrying the large rocks whereas the other one was fine.



2 BIG rocks



Lots of small pebbles

Imam (a.s.) then told them both to put the stones back in the exact place they had found them.

The man who had done the big sins found it very tiring and difficult, but finally managed to put the two rocks in their place.

The man who had done the small sins had picked up so many pebbles from everywhere that he had no idea where the exact place of each one was and so could not put them back.

Moral:

It is very difficult to ask Allah for forgiveness for the sins that we think are small because we forget about them.

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



Discuss in class:

1. Which sins you think people commit often and find very difficult to stop.
2. Ways in which you can help them stop.

AKHLAQ CLASS 5 - LESSON 3

HURMAT OF A MOSQUE

Hurmat means great RESPECT or REVERENCE. When we go to a Mosque or Islamic Center, we should realize that we have come to remember Allah.

There is a difference between a Mosque and an Islamic Center. A Mosque is where prayers are offered.

An Islamic Center can be used for many things, such as gatherings, food, prayers and lectures.

This means that you can do certain things in an Islamic Center that you cannot do in a Mosque.

When you are in a Mosque, you MUST be quiet. People will be praying and it would be VERY rude to talk. If you have to talk, it should NEVER be about things, which are not important.

When you are in a Mosque or an Islamic Center, your mind should be thinking about your creator.

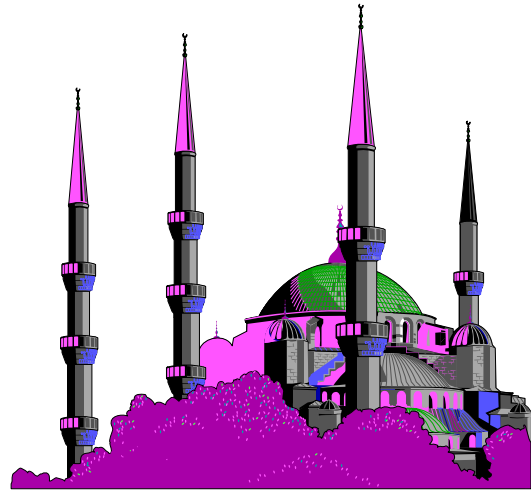
In an Islamic Center, it is all right to talk, BUT on certain occasions only. If there is dinner or tea being served, you may talk, but when there is a lecture or du'a being recited, you should keep quiet and remain in one place, without moving and causing disruption.

If you see someone making a Mosque Najis, it is WAJIB for you to tell him to stop. It is also WAJIB to clean it and make it Tahir.

You should NEVER run around in a Mosque/ Islamic Center or use it to play games in.

You should behave in a Mosque AS IF it belonged to Allah.

Although we know that Allah does not need a house, we should pretend that Allah was watching us and that we are close to him.



THE MOSQUE IS WHERE WE GET CLOSEST TO ALLAH IN OUR HEARTS.

When entering the Mosque, we should say:

"In the name of Allah, I put my trust in Allah and there is no power except that of Allah."

When leaving the Mosque we should say:

"In the name of Allah, I seek the protection of Allah from Shaitan."

Why should we remain silent in a Mosque?

The reason why we should be silent in a Mosque is so that we can learn and understand more about Islam.



This means that when someone asks us any questions, we can help them by answering and so please Allah.

We can also set an example to others and so gain Thawaab (reward) from Allah. Ayatollah Khumeini has said that

"The one who shows the path of virtue is as worthy as the doer of it"

This means that if you show someone how to be good, and do something generous, you get as much Thawaab as the person who does the deed.

When a lecture/du'a is in a language we cannot understand, we should remain silent so as not to disturb others who are listening.

In conclusion, we should remain silent ANYWHERE where Allah is being praised or remembered. This is to respect the One Who created us.

Exercise:

1. What are the rules of conduct in a masjid?
2. What are the rules of conduct in an Islamic Center?

AKHLAQ CLASS 5 - LESSON 4

RESPECT TO PARENTS

Respect means to listen someone, and have regard for him or her. It also means to think that someone is important, and pay attention to them without making faces or feeling bad.

Allah explains in Qur'an (2:83) to Obey Him and respect our parents. This shows how important it is to listen and obey the wishes of your parents.

There is a hadith that

"Heaven lies under the feet of your mother."

This means that a person who pleases his mother, and makes her satisfied with him, will find heaven much easier to get to. Our Holy Prophet (S) explains that

Whomsoever displeases their parents, their Ibadaat (prayers) are not accepted.

This hadith tells us that Allah will not accept a person's prayers, if that same person displeases his parents. Since one of Allah's greatest commands is to obey our parents, how can we go against that?

Children brought up in a western society do not see respect shown to parents around them. After marriage, it is normal to leave parents alone and send them to old peoples' homes.

Islam tells us that this is not the right thing to do. One should always help their parents, and never leave them alone in hardship or trouble.

When you wake up in the morning, one of the first things you should do is to go and say "Salamun Alaykum" to your parents.

Duties to Parents

1. Never raise your voice to them.
2. When they first enter a room, stand up if you are sitting.
3. Do not interrupt them when they are speaking.
4. Do not correct their mistakes in front of others.



Allah loves the person who respects his parents so much, that he is blessed with Thawaab.

During the time of the Holy Prophet (S.A.W.), there was a person, who was about to die, but his soul was not leaving the body and he was in lot of pain. The Holy Prophet (S.A.W.) visited him and asked him if he was seeing something. The person replied that he was seeing two scary, monstrous people who were standing in front of him.

The Holy Prophet (S.A.W.) inquired if his mother was alive. People replied “Yes Ya Rasoolallah”. The Holy Prophet (S.A.W.) asked to bring her there. When she came, the Holy Prophet (S.A.W.), asked her if she was unhappy with her son, and if she was, then to forgive her son.

The old mother replied, “Yes Ya Rasoolallah, I am unhappy with my son as he has hurt me a lot, but since you are telling me, so I am forgiving him”

The Holy Prophet (S.A.W.) turned towards the dying person and asked what was he seeing and the person replied that the scary looking people have gone and two very good looking, compassionate people have come and after that he died peacefully.

This story shows that even the death becomes painful if someone hurts the parent and makes them unhappy.

Exercise:

1. Why respect of parents is so important? Explain.
2. What are the duties towards parents?

AKHLAQ CLASS 5 - LESSON 5

CLEANLINESS

It is very important to keep yourself clean. If you do not look after your body, you will end up catching germs more easily, and this will make you unwell. You will leave a bad impression on others, who will remain away from you. You will not feel fresh and active, but will feel depressed and lazy. When you make yourself clean, neat and tidy, you feel fresh and healthier.

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.

How should you keep yourself clean?



When you go to the toilet, you **MUST ALWAYS** use water to clean yourself. If you use tissue paper only then you will be Najis. This means that you will not be able to touch Qur'an or pray Salaat.

On leaving the toilet, it is your responsibility to leave it as clean or cleaner than it was when you entered. You should also wash your hands properly. This makes sure that all the germs, which you can catch, are killed, and do not spread to food, or other areas.

At home you should keep yourself clean by brushing your teeth in the mornings and evenings, by washing your face when you get up, and by taking a shower regularly.

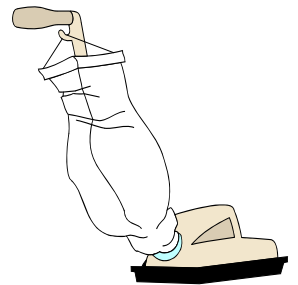
Our Eighth Imam (A) explained that:

To be pure and clean is amongst the habits of the Prophets.

When you are ready to eat, you should wash your hands so that there is no dirt on them when you eat. It is also recommended that your hands should be slightly wet when eating. If your hands are dirty, you may swallow some dirt with your food. This could be bad for you because you don't know what you have touched during the day.

Allah 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.



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 rubbish, 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

Exercise:

1. What is the importance of cleanliness?
2. How can we keep ourselves clean?

AKHLAQ CLASS 5 - LESSON 6

BRAVERY AND COWARDICE

Bravery means to be able to face up to difficulties without running away, or taking the easy way out. Another word for bravery is courage.

Bravery does not occur only in battles, or in films, but in everyday life.

One example of bravery is "*sticking up for your beliefs*". If you are at school and someone offers you something Haraam, you should say, "No thank you, I am a Muslim and this is against my religion." This does not mean that you go around picking fights with anybody who offers you anything. It means you should refuse politely and explain them why.

The opposite of bravery is cowardice, and this means to have a weak character when dealing with people. If for example someone offers you something Haraam and you accept it to make the other person feel good, that is cowardice and is not allowed. You should refuse, but you must be polite.

Prophet Muhammad (S) has said:

It is not good for a man of faith to be a miser or a coward.

One of the reasons for this is that if you are a coward, it is because you are afraid of other people, or what they might think.

If you have faith in Allah, then why should you be afraid of others? He will be there to help you.

You should always do what is right, because even if other people are against you, Allah is always with those who are right.

If you have Allah on your side, then what do you have to be afraid of?

Our 3rd Imam, Imam Hussain (A) fought with Yazid in 61 A.H. to save Islam.

Imam Hussain (A) was forced to fight Yazid's army because he would not give Bay'at (oath of allegiance) to Yazid.



When Imam Hussain (A) was told that he had to give bay'at to Yazid otherwise he would be killed, Imam (A) replied that: a man like him could not give bay'at to a man like Yazid.

By saying this Imam (A) was trying to tell everyone that what Yazid believed in was totally opposite to what Imam (A) believed in. Yazid was the follower of Shaitan while Imam (A) was the follower of Allah.

Imam Hussain (A) knew that he, his friends and family were to die in Kerbala. He also knew that this was the only way that he could show to the other Muslims that Yazid who claimed to be a Muslim and protect Islam was in-fact destroying it.

In Imam Hussain (A) army there were not just strong soldiers that were not what was needed to get into the army of Imam (A). To get into the army of Imam Hussain (A) you needed to believe and act upon Islam.

Imam Hussain (A) wanted people, when they heard about the events of Kerbala to know that it was not for power but for Islam and this is why to get into the army of Imam (A) you needed to be a believer and not a soldier.

Imam's (A) army had all kinds of people: He had rich, noble men. He had freed slaves. He had old and young men. He had men who had done wrong and repented (e.g. Hur - the commander of Yazid' army). He had pious men.

Whenever other Muslims heard about the events of Kerbala, they would ask themselves, why it was that men from different backgrounds, different circumstances, different ways of life, all came together to fight and die with Imam Hussain (A).

Every Muslim regardless of his color, his race, his background, his financial situation, his age, could identify himself with one martyr in the army of Imam Hussain (A) and through him understand why Imam (A) did what he did

Moral:

1. Imam (A) could not give bay'at to Yazid because it was against what he believed in. You should always stand by what you believe in.
2. Imam (A) gave up his life for Islam. We as guardians of Islam should make sure that we keep Islam alive the way Imam (A) would have wanted.

Exercise:

1. Why was Imam Hussain (A) forced to fight Yazid's army?
2. Why could Imam Hussain (A) not give Bay'at to Yazid?
3. What was needed to get into the army of Imam Hussain (A) and why?

AKHLAQ CLASS 5 - LESSON 7

TO BE MERCIFUL AND TO BE GENTLE

To be merciful means to be kind and good.

We say that Allah is the MOST Merciful. This means that Allah is the Kindest and always helps us when we need it.

We should always help anybody when they ask. If somebody does something wrong towards us we should forgive him or her and be kind towards him or her, this is what merciful means.

It is good to help someone when they ask for it, but it is even better to help someone who is in difficulty, without them having to ask. Some people have dignity, which means they have self-respect. If they are in a problem, they will not ask since they do not want people to feel pity for them. It is up to you to keep your eyes open, and see when people need help.

A caravan of Muslims was headed towards Mecca. As it arrived in Medina, it rested a few days, and continued on towards Mecca.

On their way from Medina to Mecca, a man joined the group. This man noticed one of them who had the appearance of a guided person. He was eagerly busy in service of the passengers. The man recognized him. With much surprise, he asked the Hajjis if they knew this man who was at their service.

"No, we don't know him. He joined us in Medina. He is a pious man. We haven't asked him for help. But he is like one of us - helping us."

"Obviously you don't know him. For if you did, you would never have allowed a man like him to be at your service."

"Who is this person?" they asked

"This is Ali bin Hussain, Zayn ul Aabideen."

The group stood with shame and apologized to the Imam (A.S.).

Then turning to Imam, they said:

"Why did you treat us as such? We may have gone beyond our bounds in our ignorance, and would have committed a big sin in being disrespectful to you."

Imam (A.S.):

"I intentionally joined your group, for you didn't know me. When I join a group, where people know me, for the sake of the Prophet (S.A.W.), they are very kind to me. They don't allow me to be of some service. Thus I was eager to join a

group where I would not be known so that I may have the honour of being of some service to my companions.”

If you can help them, then you should do so. If you cannot help them, then try to find someone who can.

To be gentle also means to be kind towards somebody. If someone did something you did not like, you should not get angry and shout, but you should be polite and explain until they understand what they did wrong.

Exercise:

How should you behave in the following places?

1. You are playing with your friends, and one of them falls down and gets hurt. All your friends start laughing.
2. You are playing, and someone you do not know falls and gets hurt. All your friends start laughing.
3. You are on the way to school, and you see a bird which has had its wing broken, what should you do.
4. You see a little boy being bullied by others, how should you react?

AKHLAQ CLASS 5 - LESSON 8

CONDUCT IN PUBLIC

This is the way that you behave in front of others, especially when you are in a group or at a gathering.

When you are with other people, you should never behave badly since you will leave an impression, and that is how others will think of you.

Leaving a bad impression means that people will not have respect for you.

It is wrong to behave badly at home, but it is also incorrect to behave badly in front of others, because not only are you spoiling your own name, but the name of you parents and teachers.

How you behave with others, says a lot about yourself. If you share you food, then it shows you are not selfish, if you talk and laugh with others, it shows that you are not proud.



Prophet Muhammad (S.A.W.) was once on a journey with his companions.

On the way they stopped at a place to have some food and rest. They decided to roast some meat.

Each one volunteered to do some work.

One of the companions said: "I shall slaughter the sheep!"

The other said: "I will remove the skin."

Another said: "I will roast the meat!"

The Prophet (S.A.W.) said: "I will collect and bring the firewood from the forest."

The companions said: "O Prophet! We will see to everything. Please do not trouble yourself."

The Prophet (S.A.W.) replied: "I know you can do everything but I do not wish to be favored over you."

He said that Allah does not like people who think they are better than others.

The Prophet (S.A.W.) then went and fetched the firewood and did his share of the work.

Exercise:

How would you behave in the following?

1. You are invited to a friend's house for a birthday party. At lunchtime, you all sit down to eat, but one of your friends is by himself, and no one has called him.
2. You go out to play with your friends, and they start to speak badly about someone who you don't like either.
3. Your father brings you to the Mosque, and tells you that he has to go out, and will pick you up later. When he leaves, you see your friends go behind the Mosque to play.
4. You are serving in the Mosque, and one of the older volunteers tells you to sit down, and calls you a "silly little boy". How do you react?
5. You are in Sunday School, and the teacher is late in the class. All your friends start throwing chalk, and playing around. What would you do?

AKHLAQ CLASS 5 - LESSON 9

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 can 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 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.

A father and son were once the guests of Imam Ali (A.S.). Imam made them comfortable and sat opposite them talking to them. It was time for the meal to be served.

After food had been served and eaten, Imam's servant Qambar brought a basin and a jug of water for the guests to wash their hands.

Imam took the jug himself and asked the father to extend his hands so he could pour the water.

The guest said:

"How can it be that my Imam serves me? It should be the other way?"

Imam Ali (A.S.) replied:

"Here is your brother in Islam, eager to serve his brother and earn the pleasure of Allah. Why do you prevent it?"

The guest extended his hands.

Imam told him:

"Wash your hands thoroughly. Do not hurry thinking that I should be free of this duty quickly."

When it was the son's turn to wash his hands Imam told his son Muhammad Hanafiyya to hold the jug and wash the sons' hands.

Imam then told him:

"I washed your fathers' hands. My son washed your hands. If your father had not been my guest today, I would have washed your hands myself. But Allah loves to see that when a father and son are present in a place, the father enjoys a privilege and a priority."

The Prophet (S.A.W.) has also said:

"A guest is a guide who leads one to the path to Janna."

Exercise:

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 dinnertime, 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?

AKHLAQ CLASS 5 - LESSON 10

HELPING THE WEAK

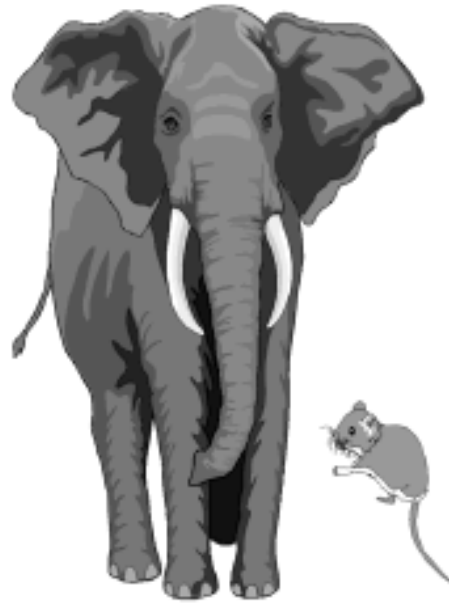
Helping the weak does not just mean helping those people who are not very strong, but it means to give your help to those people who do not have very much money or who are ill or needy.

A **NEEDY** person is one who **NEEDS** help.

Allah has said in Qur'an that anyone who has any money should give some to the needy.

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

Since Allah 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.



Think of how weak we are, and Allah still helps us. We should then try and help all the poor, all the injured, and all the ones who do not have as much as we have.

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 find some elderly people around our area, and do their shopping for them, or help them in their garden. Let's learn from following story.

Tired and exhausted with the water-skin on her back, she was gasping and going towards her house where innocent children, their eyes fixed at the door, were eagerly waiting for the arrival of their mother.

On her way, an unknown man approached her. He took the water-skin from her and placed it on his back. The door opened and the children saw their mother entering the house with a stranger. He placed the water-skin on the ground and said:

"Well, it seems you don't have anyone to fetch water for you; how come you are so alone?"

"My husband was a soldier; Ali sent him to the frontier where he was killed. Now I am alone with these small children," she replied.

The stranger said no more. Bowing down his head he went away. But the thought of the helpless widow and orphans remained in his mind. He could hardly sleep in the night. Early in the morning he picked up a basket, put some meat, flour and dates in it, and went straight to her house and knocked at the door.

"Who is it?"

"I am the man who brought your water yesterday. Now I have brought some food for the children"

"May God bless you and judge between us and Ali".She opened the door. Entering the house he said, "I wish to do some good acts. Either let me knead the flour and bake the bread or allow me to look after the children"

"Very well, but I can do the job of kneading and cooking better than you. You take care of the children till I finish cooking" She went to knead the flour. He grilled some meat, which he had brought and fed the children saying to each child while putting morsels in their mouths, "My son, forgive Ali if he has failed in his duty towards you"

The flour was ready; she called, "Please help me light the oven" He went to light the oven. When flames rose up, he brought his face near the fire and said, "Taste the heat of fire. It is the punishment for those who fail in their duty towards orphans and widows." By chance, a woman from the neighboring house came in. Recognizing the stranger, she cried out, "Don't you recognize the man who is helping you? He is Amirul-Mu'mineen (commander of the faithful) Ali bin Abi-Talib"

The widow came forward and said, "Forgive me"

"No," he replied. "It is I who ask your forgiveness for I failed in my duty towards you"

If we help others, then on the Day of Judgment, Allah will help us.

Exercise:

1. If Allah has blessed us, what is our duty?
2. Why we should help the weak?
3. What is the moral of the story of Imam Ali (A.S.)

AKHLAQ CLASS 5 - LESSON 11

VENGEANCE

Vengeance means to "*strike back*" at somebody because they did something bad to you. It means to take revenge.

Allah tells you that you are allowed to take revenge if you wish (provided it is within the shari'a) BUT, IT IS BETTER TO FORGIVE.

In English there are a few sayings which also tell you to leave aside revenge:

- a. To forgive and forget
- b. To bury the hatchet

The Prophet (peace be upon him) has said that one of the most holy things is to forgive someone who has harmed you.



Exercise:

1. What is the meaning of vengeance?
2. What does Islam teaches us about vengeance?

AKHLAQ CLASS 5 - LESSON 12

VISITING THE SICK

If you visit someone who is not well, you make them feel happy.

Why do they feel happy?

The reason they feel happy is that they know you care.

This means that the sick person knows that he/she has not been forgotten, and that there is somebody who worries about how they are feeling.

Prophet Muhammad (S) used to go to mosque everyday, and there was always one old lady who used to throw things at him from the window.

This used to happen everyday, and the Prophet (S) never used to say anything because he was respecting his elders.



Then one day after a long time, the lady didn't throw anything at the Prophet (S).

He stopped and asked the old woman's neighbors if she was all right because she was not there to throw garbage on him.

The neighbors told him that the old woman was not

well and she was in bed.



So the Prophet (s.a.w.) went to visit the old woman because it is good to go and see people who are not well.

The old woman thought the Prophet (s.a.w.) had come to tell her off, and she said: **"Why did you wait until I was ill to tell me off. Why didn't you come when I was well and strong?"**

Prophet Muhammad (s.a.w.) replied to the old woman:

"I have not come to tell you off, but to visit you because Allah tells us to look after people who are not well."

The old lady was so surprised and so happy that someone had come to see her, that she said sorry to the Prophet (S), and begged his forgiveness and became a Muslim.



This shows how important it is to visit sick people, you can make them feel very happy and when they get better, they will remember you and like you even more.

Have you ever been sick, and sent to hospital?

If so, how did you feel when people came to visit you? What did you feel when they brought you presents and gifts?

Why did you feel like that?

The Experimental Operation

Tess, an earnest 8-year-old, was worried. Her little brother was very sick and she overheard her mom crying on the phone: "They say his only chance is an experimental operation, but it isn't covered by insurance. There's no way we can pay for it."

Tess went to her jar containing all the money she'd saved. Although she wasn't supposed to go to a store alone, this was an emergency. She walked four blocks to the drugstore that her mom got medicine from and went to the counter. The pharmacist was deeply engaged in a conversation.

Finally, Tess said, "Excuse me, this is an emergency."

"What do you need?" the pharmacist snapped. "I'm talking to my brother whom I haven't seen in years."

Tess replied, "Well, I have a brother, too, and he's going to die if you don't sell me an experimental operation."

The pharmacist softened, but said, "I'm sorry, we don't sell operations here."

Overhearing the exchange, his brother asked the girl, "What kind of operation do you need?"

"To take sick lumps out of his brain," Tess answered. "I have money." She poured her savings onto the counter.

The brother said, "That may be just enough."

After talking with Tess's mom, the nationally renowned neurosurgeon took the case and successfully performed the complex operation at no charge.

This is my version of a story circulating on the Internet. Even if it's not true, it's a wonderful parable about what happens when caring is turned into action.

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AKHLAQ CLASS 5 - LESSON 13

GOOD INTENTIONS

When you make an intention, it means to know what you are about to do and why you are doing it.

In Islam, intention plays a very important part in all our duties, because without a clear intention, almost any act is useless.

Imagine that someone was praying Salaat, he could be praying correctly and still his prayer might not be accepted. This is because when we pray, we can be praying for many reasons, some of them are:

- a. So that Allah will be pleased with us.
- b. So that people will see how good we are.
- c. Because if we don't, our parents will get angry.

Obviously, our prayer will only be accepted if we have the first intention.

The Arabic word for intention is **NIYYAT**. Every act we do should have a good niyyat. There is a hadith by our Prophet (S) that:

"Actions are governed by their intentions."

This means that the sins or blessings we get for doing something depends on **WHY WE DID IT**.

Another example is that suppose you gave a lot of money to charity in front of many people. There is nothing wrong in doing that depending on your niyyat. If you give the money so that everyone will see how rich and kind you are, then that action is not worth anything in the "eyes" of Allah; however if you give the money in front of people so that they can see you and so that they might follow your example, then that action is looked upon very highly by Allah.

So, no matter what we do, we should always have a good niyyat (intention) about it. We don't have to say anything as long as we know in our mind why we are doing something.

Whatever we do, there should always be one niyyat that should be in our minds, **THE NIYYAT THAT WE ARE DOING SOMETHING FOR THE PLEASURE OF ALLAH.**

Niyyat should always be Qurbatan ilallah

Give and Receive As If It's the Thought That Counts

According to legend, a desert wanderer discovered a spring of cool, crystal-clear water. It tasted so good, he filled a leather container with the precious liquid so he could bring it to the king. After a long journey, he presented his gift to the king, who drank it with great pleasure and lavishly thanked the wanderer, who went away with a happy heart.

The king's son tasted the water and spit it out. It had picked up the smell of the old leather canteen and had become foul. The boy asked his father why he pretended to like the awful tasting water.

The king said, "Son, that man gave me a gift from his heart. It wasn't the water I enjoyed; it was the sweet taste of his generosity. When someone gives you something with genuine love, the thing given is simply the container. The real gift is the thought inside."

The wisdom of the king's insight is best experienced when we get a gift from a child who loves us. Whether it's a ceramic tray, a macaroni pin, or a crayon drawing, the purity of the child's sweet intentions generates a form of joy we call gratitude.

Yet more often than not, polite expressions of gratitude are empty courtesies. We don't experience real gratitude. One reason is we're conditioned to value gifts based on their cost. Another is that gifts are often given to meet an obligation or as a form of investment rather than as expressions of generous affection.

Wouldn't the holidays be so more joyous if we gave and received gifts as if they really were the thought that counts?

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Exercise:

1. Why some people's Prayers & other deeds might not be accepted?
2. What should be our intention, when doing anything?

AKHLAQ CLASS 5 - LESSON 14

DRINKING LIQUOR

Another word for liquor is alcohol. When we say alcohol, we mean all beers, spirits, wines and ciders.

We all know that to drink alcohol is HARAAM.

Do we know why alcohol has been forbidden?

The answer is yes, and it is because alcohol is bad for us. We all know that Allah is the Most Gracious and The Most Merciful, so He would not forbid anything for us unless it was harmful.



The way in which alcohol is harmful is that it takes you away from your real self.

We have already discussed in previous lessons about the NAFS and the way it tries to lead people towards sin. When a person drinks alcohol, even a little bit, it has an immediate affect on the mind, and the body.

The alcohol reduces the concentration of the mind, and so you are not able to have complete control over your NAFS. As a result you are more likely to commit a sin than you would have been otherwise. This lack of concentration also affects your mind, and your judgment. You can get very angry; you can do things which you can regret later on. All this is caused by the fact that your mind does not have total control over your body.

Alcohol damages the body by destroying the liver and slows down the reactions. This can cause accidents in many things, such as driving. Alcohol is also bad for society in general. The importance of this will be discussed in later classes.

Remember, Allah only forbids us those things which are bad for us and cause us harm, be it on the mind, the body or the soul.

Exercise:

1. Why alcohol is Haraam?
2. What are the harmful effects of alcohol?

AKHLAQ CLASS 5 - LESSON 15

GAMBLING

To gamble is HARAAM. This sin is as bad as drinking and Allah has put them next to each other, when He tells us in Qur'an, surah 5 ayat 93

"O you who believe! Verily intoxicants and GAMES OF CHANCE, stones and arrows are only a abomination of Shaytan's handiwork, so stay away from it that you may be successful."

Surah 2 ayat 219:

They ask you about wine and gambling. Say "In them is great sin, and some profit, for men; But the sin is greater than the profit."

Gambling is Haraam because a person can lose everything he owns without thinking, and put not only himself, but those who depend on him (ie wife, children) in hardship. Also it is ADDICTIVE (you can not stop once you have started).

When something is addictive, it means that you find it difficult, or almost impossible to stop. Never let yourself become addicted to anything, because then that thing can have control over you. Islam only wants your mind to have control of the body, and nothing else.

If a person gambles, he keeps on gambling and forgets everything else, including his Creator, so his life will be in ruins.

Exercise:

1. Why gambling is Haraam?
2. What are the harmful effects of gambling?

AKHLAQ CLASS 5 - LESSON 16

EATING THE FLESH OF SWINE AND OTHER FORBIDDEN THINGS

Flesh means meat or part of the body of an animal. The word swine is another word for pig.

We all know that pork is haraam for us to eat, and so is any meat which is not slaughtered according to Islamic Law.

Everything which is made haraam for us by Allah is for a reason, and that reason is that it is bad for our health.

People have been asking for a long time why pork is forbidden and not beef. Many people did not know the answer until quite recently. Science has discovered that of all the meat people eat, that of the swine has the most diseases.

This is because the swine is a REFUSE EATER, it eats rubbish such as rotten fruit and potato peels which have insects and worms in them. Since the swine gobbles its food, the worms get inside the body and live in the meat of the swine.

When the meat is sold to the people, the meat is uncooked, so the tiny worms are still alive. If the meat is not cooked properly then the worms enter the human body.

This is why Allah has forbidden ALL REFUSE EATERS to be consumed by humans.

There are other meat which is also forbidden by Islam. We know that we are allowed to eat beef, but if that beef is not halaal beef than we can not eat it, it MUST be according to Islamic Law.

The most important lesson to learn about the above is that ANYTHING which is forbidden by Allah is for OUR OWN BENEFIT. He does not want us to damage our health, or to do anything which will be bad for us in the long run.

Some acts which Islam teaches us to avoid have still not been explained by scientists, but this does not mean that we should do them (eg listening to music). We should try and understand why they are haraam, but if we can't find the reason we should trust that it is for our own good.

Exercise:

1. Why pork is Haraam? Describe the harmful effects of eating non-halaal food.

AKHLAQ CLASS 5 - LESSON 17

WEARING OF GOLDEN RING AND ORNAMENTS BY MEN

An ornament (in this context) is something that you wear. It can be a chain a ring or a bracelet etc...

It is HARAAM for a man to wear any golden ornament, even if it is mixed with other metals.

It is however allowed to have a gold tooth or filling.

NOTE: Gold is only forbidden for men. Women are allowed to wear golden jewelry and ornaments.

One of the reason Islam forbids the wearing of gold by men is that gold is often looked upon as something feminine. Islam does not approve of a male adorning himself with luxuries such as gold and silk.

This is because Islam does not approve of a man becoming attached to luxuries and riches. He should be strong and firm, and should work hard to provide for his family and those who depend on him. If he is well off, he does not need to show his wealth with luxuries.

The reason why gold teeth and fillings are allowed is because gold is the least reactive metal. This means that when you eat food, it does not matter what you eat, the tooth/filling will remain unharmed, and will not react with your food.

SLEEPING ON ONE'S STOMACH

Sleeping on your stomach is a discouraged act (makruh) in Islam.

The reasons why we are told by Islam not to sleep in the above manner is for our own health.

Sleeping on your stomach causes strain on your heart and your chest. This is because you are putting extra weight on the chest, which has to move every time you breathe. As a result you are putting the whole weight of your body on your lungs which are not meant to take that amount of pressure.

After eating, sleeping on your stomach can affect your digestion and your breathing, and so after a heavy meal, you should sleep on your right side.

Islam has told us the above many hundreds of years ago, and medical science will eventually confirm them.

AKHLAQ CLASS 5 - LESSON 18

HURTING OTHER PEOPLES FEELINGS

All people have feelings. There is nothing worse than a person who has his feelings hurt, because it takes a long time to recover.

If you throw a stone at someone, you will hurt them. The bigger the stone, the more they will be hurt. If you hurt their legs, then they won't be able to walk, or if you hurt their eye then they won't be able to see.

The tongue throws out words, and sometimes these words hurt more than stones. The stones hurt the body, but the tongue hurts the feelings.

There is a saying: "***The tongue is sharper than the sword.***"

This means that sometimes, when you say something it can hurt someone even more than a sharp sword.



If you call someone names, or insult them, or make fun of something about them then you hurt their feelings. This makes them sad, and then they feel that no one cares for them.

Think for a moment. Pretend that you were them. Would YOU like someone calling you names all the time, making life miserable for you. Would YOU like some laughing when you fell down, or someone telling tales at you. Would YOU like people making fun of your family, or the color of your skin, or at the way you are.

NO YOU WOULD NOT.

Then why do it to others?

Allah has created us all equal. Some are good at one thing, and some are good at others.

So next time you say something to someone else, even if it is only a joke. It might not be a joke to them. Think how it will affect their feelings before you say it.

Words That Hurt, Words That Heal

In his mind-changing book *Words That Hurt, Words That Heal*, Rabbi Joseph Telushkin makes a powerful case for the old adage, "If you can't say something nice, don't say anything at all."

He says most of us say hurtful things about others much more often than we realize, and he challenges readers to go 24 hours without saying an unkind word to or about anyone. I failed.

Wounding words -- including confidence-crushing criticism, nasty sarcasm, demeaning nicknames and careless gossip – can inflict deep and lasting harm in the form of hurt feelings, negative self-images, damaged reputations and destroyed relationships. Sadly, the victims often are family and friends.

Forget "sticks and stones may break my bones, but words will never hurt me." Telushkin says unless you've been a victim of physical violence, chances are the worst pains you ever suffered came from words.

Grounding his views in Scripture, Telushkin says we have an ethical duty to be fair, respectful and careful when we talk about others. What we say about a person affects attitudes and dispositions and shapes reputations in ways that indelibly define that person.

Observing that we choose our clothes more carefully than we choose our words, he urges us to use our words as we would a loaded gun.

Telushkin is especially hard on gossip. That's a hard one for me. A lot of my conversations involve talking about others. The problem is, such conversations often include unfair, unkind, insensitive or outright malicious digs, jabs and judgments.

The crucial message: Be more conscientiously kind and careful in what you say. Emphasize the positive, avoid remarks likely to cause pain or other damage and say nothing you wouldn't want to get back to the person you're talking about.

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AKHLAQ CLASS 5 - LESSON 19

STRIVE TO MEET THE NEEDS OF MU'MINEEN

"When one of my servants performs a good act, I award him Janna in exchange"
Prophet Dawood (A.S.) asked Allah:

"Ya Allah! What is that good act?"

The revelation came:

"It is making a mu'min happy even if it be by offering him a date"

There was a man called Sadiq Halwani who was once approached by his friend in Masjidul Haram to lend him two dinars. Sadiq told him he would give him the money after he had completed his **tawāf**.

As he was just about to complete his **tawāf**, Imam Ja'fer As-Sadiq (A.S.) arrived for **tawāf**. Imam put his hand on Sadiq's shoulder and began **tawāf**.

Sadiq says that although he had completed his **tawāf** he accompanied Imam.

His friend was sitting in a corner and making signs at Sadiq. Imam asked Sadiq why the man was trying to call his attention.

Sadiq replied:

...He is waiting for me so that after I complete **tawāf** I can help arrange a loan for him. As you put your hand on my shoulder I did not wish to leave you."

Imam removed his hand immediately from his shoulder and told him:

"Go to meet his need..."

Sadiq fulfilled his word to his friend. Next day he went to visit the Imam. Imam said:

If one strives to meet the need of a mu'min it is more worthy a deed than freeing 1000 slaves and equipping 1000 people for jihad"

Imam Ali Zaynul Abedeen (A.S.) has said:

Strive to acquire a high position in Janna. Remember the more useful a person is to a fellow mu'min the higher his/her position in Janna. At times even the saying of one sentence becomes the source of becoming closer to Allah. Never consider kindness to your fellow mu'min brother/sister to be insignificant for it will be these that will be useful on a day when nothing much will be of any use."

Five Birds and Good Intentions

This is number six on my list of all-time favorite commentaries.

Five birds are sitting on a telephone wire. Two of them decide to fly South. How many are left? Three, you say? No, it's five. You see, deciding to fly South is not the same as doing it.

If a bird really wants to go somewhere, it's got to point itself in the right direction, jump off the wire and flap its wings.

Good intentions are not enough. Our character is defined and our lives are determined not by what we want, say or think, but by what we do.

I frequently think of writing thank-you notes, birthday wishes and letters of praise. Unfortunately, only a sad few of these good sentiments ever make it to paper. Still, if I don't look too closely, I can delude myself into thinking that based on my good thoughts, I'm a gracious and grateful person. A truer picture of my character is drawn by my actions.

The challenge for me is to make the time to do the things I ought to do and say the things I want to say. There are lots of occasions to do this at home and at work. And one doesn't have to get sappy or insincere. Just look for opportunities to say something nice to family members, friends or coworkers. Once you get the hang of it, expand your arena of action and call or write a former teacher, a columnist or a public servant you admire.

Quaker missionary Stephen Grellet put it eloquently: "I expect to pass through the world but once. Any good therefore I can do or any kindness I can show to any fellow creature, let me do it now. Let me not defer it or neglect it for I shall not pass this way again."

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Exercise:

1. How did our 6th Imam explained the importance of helping a mu'min?
2. How did our 4th Imam explained the importance of helping a mu'min?

AKHLAQ CLASS 5 - LESSON 20

TO HURT A SERVANT OF ALLAH (MU'MIN)

"One who removes the hardship of a Mu'min will have his/her hardships removed by Allah on Qiyama. One who hides the faults of a Mu'min will have his faults hidden by Allah on Qiyama. One who relieves the sorrow of a Mu'min will have his sorrow relieved on Qiyama." **Prophet Muhammad (S.A.W.)**

A man came up to Imam Ali Zaynul Abedeen (A.S.) saying that another had been abusing Imam in his absence.

He started to relate the incident. Imam interrupted him and said:

"The man who abused me in my absence threw the arrow. You picked it up and ensured it reached its target."

Whenever the people reaped their first harvest, they would bring the early fresh fruit to the Prophet (S.A.W.) who would distribute it to those around him.

Once a poor man brought one fruit from his small farm and gave it to the Prophet (S.A.W.) who tasted it and continued eating it alone whilst his companions were sitting there.

One of the companions meekly said:

"Ya Rasulallah! You have overlooked the rights of those who watch whilst you eat?"

The Prophet (S.A.W.) smiled and waited until the man who had brought the fruit had gone. Then he said:

"I tasted the fruit and it was not yet ripe. Had I allowed you to have some, one of you would definitely have shown his distaste, therefore disappointing this man who brought the gift. Rather than make him feel bitter, my mouth accepted the bitterness."

Exercise:

1. How did our Holy Prophet explained, to make a mu'min happy?

FIQH TAB

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FIQH CLASS 5 - LESSON 1: INTRODUCTION TO TAQLID

For everything that we do in our lives, we need advice of the experts in that field.

TAQLID IS TO OBEY THE ISLAMIC LAWS ACCORDING TO THE RULINGS OF THE MUJTAHID

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 **TAQLID**.

Muqallid is a person who does Taqlid, that is follows the orders of the Mujtahid.

Every Baligh male and female has to follow (WAJIB) rules regarding Furu-e-Din. You **cannot** do Taqlid of someone on the aspects of Usul-e-Din and follow him because this must come from your heart ^{e.g.} believing in One God. The one who follows the orders of the Mujtahid is called a MUQALLID. ﷻ 01

One has to do Taqlid of most learned scholar like **Ayatullah Syed Ali al-Hussaini as- Seestani**

Upon becoming Baligh, you *must* make a **Niyyat** (intention) that you will act or follow him in accordance with his verdicts (Fatwa). The rules of our present Mujtahid can be found in a book called **Islamic Laws**.

BULOUGH

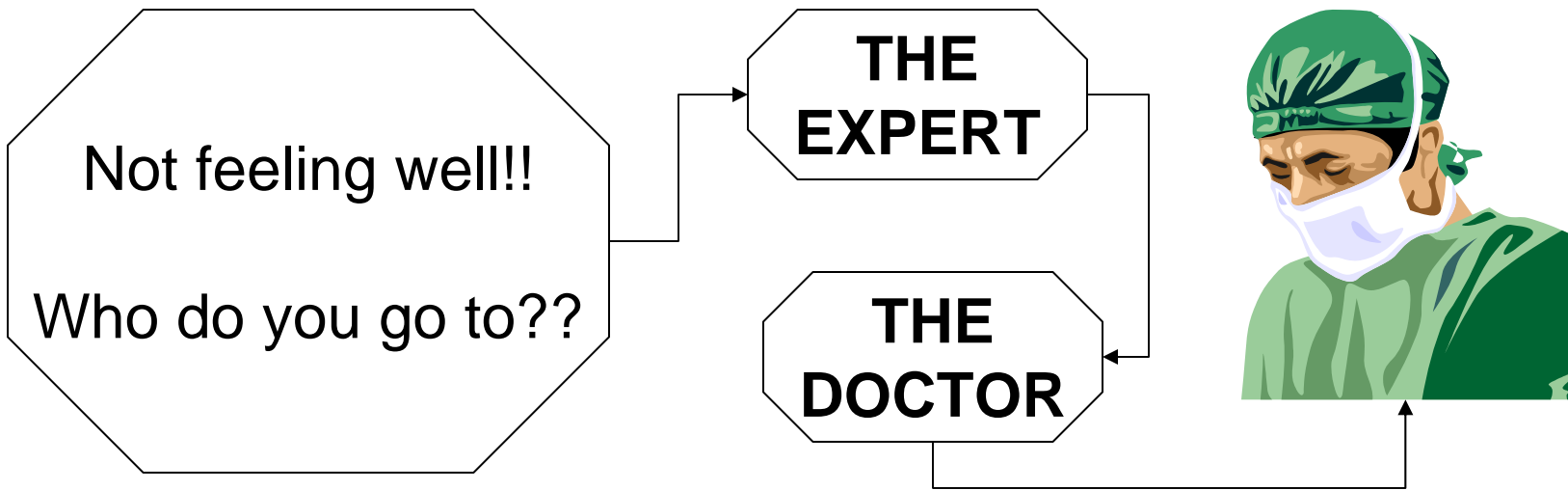
- A girl becomes Balighah upon completion of her ninth lunar year (according to Islamic Calendar).
- A boy becomes Balighah upon appearance of certain physical signs or upon completion of his fifteenth lunar year (according to Islamic Calendar).

ALL OBLIGATORY ACTIONS BECOME WAJIB UPON GIRLS AND BOYS ONCE THEY BECOME BALIGH. THE FIRST THING TO DO IS THE NIYYAT OF WHOSE MUQALLID YOU BECOME.

Exercise:

1. Explain the following terminologies.
➤ Taqlid Muqallid Mujtahid Mumayyaz
2. When does boys & girls become Baligh?

BRIEF INTRODUCTION TO TAQLEED



SAME WAY....NEED ADVICE IN THE MATTER OF ISLAMIC LAWS.....GOT TO.....A MUJTAHID

BRIEF INTRODUCTION TO TAQLEED



MUJTAHID

EXPERT IN ISLAMIC LAWS

TAQLID

ACT OF OBEYING ISLAMIC RULES

MUQALLID

ONE WHO FOLLOWS THE ORDERS OF THE MUJTAHID

FIQH CLASS 5 - LESSON 2: THE WAJIB ACTS OF SALAAT

Out of the many different parts of Salaat, there are **11 Wajib** actions, which must be performed for it to be correct. 📖 951

These are:

1. **NIYYAT:**
Intention to perform a particular Salaat, "Qurbatan ilallah".
2. **TAKBIRATUL EHRAM:**
The first "Allahu Akbar" in Salaat.
3. **QIYAM:**
Standing position for recitation.
4. **QIRA'AT:**
Recitations of Suratul Hamd and another Surah
5. **RUKU':**
Bowing
6. **TWO SAJDAHS:**
Prostration with forehead, knees, palms and big toes touching the ground.
7. **DHIKR:**
Recitations during Ruku and Sajdah
8. **TASHAHUD:**
Recitation while sitting down after the two Sajdah in the 2nd and last Rakaat of Salaat.
9. **SALAAM:**
Recitation of salutation in Salaat before finishing Namaaz
10. **TARTIB:**
Praying in the set Sequence (order)
11. **MUWALAT:**
Praying without any interruption or gap.

SALAAT IS LIKE A BUILDING THAT IS MADE UP OF MANY PARTS. SOME OF THESE PARTS FORM THE FOUNDATION OF THE BUILDING, WHILE OTHERS ARE JUST BUILT UPON THE FOUNDATION. IF THE FOUNDATION GIVES WAY, THEN THE WHOLE BUILDING WILL COLLAPSE.



- **Rukn** = those parts of the Salaat, which are its **foundation**. If any of these Wajib parts are left out or added, **on purpose** or **by mistake**, the Salaat becomes Batil (void). 📖 951
- **Ghayr Rukn** = those parts of the Salaat which are not considered as its foundation BUT ARE STILL WAJIB. If any of these actions are left out or added on **purpose** the Salaat becomes Batil. **But they do not make the Salaat Batil if they are left out or added by mistake.** 📖 951

The table below shows which actions of Salaat are **Rukn** and which are **Ghayr Rukn**:

RUKN	GHAYR RUKN
Niyyat	Qira'at
Takbiratul ehram	Dhikr
Qiyam **	Tashahud
Ruku'	Salam
Two Sajdahs	Tartib
	Muwalat

****QIYAM** – To stand erect while saying Takbiratul Ehram, and to stand before the Ruku (which is called qiyam muttasil ba ruku') is the Rukn of the prayers. But, standing while reciting Surah al-Hamd and the other Surah and standing after performing the Ruku, is not Rukn and if a person omits it inadvertently, his prayers are in order. 📖 967

THE WAJIB ACTS OF SALAAT ARE 11
5 ARE RUKN & 6 ARE GHAYR RUKN

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Exercise:

1. Write down in your own words, the meanings of Wajib-e-Rukn and Wajib-e-Ghayr Rukn

2. How many Wajib actions are there in Salaat? List them:

3. When Muntazir came home from school, he was in such a hurry to leave for soccer practice that when he prayed his Dhohr Salaat, he missed one Sajdah in the last Rakaat. However when he went into Sajdah-e-Shukr after completing his Salaat, he told Allah he was sorry for the mistake and hoped this Sajdah would cover the one missed. Is his Salaat correct? Why?

4. In the list below, write which one is Rukni, Ghayr Rukn and which is Mustahab.

Ruku' _____
Salawaat _____
Muwalat _____
Dhikr of Sajdah _____
Tartib _____
Qiyam _____
Qiraat _____
Qunoot _____
Dhikr of Ruku' _____
Salaam _____
Tashahud _____
Niyyat _____

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FIQH CLASS 5 - LESSON 3: NIYYAT

NIYYAT = intention to do something.

Niyyat is important because Islam does not want us to pray just out of habit. It wants us to be **aware** of what we do - before we start our prayer we must know what we are about to do.

A person is said to have Niyyat if he/she can answer two questions at any time: 'What are you doing?' (I am praying) and 'Why are you doing?' (Because it is Allah's order i.e. Qurbatun ilallah)

The Niyyat of Salaat must be made with the idea that you are performing the Salaat in Obedience to the Command of Allah, or to seek the pleasure of Allah - **Qurbatan ilallah**.

This intention should not be mixed with **any** other purpose; otherwise your Salaat will become Batil.

Two things are very important in Niyyat

- A person should offer prayers with the intention of Qurbat, that is, complying with the orders of the Almighty Allah (Qurbatan ilallah) 📖 952
- The Salaat that you intend to perform must be specified. 📖 953

NIYYAT IS THE MOST IMPORTANT PART OF SALAAT
NIYYAT = WAJIB RUKN
IF MISSED OUT INTENTIONALLY OR BY MISTAKE NAMAAZ IS BATIL



Qurbatan ilallah

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Exercise:

1. What do you mean by Niyyat?
2. What are the two important things in Niyyat?
3. Zahra made the Niyyat to offer her Dhohr Salaat. By the time she reached her third Rakaat she wasn't sure whether she was offering her Dhohr or her Asr Salaat. At the end of her Salaat she sat there wondering. What shall I do? Pray Asr? Pray both again? Roll up my prayer mat because I might have finished both? Please help Zahra find the correct answer from the Risala.

Masail #: _____

She will: _____

Because: _____

FIQH CLASS 5 - LESSON 4: TAKBIRATUL IHRAM

The 2nd Wajib act of Salaat is Takbiratul Ihram. It is made from two words: **Takbir** and **Ihram**.

TAKBIR = Praise of Allah = "Allahu Akbar" = **Allah is the Greatest**"

IHRAM = an act which makes certain things **Haraam**.

The first "ALLAHU AKBAR" of the Salaat is known as TAKBIRATUL IHRAM because, once you say it you have entered Salaat and so the things that break the Salaat become HARAAM on you.



Takbiratul Ihram Must 957

- Be said in its proper form, i.e. Allahu Akbar.
- Be in Arabic.
- Be said while standing (unless you are not able to stand).
- Be said when the body of the person is completely still.
- Be with Muwalat – i.e. There should be no unusual gap of time between the sayings of the two words.
- Not be joined with anything before or after it. e.g. you shouldn't say "Allahu Akbar, bismillahir..." in one breath. Rather, you should say Allahu Akbar alone.

Takbiratul Ihram is a **WAJIB RUKN**. If you add to it, your Salaat will become **Batil**



It Is Mustahab

- For men to recite the Takbir in a loud voice  961
- To say the Takbir with your hands raised to your ears, with the fingers closed together and your palms facing Qiblah.  964

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Exercise:

1. What is the meaning of Takbir & Ihram?
2. What are the important rules of Takbiratul Ihram?
3. What things are Mustahab in Takbiratul Ihram?
4. Zainab's brother had a hearing problem and as a result of it his speech was not very clear. When she learnt in Sunday School that Takbiratul Ihram must be recited in Arabic and very clearly she was a little concerned about her brother. Using the Risala, help Zainab find a Masail that will solve her brother's Takbiratul Ihram problem.

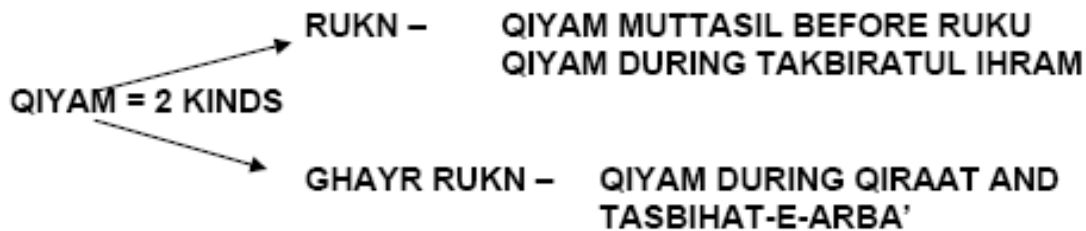
Masail #: _____

Says he can: _____

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FIQH CLASS 5 - LESSON 5: QIYAM

QIYAM = standing.



Rukn Qiyam 📖 967

Rukn Qiyam is when:

- You are standing while saying **Takbiratul Ihram**
- **Qiyam Mutasil before Ruku'** which is the short standing pause before going into Ruku.

If you say Takbiratul Ihram or go to Ruku WHILE SITTING, your Salaat will be BATIL.

Ghayr Rukn Qiyam 📖 967

Ghayr Rukn Qiyam is when:

- You are reciting the **2 Surahs in the 1st and 2nd Rakaat**, and also
- while reciting the **Tasbihat-e-Arba'** in the **3rd and 4th Rakaat**.

So if you SIT BY MISTAKE while reciting the Surahs or the Tasbihate Arba'ah, your SALAAT WILL STILL BE CORRECT; but if you SIT ON PURPOSE then your SALAAT WILL BECOME BATIL.

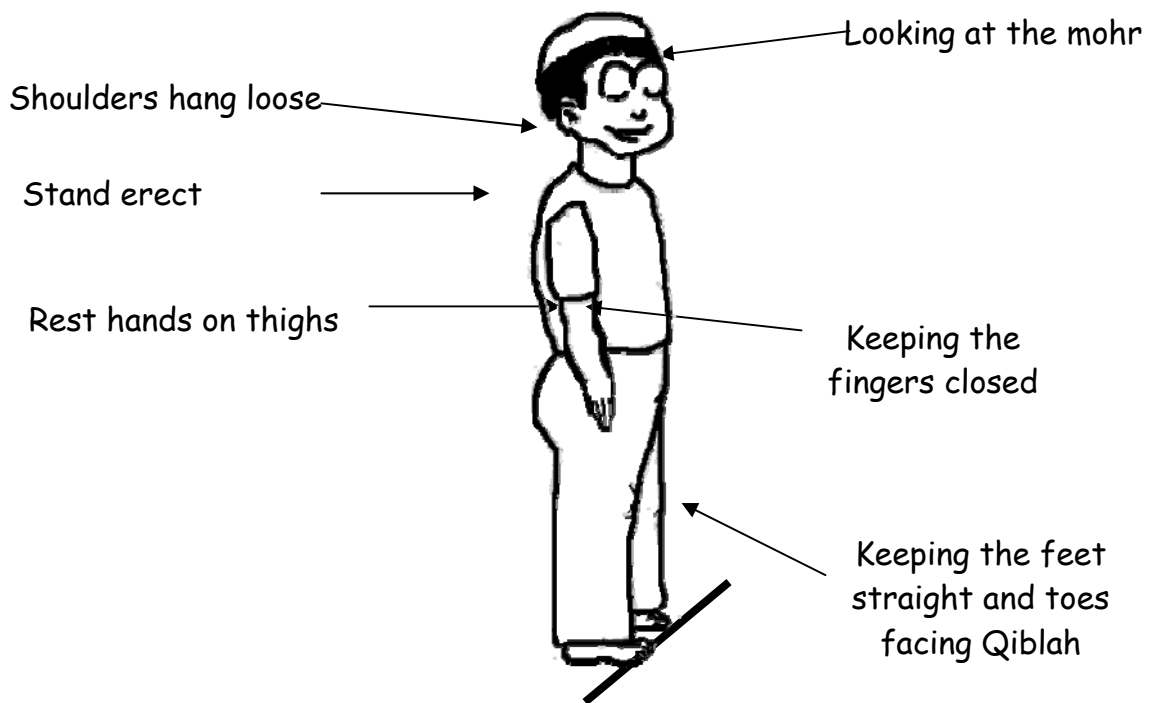
Wajib Actions During the Qiyam

- ☺ You should stand straight, facing the Qiblah. 📖 967
- ☺ You should not lean on anything while standing. 📖 972
- ☺ You should stand on your whole feet, not on your heels or toes. 📖 972
- ☺ You should stand still. There is no harm in moving your head or hands, as long as it doesn't look like you are not praying Salaat. 📖 976

Mustahab Actions in Qiyam 📖 986

- ◆ To stand erect

- ◆ To slacken the shoulders
- ◆ Place the hands on the thigh
- ◆ Join the fingers together
- ◆ Look at the place of Sajdah
- ◆ Place weight of body equally on both feet
- ◆ Stand in humility
- ◆ Keep both feet in line
- ◆ Men to keep feet slightly apart
- ◆ Women to keep feet together



Exercise:

1. What are the two kinds of Qiyam? Explain.
2. What are the Wajib actions in Qiyam?
3. What are the Mustahab actions in Qiyam?

Answer the following questions using your Risala. Are the following sentences “True” or “False”.

4. Qiyam is a Wajib Ghayr-Rukn part of Salaat. _____
5. During Qiyam, it is Sunnat to stand straight, facing Qiblah. _____
6. In Qiyam, men should stand with their feet apart from 4 to 8 inches _____
7. It is not Wajib to stand in Qiyam before going to Sajdah. _____
8. Look at the place of Sajdah is a Wajib action of Qiyam. _____

FIQH CLASS 5 - LESSON 6: SUBSTITUTES OF QIYAM

📖 971 – 985

- If a person cannot stand without any support, then he may **stand with a support**, e.g., walking-stick, leaning on a wall, etc.
- If a person cannot even stand with a support, then he should **sit without a support**.
- If a person cannot even sit without a support, then he should **sit with a support**.
- If a person cannot even sit with a support, then he should **lie on his right side**, facing Qiblah.
- If a person cannot even lie on his right side, then he should **lie on his left side** facing Qiblah.
- If a person cannot even lie on his left side, then he should **lie on his back** with his feet towards the Qiblah.

If a person can stand for a part of the Salaat, then he should stand for as long as he can and then sit down and continue his Salaat.

STAND AS A SLAVE IN FRONT OF YOUR LORD

Exercise:

1. What are the different substitutes of Qiyam?

Fill in the blanks:

2. If a person cannot stand without support in Salaat, then he may stand with support for example, by using a walking _____ or lean against the _____. Masail #: _____
3. If a person cannot stand with a support, then he should _____ without support. Masail #: _____
4. If a person is completely disabled, S/he should pray while lying _____ and do Ruku' and Sajdah with his/her _____. Masail #: _____

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FIQH CLASS 5 - LESSON 7: QIRA'AT IN THE SALAAT

QIRA'AT = recitation or reading.

It is a **Wajib-e-Ghayr Rukn**, part of Salaat.

WAJIB-E-GHAYR RUKN = if left out by mistake, then your Salaat is still correct; but if left out intentionally, then the Salaat is **BATIL**..

- Qira'at is **Wajib during the Qiyam** in all the Rakaats. 📖 987
- In the 1st and 2nd raka'at, it is **Wajib** to recite **Surah al-Hamd** and any **other Surah** after it. 📖 987
- In the 3rd and 4th raka'at, it is **Wajib** to recite either **Surah al-Hamd** or **Tasbihate Arba'**. 📖 1014

Tasbihate Arba' = **4 praises of Allah**". This refers to the following:

SUBHAAN ALLAHI

1st Tasbih

WAL HAMDU LIL LAHI

2nd Tasbih

WA LA ILAHA IL LAL LAHU

3rd Tasbih

WAL LAHU AKBAR

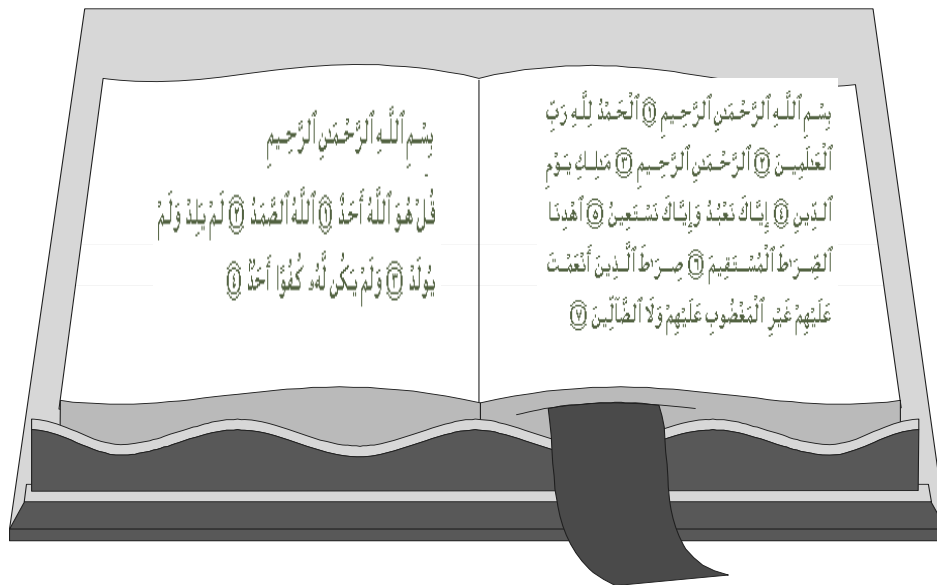
4th Tasbih

- It is **Mustahab** to say "**AL-HAMDU LIL LAHI RABBIL AALAMEEN**" after completing Suratul Hamd. 📖1026
- It is **Mustahab** to say "**KADHA LIKAL LAAHU RABBI**" after completing Suratul Ikhlas 📖 1026
- It is **Wajib** for men to recite the Surahs in the first two Rakaats loudly in Salaatul Fajr, Maghrib and Eisha. 📖 1001
- It is **Wajib** for both men and women to recite the Surahs in the first two Rakaats silently in Salaatul Dhohr and Asr. 📖 1001
- Women can recite the Surahs in the first two Rakaats it either loudly or silently in Salaatul Fajr, Maghrib and Eisha. 📖 1003
- Apart from Suratul Ikhlas, it is better **not** to recite the same Surah in both the first and second Raka'at. 📖 1030

Qira'at should be recited SLOWLY, CLEARLY and with PROPER MAKHRAJ

Rules During Qira'at

1. If you wish to move a little during Qira'at you should **stop** your recitation, **move** your position and only then **continue** your recitation. 📖 974
2. Your body should stay **still** during the recitation. A slight movement of the hand and fingers does not affect the Salaat. 📖 976
3. If you **moved unintentionally** (e.g., because someone pushed you), then it is better to **repeat** whatever you recited during the movement. 📖 977
4. **Muwalat** should be observed during the recitation - that is, there should be a flow or continuity in reciting the words of a Surah or the Tasbihate Arba'.



Exercise – Qira’at in Salaat:

1. How the Tasbihate Arba' got its name? Explain.
2. Explain the rules of Qira’at.
3. Sayyida heard in a speech that in Salaat, after Suratul Hamd, you can only recite on Surah. However there are 4 Surahs which pair up in to sets and have to be recited as a pair but count as one Surah in Salaat. Help Sayida confirm this from the Risala and write down the names of the Surahs.

Masail #: _____

Surah: _____ & Surah: _____

Surah: _____ & Surah: _____

Khatija told Zamina that at certain times we can just recite Surathul Hamd and no second Surah. Is this true? If yes, what are the circumstances?

Masail #: _____

Surah: _____ True False

When: _____

Use your Risala to fill in the blanks and remember to write down the Masail Numbers

1. It is better to seek refuge from Shaytan before you begin the recitation of the first Surah. This is how you recite: _____

Masail #: _____

2. To say _____ at the end of the first Surah is Mustahab. Masail #: _____

3. It is better to recite Surah-e-_____ at least once a day in one of your prayers. Masail #: _____

4. If you move intentionally in Qira'at your Salaat becomes _____. If you want to move in Qiyam (e.g. scratch yourself), you must _____ your recitation, adjust your position and then continue. Masail #: _____
5. Muwalat must be observed during recitations – this means that there is no _____ or _____ during recitations. Masail #: _____

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FIQH CLASS 5 - LESSON 8: QUNOOT

QUNOOT = humble praying to Allah

Qunoot is:

- The act of raising our hands to pray to Allah.
- Mustahab in all the prayers, whether Wajib or Mustahab,
- Done before Ruku of the 2nd Rakaat. 📖 1126

While reciting Qunoot, it is Mustahab to:

- Keep your hands in front of your face
- Turn the palms towards the sky
- Keep the hands and the fingers close together **AND**
- Look at the palms during Qunoot 📖 1127

There is no special recitation for Qunoot, even saying "Subhanallah" once is enough. It is, however, recommended to recite: 📖 1128



La ilaaha illallahul Halimul Karim,
La ilaaha illallahul 'Aliyyul 'Azim,
Subhanallahi Rabbis samawatis sab,
Wa Rabbil arzinas sab,
Wa maa fi hinna,
Wa maa bayna hunna
Wa Rabbil 'arshil 'azim
Wal hamdu lillahi Rabbil 'aalamin

You may also recite this dua in Qunoot:

Rabbana A'tina Fid-dunya Hasanatan Wa Fil Akhirati Hasanatan Waqina Azabannar.

It is also Mustahab that Qunoot is recited loudly, except when a person is praying in Jamaat, then, if by reciting loudly the Imam will be able to hear him, then it should be recited silently. 📖 1129

If a person misses out Qunoot intentionally there is no Qadha for it. 📖 1130

If a person forgets to do Qunoot and remembers it:

- **Before reaching Ruku, then it is Mustahab that s/he stands up and recites it.**
- **After reaching during Ruku, then it is Mustahab that s/he performs its Qadha after Ruku.**
- **While performing Sajdah, it is Mustahab that s/he performs its Qadha after Salaam.**

Exercise:

1. What is the meaning of Qunoot?
2. What things are Mustahab in Qunoot?
3. Read the following translation of a famous dua recited in Qunoot and then write it in Arabic in the space provided. **“O’ Allah! Bestow upon us in this world what is good; and in the Hereafter what is good and save us from the torture of Hell Fire.”**

Rabbanaa _____

4. Which salaah has 5 Qunoots in the 1st rakaat and 4 Qunoots in the 2nd rakaat? Salaatul _____. Masail #: _____
5. Write a short Dua we can recite in Qunoot for our parents:

which means _____

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FIQH CLASS 5 - LESSON 9: RUKU (1)

Ruku is a Wajib Rukn part of the Salaat. If it is left out or one more Ruku is added either by mistake or knowingly then the Salaat is Batil.

Basic Position of Ruku

For men: 📖 1052

- Mustahab to recite Takbir before going into Ruku
- Push knees back
- Keep back flat
- Keep neck in line with back
- Look between his two feet
- Recite Salawat before or after Dhikr



For women: 📖 1053

Mustahab while performing Ruku to:

- Keep hands higher than her knees AND
- Should not push her knees back.



Any of the following Dhikr [recitation in Ruku] can be recited in Ruku: 📖 1037

- ▶ **Subhan allah** - 3 times
- ▶ **Subhana Rabbiyal Adhimi wa bi Hamdih** – once

If, however, there isn't enough time then:

- ▶ - Reciting "**Subhanallah**" once is enough.

The **Dhikr** of Ruku: 📖 1038

- Must be in Arabic.
- Should be uttered in succession.
- Each word should be pronounced correctly.

It is Mustahab to recite the Dhikr, 3, 5, 7 or more times and end with a Salawat

The order to follow when going into and out of Ruku:

- To stand up **straight** and **still** before going into Ruku, 📖 967
- While reciting the Dhikr of Ruku you should be **still**. You should not start the Dhikr until you have reached the required position and are not moving. 📖 1039/40
- To stand up **straight** and **still** after the Ruku and before going to the Sajdah. 📖 1049

REMAIN STILL DURING THE DHIKR OF RUKU

FIQH CLASS 5 - LESSON 10: RUKU (2)

Moving in Ruku:

- If you **want to move** in Ruku (like if you want to scratch your head) then you must stop recitation, scratch your head and then continue with the recitation. 📖 1040
- If the movement is negligible or if you just move your fingers then you can continue with your recitation. 📖 1040
- If you intentionally begin reciting the Dhikr in Ruku before you have properly bowed down for Ruku and before your body becomes steady, your Salaat will be **BATIL**. 📖 1041

If remaining still before, during or after Ruku is not possible because of illness, then the obligation is lifted.

Substitutes for Ruku 📖 1045 – 1047

- If a person cannot bow down for Ruku properly, then s/he should **lean on something**, and perform Ruku.
- If a person cannot even perform Ruku by leaning, then s/he should **bow down to the maximum extent s/he can**, so that it can be called a Ruku.
- If a person cannot bend at all, then s/he should **make a sign for Ruku with the head**.
- If a person cannot even make a sign with the head. then s/he should **close the eyes with the Niyyat of Ruku**, and recite the Dhikr and then **open the eyes**, to show s/he is rising from Ruku
- If a person cannot even use the eyes, then s/he should **make a Niyyat for Ruku in the mind, make the sign for Ruku with the hands** and recite the Dhikr
- If a person cannot perform Ruku while standing but can bend for Ruku while sitting, then s/he should, **offer Salaat while standing and just make a sign for Ruku with the head**.

If a person forgets Ruku' and goes down for Sajdah, and he remembers just before putting his forehead on the ground, then he should stand up again and do Ruku' and then go to the Sajdah 📖 1051

Exercise:

1. What are the basic positions of Ruku for men & women?
2. What are the important rules regarding Ruku?
3. What are the substitutes of Ruku? Explain.
4. Are the following actions of Ruku' Wajid, Makruh or Mustahab. Write "W", "Ma" or "Mu". Quote the Masail # from the Risala.

Actions of Ruku'	W / Ma / Mu	Masail#
To recite the Dhikr in Arabic		
To place your hands on your knees (boys) or thighs (girls)		
To keep the eyes fixed on the spot between the feet		
To recite parts of the Holy Qur'an		
To remain still during the Qiyam of Ruku'		
To recite Salawat after the Dhikr of Ruku'		
To bend the head or raising it high		
To say Takbir before going for Ruku'		
To recite the full Dhikr of Ruku' once or any short Dhikr at least thrice		
To recite the Dhikr of Ruku' more than 3 times		

Give answers and Masail numbers for the following:

- a) Masooma was praying for Fajr Salaat and was in a hurry to get back into bed, so she prayed her Salaat very fast. As she was going into Ruku', she started reciting her Dhikr, which she completed before she stood up again. Is her Salaat Batil?

- b) Just before going into Sajdah, Sajida realised she hadn't done Ruku'. What can she do now?

- c) Razia realised that she had forgotten to do her Ruku' during her second Sajdah. What can she do now?

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FIQH CLASS 5 - LESSON 11 & 12: OVERVIEW OF SALAAT (NAMAAZ)

Salaat (prayer) is Wajib on a Muslim five times a day. The Salaat 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.

Salaat is one of the main pillars of Islam. It is the first and foremost duty of every Muslim. In the Holy Qur'an Allah has mentioned it again and again in more than 80 places. Allah has given more importance to Salaat than any other act of worship. Salaat keeps us away from evil things and helps us live a clean and pure life.

How many kinds of Salaat are there?

The following Prayers 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 Aayat - Prayer recited when an eclipse takes place or an earthquake or any other event which causes fear in people.



3. The Prayer of Mayyit - Prayer recited before a dead body before it is buried.









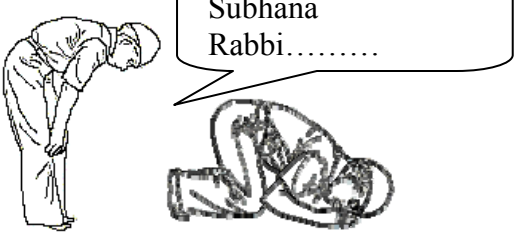

4. The Prayer after completing Wajib Tawaf of Kaaba


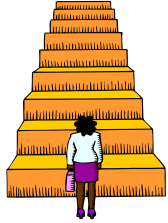


What is wajib in Salaat?

As you already know, Salaat is made up of different parts. In this section, you will come to know the list of the Wajib acts of Salaat.

There are 10 things which are wajib in the Salaat:

<p>NIYYAT</p>  <p>The intention to perform a particular Salaat, 'Qurbatan ilallah'</p>	<p>TAKBIRATUL EHRAM</p>  <p>The first 'Allahu Akbar' in Salaat.</p>
<p>QIYAM</p>  <p>Standing for recitation</p>	<p>QIRA'AT</p>  <p>Recitations during the Qiyam</p>
<p>RUKUU</p>  <p>Bending from the waist</p>	<p>TWO SAJDAHS</p>  <p>Prostration with knees, palms and toes touching the ground</p>
<p>DHIKR</p>  <p>The recitations during Ruku and Sajdahs</p>	<p>TASHAHUD</p>  <p>The recitation while sitting down after the two sajdahs in the second and final rakaats of salaat</p>

<p>SALAAM</p>  <p>The final recitation of salat while sitting down</p>	<p>TARTIB AND MUWALAT</p>  <p>Tartib means to pray in the order prescribed by the Shariat Muwalat means to pray without interruption or gap</p>
--	---

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

In the same way, the wajib acts of Salaat are divided into two categories: **Rukn and Ghayr Rukn.**

Rukn means those parts of the Salaat which are its foundation.

Ghayr Rukn means these parts of the Salaat which are not considered as its foundation.

Exercise:

1. Draw a chart of all Wajib actions of Salaat.
2. What is the difference between Rukn & Ghayr Rukn?

FIQH CLASS 5 - LESSON 13 & 14: SAJDAH (1)

Two Sajdahs are Wajib in every Rakaat of a Salaat. 📖 1054

The two Sajdah together are a Wajib Rukn of Salaat; if you miss them both or add two more, whether intentionally or by mistake your Salaat is Batil. 📖1054

If you miss only one of them or add only one more by mistake then your Salaat is still correct. 📖 1055

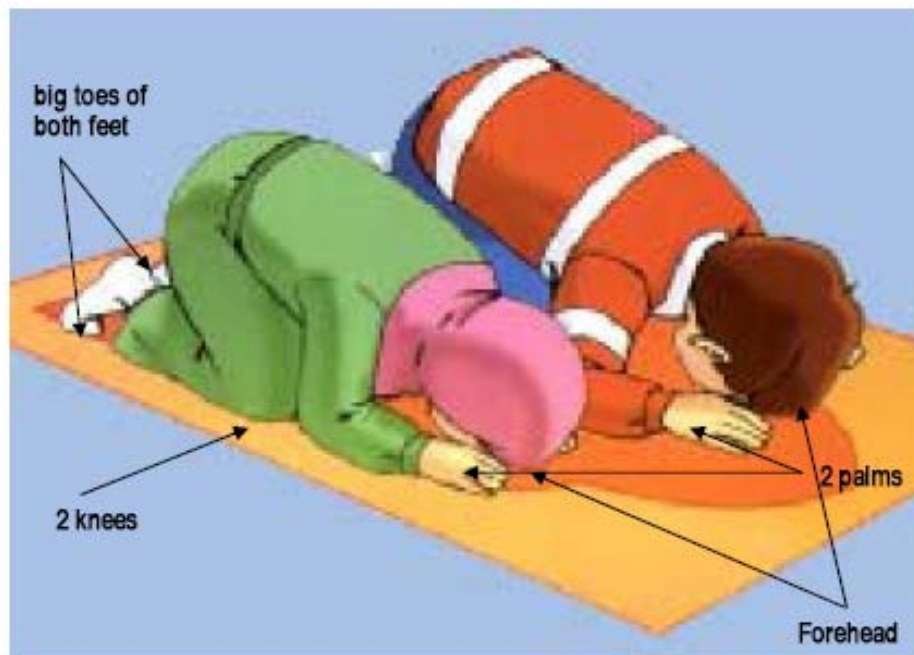
Adding or missing even one Sajdah intentionally will make your Salaat Batil.

The Position Of Sajdah 📖 1054

During the Sajdah, **7 parts of your body must touch the ground.** They are:

- forehead,
- 2 palms,
- 2 knees and
- Big toes of both feet.

Among these 7 parts, the forehead must rest directly upon the earth.



The Recitation in Sajdah

The recitation in Sajdah is Wajib and is called Dhikr. Dhikr of Sajdah is similar to that of Ruku with the difference of only one word. It is recited as:

"Subhana rabbi yal a'ala wa bi hamdih." 📖1058

There Is an Order to Follow When Going Into And Out Of the Sajdahs

1. To stand up **straight** and **still** before going into the first Sajdah. 📖 1052
2. While reciting the Dhikr of Sajdah you should be **still**. 📖 1059
3. You should not start the Dhikr until you have reached the required position and are not moving. 📖 1060
4. If you intentionally recite the Dhikr of Sajdah before your body becomes still or raise your head while still reciting the Dhikr, your Salaat is Batil. 📖 1060
5. Get up after the 1st Sajdah into a sitting position, wait, then go into the 2nd Sajdah. 📖 1062
6. Recite the Dhikr again making sure you are still and don't start until you are in the exact position. 📖 1059/60
7. Get up again after the second sajdah into a sitting position before continuing with the Salah. 📖 1084



SAJDAH IS THE MOST SACRED PART OF THE SALAAT

Exercise:

1. What are the seven parts of the body that must touch the ground in sajdah?
2. What Order to Follow When Going Into And Out Of the Sajdahs?

FIQH CLASS 5 - LESSON 15: SAJDAH (2) – Further Rules about Sajdah

- The 7 parts of the body must be on the ground during the recitation. If you have to lift any of those seven parts, then you should be silent and only continue to recite when you have placed that part on the ground again. 📖 1064
- The place where you will put your forehead and your toes must be of the same level. 📖 1066

Difficulty in Doing Sajdah

If a person can sit but cannot do Sajdah properly because of an illness or any other reason, then s/he should do one of the following things (in order of preference):

1. If a person can sit, but cannot do Sajdah properly, then s/he should **bow down as much as s/he can, and place the mohr on something high** and place his/her forehead on it. The palms, knees and toes must still touch the ground. 📖 1077
2. If something high cannot be found and s/he cannot find a person to hold it, then **the mohr should be raised to the forehead** by the person himself or herself. 📖 1078
3. If a person cannot perform Sajdah at all, then s/he should **make the sign of it with his/her head.** 📖 1079
4. If a person cannot make a sign with the head, then s/he should **make the sign of it with the eyes.** 📖 1079
5. If a person cannot even make the sign of Sajdah with the eyes, then s/he should **make the sign of Sajdah with the hands etc. and should make a niyyat for Sajdah in his mind, and recite the obligatory Dhikr.** 📖 1079

Mustahabat in Sajdah 📖 1100

- ◆ Saying Takbir before Sajdah – after rising from Ruku
- ◆ While going down for Sajdah, a man should go in such a way that first his hands touch the ground; whereas a woman should go in such a way that first her knees touch the ground.
- ◆ When in Sajdah to place ones nose on a mohr or on anything that Sajdah can be performed
- ◆ To keep the hands on level of the ears, with the fingers close together and the fingertips facing the Qiblah.
- ◆ A man should keep his hands away from the body, whereas a woman should keep them close to her body.
- ◆ Repeating the Dhikr of Sajdah an odd number of times – 3, 5 or 7 times, and reciting Salawat.
- ◆ After getting up from the 1st Sajdah, to say Takbir and then, "**Astaghfirullah rabbi wa atubu ilayhi**", and also to say a Takbir before the 2nd Sajdah.

- ◆ To say "**Bi haw lil lahi wa quwwatihi aqumu wa aq'ud**" while getting up for the next Rakaat.

Exercise:

1. If a person has a difficulty in doing sajdah, what should be done?
2. What are the mustahabs of sajdah?

FIQH CLASS 5 – LESSON 16: SAJDAH (3) – Things on which Sajdah is allowed

Sajdah can be performed on: 📖 1085

- Natural earth;
- Anything that is not eaten or worn
- Anything that grows from the earth.

E.g. wood

Leaves



Importance of Sajdah

It is Haraam in Islam to do Sajdah to anyone but Allah. Therefore, when we put our foreheads at the doorsteps of the shrines of our Aimmah (AS) we must make sure that our intention is not for praying TO them but that we are doing Sajdah for thanking Allah and seeking the intercession of the Aimmah (AS).

Further Rules Regarding Things On Which Sajdah Is Allowed

1. 📖 1085 **Natural Earth** – this does not include mineral or precious stones which come out from the mines.
2. 📖 1085 As mentioned above, you cannot do Sajdah on any things that are used in food or dress. **E.g.** you can do Sajdah on the leaves of a mango tree but you cannot do Sajdah on the mango itself.
3. 📖 1091 You can do Sajdah on paper if it has been manufactured from wood, grass, cotton or flax. Paper made from silk is not allowed
4. 📖 1093 If you cannot find something on which Sajdah is allowed, then you can do it on asphalt or tar, and if that not available, then you should do Sajdah on your dress or on the back of your hand.
5. 📖 1094 Sajdah performed on soft clay or mud, on which your forehead cannot stay still is Batil.
6. 📖 1097 If you perform Sajdah on a thing upon which Sajdah is not allowed, and realize before reciting the Dhikr, then you should gradually slide or move your head onto a thing which is permitted.

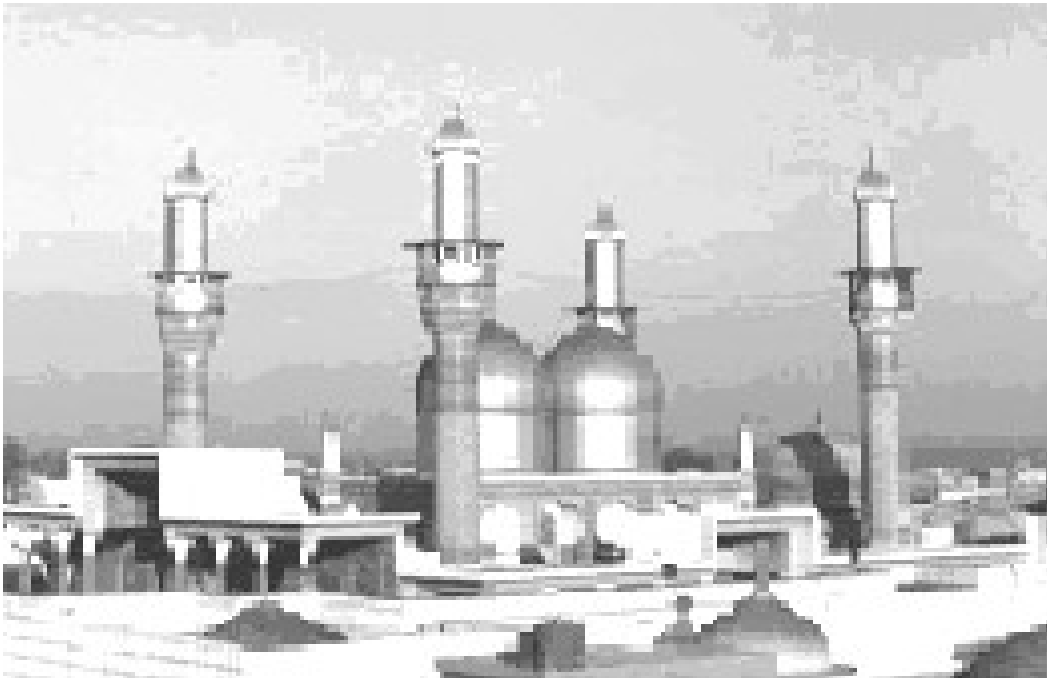
KHAKE SHIFA 1092

Highest preference has been given for doing Sajdah upon the earth from the Haram of Imam Hussain (a.s.) in Kerbala.

This earth is known as "Turbatul Husayniyyah" or "Khake Shifa". It is sacred because it is an earth that has the blood of the martyrs of Kerbala.

During the life-time of the Holy Prophet (s.a.w.), his daughter Bibi Fatima (a.s.) had made a rosary (Tasbih) 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.



**SAJDAH IS THE ME'RAJ OF A BELIEVER
PLACING YOUR FOREHEAD ON EARTH
REMINDS YOU OF THE ORIGIN OF YOUR CREATION**

Exercise:

Use the Risala to help you find the answers. Remember to write down the Masail Numbers. Circle the correct answer:

1. State which one of the following statements is true – Masail _____
 - a. You can miss both Sajdah out by mistake and your Salaat will be valid
 - b. You can miss one Sajdah out by mistake and your Salaat will be valid
 - c. If you miss either of the Sajdah out intentionally or unintentionally your Salaat will be Batil
2. When doing Sajdah, it is Wajib that: - Masail #: _____
 - a. The forehead and the toes must be in different levels when touching the ground
 - b. The forehead and the toes must be on the same level when touching the ground
 - c. The forehead must be higher than the toes
 - d. None of the above
3. If a person forgets to do Sajdah, then his Salaat is correct only if he: Masail # _____
 - a. Remembers it before going to the next Ruku'
 - b. Remembers it after finishing the prayer
 - c. Remembers it before the Sajdah of the next Rakaat
 - d. None of the above
4. There are five things Wajib in Sajdah. The one that is not Wajib is: Masail # _____
 - a. Seven parts of your body must touch the ground
 - b. One should be still while reciting the Dhikr of Sajdah
 - c. It should be recited in Arabic
 - d. Looking at one's nose
5. Highest preference has been given for doing Sajdah upon the earth from the Haram of Imam Husain (a.s.) in Karbala. This earth is known as: Masail # _____
 - a. Turbatul Husainiyyah
 - b. Khake Shifa
 - c. Tasbih-e-Fatimah
 - d. Both a) and b) above

Exercise:

The following answers also require you to use your Risala. Write your answer as well as the masail number from the Risala.

1. There are four Ayaat in the Qur'an that if recited or heard require the recite or the listener to go to Sajdah. List all 4 using the Risala to look them up.
 - a. Surah _____ Verse _____
 - b. Surah _____ Verse _____
 - c. Surah _____ Verse _____
 - d. Surah _____ Verse _____

2. You are on a car journey and there is a taped recitation of one of these Wajib Sajdah Ayaat. You were listening to the tape. What would you do?
 - a. Get the driver to stop the car and do Sajdah on the road
 - b. Do the Sajdah in the car however you can
 - c. Do neither of the above

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

3. Zahra has long toenails, such that when she goes for Sajdah, her nails and not the skin of her toes touch the ground. Is her Sajdah correct?
Masail # _____ Yes: No
Reason _____

4. Anar was praying on a Pak Mohr [Sajdahah] but her prayer mat was najis. Is her Salaat correct?
Masail # _____ Yes: No
Reason _____

FIQH CLASS 5 - LESSON 17: TASHAHUD

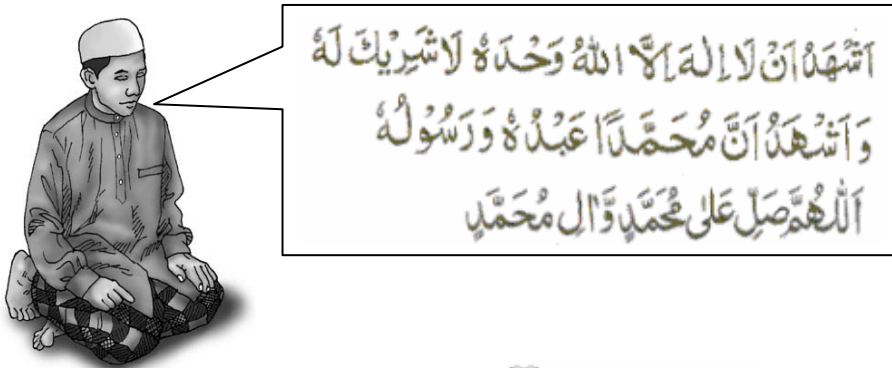
Tashahud = bearing witness

Tashahud is the recitation after the 2 Sajdahs in the 2nd and last Rakaats of every Salaat.

Tashahud is

- Wajib
- A **Ghayr Rukn** part of Salaat.
- Wajib once in a 2 Rakaat Salaat after the 2nd Sajdah of the last Rakaat
- Wajib twice in a 3 or 4 Rakaat Salaat, after the 2nd Sajdah of the 2nd Rakaat and after the 2nd Sajdah of the last Rakaat. 📖1109

The Recitation of Tashahud: 📖1109



Further Rules Regarding Tashahud 📖1109 – 1110

- It should be recited while seated.
- You should be still, not moving, during the recitation.
- It should be recited in Arabic.
- Muwalat: There should be continuity in recitation.

It is Mustahab to say, Wa taqabbal shafa'atahu warfa' dara jaatahu, after Tashahud and Salaam

Mustahabat in Tashahud 📖 1112

- say, **Al hamdu lillah, OR,**
- **Bismillahi wa billahi wal hamdu lillahi wa khayrul asma'i lillah**
- keep your hands upon your thighs with the fingers close together, **AND**
- look at your lap.

TASHAHUD IS A SUMMARY OF OUR FAITH

Exercise:

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

- a) Sr. Farida was discussing Tashahud in her class in Madressa when a student asked her to clarify about the Salawat at the end of the Tashahud because there seemed to be some misunderstanding. Some of the girls thought it was Wajib. What answer do you think Sr. Farida should have given to her students?

Masail #: _____

Reason: _____

- b) Gulzar's makharij was not very good and she knew that even though she had been practicing her recitation, sometimes when she recited her Dhikr very quickly, she did not recite it with the correct Makharij. Is there anything wrong if she does not recite her Tashahud for example with correct Makharij?

Masail #: _____

Reason: _____

FIQH CLASS 5 - LESSON 18: SALAAM

Salaam is:

- The last Wajib part of Salaat.
- A **Ghayr Rukn** part of Salaat
- Wajib after the Tashahud of the **last Rakaat**.

The Recitation of Salaam: 📖 1114



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

When Reciting Salaam You Must: 📖 1114

- Seated.
- Be still, not moving.
- Recite the last Salaam – i.e. **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**

By saying the Salaam you come out of the Salaat. Therefore, all the things that had become Haraam after saying the Takbiratul Ehram become Halal for you.

It is Mustahab to:

- Reciting all three of the Salaams written above.
- Recite 3 Takbirs after the Salaam.
- Reciting Salawat after Salaam.

SALAAM IS A REMINDER OF ISLAMIC BROTHERHOOD

Exercise:

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

1. Hassan did not recite the last **salaam** “**Assalamu Alaikum Wa Rahmatullah Wabarakatuh**” after having recited the first 2 salaams because he was getting late for work. Is his Salaat valid?

Masail #: _____ **Yes** **No**

2. Zainab did not recite the first 2 salaams and recites only the last salaam i.e. “**Assalamu Alaikum Wa Rahmatullah Wabarakatuh**” because she could not be bothered. Is her Salaat valid?

Masail #: _____ **Yes** **No**

3. Sabiha was praying and decided to recite salaam in English as she had learnt the translation in madressa. Will her Salaat be correct?

Masail #: _____ **Yes** **No**

FIQH CLASS 5 - LESSON 19: TARTIB AND MUWALAT IN SALAAT

Among the Wajib things in Salaat are **Tartib** and **Muwalat**.

TARTIB = correct order of things.

MUWALAT = continuity and flow in action.

It is necessary that every part of the Salaat be performed in the prescribed order.
All the actions of Salaat must follow one another without any unusual interval.

Tartib & Muwalat

1. 📖 1117 If you change the order of a **Wajib Rukn** part of Salaat either **intentionally** or by **mistake** then your Salaat will become **Batil**.
- BUT**
2. 📖 1117 Your Salaat will only become **Batil**, if you change the order of a **Ghayr Rukn** part of Salaat **intentionally**.
3. 📖 1120 However, if you changed the order of a Ghayr Rukn part by mistake, then your Salaat will still be correct.
4. 📖 1124 If you stop your Salaat and stand still for some time and the onlookers think that you are not praying, then your Salaat will become Batil.
5. 📖 1125 If you prolong your Ruku and Sajdah, or recite long Surahs, it does not break Muwalat.

**TARTIB AND MUWALAT TRAINS A MUSLIM
TO BE A DISCIPLINED PERSON**

Exercise:

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

1. Kaniz was praying her Maghrib Salaat and recited Suratul Qadr first then Suratul Fatiha. Is her Salaat batil?

Masail #: _____ Yes No

2. Hasnain did his Niyat and Takbiratul Ihram and went into Ruku' before reciting his Qira'at. Is his Salaat correct?

Masail #: _____ Yes No

3. Muhammad was home from his basketball match and whilst reciting his 2 Surahs, he started thinking about how well he did in the game, and suddenly he realized he had stopped reciting his Surah's for at least 5 minutes. Is his Salaat batil?

Masail #: _____ Yes No

FIQH CLASS 5 - LESSON 20: TA'QIBAT

TA'QIBAT = Dua's or Tasbih that you recite after Salaat.

It is highly recommended to glorify Allah by reciting the three short phrases on a rosary. The 3 phrases are:

"Allahu akbar" - 34 times;
"Al-hamdu lil lah" - 33 times; and
"Subhan Allah" - 33 times.

This Tasbih is known as "Tasbihuz Zahra", as our Holy Prophet (s.a.w.) taught it to his beloved daughter, Fatimah Zahra (a.s.)

There are many Dua's in the Ta'qibat. You should try to learn by heart at least those Dua's that are to be recited after daily prayers.

A SHORT DUA OF QUNOOT - FROM THE QUR'AN:

RABBANAGH FIR LANA - O' Our Lord! Forgive us,

WAR HAM NA - And have mercy upon us,

WA 'AFINA - And give us peace,

WA' FU ANNA - And forgive our sins

FID DUNYA WAL AKHIRA - In this world and the hereafter.

INNAKA ALA KULLI - You surely have power over

SHAY IN QADIR - Over everything.

**NEVER BE TOO PROUD TO ASK FROM
ALLAH**

WAJIBAT OF PRAYERS

NIYYAT



OFFER PRAYERS WITH THE INTENTION OF COMPLYING WITH THE ORDERS OF THE ALMIGHTY ALLAH



"I am praying 3 rakaats for Salaatul Maghrib, Wajib *Qurbatan ilallah*" [To seek the pleasure of Allah]

WAJIBAT OF PRAYERS

NIYYAT

OFFER PRAYERS WITH THE INTENTION OF COMPLYING
WITH THE ORDERS OF THE ALMIGHTY ALLAH



Qurbatan
illallah...



**NIYYAT IS THE MOST IMPORTANT PART OF SALAAT
THE INTENTION MUST BE SINCERELY FOR PLEASING ALLAH QURBATUN
ILALLAH.**

THE SALAAT THAT YOU INTEND TO PERFORM MUST BE SPECIFIED

NIYYAT = WAJIB RUKN

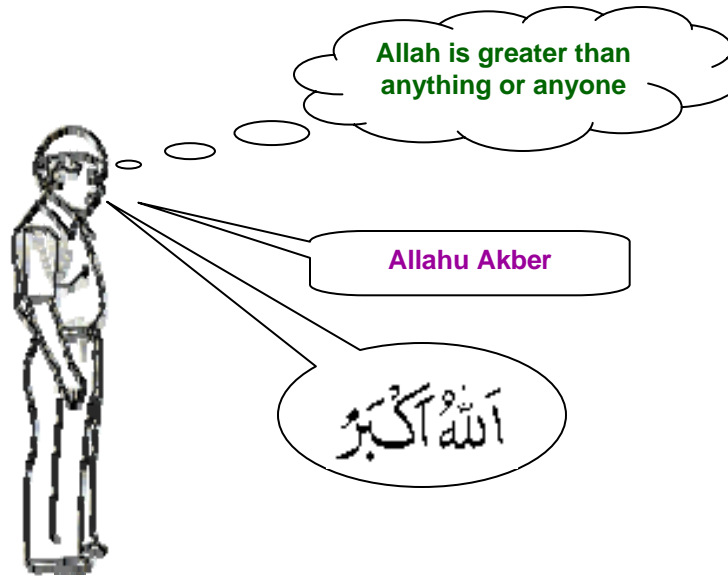
IF MISSED OUT INTENTIONALLY OR BY MISTAKE NAMAAZ IS BATIL

WAJIBAT OF PRAYERS

TAKBIRATUL IHRAM



TO SAY ALLAHU AKBER AFTER THE NIYYAT



WAJIBAT OF PRAYERS

TAKBIRATUL IHRAM



Be said in its proper form i.e. Allahu Akbar

Be in Arabic

Be said while standing (unless you are not able to stand)

Be said when the body of the person is completely still

Be with Muwalat

Not be joined with anything before or after it



It Is Mustahab

For men to recite the Takbir in a loud voice

To say the Takbir with your hands raised to your ears, with the fingers closed together and your palms facing Qiblah.

THE FIRST "ALLAHU AKBAR" OF THE SALAAT IS KNOWN AS TAKBIRATUL IHRAM BECAUSE, ONCE YOU SAY IT YOU HAVE ENTERED SALAAT AND SO THE THINGS THAT BREAK THE SALAAT BECOME HARAAM ON YOU.

TAKBIRATUL IHRAM = WAJIB RUKN

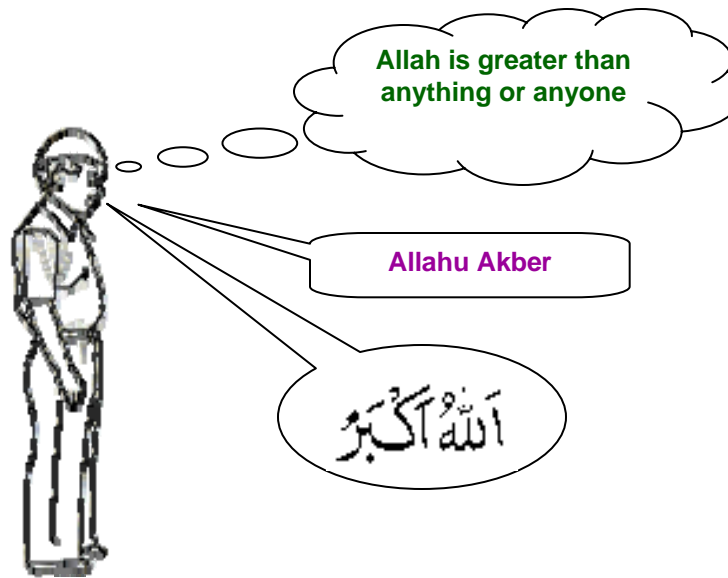
IF MISSED OUT INTENTIONALLY OR BY MISTAKE NAMAAZ IS BATIL

WAJIBAT OF PRAYERS

QIYAM

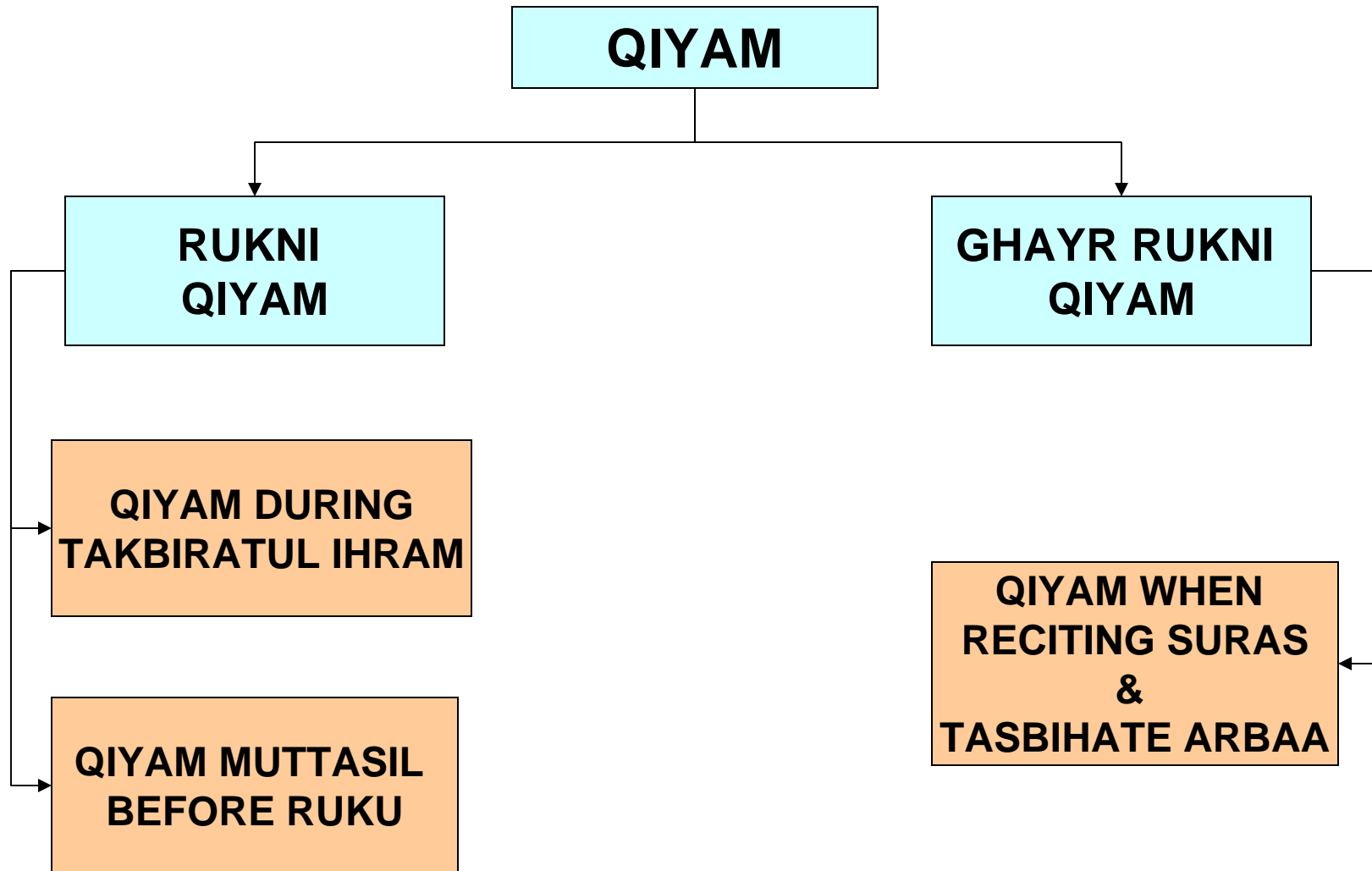


(TO STAND ERECT WHILE SAYING TAKBIRATUL EHRAM AND TO STAND BEFORE RUKU)



WAJIBAT OF PRAYERS

QIYAM



WAJIBAT OF PRAYERS



QIYAM

Wajib Actions During The Qiyam

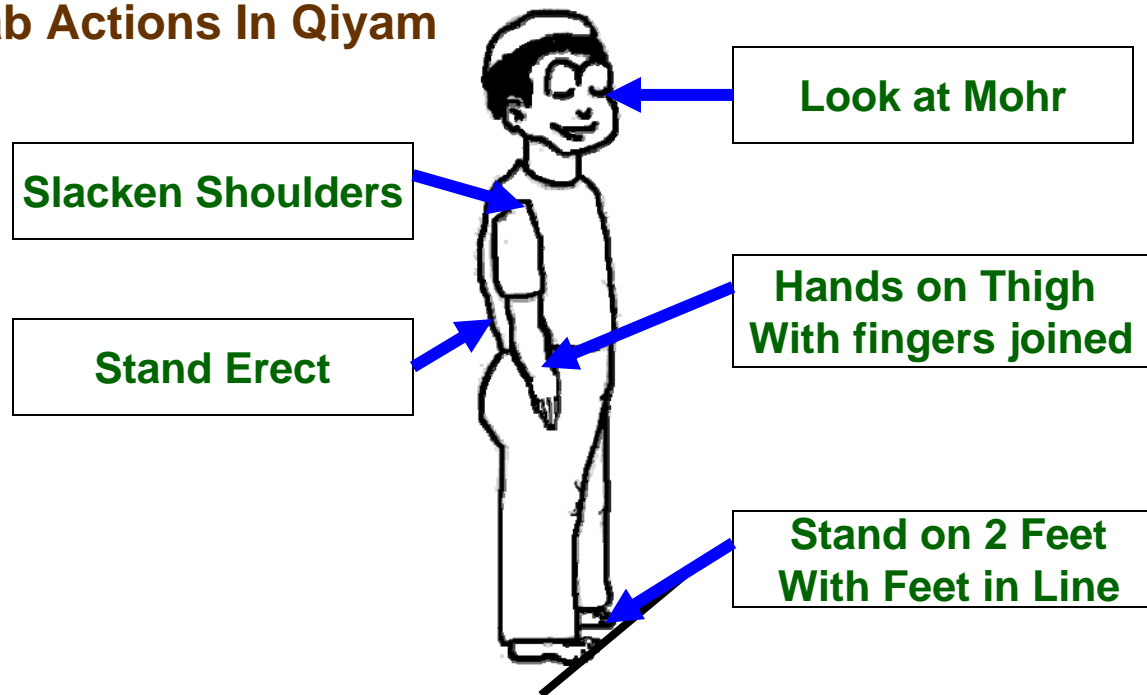
You Should Stand Straight, Facing the Qiblah

You Should Not Lean on Anything While Standing

You Should Stand on Your Whole Feet, Not on Your Heels or Toes

You Should Stand Still

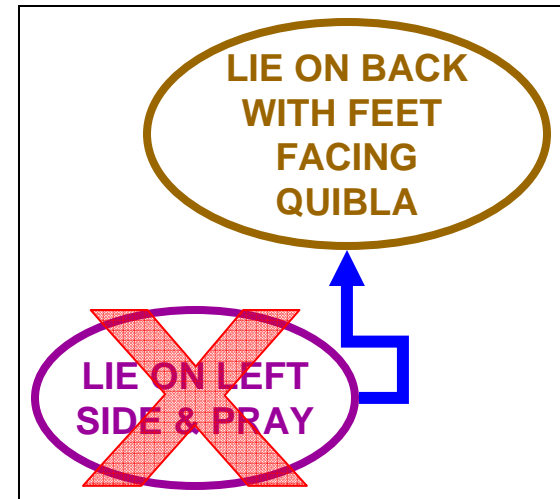
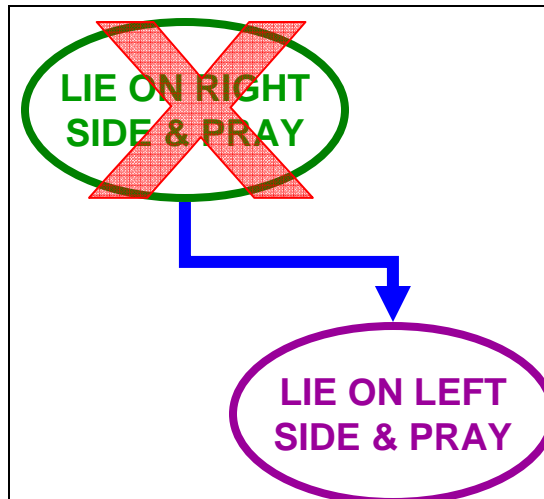
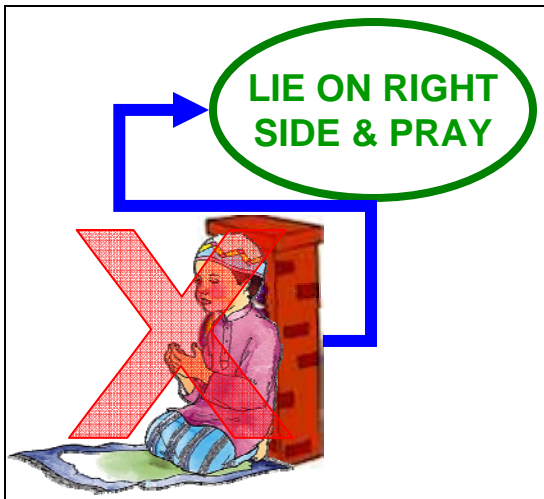
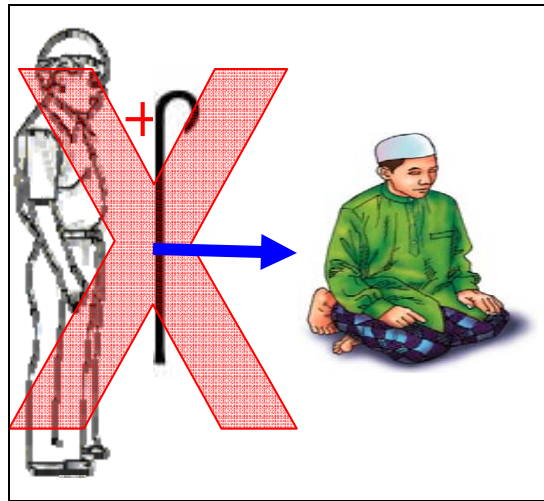
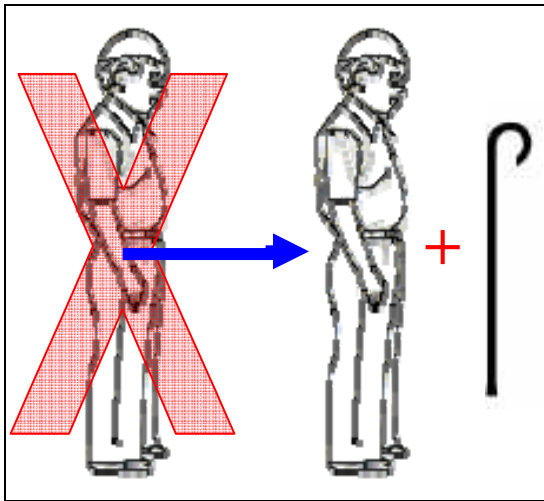
Mustahab Actions In Qiyam



MEN TO KEEP FEET SLIGHTLY APART & WOMEN TO KEEP FEET TOGETHER

WAJIBAT OF PRAYERS

QIYAM - SUBSTITUTES OF QIYAM



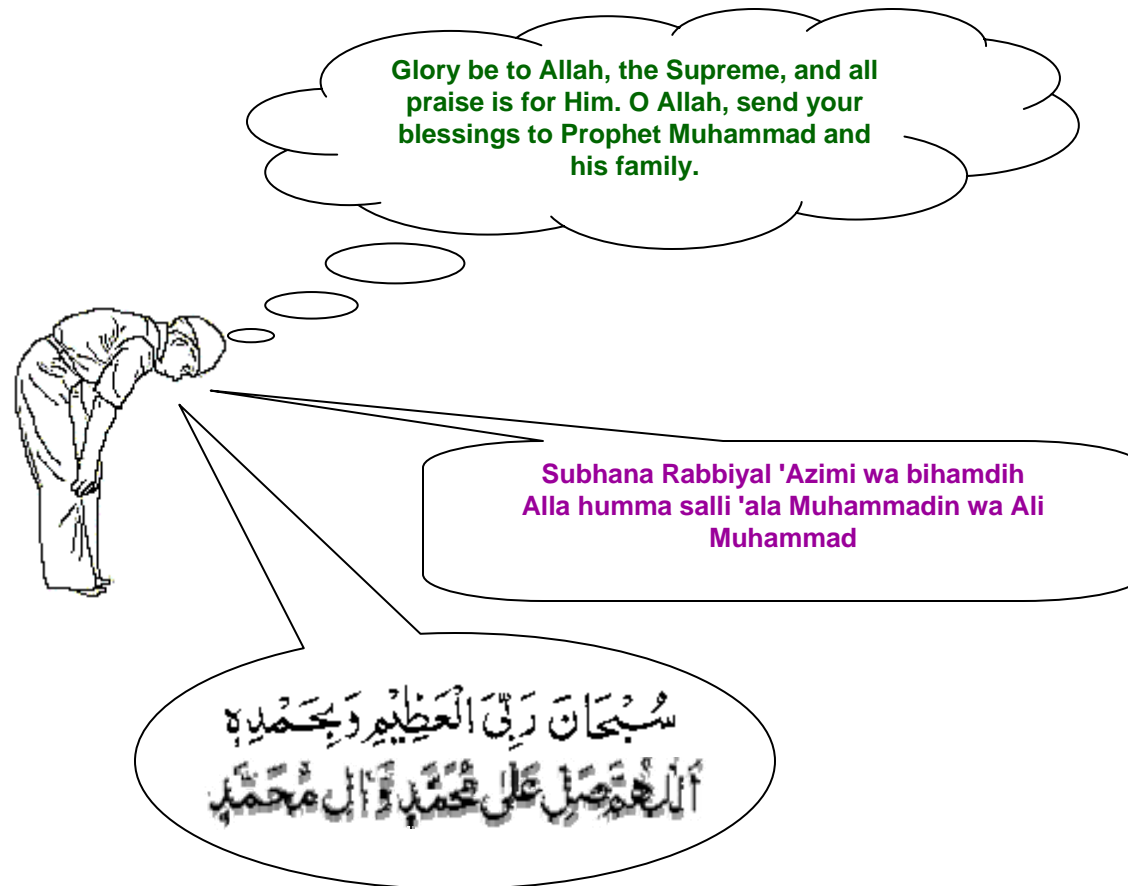
IF A PERSON CAN STAND FOR A PART OF THE SALAAT, THEN HE SHOULD STAND FOR AS LONG AS HE CAN & THEN SIT DOWN & CONTINUE HIS SALAAT.

WAJIBAT OF PRAYERS

RUKU



[BOW TO AN EXTENT THAT YOU ARE ABLE TO REST YOUR FINGERS ON YOUR KNEES]



WAJIBAT OF PRAYERS



RUKU

For men

Mustahab to recite Takbir before going into Ruku

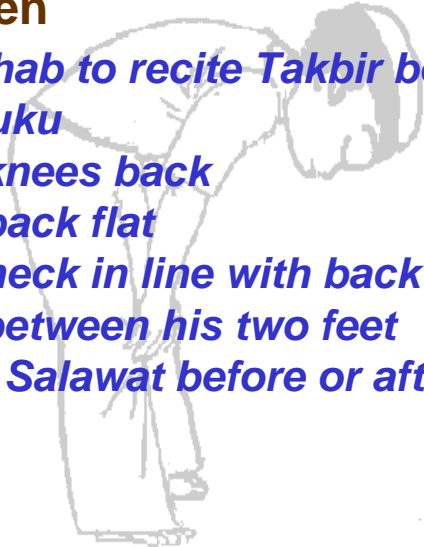
Push knees back

Keep back flat

Keep neck in line with back

Look between his two feet

Recite Salawat before or after Dhikr

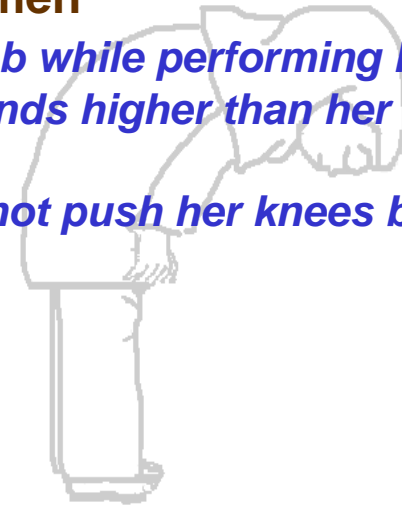


For women

Mustahab while performing Ruku to: Keep hands higher than her knees

AND

Should not push her knees back.



THE DHIKR OF RUKU MUST BE IN ARABIC, SHOULD BE UTTERED IN SUCCESSION & EACH WORD SHOULD BE PRONOUNCED CORRECTLY.

RUKU IS A WAJIB RUKN PART OF THE SALAAT. IF IT IS LEFT OUT OR ONE MORE RUKU IS ADDED EITHER BY MISTAKE OR KNOWINGLY THEN THE SALAAT IS BATIL.

WAJIBAT OF PRAYERS

TWO SAJDAHS



PLACE SEVEN PARTS OF YOUR BODY ON THE GROUND.
PLACE YOUR FOREHEAD ON KHAKE SHIFA'A

Subhana Rabbi yal A'la wa bihamdih
Alla humma salli 'ala Muhammadin wa Ali
Muhammad

Glory be to Allah the Most
High and all praise is for Him
O Allah, send your blessings
to Prophet Muhammad and his
family.

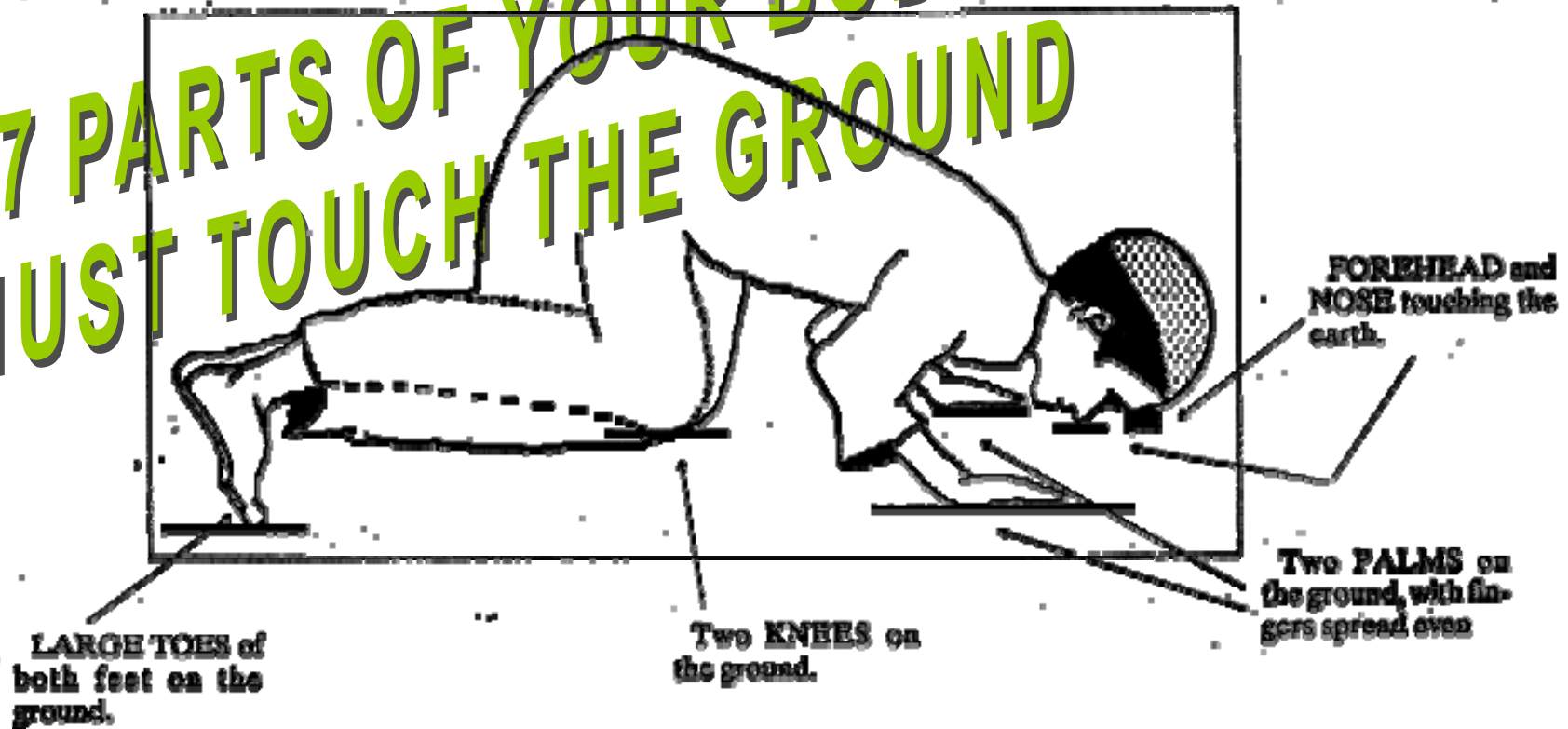


سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

WAJIBAT OF PRAYERS

TWO SAJDAHS

7 PARTS OF YOUR BODY
MUST TOUCH THE GROUND



THE **TWO SAJDAHS TOGETHER ARE A WAJIB RUKN** OF SALAAT; IF YOU MISS THEM BOTH OR ADD TWO MORE, WHETHER INTENTIONALLY OR BY MISTAKE YOUR SALAAT IS BATIL.

WAJIBAT OF PRAYERS

TWO SAJDAHs



ORDER TO FOLLOW WHEN GOING INTO & OUT OF THE SAJDAHs

Stand up straight & still before going into the first Sajdah

Be still while reciting the Dhikr of Sajdah

DON'T start the Dhikr until you have reached the required position and are not moving

Get up after the 1st Sajdah into a sitting position, wait, then go into the 2nd Sajdah

DON'T start the Dhikr until you have reached the required position and are not moving

Get up again after the second sajdah into a sitting position before standing up

IF YOU INTENTIONALLY RECITE THE DHIKR OF SAJDAH BEFORE YOUR BODY BECOMES STILL OR RAISE YOUR HEAD WHILE STILL RECITING THE DHIKR, YOUR SALAAT IS BATIL

WAJIBAT OF PRAYERS

TWO SAJDAHS

Sajdah can be performed on

Natural earth;
Anything that grows from the earth; OR
Anything that is not eaten or worn



KHAKE SHIFA

HIGHEST PREFERENCE HAS BEEN GIVEN FOR DOING SAJDAH UPON THE EARTH FROM THE HARAM OF IMAM HUSAIN (A.S.) IN KERBALA.

THIS EARTH IS KNOWN AS "TURBATUL HUSAYNIYYAH" OR "KHAKE SHIFA". IT IS SACRED BECAUSE IT IS AN EARTH THAT HAS THE BLOOD OF THE MARTYRS OF KERBALA.

IMPORTANCE OF SAJDAH

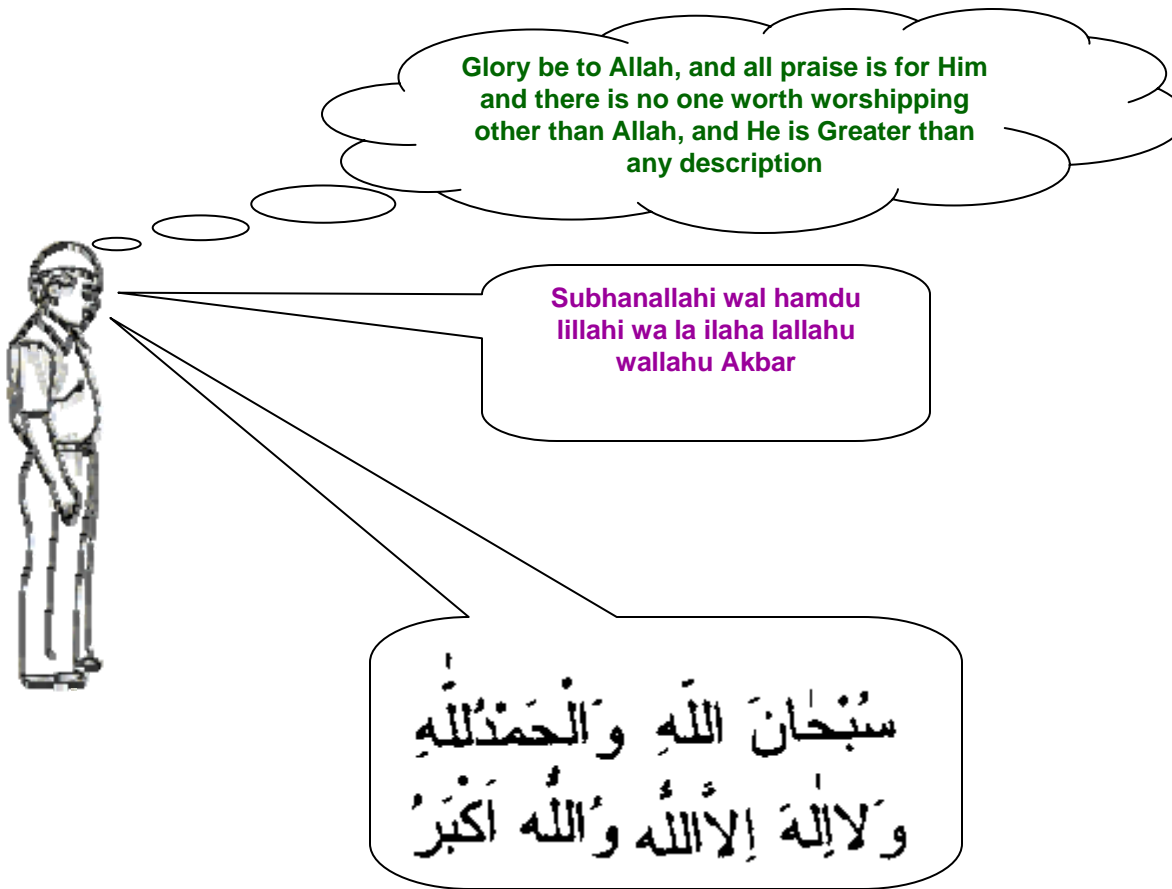
IT IS HARAAM IN ISLAM TO DO SAJDAH TO ANYONE BUT ALLAH. THEREFORE, WHEN WE PUT OUR FOREHEADS AT THE DOORSTEPS OF THE SHRINES OF OUR IMAMS (A) WE MUST MAKE SURE THAT OUR INTENTION IS NOT FOR PRAYING TO THEM BUT THAT WE ARE DOING SAJDAH FOR THANKING ALLAH AND SEEKING THE INTERCESSION OF THE IMAMS.

WAJIBAT OF PRAYERS

QIRA'AT



[RECITATION OF TWO SURAS IN THE 1ST AND 2ND RAKAATS
AND TASBIHAT-E-ARBAA IN THE 3RD AND 4TH RAKAATS]



WAJIBAT OF PRAYERS



QIRA'AT - RECITATION OR READING

Qira'at is Wajib during the Qiyam in all the Rakaats

In the 1st and 2nd raka'at, it is Wajib to recite Surah al-Hamd and any other Surah after it

In the 3rd and 4th raka'at, it is Wajib to recite either Surah al- Hamd or Tasbihate Arba'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ
الْذِيْنِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

**QIRA'AT SHOULD BE RECITED SLOWLY, CLEARLY AND WITH PROPER
MAKHRAJ**

**WAJIB-E-GHAYR RUKN - IF LEFT OUT BY MISTAKE, THEN YOUR SALAAT IS
STILL CORRECT; BUT IF LEFT OUT INTENTIONALLY, THEN THE SALAAT IS
BATIL**

WAJIBAT OF PRAYERS

DHIKR



RECITATION OF DHIKR IN RUKU AND SAJDAHS

Glory be to Allah, the Supreme, and all praise is for Him. O Allah, send your blessings to Prophet Muhammad and his family.

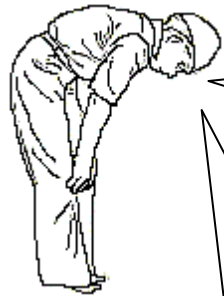
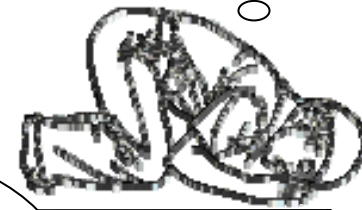
Glory be to Allah the Most High and all praise is for Him
O Allah, send your blessings to Prophet Muhammad and his family.

Subhana Rabbi yal A'la
wa bihamdih
Alla humma salli 'ala
Muhammadin wa Ali
Muhammad

Subhana Rabbiyal 'Azimi wa
bihamdih
Alla humma salli 'ala
Muhammadin wa Ali
Muhammad

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ



WAJIBAT OF PRAYERS

TASHAHUD



RECITED IN THE 2ND AND LAST RAKAAT OF SALAAH

Ash hadu an la ilaha illal lahu wahdahu la sharika lah, wa ash hadu anna Muhammadan 'Abduhu wa Rasuluh Alla humma salli 'ala Muhammadin wa Ali Muhammad

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.



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

WAJIBAT OF PRAYERS



TASHAHUD - RECITATION OR READING

Tashahud is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Wajib

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ghayr Rukn part of Salaat

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Wajib once in a 2 Rakaat Salaat after the 2nd Sajdah of the last Rakaat

Wajib twice in a 3 or 4 Rakaat Salaat, after the 2nd Sajdah of the 2nd Rakaat and after the 2nd Sajdah of the last Rakaat

TASHAHUD IS THE RECITATION AFTER THE 2 SAJDAHs IN THE
2ND AND LAST RAKAATS OF EVERY SALAAT.
TASHAHUD IS A SUMMARY OF OUR FAITH

WAJIBAT OF PRAYERS

SALAAM

END YOUR SALAH WITH SALAAM. THIS IS RECITED AFTER TASHAHUD

O Prophet! Allah's peace, blessings and grace be upon you!
Allah's peace be on us, those offering prayers - and upon all pious servants of Allah!
Allah's peace, blessings and grace be on you believers!

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



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

WAJIBAT OF PRAYERS



SALAAM

Salaam is:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The last Wajib part of Salaat

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ

A Ghayr Rukn part of Salaat

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Wajib after the Tashahud of the last Rakaat

When Reciting Salaam You Must:

Be seated

Be still, not moving

Recite the last Salaam – i.e.

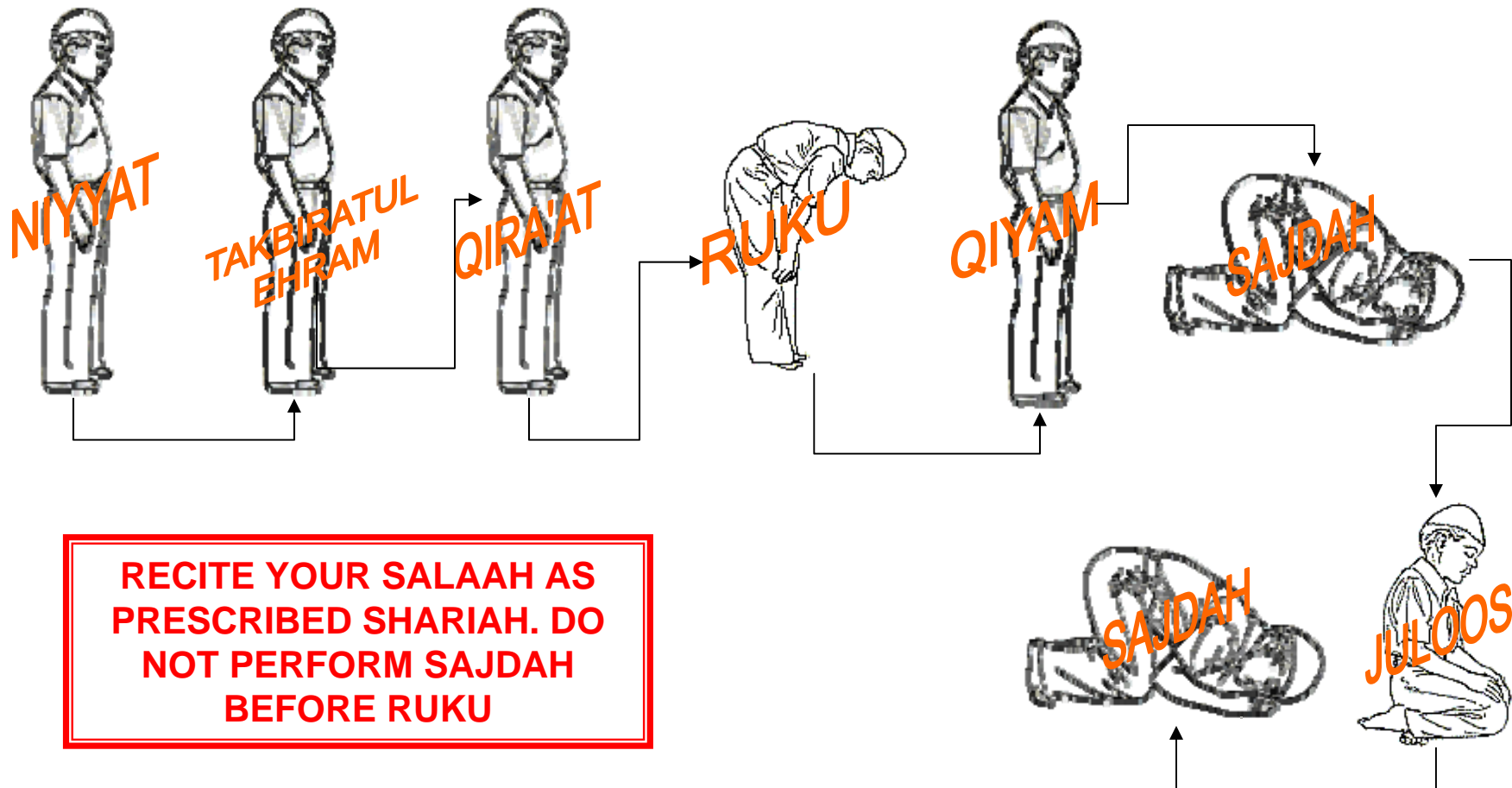
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

BY SAYING THE SALAAM YOU COME OUT OF THE SALAAT.
THEREFORE, ALL THE THINGS THAT HAD BECOME HARAAM AFTER
SAYING THE TAKBIRATUL EHRAM BECOME HALAL FOR YOU.

WAJIBAT OF PRAYERS

TARTIB

(PRAY IN SEQUENCE I.E. STEP-BY-STEP)

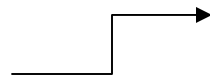


WAJIBAT OF PRAYERS

MUWALAAT



{ PRAY WITHOUT INTERRUPTIONS OR GAPS }



I've done my second Sajdah. I think I will take a break of 5 minutes before getting up for my 4th Rakaat!

THIS IS NOT ALLOWED. ONE MUST PRAY WITHOUT GAPS. IF A PERSON ALLOWS UNDUE INTERVALS BETWEEN DIFFERENT ACTS HIS PRAYERS WILL BE VOID

WAJIBAT OF PRAYERS

RUKN & GHAYR RUKN



**THE WAJIBATS OF SALAAH ARE
DIVIDED INTO TWO**

5 ARE RUKN

6 ARE GHAYR RUKN

WAJIBAT OF PRAYERS

RUKN & GHAYR RUKN



WHAT DOES RUKN MEAN AND WHICH WAJIBATS ARE RUKN?

Rukn Means Such Actions If Left Out or Added Intentionally or Unintentionally, Salaah Becomes Batil



NIYYAT



TAKBIRATUL
EHRAM



QIYAM



RUKU



BOTH
SAJDAHS

WAJIBAT OF PRAYERS

RUKN & GHAYR RUKN

WHAT DOES GHAYR RUKN MEAN AND WHICH WAJIBATS ARE GHAYR RUKN?

Ghayr Rukn Means Such Actions If Left Out or Added Intentionally, Salaah Becomes Batil



QIRA'AT



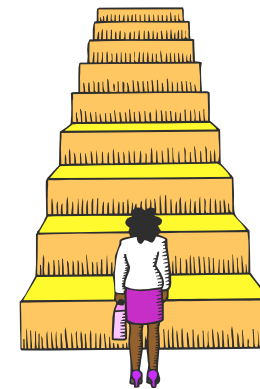
DHIKR OF RUKU AND SAJDAH



TASHAHUD



SALAAM



TARTIB



MUWALAT

TA'QIBAT

DUAS OR TASBIH THAT YOU RECITE AFTER SALAAH



It is highly recommended to glorify Allah by reciting the three short phrases on a rosary.

This Tasbih is known as "Tasbihuz Zahra", as our Holy Prophet (s.a.w.) taught it to his beloved daughter, Fatimah Zahra (a.s.)

The 3 phrases are:

- "ALLAHU AKBAR" - 34 TIMES;
- "AL-HAMDU LIL LAH" - 33 TIMES; &
- "SUBHAN ALLAH" - 33 TIMES.

SALAAH RECITATION



FIRST RAKAAT

1. NIYYAT [YOU SHOULD BE IN QIYAM AND FACING QIBLAH]



"I am praying 3 Rakaats for Salaatul Maghrib, Wajib *Qurbatan Ilallah*" [Seeking the pleasure of Allah]

2. QIYAM [RAISE YOUR HANDS AND SAY]



Allah is greater than anything or anyone

الله أكبر

SALAAH RECITATION

3. QIRAAT

YOU SHOULD THEN RECITE SURA AL-FATEHA AND ANY OTHER SURA FROM THE QUR'AN

In the name of Allah the most Kind, the Most Merciful; All praise is to Allah; The Kind, The Merciful; Master of the Day of Judgement ; You alone we serve & You alone we ask for Help; Keep us on the Right Path ; The Path of those upon whom You have sent Favours; Not the Path of those with whom You are angry and also not of those who have gone astray

In the name of Allah the Most Kind, the Most Merciful; Say Allah is One; He needs nothing, but everything else needs Him; He has no children and He has no parents; And there is none other equal to Him



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ
الْذِيْنِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ
يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

SALAAH RECITATION

4. QIYAM



Allah is Greater than anything or anyone

اللَّهُ أَكْبَرُ

5. RUKU



Glory be to Allah, the Supreme, and all praise is for Him. O Allah, send your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

6. QIYAM

Allah hears anyone who praises Him; Allah is Greater than anything or anyone



سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
اللَّهُ أَكْبَرُ

SALAAH RECITATION

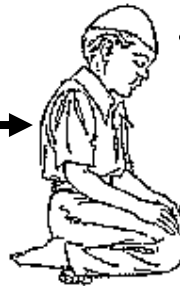
7. SAJDAH



Glory be to Allah the Most High
and all praise is for Him
O Allah, send your blessings to
Prophet Muhammad and his
family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ

8. JULOOS



Allah is greater than anything or
anyone; I seek forgiveness from
Allah, my Lord, and turn to Him
in repentance; Allah is greater
than anything or anyone

اللَّهُ أَكْبَرُ
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ
اللَّهُ أَكْبَرُ

SALAAH RECITATION

9. 2nd SAJDAH



Glory be to Allah the Most High
and all praise is for Him
O Allah, send your blessings to
Prophet Muhammad and his
family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

10. SIT FOR A MOMENT THEN RISE SAYING

Due to the vigor given by
Allah and because of the
vitality from Him I rise and
stand.



بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

SALAAH RECITATION

SECOND RAKAAT

11. QIRAAT

YOU SHOULD THEN RECITE
SURA AL-FATEHA AND SURA IKHLAS

In the name of Allah the Most Kind, the Most Merciful; All Praise is to Allah; The Kind, The Merciful; Master of the Day of Judgement ; You alone we serve & You alone we ask for Help; Keep us on the Right Path ; The Path of those upon whom You have sent Favours; Not the Path of those with whom You are angry and also not of those who have gone astray

In the name of Allah the Most Kind, the Most Merciful; Say Allah is One; He needs nothing, but everything else needs Him; He has no children and He has no parents; And there is none other equal to Him



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ
الْدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

SALAAH RECITATION

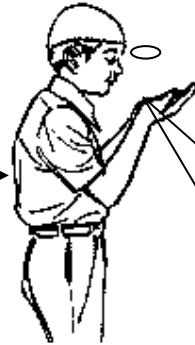
12. QIYAM



Allah is greater than anything or anyone

الله أكبر

13. QUNOOT



O our Lord! Bestow upon us good in this world and good in the Hereafter, and protect us from the torment of the fire

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَّفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

14. RUKU



Glory be to Allah, the Supreme, and all praise is for Him. O Allah, send your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

SALAAH RECITATION

15. QIYAM



Allah hears anyone who praises Him; Allah is greater than anything or anyone

سَمِعَ اللهُ لِمَنْ حَمِدَهُ
الله أكبر

16. SAJDAH

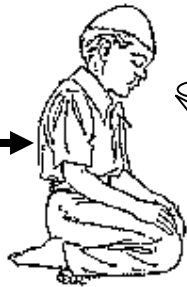


Glory be to Allah the Most High and all praise is for Him
O Allah, send your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

17. JULOOS

SALAAH RECITATION



اللَّهُ أَكْبَرُ
 أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ
 اللَّهُ أَكْبَرُ

Allah is Greater than anything or anyone; I seek forgiveness from Allah, my Lord, and turn to Him in repentance; Allah is Greater than anything or anyone

18.2nd SAJDAH



Glory be to Allah the Most High and all Praise is for Him
 O Allah, send Your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

SALAAH RECITATION

19. TASHAHUD



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.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

20. SIT FOR A MOMENT THEN RISE SAYING

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ



Due to the vigor given by Allah and because of the vitality from Him I rise and stand.

SALAAH RECITATION



THIRD RAKAAT

21. QIRAAT

YOU SHOULD RECITE
TASBIHATE ARBAA 3 TIMES



Glory be to Allah, and all praise is for
Him and there is no one worth
worshipping other than Allah, and He
is Greater than any description

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

SALAAH RECITATION

22. QIYAM



Allah is greater than anything or anyone

اللَّهُ أَكْبَرُ

23. RUKU



Glory be to Allah, the Supreme, and all praise is for Him. O Allah, send your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

24. QIYAM



Allah hears anyone who praises Him; Allah is greater than anything or anyone

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
اللَّهُ أَكْبَرُ

25. SAJDAH

SALAAH RECITATION

Glory be to Allah the Most High
and all praise is for Him
O Allah, send your blessings to
Prophet Muhammad and his
family.



26. JULOOS

Allah is greater than anything or
anyone; I seek forgiveness from
Allah, my Lord, and turn to Him
in repentance; Allah is greater
than anything or anyone



سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ

اللَّهُ أَكْبَرُ
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ
اللَّهُ أَكْبَرُ

SALAAH RECITATION

27. 2nd SAJDAH



Glory be to Allah the Most High
and all praise is for Him
O Allah, send your blessings to
Prophet Muhammad and his
family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

28. TASHAHUD



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.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

SALAAH RECITATION

29. SALAAM



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

O Prophet! Allah's peace, blessings and grace be upon you!
Allah's peace be on us, those offering prayers - and upon all pious servants of Allah!
Allah's peace, blessings and grace be on you believers!

30. END OF SALAAH

RECITE ALLAHO AKBAR 3 TIMES AND THAT ENDS YOUR SALAAH



Allah is greater than anything or anyone

الله أكبر

TAREEKH TAB

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Imamia Sunday School

TAREEKH SYLLABUS – CLASS 5 (10 Years Old)

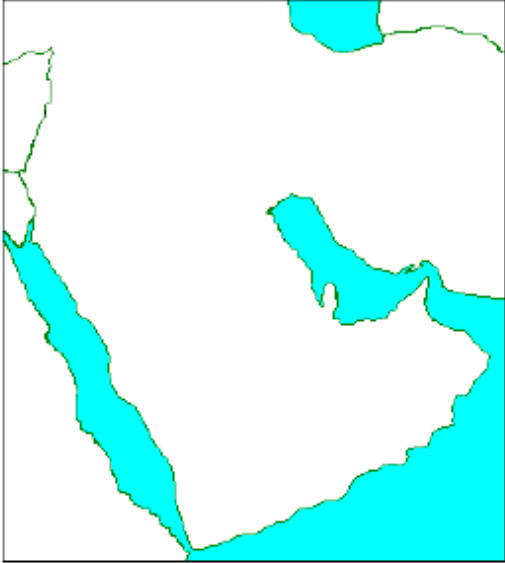
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Tareekh Class 5 - Lesson 1

ARABIA BEFORE ISLAM

Arabia is a large country whose area is three million square kilometres. From olden times this land was divided into three regions. These were **Hijaz**, the **Arabian Desert** and **Yemen**.

Geography Box – Map of Arabia in the Olden Times



1. Divide the map of Arabia into the three regions. Shade each region with a different coloured pencil. Don't forget to fill in the key.
2. Mark on the map of Arabia the cities of Makka, Madina and Abwa.

KEY:

- Hijaz
- Arabian Desert
- Yemen

The largest city in Hijaz was Makka and its history dated from the time when Prophet Ibrahim (A) built the Holy Ka'ba with the help of his son Prophet Isma'il (A). Prophet Isma'il (A) settled in Makka. From his descendants there were many Arab tribes. The most famous was the Quraish.

Before the coming of Islam, the Arabs had many bad habits. Some of these were:

1. They were very quick to start fights and even wars for very small and petty reasons.
2. They believed in hundreds of gods, and built little idols to worship. In the Holy Ka'ba alone, they put 365 idols - one for each day of the year.
3. Women were treated very badly.
4. One of the most horrible customs of the Arabs was to bury their daughters alive.

The Arabs, however, also had some good qualities. These were as follows:


1. They never broke a promise and regarded this to be a great sin.
2. They had great skill in horsemanship and archery.
3. They were brave people and never ran away from the enemy in war.

4. They were very good in the art of poetry and had sharp memories that enabled them to remember long verses and speeches by heart.

These good qualities were especially found in the family of Adnaan, who himself was a descendant of Prophet Isma'il (A).

The descendants of Adnaan were very generous. They believed in one God as taught by Prophet Ibrahim (A). Their poetry and speech was better than all others were. Our Holy Prophet (S) was from this noble family. He was from the clan of Bani Hashim, which was part of the tribe of Quraish.

RESEARCH BOX

 In the Holy Qur'an, Allah describes the feelings of some of the Arabs when a daughter was born to them. This is in Surah an-Nahl (the Bee), verses 58 and 59. Find these verses and write the translation below.

Now you know...

- ◆ Hijaz is a region of Arabia; its capital was Makka.
- ◆ The Quraish was the main Arab tribe in Makka. They were the descendants of Prophet Isma'il (A).
- ◆ Before Islam, the Arabs had many bad habits: they were quick to start fights, they were idol worshippers, and they treated women badly and buried their daughters alive.
- ◆ The Arabs had some good qualities: they never broke their promises, they were very brave and had skill in horsemanship and archery and they were brilliant poets.
- ◆ The family of Adnaan had the best qualities. They were generous, the best in poetry and they believed in one God.
- ◆ The Holy Prophet (S) was from the clan of Bani Hashim, which was part of the tribe of Quraish.

Tareekh Class 5 - Lesson 2

THE ANCESTORS OF THE PROPHET MUHAMMAD (S)

1. QUSAY SON OF KILAB

Qusay was the fourth ancestor of our Holy Prophet Muhammad (S). Qusay was generous and brave and he was popular because he had very good manners and treated people kindly. He became the chief of the Quraish.

Qusay took over all the responsibilities of the tribe of Quraish, like being in charge of the Ka'ba and the looking after the pilgrims as well as being the commander in the army.

Qusay died in 5 A.D. and left behind two sons, Abdud Daar and Abd Manaaf. In his will, Qusay made his elder son, Abdud Daar, the new chief of the Quraish and left the duties connected with the Quraish to him.

After the two brothers died, their sons began to quarrel about the division of the duties. Finally, it was decided that the duties would be divided between Abd Manaaf's sons and Abdud Daar's sons.

2. HASHIM SON OF ABD MANAAF

Hashim was the great grandfather of our Holy Prophet Muhammad (S). He had a twin brother whose name was Abd Shams and two other brothers, Muttalib and Nawfal.

Hashim was a wise leader. He kept good relations and business agreements with the neighbouring countries and as a result the Quraish became rich and powerful. Makka itself became a center of trade.

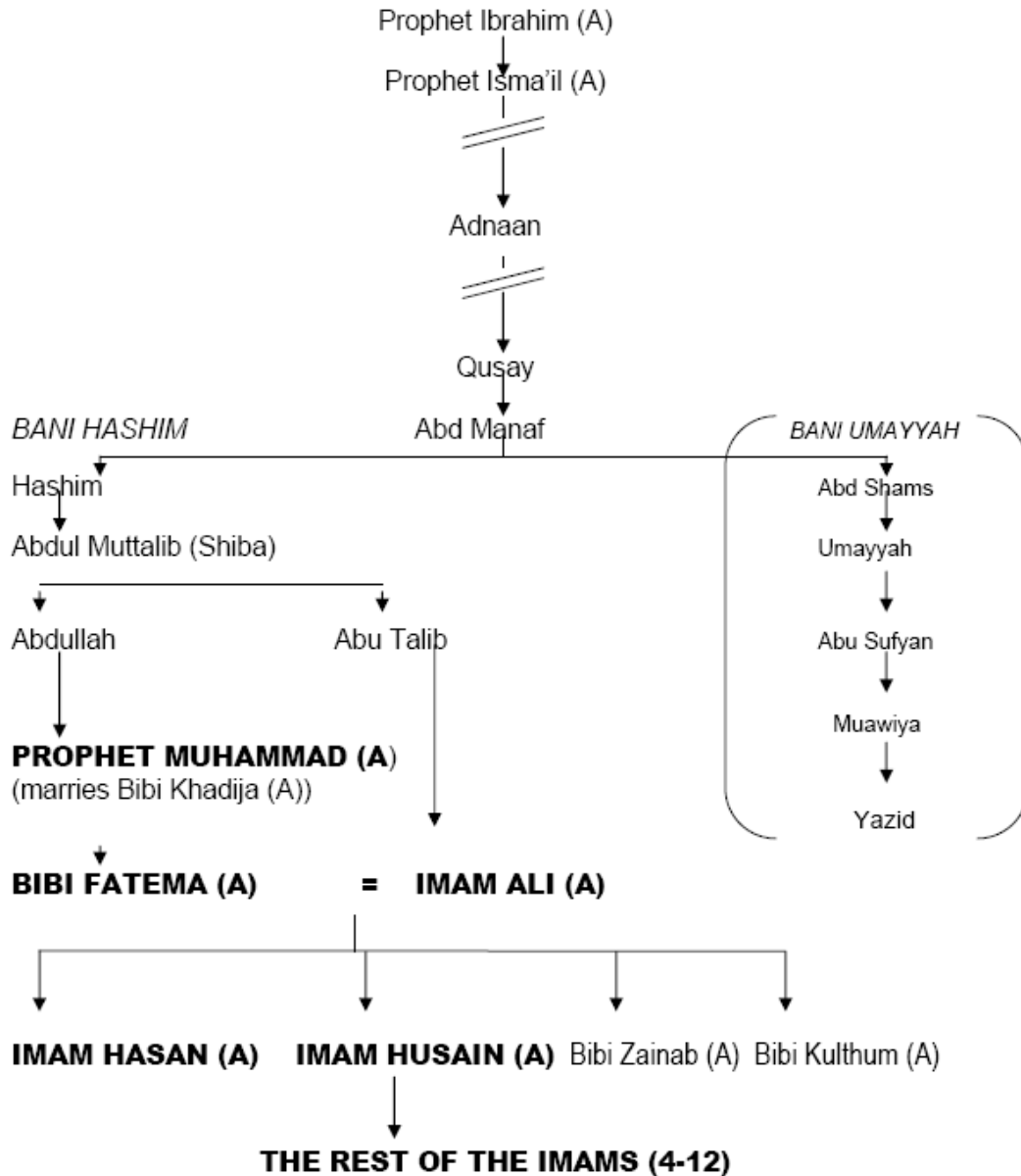
Hashim started a scheme, where one poor family was united with one rich one. The two families helped each other in the trading and thus both were in a better position.

Umayyah, son of Abd Shams, was jealous of the respect of his uncle Hashim. Umayyah openly challenged his uncle for the leadership of the Quraish but he lost and the wise men of Makka forced Umayyah to leave and spend 10 years in Syria.

Ever since that day the Bani Umayyah became the enemies of the Bani Hashim. Hashim died in Syria. He left behind 5 sons: Abdul Muttalib, Asad, Nadha, Saifi and Abusaifi. The last three had no children and Asad had only one daughter Fatimah who was the mother of Imam Ali (A).

Research Box

📖 Find out a bit more about some of the Bani Umayyah. What sort of people were they? How did they treat the Holy Prophet (S) and other members of the Ahlul Bayt (A).



Now you know...

- ◆ Qusay was the fourth ancestor of the Holy Prophet (S).
- ◆ Qusay was generous and brave and he became the chief of the Quraish.
- ◆ He took over the responsibilities of the tribe of the Quraish.
- ◆ He had two sons: Abdud Daar and Abd Manaaf.
- ◆ Hashim was the great grandfather of the Holy Prophet (S).
- ◆ Hashim was a wise leader. He made the Quraish rich.
- ◆ He brought about the scheme of uniting one rich family with one poor family.
- ◆ Hashim's nephew, Ummayah (son of Abd Shams) was jealous of the respect of his uncle. He challenged his uncle for the leadership of the Quraish.
- ◆ He lost the challenge, and had to leave Makka for 10 years. From then on, the Bani Ummayah became the enemies of the Bani Hashim.

MORAL BOX

❖ If you have good manners and are kind and generous, you are liked by people.

❖ _____

Tareekh Class 5 - Lesson 3

ABDUL MUTTALIB - SON OF HASHIM (PART 1)

Introduction to Abdul Muttalib

Abdul Muttalib was the grandfather of our Holy Prophet Muhammad (S). His mother's name was Salma and his father was Hashim.

Abdul Muttalib was born in Madina. His mother named him Shibah. He was very young when his father Hashim died. When Hashim was about to die, he told his brother Muttalib, "Go to Madina and bring my son Shibah to Makka."

Muttalib went to Madina and brought his nephew Shibah back to Makka with him. When the people saw the young Shibah with his uncle, they thought he was his slave, and called him Abdul Muttalib, which means slave of Muttalib. Although

Muttalib tried to explain that the boy was his nephew, the name stuck, and from that time onwards, Shibah was always known as Abdul Muttalib.

Muttalib continued to manage his brother Hashim's duties until Abdul Muttalib was old enough to take over.

Abdul Muttalib took over the duties of Saqaya and Rifada when his uncle Muttalib died. He had many good qualities and made many changes to the lives and habits of the Quraish. Some of these were:

- 1. He was the first man to make Nazr and fulfil it. A Nazr is where a person promises Allah that, if his wish is granted, he will perform a certain good deed.**
- 2. He stopped the custom of marriages between close relatives like brother and sister, mother and son, etc.**
- 3. He started the rule of cutting off the hand of a thief.**
- 4. He stopped the people from drinking alcohol.**
- 5. He discouraged the terrible practice of burying daughters alive.**
- 6. He set the fine of 10 camels for killing a person by mistake.**
- 7. He was the first to give 1/5 (Khums) of treasure in the way of Allah.**

Abdul Muttalib lived for 82 years and his good leadership earned him the title Sayyidul-Bat'ha, which means Chief of Makka.

Research Box

📖 Read verses 7-11 of Sura ad-Dahr in the Holy Qur'an and then write a few sentences below about a Nazr that was done by Imam Ali (A) and his family.

Now you know...

- ◆ Abdul Muttalib was the grandfather of our Holy Prophet (S).
- ◆ His mother's name was Salma and his father's name was Hashim.
- ◆ His real name was Shibah, but because he was once mistaken as the slave of his uncle Muttalib, he was called Abdul Muttalib.
- ◆ He was the first person to make and fulfil his Nazr and the first to pay Khums.
- ◆ During his life he made many good changes in the lives of the Quraish: he stopped marriage between close relatives, he punished thieves, he stopped people drinking alcohol, he discouraged the burying of daughters alive and he set a fine for killing people by mistake.
- ◆ Because Abdul Muttalib was a good leader, he was called **Sayyidul-Ba'tha**, which means Chief of Makka.

MORAL BOX

- ❖ A Nazr is where a person promises Allah that, if his wish is granted, he will perform a certain good deed. You should always fulfil your Nazr.
- ❖ If you are ever chosen to be a leader of something, you should always fulfil your responsibilities

- ❖

Tareekh Class 5 - Lesson 4

ABDUL MUTTALIB - SON OF HASHIM (PART 2)

Abdul Muttalib's Nazr

When Abdul Muttalib was digging the well of Zam Zam, he felt that his position amongst the Quraish was weak because he had only one son. At that time he made a **Nazr**, a promise to Allah, that if he got **ten** sons, he would sacrifice one of them to Allah.

Allah blessed Abdul Muttalib with many children. When the number of his sons reached **ten**, Abdul Muttalib knew it was time to fulfill the Nazr. Although it was very difficult for him to sacrifice and lose one of his beloved sons, he did not want to break his promise to Allah. After discussing the matter with his sons, he decided that one would be selected by **drawing lots**. When the lots were drawn, the name of **Abdullah**, the father of our Holy Prophet (S), came up.

Abdullah was the youngest and most loved son of his father, but Abdul Muttalib did not turn away from his duty and took Abdullah to the place of sacrifice. However, his family and the people of Quraish were very sad at the thought of losing the young Abdullah and begged Abdul Muttalib to find another solution.

When the problem was put before a wise man, he suggested that a lot should be cast between Abdullah and 10 camels. In case the lot still fell to Abdullah, a further 10 camels should be added and the lot cast again. This should be repeated till the lot fell to the camels.

In those days the penalty for the accidental killing of a person (blood price) was 10 camels, and the Quraish liked this solution. After a great deal of persuasion, Abdul Muttalib agreed.

A lot was cast between Abdullah and 10 camels but the result was Abdullah. The number was increased to 20, but still Abdullah's name came out. The number was increased by 10 until it reached 100. Finally when a lot was cast between Abdullah and 100 camels, the lot fell to the camels.

Abdul Muttalib ordered that 100 camels belonging to him should be slaughtered that same day in front of the Holy Ka'ba and no person or animal should be stopped from eating the meat.

In this way Allah protected Abdullah, who later was to become the father of our Holy Prophet Muhammad (S). One year before Aamul Feel (The Year of the Elephant), Abdullah got married to Aamina, daughter of Wahab. Aamina was to become the mother of the Holy Prophet (S).

One year after his marriage, Abdullah was returning from trade in Syria and fell ill in Madina and died there. He died two months before his great son was born. **The Holy Prophet (S) used to say, "I am the son of two sacrifices, Prophet Isma'il (A) and Abdullah".**

QUESTION BOX

? What did the Holy Prophet (S) mean about the sacrifice of Prophet Isma'il (A)?

Now you know...

- ◆ Abdul Muttalib made a **Nazr** that if he got 10 sons, he would sacrifice one in the way of Allah.
- ◆ To fulfil his Nazr, he decided to pick his son whom he would sacrifice by casting lots. His son Abdullah came up. He was Abdul Muttalib's youngest and most loved son.
- ◆ The Quraish were unhappy with the thought of sacrificing Abdullah, so it was decided that a lot should be cast between Abdullah and ten camels. If the lot fell to Abdullah then ten more camels should be added and the lot repeated.
- ◆ Finally, after many repetitions, when a lot between Abdullah and 100 camels was cast, it fell to the camels. Thus, the camels were sacrificed.
- ◆ Abdullah married Amina and from their marriage the Holy Prophet (S) was born. Sadly, Abdullah died two months before the birth of his great son.

MORAL BOX

❖ **You should always keep your promises, especially those you have made with Allah.**

❖ _____

Tareekh Class 5 - Lesson 5

ABDUL MUTTALIB - SON OF HASHIM (PART 3)

The Well of Zam Zam

The well of **Zam Zam** had existed since the time of Prophet Ibrahim (A). It was a sign of Allah's Mercy to Prophet Ibrahim's (A) wife Hajira and son Prophet Isma'il (A). This blessed well exists even today.

After Prophet Isma'il (A), the tribe that came after him overused the well and it dried up.

QUESTION BOX

? How is the well of Zam Zam connected to walking between Safa and Marwah during Haj?

.One day Abdul Muttalib received instructions in a dream to dig up Zam Zam and was given some signs as to where it was. He took his eldest son Harith, and after digging for four days, they managed to find the entrance of the well.



The Quraish claimed that the well belonged to the whole tribe so everyone should have the honor of digging the well. They could not reach a decision, so they decided to go to a famous wise person in Syria and follow whatever he said.

Every clan sent one person to represent it. Abdul Muttalib with his son and companions were in one caravan and the others were in another.

During the long journey Abdul Muttalib's caravan had run out of water so they asked the other people for some, but were refused. The situation was such that Abdul Muttalib thought they would die. They continued searching for water and after some time Abdul Muttalib decided that it was better to keep searching than to die in such a way. By Allah's Mercy, they soon discovered water.

The other group wanted some water as well. The companions of Abdul Muttalib tried to refuse, but Abdul Muttalib said that if they did that, then there would be no difference between the two.

Seeing the kindness of Abdul Muttalib, the other group said that the miracle of discovering water in the middle of the desert was proof from Allah that the well of Zam Zam belonged to Abdul Muttalib. They did not go on any further and returned to Makka at once.

On his return, Abdul Muttalib dug deeper in the well and found some treasure - two gold deer, some swords and battle armor. The Quraish again claimed a share of the treasure and were prepared to fill up the well if they did not get it. It was decided to draw lots, and the result was that the two gold deer went to the Holy Ka'ba and the rest to Abdul Muttalib, and the Quraish got nothing.

It was then that Abdul Muttalib gave 1/5 of his share to be spent in the way of Allah.

QUESTION BOX

? After reading this lesson, what have you learnt about the tribe of Quraish? What sort of people were they? Think about the way they behaved towards Abdul Muttalib.

Now you know...

- ◆ The well of Zam Zam has existed since the time of Prophet Ibrahim (A). In its early days it was overused, and it dried up. At the time of Abdul Muttalib knew nothing about the well except that it existed.
- ◆ In a dream Abdul Muttalib received instructions to dig up the well, but the Quraish refused to let him dig alone. So, they decided to seek the advice of a wise man, who lived in Syria.
- ◆ On the way to Syria, Abdul Muttalib and his companions ran out of water. Everyone refused to give them water.
- ◆ However, by the mercy of Allah, Abdul Muttalib discovered water, which he willingly shared with others. The Quraish thought this was a sign from Allah that the well of Zam Zam belonged to Abdul Muttalib. They all returned to Makka.
- ◆ When they returned, Abdul Muttalib dug further and discovered some treasure. From his share, he donated 1/5 in the way of Allah.

MORAL BOX

- ❖ If someone is unkind to you it does not mean you have to behave in the same way to them. You should approach them with Good Akhlaq so as to bring them closer to Allah.
- ❖ You should not be greedy every time you see something that someone else has and you should be grateful to what Allah has given you.

Exercise

How is the well of Zam Zam connected to walking between Safa and Marwah during Haj? Write a little bit about it below.

Extension Exercise

After reading this lesson, what have you learnt about the tribe of Quraish? What sort of people were they? Think about the way they behaved towards Abdul Muttalib.

Tareekh Class 5 - Lesson 6

ABDUL MUTTALIB - SON OF HASHIM (PART 4)

Aamul Feel - The Year of the Elephant

{This lesson is in the form of a role play.}

Narrator: Yemen is a country that neighbours Arabia. Just before the birth of our Holy Prophet Muhammad (S), the ruler of Yemen was a man called Abraha. When Abraha learnt that the Arabs looked upon the Holy Ka'ba with great honour, he decided to build a huge church in San'a in Yemen. When the church was built, he asked the Arabs to leave the Holy Ka'ba and come to his church instead.

Some Arab travellers sheltering in the church lit a fire to keep them warm and by mistake burnt the church down. As a result, Abraha was very angry.

Abraha: I built the church so that people would leave Makka and come and worship here but my church has been destroyed instead. I will show those Arabs, I will destroy the Holy Ka'ba once and for all.

Narrator: In 570 A.D. Abraha marched at the head of a huge army towards Makka. He camped outside Makka, and then sent a few of his people to capture the camels of the Makkans. Of the camels captured, around 200 belonged to Abdul Muttalib.

Abraha's officer: I come with a message from Abraha. Abraha does not wish to hurt any of you but has come to demolish the Holy Ka'ba with his Army and **Elephants.**

Abdul Muttalib: We too do not want to fight Abraha. As for the Holy Ka'ba, it is the house of Allah and He will do whatever He pleases.

Narrator: Abdul Muttalib then went with some of his sons to see Abraha. Abraha welcomed him with respect.

Abraha: I suspect you have come to ask me not to destroy your Holy Ka'ba.

Abdul Muttalib: No, I have come to get my camels back.

Abraha: Why are you worrying about your camels and not the Ka'ba?

Abdul Muttalib: *I am the owner of the camels. The Ka'ba too has a Master wholooks after it.*

Abraha: There is none powerful enough to stop me!

Narrator: On his return, Abdul Muttalib ordered the people to leave Makka and go to the hills for safety. He then prayed to Allah to protect them and the Holy Ka'ba from any harm.

The next morning Abraha prepared to march towards Makka. All of a sudden, a flock of birds appeared from the side of the sea, holding tiny stones in their claws and beaks. Each bird held three stones and they showered the stones on the army of Abraha in such a way that the Elephants and many men were soon dead. One of the stones hit Abraha on his head and he was so frightened that he ordered the remaining men in his army to retreat at once. Many of his men died on the way back and Abraha himself reached San'a with the flesh falling from his body and died a painful death.

This dreadful and miraculous event is mentioned in the Holy Qur'an in the following verses:

*In the Name of Allah, the Most Kind, the Most Merciful
Have you not seen how your Lord dealt with the People of the Elephant?
Did He not cause their plan to go astray? He sent down upon them flocks of
birds, who showered them with stones of baked clay. So they became like straw
eaten up by cattle.*

Suratul Feel 105:1-5

QUESTION BOX

? What does Allah say in suratul feel about those who plot against Islam?

Art Box

When you have finished reading this lesson:

Draw on an A4 size paper a picture of this story. Show the Ka'ba, the mountains surrounding it, the birds with stones in their claws flying towards the army of Abraha and the Elephants. In the corner of the picture write out Suratul Feel and it's meaning.

Now you know...

- ◆ Abraha was the ruler of Yemen. He built a great church and invited the Arabs to leave the Holy Ka'ba and come and worship in his church.
- ◆ However, the Arabs ignored him, and one day, by mistake, burnt down the church. So, Abraha decided to attack and destroy the Holy Ka'ba.
- ◆ Abraha came to Makka with a great army and elephants. Before entering he seized all the camels of the Makkans. Then he sent a messenger to tell the Quraish that he had come to attack the Ka'ba and did not want to fight them.
- ◆ Abdul Muttalib went to meet Abraha. He asked him to return his stolen camels. Abraha was surprised that Abdul Muttalib was worried about his camels when the Holy Ka'ba was going to be destroyed. He replied: "I am the owner of the camels. The House too has a master who looks after it."
- ◆ The next day Abraha prepared to march towards Makka. However, Allah protected His House and sent birds holding tiny stones in their claws, who attacked the army, destroying them.
- ◆ The year in which this event happened is called 'Aamul Feel' – The Year of the Elephant. The story is mentioned in the Holy Qur'an in Suratul Feel.

MORAL BOX

- ❖ No power is greater than Allah's.
- ❖ They plan and Allah plans and Allah is the best of Planners.
- ❖ _____

Exercise

What did the Holy Prophet (S) mean about the sacrifice of Prophet Isma'il (A)? Write a few sentences about it below.

Extension Exercise

In the Holy Qur'an, Allah praises Imam Ali (A) and his family for the Nazr they made and kept as they had promised in Suratu Dahr (the Time), verses 7 and 8. Find these verses and write the translation below.

QUIZ 1

Section A

Answer the following questions:

1. How was Abdul Muttalib related to the Holy Prophet (S)?
2. Why was Abdul Muttalib not called by his real name?
3. Describe to changes Abdul Muttalib made in the lives of the Quraish?
4. What punishment did he encourage for a thief?
5. What was the title given to Abdul Muttalib and what did it mean?

Section B

Answer the following questions:

1. What instructions did Abdul Muttalib receive in his dream?
2. Why did the Quraish stop Abdul Muttalib from carrying out his instructions?
3. How did they decide to settle the dispute?
4. Why did the Quraish abandon their journey and let Abdul Muttalib carry out his instructions?
5. What did Abdul Muttalib do with his share of the treasure?

Section C

Answer the following questions:

1. What was Abdul Muttalib's Nazr?
2. Why did Abdul Muttalib not sacrifice Abdullah?
3. What did the wise man suggest?
4. How many camels were sacrificed instead of Abdullah?
5. When did Abdullah die and where is he buried?

Section D

Answer the following questions:

1. Why did Abraha decide to destroy the Holy Ka'ba?
2. What did Abraha do that angered Abdul Muttalib?
3. Why was Abraha surprised by the words of Abdul Muttalib?
4. What was Abdul Muttalib's famous reply?
5. What did Allah send to attack Abraha and his army?

Tareekh Class 5 - Lesson 7

THE BIRTH OF THE HOLY PROPHET (S)

Birth: After sunrise on Friday the 17th of Rabiul Awwal 570 A.D. in Makka. He was born in the Year of the Elephant, when Abraha tried to destroy the Holy Ka'ba.

Parents: *Abdullah son of Abdul Muttalib and Aamina daughter of Wahab.* Abdullah died two months before The Holy Prophet (S) was born and he is buried in Madina.

Family Name: The respected family of Bani Hashim from the tribe of Quraish. Abdul Muttalib decided to bring up the Holy Prophet (S) under his own care. On the seventh day of the birth of his grandson, he slaughtered a sheep to show his gratitude to Allah for blessing him with a healthy grandson. Many people were invited to take part in the celebrations.

In this gathering, Abdul Muttalib announced to the people that he would name the child "**Muhammad**", which means "**One who is worthy of praise**".

When the Quraish asked him why he was keeping such an unusual name, he replied that he wanted his grandson to be praised in the heavens and on the earth.

Arabic Box

Learn to write the word "Muhammad" in Arabic.

Before this event, the Holy Prophet's (S) mother had already named him "**Ahmad**". Allah has referred to him by both names in the Holy Qur'an.

Arabic Box

Learn to write the word "Ahmad" in Arabic.

The Holy Prophet (S) was breastfed by his own mother Aamina for three days only. As was the custom in those days, he was then given to a foster-mother to nurse. Two women had this honor.

They were:

1. Suwaybah.

2. Halimah.

RESEARCH BOX

📖 Our Holy Prophet (S) has been called "Ahmad" in Surah as-Saff (Surah 61, verse 6) and "Muhammad" in Surah al-Ahzab (Surah 33, verse 40). Find both verses and write the translation below.

Extension Exercise

➔ Abdul Muttalib called his grandson "Muhammad" because he wanted him to be praised in the heavens and the earth which is also mentioned verse 56 of Suratul Ahzab. Write down the translation below.

Now you know...

- ◆ The Holy Prophet (S) was born on Friday 17th Rabiul Awwal 570 AD in Makka. The year in which he was born is called 'Aamul Feel' – The Year of the Elephant.
- ◆ His father was Abdullah son of Abdul Muttalib and his mother was Aamina daughter of Wahab.
- ◆ Abdul Muttalib named the Holy Prophet (S) 'Muhammad' which means 'One who is worthy of praise'. However, his mother had already named him 'Ahmad'. Allah has referred to him by both names in the Holy Qur'an.
- ◆ The Holy Prophet (S) was breastfed by his mother Aamina for only three days. As was the custom, he was given to a foster-mother to nurse.
- ◆ He had two foster-mothers:
 - 1) **Suwaybah**
 - 2) **Halimah**

Tareekh Class 5 - Lesson 8

THE CHILDHOOD OF THE HOLY PROPHET (S)

Halimah

- ✓ The Holy Prophet (S) lived in the desert with Halimah for five years and she looked after him very well.
- ✓ During this time he learnt about handling animals and also trained in archery. In this happy atmosphere he grew up strong and healthy.
- ✓ Halimah regarded him as very special, because ever since he had come under her care, she was showered with the blessings of Allah and became rich.



Lady Aamina

- ✓ When he was five years old, Halimah returned the Holy Prophet (S) to the care of his mother Lady Aamina.
- ✓ Lady Aamina decided to go to Madina to visit the grave of her husband, Abdullah, and also meet some of her relatives. She took the Holy Prophet (S) along with her and stayed for one month.
- ✓ On the way back to Makka, Lady Aamina fell ill at a place called Abwa. After a short time she died and was buried there.



Abdul Muttalib

- ✓ The Holy Prophet (S) was now an orphan and Abdul Muttalib took him under his wing.
- ✓ The young boy was very dear to his grandfather Abdul Muttalib, because he reminded him of his son Abdullah.
- ✓ Abdul Muttalib made sure that the Holy Prophet (S) did not feel unwanted.

The Holy Qur'an mentions this event as follows:

In the Name of Allah, the Most Kind, the Most Merciful

Did He not find you an orphan and give you shelter?

(Suratu Dhuha, 93:6)

Abu Talib



- ✓ The Holy Prophet (S) was only eight years old when he lost his grandfather. Before his death, Abdul Muttalib made his son Abu Talib responsible for taking care of the young child.
- ✓ This was a duty, which Abu Talib carried out fully for the rest of his life.
- ✓ The loss of Abdul Muttalib made the Holy Prophet (S) very sad, and he kept weeping up to the very edge of the grave and never forgot his kindness.
- ✓ There were many reasons why Abdul Muttalib chose Abu Talib as the guardian of the Holy Prophet (S). Abu Talib and Abdullah were born of the same mother. He was also well known for his generous nature. He treated the Holy Prophet (S) better than his own sons, and never let him feel lonely.
- ✓ Holy Prophet's (S) aunt, Fatimah binte Asad, the wife of Abu Talib and mother of Imam Ali (A) looked after him as if he was her own son.

When the Holy Prophet (S) was twelve years old, Abu Talib took him on a trade journey. During the journey they stopped at Basra. There was an old Christian monk whose name was Bahira, who lived in an old monastery in Basra. The monk never used to speak but when he saw the Holy Prophet (S), he broke his silence and asked, "Who is this boy?" Abu Talib answered that he was his nephew. Bahira then said, "This boy has a brilliant future. He is the same Prophet whose coming has been foretold in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from the Jews, because if they learn about him, they will kill him". Thereafter Abu Talib was always careful about the safety of his nephew.

Now you know...

- ◆ When the Holy Prophet (S) reached the age of five, Halimah returned him to the care of his mother Lady Aamina.
- ◆ Lady Aamina took the Holy Prophet (S) to Madina to visit the grave of her husband, Abdullah, and to meet some of her relatives. However, on the return journey she fell ill and died at a place called Abwa, where she was buried.
- ◆ Orphaned, the Holy Prophet (S) was taken under the care of his grandfather Abdul Muttalib. Sadly, when he was only eight years old he also lost his grandfather.
- ◆ So, the responsibility of looking after the Holy Prophet (S) was handed over to his uncle Abu Talib, who treated him better than his own sons. His aunt, Fatima daughter of Asad also treated him well.
- ◆ At the age of twelve Abu Talib took the Holy Prophet (S) on a trade journey with a caravan of the Quraish. At Basra, an old Christian monk by the name of Bahira upon seeing the Holy Prophet (S) inquired who he was. Abu Talib said that he was his nephew.
- ◆ Bahira said that this boy was the same Prophet mentioned in the Heavenly Books. His religion would spread throughout the world. However, if the Jews found him, they would kill him.
- ◆ From then on Abu Talib took special care of the Holy Prophet (S).

MORAL BOX

❖ We should always look after the orphans. *Discuss this in the class and at home.*

❖ _____

Tareekh Class 5 - Lesson 9

ABU TALIB AND THE HOLY PROPHET (S)

At the time of his death, Abdul Muttalib left the Holy Prophet (S) in the care of his son Abu Talib. Abu Talib and Abdullah, the father of the Holy Prophet (S), were brothers born of the same mother. Abu Talib took the Holy Prophet (S) into his home and treated the young boy, who was only eight years old, like his own son. His wife, Fatima binte Asad, also loved the Holy Prophet (S) dearly and he regarded her as his mother.

Since the time he received a warning from the Christian monk Bahira, Abu Talib was very careful about the personal safety of his nephew. He used to ask one of his own sons to sleep in the bed of the Holy Prophet (S), so that if any attack was made, he would come to no harm.

As the Holy Prophet (S) grew up, he was always under the protection of his loving uncle who was one of the most respected leaders of the Quraish. When the Holy Prophet (S) was older, it was Abu Talib who encouraged him to take part in the business of trade caravans. He arranged for his nephew to be introduced into the service of Khadija binte Khuwaylid. This introduction was to lead to the marriage of the Holy Prophet (S) to that noble lady. At the marriage, it was Abu Talib who recited the sermon and conducted the ceremony.

When the time came for the Holy Prophet (S) to announce his mission of Prophethood, Abu Talib was one of his strongest supporters. While he was under the powerful protection of his uncle, the Quraish did not dare to harm the Holy Prophet (S). When the Quraish exiled the Muslims from Makka they lived for three years in a valley known as the "Valley of Abu Talib". At this time Abu Talib also went through the same difficulties that the Holy Prophet (S) underwent, although he could have easily returned to Makka where he was still respected and honoured amongst the Quraish.

Although some ignorant people write that Abu Talib was not a Muslim, there are many reasons why this cannot be true.

Firstly, Abu Talib himself conducted the marriage of the Holy Prophet (S), and a person who is not a Muslim cannot conduct the marriage of another Muslim.

Secondly, Fatima binte Asad was known to be a Muslim and she was also the wife of Abu Talib till she died. A Muslim woman cannot remain married to a man who is not a Muslim.

Thirdly, at the death of Abu Talib, the Holy Prophet (S) wept for a long time and then prayed for him. Yet we know that it is forbidden to pray for the forgiveness of a

person who is not a Muslim. All these and many other reasons prove beyond doubt that, even if he did not declare it openly, Abu Talib was a Muslim of strong faith.

In his will, Abu Talib instructed his children to always stand by the Holy Prophet (S) and never to leave him. He also advised them to follow Islam, so that they would be successful.

The death of his uncle after a lifetime of companionship made the Holy Prophet (S) very sad. During the same year he also lost his dear wife, Bibi Khadija (A). For these reasons, the Holy Prophet (S) called this year "Aamul Huzn", which means "Year of Grief".

Now you know...

- ◆ Abu Talib was chosen as the guardian of the Holy Prophet (S) because his father Abdullah and Abu Talib were born of the same mother.
- ◆ After the warning of Bahira, the Christian monk, Abu Talib was very careful about the safety of the Holy Prophet (S). He used to ask one of his sons to sleep in the bed of the Holy Prophet (S), so that if any attack was made, he would come to no harm.
- ◆ Abu Talib encouraged the Holy Prophet (S) to take part in the business of trade caravans. He was introduced into the service of Khadija daughter of Khuwaylid; later he got married to her.
- ◆ When the Holy Prophet (S) announced his prophethood, Abu Talib was one of his strongest supporters. He also suffered with the Holy Prophet (S) when the Quraish exiled the Muslims from Makka.
- ◆ Proof that Abu Talib was a Muslim:
 - 1) He conducted the marriage of the Holy Prophet (S), and only a Muslim can do that.
 - 2) Fatima daughter of Asad was married to Abu Talib, and she was a Muslim. A Muslim woman can only remain married to a Muslim man.
 - 3) The Holy Prophet (S) cried and prayed for the forgiveness of Abu Talib when he died. It is forbidden in Islam to pray for the forgiveness of a non-Muslim.

Exercise

If someone tells you that Abu Talib was not a Muslim, how would you try to convince him that he was? Write a few sentences on the next page about the arguments you would use.

Extension Exercise

Abu Talib looked after the Holy Prophet (S) like his own son. Think about the ways in which your parents look after you and protect you.

Tareekh Class 5 - Lesson 10

THE YOUTH OF THE HOLY PROPHET (S)

As the Holy Prophet (S) grew up, the people around him noticed that this young man was not like others of his age. The people admired his character and bravery and all the Quraish liked him.

In his youth, the Holy Prophet (S) accompanied his uncle Abu Talib on trade journeys to Syria and Yemen. He soon gained a reputation in Makka for his **good business sense, his honesty and trustworthiness.**



People were so impressed by the qualities of the Holy Prophet (S), that they began to call him **as-Sadiq (the Truthful) and al-Ameen (the Trustworthy).**

When the Holy Prophet (S) would pass them, people would say:

"There goes the young man who behaves equally well with the high and the low. He is considerate to his equals, respects the elders and always shows love and affection to the children. He never speaks a lie or misuses anything entrusted to his care. He does not look at women with an evil intent and is never rude to anybody. He does not backbite or spend his time in finding faults in people."

Such was the character of our Holy Prophet (S), and in later years even his enemies would still leave their belongings with him for safekeeping when they went on a trip away from Makka.

Once a man came to Makka and was cheated by a trader in the market place. He complained to the Quraish that he had been mistreated. At that time, some leading citizens formed a committee that would look into such incidents and try to help the people who were unfairly treated.

They decided that the main tribes of Quraish should make an agreement that would protect the rights of the people. This important covenant was called "Hilful Fudhool" or "Covenant of High Morals". The Holy Prophet (S) participated in this agreement and was an active member of the Hilful Fudhool.

The Holy Prophet (S) also spent part of his youth as a shepherd. Thus, by the time he was 25 years of age; the Holy Prophet (S) had built himself a good reputation in Makka and had gained the **trust** and **affection** of the people around him.

Question Box

? The Holy Prophet (S) built a good reputation in Makka. In what ways did he manage to do this?

Now you know...

- ◆ As the Holy Prophet (S) grew up, he stood out as an exceptional young man unlike others of his age. The Quraish admired him for his bravery and character.
- ◆ He spent part of his youth as a shepherd and he also accompanied his uncle Abu Talib on trade journey to Syria and Yemen.
- ◆ During the trade journeys he built a good reputation because of his honesty and trustworthiness. People used to call him as-Sadiq (the truthful) and al-Ameen (the trustworthy).
- ◆ Even his enemies trusted him; many would leave their belongings with him for safekeeping when they went on a trip away from Makka.
- ◆ The Holy Prophet (S) was an active member of 'Hilful Fudhool' – Covenant of High Morals. This was an agreement that protected the rights of the people.
- ◆ By the age of 25, the Holy Prophet (S) had gained the trust and affection of the people around him.

MORAL BOX

❖ The Holy Prophet (S) had the exceptional qualities of being trustworthy and honest. This is a lesson for us to learn on how we should behave with all.

❖ _____

Exercise

The Holy Prophet (S) built a good reputation in Makka. Write down the ways in which he managed to do this.

QUIZ 2

Section A

Answer the following questions:

1. When do Muslims celebrate the birthday of the Holy Prophet (S)?
2. Who were the parents of the Holy Prophet (S)?
3. Who named the Holy Prophet (S) 'Muhammad', and what does it mean?
4. What had his mother already named him?
5. In whose care was the Holy Prophet (S) kept till the age of five years?

Section B

Answer the following questions:

1. What lessons did our Holy Prophet (S) learn in the desert?
2. Why did Abdul Muttalib choose Abu Talib to look after his grandson?
3. What religion did Bahira follow?
4. How was Imam Ali (A) related to the Holy Prophet (S)?
5. Why was Abu Talib worried about the safety of his nephew?

Section C

Answer the following questions:

1. Why was Abu Talib chosen to bring up the Holy Prophet (S)?
2. What did Abu Talib do after receiving the warning of Bahira, the Christian monk?
3. As the Holy Prophet (S) grew older what did Abu Talib encourage him to do?
4. When did Abu Talib share the suffering of the Holy Prophet (S)?
5. What happened in "Aamul Huzn" – "The Year of Grief"?

Section D

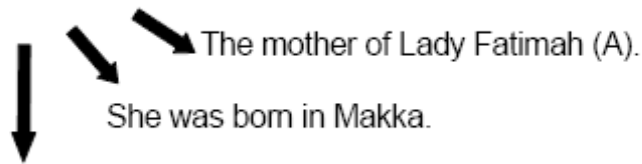
Answer the following questions:

1. What did the Quraish notice was different about the Holy Prophet (S) compared to others his age?
2. What two titles were attributed to the Holy Prophet (S)?
3. What historical event showed that even the enemies of the Holy Prophet (S) admired him?
4. What committee did the Holy Prophet (S) join that ensured the rights of the people?
5. Why do you think he did this?

Tareekh Class 5 - Lesson 11

LADY KHADIJA (A) - PART 1

Lady Khadija (A) → The first wife of the Holy Prophet (S)



Her father's name was Khuwaylid bin Asad and he was a wealthy trader.

When her father died, Lady Khadija (A) continued his business of sending trade caravans to Syria and Yemen. Under her sensible management, the business expanded and with the profits she:

- helped the poor,
- the widows,
- the orphans,
- the sick and the disabled.
- If there were any poor girls, she got them married and paid their dowry.

Lady Khadija (A) preferred not to travel with the caravans and used to send her agents instead. She made such great profits that she was soon the richest trader in Makka. Her trade caravans were larger than the rest of the traders combined, and her success earned her the title "**Princess of Makka**".

Lady Khadija (A) believed in One God and did not worship idols like most other people of her time. Her reputation for being a good lady earned her the name **Tahira**, which means "the pure one." As Lady Khadija (A)'s fame grew, many men asked for her hand in marriage, but she turned them all down.

In the spring of AD 595, at the time when the summer caravans were ready to leave Makka for Syria, Lady Khadija (A) had not yet found a reliable agent to take her caravan. Meanwhile, Abu Talib was trying to find employment for his nephew, the Holy Prophet (S), who was now 25 years old. When he heard of this vacancy, he came to Lady Khadija (A) and asked her to consider his nephew for the job.

Like most people in Makka, Lady Khadija (A) had heard a lot about the Holy Prophet (S). Already he had earned a reputation for his trustworthiness and honesty. Although he lacked experience, she had no hesitation in hiring him, saying that she would send along her slave Maysara, who was already an experienced traveler.

That year the trade caravan of Lady Khadija (A) made unusually high profits. The Holy Prophet (S) learnt the business quickly and in Syria he impressed the traders with his clever but fair dealing.

On their return to Makka, the Holy Prophet (S) reported back to Lady Khadija (A) and then returned to his home. Maysara then told her about all the details of the trip. He was very impressed with the manner of the Holy Prophet (S) and spoke highly of his character and personality.

That is why, when Abu Talib sent his sister Safiya to the house of Lady Khadija (A) with a **marriage proposal** from the Holy Prophet (S) Lady Khadija (A) agreed immediately and a date was fixed for the marriage. Abu Talib himself took charge of the preparations for the marriage of his beloved nephew. On the day of the wedding he dressed the Holy Prophet (S) in the cloak of Abdul Muttalib and made him wear the ring of Hashim. The sermon of marriage was recited by Abu Talib at the agreed Mahar of 400 pieces of gold. The marriage was a cause of **great celebration** amongst the Quraish.

Abu Talib arranged for a feast in which every resident of Makka was invited for a meal. This practice is known as "**Walimah**" and Islam later made it a recommended part of the marriage ceremonies.

At the time of their marriage the Holy Prophet (S) was **25 years old** while Lady Khadija (A) was **28 years of age**.

Now you know...

- ◆ Lady Khadija (A) was the first wife of the Holy Prophet (S).
- ◆ She owned a caravan business, which she continued to expand. With the profits she helped the poor and the sick.
- ◆ She did not travel on the trade journeys to Syria and Yemen herself, as she preferred to send her agents instead. Soon she became the richest trader in Makka. Her trade caravans were the largest and her success earned her the title "Princess of Makka".
- ◆ Lady Khadija (A) unlike most of the Makkans believed in One God. She was a good lady and was often called Tahira, which means "the pure one."
- ◆ When the Holy Prophet (S) was 25 years old, Abu Talib was looking for employment for his nephew. Lady Khadija (A) had still not found a reliable agent to take her summer trade caravans. So, Abu Talib asked her to consider his nephew for the job.
- ◆ She had heard of the Holy Prophet (S)'s good reputation and although he lacked in experience she had no hesitation in hiring him. That year the profits were unusually high. When Maysara, her slave returned to Makka, he spoke very highly of the Holy Prophet (S)'s character and personality.
- ◆ That is why Lady Khadija (A) immediately agreed to the marriage proposal from the Holy Prophet (S). Abu Talib took charge of the marriage preparations. At the time of their marriage the Holy Prophet (S) was 25 years old and Lady Khadija (A) was 28 years old.

Exercise

Why do you think the Lady Khadija (A) accepted the proposal of the Holy Prophet (S)?

Tareekh Class 5 - Lesson 12

LADY KHADIJA (A) - PART 2

After her marriage to the Holy Prophet (S), Lady Khadija (A) began to lose interest in her business deals. She settled down happily in her new life as a wife. Because her business was so large, she could not close it overnight. Therefore she slowly began to cut down its size. After a few years, she was no longer a trader, although she was still a very rich lady.

Lady Khadija (A) made it her duty to serve her husband and make him happy. In this she was very successful. Their marriage was blessed with happiness and children.

Their first child was Qasim. After his birth, the Holy Prophet (S) was called Abul Qasim - the father of Qasim - as per the custom of the Arabs. The second child was also a boy. His name was Abdullah. He was also called Tahir and Tayyib.

Both boys did not survive very long and died while still very young. These losses made the Holy Prophet (S) very sad and when his cousin Imam Ali (A) was born, he brought him up in his house as his own son.

The Holy Prophet (S) used to spend a lot of time in the cave of Hira on a mountain near Makka. Here he would think about Allah and wonder at His creations. He would also think about the actions of the people of Makka and their bad habits made him sad. Sometimes, he would remain in Hira for a few days before he returned. At these time Lady Khadija (A) would bring him food and drink and making sure he was comfortable.

When the Holy Prophet (S) was finally commanded by Allah to begin his mission to preach Islam, Lady Khadija (A) was the first woman to accept his message and become a Muslim.

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

As the Holy Prophet (S) continued preaching Islam, many of the Quraish became his enemies. They began to call him names and insult him. Some of them called him "Abtar" which means an animal whose tail has been cut off. By this word they meant that the Holy Prophet (S) had no children who would inherit him and carry forward his name.

This mockery made the Holy Prophet (S) sad, until Allah revealed the Suratul Kawthar in reply:

In the Name of Allah, the Most Kind, the Most Merciful
Verily, We have given you (O Muhammad) the Kawthar. So pray to your Lord and offer sacrifice. Verily, your enemy shall be "Abtar."
(Suratul Kawthar, 108 : 1 – 3)

In these verses Allah promised the Holy Prophet (S) that he would not be childless, and soon afterwards his last child was born. She was a girl and he named her Fatima Zahra. Lady Fatima (A) became the mother of our Holy Imams (A).

Today the descendants of the Holy Prophet (S) are present throughout the world and they are called Sayyids. They can be identified by their turbans, which are black or green in color. However, no one claims to be the descendants of Umar bin Aas or Abu Sufyan or Abu Jahl or any of the other enemies of the Holy Prophet (S). This is because of the promise of Allah in the above Sura, when He said to the Holy Prophet (S) that, "Verily your enemy will be Abtar."

Lady Khadija (A) was married to the Holy Prophet (S) for 25 years. She died on the 10th of Ramadhan in 10 A.H. She is buried in Makka. In the same year the Holy Prophet (S) lost his uncle, Abu Talib. Saddened by these two great losses, he called that year "Aamul Huzn", which means "The Year of Sadness".

While Lady Khadija (A) lived, the Holy Prophet (S) did not marry another woman he always said that she was the best of his wives.

The Holy Prophet (S) had said that Lady Khadija (A) was one of the four perfect women who had ever lived. The other three are: Lady Aasiya the wife of Fir'aun, Lady Maryam the mother of Prophet Isa (A) and Lady Fatima Zahra (A).

Now you know...

- ◆ After her marriage, Lady Khadija (A) began to lose interest in her business and slowly began to close it down. Instead she made it her duty to serve her husband.
- ◆ Their marriage gave birth to two sons: Qasim and Abdullah. Sadly, both sons died at a very young age. Therefore when Imam Ali (A) was born the Holy Prophet (S) brought him up as his own son.
- ◆ When the Holy Prophet (S) was commanded by Allah to begin to preach Islam, Lady Khadija (A) was the first woman to become a Muslim. She gave her entire wealth to serve the cause of Islam.
- ◆ As the Holy Prophet (S) began to preach Islam the Quraish began to insult him and call him “Abtar” which means an animal whose tail has been cut off. This is because he had no children to inherit him. To comfort him, Allah revealed Suratul Kawthar.
- ◆ Allah promised he would not be childless and soon Lady Khadija (A) gave birth to a daughter Fatima Zahra. She became the mother of the Holy Imam (A) and her descendants are known all over the world as Sayyids.
- ◆ However, no one claims to be the descendant of Abu Sufyan or Abu Jahl (who were enemies of Islam), since Allah said: “Verily your enemy shall be Abtar.”
- ◆ After 25 years of marriage Lady Khadija (A) died. In the same year Abu Talib also died. The Holy Prophet (S) called this year “Aamul Huzn” – The Year of Sadness.

QUIZ 3

Section A

Answer the following questions:

1. Why was Lady Khadija (A) called the Princess of Arabia?
2. Lady Khadija (A) was influenced by her uncle's ideas, which ideas were these?
3. What work did the Holy Prophet (S) do for Lady Khadija (A)?
4. Who recited the marriage ceremony of the Holy Prophet (S) and Lady Khadija (A)?
5. How old were the Holy Prophet (S) and Lady Khadija (A) when they got married?

Section B

Answer the following questions:

1. Why did Lady Khadija begin to lose interest in her business?
2. What were the names of the two boys of the Holy Prophet (S) and Lady Khadija (A), and what happened to them?
3. What was the name that the enemies of the Holy Prophet (S) called him and why did they call him that?
4. What Surah in the Holy Qur'an was revealed as an answer to this name calling, and explain how Allah kept His promise that He made to the Holy Prophet (A) in this Surah?
5. When did Lady Khadija (A) die and who else died in the same year?

Tareekh Class 5 - Lesson 13

PROPHET IDRIS (A)

Prophet Idris (A) was the great-grandson of Prophet Sheeth (A) and was born 100 years after the death of Prophet Aadam (A). He was the third Prophet of Allah.

The Holy Qur'an says:

In the Name of Allah, the Most Kind, the Most Merciful


And mention Idris in the Book (Qur'an). He was a truthful person and a Prophet. And We raised him to a high station.

Suratul Maryam, 19 : 56,57

Prophet Idris (A) used to tell the people to worship Allah and not to commit sins. He was a clever man and taught the people many new skills

1. He was the first man to introduce the art of writing
2. He showed people how to measure weights with a balance
3. He taught them about the movements of planets
4. He taught people how to stitch clothes
5. He was the first man to make weapons for hunting and defence

RESEARCH BOX

 Which Imam (A.S.) is famous for his knowledge? What does his title mean?

At the time of Prophet Idris (A.) there was a cruel king who had full control over the life and property of the people. One day the king went out of his capital for an outing.

On the way he saw a beautiful garden which he liked very much. He called the owner and told him to hand over the garden to him. The owner, who was a God-fearing man, replied that the garden supported his family and he would not hand it over. The king offered to buy the land but the owner refused. The king then returned to his palace in an angry mood.




The king's wife was a mean woman. When she heard what had happened, she advised the king to call a few of his faithless friends as witnesses in the court. She asked them to swear that the owner of the garden was no longer a believer in God and furthermore, he was plotting against the king. When these liars gave evidence in the court the owner was called and accused of these crimes. Although he swore that he was innocent, the king did not listen to him and killed him. He then took the dead man's land for himself.

This murder by the greedy king displeased Allah and He commanded Prophet Idris (A) to go to the king and say to him that, not only had he killed a pious man, but he had stolen his land and left his family penniless. Prophet Idris (A) was also commanded to tell the king that Allah would punish him by taking his kingdom from him and destroy his capital and cause the flesh of his evil wife to be eaten by dogs.

When Prophet Idris (A) brought this message to the palace, the king was furious and he told him, "It is better that you leave before you are killed by my hand." Prophet Idris (A) left, but the queen decided to send some men after him and kill him.

QUESTION BOX

 **If you were in the King's position would you have asked for Allah's forgiveness? Why?**

Prophet Idris (A) learnt that his life was in danger so he left the town and hid himself. He took shelter in a cave on a mountain and an angel used to provide him with food. He prayed to Allah saying, "*O Lord! do not send your blessings on this town.*"

Prophet Idris's (A) prayer was granted and Allah's punishment descended on the king. He lost his throne and died a shameful death. His capital was destroyed and his wife's flesh was eaten by wild dogs. The kingdom passed into the hands of another cruel king.

Twenty years passed after the disappearance of Prophet Idris (A). During this time not even a drop of rain fell and the people suffered terribly. They realized that their troubles were due to the curse of Prophet Idris (A) and they prayed to Allah to forgive them.

Allah accepted their prayers and sent Prophet Idris (A) back to the town. People gathered all around him and promised that they would obey him and worship Allah. He then prayed for rain and the drought ended.

Prophet Idris (A) guided his people for many years. He was one Prophet who had the respect and love of all his people. Finally Allah raised him to the heavens where he is alive even today.

Now you know...

- ◆ Prophet Idris (A) taught people to worship Allah. He was a very clever man: he was the first to introduce the art of writing, he was the first man to make weapons for hunting and defense and he also taught to stitch clothes.
- ◆ At the time of Prophet Idris (A) there was a cruel king in power. Once he unjustly accused a God-fearing man of not being a believer in God. He had the man killed and then stole his land leaving his family penniless.
- ◆ Allah was displeased by the king's actions and He commanded Prophet Idris (A) to go to the king and tell him of his sin, and that Allah would punish him severely. When Prophet Idris (A) went and told him the king was furious and threatened to kill him if he did not leave. So, Prophet Idris (A) left, but the queen sent some men after him to kill him.
- ◆ Prophet Idris (A) hid in a cave and prayed to Allah: "O Lord! Do not send your blessings on this town."
- ◆ Allah accepted Prophet Idris (A) prayer and also punished the king. However, the kingdom passed on to another cruel ruler.
- ◆ Twenty years passed and Prophet Idris (A) had not been seen. During this time not a drop of rain had fallen and the people where suffering terribly. They realized the mistake and prayed to Allah for forgiveness. Prophet Idris (A) returned to them and prayed to Allah to end the drought.
- ◆ Prophet Idris (A) had the love and respect of all his people. Allah raised him to the heavens where he is alive even today.

MORAL BOX

- ❖ If you want something in life you have to work for it and not cheat to get it.
- ❖ If you cause harm to someone, then one day someone will cause harm to you as well.
- ❖ _____

- ❖ _____

Tareekh Class 5 - Lesson 14

PROPHET NUH (A)

A long time ago there was a group of people who worshipped idols. Then Allah sent Prophet Nuh (A) to guide these people to the right path. Prophet Nuh (A) was a wise and patient man and he tried to teach the people about Allah and His blessings and told them not to worship pieces of clay or wood as their god. In spite of his efforts the people did not listen to him and turned away from him. When he warned them to be afraid of Allah's punishment, they laughed at him.

QUESTION BOX

❓ How would you have replied to Prophet Nuh (A) when everyone around you worshiped idols?

Prophet Nuh (A) did not give up preaching and continued to try and guide his people. However, only a few accepted his teachings, while the rest used to say things like,

"You are just a human being like us. If your God wanted to send us a Prophet, He should have sent an angel, then we would have listened to him."

Others said,

"O Nuh, if you want us to believe in you, you should get rid of your present followers, many of whom are poor. How can we believe in a religion that treats rich people and beggars with the same respect?"

Prophet Nuh (A) replied to them,

"My religion is for everyone, the wise and the foolish, the famous and the unknown and the rich and the poor. How can I leave the people who supported me when I was alone? These people are true believers in Allah."

The people did not like the words of Prophet Nuh (A) and they proudly said,
"O Nuh, ask your God to punish us if you like."

But Prophet Nuh (A) said,

"I am just a human being. I cannot bring down the punishment on you or stop the punishment from you if Allah wills. Remember that you have to return to Him one day and be sorry for your wrong ways before it is too late."

Although the people of Prophet Nuh (A) were stubborn, he remained patient and continued to preach the message of Allah to them for 950 years. He ignored their



insults and abuses in the hope that one day the light of faith would enter their hearts. But as time passed, they grew worse, and began to attack him with stones whenever he tried to talk them.

QUESTION BOX

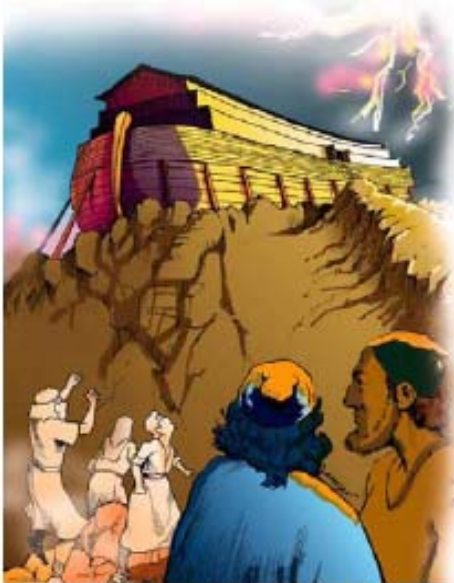
❓ **Would you have been as patient as Prophet Nuh (A) if someone insulted or abused you? Would you have the strength to ignore them?**

Finally his patience was exhausted and he complained to Allah about the people and asked Him to provide a solution to the problem.

Allah accepted the prayer of Prophet Nuh (A) and ordered him to build a large boat, an ark, and also told him that there would be a great flood in which all the sinners would be drowned.

The Holy Qur'an says:

**In the Name of Allah, the Most Kind, the Most Merciful
*We sent Nuh to his people to warn them before the painful punishment came upon them. He said, "O my people, I warn you clearly that you should worship only Allah and fear Him, and follow me. Suratu Nuh, 71: 1 – 3***



In response to the command of Allah, Prophet Nuh (A) planted saplings and waited for them to grow up into strong trees. Then he cut them down and began to make the ark. It took 80 years to complete the construction of the ark, and during this time the people began teasing him saying that he had given up being a Prophet and become a carpenter.

When the ark was ready, Allah commanded Prophet Nuh (A) to instruct his followers to go inside the ark and also to take one pair of each type of animal. Suddenly, it began to rain heavily and streams of water erupted from the ground. Soon the land was covered with water and the ark began to float.

Three sons of Prophet Nuh (A), Aam, Sam and Yafas, and their wives were safely on board the ark, but his son Kanaan, who was an unbeliever, had refused to come with them.

Prophet Nuh (A) saw his son Kanaan struggling in the water and tried once more to convince him to have faith and come into the ark. But Kanaan replied that he would go to top of a mountain and be safe there. Prophet Nuh (A) warned him that there was no shelter from Allah's Curse, except in the ark.

In the meantime, a huge wave came and swept Kanaan off forever. Allah had promised Prophet Nuh (A) that his family and followers would be safe and now Prophet Nuh (A) begged Allah to keep His promise and save his son. The Holy Qur'an says:

***In the Name of Allah, the Most Kind, the Most Merciful
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 just of the judges." (God) said, "O Nuh, verily he is not of your family, his conduct is not righteous..."
Suratul Hud, 11 : 45,46(Part)***

Allah told Prophet Nuh (A) that Kanaan was not really his son because he did not show it by his deeds and did not deserve to be saved. Prophet Nuh (A) realised his mistake and asked Allah for his forgiveness.

The ark floated for a long time while the whole land was flooded so that nobody was left alive on it. Finally, the punishment of Allah was over and it stopped raining. The water level began to decrease and the ark came down onto solid ground on Mount Judi.

Prophet Nuh (A) was commanded to come out of the ark with his followers and the animals. In this new land they began their lives afresh under the blessings of Allah.



Now you know...

- ◆ Allah sent Prophet Nuh (A) to a group of people who worshipped idols. For 950 years Prophet Nuh (A) taught the people to worship One God, Allah, but most of them laughed at him and challenged him to ask Allah to punish them. Prophet Nuh (A) was a patient man and he tried to convince them of their errors.
- ◆ But the people of Prophet Nuh (A) were stubborn, and they ignored him. When the people began to attack him with stones he prayed to Allah to provide a solution to the problem.
- ◆ Allah responded to Prophet Nuh (A)'s plea and ordered him to build an ark. It took him 80 years to complete the construction of the ark.
- ◆ When the ark was complete, Allah ordered Prophet Nuh (A) to take his followers and one pair of each type of animal to go inside the ark. Three of his sons also boarded the ark, but his fourth son, Kanaan, an unbeliever, refused to come with them.
- ◆ Suddenly it began to rain heavily and the land began to flood. Prophet Nuh (A) begged Allah to save his son. But Allah said no, since Kanaan was not really his son because his deeds showed that he did not deserve to live.
- ◆ The ark floated for a long time; none of the unbelievers were left alive. The punishment of Allah was over and it stopped raining. Soon the water level began to decrease and the ark came down on Mount Judi.
- ◆ Prophet Nuh (A) and his followers began their lives afresh under the blessings of Allah.

MORAL BOX

- ❖ Patience is a very important quality that a person can have. How can we show patience in our lives?
- ❖ This story shows us that believing in Allah is even more important than our own families.
- ❖ _____

Exercise

Write down one lesson you have learnt from this story.

PROPHET HUD (A)

The people of the tribe of Aad lived in Ahqaaf, a place between Yemen and Oman. They lived in peace and comfort. Allah had granted them many blessings. They were clever people and had built beautiful cities. They were very strong physically and there was no disease in their society.



Despite all the favors that Allah had granted them, the people of Aad did not believe in One God and worshipped idols which they carved out of stone. 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.

QUESTION BOX

❓ What do you think is wrong with worshipping idols? Why does it not make sense to worship something made of stone?

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, Allah sent Prophet Hud (A) to them.

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 son of Abdullah, grandson of Sam and the great-grandson of Prophet Nuh (A). Prophet Hud (A) was a very patient and kind man. When he received the command of Allah to spread His message, he came to the people and said,

"O Brothers, why do you worship stones that you have carved yourself. The idols can not give you anything or take anything away from you. You are not fools but what you are doing is against your intelligence. Your Lord is only One, and He alone should be worshipped. He has created you, given you health and wealth, and made you a powerful nation. Do not rebel against Allah in case you meet the fate of the people 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 said,

"O Hud, you are saying foolish things. Why should we worship one god and give up what our forefathers used to do?"

Prophet Hud (A) explained to them that the idols would only take them further away from Allah and that he was a Prophet sent to guide them.

The Holy Qur'an says:

***In the Name of Allah, the Most Kind, the Most Merciful
And We sent to the people of Aad their brother Hud, who said, "O my people, worship Allah, 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?" Suratul Hud, 11 : 50-51***

However, the people of Aad became angry at his words and said,

"O Hud, what gives you the right to talk to us in this way? You eat and drink just like us, you are no better than us. Why should you be chosen as a Prophet? We think you are a liar or perhaps one of our idols has cursed you and made you lose your senses."

The people thus made fun of Prophet Hud (A). His tireless preaching brought him only a few followers.

When he warned the people of Aad about the punishment of Allah, the Holy Qur'an says that they said:

***In the Name of Allah, the Most Kind, the Most Merciful
Then bring down on us what you have threatened, if you are truthful.
Suratul A'araf 7: 70(Part)***

When the people of Aad invited Allah's punishment with their proud words, the rain stopped falling for three years and 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 before it was too late. But they 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 Who is my protector."

At last the punishment of Allah appeared. Suddenly, a huge dark cloud came. When the people of Aad saw it, they thought it was going to rain, but instead, there was a strong and terrible wind that uprooted their houses and tossed the animals into the air. Instead of rain, showers of sparks began to come down from the dark cloud. 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 says:

***In the Name of Allah, the Most Kind, the Most Merciful
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? Suratul Haq, 69 : 6 - 8***

At the first sign of the storm, Prophet Hud (A) had gathered his followers and family and taken them to a safe place, and they were the only survivors of the terrible punishment from Allah. When the storm was over, Prophet Hud (A) took his companions to Hazramaut where they passed the rest of their days.

Now you know...

- ◆ The people of Aad lived in peace and comfort , enjoying the blessings of Allah. They were very strong physically and there was no disease in their society. Sadly, they did not believe in One God and they worshipped idols.
- ◆ After some years the tribe of Aad began to lose its unity. So, Allah sent Prophet Hud (A) to guide them. He was from the tribe of Aad itself, and he was respected because he was from a noble family and very well mannered. He advised them to worship Allah and to give up idol worship.
- ◆ Prophet Hud (A) tried hard to the people understand, but they refused saying that it was what their forefathers had done. They began to make fun of him and called him a liar. His tireless preaching only brought him a few followers.
- ◆ When Prophet Hud (A) told them that Allah would punish them, they were proud and invited Allah’s punishment. In response, there was a drought for three years.
- ◆ The people of Aad were still blind to the truth and continued praying to the idols. Prophet Hud (A) told the people to be sorry to Allah, but they refused to listen and Prophet Hud (A) gave up.
- ◆ The punishment of Allah came. A dark cloud came. Suddenly, there was a strong wind that uprooted everything. Lightening came down from the cloud and a violent storm continued for eight days.
- ◆ Before the storm came, Prophet Hud (A) gathered his followers and left in safety; they were the only survivors of the punishment of Allah.

MORAL BOX

- ❖ We should not challenge the punishment of Allah even in our minds because it is a clear sign of our pride and arrogance.

- ❖ _____

- ❖ _____

PROPHET SALIH (A)



The land of the people of Aad was taken over by the tribe of Thamud. They were strong workers and they made many gardens and parks and built beautiful buildings.

In order to protect themselves they built their houses inside the mountains. The people of Thamud passed their life with ease and comfort. However, they were not thankful to Allah for His many blessings, and they were proud. They thought that their good life was a result of their own strength. Instead of turning

to Allah, they used to worship part of a mountain and offer sacrifices to it.

Allah sent Prophet Salih (A) to the people of Thamud to guide them to the right path. He was from their own tribe, and was respected because he was kind-hearted and wise, even as a young man.

QUESTION BOX

❓ **Why was it so important that Prophet Salih (A) was from the same tribe as the people of Thamud?**

Prophet Salih (A) invited the people to worship only Allah, Who was their 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 had their best interests at heart. He said,

"You are all my brothers. I am not saying anything that will harm you. Come and seek the forgiveness of Allah and He will answer your prayers and grant your wishes."

However, the people of Thamud turned a deaf ear to him. They said,

"O Salih, we thought you were a sensible man. We saw in you signs of goodness and wisdom, and wanted to rely on your advice in difficult times. Why have you started talking this nonsense now? Do you want us to stop worshipping what our ancestors worshipped for a long time? We will never listen to you!"

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. He reminded

them of the many blessings that Allah had given them. He warned them not to continue in their ways in case the punishment of Allah came on them. When Prophet Salih (A) had started his mission he was 16 years old. Although he continued to preach till he was 120 years old, his words were accepted by only a few people. Most of the people of Thamud called him names, saying he was a madman or a liar. Prophet Salih (A) replied to them by saying,

"O People, I am not a liar. I have clear arguments from Allah as a proof of my Prophethood."

The leaders of Thamud had not listened to Prophet Salih (A) because they were afraid that he might become powerful and they would lose their position as heads in the community. They decided to make Prophet Salih (A) look weak in front of the people.

Therefore, they challenged him to prove his words by bringing out a she-camel from the side of their holy mountain. Prophet Salih (A) caused this miracle to happen with the permission of Allah.

The people had never seen such a camel in their lives. On one day, it would drink all the water in the town and on the next it would allow the people to drink the water. On the day that the she-camel drank all the water, it would give the people as much milk as they wanted.

The Holy Qur'an says:

***In the Name of Allah, the Most Kind, the Merciful
And to (the people of) Thamud, (we sent) their brother Salih. He said,
"O my people, worship Allah. You have no god but Him. Indeed a clear
proof from your Lord came to you. This she-camel of Allah is a Sign for
you. Leave it free to graze on Allah's earth and do not harm her,
otherwise you will be overtaken by a painful punishment.
Suratul A'araf, 7 : 73***

This powerful miracle made a lot of people believe the words of Prophet Salih (A) and they embraced his faith. It also made the leaders of the tribe worried because they knew that as long as the people could see the she-camel, they would listen to Prophet Salih (A). The cruel leaders decided to kill the animal, although Prophet Salih (A) had warned them that the punishment of Allah would certainly come if they harmed the she-camel.

A few wicked men ambushed the she-camel when it was returning after drinking the water. One man shot an arrow at its leg and another came forward and cut the muscles of its back legs so that the she-camel fell down. Then a man called Qadar struck the animal's neck with his sword and killed it. Then they came to Prophet Salih (A) and proudly said,

"O Salih! Bring us the punishment if you really are a Prophet."

Prophet Salih (A) told them that they had committed a great sin and asked them to return to their homes for three days and beg for Allah's forgiveness. But the people only laughed at him.

After three days, Prophet Salih (A) received a command from Allah to leave the town with his followers. Then the punishment of Allah 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. The people fell down dead and the fire from the sky turned their bodies to ashes. No one was left alive in the town after that terrible day.

When Prophet Salih (A) saw the tragic end of the people of his own tribe, he turned to their remains and said,

"O People, I delivered to you the message of Allah and guided you to the right way, but you always thought I was your enemy."

The Holy Prophet (S) has said, .

"The most wicked person from the olden times is the one who killed the innocent she-camel of Prophet Salih (A) and the most wicked person in these times is the one who will murder Imam Ali (A)."

Now you know...

- ◆ The tribe of Thamud lived in ease and comfort. They built beautiful buildings, gardens and parks. Instead of turning to Allah in thanks, they worshipped part of a mountain, making sacrifices to it.
- ◆ Prophet Salih (A) was sent to guide the people of Thamud on to the right path. He was respected because he was kind-hearted and wise.
- ◆ He taught the people to worship Allah, explaining that the mountain could not harm or help anyone. But the tribe of Thamud turned a deaf eye to him. He reminded them of the bounty of Allah and the many blessings he had given to them and warned them that the punishment of Allah would come down upon them if they continued in their ways.
- ◆ He preached to them from the age of 16 years till he was 120 years old. In that time only a few people followed him.
- ◆ One day the chiefs of Thamud challenged Prophet Salih (A) to prove his words. They asked him to cause a miracle and bring out a she-camel from the side of their holy mountain. The miracle happened with the permission of Allah. Most of the people of Thamud were amazed since the she-camel on one day would drink all the water in town and the next day it would give as much milk as they wanted. The miracle made a lot of people believe in Allah.
- ◆ The leaders became worried that the people would turn to Prophet Salih (A) so they decided to kill the she-camel. They shot the camel with an arrow in its leg, cut the muscles of its back legs and struck the animal's neck with a sword, killing it.
- ◆ Prophet Salih (A) told them they had committed a sin and would be punished if they did not ask Allah for forgiveness.
- ◆ The people only laughed at him. After three days Prophet Salih (A) took his followers outside the town. Allah then sent down his punishment on the people of Thamud. A great thunderbolt came from the sky and an earthquake shook the ground. No one was left alive as a fire from the sky turned the dead bodies to ashes.

MORAL BOX

❖ _____

❖ _____

Exercise

Describe a few lessons you have learnt from the story of Prophet Salih (A) and the people of Thamud.

QUIZ 4

Section A

Answer the following questions:

1. How was Prophet Idris (A) related to Prophet Aadam?
2. How did the king at the time of Prophet Idris (A) obtain the beautiful garden from the pious man?
3. What did Allah command Prophet Idris (A) to go and tell the king?
4. Why did Prophet Idris (A) go back to the same town 20 years later?
5. What finally happened to Prophet Idris (A)?

Section B

Answer the following questions:

1. What did the people at the time of Prophet Nuh (A) tell him?
2. How long did Prophet Nuh (A) preach to the people?
3. What solution did Allah give to Prophet Nuh's (A) prayers?
4. Were all of Prophet Nuh's (A) family saved?
5. Where did the ark land? Which people was Prophet Salih (A) sent to, and which land had these people taken over?

Section C

Answer the following questions:

1. What blessings had been granted to the people of Aad by Allah?
2. From which tribe was Prophet Hud (A) and how was he related to Prophet Nuh (A)?
3. What was Allah's first punishment to the people of Aad?
4. What was Allah's next punishment and how long did it last?
5. What did Prophet Hud (A) do in response to Allah's punishment each time?

Section D

Answer the following questions:

1. What blessings had been granted to the people of Aad by Allah?
2. How did the leaders of Prophet Salih's (A) tribe try to make him look weak?
3. What was so unusual about the she-camel?
4. What was the fate of this she-camel?
5. What happened to the people who did not listen to Prophet Salih (A)?



IMAMIA SUNDAY SCHOOL

The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)

TEACHERS NOTES FOR CLASS 5 FIQH 2014/2015



Ayatul Kursi, painted on Egyptian Papyrus

NAME: _____

TEL: _____

IMAMIA SUNDAY SCHOOL

Attendance List 2012-2013

Teacher's Name: _____

Class: _____

Time: _____

	10	9	8	7	6	5	4	3	2	1	NO	
											Student's Name	
First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).												09/16/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum												09/23/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.												09/30/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)												10/07/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.												10/14/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)												10/21/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha												10/28/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer												11/04/12
24 Dhu al Hijjah Eid e Mubahila												11/11/12
											11/18/12	
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	HOLIDAY										11/25/12	
											12/02/12	
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12	
											12/16/12	
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	HOLIDAY										12/23/12	
New Year	HOLIDAY										12/30/12	
Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala											01/06/13	
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	MID TERM										01/13/13	
9 Rabi' al Awwal -Eid e Zehra (S.A.)	MID TERM										01/20/13	
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13	
Parents - Teachers Meeting	PARENTS DAY										02/03/13	
											02/10/13	
											02/17/13	
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13	
											03/03/13	
											03/10/13	
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13	
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13	
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13	
											04/07/13	
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13	
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13	
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13	
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13	
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	FINALS										05/12/13	



Imamia Sunday School

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FIQH CLASS 5 - LESSON 1: INTRODUCTION TO TAQLID

For everything that we do in our lives, we need advice of the experts in that field.

TAQLID IS TO OBEY THE ISLAMIC LAWS ACCORDING TO THE RULINGS OF THE MUJTAHID

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 **TAQLID**.

Muqallid is a person who does Taqlid, that is follows the orders of the Mujtahid.

Every Baligh male and female has to follow (WAJIB) rules regarding Furu-e-Din. You **cannot** do Taqlid of someone on the aspects of Usul-e-Din and follow him because this must come from your heart ^{e.g.} believing in One God. The one who follows the orders of the Mujtahid is called a MUQALLID. ﷻ 01

One has to do Taqlid of most learned scholar like **Ayatullah Syed Ali al-Hussaini as- Seestani**

Upon becoming Baligh, you *must* make a **Niyyat** (intention) that you will act or follow him in accordance with his verdicts (Fatwa). The rules of our present Mujtahid can be found in a book called **Islamic Laws**.

BULOUGH

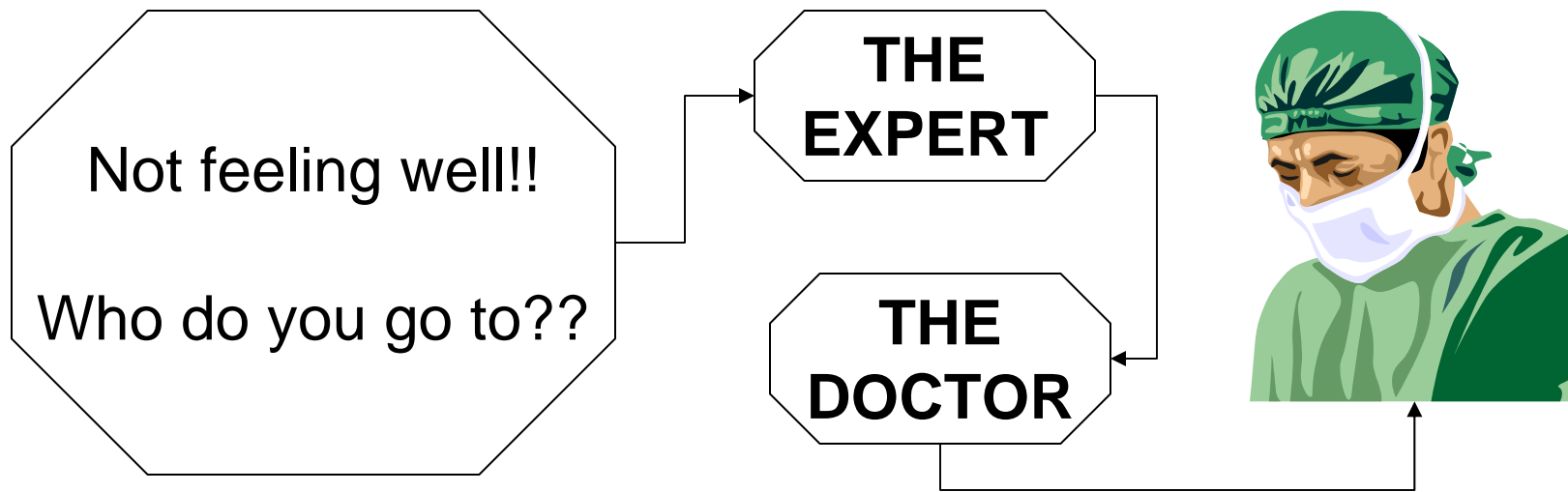
- A girl becomes Balighah upon completion of her ninth lunar year (according to Islamic Calendar).
- A boy becomes Balighah upon appearance of certain physical signs or upon completion of his fifteenth lunar year (according to Islamic Calendar).

ALL OBLIGATORY ACTIONS BECOME WAJIB UPON GIRLS AND BOYS ONCE THEY BECOME BALIGH. THE FIRST THING TO DO IS THE NIYYAT OF WHOSE MUQALLID YOU BECOME.

Exercise:

1. Explain the following terminologies.
➤ Taqlid Muqallid Mujtahid Mumayyaz
2. When does boys & girls become Baligh?

BRIEF INTRODUCTION TO TAQLEED



SAME WAY....NEED ADVICE IN THE MATTER OF ISLAMIC LAWS.....GOT TO.....A MUJTAHID

BRIEF INTRODUCTION TO TAQLEED



MUJTAHID

EXPERT IN ISLAMIC LAWS

TAQLID

ACT OF OBEYING ISLAMIC RULES

MUQALLID

ONE WHO FOLLOWS THE ORDERS OF THE MUJTAHID

FIQH CLASS 5 - LESSON 2: THE WAJIB ACTS OF SALAAT

Out of the many different parts of Salaat, there are **11 Wajib** actions, which must be performed for it to be correct. 📖 951

These are:

1. **NIYYAT:**
Intention to perform a particular Salaat, "Qurbatan ilallah".
2. **TAKBIRATUL EHRAM:**
The first "Allahu Akbar" in Salaat.
3. **QIYAM:**
Standing position for recitation.
4. **QIRA'AT:**
Recitations of Suratul Hamd and another Surah
5. **RUKU':**
Bowing
6. **TWO SAJDAHS:**
Prostration with forehead, knees, palms and big toes touching the ground.
7. **DHIKR:**
Recitations during Ruku and Sajdah
8. **TASHAHUD:**
Recitation while sitting down after the two Sajdah in the 2nd and last Rakaat of Salaat.
9. **SALAAM:**
Recitation of salutation in Salaat before finishing Namaaz
10. **TARTIB:**
Praying in the set Sequence (order)
11. **MUWALAT:**
Praying without any interruption or gap.

SALAAT IS LIKE A BUILDING THAT IS MADE UP OF MANY PARTS. SOME OF THESE PARTS FORM THE FOUNDATION OF THE BUILDING, WHILE OTHERS ARE JUST BUILT UPON THE FOUNDATION. IF THE FOUNDATION GIVES WAY, THEN THE WHOLE BUILDING WILL COLLAPSE.



- **Rukn** = those parts of the Salaat, which are its **foundation**. If any of these Wajib parts are left out or added, **on purpose** or **by mistake**, the Salaat becomes Batil (void). 📖 951
- **Ghayr Rukn** = those parts of the Salaat which are not considered as its foundation BUT ARE STILL WAJIB. If any of these actions are left out or added on **purpose** the Salaat becomes Batil. **But they do not make the Salaat Batil if they are left out or added by mistake.** 📖 951

The table below shows which actions of Salaat are **Rukn** and which are **Ghayr Rukn**:

RUKN	GHAYR RUKN
Niyyat	Qira'at
Takbiratul ehram	Dhikr
Qiyam **	Tashahud
Ruku'	Salam
Two Sajdahs	Tartib
	Muwalat

****QIYAM** – To stand erect while saying Takbiratul Ehram, and to stand before the Ruku (which is called qiyam muttasil ba ruku') is the Rukn of the prayers. But, standing while reciting Surah al-Hamd and the other Surah and standing after performing the Ruku, is not Rukn and if a person omits it inadvertently, his prayers are in order. 📖 967

THE WAJIB ACTS OF SALAAT ARE 11
5 ARE RUKN & 6 ARE GHAYR RUKN

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Exercise:

1. Write down in your own words, the meanings of Wajib-e-Rukn and Wajib-e-Ghayr Rukn

2. How many Wajib actions are there in Salaat? List them:

3. When Muntazir came home from school, he was in such a hurry to leave for soccer practice that when he prayed his Dhohr Salaat, he missed one Sajdah in the last Rakaat. However when he went into Sajdah-e-Shukr after completing his Salaat, he told Allah he was sorry for the mistake and hoped this Sajdah would cover the one missed. Is his Salaat correct? Why?

4. In the list below, write which one is Rukni, Ghayr Rukn and which is Mustahab.

Ruku' _____

Salawaat _____

Muwalat _____

Dhikr of Sajdah _____

Tartib _____

Qiyam _____

Qiraat _____

Qunoot _____

Dhikr of Ruku' _____

Salaam _____

Tashahud _____

Niyat _____

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FIQH CLASS 5 - LESSON 3: NIYYAT

NIYYAT = intention to do something.

Niyyat is important because Islam does not want us to pray just out of habit. It wants us to be **aware** of what we do - before we start our prayer we must know what we are about to do.

A person is said to have Niyyat if he/she can answer two questions at any time: 'What are you doing?' (I am praying) and 'Why are you doing?' (Because it is Allah's order i.e. Qurbatun ilallah)

The Niyyat of Salaat must be made with the idea that you are performing the Salaat in Obedience to the Command of Allah, or to seek the pleasure of Allah - **Qurbatan ilallah**.

This intention should not be mixed with **any** other purpose; otherwise your Salaat will become Batil.

Two things are very important in Niyyat

- A person should offer prayers with the intention of Qurbat, that is, complying with the orders of the Almighty Allah (Qurbatan ilallah) 📖 952
- The Salaat that you intend to perform must be specified. 📖 953

NIYYAT IS THE MOST IMPORTANT PART OF SALAAT
NIYYAT = WAJIB RUKN
IF MISSED OUT INTENTIONALLY OR BY MISTAKE NAMAAZ IS BATIL



Qurbatan ilallah

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Exercise:

1. What do you mean by Niyyat?
2. What are the two important things in Niyyat?
3. Zahra made the Niyyat to offer her Dhohr Salaat. By the time she reached her third Rakaat she wasn't sure whether she was offering her Dhohr or her Asr Salaat. At the end of her Salaat she sat there wondering. What shall I do? Pray Asr? Pray both again? Roll up my prayer mat because I might have finished both? Please help Zahra find the correct answer from the Risala.

Masail #: _____

She will: _____

Because: _____

FIQH CLASS 5 - LESSON 4: TAKBIRATUL IHRAM

The 2nd Wajib act of Salaat is Takbiratul Ihram. It is made from two words: **Takbir** and **Ihram**.

TAKBIR = Praise of Allah = "Allahu Akbar" = **Allah is the Greatest**"

IHRAM = an act which makes certain things **Haraam**.

The first "ALLAHU AKBAR" of the Salaat is known as TAKBIRATUL IHRAM because, once you say it you have entered Salaat and so the things that break the Salaat become HARAAM on you.



Takbiratul Ihram Must 957

- Be said in its proper form, i.e. Allahu Akbar.
- Be in Arabic.
- Be said while standing (unless you are not able to stand).
- Be said when the body of the person is completely still.
- Be with Muwalat – i.e. There should be no unusual gap of time between the sayings of the two words.
- Not be joined with anything before or after it. e.g. you shouldn't say "Allahu Akbar, bismillahir..." in one breath. Rather, you should say Allahu Akbar alone.

Takbiratul Ihram is a WAJIB RUKN. If you add to it, your Salaat will become Batil



It Is Mustahab

- For men to recite the Takbir in a loud voice  961
- To say the Takbir with your hands raised to your ears, with the fingers closed together and your palms facing Qiblah.  964

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Exercise:

1. What is the meaning of Takbir & Ihram?
2. What are the important rules of Takbiratul Ihram?
3. What things are Mustahab in Takbiratul Ihram?
4. Zainab's brother had a hearing problem and as a result of it his speech was not very clear. When she learnt in Sunday School that Takbiratul Ihram must be recited in Arabic and very clearly she was a little concerned about her brother. Using the Risala, help Zainab find a Masail that will solve her brother's Takbiratul Ihram problem.

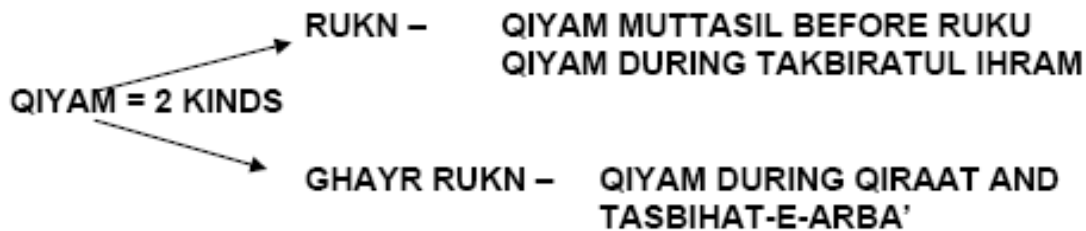
Masail #: _____

Says he can: _____

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FIQH CLASS 5 - LESSON 5: QIYAM

QIYAM = standing.



Rukn Qiyam 📖 967

Rukn Qiyam is when:

- You are standing while saying **Takbiratul Ihram**
- **Qiyam Mutasil before Ruku'** which is the short standing pause before going into Ruku.

If you say Takbiratul Ihram or go to Ruku WHILE SITTING, your Salaat will be BATIL.

Ghayr Rukn Qiyam 📖 967

Ghayr Rukn Qiyam is when:

- You are reciting the **2 Surahs in the 1st and 2nd Rakaat**, and also
- while reciting the **Tasbihat-e-Arba'** in the **3rd and 4th Rakaat**.

So if you SIT BY MISTAKE while reciting the Surahs or the Tasbihate Arba'ah, your SALAAT WILL STILL BE CORRECT; but if you SIT ON PURPOSE then your SALAAT WILL BECOME BATIL.

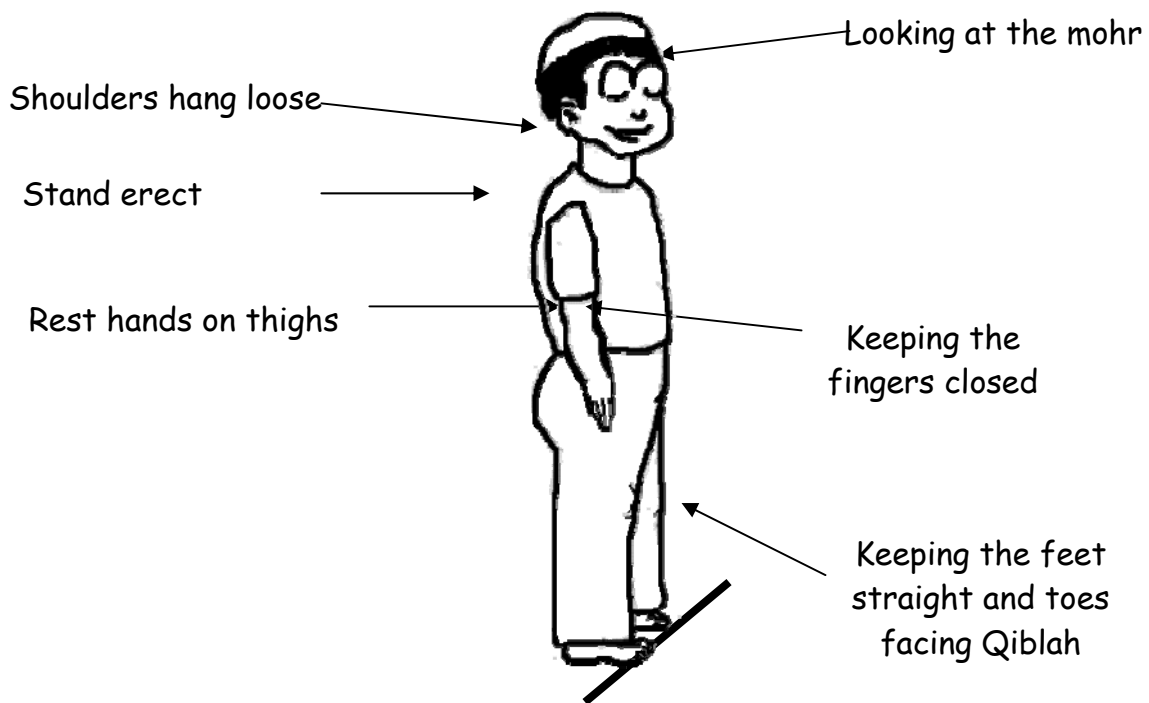
Wajib Actions During the Qiyam

- ☺ You should stand straight, facing the Qiblah. 📖 967
- ☺ You should not lean on anything while standing. 📖 972
- ☺ You should stand on your whole feet, not on your heels or toes. 📖 972
- ☺ You should stand still. There is no harm in moving your head or hands, as long as it doesn't look like you are not praying Salaat. 📖 976

Mustahab Actions in Qiyam 📖 986

- ◆ To stand erect

- ◆ To slacken the shoulders
- ◆ Place the hands on the thigh
- ◆ Join the fingers together
- ◆ Look at the place of Sajdah
- ◆ Place weight of body equally on both feet
- ◆ Stand in humility
- ◆ Keep both feet in line
- ◆ Men to keep feet slightly apart
- ◆ Women to keep feet together



Exercise:

1. What are the two kinds of Qiyam? Explain.
2. What are the Wajib actions in Qiyam?
3. What are the Mustahab actions in Qiyam?

Answer the following questions using your Risala. Are the following sentences “True” or “False”.

4. Qiyam is a Wajib Ghayr-Rukn part of Salaat. _____
5. During Qiyam, it is Sunnat to stand straight, facing Qiblah. _____
6. In Qiyam, men should stand with their feet apart from 4 to 8 inches _____
7. It is not Wajib to stand in Qiyam before going to Sajdah. _____
8. Look at the place of Sajdah is a Wajib action of Qiyam. _____

FIQH CLASS 5 - LESSON 6: SUBSTITUTES OF QIYAM

📖 971 – 985

- If a person cannot stand without any support, then he may **stand with a support**, e.g., walking-stick, leaning on a wall, etc.
- If a person cannot even stand with a support, then he should **sit without a support**.
- If a person cannot even sit without a support, then he should **sit with a support**.
- If a person cannot even sit with a support, then he should **lie on his right side**, facing Qiblah.
- If a person cannot even lie on his right side, then he should **lie on his left side** facing Qiblah.
- If a person cannot even lie on his left side, then he should **lie on his back** with his feet towards the Qiblah.

If a person can stand for a part of the Salaat, then he should stand for as long as he can and then sit down and continue his Salaat.

STAND AS A SLAVE IN FRONT OF YOUR LORD

Exercise:

1. What are the different substitutes of Qiyam?

Fill in the blanks:

2. If a person cannot stand without support in Salaat, then he may stand with support for example, by using a walking _____ or lean against the _____. Masail #: _____
3. If a person cannot stand with a support, then he should _____ without support. Masail #: _____
4. If a person is completely disabled, S/he should pray while lying _____ and do Ruku' and Sajdah with his/her _____. Masail #: _____

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FIQH CLASS 5 - LESSON 7: QIRA'AT IN THE SALAAT

QIRA'AT = recitation or reading.

It is a **Wajib-e-Ghayr Rukn**, part of Salaat.

WAJIB-E-GHAYR RUKN = if left out by mistake, then your Salaat is still correct; but if left out intentionally, then the Salaat is **BATIL**..

- Qira'at is **Wajib during the Qiyam** in all the Rakaats. 📖 987
- In the 1st and 2nd raka'at, it is **Wajib** to recite **Surah al-Hamd** and any **other Surah** after it. 📖 987
- In the 3rd and 4th raka'at, it is **Wajib** to recite either **Surah al-Hamd** or **Tasbihate Arba'**. 📖 1014

Tasbihate Arba' = **4 praises of Allah**". This refers to the following:

SUBHAAN ALLAHI

1st Tasbih

WAL HAMDU LIL LAHI

2nd Tasbih

WA LA ILAHA IL LAL LAHU

3rd Tasbih

WAL LAHU AKBAR

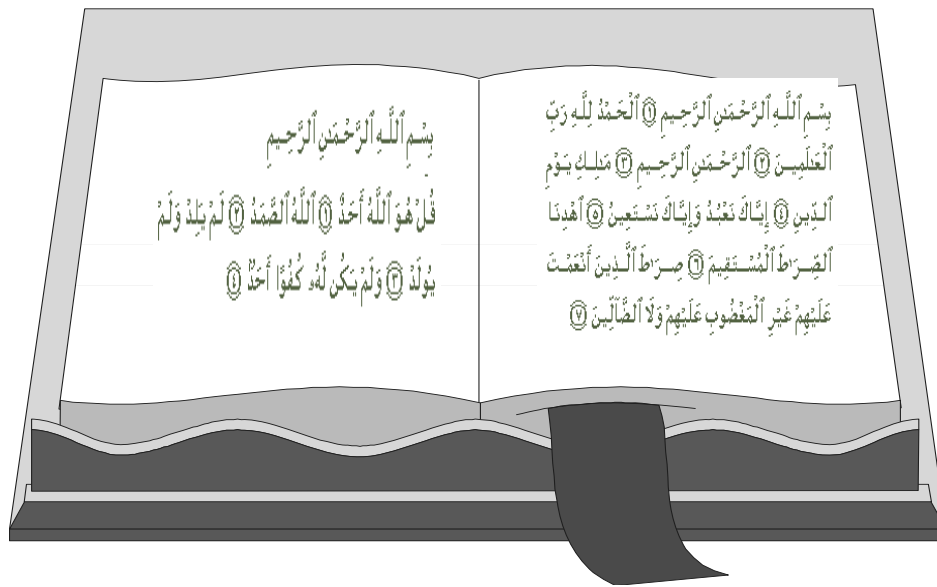
4th Tasbih

- It is **Mustahab** to say "**AL-HAMDU LIL LAHI RABBIL AALAMEEN**" after completing Suratul Hamd. 📖1026
- It is **Mustahab** to say "**KADHA LIKAL LAHU RABBI**" after completing Suratul Ikhlas 📖 1026
- It is **Wajib** for men to recite the Surahs in the first two Rakaats loudly in Salaatul Fajr, Maghrib and Eisha 📖 1001
- It is **Wajib** for both men and women to recite the Surahs in the first two Rakaats silently in Salaatul Dhohr and Asr. 📖 1001
- Women can recite the Surahs in the first two Rakaats it either loudly or silently in Salaatul Fajr, Maghrib and Eisha. 📖 1003
- Apart from Suratul Ikhlas, it is better **not** to recite the same Surah in both the first and second Raka'at. 📖 1030

Qira'at should be recited SLOWLY, CLEARLY and with PROPER MAKHRAJ

Rules During Qira'at

1. If you wish to move a little during Qira'at you should **stop** your recitation, **move** your position and only then **continue** your recitation. 📖 974
2. Your body should stay **still** during the recitation. A slight movement of the hand and fingers does not affect the Salaat. 📖 976
3. If you **moved unintentionally** (e.g., because someone pushed you), then it is better to **repeat** whatever you recited during the movement. 📖 977
4. **Muwalat** should be observed during the recitation - that is, there should be a flow or continuity in reciting the words of a Surah or the Tasbihate Arba'.



Exercise – Qira’at in Salaat:

1. How the Tasbihate Arba' got its name? Explain.
2. Explain the rules of Qira’at.
3. Sayyida heard in a speech that in Salaat, after Suratul Hamd, you can only recite on Surah. However there are 4 Surahs which pair up in to sets and have to be recited as a pair but count as one Surah in Salaat. Help Sayida confirm this from the Risala and write down the names of the Surahs.

Masail #: _____

Surah: _____ & Surah: _____

Surah: _____ & Surah: _____

Khatija told Zamina that at certain times we can just recite Surathul Hamd and no second Surah. Is this true? If yes, what are the circumstances?

Masail #: _____

Surah: _____ True False

When: _____

Use your Risala to fill in the blanks and remember to write down the Masail Numbers

1. It is better to seek refuge from Shaytan before you begin the recitation of the first Surah. This is how you recite: _____

Masail #: _____

2. To say _____ at the end of the first Surah is Mustahab. Masail #: _____

3. It is better to recite Surah-e-_____ at least once a day in one of your prayers. Masail #: _____

4. If you move intentionally in Qira'at your Salaat becomes _____. If you want to move in Qiyam (e.g. scratch yourself), you must _____ your recitation, adjust your position and then continue. Masail #: _____
5. Muwalat must be observed during recitations – this means that there is no _____ or _____ during recitations. Masail #: _____

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FIQH CLASS 5 - LESSON 8: QUNOOT

QUNOOT = humble praying to Allah

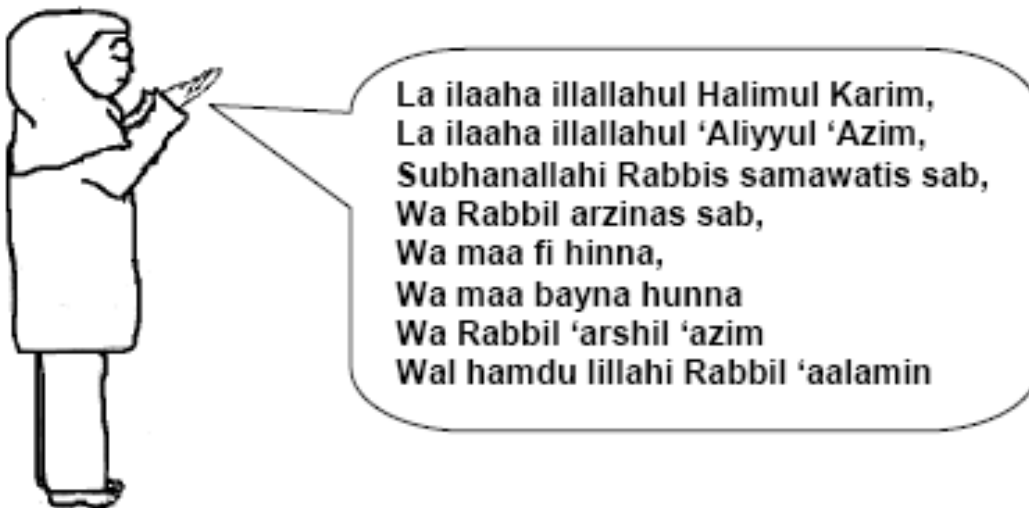
Qunoot is:

- The act of raising our hands to pray to Allah.
- Mustahab in all the prayers, whether Wajib or Mustahab,
- Done before Ruku of the 2nd Rakaat. 📖 1126

While reciting Qunoot, it is Mustahab to:

- Keep your hands in front of your face
- Turn the palms towards the sky
- Keep the hands and the fingers close together **AND**
- Look at the palms during Qunoot 📖 1127

There is no special recitation for Qunoot, even saying "Subhanallah" once is enough. It is, however, recommended to recite: 📖 1128



You may also recite this dua in Qunoot:

Rabbana A'tina Fid-dunya Hasanatan Wa Fil Akhirati Hasanatan Waqina Azabannar.

It is also Mustahab that Qunoot is recited loudly, except when a person is praying in Jamaat, then, if by reciting loudly the Imam will be able to hear him, then it should be recited silently. 📖 1129

If a person misses out Qunoot intentionally there is no Qadha for it.  1130

If a person forgets to do Qunoot and remembers it:

- **Before reaching Ruku, then it is Mustahab that s/he stands up and recites it.**
- **After reaching during Ruku, then it is Mustahab that s/he performs its Qadha after Ruku.**
- **While performing Sajdah, it is Mustahab that s/he performs its Qadha after Salaam.**

Exercise:

1. What is the meaning of Qunoot?
2. What things are Mustahab in Qunoot?
3. Read the following translation of a famous dua recited in Qunoot and then write it in Arabic in the space provided. **“O’ Allah! Bestow upon us in this world what is good; and in the Hereafter what is good and save us from the torture of Hell Fire.”**

Rabbanaa _____

4. Which salaah has 5 Qunoots in the 1st rakaat and 4 Qunoots in the 2nd rakaat? Salaatul _____. Masail #: _____
5. Write a short Dua we can recite in Qunoot for our parents:

which means _____

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FIQH CLASS 5 - LESSON 9: RUKU (1)

Ruku is a Wajib Rukn part of the Salaat. If it is left out or one more Ruku is added either by mistake or knowingly then the Salaat is Batil.

Basic Position of Ruku

For men: 📖 1052

- Mustahab to recite Takbir before going into Ruku
- Push knees back
- Keep back flat
- Keep neck in line with back
- Look between his two feet
- Recite Salawat before or after Dhikr



For women: 📖 1053

Mustahab while performing Ruku to:

- Keep hands higher than her knees AND
- Should not push her knees back.



Any of the following Dhikr [recitation in Ruku] can be recited in Ruku: 📖 1037

- ▶ **Subhan allah** - 3 times
- ▶ **Subhana Rabbiyal Adhimi wa bi Hamdih** – once

If, however, there isn't enough time then:

- ▶ - Reciting "**Subhanallah**" once is enough.

The **Dhikr** of Ruku: 📖 1038

- Must be in Arabic.
- Should be uttered in succession.
- Each word should be pronounced correctly.

It is Mustahab to recite the Dhikr, 3, 5, 7 or more times and end with a Salawat

The order to follow when going into and out of Ruku:

- To stand up **straight** and **still** before going into Ruku, 📖 967
- While reciting the Dhikr of Ruku you should be **still**. You should not start the Dhikr until you have reached the required position and are not moving. 📖 1039/40
- To stand up **straight** and **still** after the Ruku and before going to the Sajdah. 📖 1049

REMAIN STILL DURING THE DHIKR OF RUKU

FIQH CLASS 5 - LESSON 10: RUKU (2)

Moving in Ruku:

- If you **want to move** in Ruku (like if you want to scratch your head) then you must stop recitation, scratch your head and then continue with the recitation. 📖 1040
- If the movement is negligible or if you just move your fingers then you can continue with your recitation. 📖 1040
- If you intentionally begin reciting the Dhikr in Ruku before you have properly bowed down for Ruku and before your body becomes steady, your Salaat will be **BATIL**. 📖 1041

If remaining still before, during or after Ruku is not possible because of illness, then the obligation is lifted.

Substitutes for Ruku 📖 1045 – 1047

- If a person cannot bow down for Ruku properly, then s/he should **lean on something**, and perform Ruku.
- If a person cannot even perform Ruku by leaning, then s/he should **bow down to the maximum extent s/he can**, so that it can be called a Ruku.
- If a person cannot bend at all, then s/he should **make a sign for Ruku with the head**.
- If a person cannot even make a sign with the head. then s/he should **close the eyes with the Niyyat of Ruku**, and recite the Dhikr and then **open the eyes**, to show s/he is rising from Ruku
- If a person cannot even use the eyes, then s/he should **make a Niyyat for Ruku in the mind, make the sign for Ruku with the hands** and recite the Dhikr
- If a person cannot perform Ruku while standing but can bend for Ruku while sitting, then s/he should, **offer Salaat while standing and just make a sign for Ruku with the head**.

If a person forgets Ruku' and goes down for Sajdah, and he remembers just before putting his forehead on the ground, then he should stand up again and do Ruku' and then go to the Sajdah 📖 1051

Exercise:

1. What are the basic positions of Ruku for men & women?
2. What are the important rules regarding Ruku?
3. What are the substitutes of Ruku? Explain.
4. Are the following actions of Ruku' Wajid, Makruh or Mustahab. Write "W", "Ma" or "Mu". Quote the Masail # from the Risala.

Actions of Ruku'	W / Ma / Mu	Masail#
To recite the Dhikr in Arabic		
To place your hands on your knees (boys) or thighs (girls)		
To keep the eyes fixed on the spot between the feet		
To recite parts of the Holy Qur'an		
To remain still during the Qiyam of Ruku'		
To recite Salawat after the Dhikr of Ruku'		
To bend the head or raising it high		
To say Takbir before going for Ruku'		
To recite the full Dhikr of Ruku' once or any short Dhikr at least thrice		
To recite the Dhikr of Ruku' more than 3 times		

Give answers and Masail numbers for the following:

- a) Masooma was praying for Fajr Salaat and was in a hurry to get back into bed, so she prayed her Salaat very fast. As she was going into Ruku', she started reciting her Dhikr, which she completed before she stood up again. Is her Salaat Batil?

- b) Just before going into Sajdah, Sajida realised she hadn't done Ruku'. What can she do now?

- c) Razia realised that she had forgotten to do her Ruku' during her second Sajdah. What can she do now?

FIQH CLASS 5 - LESSON 11 & 12: OVERVIEW OF SALAAT (NAMAAZ)

Salaat (prayer) is Wajib on a Muslim five times a day. The Salaat 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.

Salaat is one of the main pillars of Islam. It is the first and foremost duty of every Muslim. In the Holy Qur'an Allah has mentioned it again and again in more than 80 places. Allah has given more importance to Salaat than any other act of worship. Salaat keeps us away from evil things and helps us live a clean and pure life.

How many kinds of Salaat are there?

The following Prayers 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 Aayat - Prayer recited when an eclipse takes place or an earthquake or any other event which causes fear in people.



3. The Prayer of Mayyit - Prayer recited before a dead body before it is buried.









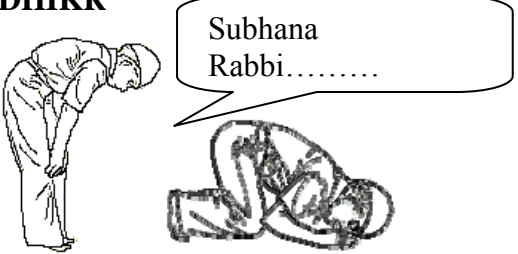

4. The Prayer after completing Wajib Tawaf of Kaaba


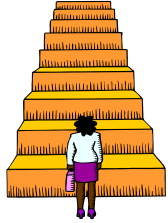


What is wajib in Salaat?

As you already know, Salaat is made up of different parts. In this section, you will come to know the list of the Wajib acts of Salaat.

There are 10 things which are wajib in the Salaat:

<p>NIYYAT</p>  <p>The intention to perform a particular Salaat, 'Qurbatan ilallah'</p>	<p>TAKBIRATUL EHRAM</p>  <p>The first 'Allahu Akbar' in Salaat.</p>
<p>QIYAM</p>  <p>Standing for recitation</p>	<p>QIRA'AT</p>  <p>Recitations during the Qiyam</p>
<p>RUKUU</p>  <p>Bending from the waist</p>	<p>TWO SAJDAHS</p>  <p>Prostration with knees, palms and toes touching the ground</p>
<p>DHIKR</p>  <p>The recitations during Ruku and Sajdahs</p>	<p>TASHAHUD</p>  <p>The recitation while sitting down after the two sajdahs in the second and final rakaats of salaat</p>

<p>SALAAM</p>  <p>The final recitation of salat while sitting down</p>	<p>TARTIB AND MUWALAT</p>  <p>Tartib means to pray in the order prescribed by the Shariat Muwalat means to pray without interruption or gap</p>
--	---

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

In the same way, the wajib acts of Salaat are divided into two categories: **Rukn and Ghayr Rukn.**

Rukn means those parts of the Salaat which are its foundation.

Ghayr Rukn means these parts of the Salaat which are not considered as its foundation.

Exercise:

1. Draw a chart of all Wajib actions of Salaat.
2. What is the difference between Rukn & Ghayr Rukn?

FIQH CLASS 5 - LESSON 13 & 14: SAJDAH (1)

Two Sajdahs are Wajib in every Rakaat of a Salaat. 📖 1054

The two Sajdah together are a Wajib Rukn of Salaat; if you miss them both or add two more, whether intentionally or by mistake your Salaat is Batil. 📖1054

If you miss only one of them or add only one more by mistake then your Salaat is still correct. 📖 1055

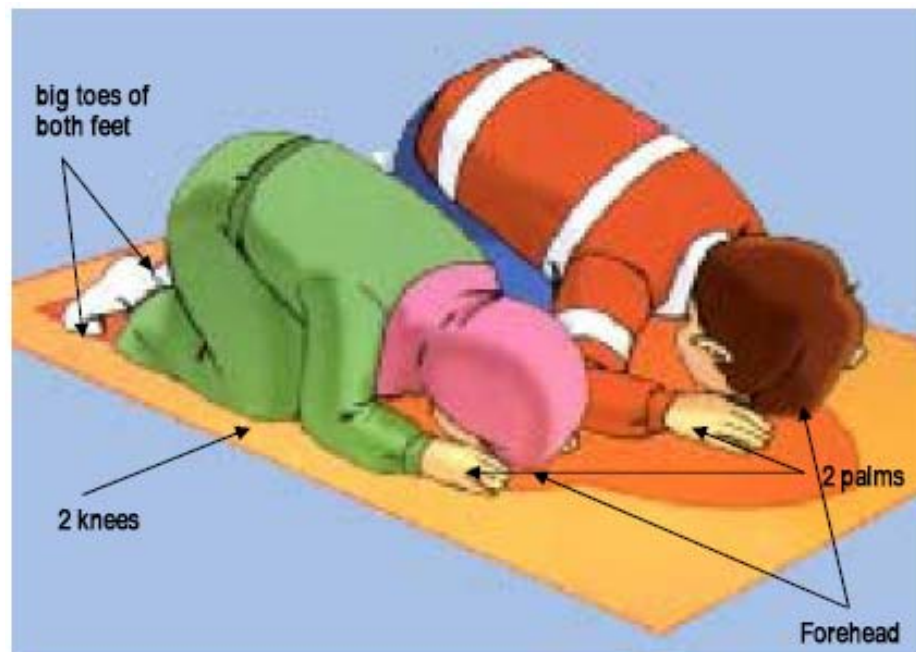
Adding or missing even one Sajdah intentionally will make your Salaat Batil.

The Position Of Sajdah 📖 1054

During the Sajdah, **7 parts of your body must touch the ground.** They are:

- forehead,
- 2 palms,
- 2 knees and
- Big toes of both feet.

Among these 7 parts, the forehead must rest directly upon the earth.



The Recitation in Sajdah

The recitation in Sajdah is Wajib and is called Dhikr. Dhikr of Sajdah is similar to that of Ruku with the difference of only one word. It is recited as:

"Subhana rabbi yal a'ala wa bi hamdih." 📖1058

There Is an Order to Follow When Going Into And Out Of the Sajdahs

1. To stand up **straight** and **still** before going into the first Sajdah. 📖 1052
2. While reciting the Dhikr of Sajdah you should be **still**. 📖 1059
3. You should not start the Dhikr until you have reached the required position and are not moving. 📖 1060
4. If you intentionally recite the Dhikr of Sajdah before your body becomes still or raise your head while still reciting the Dhikr, your Salaat is Batil. 📖 1060
5. Get up after the 1st Sajdah into a sitting position, wait, then go into the 2nd Sajdah. 📖 1062
6. Recite the Dhikr again making sure you are still and don't start until you are in the exact position. 📖 1059/60
7. Get up again after the second sajdah into a sitting position before continuing with the Salah. 📖 1084



SAJDAH IS THE MOST SACRED PART OF THE SALAAT

Exercise:

1. What are the seven parts of the body that must touch the ground in sajdah?
2. What Order to Follow When Going Into And Out Of the Sajdahs?

FIQH CLASS 5 - LESSON 15: SAJDAH (2) – Further Rules about Sajdah

- The 7 parts of the body must be on the ground during the recitation. If you have to lift any of those seven parts, then you should be silent and only continue to recite when you have placed that part on the ground again. 📖 1064
- The place where you will put your forehead and your toes must be of the same level. 📖 1066

Difficulty in Doing Sajdah

If a person can sit but cannot do Sajdah properly because of an illness or any other reason, then s/he should do one of the following things (in order of preference):

1. If a person can sit, but cannot do Sajdah properly, then s/he should **bow down as much as s/he can, and place the mohr on something high** and place his/her forehead on it. The palms, knees and toes must still touch the ground. 📖 1077
2. If something high cannot be found and s/he cannot find a person to hold it, then **the mohr should be raised to the forehead** by the person himself or herself. 📖 1078
3. If a person cannot perform Sajdah at all, then s/he should **make the sign of it with his/her head.** 📖 1079
4. If a person cannot make a sign with the head, then s/he should **make the sign of it with the eyes.** 📖 1079
5. If a person cannot even make the sign of Sajdah with the eyes, then s/he should **make the sign of Sajdah with the hands etc. and should make a niyyat for Sajdah in his mind, and recite the obligatory Dhikr.** 📖 1079

Mustahabat in Sajdah 📖 1100

- ◆ Saying Takbir before Sajdah – after rising from Ruku
- ◆ While going down for Sajdah, a man should go in such a way that first his hands touch the ground; whereas a woman should go in such a way that first her knees touch the ground.
- ◆ When in Sajdah to place ones nose on a mohr or on anything that Sajdah can be performed
- ◆ To keep the hands on level of the ears, with the fingers close together and the fingertips facing the Qiblah.
- ◆ A man should keep his hands away from the body, whereas a woman should keep them close to her body.
- ◆ Repeating the Dhikr of Sajdah an odd number of times – 3, 5 or 7 times, and reciting Salawat.
- ◆ After getting up from the 1st Sajdah, to say Takbir and then, "**Astaghfirullah rabbi wa atubu ilayhi**", and also to say a Takbir before the 2nd Sajdah.

- ◆ To say "**Bi haw lil lahi wa quwwatihi aqumu wa aq'ud**" while getting up for the next Rakaat.

Exercise:

1. If a person has a difficulty in doing sajdah, what should be done?
2. What are the mustahabs of sajdah?

FIQH CLASS 5 – LESSON 16: SAJDAH (3) – Things on which Sajdah is allowed

Sajdah can be performed on: 📖 1085

- Natural earth;
- Anything that is not eaten or worn
- Anything that grows from the earth.

E.g. wood

Leaves



Importance of Sajdah

It is Haraam in Islam to do Sajdah to anyone but Allah. Therefore, when we put our foreheads at the doorsteps of the shrines of our Aimmah (AS) we must make sure that our intention is not for praying TO them but that we are doing Sajdah for thanking Allah and seeking the intercession of the Aimmah (AS).

Further Rules Regarding Things On Which Sajdah Is Allowed

1. 📖 1085 **Natural Earth** – this does not include mineral or precious stones which come out from the mines.
2. 📖 1085 As mentioned above, you cannot do Sajdah on any things that are used in food or dress. **E.g.** you can do Sajdah on the leaves of a mango tree but you cannot do Sajdah on the mango itself.
3. 📖 1091 You can do Sajdah on paper if it has been manufactured from wood, grass, cotton or flax. Paper made from silk is not allowed
4. 📖 1093 If you cannot find something on which Sajdah is allowed, then you can do it on asphalt or tar, and if that not available, then you should do Sajdah on your dress or on the back of your hand.
5. 📖 1094 Sajdah performed on soft clay or mud, on which your forehead cannot stay still is Batil.
6. 📖 1097 If you perform Sajdah on a thing upon which Sajdah is not allowed, and realize before reciting the Dhikr, then you should gradually slide or move your head onto a thing which is permitted.

KHAKE SHIFA 1092

Highest preference has been given for doing Sajdah upon the earth from the Haram of Imam Hussain (a.s.) in Kerbala.

This earth is known as "Turbatul Husayniyyah" or "Khake Shifa". It is sacred because it is an earth that has the blood of the martyrs of Kerbala.

During the life-time of the Holy Prophet (s.a.w.), his daughter Bibi Fatima (a.s.) had made a rosary (Tasbih) 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.



**SAJDAH IS THE ME'RAJ OF A BELIEVER
PLACING YOUR FOREHEAD ON EARTH
REMINDS YOU OF THE ORIGIN OF YOUR CREATION**

Exercise:

Use the Risala to help you find the answers. Remember to write down the Masail Numbers. Circle the correct answer:

1. State which one of the following statements is true – Masail _____
 - a. You can miss both Sajdah out by mistake and your Salaat will be valid
 - b. You can miss one Sajdah out by mistake and your Salaat will be valid
 - c. If you miss either of the Sajdah out intentionally or unintentionally your Salaat will be Batil
2. When doing Sajdah, it is Wajib that: - Masail #: _____
 - a. The forehead and the toes must be in different levels when touching the ground
 - b. The forehead and the toes must be on the same level when touching the ground
 - c. The forehead must be higher than the toes
 - d. None of the above
3. If a person forgets to do Sajdah, then his Salaat is correct only if he: Masail # _____
 - a. Remembers it before going to the next Ruku'
 - b. Remembers it after finishing the prayer
 - c. Remembers it before the Sajdah of the next Rakaat
 - d. None of the above
4. There are five things Wajib in Sajdah. The one that is not Wajib is: Masail # _____
 - a. Seven parts of your body must touch the ground
 - b. One should be still while reciting the Dhikr of Sajdah
 - c. It should be recited in Arabic
 - d. Looking at one's nose
5. Highest preference has been given for doing Sajdah upon the earth from the Haram of Imam Husain (a.s.) in Karbala. This earth is known as: Masail # _____
 - a. Turbatul Husainiyyah
 - b. Khake Shifa
 - c. Tasbih-e-Fatimah
 - d. Both a) and b) above

Exercise:

The following answers also require you to use your Risala. Write your answer as well as the masail number from the Risala.

1. There are four Ayaat in the Qur'an that if recited or heard require the recite or the listener to go to Sajdah. List all 4 using the Risala to look them up.
 - a. Surah _____ Verse _____
 - b. Surah _____ Verse _____
 - c. Surah _____ Verse _____
 - d. Surah _____ Verse _____

2. You are on a car journey and there is a taped recitation of one of these Wajib Sajdah Ayaat. You were listening to the tape. What would you do?
 - a. Get the driver to stop the car and do Sajdah on the road
 - b. Do the Sajdah in the car however you can
 - c. Do neither of the above

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

3. Zahra has long toenails, such that when she goes for Sajdah, her nails and not the skin of her toes touch the ground. Is her Sajdah correct?
Masail # _____ Yes: No
Reason _____

4. Anar was praying on a Pak Mohr [Sajdahah] but her prayer mat was najis. Is her Salaat correct?
Masail # _____ Yes: No
Reason _____

FIQH CLASS 5 - LESSON 17: TASHAHUD

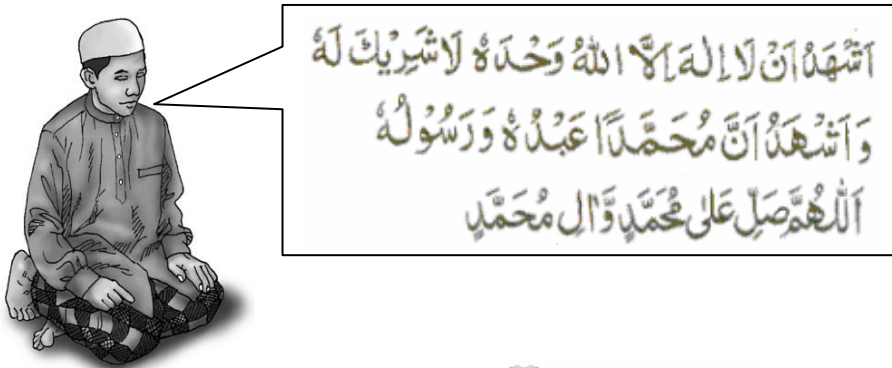
Tashahud = bearing witness

Tashahud is the recitation after the 2 Sajdahs in the 2nd and last Rakaats of every Salaat.

Tashahud is

- Wajib
- A **Ghayr Rukn** part of Salaat.
- Wajib once in a 2 Rakaat Salaat after the 2nd Sajdah of the last Rakaat
- Wajib twice in a 3 or 4 Rakaat Salaat, after the 2nd Sajdah of the 2nd Rakaat and after the 2nd Sajdah of the last Rakaat. 📖1109

The Recitation of Tashahud: 📖1109



Further Rules Regarding Tashahud 📖1109 – 1110

- It should be recited while seated.
- You should be still, not moving, during the recitation.
- It should be recited in Arabic.
- Muwalat: There should be continuity in recitation.

It is Mustahab to say, Wa taqabbal shafa'atahu warfa' dara jaatahu, after Tashahud and Salaam

Mustahabat in Tashahud 📖 1112

- say, Al hamdu lillah, OR,
- **Bismillahi wa billahi wal hamdu lillahi wa khayrul asma'i lillah**
- keep your hands upon your thighs with the fingers close together, **AND**
- look at your lap.

TASHAHUD IS A SUMMARY OF OUR FAITH

Exercise:

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

- a) Sr. Farida was discussing Tashahud in her class in Madressa when a student asked her to clarify about the Salawat at the end of the Tashahud because there seemed to be some misunderstanding. Some of the girls thought it was Wajib. What answer do you think Sr. Farida should have given to her students?

Masail #: _____

Reason: _____

- b) Gulzar's makharij was not very good and she knew that even though she had been practicing her recitation, sometimes when she recited her Dhikr very quickly, she did not recite it with the correct Makharij. Is there anything wrong if she does not recite her Tashahud for example with correct Makharij?

Masail #: _____

Reason: _____

FIQH CLASS 5 - LESSON 18: SALAAM

Salaam is:

- The last Wajib part of Salaat.
- A **Ghayr Rukn** part of Salaat
- Wajib after the Tashahud of the **last Rakaat**.

The Recitation of Salaam: 📖 1114



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

When Reciting Salaam You Must: 📖 1114

- Seated.
- Be still, not moving.
- Recite the last Salaam – i.e. **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**

By saying the Salaam you come out of the Salaat. Therefore, all the things that had become Haraam after saying the Takbiratul Ehram become Halal for you.

It is Mustahab to:

- Reciting all three of the Salaams written above.
- Recite 3 Takbirs after the Salaam.
- Reciting Salawat after Salaam.

SALAAM IS A REMINDER OF ISLAMIC BROTHERHOOD

Exercise:

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

1. Hassan did not recite the last **salaam** “**Assalamu Alaikum Wa Rahmatullah Wabarakatuh**” after having recited the first 2 salaams because he was getting late for work. Is his Salaat valid?

Masail #: _____ **Yes** **No**

2. Zainab did not recite the first 2 salaams and recites only the last salaam i.e. “**Assalamu Alaikum Wa Rahmatullah Wabarakatuh**” because she could not be bothered. Is her Salaat valid?

Masail #: _____ **Yes** **No**

3. Sabiha was praying and decided to recite salaam in English as she had learnt the translation in madressa. Will her Salaat be correct?

Masail #: _____ **Yes** **No**

FIQH CLASS 5 - LESSON 19: TARTIB AND MUWALAT IN SALAAT

Among the Wajib things in Salaat are **Tartib** and **Muwalat**.

TARTIB = correct order of things.

MUWALAT = continuity and flow in action.

It is necessary that every part of the Salaat be performed in the prescribed order.
All the actions of Salaat must follow one another without any unusual interval.

Tartib & Muwalat

1. 📖 1117 If you change the order of a **Wajib Rukn** part of Salaat either **intentionally** or by **mistake** then your Salaat will become **Batil**.
- BUT**
2. 📖 1117 Your Salaat will only become **Batil**, if you change the order of a **Ghayr Rukn** part of Salaat **intentionally**.
3. 📖 1120 However, if you changed the order of a Ghayr Rukn part by mistake, then your Salaat will still be correct.
4. 📖 1124 If you stop your Salaat and stand still for some time and the onlookers think that you are not praying, then your Salaat will become Batil.
5. 📖 1125 If you prolong your Ruku and Sajdah, or recite long Surahs, it does not break Muwalat.

**TARTIB AND MUWALAT TRAINS A MUSLIM
TO BE A DISCIPLINED PERSON**

Exercise:

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

1. Kaniz was praying her Maghrib Salaat and recited Suratul Qadr first then Suratul Fatiha. Is her Salaat batil?

Masail #: _____ Yes No

2. Hasnain did his Niyyat and Takbiratul Ihram and went into Ruku' before reciting his Qira'at. Is his Salaat correct?

Masail #: _____ Yes No

3. Muhammad was home from his basketball match and whilst reciting his 2 Surahs, he started thinking about how well he did in the game, and suddenly he realized he had stopped reciting his Surah's for at least 5 minutes. Is his Salaat batil?

Masail #: _____ Yes No

FIQH CLASS 5 - LESSON 20: TA'QIBAT

TA'QIBAT = Dua's or Tasbih that you recite after Salaat.

It is highly recommended to glorify Allah by reciting the three short phrases on a rosary. The 3 phrases are:

"Allahu akbar" - 34 times;
"Al-hamdu lil lah" - 33 times; and
"Subhan Allah" - 33 times.

This Tasbih is known as "Tasbihuz Zahra", as our Holy Prophet (s.a.w.) taught it to his beloved daughter, Fatimah Zahra (a.s.)

There are many Dua's in the Ta'qibat. You should try to learn by heart at least those Dua's that are to be recited after daily prayers.

A SHORT DUA OF QUNOOT - FROM THE QUR'AN:

RABBANAGH FIR LANA - O' Our Lord! Forgive us,

WAR HAM NA - And have mercy upon us,

WA 'AFINA - And give us peace,

WA' FU ANNA - And forgive our sins

FID DUNYA WAL AKHIRA - In this world and the hereafter.

INNAKA ALA KULLI - You surely have power over

SHAY IN QADIR - Over everything.

**NEVER BE TOO PROUD TO ASK FROM
ALLAH**

WAJIBAT OF PRAYERS

NIYYAT



OFFER PRAYERS WITH THE INTENTION OF COMPLYING WITH THE ORDERS OF THE ALMIGHTY ALLAH



"I am praying 3 rakaats for Salaatul Maghrib, Wajib *Qurbatan ilallah*" [To seek the pleasure of Allah]

WAJIBAT OF PRAYERS



NIYYAT

OFFER PRAYERS WITH THE INTENTION OF COMPLYING WITH THE ORDERS OF THE ALMIGHTY ALLAH



Qurbatan
illallah...

**NIYYAT IS THE MOST IMPORTANT PART OF SALAAT
THE INTENTION MUST BE SINCERELY FOR PLEASING ALLAH QURBATUN
ILALLAH.**

THE SALAAT THAT YOU INTEND TO PERFORM MUST BE SPECIFIED

NIYYAT = WAJIB RUKN

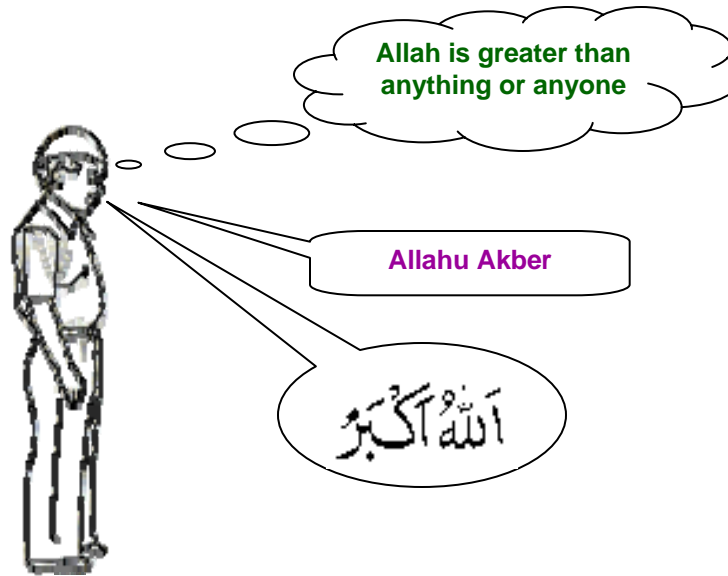
IF MISSED OUT INTENTIONALLY OR BY MISTAKE NAMAAZ IS BATIL

WAJIBAT OF PRAYERS

TAKBIRATUL IHRAM



TO SAY ALLAHU AKBER AFTER THE NIYYAT



WAJIBAT OF PRAYERS

TAKBIRATUL IHRAM



Be said in its proper form i.e. Allahu Akbar

Be in Arabic

Be said while standing (unless you are not able to stand)

Be said when the body of the person is completely still

Be with Muwalat

Not be joined with anything before or after it



It Is Mustahab

For men to recite the Takbir in a loud voice

To say the Takbir with your hands raised to your ears, with the fingers closed together and your palms facing Qiblah.

THE FIRST "ALLAHU AKBAR" OF THE SALAAT IS KNOWN AS TAKBIRATUL IHRAM BECAUSE, ONCE YOU SAY IT YOU HAVE ENTERED SALAAT AND SO THE THINGS THAT BREAK THE SALAAT BECOME HARAAM ON YOU.

TAKBIRATUL IHRAM = WAJIB RUKN

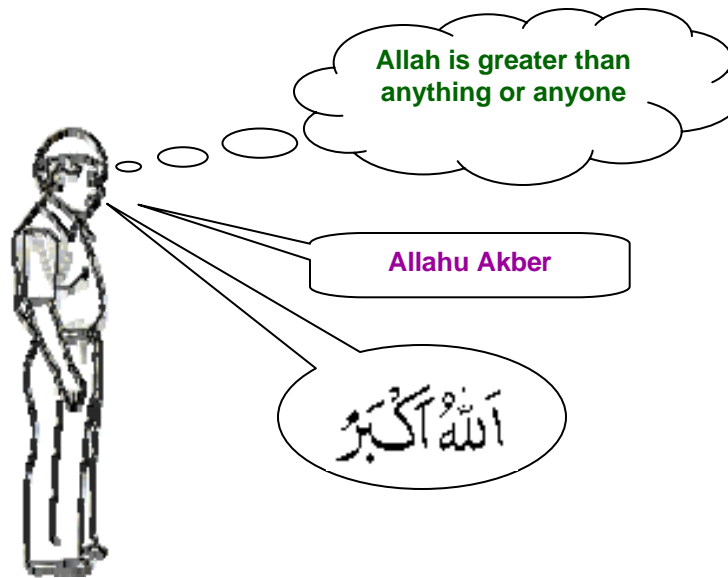
IF MISSED OUT INTENTIONALLY OR BY MISTAKE NAMAAZ IS BATIL

WAJIBAT OF PRAYERS

QIYAM

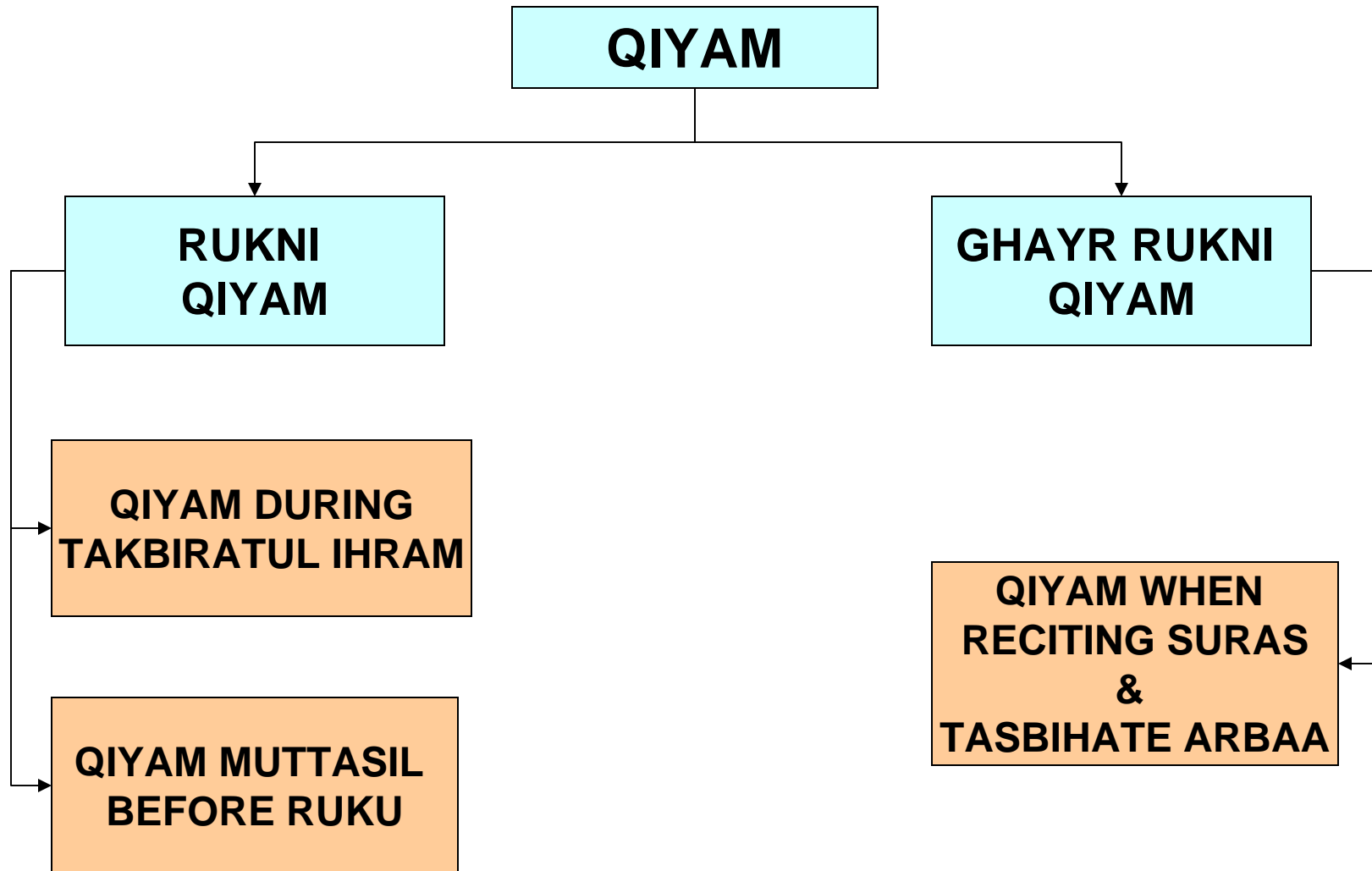


(TO STAND ERECT WHILE SAYING TAKBIRATUL EHRAM AND TO STAND BEFORE RUKU)



WAJIBAT OF PRAYERS

QIYAM



WAJIBAT OF PRAYERS



QIYAM

Wajib Actions During The Qiyam

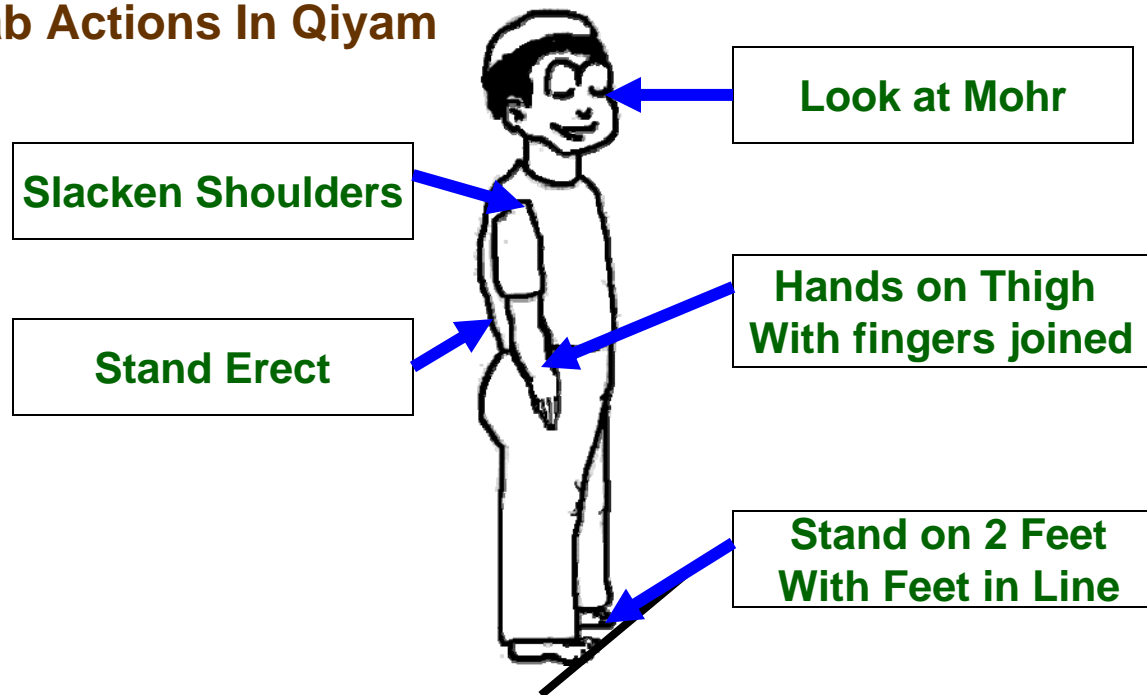
You Should Stand Straight, Facing the Qiblah

You Should Not Lean on Anything While Standing

You Should Stand on Your Whole Feet, Not on Your Heels or Toes

You Should Stand Still

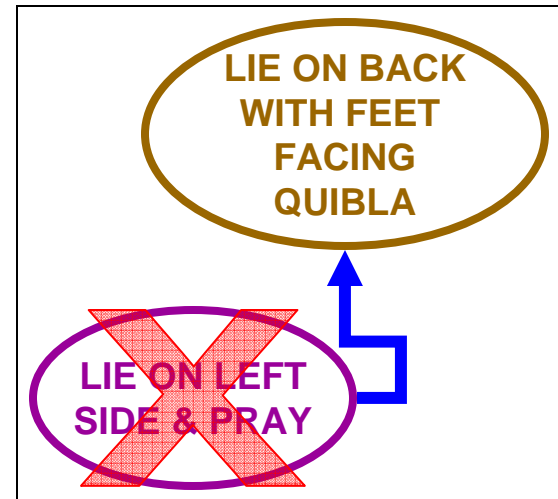
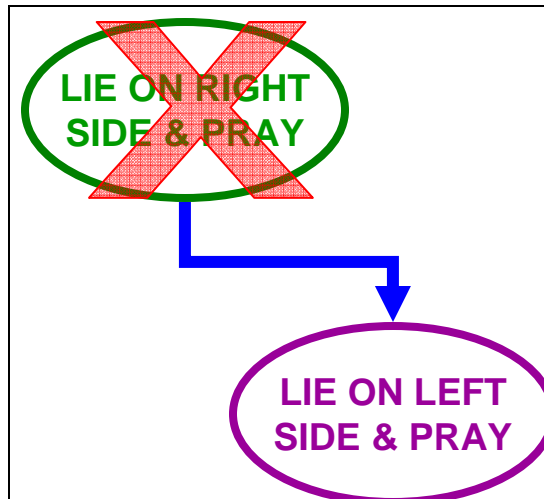
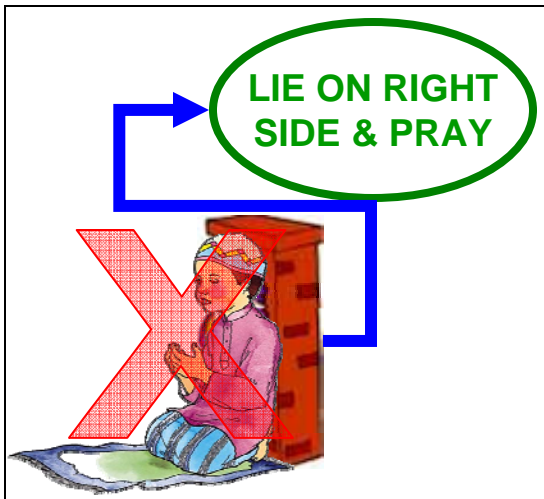
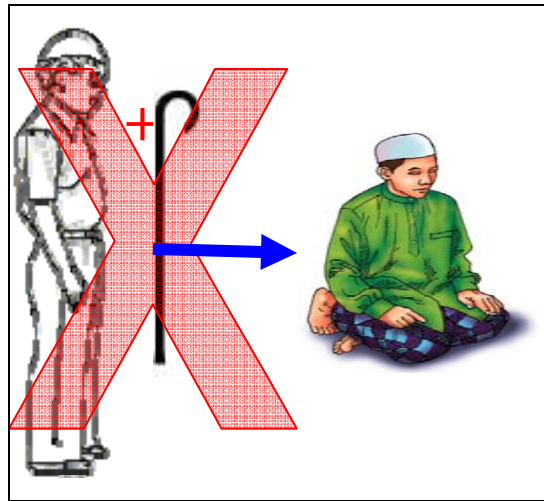
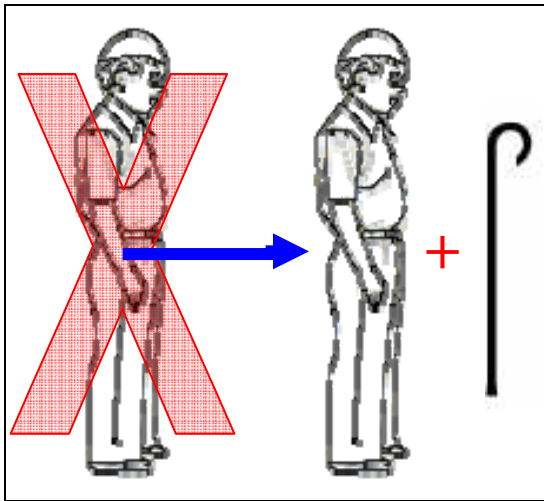
Mustahab Actions In Qiyam



MEN TO KEEP FEET SLIGHTLY APART & WOMEN TO KEEP FEET TOGETHER

WAJIBAT OF PRAYERS

QIYAM - SUBSTITUTES OF QIYAM



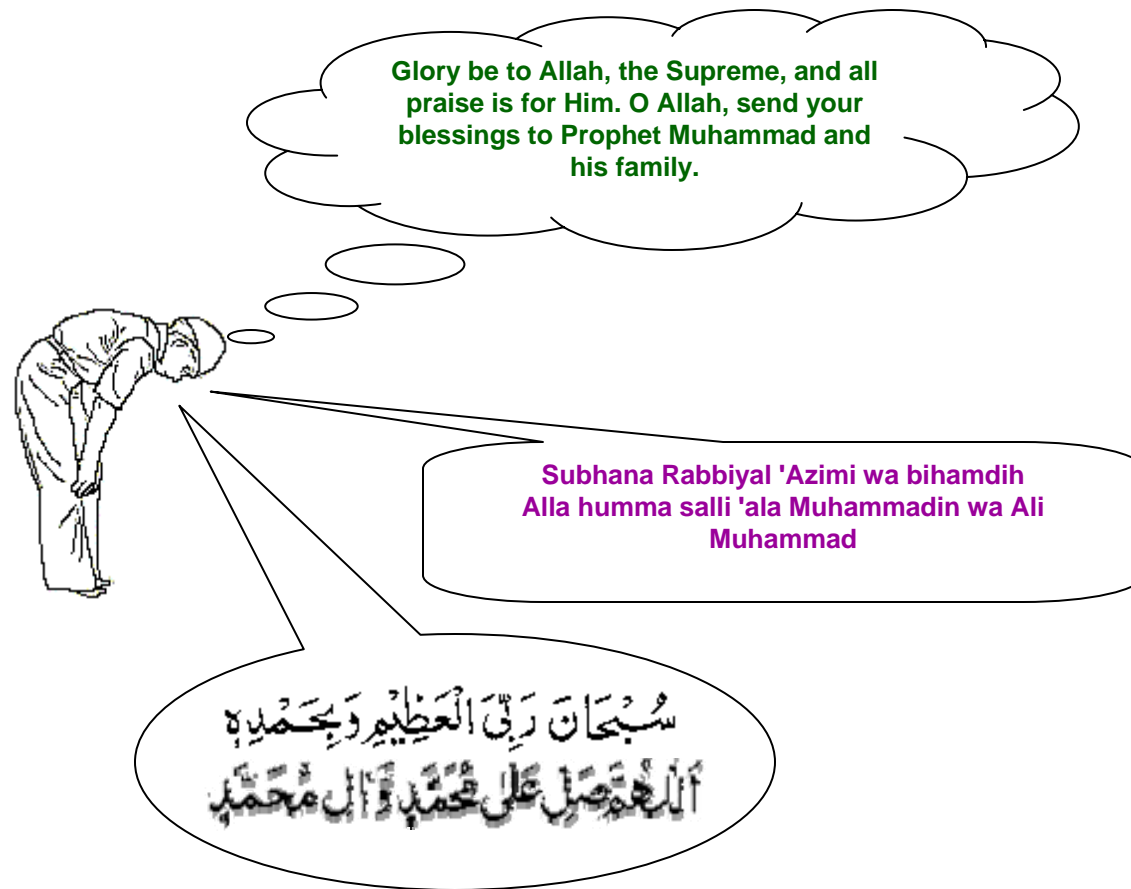
IF A PERSON CAN STAND FOR A PART OF THE SALAAT, THEN HE SHOULD STAND FOR AS LONG AS HE CAN & THEN SIT DOWN & CONTINUE HIS SALAAT.

WAJIBAT OF PRAYERS

RUKU



[BOW TO AN EXTENT THAT YOU ARE ABLE TO REST YOUR FINGERS ON YOUR KNEES]



WAJIBAT OF PRAYERS



RUKU

For men

Mustahab to recite Takbir before going into Ruku

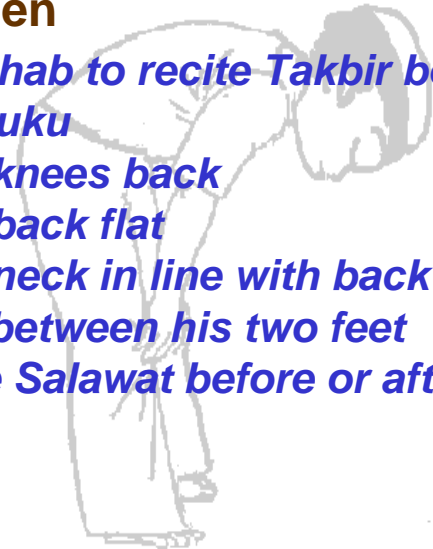
Push knees back

Keep back flat

Keep neck in line with back

Look between his two feet

Recite Salawat before or after Dhikr

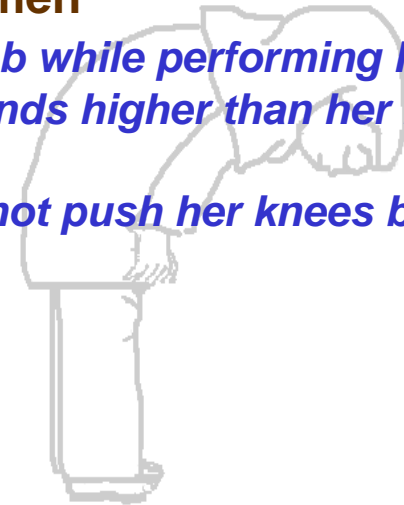


For women

Mustahab while performing Ruku to: Keep hands higher than her knees

AND

Should not push her knees back.



THE DHIKR OF RUKU MUST BE IN ARABIC, SHOULD BE UTTERED IN SUCCESSION & EACH WORD SHOULD BE PRONOUNCED CORRECTLY.

RUKU IS A WAJIB RUKN PART OF THE SALAAT. IF IT IS LEFT OUT OR ONE MORE RUKU IS ADDED EITHER BY MISTAKE OR KNOWINGLY THEN THE SALAAT IS BATIL.

WAJIBAT OF PRAYERS

TWO SAJDAHS



PLACE SEVEN PARTS OF YOUR BODY ON THE GROUND.
PLACE YOUR FOREHEAD ON KHAKE SHIFA'A

Subhana Rabbi yal A'la wa bihamdih
Alla humma salli 'ala Muhammadin wa Ali
Muhammad

Glory be to Allah the Most
High and all praise is for Him
O Allah, send your blessings
to Prophet Muhammad and his
family.

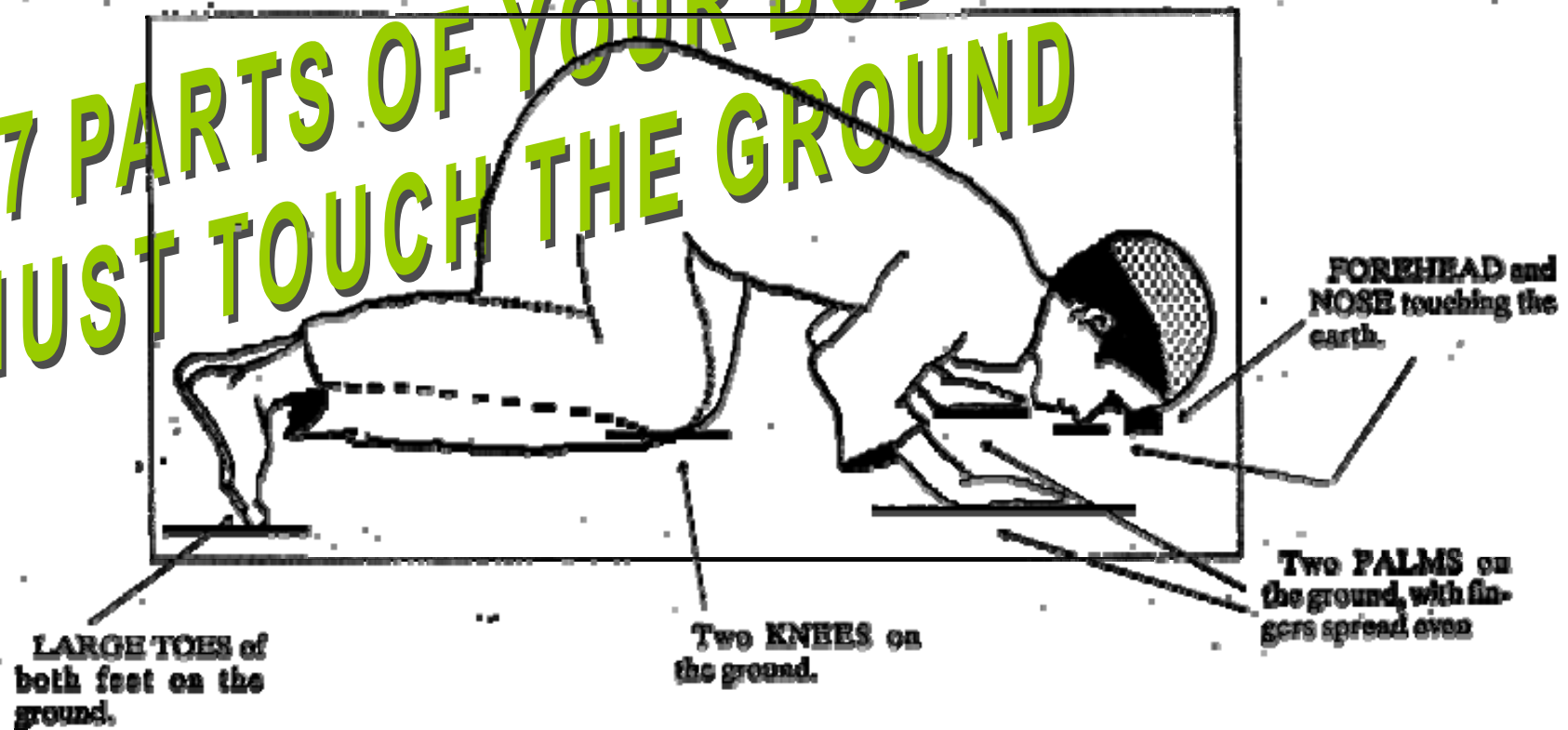


سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

WAJIBAT OF PRAYERS

TWO SAJDAHS

7 PARTS OF YOUR BODY
MUST TOUCH THE GROUND



THE **TWO SAJDAHS TOGETHER ARE A WAJIB RUKN** OF SALAAT; IF YOU MISS THEM BOTH OR ADD TWO MORE, WHETHER INTENTIONALLY OR BY MISTAKE YOUR SALAAT IS BATIL.

WAJIBAT OF PRAYERS

TWO SAJDAHs



ORDER TO FOLLOW WHEN GOING INTO & OUT OF THE SAJDAHs

Stand up straight & still before going into the first Sajdah

Be still while reciting the Dhikr of Sajdah

DON'T start the Dhikr until you have reached the required position and are not moving

Get up after the 1st Sajdah into a sitting position, wait, then go into the 2nd Sajdah

DON'T start the Dhikr until you have reached the required position and are not moving

Get up again after the second sajdah into a sitting position before standing up

IF YOU INTENTIONALLY RECITE THE DHIKR OF SAJDAH BEFORE YOUR BODY BECOMES STILL OR RAISE YOUR HEAD WHILE STILL RECITING THE DHIKR, YOUR SALAAT IS BATIL

WAJIBAT OF PRAYERS

TWO SAJDAHS

Sajdah can be performed on

Natural earth;
Anything that grows from the earth; OR
Anything that is not eaten or worn



KHAKE SHIFA

HIGHEST PREFERENCE HAS BEEN GIVEN FOR DOING SAJDAH UPON THE EARTH FROM THE HARAM OF IMAM HUSAIN (A.S.) IN KERBALA.

THIS EARTH IS KNOWN AS "TURBATUL HUSAYNIYYAH" OR "KHAKE SHIFA". IT IS SACRED BECAUSE IT IS AN EARTH THAT HAS THE BLOOD OF THE MARTYRS OF KERBALA.

IMPORTANCE OF SAJDAH

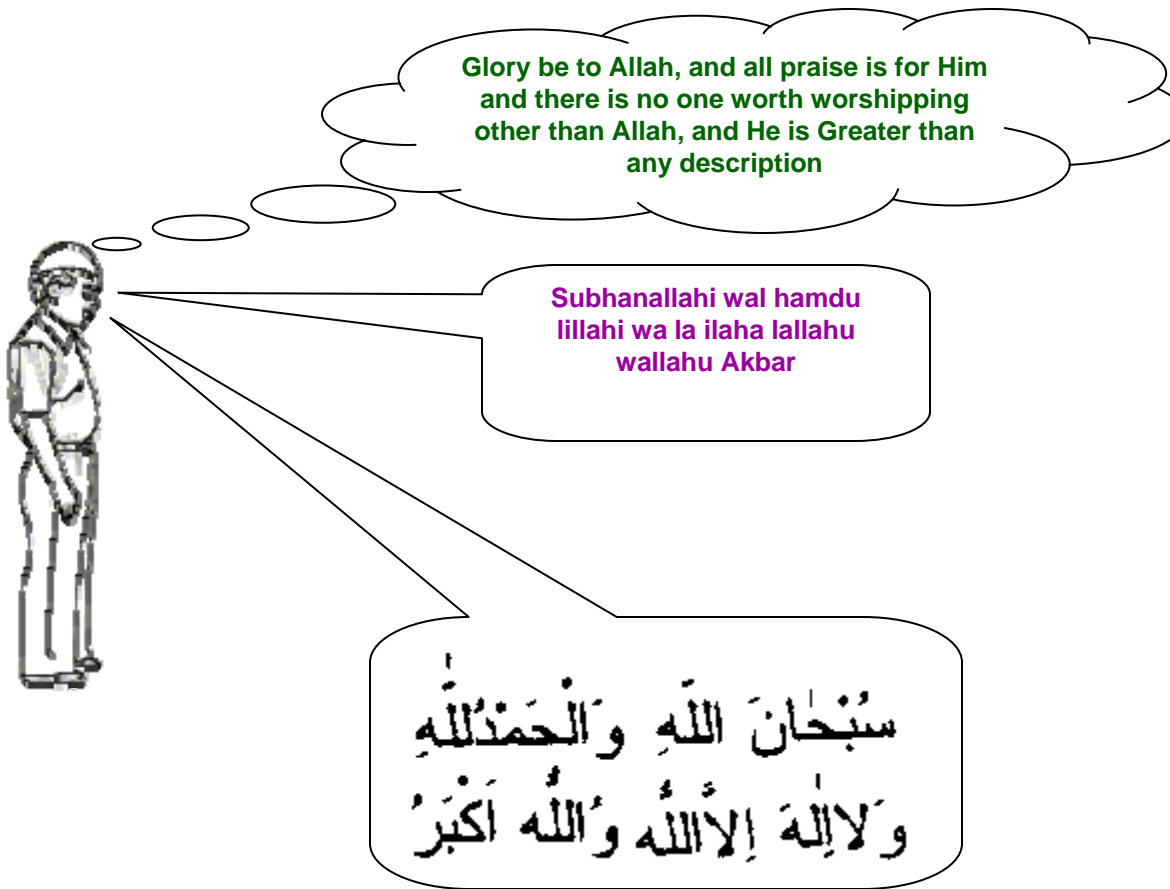
IT IS HARAAM IN ISLAM TO DO SAJDAH TO ANYONE BUT ALLAH. THEREFORE, WHEN WE PUT OUR FOREHEADS AT THE DOORSTEPS OF THE SHRINES OF OUR IMAMS (A) WE MUST MAKE SURE THAT OUR INTENTION IS NOT FOR PRAYING TO THEM BUT THAT WE ARE DOING SAJDAH FOR THANKING ALLAH AND SEEKING THE INTERCESSION OF THE IMAMS.

WAJIBAT OF PRAYERS

QIRA'AT



[RECITATION OF TWO SURAS IN THE 1ST AND 2ND RAKAATS
AND TASBIHAT-E-ARBAA IN THE 3RD AND 4TH RAKAATS]



WAJIBAT OF PRAYERS



QIRA'AT - RECITATION OR READING

Qira'at is Wajib during the Qiyam in all the Rakaats

In the 1st and 2nd raka'at, it is Wajib to recite Surah al-Hamd and any other Surah after it

In the 3rd and 4th raka'at, it is Wajib to recite either Surah al- Hamd or Tasbihate Arba'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ
الْذِيْنِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

**QIRA'AT SHOULD BE RECITED SLOWLY, CLEARLY AND WITH PROPER
MAKHRAJ**

**WAJIB-E-GHAYR RUKN - IF LEFT OUT BY MISTAKE, THEN YOUR SALAAT IS
STILL CORRECT; BUT IF LEFT OUT INTENTIONALLY, THEN THE SALAAT IS
BATIL**

WAJIBAT OF PRAYERS

DHIKR



RECITATION OF DHIKR IN RUKU AND SAJDAHS

Glory be to Allah, the Supreme, and all praise is for Him. O Allah, send your blessings to Prophet Muhammad and his family.

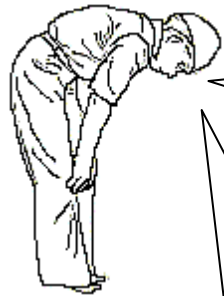
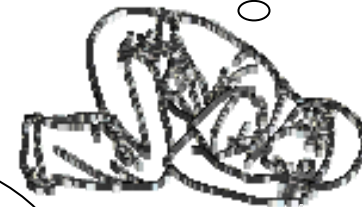
Glory be to Allah the Most High and all praise is for Him
O Allah, send your blessings to Prophet Muhammad and his family.

Subhana Rabbi yal A'la
wa bihamdih
Alla humma salli 'ala
Muhammadin wa Ali
Muhammad

Subhana Rabbiyal 'Azimi wa
bihamdih
Alla humma salli 'ala
Muhammadin wa Ali
Muhammad

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ



WAJIBAT OF PRAYERS

TASHAHUD



RECITED IN THE 2ND AND LAST RAKAAT OF SALAAH

Ash hadu an la ilaha illal lahu wahdahu la sharika lah, wa ash hadu anna Muhammadan 'Abduhu wa Rasuluh Alla humma salli 'ala Muhammadin wa Ali Muhammad

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.



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

WAJIBAT OF PRAYERS



TASHAHUD - RECITATION OR READING

Tashahud is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Wajib

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ghayr Rukn part of Salaat

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Wajib once in a 2 Rakaat Salaat after the 2nd Sajdah of the last Rakaat

Wajib twice in a 3 or 4 Rakaat Salaat, after the 2nd Sajdah of the 2nd Rakaat and after the 2nd Sajdah of the last Rakaat

TASHAHUD IS THE RECITATION AFTER THE 2 SAJDAHs IN THE
2ND AND LAST RAKAATS OF EVERY SALAAT.
TASHAHUD IS A SUMMARY OF OUR FAITH

WAJIBAT OF PRAYERS

SALAAM

END YOUR SALAH WITH SALAAM. THIS IS RECITED AFTER TASHAHUD

O Prophet! Allah's peace, blessings and grace be upon you!
 Allah's peace be on us, those offering prayers - and upon all pious servants of Allah!
 Allah's peace, blessings and grace be on you believers!

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



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
 السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

WAJIBAT OF PRAYERS



SALAAM

Salaam is:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The last Wajib part of Salaat

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ

A Ghayr Rukn part of Salaat

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Wajib after the Tashahud of the last Rakaat

When Reciting Salaam You Must:

Be seated

Be still, not moving

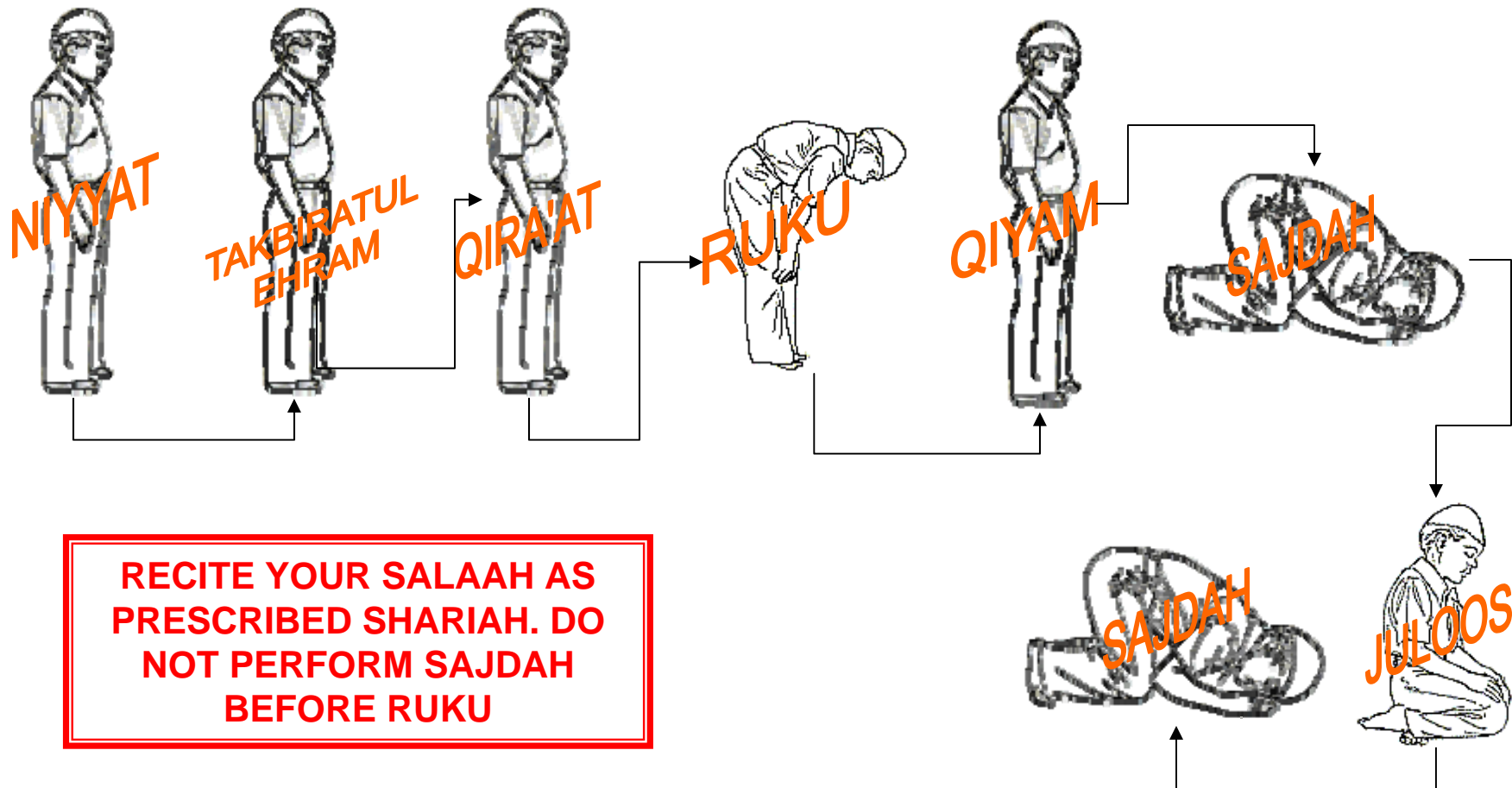
Recite the last Salaam – i.e.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

BY SAYING THE SALAAM YOU COME OUT OF THE SALAAT.
THEREFORE, ALL THE THINGS THAT HAD BECOME HARAAM AFTER
SAYING THE TAKBIRATUL EHRAM BECOME HALAL FOR YOU.

WAJIBAT OF PRAYERS TARTIB

(PRAY IN SEQUENCE I.E. STEP-BY-STEP)



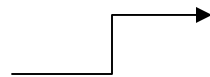
**RECITE YOUR SALAAH AS
PRESCRIBED SHARIAH. DO
NOT PERFORM SAJDAH
BEFORE RUKU**

WAJIBAT OF PRAYERS

MUWALAAT



{ PRAY WITHOUT INTERRUPTIONS OR GAPS }



I've done my second Sajdah. I think I will take a break of 5 minutes before getting up for my 4th Rakaat!

THIS IS NOT ALLOWED. ONE MUST PRAY WITHOUT GAPS. IF A PERSON ALLOWS UNDUE INTERVALS BETWEEN DIFFERENT ACTS HIS PRAYERS WILL BE VOID

WAJIBAT OF PRAYERS

RUKN & GHAYR RUKN



**THE WAJIBATS OF SALAAH ARE
DIVIDED INTO TWO**

5 ARE RUKN

6 ARE GHAYR RUKN

WAJIBAT OF PRAYERS

RUKN & GHAYR RUKN

WHAT DOES RUKN MEAN AND WHICH WAJIBATS ARE RUKN?

Rukn Means Such Actions If Left Out or Added Intentionally or Unintentionally, Salaah Becomes Batil



NIYYAT



TAKBIRATUL
EHRAM



QIYAM



RUKU



BOTH
SAJDAHS

WAJIBAT OF PRAYERS

RUKN & GHAYR RUKN



WHAT DOES GHAYR RUKN MEAN AND WHICH WAJIBATS ARE GHAYR RUKN?

Ghayr Rukn Means Such Actions If Left Out or Added Intentionally, Salaah Becomes Batil



QIRA'AT



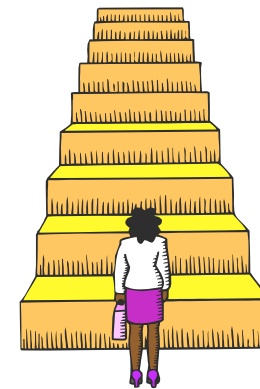
DHIKR OF RUKU AND SAJDAH



TASHAHUD



SALAAM



TARTIB



MUWALAT

TA'QIBAT

DUAS OR TASBIH THAT YOU RECITE AFTER SALAAH



It is highly recommended to glorify Allah by reciting the three short phrases on a rosary.

This Tasbih is known as "Tasbihuz Zahra", as our Holy Prophet (s.a.w.) taught it to his beloved daughter, Fatimah Zahra (a.s.)

The 3 phrases are:

- "ALLAHU AKBAR" - 34 TIMES;
- "AL-HAMDU LIL LAH" - 33 TIMES; &
- "SUBHAN ALLAH" - 33 TIMES.

SALAAH RECITATION



FIRST RAKAAT

1. NIYYAT [YOU SHOULD BE IN QIYAM AND FACING QIBLAH]



"I am praying 3 Rakaats for Salaatul Maghrib, Wajib *Qurbatan Ilallah*" [Seeking the pleasure of Allah]

2. QIYAM [RAISE YOUR HANDS AND SAY]



Allah is greater than anything or anyone

الله أكبر

SALAAH RECITATION

3. QIRAAT { YOU SHOULD THEN RECITE SURA AL-FATEHA AND ANY OTHER SURA FROM THE QUR'AN }

In the name of Allah the most Kind, the Most Merciful; All praise is to Allah; The Kind, The Merciful; Master of the Day of Judgement ; You alone we serve & You alone we ask for Help; Keep us on the Right Path ; The Path of those upon whom You have sent Favours; Not the Path of those with whom You are angry and also not of those who have gone astray

In the name of Allah the Most Kind, the Most Merciful; Say Allah is One; He needs nothing, but everything else needs Him; He has no children and He has no parents; And there is none other equal to Him



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ
الْذِيْنِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ
يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

SALAAH RECITATION

4. QIYAM



Allah is Greater than anything or anyone

اللَّهُ أَكْبَرُ

5. RUKU



Glory be to Allah, the Supreme, and all praise is for Him. O Allah, send your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

6. QIYAM



Allah hears anyone who praises Him; Allah is Greater than anything or anyone

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
اللَّهُ أَكْبَرُ

SALAAH RECITATION

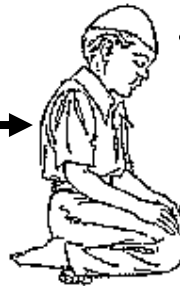
7. SAJDAH



Glory be to Allah the Most High
and all praise is for Him
O Allah, send your blessings to
Prophet Muhammad and his
family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ

8. JULOOS



Allah is greater than anything or
anyone; I seek forgiveness from
Allah, my Lord, and turn to Him
in repentance; Allah is greater
than anything or anyone

اللَّهُ أَكْبَرُ
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ
اللَّهُ أَكْبَرُ

SALAAH RECITATION

9. 2nd SAJDAH



Glory be to Allah the Most High
and all praise is for Him
O Allah, send your blessings to
Prophet Muhammad and his
family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

10. SIT FOR A MOMENT THEN RISE SAYING

Due to the vigor given by
Allah and because of the
vitality from Him I rise and
stand.



بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

SALAAH RECITATION

SECOND RAKAAT

11. QIRAAT

YOU SHOULD THEN RECITE
SURA AL-FATEHA AND SURA IKHLAS

In the name of Allah the Most Kind, the Most Merciful; All Praise is to Allah; The Kind, The Merciful; Master of the Day of Judgement ; You alone we serve & You alone we ask for Help; Keep us on the Right Path ; The Path of those upon whom You have sent Favours; Not the Path of those with whom You are angry and also not of those who have gone astray

In the name of Allah the Most Kind, the Most Merciful; Say Allah is One; He needs nothing, but everything else needs Him; He has no children and He has no parents; And there is none other equal to Him



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ
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الْدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ اهْدِنَا
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ
يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

SALAAH RECITATION

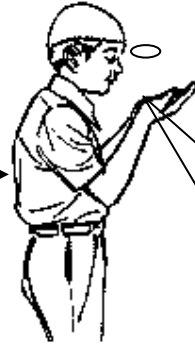
12. QIYAM



Allah is greater than anything or anyone

الله أكبر

13. QUNOOT



O our Lord! Bestow upon us good in this world and good in the Hereafter, and protect us from the torment of the fire

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَّفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

14. RUKU



Glory be to Allah, the Supreme, and all praise is for Him. O Allah, send your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

SALAAH RECITATION

15. QIYAM



Allah hears anyone who praises Him; Allah is greater than anything or anyone

سَمِعَ اللهُ لِمَنْ حَمِدَهُ
الله أكبر

16. SAJDAH

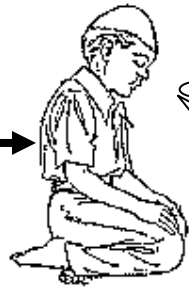


Glory be to Allah the Most High and all praise is for Him
O Allah, send your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

17. JULOOS

SALAAH RECITATION



اللَّهُ أَكْبَرُ
 أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ
 اللَّهُ أَكْبَرُ

Allah is Greater than anything or anyone; I seek forgiveness from Allah, my Lord, and turn to Him in repentance; Allah is Greater than anything or anyone

18.2nd SAJDAH



Glory be to Allah the Most High and all Praise is for Him
 O Allah, send Your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

SALAAH RECITATION

19. TASHAHUD



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.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

20. SIT FOR A MOMENT THEN RISE SAYING

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

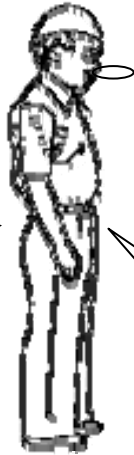
Due to the vigor given by Allah and because of the vitality from Him I rise and stand.

SALAAH RECITATION

THIRD RAKAAT

21. QIRAAT

YOU SHOULD RECITE
TASBIHATE ARBAA 3 TIMES



Glory be to Allah, and all praise is for
Him and there is no one worth
worshipping other than Allah, and He
is Greater than any description

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

SALAAH RECITATION

22. QIYAM



Allah is greater than anything or anyone

اللَّهُ أَكْبَرُ

23. RUKU



Glory be to Allah, the Supreme, and all praise is for Him. O Allah, send your blessings to Prophet Muhammad and his family.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

24. QIYAM



Allah hears anyone who praises Him; Allah is greater than anything or anyone

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
اللَّهُ أَكْبَرُ

25. SAJDAH

SALAAH RECITATION

Glory be to Allah the Most High
and all praise is for Him
O Allah, send your blessings to
Prophet Muhammad and his
family.



26. JULOOS

Allah is greater than anything or
anyone; I seek forgiveness from
Allah, my Lord, and turn to Him
in repentance; Allah is greater
than anything or anyone



سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ

اللَّهُ أَكْبَرُ
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ
اللَّهُ أَكْبَرُ

SALAAH RECITATION

27. 2nd SAJDAH



Glory be to Allah the Most High
and all praise is for Him
O Allah, send your blessings to
Prophet Muhammad and his
family.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

28. TASHAHUD



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.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

SALAAH RECITATION

29. SALAAM



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

O Prophet! Allah's peace, blessings and grace be upon you!
Allah's peace be on us, those offering prayers - and upon all pious servants of Allah!
Allah's peace, blessings and grace be on you believers!

30. END OF SALAAH

RECITE ALLAHO AKBAR 3 TIMES AND THAT ENDS YOUR SALAAH



Allah is greater than anything or anyone

الله أكبر