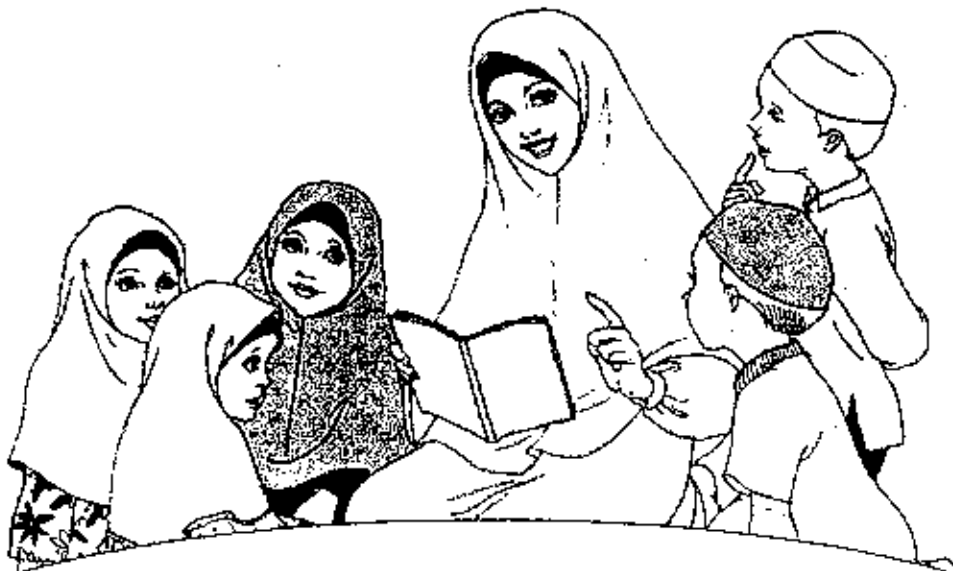


IEC Sunday School Houston, TX



Diniyat Textbook for Grade 2



Name: _____

Teacher: _____

Please note that this book contains the name of Allāh, verses from the Holy Qur ān, and names of the M‘asumīn. Please be careful not to touch these special names and verses without having wudū‘. If you no longer need this book, please return it to the madrasah or recycle it. Do not throw it in the garbage.

A Note to all Students

Salaamun Alaikum,

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

1. Please make sure that you know exactly where your class is in our Center. Also make sure that you know where the fire exits are in case you have to leave the Center in the event of a fire.
2. If ever you hurt yourself and need medical attention, please contact the Administration. They are located in the school lobby.
3. Please attend the Sunday School in good time so that you can benefit from the Assembly at 10:00 am. Make sure you have your Diniyat book, your Holy Qur'an, some paper, and a pencil. Boys, remember to wear your long pants and girls should be dressed Islamically.
4. This book should be treated with respect. It contains verses of the Holy Qur'an as well as the names of Allah (SWT). Please do not scribble all over it or throw it about. Its production is the hard work of many volunteers.
5. Do get to know all your teachers and feel free to talk to them outside Sunday School hours as well. The following grid should be filled on the first day of school, for your easy reference.

My Qur'an teacher is _____ . Phone #: _____

My Diniyat teacher is _____ . Phone #: _____

We hope you have a good year at the Sunday School. If you have any suggestions for the School, do let us know.

Thank you.

Administration





Classroom Expectations



1. When the teacher enters the class, please stand and greet him/her with "Salaamun Alaikum".
2. If you are tardy please excuse yourself when you enter your classroom. Then greet your teacher and proceed to a vacant seat.
3. Listen to him/her quietly to understand the lesson. If you are unclear about any information please raise your hand for a turn to question.
4. Try not to interrupt your teacher unless it is very necessary. You meet him/her only once a week. Let that time be spent wisely.
5. When you are asked a question, please raise your hand and answer ONLY when the teacher asks you to. We know it is difficult to refrain but patience is a virtue.
6. You may speak with other students during the break not during instruction time. This disturbs the whole class.
7. If you need to leave the classroom for the restroom or a drink, please do so after Assembly or during Snack Time.
8. Please come to school on time with the following supplies in your bag:



Qur'an textbook
Diniyat textbook
Salaat textbook
Pencil and pen
Class folder with-
Paper or notepad for notes



9. Islamic attire needs to be observed at all times
 - a. Girls
 - i. Hijab properly pinned to cover all your hair
 - ii. Loose clothing. Long sleeves
 - iii. Shirts need to be long. Please wear socks
 - b. Boys
 - i. Long pants
 - ii. Shirts without inappropriate messages

Thank you.
Administration



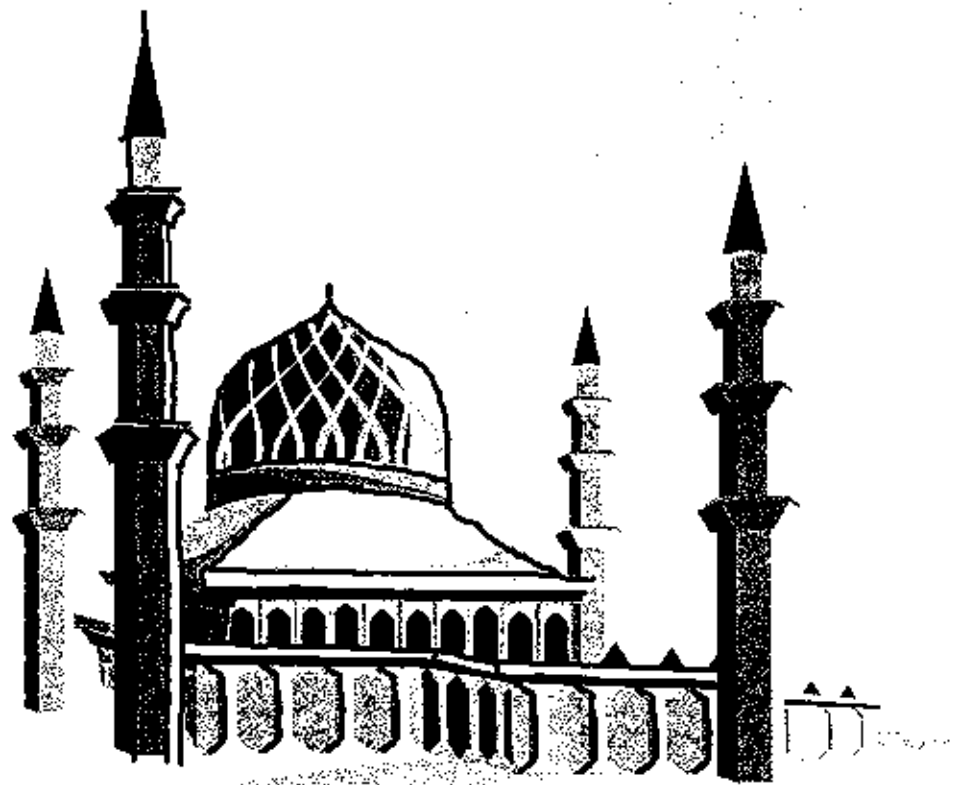
Grade 2

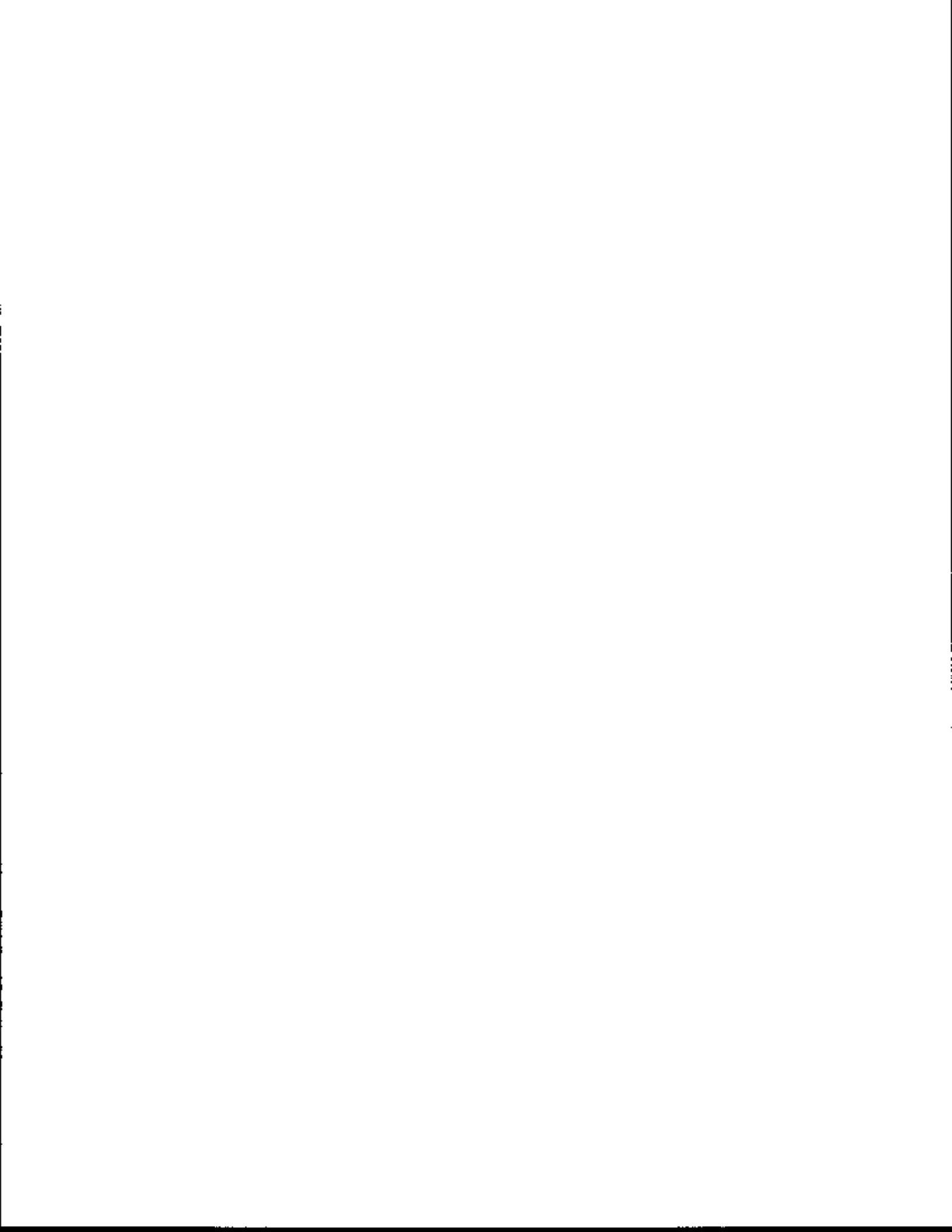
Table of Contents

| | |
|----------------------------------------------------------|----|
| 1. The Need for Religion | 1 |
| 2. The Roots of Religion | 2 |
| 3. Word Search – Usūl | 4 |
| 4. Tawhīd – Belief in the Unity of Allāh | 5 |
| 5. ‘Adl – Belief in the Justice of Allāh | 7 |
| 6. Nabuwwat – Belief in the Necessity of the Prophethood | 8 |
| 7. Imāmat – Belief in the Necessity of the Imams | 10 |
| 8. Qiyāmat – Belief in the Final Judgement | 12 |
| 9. Crossword - Qiyāmat | 14 |
| 10. Word Search – Usūl Review | 15 |
| 11. Kindness to the Animals | 16 |
| 12. We Must Not Harm Animals | 17 |
| 13. Being kind to Animals | 18 |
| 14. Activity Sheet 1 - Maze | 19 |
| 15. The Guests of Imam Ḥasan (AS) | 20 |
| 16. Work and Faith | 22 |
| 17. Work and Generosity | 23 |
| 18. Let’s be Clean | 26 |
| 19. Purity and Cleanliness | 28 |
| 20. Prophet Ayyūb (AS) | 30 |
| 21. Prophet Idrīs (AS) | 35 |
| 22. Activity Sheet - History Unit | 38 |
| 23. The Sharī‘ah | 39 |
| 24. Living by the Sharī‘ah | 42 |
| 25. Five Types of Deeds | 45 |
| 26. Activity Sheet - Five Types of Deeds | 46 |
| 27. Why Good Manners | 47 |
| 28. Taqlīd – Following a Mujtahid | 49 |
| 29. Obeying the Parents | 50 |
| 30. Behaviour with Parents | 52 |
| 31. How to Behave with People | 54 |
| 32. Najāsāt – The Unclean Things | 60 |
| 33. Word Search - Najāsāt | 62 |
| 34. Mutahhirāt – The Purifying Agents | 63 |
| 35. Word Search - Mutahhirāt | 65 |
| 36. Yūsuf – A Well-Behaved Child | 66 |
| 37. Dress | 68 |
| 38. Useful Words | 70 |
| 39. Saying “Inshā-Allāh” | 72 |
| 40. Wudū’ | 74 |
| 41. Activity Sheet - Wudū’ | 77 |
| 42. Salāt – The pillar of Religion | 78 |
| 43. Adhān | 80 |
| 44. Iqāmah | 82 |
| 45. Daily Prayers | 84 |

| | |
|----------------------------------------------|-----|
| 46. Times of Daily Prayers | 86 |
| 47. Neighbour | 88 |
| 48. Sawm – Fasting in Ramadān | 89 |
| 49. Activity Sheet - Things that break Fasts | 90 |
| 50. A Letter from Mecca | 91 |
| 51. Zakāt and Khums | 94 |
| 52. Stealing | 95 |
| 53. Amr Bil Ma‘ruf & Nahi ‘Anil Munkar | 96 |
| 54. Suspicion | 98 |
| 55. Obeying Allāh | 100 |
| 56. Activity Sheet - Obeying Allāh | 104 |
| 57. Food & Drink | 105 |
| 58. The Family in Islam | 108 |

Islamic Beliefs Unit





THE NEED FOR RELIGION

We begin our lesson by raising a very important question: Do we need a religion? If yes why?

We all agreed in class that we do need a Religion. A "Religion" is a set of beliefs/rules that we need to follow if we wish to become happy.

Prophet Ādam (AS) was the first person that Allāh created on this earth. Allāh provided guidance in the form of directions for Prophet Ādam (AS) to follow. These directions then led to the first religion on earth. According to the Qur'an, the first religion on earth was ISLAM. Islam means "to submit to the will of Allāh" and to accept none besides Allāh.

Prophet Adam (AS) needed these directions so that he could organize the society that he would build. We all know that we need laws/rules to guide us on the right path. A simple example would be your mother or father: they need guidance in trying to do the right things for you, their children, so that you grow up to be good people.

The society in Canada which we live in is a mixed society, i.e. there are people from various parts of the world. If any one of these groups made the laws/rules, it is possible that they would make them in such a way that they themselves would benefit the most. But when Allāh - the Creator of all the people of different races and colours - makes the laws/rules, He is fair to everyone. He does not favour anyone because

of race or colour. Thus, a true religion is made up of beliefs that show Allāh's justice to humans in laws/rules that He has provided for them to organize themselves as a good society.

The word "Dīn" in 'Arabic is usually translated as "religion". However, dīn is more than religion. It is also "to understand" the purpose for which we have been created on earth. Islam is the "Dīn" that guides us towards correct beliefs. Those things in the religion that we should understand are known as "Usūl ad-dīn"—THE ROOTS OF RELIGION /ISLAM, whereas those things in the religion that must be followed are known as "Furū' ad-dīn"—THE BRANCHES OF RELIGION/ISLAM.

THE ROOTS OF THE RELIGION

One of the valuable gifts that Allāh has given us is the ability to think, reason, and understand. It is because of this that we are different from all other creatures. If we remain ignorant and do not think, then we are like a tree that does not grow fruits nor does it provide shade. Our eighth Imam, Imam ‘Alī ar-Ridā (AS) has said, “The friend of every human being is his ability to think and his enemy is his ignorance.”

In order to be a good Muslim we need to understand our faith, and the more we understand our faith the more we shall benefit from the teachings of Islam in our lives. Our ability to think—which is one of the most valuable gifts from Allāh—should be used to understand our religion. We are therefore required to think about our important beliefs, the USŪL AD-DĪN, which is made up of five fundamental beliefs:

- 1) Tawhīd: Belief in One God, Allāh.
- 2) ‘Adl: Belief in the Justice of Allāh.
- 3) Nubuwwat: Belief in the Prophethood for the guidance of humans.
- 4) Imāmat: Belief in the leadership of the Imāms, after the Prophet, for the guidance of the Muslims.
- 5) Qiyāmat: Belief in the Day of Judgement.

The above summary of the Usūl ad-dīn will give you a chance to look at our fundamental Beliefs and will prepare you to look at each of them separately in the lessons that follow.

Usūl ad-dīn Word Search



Tawhid
Adl
Imamat
Nabuwwat
Qiyamat

TAWHĪD

There are many religions in the world. However, not all religions believe that there is only one God. Some religions teach that there are many gods and goddesses who do different things for us. Some believe that there is a god who takes care of water, a god who looks after the jungles and mountains, and so on. Such religions are known as POLYTHEISM (believing in many gods).

But there are other religions which teach that there is only one God, who does not need any help from anyone. Such religions are known as MONOTHEISM (believing in one god). Islam is one such religion.

Tawhīd means that there is only ONE ALLĀH. Allāh does not have a partner. He does not have parents, a wife, a son, or a daughter. Allāh has no relatives. Allāh is One. That is why in the first part of the Kalīma we say: Lā ilāha il lal lāh (There is no god except Allāh).

Allāh is the Creator of all things. Even though we cannot see Him, we know He is around us because of what He has created. He is the Creator of our earth, the sun, the moon, the stars, and all the things that we see around us. He even created the things that we cannot see around us, like the air we breathe. That is why we should only worship and praise Him.

Tawhīd teaches us to respect other human beings whether they are

Black or White, and not to think that we are better or more powerful than them. In other words, we should not discriminate against them. This is because we are all creations of Allāh. Tawhīd also teaches us to do what Allāh wants us to do, because He is our Lord and Master.

Imam ‘Alī (AS) said: “Tawhīd is the foundation of religion.” This means that if a person does not believe in one Allāh it is impossible for him/her to find the true path to becoming a good person.

‘ADL: BELIEF IN THE JUSTICE OF ALLĀH

Allāh, as we all believe, is Just (‘Ādil). As the Just God, He does not tell us to do something that we cannot do. For example, Allāh asked us to help a person who has fallen, but before asking us to do that, He created hands for us so that we can use our hands to help a fallen person.

Allāh is Just because He has given us intelligence which tells us about the things that are good for us and those that are harmful. We know, for example, that telling lies is harmful and therefore we should not do it. We also know that showing respect and kindness to our parents is good, therefore we should do it.

When we do not do these good things, Allāh has the right to punish us, but if we do these good things, He will reward us. This is why we believe Allāh is “Just”. ‘Adl teaches us that we are responsible human beings and we should create justice around the world. Also, from the knowledge that Allāh has given us, we must try to follow good and keep away from bad things.

NABUWWAT (PROPHETHOOD)

A Nabī (Prophet) is a man who has been sent by Allāh to guide the human beings to do good deeds, to avoid bad deeds, and to be truthful and honest. A Prophet is given a message, a set of lessons for human beings, so he can direct us to make a society on the principle of justice. He brings for us the Sharī'ah (code of life; the way we must live).

Prophets are divided into two groups:

- (a) A RASŪL is that Prophet who brought a new Sharī'ah. Five of them are Ulul Azm Prophets.
- (b) A NABĪ is that prophet who did not bring any new Sharī'ah, but followed the Sharī'ah of a previous Rasūl.

Therefore the rank of a RASŪL is higher than that of a NABĪ. We believe that there were 124,000 Prophets who came to guide the human beings, to create a good society. The first Prophet was Adam (AS), and the last Prophet was Muhammad (SAW). Among these 124,000 Prophets, there were five Prophets who were known as the Ulul-Azm Prophets. They are:

1. Prophet Nūh (Noah) (AS)
2. Prophet Ibrāhīm (Abraham) (AS)
3. Prophet Mūsā (Moses) (AS)
4. Prophet 'Īsā (Jesus) (AS)

5. Prophet Muhammad (SAW)

A Prophet excels all other people. He is ma'sūm (sinless).

We believe that all these Prophets were perfect leaders of their communities. They brought the message of Allāh for the people and taught them through their own example how to obey, thank, and worship Allāh. If the Prophets would not have guided us, we could not have recognized Allāh, and instead of worshipping Him, we might have worshipped the idols, the moon, the sun, etc.

The Prophets have also taught us to use the blessings of Allāh properly. They have told us about life after death and to obey Allāh, so we can go to heaven.

The Prophets sometimes performed miracles. For example, Prophet Mūsā (AS), by the will of Allāh, changed a stick into a snake and back. Prophet 'Īsā (AS), by the will of Allāh, raised the dead to life and cured many diseases.

The most important miracle of all times is the Holy Qur'an. It exists today in the same way as it did when it was first revealed.

IMĀMAT: BELIEF IN THE NECESSITY OF THE IMĀMS

Allāh has continuously guided us to the path He wants us to follow. Through our knowledge we know the things that are good for us and those that are harmful to us. But, many times we forget and ignore the warnings of our knowledge. Therefore Allāh guided us by sending those perfect teachers - HIS PROPHETS - who came to warn us and guide us toward good and away from evil. These prophets brought the revelation - the Holy Qur'an - from Allāh, to help us in our everyday life.

However, it is difficult for us to follow the Qur'an without having someone to show us the way the teachings of the Qur'an can be followed. We need teachers who are also practicing what they teach from the book. The book cannot teach us by showing us how to do something; it is the teacher who can do that. It is for this reason that before Prophet Muhammad (SAW) died, he told the Muslims that he was leaving with them important two things:

1. The Qur'an
2. The Ahlul Bayt (his family)

The Prophet (SAW) knew that we can learn more easily from an example, rather than from the book we read. The Ahlul Bayt are the examples from which we can learn to be good. The Ahlul Bayt (AS) include our twelve Imāms.

Our belief about Imāmat is that the Twelve Imāms were the perfect

teachers of the Qur'an appointed by Allāh through his Prophet Muhammad (SAW). These Twelve Imāms are:

Imam 'Alī (AS)

Imam Hasan (AS)

Imam Husayn (AS)

Imam 'Alī Zayn al-'Ābidin (AS)

Imam Muhammad al-Bāqir (AS)

Imam Ja'far as-Sādiq (AS)

Imam Musa al-Kāzim (AS)

Imam 'Alī ar-Ridā (AS)

Imam Muhammad at-Taqī (AS)

Imam 'Alī an-Naqī (AS)

Imam Hasan al-'Askarī (AS)

Imam Muhammad al-Mahdi (AS)

We believe that our last Imām —the Twelfth Imām, Imam Muhammad al-Mahdi (AS), is alive and in hiding (ghaybat) until Allāh commands him to reappear and take charge of the Muslim community. While he is in ghaybat, he continues to guide his true followers just as the sun provides the light through the clouds on a cloudy day. We pray for his safety and his return to make this world a happy place for all.

It is because of our belief in the Twelve Imāms from among the Ahlul Bayt, that we are known as the Shī'ah Imāmiyya or Ithna 'Āshariyya.

QIYĀMAT

The fifth usūl is the Day of Judgement. It means that one day Allāh will bring to life every human being again, and we will all be judged according to our beliefs and deeds. On this day, all human beings will stand before the highest Court of Justice, where the scales of justice will be raised and where the witnesses (the Prophets and Imāms (AS)) will be present. Each person will be given his/her own book of deeds. Those people who had done good deeds on earth will be rewarded, and those people who had done evil deeds will be punished.

When a person grows up and becomes bāligh/bālighah, two angels called Kirāman Kātibīn are posted with him/her by Allāh's orders. It is their responsibility to keep an account of all of his/her actions, good or bad, until the time of his/her death. It is this record which will serve as evidence on the Day of Judgement.

If a person has true faith and does good deeds, prays, fasts during Ramadān, pays Zakāt and Khums, gives to charity, looks after the orphans, feeds the poor, and does other good deeds, then that person will receive the blessing of Allāh and will be sent to Paradise.

There will be many signs before Qiyāmat comes. One of these signs is the reappearance of our Twelfth Imām (AS). He will reappear when the world becomes full of injustice. Prophet 'Īsā (AS) will also come down to help him in spreading the true faith and Imām Muhammad al-Mahdi

(AS) will rule the whole world. There are many other signs, including the rising of the sun from the west and the Holy Qur'an being taken up.

When the Day of Judgement comes, everything will be destroyed. The mountains will be reduced to dust, the rivers will dry up, and flames of fire will rise out of them, the sun and the moon will lose their shine, the planets will collide with one another and the earth and sky will change.

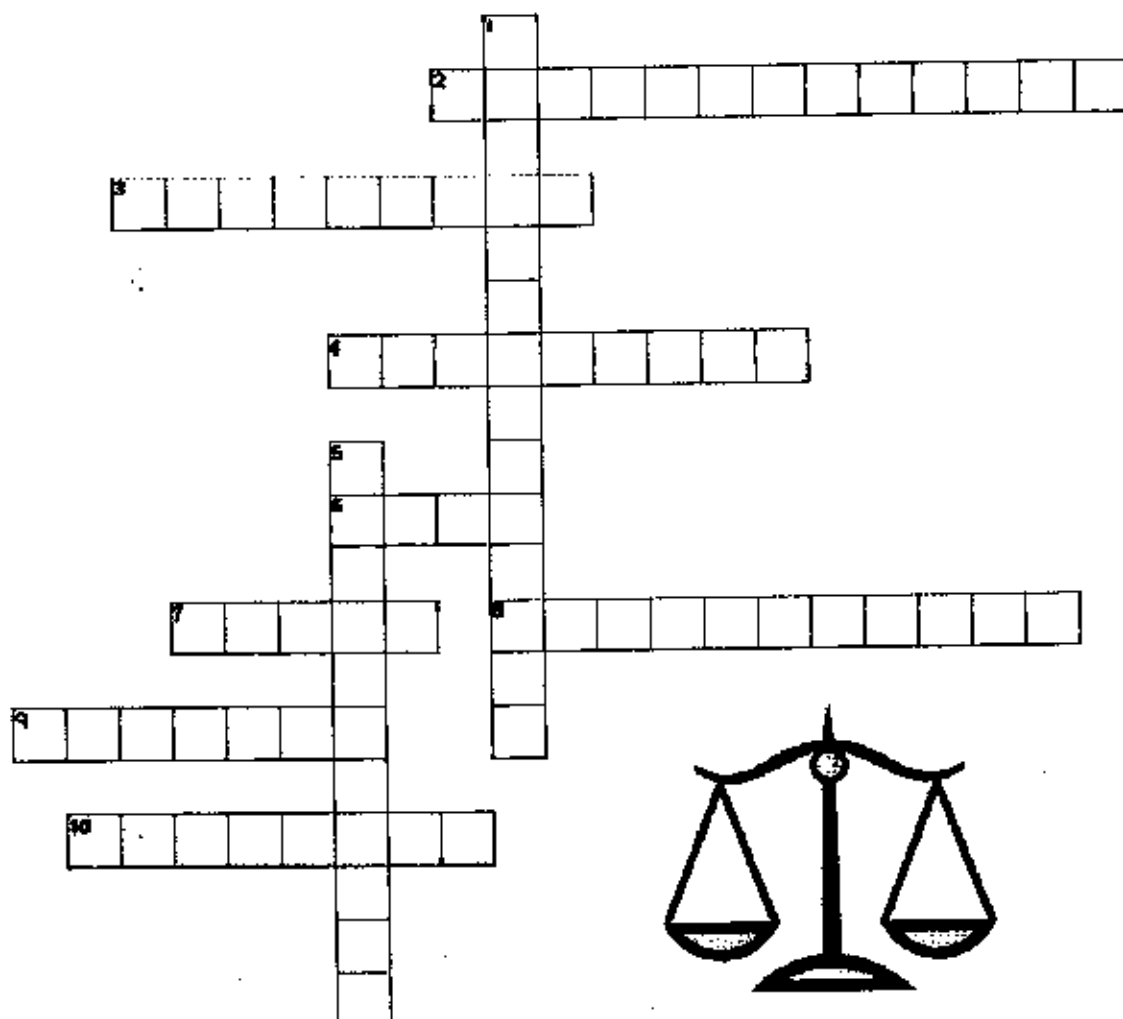
This day will be 50,000 years long and the sun will be very hot and close to the earth. The earth will be red-hot like copper. Everybody will be running for shade to protect themselves from the heat. However, those who had lived as good people in the world will not feel the pain or heat of the Day.

On this Day, human beings will have to cross an extremely dreadful path, which is a bridge over Hell. This bridge is known as the Sirāt (or Pūl-e-Sirāt). This will be the hardest stage.

After this, Allāh will allow His good and obedient servants into Paradise, where they will live in peace and comfort. The unbelievers and evil-doers will be thrown into Hell. Those who have committed only a few sins and have done many good deeds will also be admitted into Paradise – but only after they have spent the necessary time in Hell, being punished for their sins.

We should pray to Almighty Allāh to keep us safe from the fire of Hell.

Crossword - Qiyāmat



Across

2. The day will be as long as _____ years
3. The bridge passing over hell
4. The Prophets and Imāms will be present as _____
6. Another sign of that day is the rising of the sun from the _____
7. Will weigh our good and bad deeds
8. Where our actions are recorded

9. The fifth root of Islam

10. A person with true faith who did good deeds will go to _____

Down

1. Two angels keeping account of a bāligh or bālighah person's actions
5. One sign of the coming of the Day of Judgement will be the reappearance of the _____

WORD SEARCH – USŪL AD-DĪN (REVIEW)

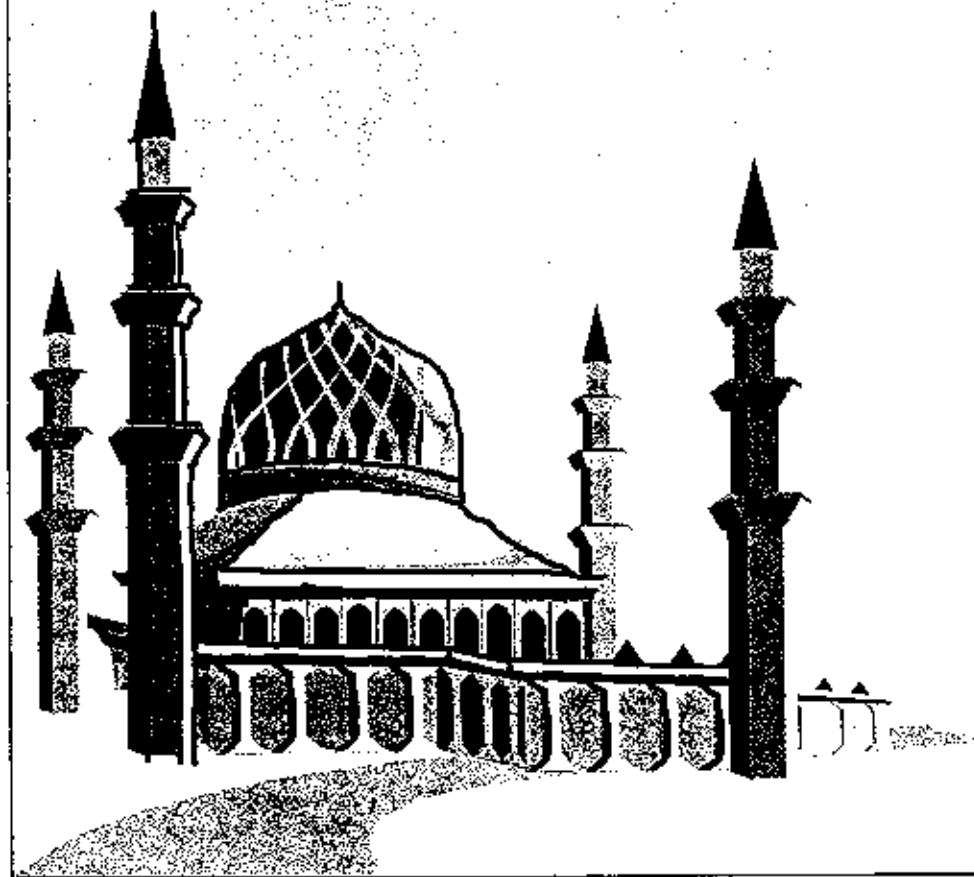
Q M K W L T Q O Q R Z A X D V N
B T I D A A R G T I D O A Q S K
Y R C B S W D S H A Q Y Q B E W
U L V O P W H O L S O Z P V O Z
M E T D T U S A G F T Q V U T Y
B S Y D Q B T A J E J D J V Y R
U X I U T A N U Q L N D O H J B
S L M E E N D Y U C E O J O R G
E Y U E H G M S I E H T Y L O P
L C K L E T A J H H Z N A B I J
A N D M A R O W Q I Y A M A T U
C D E Z W Z A N E Y H I B P M S
S N H S G T M Y O C F O C Q S T
T A M A M I Q G K M B Y M L D I
R W U S E G R S J B E O X G I C
F R V A Y M R X M R D V C Y J E

ADALAT
IMAMAT
MONOTHEISM
NABUWWAT
POLYTHEISM
RASUL
TAWHEED

DAY OF JUDGEMENT
JUSTICE
NABI
ONE GOD
QIYAMAT
SCALES
ULUL AZM



Islamic History Unit





KINDNESS TO THE ANIMALS

One day Prophet Mūsā (AS) went to the desert to graze his sheep. He rested as his flock began to eat.

All of a sudden, he saw a sheep run away from the flock. Prophet Mūsā (AS) chased after him for a while until he finally caught it.

Even though he was very tired and angry he took the sheep in his arms, rubbed its feet and fur and said, "Oh animal! Why did you run so much and tire yourself?"

"I was chasing you to save you from the wild animals that would come and kill you!"

Afterwards, Prophet Mūsā (AS) put the sheep on his back and returned it to his flock.

**WE SHOULD BE KIND TO THE
ANIMALS AND NEVER HURT THEM**

WE MUST NOT HARM ANIMALS

One of the followers of Prophet Muhammad (SAW) told this story. "One day, as we were sitting with the Prophet, all of a sudden a man entered with a piece of cloth wrapped around his hands.

He said, "Messenger of God! I was passing through a jungle when I heard the singing of birds from the top of a tree. I climbed up the tree and saw a nest which had a few beautiful baby birds in it. I caught hold of them and wrapped them up in a cloth. While I was carrying them they started making a lot of noise and their mother began to fly around my head crying out.

I put the cloth on the ground and opened it up. The mother bird flew up next to them and put them under her wings; I closed the cloth and caught all of them. I still have them with me."

The Prophet asked the man to put the birds on the ground. When he opened the cloth, the mother started running around her babies, crying out loudly.

Everyone marveled at how much the mother loved and cared about her children. Since the Prophet never harmed any animal, he asked the man to return the birds safely to their nest immediately.

The man listened and did as the Prophet had asked him to do.

BEING KIND TO ANIMALS

One day Imām Hasan (AS) was busy eating when a dog came and stood in front of him, gazing at him. Imām Hasan (AS) put a mouthful of food in his own mouth and then threw some in front of the dog. The dog ate it, wagged its tail in thanks, barked, and again lifted its head to gaze at Imām Hasan (AS).

Imām Hasan (AS) threw another mouthful of food in front of the dog. A man who was passing by came forward and said, "It's not right that this dog stands in front of you and stops you from eating in peace. With your permission I will hit it and drive it away."

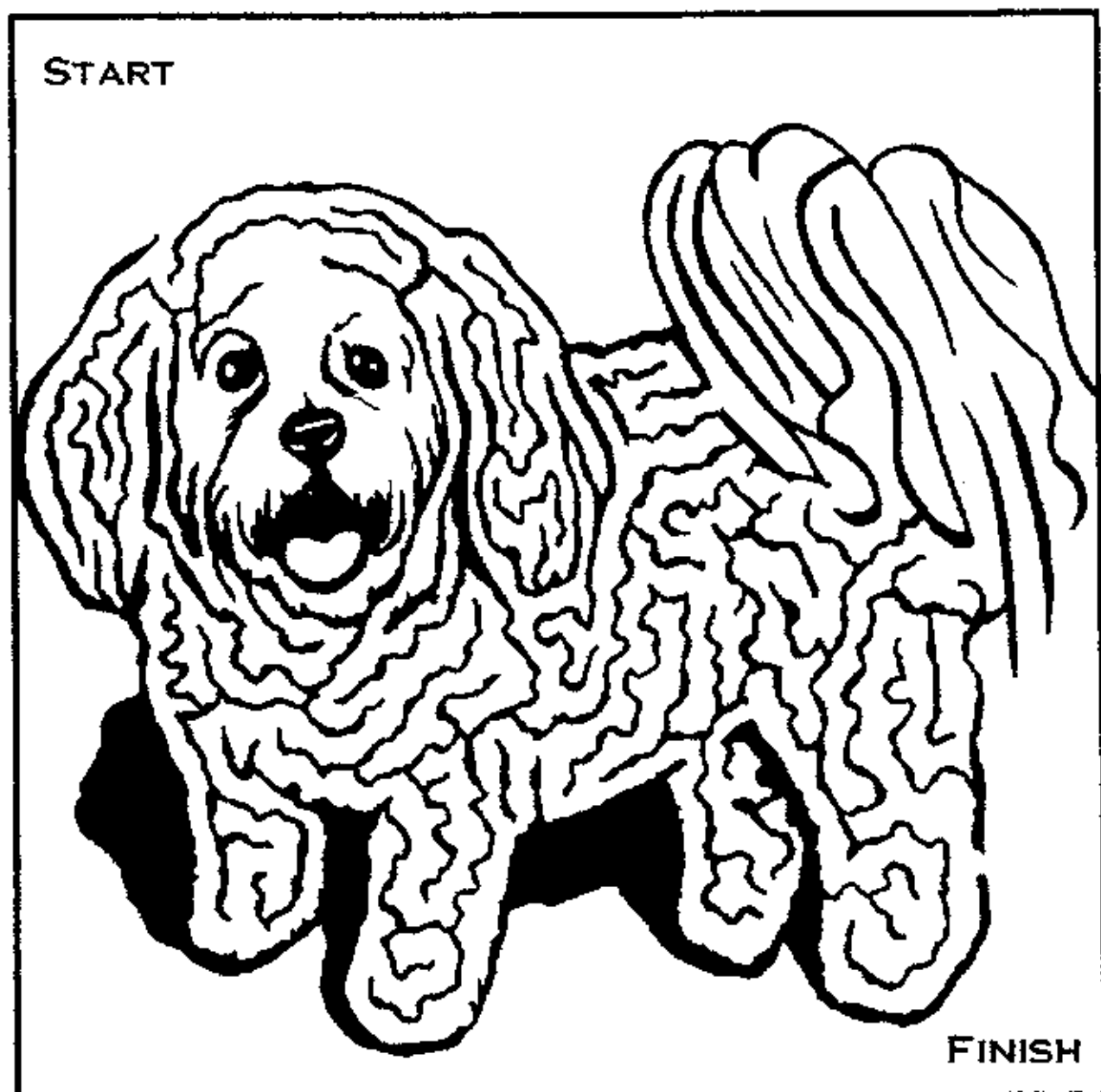
"No, no, don't do that," Imām Hasan (AS) told him. "Allāh has created this animal and Allāh loves it. It is hungry and I am ashamed before Allāh to eat His food and His blessings and not give anything to this creature that is His creation. After all, it is hungry and is looking at me."

Questions:

1. How did Imām Hasan (AS) give food to the dog?
2. How did that dog say "thank you"?
3. Why did that man want to make the dog go away?
4. Have you ever given food to animals?

Activity Sheet - Animal Maze

Have fun doing this maze and remember, Allāh wants us to be kind to His creations.



© Copyright 1998, Network Solution Developers, Inc., All rights reserved.

THE GUESTS OF IMAM HASAN (AS)

Imam Hasan (AS) was a friend of the poor and was kind to them. One day, he was going along the road when he saw some poor people sitting on the ground eating their food. Their food was a few pieces of dry bread. When they saw him they called him saying "Come on! Join us; eat with us! Don't be shy!"

Imam Hasan (AS) dismounted from his horse and sat down to eat with them on the ground.

"Oh brothers," he said after a while, "I accepted your invitation; now I beg you to be my guests and come to my house."

They accepted his invitation and Imam Hasan (AS) went to his house. "I have very important guests," he told his household. "Provide them with the best food."

The guests came to his house and Imam Hasan (AS) catered for them with great respect and they became very happy.

Imam Hasan (AS) was very kind to the poor. He used to help them, and several times during his life he gave to the poor half of all his possessions.

* Imam Hasan (AS) was a friend to the poor and very kind to them.*

Questions:

1. Who were the people who were Imam Hasan (AS)'s guests?
2. What kind of food did Imam Hasan (AS) provide for them?
3. How did Imam Hasan (AS) behave with the poor and needy?
4. How do you behave with the poor and needy?
5. What do we learn from this lesson?
6. How do we follow Imam Hasan (AS)?
7. Is it not our duty to defend the trampled rights of the poor?
8. How do we defend their rights?

Complete these sentences:

1. Imam Hasan (AS) was _____ to the poor.
2. Imam Hasan (AS) dismounted from his _____ and sat down beside them on _____.
3. He told his household, "I have _____. Provide the best _____ for them."
4. Imam Hasan (AS) catered for them with _____.

Work and Faith

One day Imam 'Alī (AS) was carrying a heavy bag filled with date seeds to the farms that were nearby.

He was asked, "What is inside this heavy bag?"

Imam 'Alī replied, "A few date-palm trees, if God wills."

Since Imam 'Alī had faith in God and never stopped working, he was thinking that perhaps these date seeds would become trees soon. The very exact thing happened. Only a little while after Imam 'Alī had planted them, all those seeds turned into trees.

Islam orders us always to have faith in God, never to stop working hard and to believe that if we do work hard and have faith we will prosper and become successful.

If we show that we are unwilling to work and we show that we are lazy or play around, we will never prosper and we will never reach our goal.

With faith in God and hard work, all matters become easy and will have a good outcome.

WORK AND GENEROSITY

Imam 'Alī (AS) was a hard-working man with a pleasant personality. He worked hard while farming and cultivating orchards.

He developed several plots and orchards and then gave them all away for the sake of Allāh.

One day, he acquired a piece of barren land outside Madinah which he wanted to cultivate. In order to do this, he decided to dig a well. He chose a suitable place and, putting his hopes in the grace of Allāh, he began to dig.

Several days went by, but still there was no sign of any water coming out of the well.

One day, Imam 'Alī (AS) picked up a pick-axe, entered the well and, using all his strength and energy, worked very hard for a while, but still there was no sign of water. Exhausted, he came out of the well, wiped away the sweat of his brow, rested for a while, and then re-entered the well. He was swinging the pick-axe with such vigor that the sound of his breathing could be heard all around. After receiving a strong, hard blow with the pick axe, the ground suddenly split open, and fresh, clear water bubbled up.

He climbed quickly out of what had now become a wonderful well in

the dry desert which would soon turn all the surrounding area into a lovely orchard. Soon the people gathered around to see it. Each of them was commenting on it.

“What a hard-working man ‘Alī is!” one said. “Since ‘Alī is a good and generous man,” said another, “Allāh has been generous to him and given him goodness.” “‘Alī and his descendants have become rich forever,” said some.

Some congratulated Imam ‘Alī (AS) while some were jealous. “Bring me a paper and pen,” said ‘Alī (AS). When they had done so, he sat down and wrote the following:

I have endowed this well and the land surrounding it in charity for its income to be used as follows:

- a. In helping the poor and destitute.
- b. In helping the travelers far away from their homes.
- c. In providing the means for the marriages of orphans.
- d. In providing medical care for the poor.
- e. In the doing of good works of public benefit.

I have endowed this well in charity so as to seek the pleasure of Allāh and the rewards of the hereafter and in order to be saved from the fire of hell.

Signed ‘Alī ibn Abu Tālib

Questions and Exercises:

1. In which ways did Imam 'Alī (AS) decide that the income of the well was to be spent?
2. What are some good works that are of public benefit?
3. What can you do which would benefit your friends?
4. Why did Imam 'Alī (AS) endow that well in charity?

LET'S BE CLEAN

Our Holy Prophet Muhammad (SAW) once saw a man who had dust and sand all over his face. His hair was ruffled and dirty, his hands and face were unwashed. His mouth was dirty and stank, and his clothes were grubby and untidy.

The Holy Prophet became unhappy at the sight of that man and told him, "Why do you live like this? Don't you know that cleanliness is part of religion? Don't you know that Allāh loves those who are clean? A Muslim must be clean and make use of Allāh's blessings."

"Since there is water," he continued. "Wash yourself and keep yourself clean and tidy."

* Cleanliness is a part of religion. Muslims must always be clean. *

Questions and Exercises:

1. Look at your hands, are they perfectly clean?
2. What about your fingernails?
3. Look at your teeth in a mirror, are they clean?
4. Do you brush your teeth? How many times a day? When?
5. Do you take care to keep your body and your clothes clean?

Complete these sentences:

- a. "Why do you live so _____ and _____?"
- b. "Don't you know that _____ is a part of religion?"
- c. "A Muslim must be _____"
- d. "Don't you know that Allāh loves _____?"
- e. "Since there is water, keep yourself _____ and
_____"

This boy is dirty and untidy.

He hasn't washed his hands and face.

His clothes are dirty and scruffy.

For these reasons, no one likes him.

Karim is a very clean child.

He washes his hands and his face with soap and water.

He keeps his clothes clean.

For these reasons, everyone likes him.

Allāh too loves people who are clean.

PURITY AND CLEANLINESS

Cleanliness is essential for the physical health and spiritual advancement of human beings. Although the followers of all religions and the residents of all parts of the world acknowledge the necessity and importance of cleanliness, Islam has laid special stress on it. The Holy Prophet (SAW) has said: "Allāh likes clean people".

Cleanliness is the corner-stone of Islam. Prayer is the most important article of worship, and purity and cleanliness are needed in order to pray. It is necessary that the body, clothes and place of worship of one who intends to perform prayer, should be clean and one must also perform wudū' with pure water. During Hajj also, the conditions of cleanliness are similar to those for performing prayer.

Islam recommends cleanliness not only during acts of worship but in everyday life as well. Besides other good deeds, the Islamic way of life demands that when we get up early in the morning we should brush our teeth. We should take a bath at suitable intervals and comb our hair. It is also essential to wash our hands and mouth before and after meals. Our food, drinking water and the utensils used by us should also be clean. Use of dirty or broken plates should be avoided.

Public places like masjids, schools, parks, and hospitals as well as recreation spots and the streets, and our houses, must be kept clean.

Care should also be taken that wells and springs, whose water is used by the people, should not get polluted.

Social manners also demand that we should not spit or blow our noses on roads or other places of common use. Some people spit wherever they please. This is a very bad habit because besides spreading dirt and disease, it is a source of inconvenience to the people.

If we follow all these rules, our environment will become clean and make us healthy. As these rules are part of Islam's teachings, we will also be pleasing Allāh by observing them.

Cleanliness is an essential part of Islamic teachings

QUESTIONS

1. What importance do different societies in the world attach to cleanliness?
2. What instructions has Islam given to its followers regarding the observance of cleanliness?
3. Why is it necessary to keep recreation resorts and other places of public use, clean and tidy?

PROPHET AYYŪB (AS)

Prophet Ayyūb (AS) was the grandson of Prophet Ishāq (AS) and the great-grandson of Prophet Ibrāhīm (AS). Almighty Allāh gifted him with Prophethood and gave him unlimited blessings. He had many flocks of sheep, cultivated lands, offspring, honour, and grace. Prophet Ayyūb was very grateful to Allāh for all this. He was generous to orphans and needy people and treated his relatives with kindness.

Prophet Ayyūb led a happy and prosperous life because he was always thankful to Allāh. Shaytān did not like this at all, and said to Allāh, “Oh Lord, you have given Prophet Ayyūb all your kindness, by which he has become thankful to you. If you withdraw your kindness from him and put him into trouble and hardship, he will not remain thankful to you. Therefore, give me control so that he is put into hardships and miseries and longs for your kindness.”

Allāh therefore decided to test Prophet Ayyūb's patience so He agreed to Shaytān's proposal and said, “I give you all the bounties of Prophet Ayyūb under your control.”

Therefore, Shaytān came down to earth and destroyed all of Prophet Ayyūb's properties and other possessions and killed all his children. When Prophet Ayyūb saw all this destruction and the loss of his sons, his patience increased and he became even more devoted in praising and thanking Allāh.

Shaytān then asked Allāh to have control over Prophet Ayyūb's lands and flocks of sheep. He destroyed these as well. However, the Prophet did not grumble, but instead offered more thanks to Allāh.

When Shaytān was defeated yet again, he asked Allāh to test Prophet Ayyūb by taking away his good health and by giving him a disease. However Prophet Ayyūb continued thanking Allāh. When the people saw what had happened to Prophet Ayyūb, they thought that Allāh was angry with the Prophet and stopped talking to him and asked him to leave town.

Prophet Ayyūb left the town and went to a deserted area where he passed his time by praying to Allāh. The only person who stayed with him was his wife Rahmah. The wife of the Prophet took on the responsibility of earning a living in order to provide for their needs.

Several years passed by and the Prophet continued with his prayers. Shaytān was upset because he had been defeated. The Prophet had not stopped thanking Allāh even after facing all the hardships. Shaytān decided that he would try to misguide Prophet Ayyūb by misguiding his wife. Shaytān came to Rahmah in the form of a human being and brought her a lamb. He asked her to take it to the Prophet and ask him to slaughter it without taking the name of Allāh.

Rahmah went to the Prophet and said, "Oh my husband! How long will