ZAINABIA ACADEMY

BAB UL HAWAIJ

DEENIYAT

Level -2

بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ

قل رب زدني علما

Full Name: _____

Students Contact No: _____

Teacher: _____

Teachers Contact no: _____

Homework

DATE	HOME WORK	PARENTS INITIALS

ZAINABIA ACADEMY

DEENIYAT LEVEL-2 TEACHING SCHEDULE

DATE	CH #	CHAPTERS	PAGE #
		LESSONS FOR FIRST TERM	
	1.	In the Name of Allāh [SWT] and Trusting Him a. Asma'ul Husna	-6- -8-
	2.	The 12 Imāms - Our Aʾimmah [A]	-10-
	3.	The Birth of Prophet Muḥammad [S]	-14-
	4.	What is Wājib, Ḥarām and Mustahab?	-16-
	5.	Being Nice to Others	-18-
	6.	Taharat	-20-
	7.	Introduction to Wuḍūʾ	-22-
	8.	Practical Learning of Wuḍūʾ	-24-
		1st TERM EXAM DAY	
		LESSONS FOR SECOND TERM	
	9.	Cleanliness and Toilet Manners	-26-
	10.	The Holy Books and the Ulul A'zam Prophets	-28-
	11.	Introduction to Ṣalāh	-31-
	12.	Basic Understanding of Ṣalāh a. Actions of Ṣalāh	-32- -33-
	13.	Entering and Leaving the Home	-34-
	14.	Keeping Promises and Telling the Truth	-36-
	15.	Prophet Yūnus [A]	-39-
	16.	Ṣawm - Fasting	-41-
		2nd TERM EXAM DAY	
		LESSONS FOR THIRD TERM	
	17.	Manners at the Table (Isrāf)	-42-
	18.	Being Polite and Nice to Others	-44-
	19.	Ḥajj - Going for Pilgrimage	-46-
	20.	Not getting Angry	-48-
	21.	Imām Mūsā al-Kāẓim [A]	-50-
	22.	Imām ʿAlī al-Riḍā [A]	-52-
	23.	Imām Muḥammad al-Taqī [A]	-54-
	24.	Imām Muḥammad al-Mahdī [A]	-56-
		3rd TERM EXAM DAY	

KEY FEATURES OF THIS BOOK

The Madressa Syllabus has been divided by four key subjects, each colour coded for ease of reference:

ʿAQĀʾID - BELIEFS

FIQH - ISLAMIC LAW

AKHLĀQ - MORALS AND ETHICS

TĀRĪKH - HISTORY

For Classes 1-3, lessons are ordered to link to previous lessons and to provide a flow in learning.

For Classes 4-10, lessons in the manual have been categorised in 3 major categories; combining Akhlaq and Tarikh together as 'Morals, Ethics & History'. Here, lessons of Tarikh have been arranged linking to a subject in Akhlaq that shares a common theme or is a lesson from the Tarikh subject.

Within each lesson, you will see clear titles and subtitles as well as the use of symbols and colour coded boxes representing different features of the lesson. Below you will find a summary.

In some places you may also see 'Du'a boxes that highlight a key 'Du'a related to the lesson.

We have also easily identified Qur'anic verses and Hadith by the following symbols:

Qur'anic Verse

Hadith

LEARNING OBJECTIVES

The learning objectives have been clearly identified at the beginning of every lesson.

LEARNING OBJECTIVES

Purple boxes at the beginning of the lesson indicate the learning objectives for the lesson

MY NOTES

MY NOTES

A section for notes has been provided where there is place, for students to jot down their own notes for the lesson.

DID YOU KNOW?

This box contains interesting facts related to the lesson.

DID YOU KNOW?

Each lesson will have a "Did you know' box prior to conclusion of the lesson stating related and interesting facts

KEY POINTS

At the end of every lesson, a summary of the key points helps with revision and summarising the lesson.

KEY POINTS

Every lesson has key points that are summarised at the end for students to review and remind themselves of what the highlights of the lesson were.

ACTIVITY

Every lesson has an activity which students can conduct in the classroom to make the lesson fun, exciting and memorable.

ACTIVITY

The activity helps students better understand the lesson and how to relate to the key points in the lesson.

IN SUMMARY

This box contains questions which enable the student work out how much of the lesson they have understood.

IN SUMMARY

Summary questions enable students to see how much of the lesson they have understood and which areas need revision.

Dear Parents,

By the Grace of Allāh [SWT] we have been fortunate enough to re-produce our manuals for Classes 1-4 with more refined content and design.

There are several new concepts introduced in the manuals which we would like to further explain. The table of Contents outlines the subjects as they will be taught, linking to each other. The different colours represent different subjects.

Akhlaq

Fiqh

Tarikh

There are several sections under one subject, allowing teachers and students to learn at a steady pace, and not necessarily all in one go. For example, the Kalimah is split into 6 sections, as ideally, the lesson is taught one line at a time, giving students the time to memorise what they have learnt, at home.

In addition, there are also 'Lessons at Home' boxes, encouraging interaction with parents through the lessons. We hope parents can take this addition and work with their child(ren) at home to keep the learning consistent.

This is a milestone in SIM History as we branch beyond basic concepts to teach our students the fundamentals of Islam and help, hand in hand with parents and students, to establish a firm foundation for our future generation.

It is with your continuous support that we hope to see this new format as a success.

With Du'as
S I Madressa Administration

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DU'AS

BEFORE AND AFTER THE LESSON

Dear Allāh [SWT]

Whatever I learn today,
Please let it help me in my life.

Please let me understand this wonderful knowledge the way Your prophets understood it.
And give me an excellent memory like you gave them.

Let my tongue always be filled with Your remembrance and my heart with Your love.

Please help me prepare myself with all that I learn so that when the 12th Imam [A] comes, he will pick me to help him.

With love, your Class 2 Student

Dear Allāh [SWT]

I have worked hard today to learn new things,
Please help me remember them.

When I have to answer questions or share my knowledge please bring it back to me.

You are my Protector, You are my Guide.

With love, your Class 2 Student

01 IN THE NAME OF ALLĀH [SWT]...

BISMILLĀH AL-RAḤMĀN AL-RAḤĪM

WHAT I WANT TO LEARN:

* Before we begin anything we should say Bismillāh al-Raḥmān al-Raḥīm?
* Allāh [SWT]'s loves those who remember Him

SECTION 1

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم

Bismillāh al-Raḥmān al-Raḥīm
I begin in the Name of Allāh, the Most Kind, the Most Merciful

Before we begin anything, should always say Bismillāh al-Raḥmān al-Raḥīm. Allāh [SWT] showers His Mercy and Blessings on us constantly, so we should remember Him and remind ourselves that it is because He has given us a wonderful life, that we can do so many things.

Allāh [SWT] loves those who remember Him. He also loves people who are honest, and will always protect them.

When we begin by remembering Allāh [SWT], we are also trusting Him that He will Guide us and show us the right way. We are saying to Allāh [SWT] that we recognise His Mercy and Kindness and know that He will always be there for us, because we are also remembering Him.

Can we think of a story in history that talks about trusting Allāh [SWT]?

When Prophet Mūsā [A] was born, his mother was scared that he would be killed by Firʿawn's soldiers. Prophet Mūsā [A]'s mother went to a carpenter by the name of Hazkīl. She asked him to make her a small wooden box.

Hazkīl asked the mother of Prophet Mūsā [A], "Why do you want this box?"

Lesson in Practice: At Home

We should always trust Allāh [SWT]. Ask your child to narrate the story of Prophet Mūsā [A] and his mother's trust

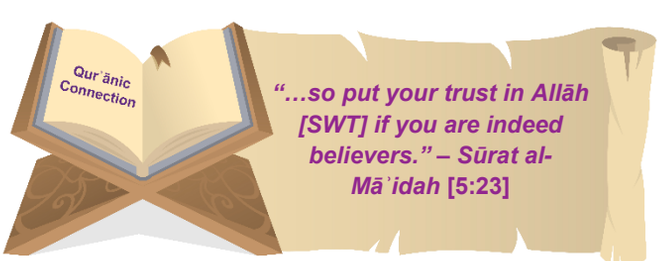
The mother of Prophet Mūsā [A] was pious and did not lie, so she told him the truth; she wanted the box to hide her son in it.

Hazkīl was a man of Firʿawn, and even though he made the box, he rushed to the palace to tell Firʿawn of this lady's plan. When he reached the palace, by Allāh [SWT]'s Power, Hazkīl could not talk! The people in the palace thought Hazkīl had gone mad, so they sent him away.

When Hazkīl returned to the shop, he could speak again, so he tried to go back to the palace. This time, by Allāh [SWT]'s Power, not only could he not talk, and he also went blind!

Hazkīl realised, that this lady who had come, was pious, and that her son, Prophet Mūsā [A] was really a Prophet. He then became a Muslim.

The mother of Prophet Mūsā [A] placed her full trust in Allāh [SWT] to look after her son, Prophet Mūsā [A], and also her and her family.



ASMA'UL HUSNA

KNOWING OTHER NAMES OF ALLĀH [SWT]

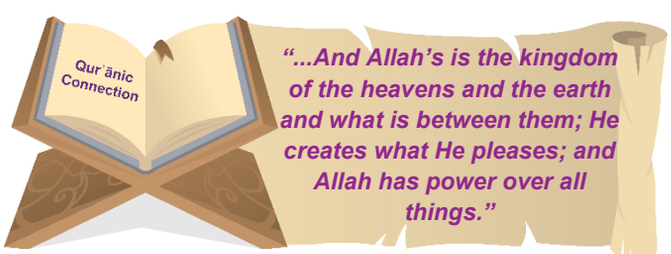
WHAT I WANT TO LEARN:

* Allāh [SWT] has many names known as the Asma'ul Husna
* Al-Qadir, Al-Raqib, Al-Qawiyyu

SECTION 1

Allāh [SWT] has many names known as the Asma'ul Husna. This means the good names, or the names that are good to call Him by.. These 99 names are those that we can call Allāh [SWT] by at any time. These names are beautiful and each has a unique meaning and is recommended to recite at certain times.

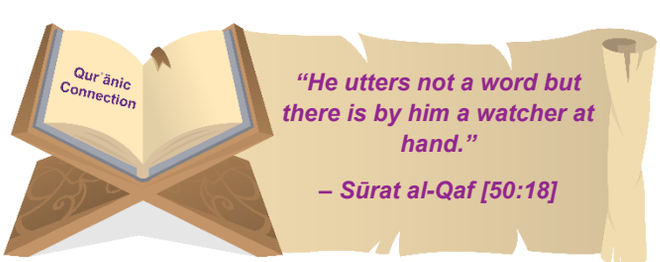
One of these names is **Al-Qadir** which means 'The Able' and 'The Powerful'. In the Holy Qur'an In Sura-e-Ma'idha, Verse 17 this word is explained in more detail:



This shows us the power that Allāh [SWT] has! Imagine, He is the Owner of the Heavens and the Earth, and He has Created all Creation. No matter how hard we tried we would not be able to create something the way Allāh [SWT] can. This power is unique to Allāh [SWT] and nobody else.

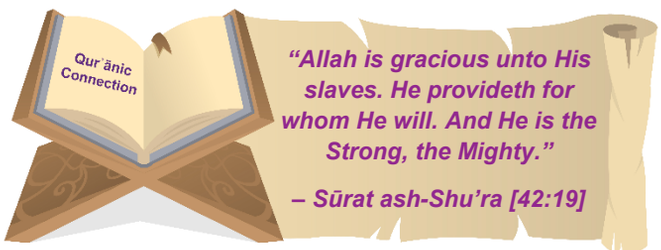
Another name of Allāh [SWT]'s is **Al-Raqib** which means 'The Watchful One'. This name of Allāh [SWT] reminds us that there is always somebody watching over us, no matter where we are, or what we want to do. There is nowhere that we can hide where Allāh [SWT] won't be. Remember the story of the boy who was asked by his teacher to eat his apple in a place where nobody could see him?

In the Holy Qur'an Allāh [SWT] says:



This means that we do not say anything but that we know Allāh [SWT] is there as a witness to our words and actions.

Another name of Allāh [SWT]'s is **Al-Qawiyyu** which means 'The One Who has All Strength'. In the Holy Qur'an Allāh [SWT] says that He is gracious and kind to His slaves and He provides for whom He wants as He is the One who has All Strength.



This makes us think and understand that Allāh [SWT] is the One who Provides for us as well and is the One who Listens to our prayers and Gives us what is Good for us.

We should always be thankful to Allāh [SWT] after learning of His attributes and names. These are to help us better understand Allāh [SWT]. He is our Creator and He alone deserves for us to worship Him.

We should try to take little time every day to remember Allāh [SWT] by one of His names and thank Him for all that He has given us.

Lesson in Practice: At Home

We should know which other ways we can call Allāh [SWT]. Ask your child about the Asma'ul Husna (Good names) that they learnt today.

02 OUR AʾIMMAH AND MAʿṢŪMĪN [A]
AFTER THE HOLY PROPHET [S]

WHAT I WANT TO LEARN:

* Who are the A'immah and who are they chosen by?
* What is special about the A'immah and why do we need them?

SECTION 1

The word "Aʾimmah" is plural of "Imām" which means leader.

After the Holy Prophet [S], Allāh [SWT] gave us 12 Imāms and Sayyidah Fāṭimah [A], the daughter of the Holy Prophet [S], to guide us and teach us the Qurʾān. They also teach us what is right and wrong, ḥalāl (allowed in Islam), and ḥarām (that which is not allowed in Islam).

Just like the Holy Prophet [S], the Aʾimmah [A] are chosen by Allāh [SWT].

After the Holy Prophet [S] died, a few men who wanted to be the next leaders, decided to hold a secret meeting, where they chose who would be the next leader would be.

The Holy Prophet [S] had received a message from Allāh [SWT] to tell the people that Imām ʿAlī [A] would be the next leader, and he had already told his followers that Imām ʿAlī [A] would be the next leader after him. However, some people were not ready to accept that.

Some Muslims did believe the Holy Prophet [S] when he explained to them that Allāh [SWT] had told him of who the next leader would be.

The Aʾimmah [A] are also Maʿṣūm, which means that they have not committed any sin, and they have the best akhlāq and knowledge.

But why do we need an Imām to guide us when the Holy Prophet [S] has taught us the whole of Islam and left behind the Qurʾān?

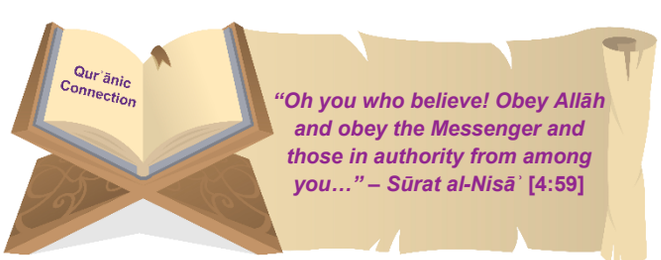
The Aʾimmah [A] are there to help us when we do not understand something or when we forget something.

The Aʾimmah [A], with the Holy Prophet [S] and Sayyidah Fāṭimah [A] are known as the 14 Maʿṣūmīn [A].

Maʿṣūmīn means those who are protected from sin. The Maʿṣūmīn are referred to in Sūrat al-Aḥzāb in the Qurʾān. Allāh [SWT] says, **"Verily Allāh intends to keep you pure from every kind of uncleanliness, Oh People of the House, and purify you with a thorough purification"** [33:33]

This āyah was revealed when Sayyidah Fāṭimah [A], the Holy Prophet [S], Imām ʿAlī [A], Imām al-Ḥasan [A], and Imām al-Ḥusayn [A] were under the blanket – the story of ahl al-kisāʾ.

These people of the house, the 14 Maʿṣūmīn [A], are totally clean and ṭāhir, and all uncleanliness is kept away from them.



WHY WE NEED OUR AʾIMMAH

AMR BIN UBAYD AND HISHĀM

Once in a mosque in Iraq there was a man called Amr bin Ubayd who told people that he did not believe in the need of Aʾimmah [A] . A young student of Imām Jaʿfar Al-Ṣādiq [A], whose name was Hisham, asked Amr that if he was so sure that there was no need of an Imām, could he please answer some of his questions. Amr agreed.

Hisham: “Do you have eyes?”
Amr: “Yes, of course I have eyes.”
Hisham: “What is the use of your eyes?”
Amr: “They are to see with.”

Hisham: “Do you have ears?”
Amr: “Yes, I have ears.”
Hisham: “What is the use of your ears?”
Amr: “They are to hear with.”

Hisham: “What about your nose, your mouth?
Amr: Thought what foolish questions he was being asked.

Hisham: “Do you have a brain?”
Amr: “yes, I have a brain.”
Hisham: “Of what use is the brain to you?”
Amr: “It is with the brain that I am able to understand the information received by all the other organs.”

Hisham: “Does that mean that although all the organs that you have (eyes,ears, nose, mouth) are healthy, they still cannot work without the brain.
Amr: “Yes”

Hisham: “So, if Allāh [SWT] has made a brain to guide the organs in the body, don’t you think that Allāh [SWT] would leave a guide (Imām) for all the people of the world?”

Amr could not reply!

ACTIVITY TIME

POEM ON THE 12 IMĀMS

There are 12 Imāms in Islam

There are 12 Imāms
There are 12 Imāms
There are 12 Imāms in Islam x2

Imām Ali al-Murtada, Imām Hasan al-Mujtaba,
Imām Husayn, alayhim as-salām

Imām Ali Zayn al-Abidin, Imām Muhammad al-Bāqir,
Imām Ja'far as-Sādiq, alayhim as-salām

There are 12 Imāms
There are 12 Imāms
There are 12 Imāms in Islam x2

Imām Musa al-Kādhim, Imām Ali ar-Rida,
Imām Muhammad al-Jawād, alayhim as-salām

Imām Ali al-Hādi, Imām Hasan al-Askari,
Imām al-Mahdi, alayhim as-salām

He's our living Imām
He's our living Imām
He's our living Imām in Islam x2

There are 12 Imāms
There are 12 Imāms
There are 12 Imāms in Islam x2

Lesson in Practice: At Home

Practice the poem above with your child at home. Help him/her memorise the name of the 12 Imāms

03 PROPHET MUḤAMMAD [S]

HIS BIRTH

WHAT I WANT TO LEARN:

* The childhood of the Holy Prophet [S]
* **ʿĀm al-Ḥuzn** = The Year of Grief

SECTION 1

In 570 AD, the year of the Elephant (ʿĀm al-Fīl), Holy Prophet Muḥammad [S], was born. He was born on the 17th of Rabīʿ al- Awwal in the city of Makkah.

FATHER	MOTHER
ʿABD ALLĀH IBN ʿABD AL-MUṬṬALIB	ĀMINAH BINT AL-WAHAB

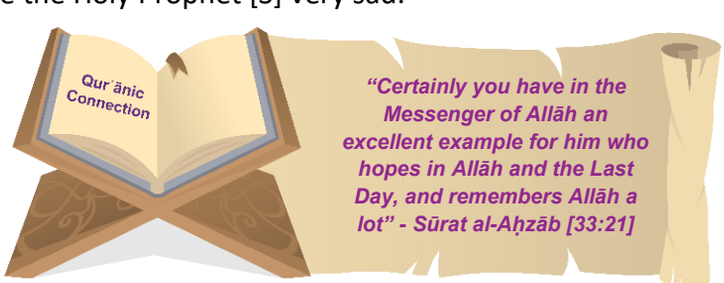
He belonged to the family of Banū Hāshim, from the tribe of Quraysh.

The Holy Prophet [S]'s father passed away two months before he was born, and is buried in Madina. Our Prophet [S] was an orphan at the age of six, when his mother passed away, which means he did not have both of his parents. His mother is buried in Abwāʾ.

ʿAbd al-Muṭṭalib, his grandfather, decided to bring him up. The Prophet [S] was only 8 years old his grandfather died. After that his uncle, Abū Ṭalib, took care of the Holy Prophet [S].

When the time came for the Holy Prophet [S] to announce his Prophethood, Abū Ṭalib was one of his strongest followers.

While he was under the powerful protection of his uncle, the Quraysh did not dare to harm the Holy Prophet [S] personally. The death of his uncle made the Holy Prophet [S] very sad.



During this same year, he also lost his dear wife, Sayyidah Khadījah. As both his uncle and his wife died in the same year, the Holy Prophet [S] called this year "ʿĀm al-Ḥuzn".

ʿĀm al-Ḥuzn = The Year of Grief

Allāh [SWT] says in the Holy Qurʾān that the Prophet [S] had the best of Akhlāq. He was always polite and he never lied, and he was always careful when others left their belongings with him.

People knew him by two titles: al-Ṣādiq, which means the truthful, and al-Amīn, which means the one who can be trusted.

Lesson in Practice: At Home

What happened in the Year of Grief? What is the arabic name for this year?

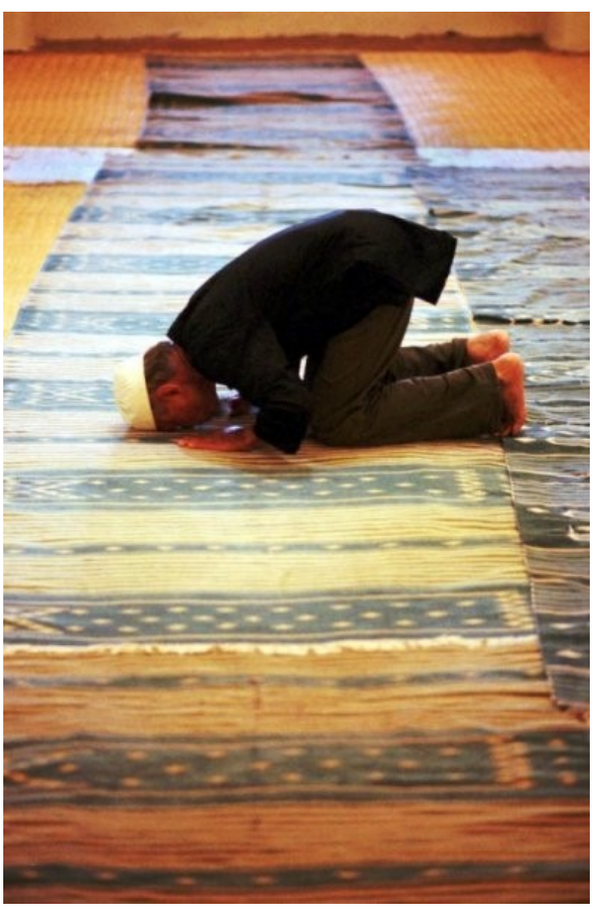
04 WHAT IS WĀJIB?

WHAT IS ḤARĀM AND WHAT IS MUSTAHAB?

WHAT I WANT TO LEARN:

* The meaning of wājib
* The meaning of ḥarām
* The meaning of mustahab

SECTION 1



Wājib and Ḥarām are two very important words in Islam. Do we know what they mean?

Wājib means: **we must do it.**
Ḥarām is the opposite and means: **we must not do it.**

WĀJIB

Allāh [SWT] loves us and cares for us very much which is why He has made certain things wājib for us. He has made these things wājib for us because they are good for us, and will benefit us. For example, ṣalāh is wājib when we become older, as is fasting. Allāh [SWT] does not need for us to pray or to fast – these are for our benefit.

A wājib act is an act that we must perform. When we perform it, Allāh [SWT] is happy with us and we are rewarded for it. However, if we do not perform it, then Allāh [SWT] is not happy with us and it is counted as a sin.

Do you know an example of something that is wājib? Replying to somebody who says "Salāmun ʿAlaykum" is wājib.

HARĀM

Allāh [SWT] loves us and cares for us so much that He has made certain things ḥarām for us, as they are not good for us. If we do something that is ḥarām then Allāh [SWT] is not happy with us and the act is counted as a sin. If we stay away from something that is ḥarām, we will get rewarded for it.

Doing something ḥarām makes Allāh [SWT] very upset with us. We do not want Allāh [SWT] to be upset with us. Do you know something that is ḥarām?

Stealing is ḥarām. It is not a good action and Allāh [SWT] does not want us to do something that will hurt Him and hurt others. That is why we should obey Allāh [SWT] and not do that which displeases Him.

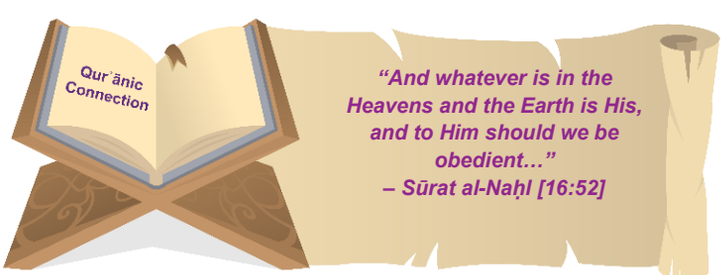
We should do our best to understand that we need to do our best to please Allāh [SWT] who has created us and everything around us.

MUSTAHAB

Mustahab means it is recommended and we should try to do that action. Allāh [SWT] loves us very much, and has made Mustahab for us that which will help us to become better Muslims.

If we perform these Mustahab actions, Allāh [SWT] gives us Thawab, a reward. However, we do not get any punishment or Guna if we do not perform these actions.

One example of a Mustahab action is visiting the sick. If we visit somebody who is not well, Allāh [SWT] will give us reward. However, if we do not visit the sick, we will not be punished.



Lesson in Practice: At Home

Ask your child to give you you an example of something that is wājib and something that is ḥarām and also something that is mustahab

05 BEING NICE TO OTHERS

RESPECTING THOSE AROUND US

WHAT I WANT TO LEARN:

* Islam teaches us to be nice to others
* What happens if we are not nice to others?

SECTION 1

Islam teaches us that we should be nice to others. For example, we should respect our parents because they have raised us and they look after us.

We should also respect our teachers. Any teacher who teaches us, whether it is in school or in Madressa, is following the example of our Prophets [S] and our Aʾimmah [A], who were also teachers guiding us to the right path.

Just as our parents deserve respect because of everything they do for us, our teachers also deserve respect because they are giving us knowledge. With knowledge, we can do great things!

We can only get this knowledge if we listen to our teachers and pay attention to what they are saying.

We should also be nice to our friends and classmates. We don't want to be hurtful to them.

If somebody gets hurt physically, on their body, they can take medicine for it and get better quickly. But if somebody's feelings are hurt, there is no medicine and the pain lasts longer.

Feelings are emotions; this means how happy we are or how sad we are. And sometimes others can make us feel sad.

Lesson in Practice: At Home

How should we behave with others around us? Why should we always be nice to others? Should we also be nice if they are not nice to us?

If we are not nice to others around us, their feelings may be hurt and they may not like to hang out with us anymore. They may also think they are not a good person because they are being bullied or called names, or somebody is being rude to them.

When a person picks on another person, or makes fun of them:

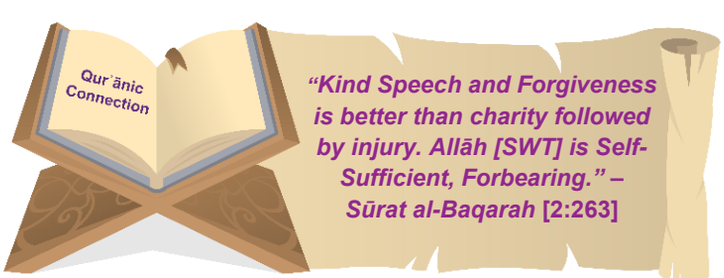
* How would you feel if you were in their position?

* How much is the person getting hurt?

Before we say something; we should think. Remember, that on the Day of Judgement we will have to answer for everything we did. We will be very ashamed to answer if we are asked why we bullied or teased somebody, right?

Allāh [SWT] says that He might forgive us for the sins we have done against Him, like not praying or fasting. But if we hurt other people's feelings, He says we must ask them first for forgiveness. If they forgive us first, then He might also forgive us.

We should make a point to ask for forgiveness from those whose feelings we might have hurt and try not to hurt them or make them sad again.



06 TAHARAT
WHAT IT MEANS TO BE PURE

WHAT I WANT TO LEARN:

* What does it mean to be 'tahir'?
* What we must make sure of before we start Wuḍūʾ

SECTION 1

Before we begin our Wuḍūʾ we must make sure that we are 'Tahir'. This means that we must be pure.

We must make sure there is nothing on the parts of Wuḍūʾ which would stop the water reaching those parts. For example, we have a plaster or a bandage on our arm, the water will not reach under there and therefore our Wuḍūʾ is not complete.

At the same time, if we have nail varnish on our nails or rings on our fingers, the water will not reach for us to successfully perform the Wuḍūʾ.

One example of not being 'tahir' is if our clothes have become najis with either urine or blood. If there is Najasat on our body (like urine) we must wash it 3 times for it to become pure.

<u>If there is Najasat on our clothes we must wash them 2 times before they are considered pure.</u>

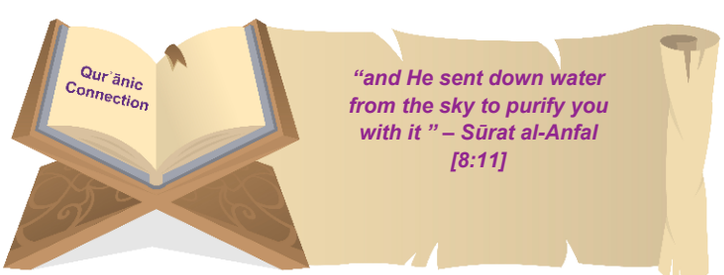
We must make sure that we are tahir at all times. Not everything that is dirty makes it najis. For example, even though mud may seem dirty, it does not make us najis.

<u>We cannot pray with najasat on us or around us.</u>

We must also be as clean as possible when we stand before Allāh [SWT]. If we were told that we were going to meet the Queen or the President of the Country, we would do our best to wear nice clothes, put nice perfume, and look our best.

In the same way, when we are praying to Allāh [SWT] , we are meeting with the One who Created us and made us with minds so that we can think, and amazing detail like our fingers, our hands, our feet; all so that we can progress in this world. He gave us everything that we must thank Him for.

Using this example, we must 'dress up' and prepare ourselves to talk with Allāh [SWT] on the prayer mat five times a day.



Lesson in Practice: At Home

Ask your child to explain the simple meaning of 'Taharat' and 'Najasat'. Why should we prepare to pray in front of Allāh [SWT]

07 INTRODUCTION TO WUḌŪʾ

A SPECIAL WAY TO WASH YOURSELF BEFORE YOU PRAY

WHAT I WANT TO LEARN:

* Introduction to Wuḍūʾ
* Wuḍūʾ was taught by the Holy Prophet [S]

SECTION 1

Wuḍūʾ was taught to the people by our Holy Prophet [S] when he returned from Miʿrāj. In Miʿrāj, the Holy Prophet [S] did Wuḍūʾ with water from the river in Heaven.

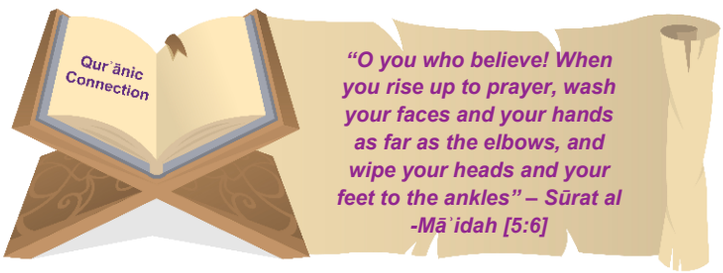
Wuḍūʾ is the special way to wash yourself before you pray.

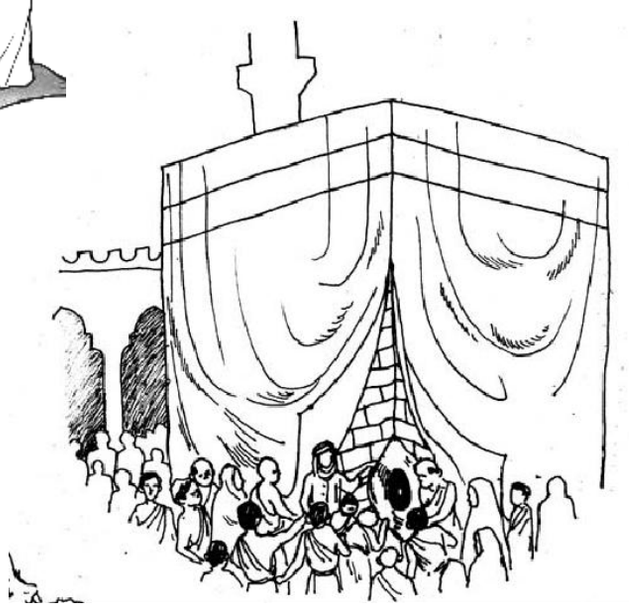
Wuḍūʾ is not only needed for Ṣalāh but also for:

Tawaf around the Ka'ba
Touching writings of the Holy Qur'an and also touching the names of our 14 Ma'sumin

It is also very good to do Wuḍūʾ at the following times:
Before going to sleep
Before entering the Imambara
When you are angry

It is good to be in Wuḍūʾ **all the time!**





Lesson in Practice: At Home

Ask your child to explain when Wuḍūʾ is needed and when Wuḍūʾ is recommended.

08 PERFORMING WUḌŪʾ
PRACTICAL LEARNING

WHAT I WANT TO LEARN:

* Preparing to do Wuḍūʾ
* The mustaḥab and wājib acts of Wuḍūʾ.

SECTION 1

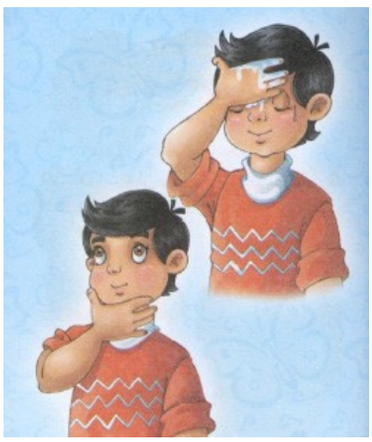
Step-by-Step Wuḍūʾ
Before you begin: If you have any rings, or a watch that is tight, remove it before the Wuḍūʾ so that water can reach everywhere. Also remove your socks. For ladies, make sure your scarf is loosened or removed so that you can do your masā properly.

MUSTAḤAB:

1. We begin with making a Niyyah that we are doing Wuḍūʾ Qurbatan ilallāh.
2. It is first mustaḥab to say: Bismillāh al-Raḥmān al-Raḥīm – In the Name of Allāh [SWT], the Most Kind the Most Merciful before we start the Wuḍūʾ.
3. It is then mustaḥab to wash your palms twice from the wrists to the fingertips.
4. Then rinse your mouth three times, and your nose three times. These are also mustaḥab.

After these mustaḥab parts of Wuḍūʾ we begin the wājib parts of Wuḍūʾ.

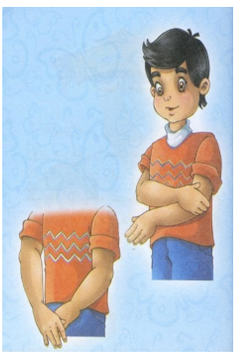
WĀJIB:



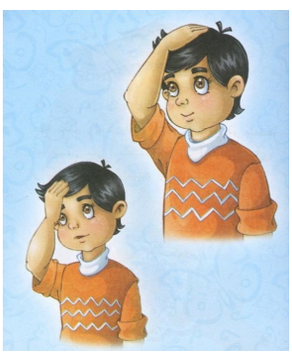
SECTION 2

1. Niyyah: I am performing Wuḍūʾ **Qurbatan ilallāh**, which means 'I am performing Wuḍūʾ for the pleasure of Allāh [SWT]'
2. Washing your face: Make sure all visible parts of the face skin are washed.

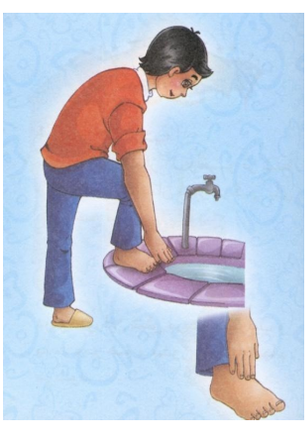
The area you cover in washing your face is the width covered by the thumb and the middle finger when they are spread out. If your face is not washed correctly and any area remains unwashed, the Wuḍūʾ will not be correct and will have to be done again. You can pour or splash water on your face as many times as you need, but once you start wiping your face with your hands, you should not add more water.

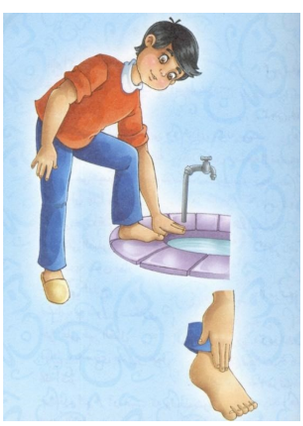


3. Washing your arms: After washing the face, you should wash your right arm, and then your left arm, from the elbow down to the fingertips. Your arms should always be washed from top to bottom. If you wash from down to up, the Wuḍūʾ will not be accepted and will need to be done again. To make sure that the elbow is washed completely, it is better to wash some of the arm above the elbow as well. After you have washed your right arm, repeat the same for the left arm. Make sure you start wiping from a little above the elbow and that water reaches all sides of the elbow and the arm (inside and outside), all the way down to the fingertips. Make sure each finger is wiped properly.



4. Wiping (masā) of the head with a wet hand: you should wipe the top of your head with the wetness on the fingers of your right hand, without taking any new water. Move the wet fingers of the right hand from the front quarter of the head towards to the edge of the hair.

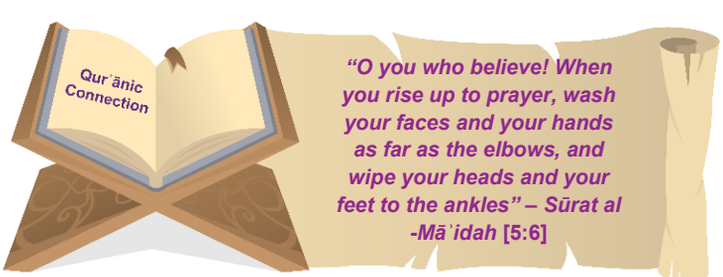




5. Wiping (masā) of the feet with wet hands: After you have done masā on your head, you should also wipe your feet with the same wet fingers. First wipe the right foot, then wipe your left foot. Wipe from tip of the toes up to the ankle. It is better to wipe with three fingers or the whole palm.

For your Wuḍūʾ to be correct, you must follow the order and do all the actions without a break or interruption in the middle.

During Wuḍūʾ it is easy to waste a lot of water! A good Muslim should not waste water. It is a blessing from Allāh [SWT] and we should try to use only that which we need.



09 CLEANLINESS AND TOILET MANNERS

WHAT I WANT TO LEARN:

* The difference between cleanliness and being ṭāhir.
* Toilet Manners - what we should and shouldn't do

SECTION 1

Allāh [SWT] says in the Holy Qurʾān that He loves those who keep themselves clean.
There is a key difference between being clean and ṭāhir.

Clean means free from dirt, and physically clean.

Ṭāhir means to be pure according to Islam, and also spiritually clean.
We should try to be clean and ṭāhir all the time.

Why is it so important for us to be clean? If we do not keep ourselves clean, we will get germs and we will get ill. Germs like to live in dirt and they are the same germs that cause people to get ill.

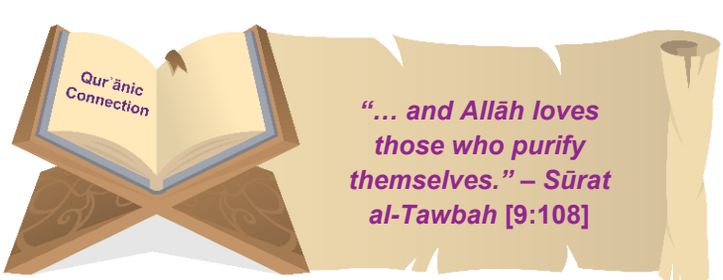
How can we keep ourselves clean?

- Take a bath regularly
- Brush your teeth morning and night
- Always comb your hair
- Cut your nails regularly and keep them clean
- Make sure your clothes are clean and look neat and tidy

Besides keeping clean, we should also make sure that the food we eat is clean and ALWAYS ḥalāl

- Wash your fruits before eating them

We should also make sure our rooms are clean, our houses are clean, and our cupboards are clean.



SECTION 2

LET US ALSO LEARN ABOUT TOILET MANNERS SO THAT WE CAN STAY ṬĀHIR AND CLEAN AND NOT GET DIRTY

• You should always go to the toilet when you need to, and not wait to finish what you are doing.

MAKE SURE:

• You wear slippers, because the floor can be najis

• Enter the toilet with your left foot

• Fill a jug of water to wash yourself with

If you are at school, you can take some water in a cup. If you don't have a cup, wipe yourself with a tissue. When you reach home tell your mummy that you used a tissue to wipe yourself so she can help you change your clothes and become ṭāhir again.

• Sit on the toilet seat, **DO NOT** stand

• Wash yourself two times when you are finished

• Wipe yourself dry

• Wear your trousers again properly

• Flush the toilet

• Leave the toilet with your right foot

• Wash your hands properly with soap and dry them properly

Remember: when you are sitting on the toilet seat, you should not face, or have your back towards Qiblah. If the toilet is facing Qiblah, sit a little sideways.

Lesson in Practice: At Home

Ask your child how he/she can keep clean. When he/she is using the toilet, remind him/her of what we should and shouldn't do to help them apply what they have learnt.

10 HOLY BOOKS
AND ULUL A'ZAM PROPHETS'

WHAT I WANT TO LEARN:

* The five ūlūʾl-ʿazm Prophets
* The four Holy Books

SECTION 1

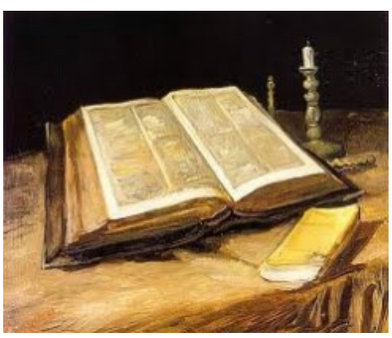
Allāh [SWT] sent 124,000 Prophets as guides for us. Out of all these Prophets, there are five, known as the ūlūʾl-ʿazm Prophets who are very special.

These five are:

1. Prophet Nūḥ [A]
2. Prophet Ibrāhīm [A]
3. Prophet Mūsā [A]
4. Prophet ʿĪsā [A]
5. Prophet Muḥammad [S]

Allāh [SWT] has also sent Holy Books to guide us.

The first book was the Tawrāh that was revealed to Prophet Mūsā [A]. Some people didn't like what was written in the book and they changed it.



The second book was the Zabūr, which was revealed to Prophet Dawūd [A], but some people changed that as well.

Then Allāh [SWT] sent the Injīl, also known as the Bible, to Prophet ʿĪsā [A]. There were people who changed that as well.

Allāh [SWT] finally sent the Holy Qurʾān to the Holy Prophet Muḥammad (SAW). The Qurʾān is the miracle of Allāh [SWT]. It has special protection from Allāh [SWT] so that nobody can change the Qurʾān or write a book anything like it. It will remain the true book of guidance until the world ends. We should do our best to learn the Qurʾān because it is the word of Allāh [SWT]. We should also try to memorise the Qurʾān because it cleans our heart and makes us special. Allāh [SWT] loves those who try to memorise the Qurʾān.

Lesson in Practice: At Home

Who are the five ūlūʾl-ʿazm Prophets? Which four Holy Books were sent by Allāh [SWT] and who were they given to?

The Holy Prophet [S], as a guide for mankind, would share the revelations of the Qurʾān with the people who came and asked him for advice and came to learn from him.

The Qurʾān was already in the heart of the Holy Prophet [S] before Allāh [SWT] sent Angel Jibrāʾīl to reveal verses, few at a time, when Allāh [SWT] wanted to share a message with the followers of Islam.

STORY OF THE QURʾĀN

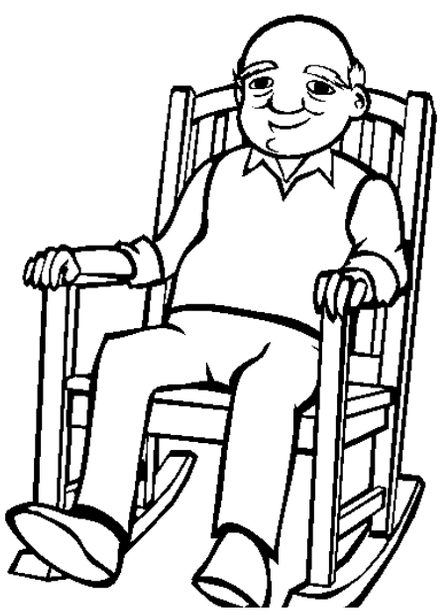
GRANDPA AND THE BASKET

Rabāb's grandpa lived in a small cottage at the top of the hill. Below the hill was a beautiful lake.Rabāb loved going to visit her grandpa because he would sit her on his lap and tell her interesting stories. One day Grandpa was telling Rabāb about the Qur'ān and why she should memorize it.

'What does "memorize the Qur'ān" mean?' asked Rabāb.

'It means to learn to read it all by heart,' replied Grandpa.

Then Rabāb said to her grandpa, 'But grandpa, every time I try and memorize the Qur'ān, it all comes out and I forget! What is the use of memorizing the Qur'ān when I keep forgetting?!'



Grandpa decided to show Rabāb why it was still important to try and memorize the Qur'ān. He went to his fireplace and brought out a small dirty basket where he usually kept the coal and wood for the fireplace. Grandpa gave the dirty basket to Rabāb and said, 'dear Rabāb, can you please run down the hill to the lake and fetch me some water in this basket?'

Rabāb was very happy. She loved running up and down the hill and she wanted to help her grandpa. So off she went down the hill.Rabāb quickly filled the basket with water and began walking up the hill. As she walked up the hill, she saw the water slowing dripping out of the basket.

The water was spilling from the bottom of the basket. When Rabāb got to the top of the hill, the basket was empty! So she ran down again and tried once more. This time Rabāb walked faster up the hill. But by the time she got to the top of the hill, all the water had still flowed out.

STORY OF THE QUR'ĀN

GRANDPA AND THE BASKET

So Rabāb tried a third time. This time she ran up the hill and when she got there, there was just a little bit left. She rushed to the door of her grandpa's cottage and knocked on it furiously. 'Coming,' shouted Grandpa. And by the time he opened the door, Rabāb was standing with an empty basket.

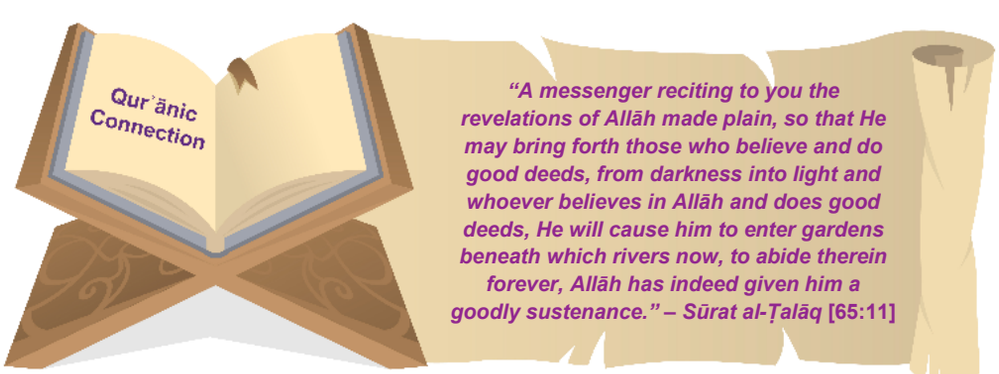
'Oh! It's no use Grandpa! Every time I fill the basket with water, all the water comes out from the bottom.'' said Rabāb.

'That's ok,' said Grandpa, 'But look at the basket now Rabāb. Do you see any difference?'

Rabāb looked inside the basket and was very surprised. The basket had been very dirty before, and now it was clean and shiny again.

'You see?' said Grandpa as he hugged little Rabāb. 'You think it was no use trying to keep the water in the basket but even by trying, the basket has become so clean inside. In the same way, if you try and learn the Qur'ān by heart, even if some of it comes out and you forget, your heart will become so clean inside!!'

This made a lot of sense to Rabāb and from that day onwards, she tried to remember as many surahs of the Qur'ān as she could. Rabāb prayed to Allāh every night to help her memorize the whole Qur'ān one day, inshā Allāh.



11 INTRODUCTION TO ṢALĀH

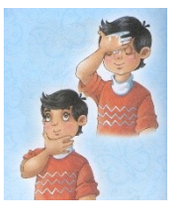
PREPARATION THAT IS REQUIRED

WHAT I WANT TO LEARN:

* Preparing for ṣalāh
* How do we prepare ourselves when we have guests?

SECTION 1

When you expect your friend for the holidays, and s/he will be spending a week or so with you. What would you do to prepare yourself for their stay?
We tidy our room
We get out all of our toys ready to play
We ask our mum to cook and prepare food that our friend likes
In the same way, we need to prepare for ṣalāh. We must make sure of the following:

Our body must be clean	Our clothes must be tahir (clean)
We must know the right time to pray the ṣalāh	We must have performed the Wuḍūʾ correctly 
We must know the direction that we have to face to pray	The place of prayer must be Pak

before starting to pray, we must prepare ourselves as we are about to stand in front of Allāh [SWT].

Lesson in Practice: At Home

How do we prepare for ṣalāh? List some of the things we must make sure of before we stand for ṣalāh.

12 BASIC UNDERSTANDING OF ṢALĀH

HOW MANY PRAYERS AND RAK'AHS PER DAY?

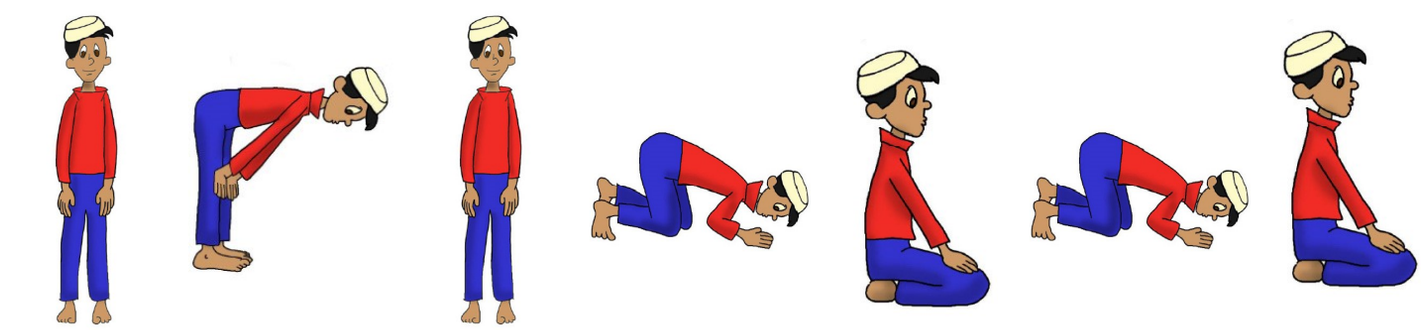
WHAT I WANT TO LEARN:

* How many prayers are there in a day?
* The number of Rak'ah per prayer.
* Different actions of Ṣalāh.

SECTION 1

Muslims pray 5 Ṣalāh in a day, and each Ṣalāh is divided into a certain number of Raka'h.

One Raka'h includes:



Qiyam **Ruku** **Qiyam** **Sajdah** **Juloos** **Sajdah** **Juloos**

The number of Raka'h in each Ṣalāh is:

- Fajr : 2 Raka'hs.
- Dhohr: 4 Raka'hs.
- Asr: 4 Raka'hs.
- Maghrib: 3 Raka'hs.
- Eisha: 4 Raka'hs

There is a special time of the day when each of these Ṣalāh should be prayed.

Lesson in Practice: At Home

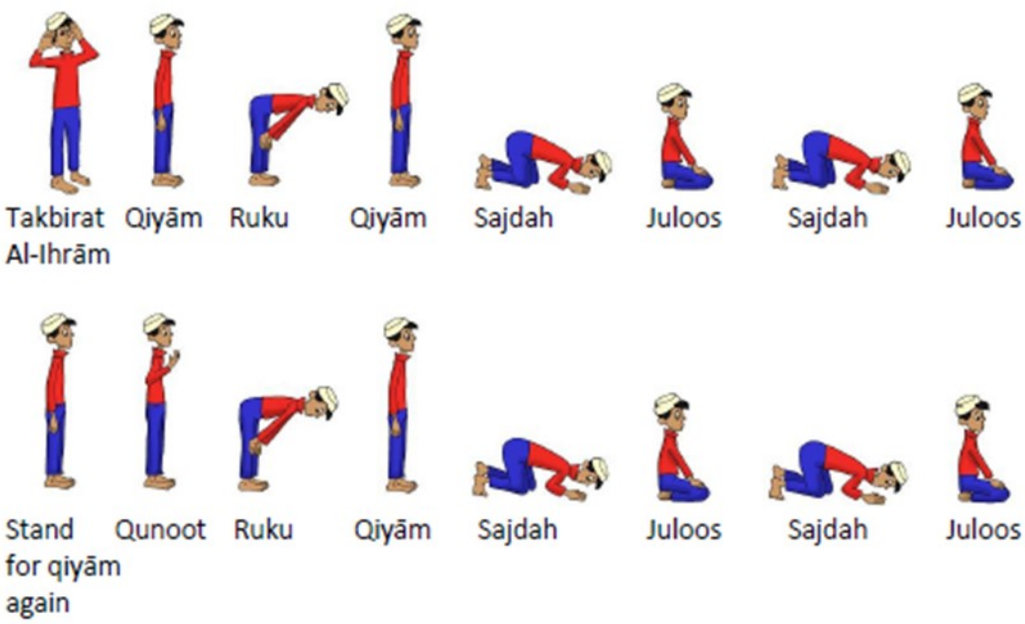
Recap the number of prayers in a day and the number of Rak'ahs per prayer with your child. Also play 'Ali Says' with your child to help them understand the different actions of Ṣalāh.

SECTION 2

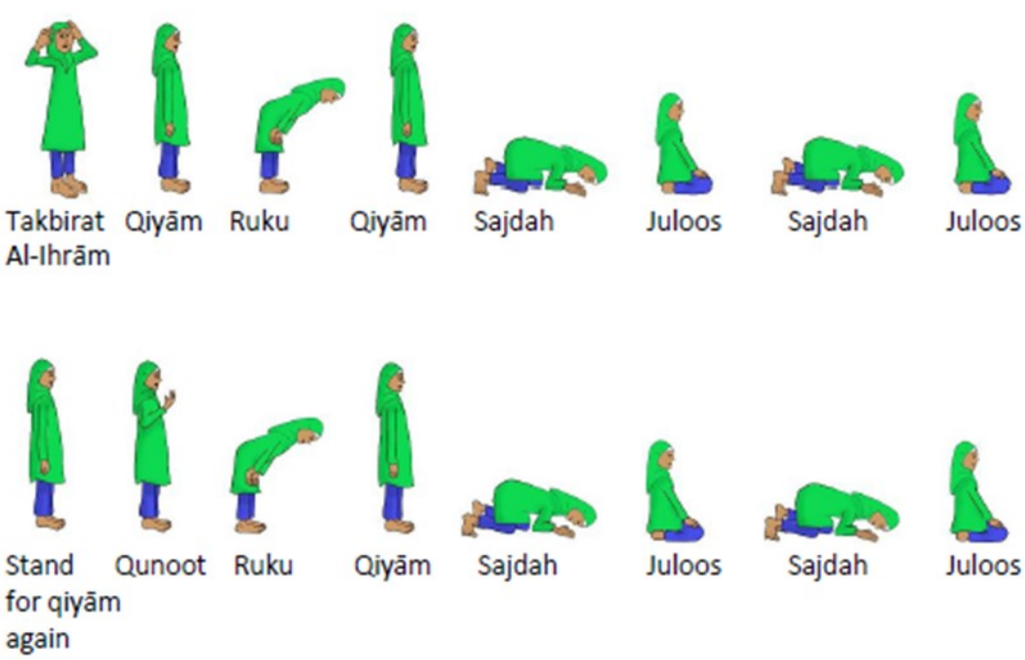
Before learning what we need to recite in Ṣalāh, let us learn the basic actions of Ṣalāh.

Teachers to play 'Ali Says' like 'Simon says' after teaching the basic actions of Ṣalāh and what they are called. This could take a whole pratical lesson.

Recitation of Ṣalāh is outlined in Class 4



Girls:



13 ENTERING & LEAVING THE HOME

WHAT WE SHOULD KEEP IN MIND

WHAT I WANT TO LEARN:

* What we should do when we are leaving our homes.
* Manners for entering our homes.

SECTION 1

Many times we leave our homes without considering what we should do before we leave.

Here are a few things we should keep in mind:

1. When we are leaving our home, we should make sure we have our parent's permission. We should never go out without our parent's permission.

2. If anyone is at home when we are leaving, we should say "fī amānillāh" to them before leaving. If our mum and dad are at home, we can hug them as well before we leave.

3. Put our right foot out of the door first.

4. Say "Bismillāh al-Raḥmān al-Raḥīm". After this, recite the short duʿāʾ below, asking Allāh [SWT] to protect us and keep us safe.

بِسْمِ اللهِ تَوَكَّلْتُ عَلَيْهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ

Bismillāhi tawakkaltu ʿalallāhi. Lā ḥawla walā quwwata illa billāh. This means:
In the name of Allāh [SWT], I put my trust in Allāh [SWT]. There is no ability or power except by Allāh [SWT]'s permission

5. Recite āyat al-kursī and any other short suwar you know like Sūrat al-Fātīḥah, and the four suwar that begin with "Qul".

6. Take out ṣadqah, especially if we are going on holiday or going for ziyārah. But generally, we should try to take out ṣadqah for the safety of our journey even when we are going to school.

7. Once we are sitting on the plane, bus, train, car, or have even started our journey by walking we should recite:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ

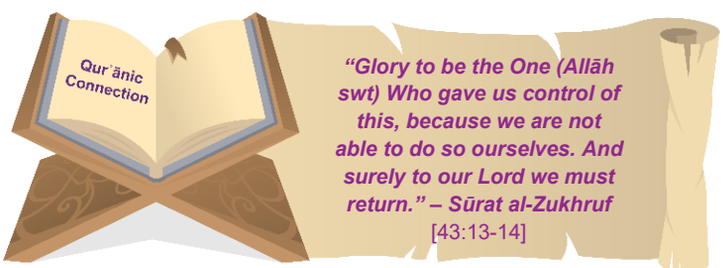
Glory be to the One (Allāh) Who gave us control of this, because we were not able to do so ourselves. - Sūrat al-Zukhruf [43:13]

There are also manners for when we enter our homes.

1. We should enter with our right foot

2. We should say "Bismillāh al-Raḥmān al-Raḥīm"

3. We should say "Salāmun ʿAlaykum" loudly even if there is nobody home or if nobody can hear us.



Our homes should be happy and cheerful; we should do our best to keep it clean. How can we keep our homes happy? By listening to our parents when they tell us what to do, and be nice to our brothers and sisters, and to our guests and make them feel welcome and comfortable. We should treat our guests with the same respect and comfort that we would want them to treat us with if we were to go to their houses.

We should also be on our best behaviour if we go to somebody else's home, just as we would like them to be if they came to our home.

Lesson in Practice: At Home

Remind your child of what we should do when leaving and entering our home. As you go out with him/her and return with him/her help him/her practically apply the above.

14 KEEPING PROMISES
AND TELLING THE TRUTH

WHAT I WANT TO LEARN:

* Importance of keeping our promises
* Allāh [SWT] loves those who tell the truth

SECTION 1

Two very important characteristics of a good Muslim is to keep the promises we make and to always tell the truth. Let's learn about these two characteristics.

Keeping Promises

When we make a promise, we should always try to make sure we fulfil that promise. Breaking a promise is like lying; because we said we would do something but we don't do it. Allāh [SWT] does not like those who lie or break their promises.

Whenever we make a promise, we should always say "Inshāʾ Allāh" and ask Allāh [SWT] to help us keep our promise.

If we make a promise to a friend, or to anybody, and cannot keep our promise, we should apologise to the person and explain why we could not keep our promise.

For example: I promised my friend I would go to their house for a Majlis they were keeping. I forgot about the Majlis and did not go, or I ended up going out with my family and could not make it. I should not lie, instead I should apologise and try to make it up to my friend.

If we know we cannot keep a promise from before, we should not pretend to promise. We should be truthful and say from before that we cannot do what is being asked of us. This is better than having to break the promise later.

Fulfilling a promise is wājib, no matter how big or small the promise is or whether the person you made a promise with is Muslim or Non-Muslim. Always think before you make a promise!

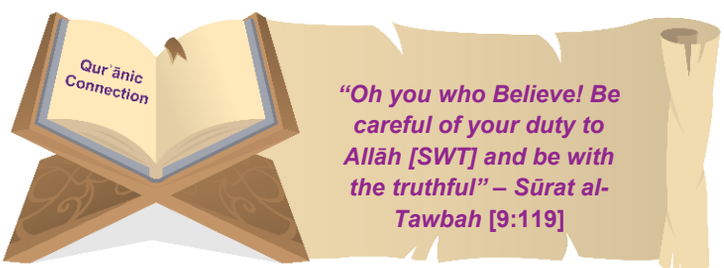
SECTION 2

Telling the Truth

Allāh [SWT] also loves those who always tell the truth and never lie. Saying the truth requires us to be strong and courageous. Sometimes we may find it difficult to say the truth, but we have to be strong enough to say it. People who lie, are not strong or courageous, because they don't have the courage to tell the truth.

When we always speak the truth, it means we are being honest. What does it mean for us to be honest?

Honesty means not to cheat others. When we cheat others, we are hiding the truth from them, and it is wrong. Cheating is the same as lying and being dishonest. Honesty is the same as telling the truth.



AHMED

THE HONEST BOY

Ahmad wanted to buy a soccer ball. His mother refused to give him money, but she said that he could save some of his pocket money and then buy his soccer ball. One day, Ahmad's mother said: 'Ahmad! Go and buy a box of tea from uncle Salim's store.'

'Yes mother!' said Ahmad. And off he went to uncle Salim's convenience store down the street from where he lived. Uncle Salim, the owner of the store, was an old man who could not see much without his glasses.

'As-Salāmu 'Alaykum, ncle Sālim!' said Ahmad. And Uncle Salim recognized Ahmad's voice.

'Wa 'Alaykum Salām Dear Ahmad!' said old uncle Salim.

'Can I have a box of tea please?' asked Ahmed politely. And so Uncle Salim picked a box of tea and gave it to Ahmad. 'Here you are my dear,' he said.

AHMED

THE HONEST BOY

Ahmad gives him a 5-dollar bill. Old Uncle Salim took the money and returned some change to Ahmad. On the way back to home, Ahmad realized that the poor Uncle Salim had given him more change than he actually should have. He happily said, 'Wow! Now I can buy the soccer ball without saving any more of my pocket money!'

But then he said to himself: 'Hmm, isn't this dishonest? Am I not cheating poor old Uncle Salim who cannot see very well without his glasses?! But if I return the extra money, then what will happen to my soccer ball??!'

While Ahmad was thinking about what to do, he remembered what his mother had once said: "Whenever you are in trouble, say 'A'udhu bil lāhi minash shaytānir rajim,' and shaytan will run away and Allāh will help you."

And so Ahmad began thinking how Allāh was watching him to see what he would do and he recited, 'A'udhu bil lāhi minash shaytānir rajim' and suddenly Ahmad could think more clearly. He decided to be truthful and honest and he ran back to the store and returned the extra change to Uncle Salim. Ahmad realized that keeping that money would mean stealing, and stealing is a great sin.

When Uncle Salim saw what Ahmad did, he was very happy. 'May Allāh bless you, my dear son!! Here, take this candy as a gift from me,' he said.

That evening, when his father returned from work, Ahmad told him the whole story. His father was very, very proud of his son. Ahmad's father took out some money from his wallet and said, 'Dear Ahmad, take this money as a gift for being honest and truthful. Tomorrow you can go and buy a soccer ball for yourself. May Allāh bless you, my son!'

So finally Ahmad did not have to wait any longer to get his soccer ball. Because he was honest and truthful, Allāh was happy with him and his parents were happy with him. Uncle Salim was happy with him and he felt good that he did not cheat anyone!

Lesson in Practice: At Home

Ask your child to narrate the story of Ahmed and the soccer ball to you. What lessons did he/she learn from the story? Why is it important to keep our promises and tell the truth?

15 PROPHET YŪNUS [A]
AND THE STOMACH OF THE WHALE

WHAT I WANT TO LEARN:

* Prophet Yūnus [A] leaves his people because they did not believe him.
* The taṣbīḥ of Prophet Yūnus [A] to be saved from the belly of the fish

SECTION 1

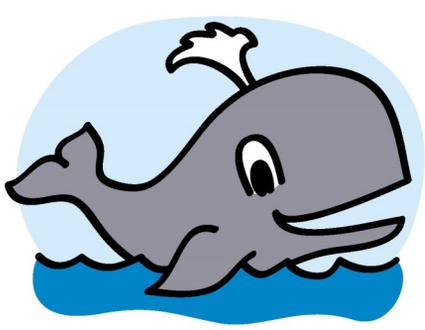
A very long time ago, Allāh [SWT] sent a Prophet by the name of Yūnus to guide the people in the city of Naynawā.

The people of Naynawā were very rich and felt they had everything they needed, so they were not keen on listening to Prophet Yūnus [A]. Prophet Yūnus [A] told the people that they should only worship Allāh [SWT] and not to disobey Him, but nobody in the village wanted to hear what he had to say.

Instead of worshipping Allāh [SWT], the people were worshipping idols and praying to their idols. Allāh [SWT] told Prophet Yūnus [A] that he would send a punishment down on the people in the village of Naynawā. Prophet Yūnus [A] warned the people, but they just laughed and did not believe what he had to say.

Prophet Yūnus [A] left the people of Naynawā and went to a place where ships were ready to sail to other lands. He boarded one of the ships and decided to go somewhere far.

Allāh [SWT] did not want Prophet Yūnus [A] to leave his people. So as the ship reached the middle of the ocean, there was a terrible storm and huge waves began hitting the ship.



Prophet Yūnus [A] was thrown into the sea and a big fish, like a whale, came and swallowed Prophet Yūnus [A] alive. Prophet Yūnus [A] was now inside the belly of the fish where it was dark and lonely. Day and night, Prophet Yūnus [A] prayed to Allāh [SWT] saying “lā ilāha illa anta subḥānaka innī kuntu min al-ẓālimīn”

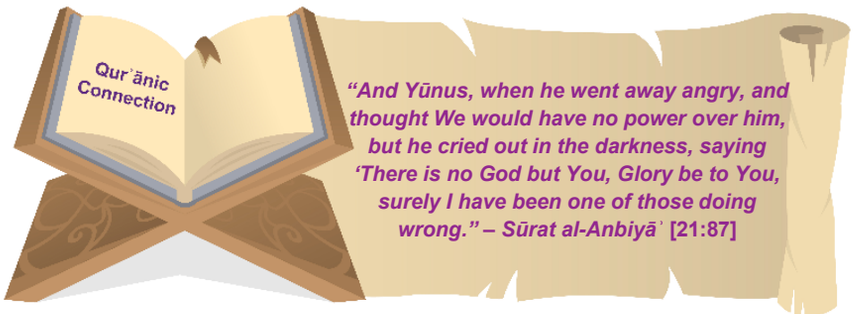
Allāh [SWT] loved the taṣbīḥ of Prophet Yūnus [A] so much that he commanded the fish to go near the shore and throw Prophet Yūnus [A] out of his belly. The fish did this, and left Prophet Yūnus [A] on the beach.

PROPHET YŪNUS [A]

AND THE STOMACH OF THE WHALE

Did you know that we can also recite this taṣbīḥ when we are in difficulty? This taṣbīḥ helps us.

While Prophet Yūnus [A] was gone, the people of Naynawā saw dark black clouds. They remembered Prophet Yūnus [A] and how he told them that Allāh [SWT] will punish them. This was the punishment coming towards them.



The people were all scared, and decided to ask for forgiveness from Allāh [SWT]. All the men, women, and children gathered together outside their homes, under the open sky, and began to ask for forgiveness from Allāh [SWT].

Allāh [SWT] is so Merciful and loving, that because the people of Naynawā were really sorry, Allāh [SWT] forgave them. The dark storm went away, and the people were now missing Prophet Yūnus [A].
Prophet Yūnus [A] was not well; he was tired, weak, and very sick because he had been in the belly of the fish for so long. Allāh [SWT] commanded a tree to grow near him which gave Prophet Yūnus [A] shade, and delicious fruits to help him become strong and healthy again.

Soon, Prophet Yūnus [A] was strong enough, so he decided to go back to his people in Naynawā. They were so happy to see him. He told them about his miracle and how he was in the belly of a large fish. The people told Prophet Yūnus [A] about the storm and how they asked for forgiveness and how Allāh [SWT] saved them. They thanked Allāh [SWT] and from then on, listened to whatever Prophet Yūnus [A] told them.

We learn from this story that no matter how many black clouds are in the sky, or whatever kind of help we need, we should not lose hope in Allāh [SWT] – He saved Prophet Yūnus [A] from the belly of the fish, and will definitely help us, we just need to ask!

Lesson in Practice: At Home

What happened to Prophet Yūnus [A] when he left his people? What was the prayer of Prophet Yūnus [A]

16 ṢAWM
FASTING

WHAT I WANT TO LEARN:

* Ṣawm means fasting
* What does Ṣawm teach us?

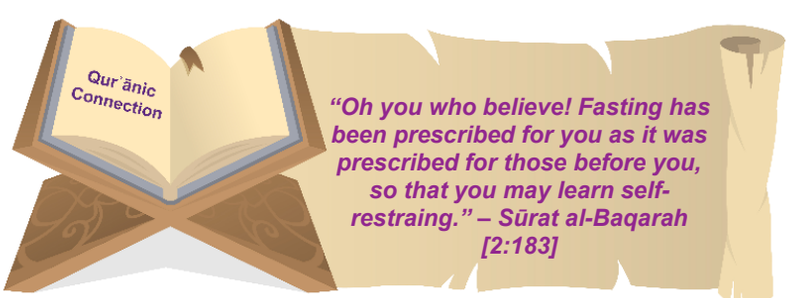
SECTION 1

Ṣawm is the Arabic word for "fasting" and it usually refers to fasting in the Holy Month of Ramaḍān. Ṣawm means not eating or drinking from fajr time until maghrib time. This is for the sake of Allāh [SWT] and to make Allāh [SWT] happy. When we fast, we are the guests of Allāh [SWT] and we get a lot of thawāb. Those who fast are loved by Allāh [SWT].

What does Ṣawm (Fasting) teach us?

It teaches us to be patient and to think of those poor people in the world who do not have enough food to eat or anything to drink. When Muslims become bāligh, they have to start praying five times a day, and fasting for the whole month of Ramaḍān. A girl becomes bāligh when she is 9 years old Islamically. A boy becomes bāligh by the time he is 15 years old Islamically.

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



Lesson in Practice: At Home

How many branches of religions are there? What does Ṣawm mean?

17 MANNERS AT THE TABLE
WHAT WE SHOULD DO BEFORE WE EAT

WHAT I WANT TO LEARN:

* **Manners at the table**
* **We should not do isrāf - wasting that which others could use**

SECTION 1

We have learnt about table manners in Class one, but let's recap on a few things we should do before we begin our meal at the table.

Can you think of something we should make sure we do before we start eating? We should make sure of the following:

1. **Make sure that the food we are eating is ḥalāl**
2. **Wash our hands before and after the meal**
3. **Say Bismillāh before eating and al-ḥamdu lillāh after eating**
4. **Recite a special duʿāʾ before we start eating:**

اَللَّهُمَّ ارْزُقْنَا رِزْقًا حَلَالًا طَيِّبَةً ، اَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Bismillāh al-Raḥmān al-Raḥīm.
Allāhummar-zuqna rizqan ḥalālan ṭayyibah. Allāhummma salli 'ala Muhammadin wa 'aali Muḥammad.

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

5. **We should always eat with our right hand**
6. **We should take small bites of food and chew properly**
7. **We should take a few grains of salt before and after eating**
8. **We should not look into other people's plate to see how much they are eating**
9. **We should not talk at the same time as eating**

Lesson in Practice: At Home

Go over the manners we should have at the table with your child. Help him/her learn these by practical application.

But most importantly, we should learn not to waste our food. In Arabic, wasting is called isrāf. Islam teaches us that it is ḥarām to do isrāf. Isrāf means to waste something that other people need or that they can use.

For example, we should not leave the water running unnecessarily – that is isrāf and Allāh [SWT] does not like it.

What about at the table?

At the table, we should not put so much food in our plate that we cannot finish it and then we have to throw it away. We should always put little in our plates first and then take more if we are still hungry.

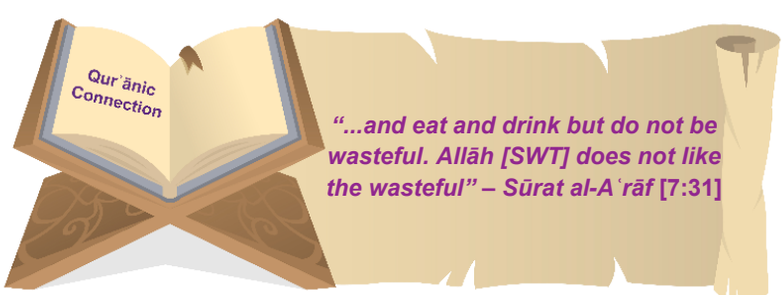
If you have a lot of food left over, instead of throwing it, take it to a meal centre, a soup kitchen, give it to the homeless or feed it to the animals.

When we drink water we should not fill the glass if we are only going to drink half and spill the rest. Water is very precious and in many parts of the world people don't even have clean water to drink.

If you can, keep the water and use it to drink later on, or if you can't drink it, use it somewhere else like watering a tree or a plant in your backyard. Otherwise, fill only half a glass and you can have more if you want.

The complete opposite of isrāf is to be a miser, which is also wrong. A miser is somebody who never spends on others. Islam teaches us not to be a miser, or wasteful – we should be a balance in between.

Allāh [SWT] loves us more if we respect His Creations, and the environment He has created.



18 BEING POLITE
AND NICE TO OTHERS

WHAT I WANT TO LEARN:

* What does it mean to blabber?
* We should speak useful things

SECTION 1

Al-ḥamdu lillāh, Allāh [SWT] has given us all wonderful families and communities that we are part of. We all enjoy talking to others around us; whether it is at school or at mosque. But we must remember to always be polite and nice to others when we speak to them. We should make sure we never gossip about others, especially those are not there.

Some people also blabber – do you know what blabbering means?

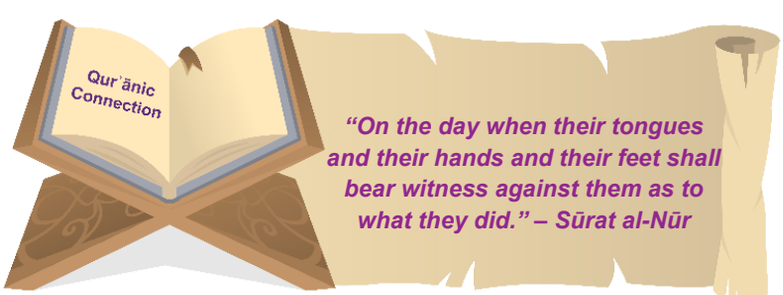
Blabbering means to talk too much about things that are no important.

Sometimes, when a person talks so much, we don't like to be around them. This way, the person who blabbers loses their respect. When a person speaks too much, they end up giving away their secrets without even realising it.

Even when we joke, we should be careful not to make fun of others and not to say lies when we are joking. Imām ʿAlī [A] has said "The heart of a fool is behind his tongue. The tongue of a wise man is behind his heart." This means that a fool will talk without thinking, whereas a wise person will think carefully before he talks.

We should also make sure we are not rude when we are speaking. If we are rude, we will hurt somebody's feelings. When we are not polite we are being rude.

If we are rude, we will lose friends and people will not like us. Allāh [SWT] does not like it when we are rude. If we are angry and cannot say anything nice, we should not say anything at all.



When we talk, we should speak useful things and not blabber, and never say hurtful things or be rude. If we are not sure what to say, just imagine that Imām Al Mahdī [A] is standing next to us; would he be happy with what we are saying?

Before we speak, we must always do the MOUTH test – ask: is it useful? Is it the truth? Is it hurtful? Will Allāh [SWT] be pleased with my words?

Lesson in Practice: At Home

Ask your child the meaning of blabbering. Try the 'MOUTH' test a few times with them to help them understand the value of what we speak.

19 ḤAJJ
GOING FOR PILGRIMAGE

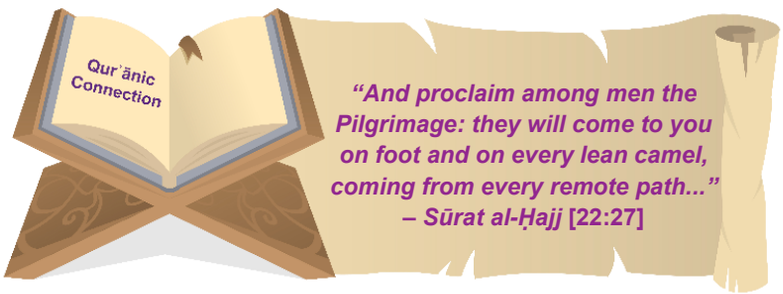
WHAT I WANT TO LEARN:

* What does Ḥajj mean
* Where do we go and what do we do?

SECTION 1

Ḥajj means to go for Pilgrimage to Makkah, once in your lifetime. Allāh [SWT] has made it wājib for every Muslim **to go at least once to Makkah** in their lifetime if they are healthy and have the money. Ḥajj can be done every year but only in the month of Dhūʾl-Ḥijjah.

Makkah is the Holiest city in Islam. It is where Masjid al-Ḥarām is located. The Kaʿbah is inside Masjid al-Ḥarām. The Kaʿbah was built by Prophet Ibrāhīm [A] and Prophet Ismāʿīl [A] many many years ago.



During Ḥajj, we perform the same actions that Prophet Ibrāhīm [A] performed many years ago. We wear special clothes, called the iḥrām and walk around the Kaʿbah.

We also meet thousands of other Muslims who are our muslim brothers and sisters from all over the world. Everybody gathers like one big family to worship Allāh [SWT]. When we go for Ḥajj, along the way, we say "Labbayk! Allāhumma Labbayk!" – this means "Here I am, Oh Allāh! Here I am at Your service".

We should try to understand the branches of religion as they define us as a Muslim and what makes Allāh [SWT] happy.

Lesson in Practice: At Home

What does Hajj mean? What month do we perform Hajj in? Where do we go for Hajj?

20 NOT GETTING ANGRY

"...SWALLOW YOUR ANGER..."

WHAT I WANT TO LEARN:

* What does it mean to 'swallow your anger'
* What to do when we are angry

SECTION 1

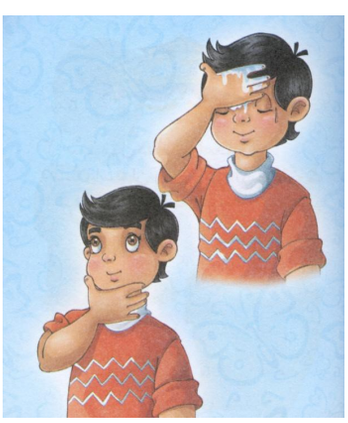
Allāh [SWT] tells us in the Holy Qurʾān that we should not get angry; and that we should swallow our anger.

Why is it so important for us to swallow our anger?

When we get angry, we are not thinking properly. We want to say something because we are feeling hurt, or because we don't like something that somebody has done. But if we say something out of anger, we will later regret it and wish that we had not said it. We will wish that we can take back the words that we said earlier.

It is very difficult to undo something that we have already done, so how can we take back our words later if we regret them? It is better to think before we speak, or keep quiet if we have nothing good to say than to say something that will be hurtful to others around us.

To be able to keep quiet, or not to say something hurtful, we should learn to control our anger.
How do we control our anger?



Imām ʿAlī [A] has said that if we are angry and we are standing, we should sit down, and if we are sitting, we should lie down. This gives us a chance to think and control our anger.

Our Holy Prophet [S] has said that if we are angry, we should do wuḍūʾ.

Lesson in Practice: At Home

Ask your child the meaning of blabbering. Try the 'MOUTH' test a few times with them to help them understand the value of what we speak.

Allāh [SWT] loves those who control their anger. Sometimes we will get angry if somebody does something bad on purpose, or if they are hurting somebody, or if they are saying wrong things about Islam or against us, or talking bad about the Prophet [S] or things like that.

But we should be wise, in controlling our anger, and giving a response that we won't regret afterwards. That way, we have answered the person who is causing us to be angry, but also not being mean and hurtful to them. If they are rude, and we respond rudely, then we are not any better.

STORY TIME

'THE FENCE OF ANGER'

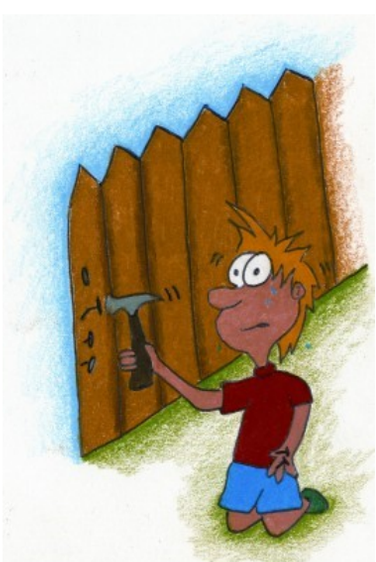
There once was a little boy who had a bad temper. His father gave him a bag of nails and told him that every time he lost his temper, he must hammer a nail into the fence.

The first day the boy had driven 37 nails into the fence. Over the next few weeks as he learned to control his anger, the number of nails hammered daily, gradually dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence.

Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper.

The days passed and the young boy was finally able to tell his father that all the nails were gone. The father took his son by the hand and led him to the fence.

He said "you have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one."



21 IMĀM MŪSĀ AL-KĀẒIM [A]

OUR SEVENTH HOLY IMAM

WHAT I WANT TO LEARN:

* The qualities of Imām Mūsā al-Kāẓim [A]
* The meaning of al-Kāẓim [A]

SECTION 1

Imām Mūsā al-Kāẓim [A], our seventh Holy Imām [A] was born on the 7th of Safar, 128 years after Hijrah in a village called al-Abwāʾ.

His father is Imām Jaʿfar al-Ṣādiq [A] and his mother is Sayyidah Ḥamīdah. Imām Mūsā Al Kāẓim [A]'s mother had very good akhlāq and Imām Jaʿfar al-Ṣādiq [A] often praised her. He would say "Ḥamīdah is purified from all dirt and is like a part of gold. The angels have protected her until she came to marry me, and Allāh [SWT] has blessed her to be the mother of the Imāms after me."

After the birth of the seventh Imām [A], when Imām Jaʿfar al-Ṣādiq [A] returned to Madina, he invited the poor people to come and eat at his house for three days.

One of the miracles of Imām Musa al-Kāẓim [A] is that he spoke from the cradle miraculously just like Nabi Isa [A].

The companion of Imām Jaʿfar al-Ṣādiq [A], Ya'qub as-Sarrāj says that when Imām Mūsā al-Kāẓim [A] was born and he went to see him, Imām Jaʿfar al-Ṣādiq [A] told him to go near and greet the young Imām.

Lesson in Practice: At Home

What does al-Ṣābir mean? What does al-Kāẓim mean?

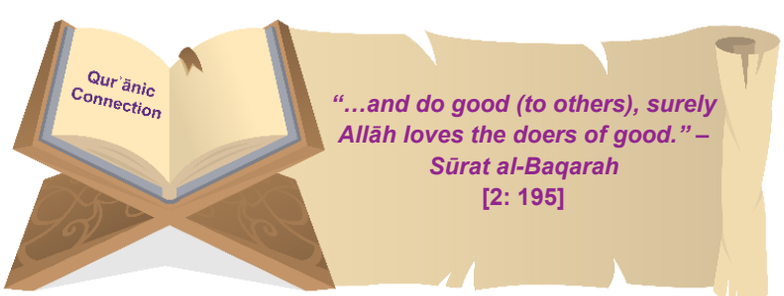
When Ya'qub said salām he reports that the Imām in the cradle replied his salām and then told him, 'Go and change the name of your daughter that you named yesterday for Allāh [SWT] does not like that name.'

The sixth Imām [A] loved Imām Mūsā al-Kāẓim [A] very much.

Imām Mūsā Al Kāẓim [A] was known as al-Ṣābir (the patient one), and al-Kāẓim which means the one who controls his anger.

The seventh Imām [A] taught his followers never to support the rulers who are not fair and just, and never to work for them. He encouraged his followers to stay away from the kings and rulers so that they would not become a part of their sins.

Imām Mūsā al-Kāẓim [A] used to help and feed the poor people in Madina. He would go out in the night when it was dark and leave food and money for them; they would not know who has helped them.



22 IMĀM ʿALĪ AL-RIḌĀ [A]
OUR EIGHTH HOLY IMAM

WHAT I WANT TO LEARN:

* The qualities of Imām ʿAlī al-Riḍā [A]
* The character and akhlāq that we should have

SECTION 1

Our eighth holy Imām [A] is Imām ʿAlī al-Riḍā [A], who was born on the 11th of Dhū'l-Qāʿdah, 148 years after Hijrah in the city of Madina.

The father of our eighth Imām [A] is our seventh Imām, Imām Mūsā al-Kāẓim [A], and his mother is Sayyidah Najmah.

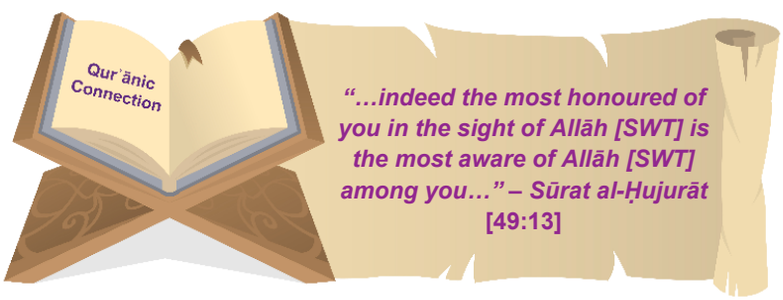
Sayyidah Najmah was a very pious lady, who would pray and recite taṣbīḥ a lot, and spend a lot of time worshipping Allāh [SWT].

Imām ʿAlī al-Riḍā [A] was known for his amazing character, amongst his people at the time.

Everybody spoke of his wonderful character and akhlāq.

A man by the name of Ibrāhīm ibn al-ʿAbbas said that he never heard Imām ʿAlī al-Riḍā [A] say anything hurtful to anybody. He would never interrupt somebody while they were talking, and would wait until they were finished to say something. He would never turn away anyone who came to ask him for help, and when he sat with others, he sat with so much respect, he never leaned back or stretched his legs.

The Imām's character is an example for us to follow; he never laughed loudly, he would just smile humbly. When he sat to eat, all his family and even his servants would sit with him at the table.

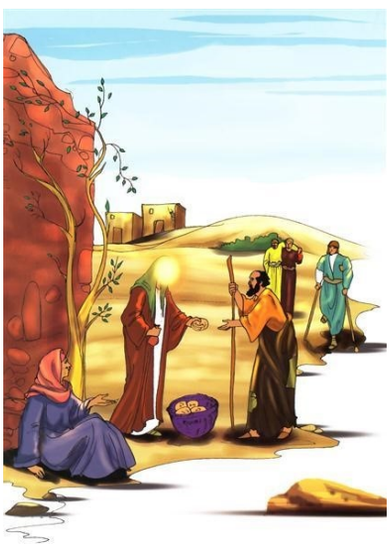


Once, a man saw Imām ʿAlī al-Riḍā [A] sitting with his servants for dinner. He said to the Imām "O son of Rasūl Allāh, why don't we keep a separate table for the servants?"

The Imām [A] refused and said "Our Lord is one, we all come from Prophet Ādam [A] and Sayyidah Hawwā [A]. We will be rewarded by our actions only." What he meant was that we will not be judged by what work we did, or whether we were servants in this world – but just by the level of our goodness.

Imām [A] has said that the best of people are those who are aware of Allāh [SWT] those who obey Him.

Imām ʿAlī al-Riḍā [A], like the Imāms before him, was always concerned about the poor people. He would help remove their troubles and give so generously that some called him 'al-Imām al-Raʾūf' – the Kind Imām.



From some of the famous words of Imām ʿAlī al-Riḍā [A], he has said that "A person who does not thank his or her parents, has not thanked Allāh [SWT]".

Lesson in Practice: At Home

Imām ʿAlī al-Riḍā [A] taught us great akhlāq. What are some of the things he taught us to do through his own actions?

23 IMĀM MUḤAMMAD AL-TAQĪ [A]

OUR NINTH HOLY IMAM

WHAT I WANT TO LEARN:

* The qualities of Imām Muḥammad al-Taqī [A]
* Understanding that Imām's are appointed by Allāh [SWT]

SECTION 1

Our ninth Holy Imām is Imām Muḥammad al-Taqī [A]. He was born on the 10th of Rajab, 195 years after Hijrah, in a village called Surayyah, just outside of Madina.

The father of our ninth Imām is our eighth Imām, Imām ʿAlī al-Riḍā [A]. His mother is Sayyidah al-Khayzrān. She was from the same family as Māryah al-Qibṭiya; one of the wives of the Holy Prophet [S].

The ninth Imām [A] has many titles, of which a few are: al-Taqī – one who is aware of Allāh [SWT], and al-Jawād – the generous one.

Imām Muḥammad al-Taqī [A] was the only child of Imām ʿAlī al-Riḍā [A]. For a long time, people wondered who the next Imām would be after Imām ʿAlī al-Riḍā [A]. The Imām would always reply that before he dies, Allāh [SWT] will bless him with a son who will be the next Imām, and people would be surprised, wondering if what the Imām was saying would be true.

The sister of the eight Imām, Sayyidah Ḥakīmah, said that on the third day after Imām Muḥammad al-Taqī [A] was born, he raised his eyes towards the heavens and said "ash-hadu an lā ilāha illallāh wa ash-hadu anna Muḥammadan Rasūl Allāh"

Hearing the Imām speak from his cradle, Sayyidah Ḥakīmah rushed to her brother to tell him what had happened. Her brother, Imām ʿAlī al-Riḍā [A] smiled and said "Oh my sister, you still have many more wonders to see from him."

Lesson in Practice: At Home

With whose help did Imām Muḥammad al-Taqī [A] arrive at the death bed of his father? What were some of his qualities?

Even when Imām Muḥammad al-Taqī [A] was a child, his father Imām ʿAlī al-Riḍā [A] loved him and showed him so much respect that he would call him with the title 'Abu Ja'far'. For example, he would point to the child and tell his Shi'ah, 'Abu Ja'far is my successor from my family after me.'

When Imām Muḥammad al-Taqī [A] was only six, his father had to leave to go to Khurāsān, on the orders of Maʾmūm who was the ruler at the time. Imām ʿAlī al-Riḍā [A] asked his close followers to look after his son Imām Muḥammad al-Taqī [A].

Abu as-Salt, a companion of Imām ʿAlī al-Riḍā [A] narrates that after Imām ʿAlī al-Riḍā [A] was poisoned, he was at his home when he heard the door knock and when he opened it, he saw a young boy who resembled Imām ʿAlī al-Riḍā [A].

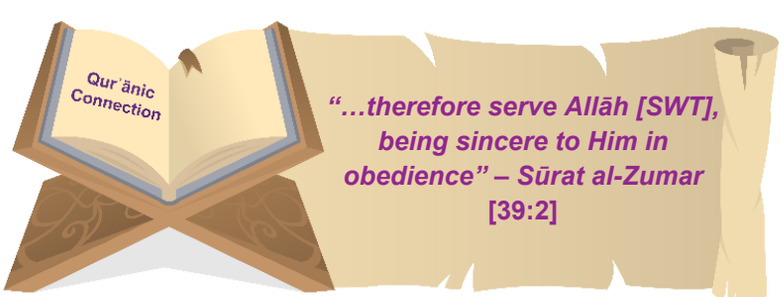
He asked him, 'how did you get here past all the guards?' and the boy said, 'the One who brought me from Madina to Khorāsān also brought me past the guards and the locked gates.'

'Who are you?' asked Abu as-Salt and boy replied, 'I am the proof (hujjah) of Allāh [SWT] over you, O Abā as-Salt! I am Muḥammad al-Taqī al-Jawād [A].'

Then the young Imām went close to his father who hugged him and kissed him between his eyes. Muḥammad al-Taqī [A} sat beside his father at the last moments of his life until Imām ʿAlī al-Riḍā [A]took his last breath.

Imām Muḥammad al-Taqī [A] became the Imām at the age of nine, when his father died.

Of the many quotes of the Holy Imām [A], he has said that the best of worship is with sincerity – Ikhlāṣ.



24 IMĀM MUḤAMMAD AL MAHDĪ [A]

OUR GUIDE AND AWAITED ONE

WHAT I WANT TO LEARN:

* The shorter hiding of the Holy Imām [A]
* The four deputies during the shorter hiding

SECTION 1

Our 12th Holy Imām, Imām Muḥammad Al-Mahdī (May he come to us quickly!) is the Imām of our time, and the last of the 12 Imāms.

After the death of his father, and after leading the ṣalāh at the funeral of the eleventh Imām [A], everybody rushed to find Imām Muḥammad Al Mahdī (may he come to us quickly!). But the Imām was nowhere to be found.

For seventy years, our Holy Imām [A] was in the shorter hiding, where he was still in touch with his trusted companions.

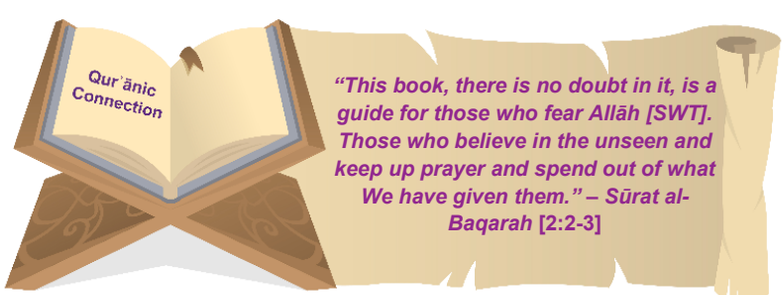
There were four people during this time, who were special friends of the Holy Imām [A] and were there for the people, doing as the Holy Imām [A] instructed them.

One of these, Ḥusayn ibn Rūḥ, is the one whom we address on the 15th of Shaʿbān when we write a letter to the 12th Holy Imām [A].

These four special people carried and delivered the letters and money of the people to the Imām and brought answers and instructions from the Imām, for the people.

The first of these appointed friends and deputies was: ʿUthmān ibn Saʿīd

Just before ʿUthmān ibn Saʿīd passed away, the Holy Imām [A] instructed him to appoint Muḥammad bin ʿUthmān, his own son.



Muḥammad bin ʿUthmān worked just as hard as his father to ensure he carried the duties of the Imām. Just before he passed away, he was instructed by the Holy Imām [A] to appoint Ḥusayn ibn Rūḥ.

The last of the four deputies was ʿAlī bin Muḥammad Sammarī. When he was going to pass away, the Holy Imām [A] instructed him to tell the people that he was now going into the Major Hiding, as per Allāh [SWT]'s command, and there will not be an appointed deputy.

Instead, today we have our great scholars who study the laws of Islam and the teachings of our wonderful religion, to be able to share with us these teachings and help answer our questions.

Lesson in Practice: At Home

Who were the four deputies during the shorter hiding of the Holy Imām [A]? What did they do for the Imām [A]? What is one way we can communicate with the Imām [A] today?

APPENDIX

RECAP OF ADHAN AND IQAMAH

RECAP ACTIONS OF ṢALĀH

STORY TIME SPECIAL: ALLĀH [SWT] FEEDS EVERYONE

APPENDIX I

RECAP OF ADHAN AND IQAMAH

The Adhān is the call to prayer - the call to Ṣalāh. When we hear the Adhān, we know the time for Ṣalāh has set in.

How many times should I say it?	
4 times	اَللّٰهُ اَكْبَر Allah is the greatest
2 times	اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ I bear witness there is no God but Allah
2 times	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهُ I bear witness Muhammad is the messenger of Allah *(salawāt)*
2 times	اَشْهَدُ اَنَّ عَلِيًّ وَّلِيُّ اللّٰهُ I bear witness Ali is the beloved of Allah *(salawāt)*
2 times	حَيَّ عَلَى الصَّلَاةِ Hasten to prayer
2 times	حَيَّ عَلَى الْفَلَاح Hasten to success
2 times	حَيَّ عَلَى خَيْرِ الْعَمَلِ Hasten to the best deed
2 times	اَللّٰهُ اَكْبَر Allah is the greatest
2 times	لَا اِلٰهَ اِلَّا اللّٰهُ There is no god but Allah

APPENDIX I

RECAP OF ADHAN AND IQAMAH

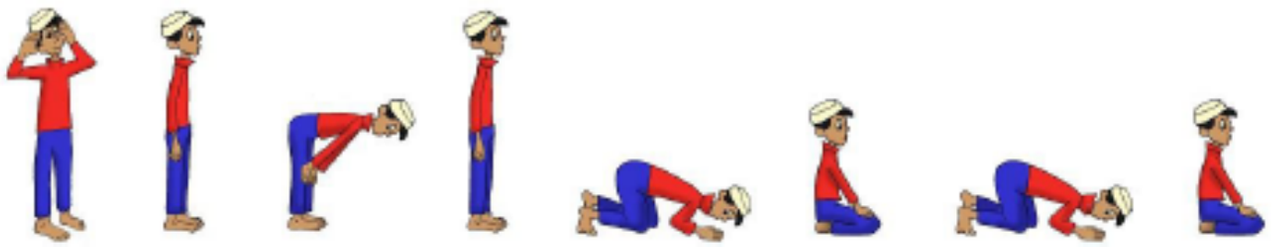
After the Adhān is finished, the Iqāmah is recited. This is for us to know that the Ṣalāh is now beginning.

How many times should I say it?	
2 times	اَللّٰهُ اَكْبَر Allah is the greatest
2 times	اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ I bear witness there is no God but Allah
2 times	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهُ I bear witness Muhammad is the messenger of Allah *(salawāt)*
2 times	اَشْهَدُ اَنَّ عَلِيًّ وَّلِيُّ اللّٰهُ I bear witness Ali is the beloved of Allah *(salawāt)*
2 times	حَيَّ عَلَى الصَّلَاةِ Hasten to prayer
2 times	حَيَّ عَلَى الْفَلَاح Hasten to success
2 times	حَيَّ عَلَى خَيْرِ الْعَمَلِ Hasten to the best deed
2 times	قَدْ قَامَتِ الصَّلَاةِ Indeed the *Ṣalāh* has begun!
2 times	اَللّٰهُ اَكْبَر Allah is the greatest
1 times	لَا اِلٰهَ اِلَّا اللّٰهُ There is no god but Allah

APPENDIX II

RECAP ACTIONS OF ṢALĀH

Now that we have learnt the basic actions of Ṣalāh and the order of actions, let's revisit and practice them.



Takbirat Al-Ihrām | Qiyām | Ruku | Qiyām | Sajdah | Juloos | Sajdah | Juloos

Stand for qiyām again | Qunoot | Ruku | Qiyām | Sajdah | Juloos | Sajdah | Juloos

Girls:

Takbirat Al-Ihrām | Qiyām | Ruku | Qiyām | Sajdah | Juloos | Sajdah | Juloos

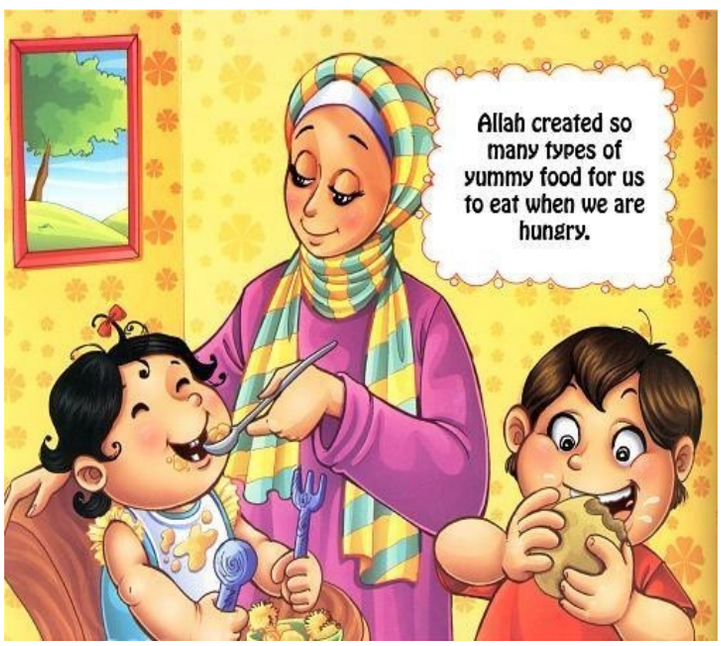
Stand for qiyām again | Qunoot | Ruku | Qiyām | Sajdah | Juloos | Sajdah | Juloos

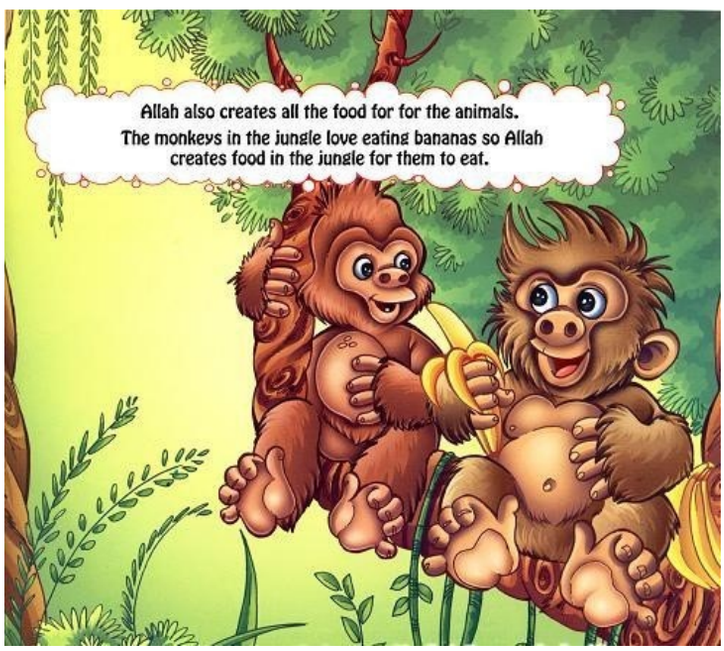
APPENDIX III

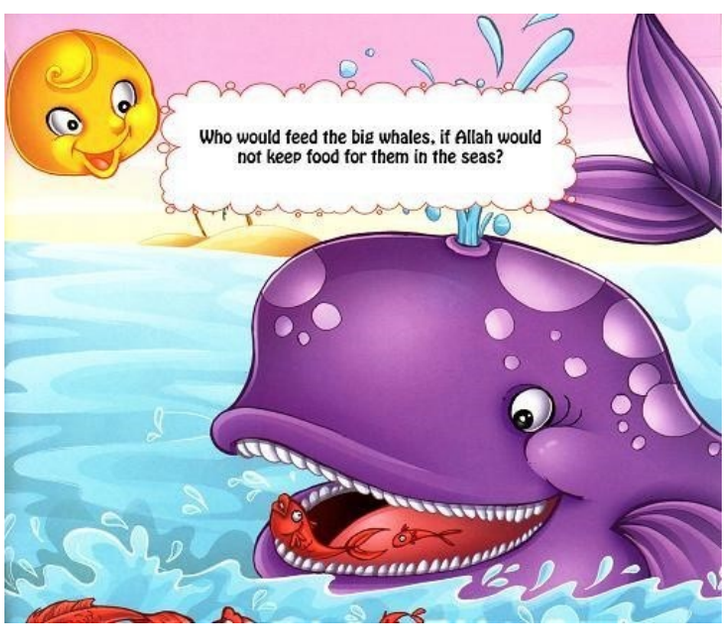
STORY TIME SPECIAL: ALLĀH [SWT] FEEDS EVERYONE!

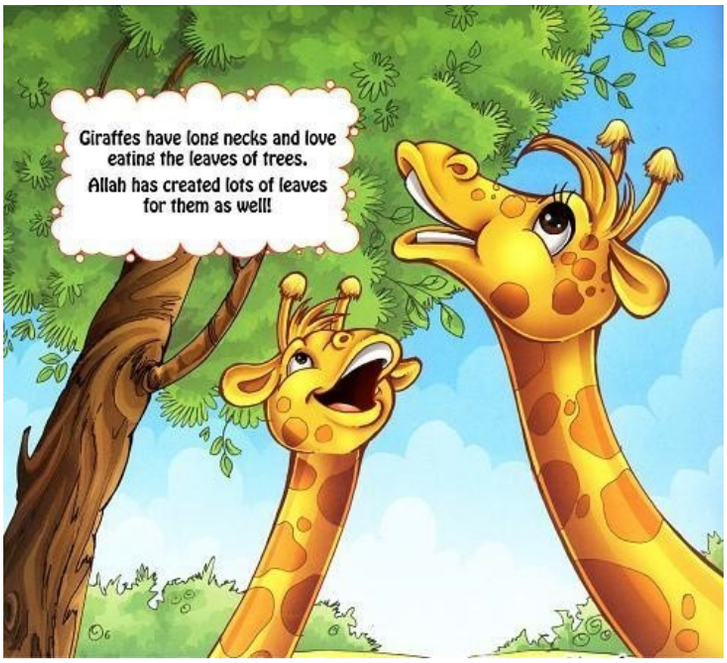
Allāh [SWT] has created so many wonderful foods for us to eat. He has also created food for the animals and the plants.

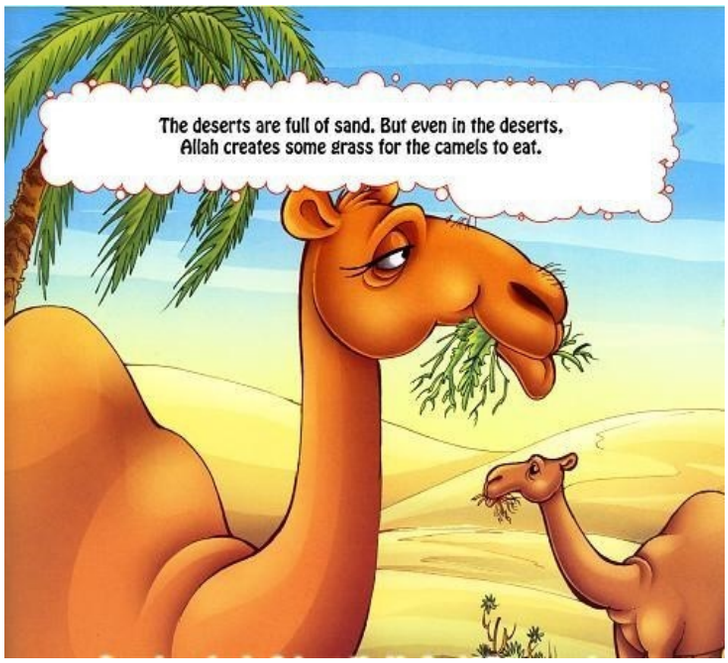
Allāh [SWT] looks after all of His creation. Read about how Allāh [SWT] has created food for every living thing!

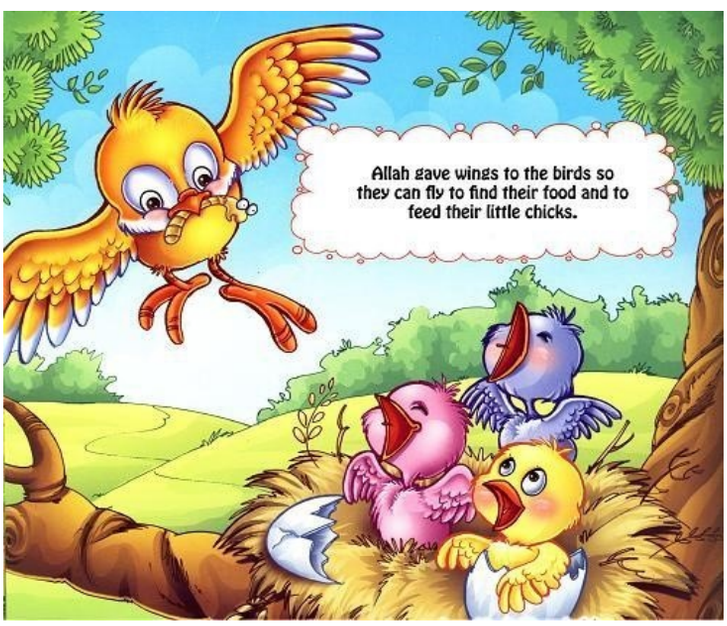


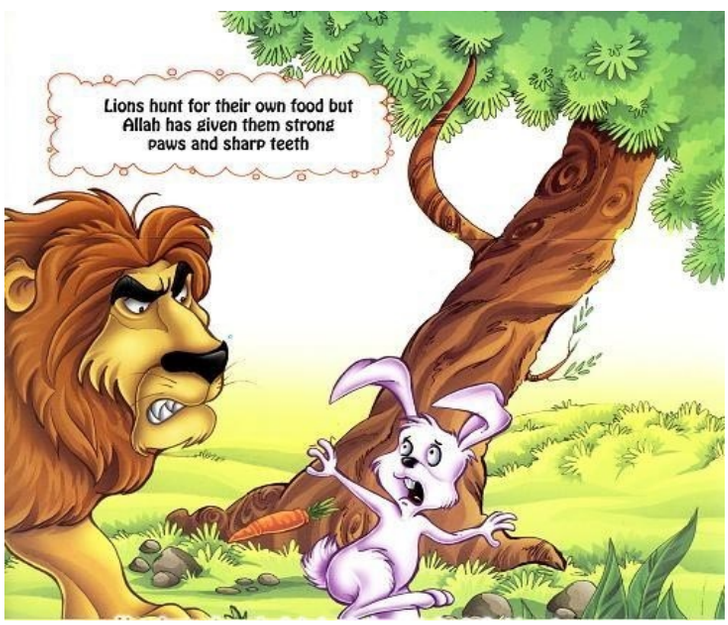




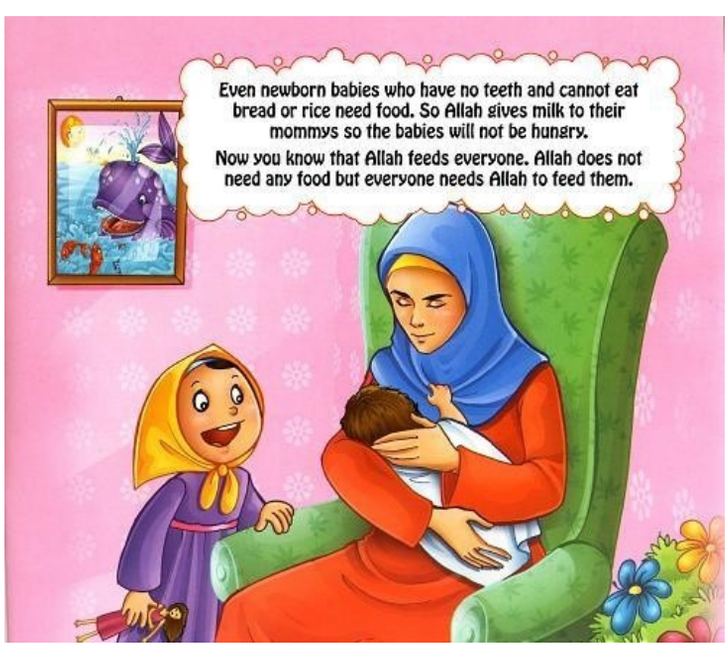

Giraffes have long necks and love eating the leaves of trees.
Allah has created lots of leaves for them as well!


The deserts are full of sand. But even in the deserts, Allah creates some grass for the camels to eat.


Allah gave wings to the birds so they can fly to find their food and to feed their little chicks.


Lions hunt for their own food but Allah has given them strong paws and sharp teeth

Rabbits love to eat carrots. Allah creates carrots in the ground where the rabbits can dig and find them easily.


Even newborn babies who have no teeth and cannot eat bread or rice need food. So Allah gives milk to their mommys so the babies will not be hungry.
Now you know that Allah feeds everyone. Allah does not need any food but everyone needs Allah to feed them.