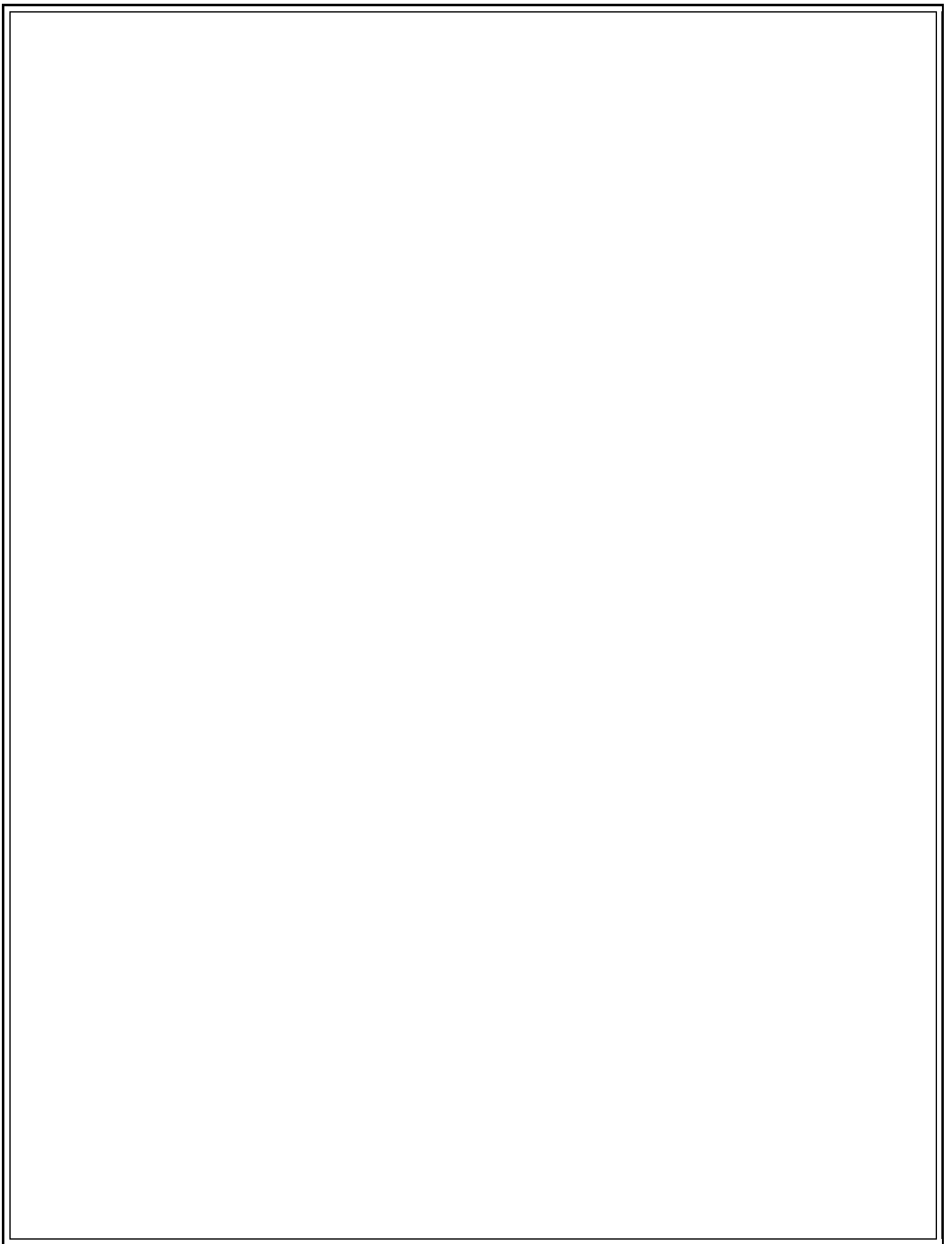


Islam Is Our Message

Grade Six



Muslim Congress
2013



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah ﷻ, the Beneficent, the Merciful

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah! Send salutations upon Muhammad and his progeny

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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah ﷻ the Beneficent the Merciful

Praise be to Allah ﷻ the Lord of the Worlds and may Allah ﷻ bless Muhammad ﷺ and his purified progeny. All praise is for Allah ﷻ, who is one, unique and single. He is needless, all-powerful, all-knowing and wise. He is most high and most exalted. He is glorious and honored, and perfect. Nothing is like Him. And He is all-hearing and all-seeing. The eyes are unable to perceive Him and He perceives everything. And He is Kind and all aware.

We at Muslim Congress recognized the need for a standardized curriculum for weekend schools imparting Islamic teachings. This initiative came about as part of workshops at the annual Muslim Congress conference where the need for such a syllabus was articulated by several educators. Such a curriculum has to cater to the age groups ranging from around five years to the late teens.

Attempts have been made in the past to create syllabus in varied subjects such as Islamic etiquette (*akhlaq*), jurisprudence (*fiqh*), history (*tareekh*) and Quranic studies. Material, in a variety of forms, exists in the form of online resources and text books today.

We have, however, taken an approach where we tackle concepts such as foundational concepts (*Usool al Deen*), religious practices (*Furoo' al-Deen*), teachings of the Prophets and Imams ﷺ and the verses of the holy Quran into an integrated set of lessons. In such an approach the concepts are reinforced through verses from the holy Quran, ahadith from the masumeen ﷺ and events from the Islamic history in a coherent way.

This curriculum is also designed in what is referred to as *spiral curriculum*. In this model, students repeat the study of a subject at different grade levels, each time at a higher level of difficulty and in greater depth. The first edition published in 2012 addressed grades one through five. This

year we are adding grade six. Subsequent grades will be made available in the near future.

We also plan to supplement these text books with activities and resources that will help teachers make the classroom more dynamic and the subject livelier.

The syllabus is organized in the form of lessons where each lesson can be taught in a single session or extended to multiple sessions. We have also used a color coding scheme where the verses of the holy Quran are coded in **green**, duas are coded in **blue** and ahadith in **red**. This helps the teacher reinforce that the students must be in the state of wudhu before touching the verses of holy Quran.

The accuracy of the content has been verified by ulama and all effort is made to ensure the material is factually correct.

We would like to thank many individuals for contributing to this project and for their tireless efforts. Special thanks to the Ulama who have reviewed the material and provided guidance in this project.

The Muslim Congress Curriculum Team

Unit One: Obedience to Allah ﷻ, the Exalted

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ فَأَنَّى

يُؤَفِّكُونَ ﴿٦١﴾

If you ask them, 'Who created the heavens and the earth, and disposed the sun and the moon?' They will surely say, 'Allah ﷻ.' Then where do they stray?

(Ankaboot, 29:61)

Unit Lessons

1. The Path to Allah ﷻ, the Exalted
2. Religious Freedom
3. Self-Analysis and Repentance
4. Tawakkul and Tawaakul
5. Modesty

1.1: The Path to Allah ﷻ, the Exalted

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Say, 'It is He who created you, and made for you hearing, eyesight, and hearts.
Little do you thank.'

(Mulk, 67:23)

Objectives of the Lesson

Discover the logical path to prove the existence of God.

Give examples to affirm the certainty of Allah ﷻ, the Exalted.

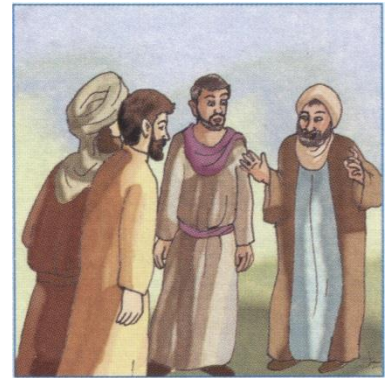
Become familiar with the history of religion.

Adhere to that which would strengthen spiritual relationship with Allah ﷻ, the Exalted.

I Read and Understand

It is narrated in one of the history books; a person attended one of the intellectual gatherings in the city of Baghdad to debate the existence of God.

The head of the gathering sent for a well-known scholar, asking him to attend the meeting and take on the responsibility of debating the existence of God. The scholar sent the messenger back and said: I shall meet you there after a while.



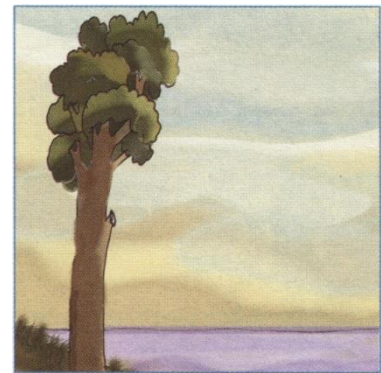
People waited for the scholar for a long time, until they became impatient. As they were ready to leave, the scholar entered the room very distressed.

They asked: What is it wrong with you, and why are you late?

The scholar answered: I apologize; on my way here I encountered something strange and unusual.

They asked: What is it? Tell us about it.

He said: I left my home and walked toward the shore of the *Dajla* river, waiting for someone to bring me to you. No one showed up, but suddenly the strangest thing happened. A huge tree fell in the river, cut itself in different pieces of wood. I saw nails running from far and started nailing themselves into the pieces of wood, and a beautiful boat was made with great precision.



He continued: There is more. The boat got closer to me; I got on it with other people. After everyone was aboard, it sailed to the next shore safely.

Then the man, who came to debate the existence of God, started laughing and said: I am sorry to have wasted my time waiting for a man who is telling us about a tree falling into the river, cutting itself, and becoming a boat in order to carry people across the river by itself.



Discussion

What do you think was the scholar's answer?

How do we gain more information to prove the existence of God?

I Read and Discover

Imam Husain عليه السلام addresses his Lord, on the day of Arafat:

مَتَى غَبْتِ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ يَدُلُّ عَلَيْكَ؟ عَمِيَتْ عَيْنٌ لَا تَرَاكَ عَلَيْهَا رَقِيبًا

When were you hidden for a proof to be required to guide to You?

Blind is that eye which does not see you watching it.

The power of reason is the path to faith. What Imam عليه السلام is trying to say is that every person who looks with complete attention, and thinks with a clear mind, should be able to feel the presence of Allah جل جلاله, the Exalted, the High and the Powerful. All the signs show His supreme control and greatness.

- If we are to look around us at the sky, the earth, animals, birds, mountains, oceans, rivers, stars, etc., we see an organized system.
- The rain falls according to certain laws.
- The different fruits grow according to a set of rules.
- The air is composed of certain gases with the right proportions to sustain life.

The human being has never witnessed any universal event without a cause, or something taking place just by chance. The planes, the cars, the electronic devices did not come into existence by themselves. The principle of cause and effect is the basis of every created thing which is alluded to by the holy Quran:

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾

Did they create the heavens and the earth? Rather they have no certainty!

(Toor, 52:36)

This intuitive feeling of the presence of Allah ﷻ, the Creator, is universal among all of those who, according to Imam Husain ﷺ, look at creation with a purified mind. They will never deny His everlasting Existence.

Human instinct solidifies this belief. The belief that there is a Creator is a human instinct rooted in the core of his being.

This instinct is the natural tendency that the human being is born with. It is an innate quality that does not need to be learned from experience. Example of such an instinct is suckling, the bond between the mother and her baby.

The holy Quran alluded to this basic principle in the following verse:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind (Rum, 30:30)

The holy Prophet ﷺ says:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، وَإِنَّمَا أَبَوَاهُ يَهُودَانِهِ أَوْ يُنصَرَانِهِ أَوْ يُمَجْسَانِهِ

Every birth is born on Islam, but his parents make him a Jew, a Christian, or a disbeliever

A man came to Imam Sadiq ﷺ and asked: O son of the Prophet of Allah ﷻ, demonstrate to me who is God?

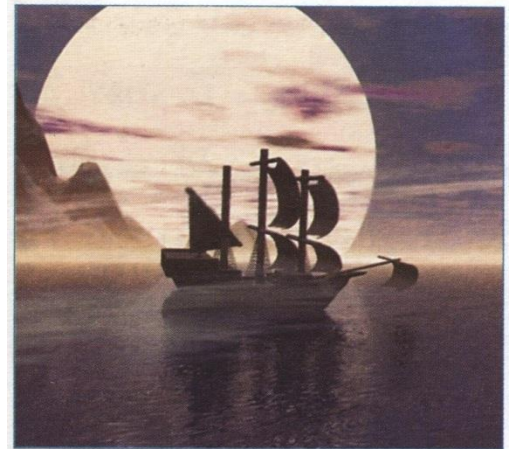
The Imam ﷺ asked: O slave of Allah ﷻ, have you ever been on a ship?

The man replied: Yes

The Imam ﷺ asked: Was the ship about to be drowned, and there was no one there to help you, and nor your ability to swim could save you?

The man replied: Yes

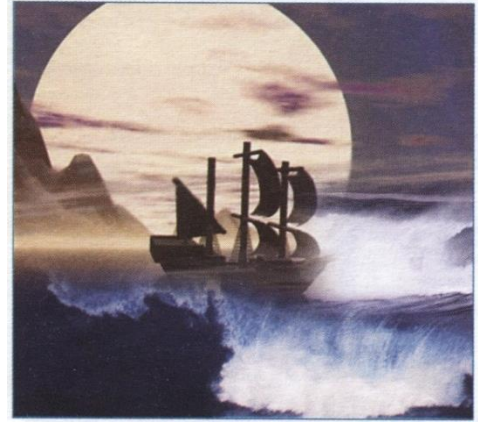
The Imam ﷺ asked: At that moment did your heart feel that there is something capable of saving you from your predicament?



The man replied: Yes

The Imam عليه السلام then said: This thing that your heart clung on to out of desperation is God who is the only one capable of saving you.

This dialogue presents a logical explanation of the principle of the natural instinct of believing in the power on whom we depend and from whom we seek help.



When a human being is placed in a desperate situation, and feels all the doors of help have been closed; his inner being naturally seeks something that is beyond himself for help. On a daily basis, we come across many people who sought help from the Allah ﷻ out of desperation. Again the holy Quran brings our attention to this basic principle in the following verse:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۗ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَكُمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحْتُمْ بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَخْرَجْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٢٢﴾

It is He who carries you across land and sea. When you are in the ships, and they sail with them with a favorable wind, rejoicing in it, there comes upon them a tempestuous wind and waves assail them from every side, and they think that they are besieged, they invoke Allah putting exclusive faith in Him, 'If You deliver us from this, we will surely be among the grateful.' (Yunus, 10:22)

Education and Islamic knowledge strengthens faith. It develops and strengthens the human being's natural belief in the existence of Allah ﷻ, the Exalted.

Natural sciences, the physical sciences, chemistry, physics, biology, and astronomy, combined with Islamic knowledge have proven the existence of the creative force which permeates all things.

If we look at the nervous system as an example, we discover how this system is programmed with great precision to control feelings, eating, drinking, thinking, beating of the heart, breathing, blood circulation, speech, and other functions of the body, with an amazing organization.

The food we eat, is cut into pieces and diluted with saliva, then the brain sends information for the food to be swallowed. When the food enters the stomach, it is covered with enzymes and digestive fluid which in turn converts it into nutrients for the whole body.

This seemingly simple process is in fact a quite complicated. How about all the body's systems that works together and each system knowing what to do, and each organ in each system knowing their functions in a great precision? Is it possible that all this was created by itself? Or is there a wise maker who put the whole universe together, including our amazing body?

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿٣١﴾

This is the creation of Allah. Now show Me what others besides Him have created. Rather the wrongdoers are in manifest error! (Luqman, 31:11)

The History of Religion

Human beings have a natural tendency toward worship. Human societies and cultures have always wrestled with the idea of worshiping – they either correctly worshiped the One God, or erroneously created many gods to worship.

Some of the societies worshiped God in their own way. They built temples of worship, and offered different kinds of sacrifices. Archeologists have identified many ruins of temples of worship. Even in contemporary societies people still worship God in one way or another.



The revival of Islam in the Muslim world and the increasing number of people accepting Islam is an indication of the spiritual yearning to connect with the real God, Allah ﷻ, the Exalted, the Kind, the Compassionate and the Lord of the worlds.

We can therefore conclude that worship of one God is a necessity of life, and the road to peaceful existence. It is also a foundation for a successful hereafter. Without religion, the human being will be lost searching for happiness that he cannot accomplish except by holding on the teachings of Allah ﷻ, the Exalted.

We should therefore strive to strengthen our relationship with Allah ﷻ who is the Source of love, sustenance, peace, wisdom, and compassion.

And let us remember:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا
وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

The day when every soul will find present whatever good it has done; and as to whatever evil it has done it will wish there were a far distance between it and itself. Allah warns you to beware of disobeying Him, and Allah is most kind to His servants.
(Ale Imran, 3:30)

I Test my Knowledge

- How do you figure out the existence of God from the principle of cause and effect?
- What does instinct mean? And how did Imam Sadiq عليه السلام explain it?
- How can we prove the existence of God through science?

A Real Life Story

While on a holiday in Morocco, the famous singer Cat Stevens was intrigued by the sound of the Adhan, the Islamic ritual call to prayer, which was explained to him as "music for God". Stevens said, "I thought, music for God? I'd never heard that before – I'd heard of music for money, music for fame, music for personal power, but music for God?"

In 1976 Stevens nearly drowned off the coast of Malibu, California. According to him, as the tide was taking him far away from the shore, he shouted: "O God! If you save me I will work for you." He says that right afterward a wave appeared and carried him back to shore. This brush with death intensified his long-held quest for spiritual truth and led to the start of journey toward Islam. He had looked into several religions like Buddhism, Zen etc. Stevens' brother David Gordon brought him a copy of the holy Quran as a birthday gift from a trip to Jerusalem. Stevens took to it right away, and began his transition to Islam.

Stevens formally converted to the Islamic religion on 23 December 1977, taking the name Yusuf Islam in 1978.

From dua Kumayl*O Lord! O Lord! O Lord!**I ask You by Yourself and Your Glory**And by Your supremely high attributes
and by Your Names**To make my time fruitful day and night
with Your remembrance**And by engaging myself in serving You**And my deeds be acceptable to You**So that all my actions and recitals be
transformed
into one continuous and sustained
effort**And my status eternal in Your service*

يَا رَبِّ يَا رَبِّ يَا رَبِّ

أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ

وَأَعْظَمَ صِفَاتِكَ وَأَسْمَائِكَ

أَنْ تَجْعَلَ أَوْقَاتِي فِي اللَّيْلِ وَالنَّهَارِ بِذِكْرِكَ

مَعْمُورَةً

وَبِخِدْمَتِكَ مَوْصُولَةً

وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً

حَتَّى تَكُونَ أَعْمَالِي وَأَوْزَادِي كُلُّهَا وِزْدًا وَوَاحِدًا

وَحَالِي فِي خِدْمَتِكَ سَرْمَدًا