

Islam is my Religion



Second Series - Furoo' Al-Deen Syllabus

(Acts of Worship)

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(Acts of Worship)

Composed by:

Shaikh Adel Al Shoala
Shaikh Hussain Altaweel
Mr. Ameer abd al-Nabi Hussain
Shaikh Fuad Mobarak
Mr. Majeed Meelad
Sayyed Fadel Al Alawi

Revised by:

Prof. Abd Ali Mohammed Hassan
Dr. Salman Al-Halwachi

Translated by:

Mr. Jaffar Al Shehaby
Mr. Jawad Meelad

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Introduction

In the name of Allah, the Most Beneficent, the Most Merciful

Praise be to Allah, the Almighty, the Lord of the Worlds, and we extend our prayers and salutation to our master, the holy prophet and his immaculate and virtuous descendants.

This series "**Islam is my religion**", aims at providing the student with educational opportunities drawn from his practical life experience, and extracted from his needs of the stage he is living in. The series has been formulated with the objective of making his behavior comply with the requirement of the Shariah, yet in line with his environment and his society.

This book is one of the course units of the second volume of the series: "Islam is my religion" published by Islamic Olamaa Council in Bahrain.

It tackles the acts of worship in general terms as given in the scholarly books to enable the student to familiarize himself with the most important religious laws that he is required to observe in his present age group.

It has been presented in simple and clear language without any complicated terms usually used in the books of religious jurisprudence. Likewise attention was also given to using an attractive style and terminologies in the exercises and practical assignments given to the student in order to increase his knowledge, enhance his behavior and build up his personality accordingly.

Even though the brothers in the Syllabi section have made great effort in the preparation of this course, nevertheless, the Olama' Islamic Council would request the readers to provide any comments and suggestions to improve and develop this study unit in particular and the series in general.

Finally, we hope that we secure acceptance from God Almighty and that this study unit achieves its intended goals and objectives.

Executive Committee
Islamic Scholars' Council

March 2008.

Prayer

Let us familiarize ourselves with the branches of the religion.

I learned in the Takleef syllabus that:

- Religion has “roots” (articles of faith) and “branches” (acts of worship.)
- I follow the able Muslim Scholar in the branches of religion but I do not follow him in the roots.
- I search for the opinions of the Muslim Scholar through his publications or through correspondence with him, or I ask reliable believers who are conversant with the Scholar's opinions.

Imam Al-Sadiq (A.S.) said:

« When Allah Al-Mighty decides goodness for a person, He enhances his religious knowledge & jurisprudence.»

Class exercise:

- In front of you is the table of contents of the Practicing Treatise (Risalah). Read it carefully, then recite in front of your colleagues the branches of religion.
- Have you ascertained that we can get acquainted with the branches of religion and the related Islamic rules and regulations through deliberation of the Risalah compiled by the able religious scholar?

In this syllabus, we shall learn the “branches” of religion (acts of worship), the first of which is the Prayers (Salat).

Prayer is a pillar of Religion

Prayer is the link between the believer and his Creator; it is in essence supplication, humility and beseeching, lifting us to the worlds of virtue, high values, and imparts on us the deep belief in Almighty Allah, and symbolizes equality principles among all human beings when they, with their different colors and races, stand humbly in front of Him, and freeing ourselves from the animal desires and so intensify our relationship with Almighty Allah.



Case: The compulsory prayers are five as follows: the daily prayers, the Tawaaf prayer associated with the obligatory circulation of the Kaabah in Mecca, Aayat (Natural Signs) prayers, Prayer for the dead and Nathr (vow or oath) Prayers.

Explanation: The grown up Muslim is obliged to perform the following five prayers:

1. The Daily prayers: Morning, Noon , Afternoon, Maghrib (Sunset) and Isha' (Night) prayers. It is desirable to perform the Daily prayers at the Mosque, and in congregation. This is supported by the Holy Prophet's Hadeeth: « Who walks to the Mosque for congregation prayer is rewarded 70000 good points for every step he makes.»
2. Tawaaf prayer: The Muslim who goes to Hajj or Umrah makes Tawaaf, i.e. goes round the holy Kaabah seven times then prays two Raka'as behind the monument of Prophet Ibrahim(a.s.)
3. Aayat (Natural signs) prayers: This is the prayer offered when the sun or the moon eclipses, or when there is earthquake or other natural frightening events.
4. Prayer for the Dead: Muslims are obliged to pray for their dead.
5. Prayer vowed or pledged by the Muslim unto himself. For example, if a Muslim pledges to pray two Rakaahs if his vow materializes, the prayer becomes obligatory.

Nathr (religious pledge or vow):

means undertaking to perform a legitimate action that pleases Allah almighty if a desired goal is achieved.



How to perform Prayer for the dead

1. Making Takbeer and then two Shahaadat.
2. Takbeer and then recite Salawaat upon the holy prophet Mohammad and his holy descendants.
3. Takbeer and prayer for the believers.
4. Takbeer and prayer for the dead person.
5. Final Takbeer.

Lesson One Evaluation

6

Q1: I put a tick (✓) mark against the correct statements and correct the incorrect statements:

- () The Muslim Scholar deliberates the Principles of Religion in his Risaalah, book of religious orders (Ahkaam).

Correction:

- () I ask the Science teacher if I cannot understand the Risaalah (book of religious orders).

Correction:

- () Prayer coinciding with Eclipse is obligatory.

Correction:

- () When the Muslim vows to pray two Raka'ahs, it is obligatory to fulfill his vow.

Correction:

- () The Muslim performs three prayers each day.

Correction:

2. The five obligatory prayers for a Muslim are:

- | | |
|----------------------|---------|
| 1. The Daily Prayers | 2. |
| 3. | 4. |
| 5. | |

3. What do I learn from the following Hadeeth?

Imam Al-Sadiq (A.S.) said: « When Allah Al-Mighty decides goodness for a person, He enhances his religious knowledge.»

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Financial Acts of Worship

Case: Acts of Worship are the legislations that we have been ordered to follow by Almighty Allah, and He made it a condition that we act with the intention to achieve nearness and proximity to Him only, and so they are incorrect if they are not dedicated to Allah Almighty.

Almighty Allah said: «And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor-due. That is true religion. » AL-Bayyanah: 9.

Preamble

Jaffar and his wife saw a small child crying. So they were moved by this scene and they stroke their hands over his head.

Jaffar asked him: "Why are you crying?"

The child said: "I am an orphan and my mother is sick and we do not have money to buy food or medicine."

Jaffar was grieved for the child and his mother and at the same time was sorry for himself because he was not aware of any poor people in his district suffering from the agony of hunger.

- What do we expect from Jaffar and his wife?
- Are there orders obliging a Muslim to help the others?

What can we conclude from the case described above?

That Allah Almighty made specific acts of worship and binding legislations requiring Muslims to help the poor and the needy and to restore and reconstruct Muslim territories.



Definition: Riyaa (hypocrisy or sham) is performing an act only to secure people's appreciation and admiration and this is not allowed in the Islamic acts of worship.

Kinds of Worship

There are different kinds and forms of worship:

Some are related to the acts and actions of the individual and his body movements; some are related to his money and wealth; a third kind is related to his sentiments and his mind.

First Kind: (The bodily acts of worship) is where there is physical effort and body exertion to achieve God's acceptance, like fasting and prayer.

Second Kind: (Financial acts of worship): is when a Muslim is required to pay a portion of his wealth to others, like alms.

Third Kind: (The mental acts of worship) is the kind that is centered at the heart such as the love of Ahlul Bait (prophet Mohammad (p.b.u.h.&h.f.) and his family) and the dissociation from their enemies and the practical manifestation thereof.

Fourth Kind: are the mixed acts of worship like Hajj and Jihad which involve money, body and the mind.

Case: A worship is invalid if it is for show, and the person performing acts of worship this way is considered non-obedient, whether he performed the act for the sake of people only or for the sake of people and for the sake of Allah the Almighty. In some Hadiths, such style of performance of acts of worship is called Shirk (polytheism). The Holy Prophet said: "What I fear most for you is the little Shirk." He was asked: "What is the little shirk?" And he clarified it as the show-off attitude.

Example

If a person gives charity so that people say he is good and generous, this person does not get a reward for his action from God Almighty, as he was seeking reward and recognition from the people.

In the same way, if he goes out for Jihad so that people say he is brave and is not timid at the same time, he does not get the reward from Almighty Allah.



Lesson two Evaluation

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I classify the following forms of worship into physical, financial, mental or, mixed:

Act of worship	Bodily	Financial	Mental	mixed
Jihad				
Nahy-an-munkar				
Hajj				
Tawwalli				
Tabarri				
Fasting				
Prayer				
Zakat				
Khums				
Amr-bil-maarroof				

2. I answer the following:

a. What is meant by Riyaa?

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b. Why is Riyaa (showing off) called the little "Shirk" (polytheism)?

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c. Give an example of Riyaa:

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Home work

God the Almighty said: "The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which growth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing. (2:261)

I show with the help of the holy verse the reward that the Believer gets when he spends his money in the way of Allah Almighty.



Zakat

Part One

Kinds of Zakat

Zakat means blessing, purity and growth. It was given this name because God made it a means of purifying the wealth of the rich individual from the rights of others and a cleansing of the self from meanness, thereby his wealth grows as he increases his contribution to the needy.

God the Almighty said: «Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.» (9:103)

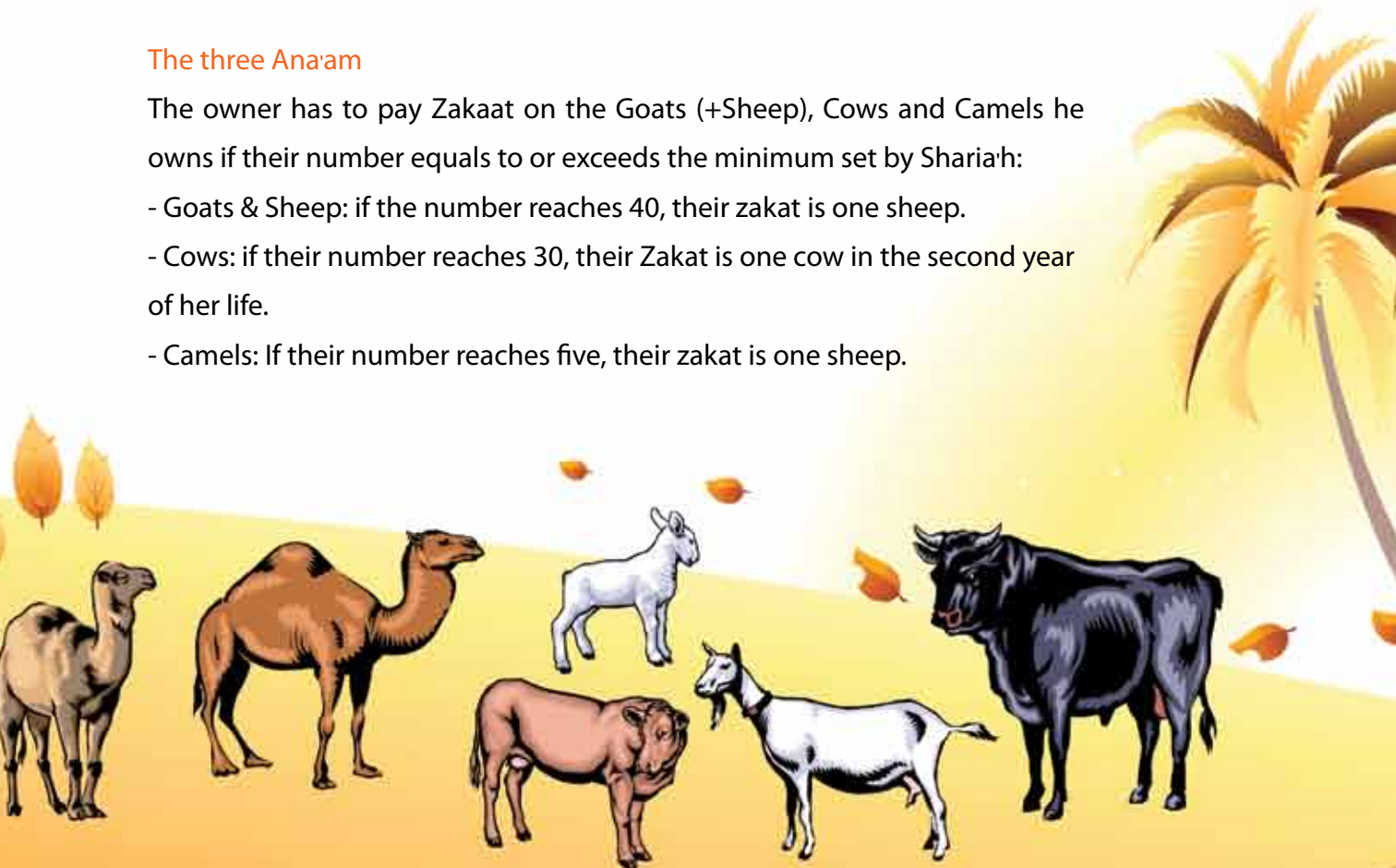
And Alsayedah Fatimah (a.s.) said: «God the Almighty made the Zakat a means of purifying the self and growth in wealth.»

Case : Zakat is compulsory in the three domesticated cattles (edible animals), namely: camels, cows and (sheep + goat).

The three Ana'am

The owner has to pay Zakaat on the Goats (+Sheep), Cows and Camels he owns if their number equals to or exceeds the minimum set by Sharia'h:

- Goats & Sheep: if the number reaches 40, their zakat is one sheep.
- Cows: if their number reaches 30, their Zakat is one cow in the second year of her life.
- Camels: If their number reaches five, their zakat is one sheep.



Exercise: I look for another condition and I write it in my exercise book

The Four Crops

The farmers and gardeners are required to pay Zakat on their annual crop of wheat, barley, dates and raisins, provided, amongst other conditions, they reach the minimum quantities.

Exercise: I search for another condition other than the minimum quantity and I write it down in my exercise book.



The Two Coins

A Muslim is required to pay zakat on coins made from silver (dirham) and from gold (the Dinar), provided, amongst other conditions, they reach the taxable limits.

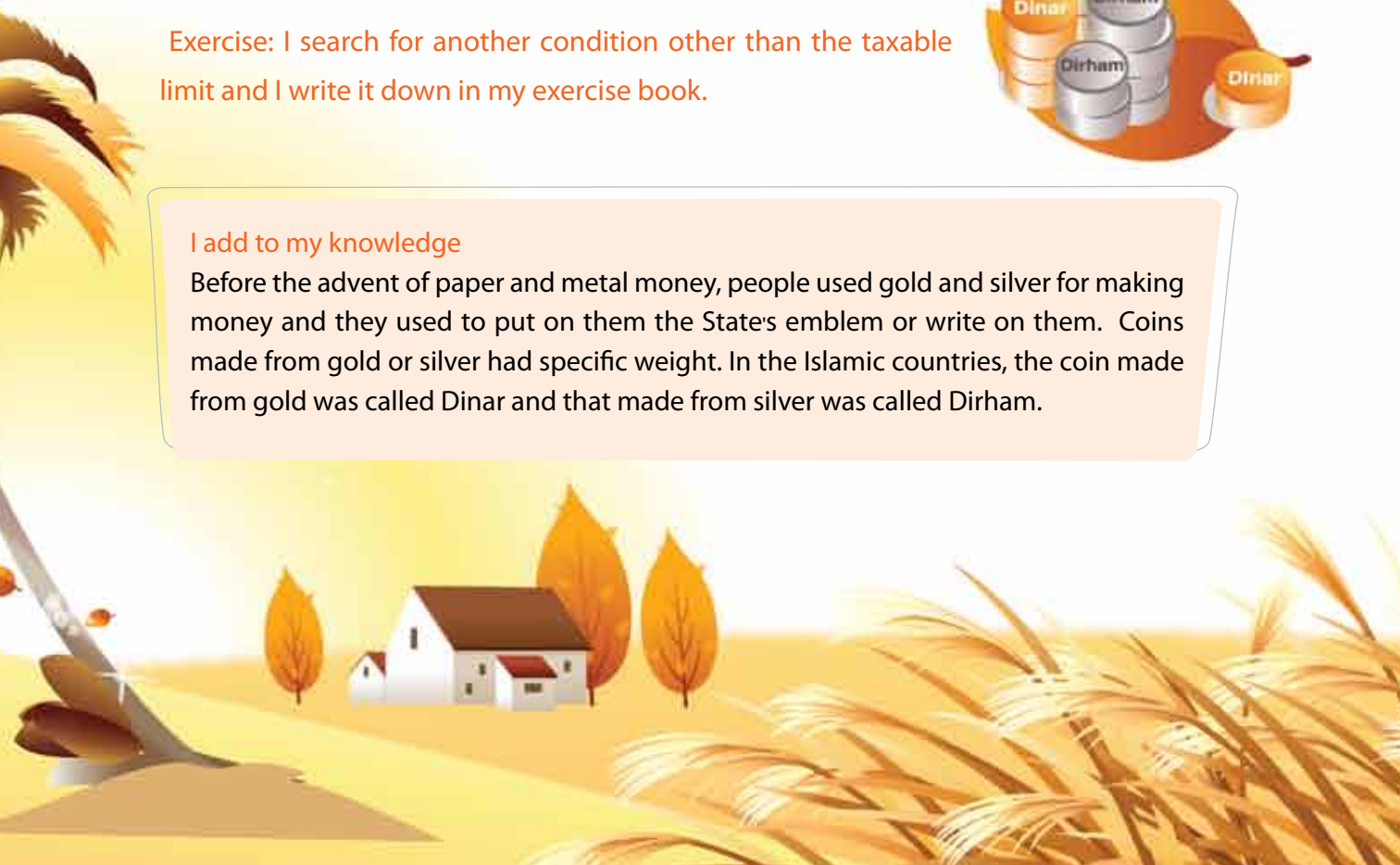
- The taxable limit for gold is twenty Dinars and the zakat proper is half a Dinar.
- The taxable limit for silver is two hundred dirhams and the zakat proper is five dirhams.



Exercise: I search for another condition other than the taxable limit and I write it down in my exercise book.

I add to my knowledge

Before the advent of paper and metal money, people used gold and silver for making money and they used to put on them the State's emblem or write on them. Coins made from gold or silver had specific weight. In the Islamic countries, the coin made from gold was called Dinar and that made from silver was called Dirham.



Lesson Three Evaluation

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Question 1: I mark the circle in front of the things for which zakat is obligatory:

- Horses
- camels
- lentils
- dollar
- goats
- deer
- rice
- barley
- raisins
- Apricot
- apples
- Dinar made from Paper
- Dirhams made from silver

Question 2 : I explain the following:

a. Al-Sayyedah Fatimat Al-Zahra'a (A.S.) said: «God the Almighty made the Zakat a means of purifying the self and growth in wealth.»

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b. The Muslim is required to pay zakat in respect of the three cattles, the four crops and the two coins.

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c. Zakat is obligatory only when the taxable limit for the wealth is reached.

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Homework

Ahmad, a grazier (animal custodian), has five camels, forty goats, and 20 cows; how much zakat does he have to pay?

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Zakat

Part Two

To whom should we pay Zakat?

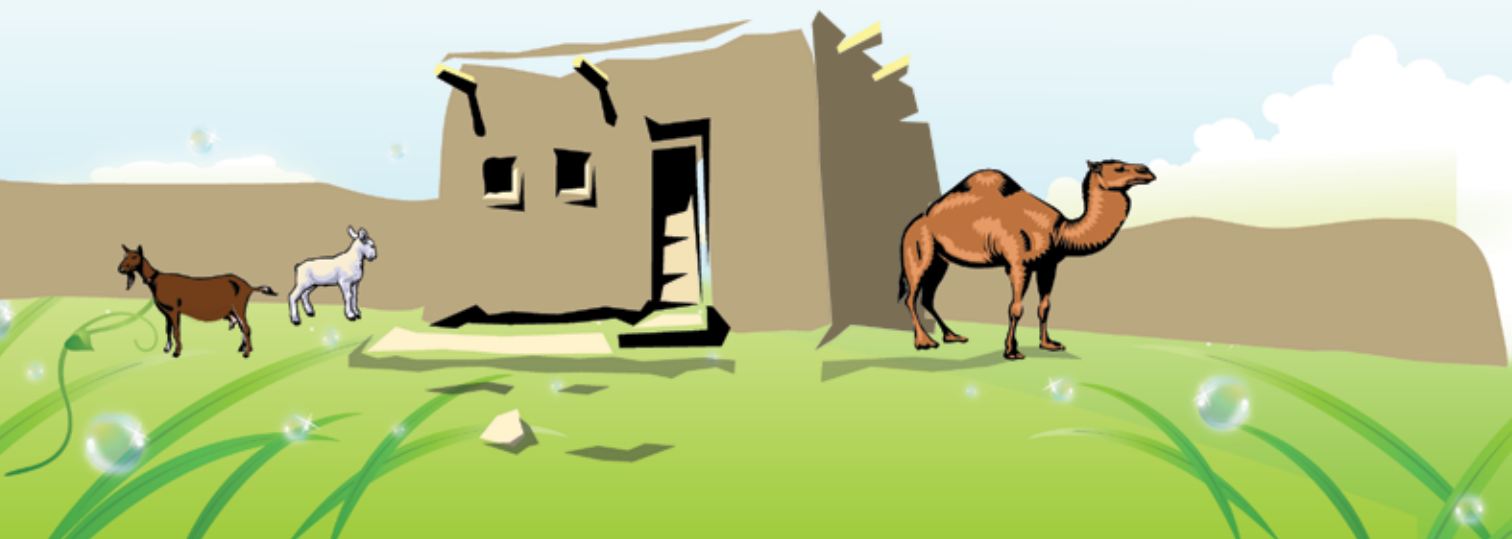
Allah Almighty said: "The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise." (9:60)

The holy Imam(a.s) or his deputy appoints officers responsible for the collection, computation and safe keeping of the zakat and its distribution to the individuals qualifying for it.

Zakat is collected in a central place called Bait Al-Maal (Treasury House) which resembles today's central bank.

After collection of these monies, the Imam (a.s.), or his deputy, supervise their apportionment and distribution amongst:

1. The Poor.
2. The Needy (Masakeen).
3. The officers appointed by the Imam (a.s.) to work in the Zakat circles.
4. Muslims with weak or unstable faith and beliefs to enhance their faith and to encourage them to do good.
5. Slaves so that they may be set free.





6. Those in debt and are unable to settle their debts.

7. Stranded traveler whose money has been stolen or exhausted.

8. Good causes, and in the way of Allah for any useful project of common benefit to the Muslims, such as the construction of hospitals, bridges, schools, roads, etc.

The Islamic Finance Treasury

The Islamic treasury plays a major role in distributing the collected money for the construction of charitable projects beneficial for the individual and for his education, and for social development, and help for the poor. This was the meaning of the phrase (civil development) in Imam Ali's letter to Malik Al-Ashtar: "You are to focus on civil development more than on collecting the Zakat; as zakat collection cannot be achieved without civil development; and whoever seeks Zakat without continuous civil re-construction, he is heading for civil chaos and would hurt the people and such state of affairs cannot last for long."

Lesson Four Evaluation

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1. I mention with the help of the following holy verse the categories of people who qualify as recipients of Zakat; «The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.» (9:60)

- 1. 2.
- 3. 4.
- 5. 6.

2. I organize the following statements:

- Zakat Money is collected in a place called Bait Al-Maal : Treasury House.
- Benefit is derived from this money for good causes such as the construction of hospitals, schools.
- The holy Imam or his deputy appoints officers for the collection of the Zekaat proceeds.
- The holy Imam or his deputy supervises the apportionment and distribution of Zakat.

3. I state what I understand of Imam' Ali's charter to Malik Al-Ashtar, the Governor of Egypt.

- a.
- b.
- c.

Class Exercise

I write a topic about the services provided by the Islamic Treasury to the Muslims:

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Zakat

Part Three

Zakat Al-Fitr.

Case:

The rich has to pay for himself and for each of his dependents one Saa' (~3kgs) of common food such as dates, rice, wheat or raisins to the poor on Eid Day.

Giving Zakat Al-Fitre to the poor protects the person from death and increases his income. It is also an offering, a penance and protection from Hell. It is also a vital ritual without which fasting is incomplete because a Muslim who fasts but deliberately does not give the zakat his fasting becomes useless.

I add to my knowledge:
Why was it called Zakat Al-Fitrah? Fitrah means the creation, it also means religion and it also means breaking the fast on the Eid day.

Practical Exercise

On the eve of the last day of the holy month of Ramadan, Zahraa noticed her father putting money in an envelope clearly marked: "Zakat Al-Fitr." She asked him: «Is this an Eid gift to the poor?»

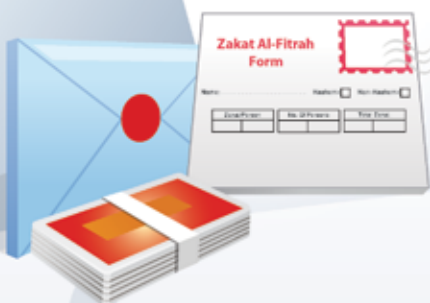
The father replied that it was Zakat Al-Fitr.

Zahraa: «But we did not own gold or silver coins and we did not have cattle or crops, so why are we obliged to pay Zakat?»

The Father: «My daughter: Zakat al-Fitr is obligatory on every able mature Muslim and we pay it once a year in the morning of Eid al-Fitr.»

Zahraa: «And how much do we pay?»

The Father: «We pay about 3 kilograms of the common foods such as rice, wheat or dates or their equivalent value in money.»



Zahraa: «And to whom is Zakat al-Fitr paid?»

The Father: «Zakat al –Fitr is paid to the poor muslim believer.»

When was Zakat al-Fitrah Enforced

Zakat al-fitr is the first kind of Zakat that Allah Almighty legislated in the month of Shaaban of the second year of Hijrah.

It has been reported that Imam Jaafar Al-Sadiq (A.S.) clarified the verse «He is successful who growth» as meaning «he paid Zakat Al-fitr» and «And remembereth the name of his Lord, so prayeth» as meaning «prayed Eid Prayer in the cemetery.»

I add to my knowledge:

«The Hashemi is anybody who was, is or will be related to Hashim, the Holy Prophet's grandfather.»

Zakat Al-Fitr is a source of Happiness

Zakat Al-Fitr is paid to the poor and the destitute so that kindness and love become prevalent amongst Muslims and so that the poor and the have-nots become happy.

Case:

A Non-Hashemi cannot dispense Zakat Al-Fitr to a Hashemi.

Dates are the best commodity for Zakat

It has been reported that Imam Al-Sadeq(A.S.) had said:
«Dates are better than other forms of Fitrah because they are the fastest to benefit as they can be eaten directly once they are handed over to the legitimate recipient.»

The poor, when he gets the dates, can eat them directly as they do not require cooking or preparation or washing beforehand, and this way satisfies his hunger.



Lesson Five Evaluation

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1. I answer the following

a. Why was Zakat Al-Fitr given this name?

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b. What are the things we pay at the time of Zakat al-fitr?

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c. Is declaration of intention of Nearness to Allah a condition when Zakat al-fitr is being paid? and why?

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2. I shade in the circle against the correct statements:

a. A Hashemi may pay Zakat al-fitr to :

Hashemi non-Hashemi any poor believer

b. A Muslim pays zakat al-fitr in the morning of :

1st Shawwal 10th Thul Hijjaah 18th Thul Hijjaah

c. When I want to pay Zakat al-fitr, I choose:

almonds fresh dates dry dates

Home work

a. I identify the verse from Surat Al-Aala' that signifies the obligatory nature of zakat al-fitr and I write it in a beautiful script and in an orderly manner:

.....

.....

b. I write a short paragraph describing the impact of Zakat al-fitr on the Muslims on the day of Eid:

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Khums

Part One

Khums applicable to trading profits

«And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.» Al-

Anfaal: v.41

Khums is a financial obligation enacted as a noble reward for Mohammad (pbuh &hf) and his progeny in lieu of Zakat. Imam al-Sadeq (a.s.) said: « A believer who uses Khums money for purchasing anything is not excused unless the legitimate recipients of Khums permit him to do so.»

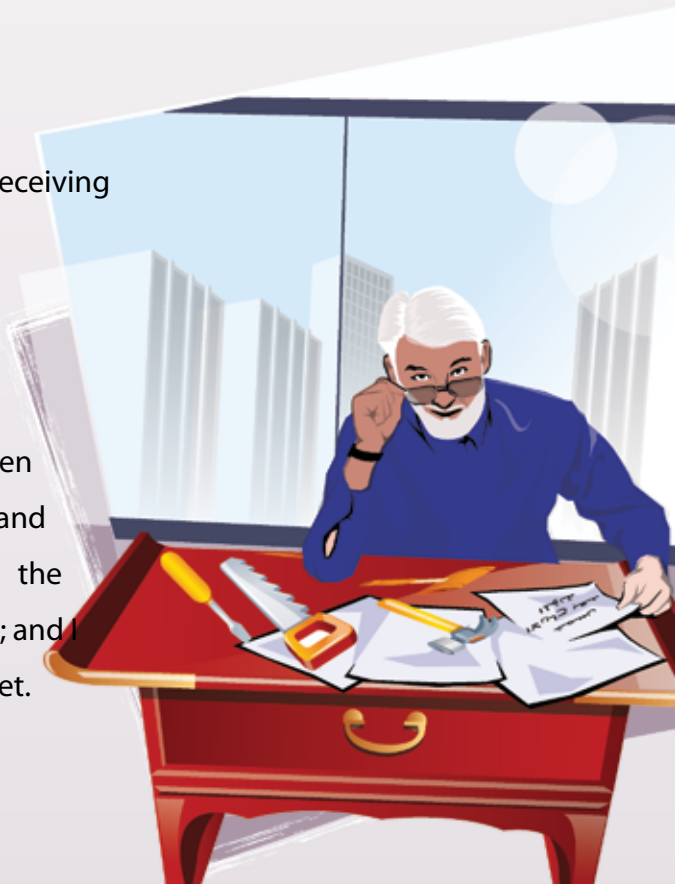
Case: A Muslim pays one fifth of the profit he makes during the fiscal year from business, industry, agriculture or other activities. The profit becomes subject to Khums tax if one year has passed and if it is excess to his and his family's requirements.

Practical Exercise

Annual stock-taking

Qasim is a carpenter working in a small workshop, receiving a salary every month which he spends to support his family and saves a little amount for the times of hardship. After one year, he sat in his office and took a paper and pen and wrote:

I have a new shirt I have not used yet; in our kitchen there is a sack of sugar and another sack of salt and a piece of meat and some vegetables; and in the bathroom, there are five soaps and one tooth paste; and I have BD500 saved in the bank and BD40 in my wallet.



Qasim has estimated the cost of the shirt, the sugar, the salt, the vegetables, the soap, the paste at BD 10 which he has added to the BD40 cash in his wallet and the BD500 in the bank to arrive at a total of BD550.

Qasim now wants to achieve Nearness to Almighty Allah by complying with the religious requirement set out for Khums; and so he went to the religious scholar and told him that he owns BD550 and he wants to make the applicable khums disbursement.

The religious scholar asked Qasim if he owes any money to anybody.

Qasim informed that he owes nothing to anybody.

The Religious scholar asked if he has unsettled electricity and water bills.

Qasim informed that he has a BD 50 electricity bill.

The religious scholar informed that this is not taxable as it is part of the previous year's expenditure and so Khums is to be calculated on the basis of an annual excess of BD 500 only.

Qasim asked the religious scholar the amount of khums. The scholar informed him that Khums is 20% of the annual excess.

Qasim then calculated the Khums : $500 / 5 = 100$ Dinars .

Case : The Muslim has a specific date in the year on which he lists all his savings and the money he did not utilize during the year and calculates the Khums accordingly.

Case: The Muslim is to expeditiously dispense the Khums on savings and unutilized money.

Case: If a youth saves money for which Khums had not been paid, it is obligatory to pay its Khums when the youth matures.

I add to my Knowledge: Mohammad Bin Al-Hassan Al-Asha'ary said that some of our friends wrote to Abi Jaafar Al-Thaani (A.S.): «Inform me about Khums: is it computed on all assets, small or large, and on all sources of income and on all craftsmen? And how?» He wrote in his own handwriting: «Khums is after deducting the livelihood requirement.»

Lesson six evaluation

26

I put a (✓) mark against the correct statements and correct the incorrect statements:

1. () Khums is an act of worship and so the proper niyyah of Qurbah (undivided dedication to Allah Almighty) is necessary.

Correction:

2. () Khums is arrived at by dividing the annual excess into four portions and paying one portion only.

Correction:

3.() Khums is obligatory in relation to Business profits but not on profits made from industry or craftsmanship.

Correction:

4.() The mature Muslim pays Khums even if there are loans related to the expired (previous) year.

Correction:

5.() It is not obligatory to dispense Khums in respect of small items like soap and tooth paste

Correction:

6.() The assets that are subject to the Khums tax are those exces to the annual (livelihood) requirements.

Correction:

I answer the following questions

a. Is it obligatory on the male and the female youth to pay the Khums on their savings before they reach the age of maturity?

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b. Who is the Hashemi who qualifies to receive the (Saadah) portion of the Khums?

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Homework

If you own 10 exercise books from which you used only two; and two pairs of shoes of which you used only one while the other one remained new; and you saved in your saving box 50BD, what are the steps you would take at the end of the fiscal year to dispense the Khums? (Assume each exercise book costs BD 0.500 and a pair of shoes cost BD5.)



Khums

Part Two

We learned that:

It is obligatory for us to dispense Khums on business and trade profits; and so is Khums also obligatory on other things?

Our immaculate leader, Imam Moosa Al-Kadhem (A.S.) said: (Five things are subject to Khums: war spoils, diving Gems, treasures, minerals and proceeds from navigation)

Case : A Muslim is obliged to pay Khums in respect of war pillage, minerals, treasures and gems recovered through diving.

First: War Spoils

Following victory of Muslims in the battles waged and authorized by the holy Prophet or the Infallible Imam against the Unbelievers, the soldiers get war spoils and money for which they are obliged to pay Khums.



Second: Minerals

Khums is payable in respect of minerals like gold, silver, iron or oil if the mineral is worth 20 golden dinars or more.

Third: treasure

This is the money stored underground or inside a wall if it is worth 20 golden dinars or more.

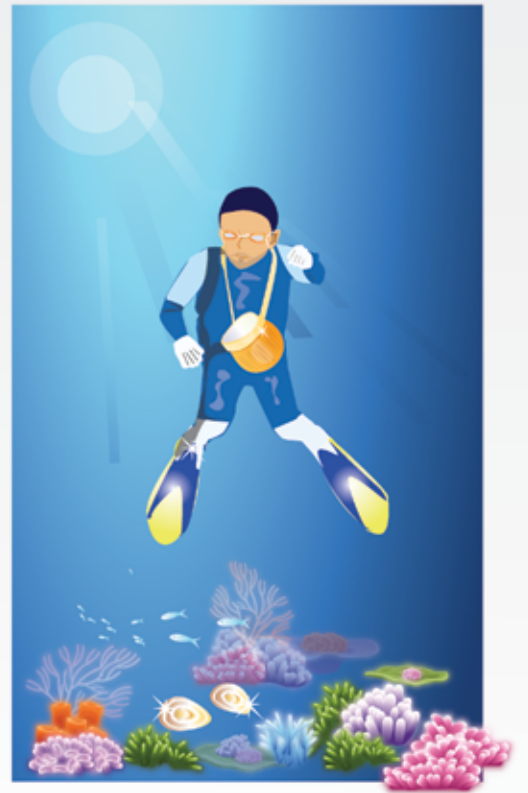
Fourth: Diving

These are the gems and pearls recovered through diving if they are worth one golden dinar or more.

To whom do we pay Khums?

After the Khums proceeds are collected, they are divided into two equal portions:

1. One portion for God, His Messenger and the Imam, which in our time is left to the discretion of the wholesome Muslim scholar to spend in projects beneficial for the Muslims such as religious propagation, construction and establishment of religious schools and educational universities.
2. Second portion is distributed to the poor, the orphans, the destitute, and the wayfarer believers from Bani Hashim dynasty. It is paid to them as they are not paid from Zakat.



Lesson Seven Evaluation

30

1. I use green to color the circles against the materials where Khums is applicable and red for the materials where Zakat is not applicable.

Commodities	Khums	Zakat
a. Minerals such as gold, silver, & Oil	<input type="radio"/>	<input type="radio"/>
b. The four crops (wheat, barley, dates, raisins)	<input type="radio"/>	<input type="radio"/>
c. The Excess to our requirement such as new unused clothes	<input type="radio"/>	<input type="radio"/>
d. The three cattle's: sheep/goats or cows or camels	<input type="radio"/>	<input type="radio"/>

2. I write the quantity of Khums against the following:

a. A pearl recovered by a diver is worth BD50 after deducting the recovery cost.

.....

b. A treasure, discovered by a grazier at the top of the mountain, is worth BD1000

.....

c. BD300 Profit Money made by a businessman in a year

.....

3. I connect the word in Column A with its definition in column B:

(A)

(B)

Treasure

Money obtained by soldiers after their victory in the battle.

War pillage

Money stored underground or inside a wall.

Trading profits

Money obtained by a Muslim through his work .

Gems and jewellery obtained through diving.

Homework

God Almighty said: «And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things. Al-Anfaal: v.41 »

I specify the various people who qualify as recipients of Khums in the light of the above-mentioned verse of the holy Quran:



Fasting

Part One

Allah Almighty considers Fasting as one of the great divine obligations as manifested by the Divine Hadeeth: **(Fasting is for me and I reward for it.)** It is a protection against hellfire and represents steadfastness and self-control and self-rehabilitation. Through fasting, the rich appreciates the suffering of the poor and the human being recognizes the significance of abundance and cherishes Allah's mercy. Fasting also means refraining from anything that affects the relationship between the individual and his Creator.

Preamble: I am still young:

On the eve of the first day of fasting, when the moon crescent appeared, Nawraa' thinks she is still small, her age being ten, and wonders if she will fast this year, and whether she will be able to refrain from food and drink from early morning till sunset.

At this stage, her mother called her to tell her that tomorrow is the first day of the holy month and that she should go to bed early so that she can get up for Sahoor (early morning –pre-fasting-meal).

Nawraa' said: "I am still too young for fasting, mother" .

The mother: «You are now of an age as to be accountable for your actions and, thanks to Allah, you are in good health and so fasting will not hurt you.»

Nawraa': «Can I postpone fasting till next year?»

The mother: «No, my daughter, because if you do not observe fasting when you are able to do so, Allah the Almighty will register a sin against you and, moreover, you will be obliged after Ramadan, not only to fast the days you did not fast, but also to perform Kaffarah.»

Nawra'a: «Kaffarah?»

The mother said: «Yes, the Kaffarah for every day not fasted is feeding sixty destitutes or fasting two consecutive months.»

Nawra'a thought about her mother's advice and said: «Curse the Satan who nearly succeeded in deceiving me; I shall fast tomorrow Insha'allah.»





Kinds of Fasting

Fasting is divided into four types: obligatory, desirable, undesirable and not allowable.

1. The obligatory fasting is ordained during the holy month of Ramadan or the make-up for any days missed during Ramadan. Pledged Fasting also falls into this category.
2. The recommended/desirable fasting, e.g. fasting on Eid Al-Ghadeer, the Prophets birthday, the day of Arafah, the "white" days (13th, 14th & 15th day of each lunar month), Thursdays & Fridays, and the months of Rajab & Sha'aban.
3. Undesirable Fasting, like fasting of the youth without the permission of his custodian, optional fasting of the guest without the consent of his host.
4. Unallowable Fasting, like fasting during the two Eids. (Al-Fitr and Aladha)

Case: Once the moon crescent of Ramadan is ascertained, fasting becomes obligatory.

The Moon Crescent

Case: The beginning of Ramadan is ascertained through one of the following means:

1. Naked eye sighting of the moon crescent by the individual.
2. Availability of two reliable, trustworthy witnesses of the sighting of the crescent.
3. Shiyaa: meaning that sighting of the crescent becoming so widespread as to become a reality.
4. Completion of thirty days of the previous month.

Cases:

- If fasting is harmful to the health of the individual, or if continuation of fasting is too demanding for him, then fasting is not allowed and he is permitted to eat, subject to repeating the day he did not fast after Ramadan.
- Old people need not fast if fasting is too difficult for them.
- An expecting mother expecting to give birth may break the fast if fasting is harmful for her or for her baby.

Eighth Lesson Evaluation

34

1. I fill in the circle in front of the appropriate religious judgement:

a. Fasting by a youth on Eid day is :

Obligatory not allowed recommended undesirable optional

b. Fasting by a girl who is sick and she knows that fasting is harmful for her is:

Obligatory not allowed recommended undesirable optional

c. A man fasting on Eid Al-Ghadeer is performing an act which is :

Obligatory not allowed recommended undesirable optional

d. The fasting of an eight year-old girl during Ramadan is:

Obligatory not allowed recommended undesirable optional

**e. A man could not fast during Ramadan and fasted instead during another month;
this action is:**

Obligatory not allowed recommended undesirable optional

f. The fasting of a woman on 10th of Muharram is:

Obligatory not allowed recommended undesirable optional

2. What is the Kaffarah for intentional Iftar(non-observance) of one day during the holy month of Ramadan?

.....

.....

.....

3. I Choose the right answer.

1. When a mature person is ignorant about the materials and actions that render fasting invalid, he :

- a. should not fast .
- b. should fast even if he is not sufficiently aware of the invalidators of fasting.
- c. should learn about invalidators of fasting and fast.
- d. Has a choice to fast or not to fast.

2. Fasting during the day of 'doubt' between Sha'aban and Ramadan is:

- a. not obligatory.
- b. not allowed.
- c. obligatory.
- d. none of the above answers.

3. Whoever does not fast one day during Ramadan because he is traveling:

- a. need not make up for it.
- b. should make Kaffarah only.
- b. should fast later and perform Kafarrah
- d. should fast one day only.

Exercise:

I investigate the health benefits of fasting and present them in front of my class mates.

Fasting

Part Two

Fasting invalidators

Imam al-Sadiq(A.S.) said: «When you fast, your hearing, sight, hair and skin should fast»

Religious scholars have listed many things that do not invalidate Fasting if they are not done; however, for the fast to give its proper & positive effect on the self, the one who fasts should ensure that his hearing, sight, and other senses fast i.e. refrain from all that Allah Almighty has forbidden or He loathes.

I add to my knowledge:

The unallowable actions and materials invalidate Fasting if a Muslim undertakes them knowingly and intentionally; however, if he unconsciously drinks water or eats and then remembers later, his fasting remains valid.

Case: Fasting means refraining from invalidators like food, drink, and other things from dawn(Fajr Adhan) until sunset (Maghreb Adhan) with the intention of achieving nearness and proximity to Allah the Almighty.



It is obligatory on the fasting person to refrain from many things, like the following:

1. Intentional eating and drinking even in small quantities and even if it is not conventional food such as paper or sand. However, swallowing saliva is permitted and does not affect the fast.

Note: Piercing needles into the vein or muscle does not invalidate the fast as it is neither food nor drink.

2. Intentional lies against Allah the Almighty or the Infallible (A.S.) by quoting some sayings and wrongly alleging they are God's or the Prophet's or the Imam's sayings.

3. Intentional vomiting and extracting food from the stomach.

The Sick may intentionally vomit during the day but he is obliged to make up for it after the holy month expires.

4. Intentionally entering dust through the throat.

5. Intentionally submerging the head in water.

I add to my knowledge

Different Muslim Scholars may opine differently on some issues, in which case, the individual is supposed to follow the opinion of the scholar he is following, e.g.: Some may loathly permit submerging the head under water whereas others do not permit it entirely.

Home work:

I search for the fasting invalidators that have not been mentioned and I write them down in my exercise book.



Ninth Lesson Evaluation

Q1: I indicate the correctness or otherwise of fasting in the following situations:

	Valid	Invalid
a. Ahmad fasts but he plays football
b. Narjis washes her head even though she is fasting.
c. Mahmood unconsciously drank water.
d. A woman quotes untrue Hadiths and she claims that they are the sayings of the holy Prophet (pbuh&hf).
e. A house-maid cleans the open area of the house and inhales dust.
f. Some food got out of Fadhel's stomach involuntarily.

Q2: I put tick (✓) mark against the correct statement and a (✗) mark against the incorrect statement:

- a.() Breaking the fast is permitted for the sick individual if fasting is harmful to him.
- b.() Making up for fasting is compulsory for the individual who intentionally eats without a justifiable excuse.
- c.() Fasting is compulsory for the girl who reaches 9 years of age.
- d.() Sawm (Fasting) is correct even if the individual did not intend achieving nearness to Allah.

In your opinion, why?

a. Doesn't the individual benefit from his fasting even though he refrains from food and drink but does not refrain from Backbiting?

.....

b. Piercing a needle in the muscle or vein doesn't affect fasting?.....

.....

Home work

I search for and write down the opinion of the religious scholar I follow on the issue of fasting and submerging the head under water.



Hajj

Part One

First; Umrat al-Tamattu'

«And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;» (22:27)

Hajj and Umrah are amongst the widest gateways for the Divine mercy, and they move the individual from the precipice of sins to the illumination of goodness and good deeds, and through them the individual moves nearer to Allah the Almighty. It has been reported that the holy Prophet said: «The people who perform the Hajj or Umrah are Allah's guests and He gives them what they ask for and answers their prayer and compensates their expenditure.»

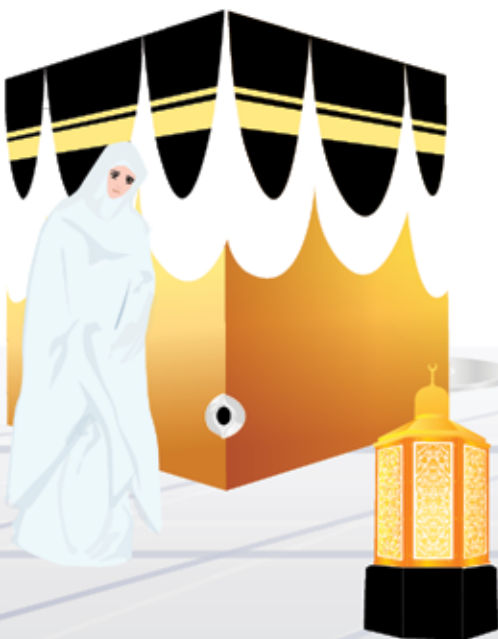
Preamble: The Young Pilgrim:

Zahraa is a young healthy girl with good brain, and she is very economical in her expenditures and has saved money since her childhood. She saved BD1000. When she reached the age of 10, her parents wanted to go to Hajj and she wondered if Hajj is obligatory for her and that she should go with them to perform the Hajj of Islam (a person's first ever Pilgrimage)?

I help Zahraa in the search for the religious regulation.

Did you come to the conclusion that:

It is obligatory for Zahraa to perform the hajj of Islam as she is able to do so. Ability is realized when money is available and the travel logistics are also readily available. After all, Zahraa has the money and she will be accompanied by her parents during the trip to Hajj and moreover she is not permitted to delay the Hajj to another year.



Case: Hajj Tamattu' consists of two acts of worship: The First is called Umrat Al-Tamattu' and the second one is called Hajj Al-Tamattu'.

The First Act of Worship (Umrat Al-Tamattu') consists of the following rituals:

1. Wearing the Ihram & Complete Abstinence starting from any of the prescribed geographical limits: We declare our intention to perform Umrat Al-Tamattu' to achieve nearness to Allah the Almighty and put on Al-Ihram dress and say:

"Labbayka Allahomma Labbayk, Labbayka la shareeka laka labbayk, Enna Alhamda wanne'mata laka wa almulka, la shareeka laka labbayka."

2. Tawaaf (going) round or encircling the holy Kaabah seven times. Again, we declare our intention to perform Tawaaf for Umrat al Tamattu' Qurbatan Ila Allah, by starting each round from the Black stone and ending at the same spot.

3. Praying two Rakaahs immediately after the Tawaaf behind Ibrahim's monument. It consists of two rakaahs like the morning prayer and we declare our intention to perform the Tawaaf prayer related to Umrat al tamattu' to achieve nearness to Allah Almighty.

4. Saay –traversing- between Safaa and Marwa mounts seven times starting form Safaa and ending at Marwaa – 4 trips from Safaa to Marwaa & 3 trips from Marwaa to Safaa.

5. Hair trimming (Taqseer): cutting a portion of the hair of the head.

I add to my Knowledge

- A grown up muslim who is able physically and financially is obliged to perform the Hajj once in his lifetime. The First time pilgrimage is called "Hajjat Al-Islam".
- If the Muslim resides more than 88kms away from Macca, he has to perform Hajjul al-Tamattu, in which the pilgrim performs Umrah before Hajj.



Lesson Ten evaluation

42

1. When does Hajj become obligatory on the Muslim individual?

.....

.....

.....

2. I fill in the blank spaces

a. The Hajj that the individual performs for the first time is called:.....

b. If the individual lives 88 kms away from holy Mecca , he performs Hajj:

.....

.

3. Put tick (✓) mark against the correct statements and correct the incorrect statements

a. () It is desirable for the individual to perform Hajj once in his life.

Correction:

B. () Hajj Al-Tamattu' consists of three acts of worship: Ihram, Tawaaf and Saay.

Correction:

c. () We begin Tawaaf around the holy Ka'abah from the Black stone and end at the same spot.

Correction:

d. () We begin the Saay starting from Safa, then Marwa, then return to Safa and this is considered one trip (Shawt).

Correction:

E. () What is meant by Taqseer is cutting some hair from the head .

Correction:

f. ()The only difference between Morning Prayer and Tawaaf prayer is the intention (Niyah).

Correction:

4. The Actions of Umrat Al-Tamattu'

Write down the name of the action under each picture and then organize them in the proper sequence of Umrat Al-Tamattu'!



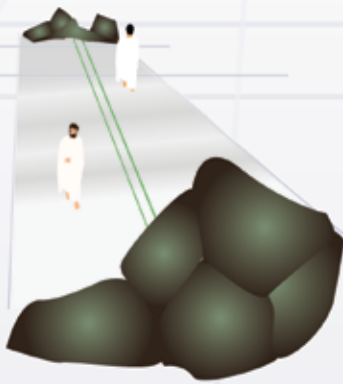
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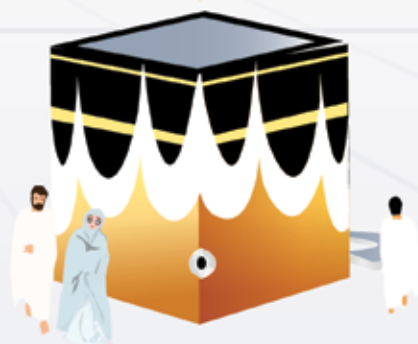
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Hajj

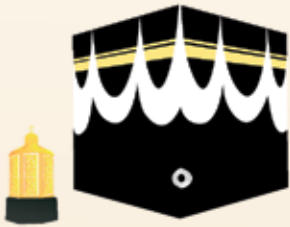
Part Two

Secondly: Hajjul Tamattu'

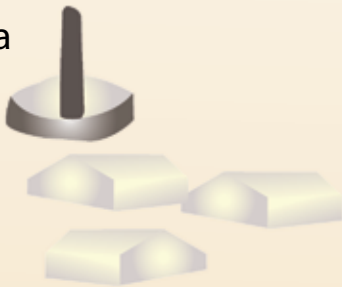
The second act of worship is **Hajjul Tamattu'**, which consists of the following rituals:

1. Wearing the Ihraam and observing complete Abstinence in holy Mecca like being in the state of Ihram for Umrah except that the Niyah is for Hajjat Al-Tamattu' to achieve nearness to Allah the Almighty.
 2. Standing at mount Arafat: I should be present there on the 9th of Thul Hijjah starting from Noon until sunset.
 3. Standing at Muzadalefah and I spend the night of 10th Thul Hijjah there and I stand there from Fajr (dawn) until sunrise.
 4. Throwing seven stones at (Jamrat AlAqabah) the big monument during the day of Eid.
 5. Slaughtering –sacrificing– at Mina during the day of Eid.
 6. Total or partial hair cut at Mina
- After having a total or partial haircut, a pilgrim is

Mecca



Mona



Muzdalifah



Arafat



no longer in the state of Ihraam. Thereafter, he/ she can wear normal clothes.

7. Tawaaf Al-Hajj: In the same way we made seven rounds around the holy Kaabah for Umrah, we do the same for the Hajj.

8. Tawaaf prayer – two Rakaahs – behind Prophet Ibrahim's monument with the clear intention to pray the Tawaaf prayer for Hajj Al-Tamattu' to achieve nearness to the Almighty Allah.

9. Saay - traversing between Safaa and Marwah seven times with the declared intention to achieve nearness to Almighty Allah.

10. Tawaaf Al-Nisaa with the declared intention to achieve nearness to Almighty Allah.

11. Tawaaf Al-Nissa' prayer – two Rakaahs – behind Prophet Ibrahim's monument with the declared intention to pray the Tawaaf AL-Nissa. prayer for Hajj Al-Tamattu' to achieve nearness to Almighty Allah.

12. Spending the night of 11th and 12th Thul Hijjah at Mina.

13. Throwing stones at the small, middle, and the big monuments of Satan consecutively on 11th and again on 12th Thul Hijjah.

At noon on 12th Thul Hijjah and we are at Mina, we start the departure process and leave Mina, thereby concluding the Hajj rituals.

shaving



Slaughtering



Throwing stones



Lesson Eleven

46

1. I mention the difference between

a. Tawaaf around the Kaabah during Umrah and during Hajj.

.....

.....

b. The state of Ihraam for Umrah and the state of Ihraam for Hajj

.....

.....

2. I fill in the circle in front of the correct statements;

a. At mount Arafah, the pilgrim performs the following:

- Throwing stones Tawaaf prayer staying in it

b. The Pilgrim spends the nights of 11th and 12th Thul Hijjah at:

- Muzadalehah Mecca Mina

c. The monument at which the pilgrim throws seven stones on Eid day is:

- The first The Middle Aqabah

d. The Pilgrim encircles the Holy Kaabah seven times starting from:

- Hijr Ismail Al-Mustajar the Black Stone.

3. I fill in the blank spaces with the appropriate words:

Actions at Mecca :
.....
.....

Mecca



Actions at : Stone throwing
Slaughtering
Hair shortening

.....



Actions at Muzdalefah:

Muzdalefah



.....

Actions at Standing



Amr Bil MaarooF and Nahy an Al-Munkar

God Almighty said: «O my dear son! Establish worship and enjoy kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.» Luqman: v.17.

The Holy Prophet (p.b.u.h.&h.f.) said: «Do not abandon or forsake Amr-Bil-Ma'arooF & Nahy-an-Munkar, otherwise your life will be entrusted by God to your villains where-after your calls for virtue will not be heeded.»

Definitions:

Ma'arooF (virtue): means the deeds that are recognized to be good logically and as recommended & directed by religion, such as giving alms for the poor and being true-hearted to the parents. .

Munkar (vice): means the deeds that are recognized to be bad and repugnant logically and rejected by religion, such as beating the orphan and making him uncomfortable and being problematic to people in public roads.

Read & Answer:

a. A bad boy: Mahmood saw a student breaking the window of the class room and was irritated by his action.

What do I expect Mahmood's reaction to be ?

b. **"I will not fast tomorrow"**, Zainab heard that her close friend Sua'ad will not fast t even though she is old enough and able to fast.

What do I Expect what has Zainab to have done?

c. **A naughty boy does not care:** In the village, there is a naughty boy who does not pray or fast and does not listen to the advice of anybody; instead, he harms anybody who renders advice to him and curses and beats such person. Mohammad saw him one day listening to songs.

What would be the reaction of Mohammad?

Have you now reached the conclusion that:

1. There are respectable people in society who may do some wrong things but will listen

to proper advice and that there are vicious people who would not listen to advice, and that a good Muslim who cares about his religion and his society will render advice in the form of Amr bil MaarooF and Nahy an Munkar.

2. There are many kinds and forms of Munkar – bad deeds: some are personal related to the person himself and some are related to society at large such as the destruction of the country's belongings or distribution of poisonous drugs.

Case: Conditions pertaining to Amr-bil-MaarooF and Nahy an Munkar.

A Muslim proceeds with Amr bil MaarooF and Nahy-an-Munkar if:

- He knows what is good (Ma'arooF) and what is evil (Munkar).
- He does not suspect harm to himself like for example getting beaten.
- He expects to positively influence the person who does bad deeds or the one who abandons virtue.

Luqman's Advice

Islam gives great importance to the advice of the wise Luqman to his son as Luqman represents the ideal example of how to render advice and exhortation especially when such exhortation and persuasion is presented faithfully and wholeheartedly and in a pleasant and acceptable manner. In fact, the holy Quran guides us and expects us when rendering advice to people to be tactful like the prudent Luqman.

I add to my knowledge:

The holy Prophet told Abu Thar: "Oh Abu Thar: A group of people in Paradise ask a group of people in Hell: What made you end up in hell while we ended up in Paradise through your benevolent teaching and guidance? They reply: We "were ordering you to do good but we were not doing it."



Lesson Twelve evaluation

50

1. I choose the nearest meaning to the following Hadeeths:

a. The holy Prophet (p.b.u.h.&h.f.) said: "The Muslim Nation (Ummah) is still in good shape so long as the people make Amr bil MaarooF and Nahy an Munkar, and cooperate collectively towards goodness, but if they do not do so, blessings will be withdrawn from them and there will be feuds and fighting amongst themselves and they will have no support either on earth or in Heavens."

The nearest meaning is:

- The Muslims will live in peace and affluence when they make Amr bil MaarooF and Nahy an Munkar.
- The Muslims will have hardships and instability if they do not enforce Amr bil MaarooF and Nahy an Munkar.
- Goodness and Affluence are always achieved through Amr bil MaarooF and Nahy an Munkar and evil will predominate in their absence.

b. The holy Prophet was asked: «Should we order Amr-bil-Ma'arooF only when we abandon it completely?» He replied: «No, but order Amr-bil-Ma'arooF even if you do not follow all of it and deter Munakr even if you do not forsake all of it.»

The nearest meaning is:

- The Muslim has to discipline himself completely where after he may order amr bil ma'arooF, otherwise not.
- The Muslim has to give good advice –MaarooF- even if he is not adhering to it.
- A Muslim has to order himself and others to follow good and refrain from evil,

2.What will happen to Society If:

a. If every one of us said: « What is my concern with a liar as to advise him to be truthful and discourage him from being a liar?»

.....

b. If everyone of us advised his friends to pay alms and to do good and refrain from evil?

.....

3. I use yes or no to answer the following statements:

- a. I abandon discouraging people from doing evil if I expect harm to my sons or brothers.
- b. It is not logical for me to advise others to dispense Khums off their belongings if I am ignorant about the pertinent Khums dispensation conditions.
- c. It is not permissible for me to encourage people to do good while I am not doing it.
- d. I am not entitled to seek help from others to discourage people from doing evil.
- e. I encourage others to do good if I am sure that they are adamant about not doing so.

Home work:

I investigate the story of the Sabt characters and the positive attitude of the virtuous people towards evil and narrate it to my friends.

.....

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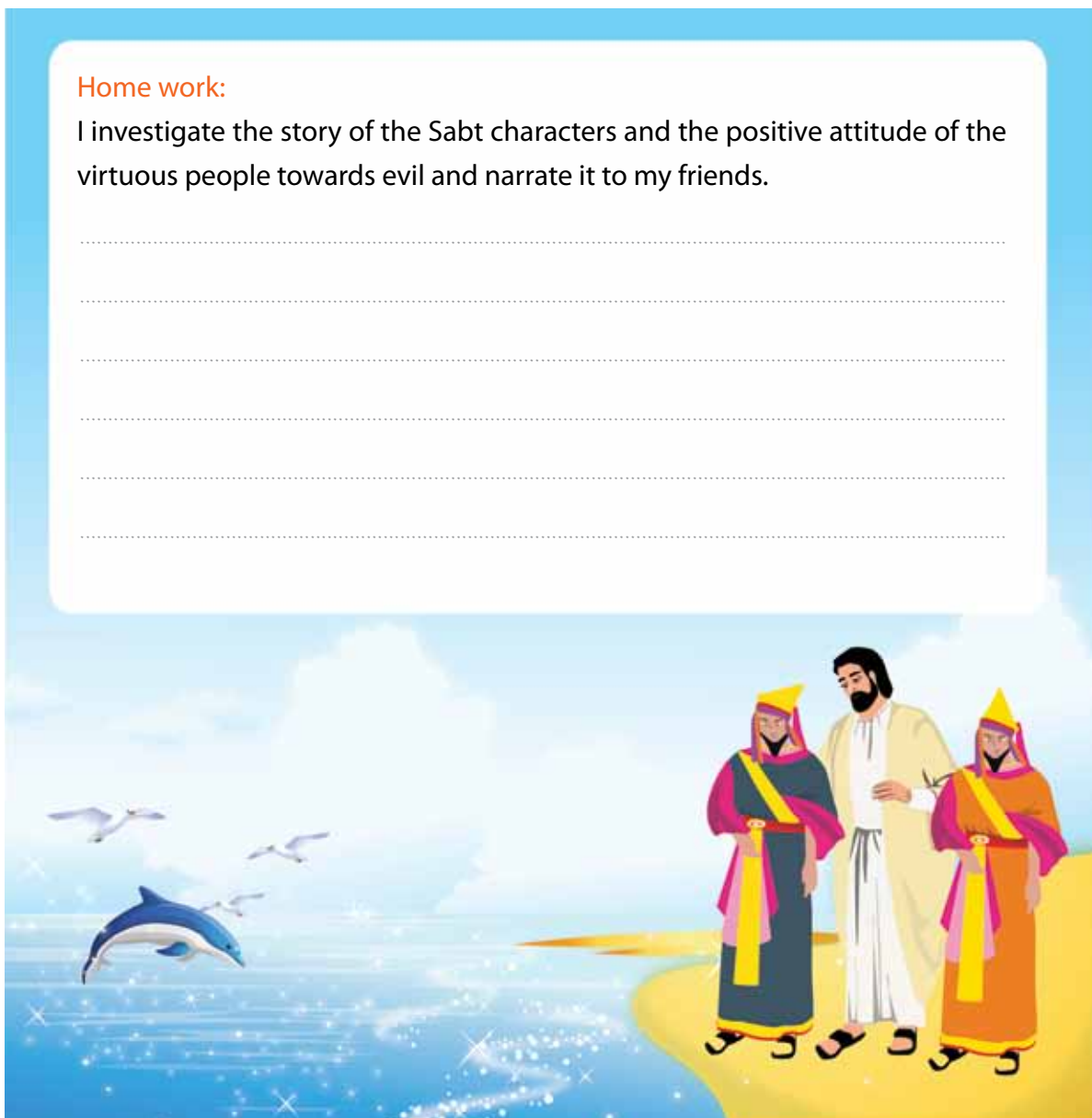
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How do we apply Amr-bil-Maarooof

Allah Almighty said: «Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.» Al-imran: v.110

Ameenah is an industrious and highly successful student, well-liked by the young and the old because she is intelligent. When she speaks, she speaks nicely, and when she is silent, her silence has a meaning.

Ameenah wears Hijaab and the cloak wherever she goes, even inside the school. Ameenah saw her friend Amal without Hijaab and so she was annoyed and wanted to advise her to wear Hijaab but only after she reads the Book on Amr bil Maarooof & Nahy an Munkar. She read the following paragraph:



For ordering Amre bil Maarooof there are various steps:

First step: To show to the person committing Munkar our displeasure at his action like not smiling in his or her face so that he recognizes that we are uneasy about his action.

Second step: We render verbal advice and remind him of Allah's reward and punishment.

Third Step: We take practical steps to prevent him from Munkar and encourage him to abandon it like holding him when he is about to commit wrong acts.

On the second day,

Ameenah went to her friend Amal but she did not smile in her face. Instead she showed uneasiness. So Amal asked her : "Why are you uneasy?"

Ameenah said: "I am your friend and I like you very much but I see that you do not take care of Hijaab."

Amal: "I am still small and when I grow up, I will wear it."

Ameenah: "No, you are a girl that reached the age of 10 and God has ordained unto you to wear the Hijaab, for your modesty and purity. The Hijaab is not only the cloth covering the head."

Amal: "Ameenah, I will think about this issue."

On the third day:

Ameenah brought a gift for her friend Amal.

After her greetings, Ameenah said to her friend: "Have you thought about the issue?"

Amal: "Yes, and I shall wear the Hijaab Inshallah."

Ameenah: «Amal : please accept this humble gift.»

Amal opened the box and found in it a beautiful Hijaab.



Have you reached the conclusion that:

When we want to make Amr bil maarooof:

1. We must learn the edicts related to Amr bil maarooof and Nahy an Munkar.
2. We enforce this act of worship in steps, starting with being tactful and ending with being more forceful.

Case: There are three steps for Amr -bil- Maarooof and Nahy An Munkar:

1. **Mental dissatisfaction**, i.e. expressing hate to, repugnance from and annoyance at Munkar through facial expressions of annoyance and anger, as in the situation where the father sees the son accompanying a bad friend and he looks at him with anger.
2. **Oral Protest:** These are the phrases we use to express our disapproval of a person committing a sin to discourage him from his sin and for the person who abandons good deeds to encourage him to resume good deeds, like if I see my brother staying late in front of the TV thereby missing the opportunity to get up for the morning prayer and so I advise him to go to sleep.
3. **Physical Actions:** This is through the use of hand to stop somebody persisting in munkar and obligate the person who abandons Maarooof to resume it, for example when I see two people fighting, it is my duty to intervene and separate them.

Lesson Thirteen Evaluation

54

1. For Amr bil maarooof there are three steps. They are:

.....

.....

.....

2. Describe the action that you should take in the following situations:

a. When you come to know that your brother prays in the mosque but not Jamaah – in congregation.

.....

.....

b. When you hear the noise made by boys playing outdoors and annoying the neighbors during their afternoon rest.

.....

.....

c. When it is brought to your attention that your friend establishes friendship with other people by talking through the computer messenger system.

.....

.....

d. When you see your friend is not forthcoming when his mother gives orders to him.

.....

.....

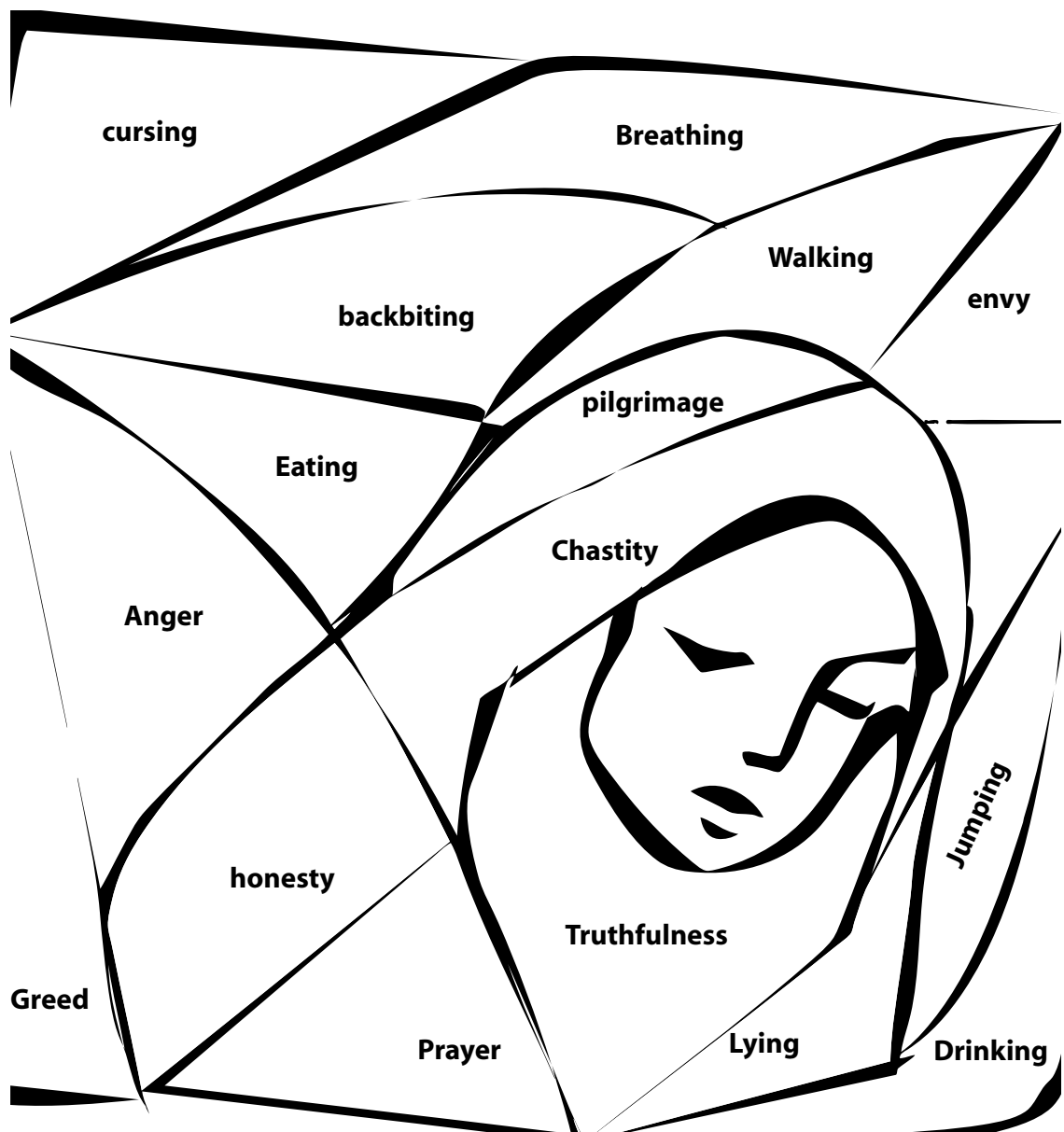
e. When you see a naughty boy snatching sweets from the hand of a child.

.....

.....

Home work

In the picture below I use grey to color desirable actions ●, red to color undesirable actions ● and green to color optional actions ●.



Tawalli (Allegiance)

Imam Mohammad Al-Baqer (A.S.) said: «Islam was built on five basic elements: Prayer, Zakat, Hajj, Fasting and Wilaayah.»

Zuraarah enquired: «Which is the most important?» The holy Imam replied: «It is the Wilaayah as it is their key and the Waali is the guide to them.»

Definitions:

Wilaayah means governorship and signifies power, management and action.

Wali: is the person entrusted with managing the affairs of the persons he is governing/ managing.

Preamble:

If you were traveling to a country and there you lost the way; Obviously you will be looking for a person to guide you and show you the way.

You found two persons:

The first said: «I will draw you a map and you try to find your way from the map.»

The second said: «I will take you personally to the place you want and all you have to do is to follow me and walk with me.»

So which approach is easier?

Have you concluded that:

Availability of an experienced guide accompanying us on the way is better and easier than relying on the maps.

Likewise, in choosing the way to achieve the love of Allah the Almighty, it is better to follow and adhere to the holy Prophet and his family. Allah the Almighty said: «If you love Allah, then follow me so that Allah loves you.»

Case: It is obligatory for a muslim, in addition to his love for Allah the Almighty and His messengers, to love the Progeny of the Prophet and to adhere to them and be guided by their guidance.



Why do we follow and love the Ahlul Bait (Progeny of the Prophet)

- Because Allah Almighty ordered us to love them; Saeed bin Jubair reported that Ibn Abaas said that after the revelation of the Ayah: «This is the glad news which God gives to His servants, the righteously striving believers. (Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives» Al-Shura: v.23, the Muslims asked: «Who are your relatives that we are obliged to love?» He replied: «Ali, Fatimah and their two sons.»
- Because the holy Prophet urged us to follow them through his Hadeeth: «It appears that I have been summoned and I will oblige, (i.e. I will die), but I am leaving amongst you the two weighty milestones: each is greater than the other: the Book of Allah, a rope extending from Heavens to earth, and my Utrah, Ahlu Baiti (my descendants) , and see how you respect and uphold them.»
- Because the mind and reason guide us to love them as they are the infallibles (Maasoomoon) whom if we follow we would undoubtedly secure the satisfaction of Allah the Almighty.

I add to my knowledge:

The holy Prophet said: «Ali is from me and I am from Ali and he is the wali (guide) of every Moemen after me.»

How do we follow Ahlul Bait?

- We follow their way and do not deviate from it.
- We remember them continuously, feel happy for their happiness and feel sad for their sorrow. That is why we observe their death and affliction anniversaries and insist on them. We also participate in their birth anniversaries, thereby signifying our happiness and great comfort for obedience and goodness and Islamic victories and on the other hand we express sorrow for sins, corruption and afflictions and calamities affecting the Muslims.
- In the absence of the Infallibles, we follow the reliable, trustworthy Muslim scholars as they are the closest to the Infallibles in their approach and because the "Maasoomoon" instructed Muslims to follow the Muslim scholars .



Lesson Fourteen evaluation

1. I fill in the circle in front of the correct answers only:

a. We follow suit of the descendants of the House of the holy Prophet Mohammad (pbuh&hf) because :

- They are the Prophet's relatives and from his family.
- Of all the people, they are the closest to Allah the Almighty.
- Maasoomoon – infallible- do nothing but righteousness.
- They are the Prophet's contemporaries and lived during his time.
- They are the true applicators of the holy Quran.
- They are appointed by Allah the Almighty to lead the Ummah (Islamic nation).

b. We follow the reliable & trustworthy Muslim scholars during the Ghaibat (absence) of the holy Imam because:

- Imam Al-Maasoom appointed them to lead the Ummah.
- The life experience and expertise they possess is not found with others.
- Their knowledge and behavior are nearer to that of Al-Maasoom than that of others.
- Their worship is enormous.
- The Quran has urged us to ask them and follow their suit.
- Our fathers followed them and so we followed them.

2. I clarify and elaborate on the following:

Upholding mourning ceremonies and religious gatherings in a form of expressing allegiance and loyalty to the Ahlul Bait.

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Collective activity

The teacher splits the students into groups.

Group A

Searches for and writes down the Hadeeth concerning Ghadeer (the pond of) Khumm and reads it in front of the class.

Group B

Searches for and writes down the Hadeeth concerning Kissaa (the Cloak) and reads it in front of the class.

Group C

Searches for and writes down the Hadeeth concerning Mubaahalaha (comparison of Christian and Muslim Key figures) and reads it in front of the class

Group D

Searches for and writes down the Hadeeth concerning handing out the finger ring to a poor man and reads it in front of the class.

Group E

Searches for and writes down the Hadeeth concerning the feeding of the destitute, the orphan and the prisoner of war and reads it in front of the class.



Dissociation – Tabarri

Allah Almighty said: « And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve.» (9:3)

Definition:
Bare'ah means got rid of and dissociated from.

Tabarri Announcement

Allah the Almighty granted victory to His Prophet and to the Muslims over the Polytheists and enabled them to conquer Mecca after they destroyed the idols and cleaned the Kaabah from the leftovers of the period of ignorance (Jahiliyyah). Even with this enormous victory, the holy Prophet did not prevent the Polytheists (Mushrikeen) from entering Mecca. The Mushrikeen were going around the holy Kaabah and some of them were doing so naked, because they were still under the influence of "Jahiliyyah" culture. Some of the Mushrikeen were awaiting the opportunity to fight the religion of Islam and wiping it out. Allah the Almighty was angry at the Mushrikeen and ordered His Prophet to dissociate from them and to give them four months to declare their acceptance of Islam. If they accepted Islam they would be welcomed otherwise they were to be killed.

As directed by Allah the Almighty, Imam Ali carried the Baraa'ah commandment and read it out to the people at Mina on the 10th of Thul Hijjah.



Preamble

What do you expect from a responsible doctor to do if he comes to know that a person with an infectious disease wants to spread his disease amongst the people?

Do you expect him to be lenient with him and let him move freely amongst the people or would he put him in quarantine and try to treat him?

I add to my knowledge:
The holy Prophet said:
(The best deed is the love for the sake of Allah and the hate for the sake of Allah.)

Have you reached the conclusion that:

Placing a sick person who carries an infectious disease in quarantine and so preventing him from spreading his disease is beneficial to him and to the public alike?

The most dangerous diseases

The situation is the same with respect to spiritual diseases.

Associating somebody else with God – Shirk - or denying His existence is amongst the most dangerous diseases that affect the mind. And when the “Mushrik” (polytheist) or “Kaafir” (unbeliever) is hostile, he will spread havoc and destruction everywhere. That is why Allah, His Prophet and the Believers do not accept and would not co-exist with “Kufr” (unbelief) or with “Shirk” (polytheism). Instead, a Muslim hates everyone who fights God and is hostile to His religion, and oppresses people, and that is why he dissociates from them and distances himself from them.

Case: A Muslim should dissociate from polytheists and should not wear clothes unique to them, and does not imitate them in their style, actions or devious culture.

Case: All Muslims agree on the love of Mohammad and His immaculate family members and that is why they dissociate from anybody who is an enemy to the holy Prophet (pbuh&hf) and his family(PbT).

Quesiton: A Muslim deals in a nice way with all the people even unbelievers if they are not hostile to God the Almighty and His Prophet (pbuh&hf).

Lesson Fifteen Evaluation

62

1. I mention the reason:

a. Why did God order His Prophet (pbuh&hf) to dissociate from Mushrikeen after the conquest of Mecca?

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b. Why do we not tolerate disbelief in or association with God Al-Mighty?

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c. Tabarri from polytheists does not mean that we do not acquire knowledge from them.

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2. I fill in the circle against the correct statement:

Tabarri from the enemies of God is not restricted to the time of the holy prophet.

A Muslim is permitted to like anybody in the world without any exception.

Tabarri from the enemies of Allah is in the mind only.

Whoever hates the Holy prophet and his family is not considered a Muslim.

Hating enemies of God and His Awliyaa – (His appointees)- is an act of worship through which we achieve nearness to the Almighty Allah.

Amongst the manifestation of Tabarri is not to imitate the Mushrikeen in their religious rites or rituals.

Tabarri does not contradict being nice to the polytheists who are not enemies of Allah the Almighty.

3. Write the number of the verse in paragraph A against the related meaning in paragraph B.

(A)

1. Allah Almighty Said: « And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).» Al-An`am: v.78

2. Allah Almighty Said: « The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, forbearing» Al-Tawbah: v.114

3. Allah Almighty Said: « And warn thy tribe of near kindred, (214) And lower thy wing (in kindness) unto those believers who follow thee. (215) And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do.» Al-Shura: v.214 - 216

(B)

God ordered his Prophet Mohammad (p.b.u.h.&h.f.) to invite his people to worship Allah, the One and only One God, and urged him to dissociate from their repugnant beliefs and actions, namely the disbelief - denial of Allah.

Prophet Abraham hoped that his uncle Aazar would stop worshipping idols which neither benefited nor harmed him. That is why he promised him that he will ask God's forgiveness for him..

However, Aazar did not stop worshipping the idols which prompted prophet Ibrahim to dissociate himself from his uncle.

When Prophet Abraham saw his people worshipping idols that neither benefit nor harm, he carried his axe and destroyed the idols and hung his axe at the neck of the largest idol.

Prophet Abraham was addressing his people who were worshipping the venus planet or the moon or the sun and explained to them: "It is not sensible for us to worship the things that vanish and go out of sight" and that is why he worshiped nobody except Allah and dissociated from the objects that the polytheists worshiped.

Important Note:

There are conditions for Jihad to be met before a muslim is entitled to fight people under the pretext of Jihad. These conditions have been defined by Islam and mentioned by the religious scholars.



Jihaad

Imam Jaafar al-Sadiq (A.S.) reported that the holy Prophet sent a battalion for waging war and when they returned he said: « Welcome back to people who fulfilled the little Jihad and what remains now is the major Jihad. " He was asked : "What is the major jihad?" He said: " Jihad Al-Nafs (Self resistance and control).»

Preamble:

The human body contains white cells constituting the body defense system. They are always totally prepared to fight bacteria that invade the body fabric and cause illness. When the bacteria enter the body, the number of white cells in the blood increases rapidly and the white cells fight these bacteria that cause the illnesses.

- What would happen to the human body if such defense system did not exist?
- In the light of the aforesaid, what do you expect would happen if satanic ideas attacked the human mind while there is no appropriate defense to protect it?
- And what would happen if the people left their religion, countries and their wealth without any forces to defend invaders ?

Have you concluded that?

- In the same way that the body needs white cells to defend it, the Muslim requires a force to defend his mind from Satanic ideas and whims, and another force to defend his religion, himself and his property?

Imam Al-Sadeq said:
"The root of Islam in prayer, Zakat is its branch and its pinnacle is Jihad."

- The resistance of the human being to Satan and the self whims and satanic inclinations is called the major Jihaad, as this is the basis of power for a Muslim to confront the Satan and the evil-inclined self. In addition, this Jihaad has no specific time frame but continues with the human being so long as he is alive. In contrast, fighting an unbeliever enemy who invades Islamic territory and fights their religion militarily is the little Jihaad as it has a specific time limit. Moreover, the Muslim will not be able to fight the unbeliever enemy if he does not resist and overcome his own self..

The pioneer Muslims like Hamzah, Imam Ali, Bilal, Ammar, Salman Al-Mohammadi and others from the Prophet's companions recognized the importance of "Jihaad al Nafs" and the need to discipline it. And they also recognized the danger of the unbelievers per se; that is why they fought with their bodies and their wealth to propagate the Tawheed (Oneness) culture thereby spreading Islam throughout the world and peace spread wherever Tawheed prevailed.

Case: Jihad is an obligatory act of worship like prayer, fasting and Hajj. God Almighty said:
« Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew » (9:41)

Case: When the religion is threatened seriously, a muslim is obliged to defend it with his wealth and his own self.

Case: When muslim countries are threatened through invasion by unbelievers or polytheists, muslims are obliged to defend them by resisting and retarding the invaders.



Lesson Sixteen Evaluation

66



1. I mention the reason why:

a. Strict Self control is called the big Jihad

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b. God Almighty enacted the Jihad .

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2. I study the following Hadeeths and sayings and I fill in with grey  color the circles against those indicating the big Jihaad and with blue  color those signifying the little Jihaad.

The holy prophet said: «The Believer makes Jihad with his sword and his tongue.»

Imam Ali said: «The Zakat of Bravery is Jihad in the way of Allah Almighty.»

The holy Prophet said: «Not contemplating injustice to anybody is the best form of Jihad.»

Imam Ali said: «The price of Jannah is Jihad (resistance) against internal evil forces.»

Imam Al-Sadeq said: «Jihad is (Wajib) obligatory if in the company of or if called for by a righteous (Imam) leader.»

Imam Ali said: «Bad Habits are overcome through self resistance.»

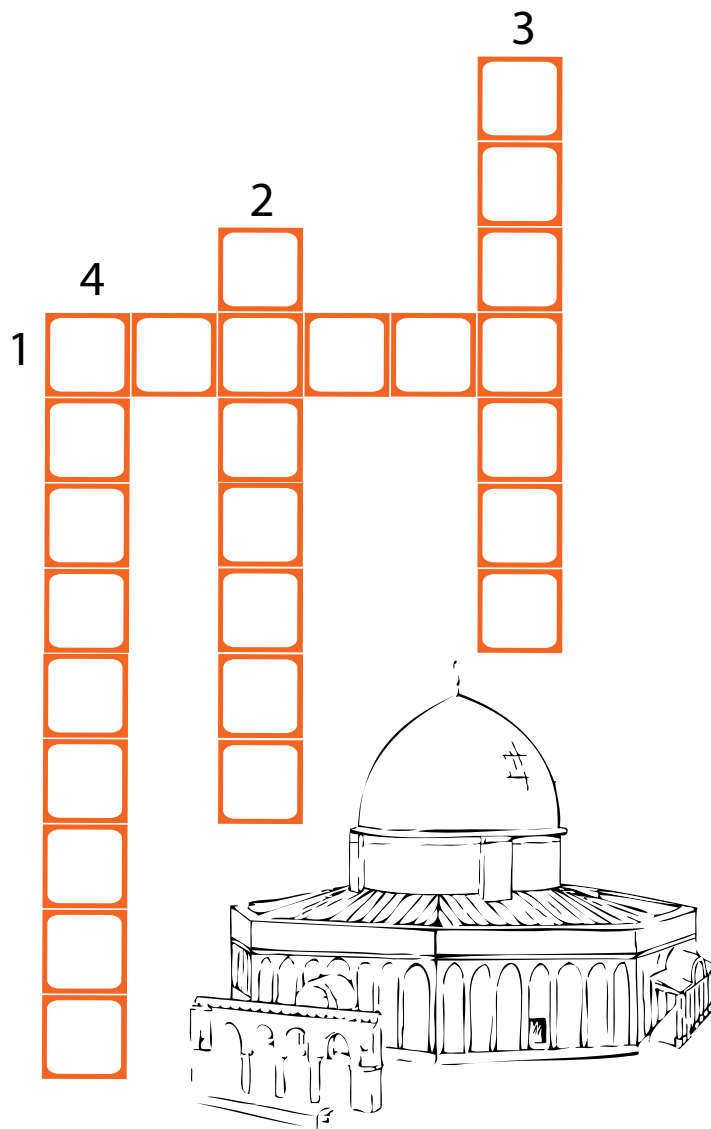
3. Write an article/saying about Jihaad in a nice and organized way.

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Activity:

A. The Road to Jerusalem

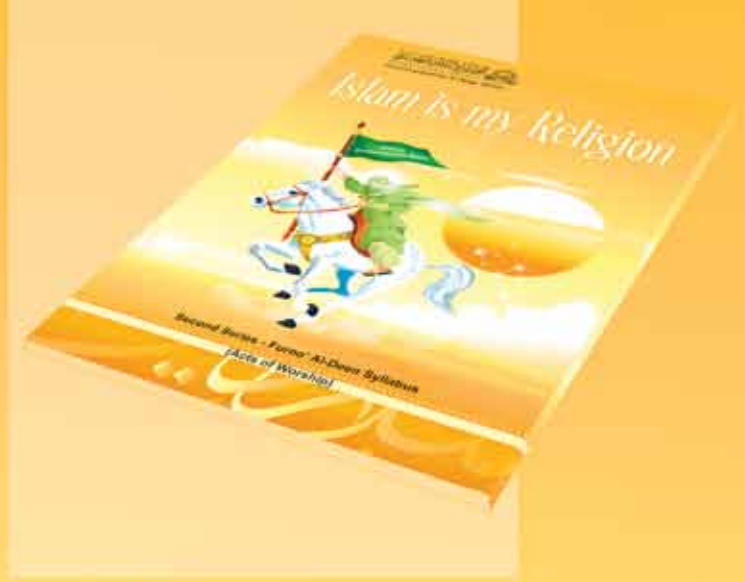
1. Pillar of Religion and the sacrifice of every pious person.
2. It gives us protection from hellfire, and when we do it, our spirits are elevated and our bodies are secured, and we feel the hunger of the poor.
3. Virtue that is logical and is ordered by religion (Arabic word).
4. An occupied country where the first Qiblah of the Muslims exists and which shall be liberated by virtuous servants of Allah and where Imam Al-Mahdi will pray.



- B. I tell a story to my friends describing the Jihaad of Imam Ali in the way of Allah.

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The book in front of us tackles the acts of worship in general terms as given in the scholarly books to enable the student to familiarize himself with the most important religious laws that he is required to observe in his present age group.

It has been presented in simple and clear language without any complicated terms usually used in the books of religious jurisprudence. Attention was also given to using attractive style and terminologies as evidenced by the exercises and practical assignments given to the student, to increase his knowledge and enhance his behavior and build up his personality accordingly.

Executive Committee