

AKHLAQ & FIQH SYLLABUS - CLASS 3 (Oct./Dec. 2011)

Lesson Topic

LESSON 1 - THE MEANING AND ORIGIN OF AKHLAQ

LESSON 2: INTRODUCTION TO ADHAN AND IQAMAH

LESSON 3 - DEEDS WHICH INVITE UNHAPPINESS

LESSON 4: LEARNING THE ADHAN AND IQAMAH

LESSON 5 - ACQUIRING KNOWLEDGE

LESSON 6: INTRODUCTION TO WUDHU

LESSON 7 - PATIENCE

LESSON 8: CONDITIONS OF WUDHU

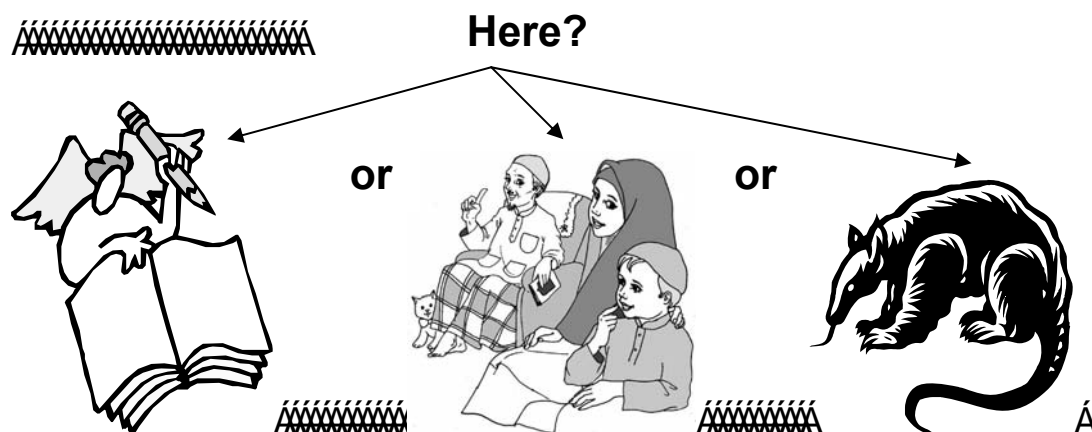
LESSON 9: AWARENESS OF ALLAH'S DISPLEASURE (TAQWA)

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In a hadith from Imam Ali (A), he is related as saying:

[illegible]

So? Where are we now?



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Conditions of Adhan and Iqamah

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A Risala – also known as Islamic Acts - is a book that has the rules of a Mujtahid. (At the Shia Ithna Asheri Madressa we only teach the Masa'il of Ayatullah Seestani)

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Telling Lies:



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*"Leave falsehood and make speaking the
 truth a habit."*

To be rude to others and also to be stubborn:

[illegible]

To laugh at other people's mistakes:



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To think you are better than everyone else:



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To be in the state of Najasat (unclean):

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Adhan - The Call to Salaat

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EXERCISE 2-3: COMPARISON BETWEEN ADHAN & IQAMAH:

General Knowledge – Fun to do as a family:

a. Who was the first Muezzin (person who gives Adhan) in Islam?

b. Who asked him to recite the Adhan? _____

c. Why do we recite the following in Adhan and Iqamah?

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
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We mention Imam Ali (A) in our Adhan and Iqamah because:

d. What are the differences between Adhan and Iqamah?

- i. _____
- ii. _____
- iii. _____

CLASS 3 - LESSON 5

ACQUIRING KNOWLEDGE

This means to try and LEARN and UNDERSTAND what people say to you and use it in the future. This is a very good habit.

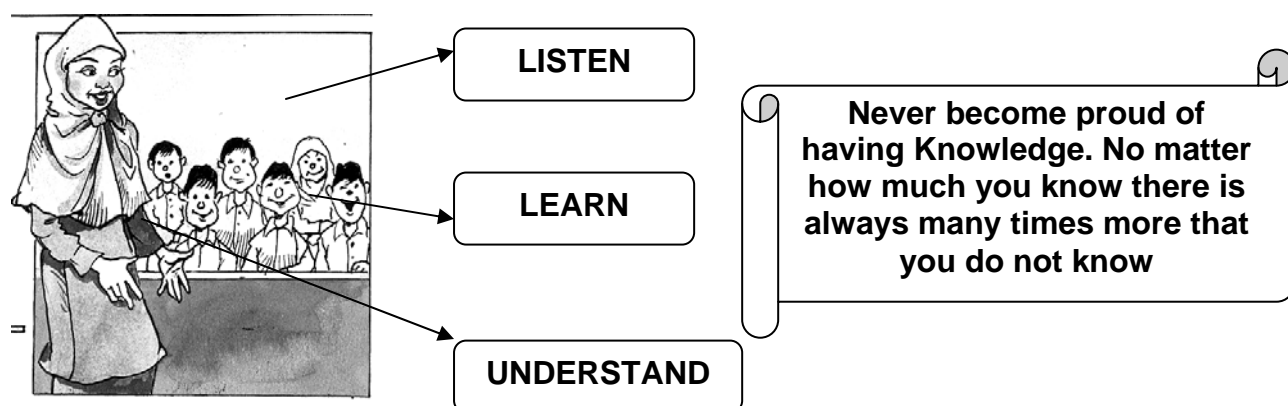
You can always gain knowledge by:

- watching what other people do;
- learning from their mistakes;
- picking up their good habits;
- picking up good points from books, television when you watch.



**ALWAYS BE CAREFUL THAT
YOU NOTICE BAD HABITS AND
AVOID PICKING THESE UP**

If someone says something to you, you should do three things



Places where we learn are:

HOME



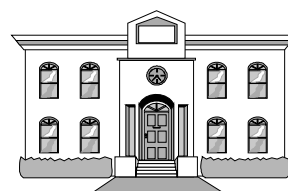
SCHOOL



MOSQUE



MADRESSA



We should always respect these places, by acting properly and trying not just to learn, but also to enjoy learning e.g., at school, we should respect the teacher, and at the same time try and enjoy doing the work. That way we will progress and have fun at the same time.

Once the Prophet (s.a.w.) entered the Mosque, **BEFORE THE PRAYER TIME** and he found two groups in the Mosque.

In one group, some were reading from the Qur'an while others were praying. The other group was in a corner busy learning. They learnt how to read and write and discussed the teachings of Islam and their application to their daily lives.

Looking at both, the Prophet (s.a.w.) said: "They are both engaged in useful pursuits. But I am a teacher. I shall join the group assembled to learn."

And so he sat with the group of students.

No matter how much you know there is always many times more that you do not know.

There was a King in days long gone by, who was very famous. One reason for his fame was that he had a wise old man for his councilor.

The councilor was walking down the road when he was stopped by an old lady, the old lady said "I have a question for you."

The wise old man said "How can I help you?"

The old lady asked her question and the wise old man sat down and started to think. He scratched his head and moved one way and then another. Finally he said, "I don't know the answer."

The old lady said, "Huh, you are supposed to be the King's wise man, and you can not even answer an old woman's question!"

The wise old man laughed and replied "The King pays me for the answers that I **DO** know, if he was to pay me for the answers that I **DO NOT** know, all the kingdoms on the earth would not suffice."

This shows us that no matter how clever a person is, there is always room for him to improve.

Knowledge can be of different kinds, we must always seek knowledge to improve our understanding of things around us.

Abu Abdullah (a.s.) has said:

"The seekers of (sacred) knowledge are of three kinds, so recognize them by their specific qualities and characteristics.

- One kind of them seeks it for the sake of ignorance and dispute.
- Another kind seeks it for the sake of domination and deceit.
- Yet another kind seeks it for the sake of (improving) understanding and intellect.

LESSON 6: INTRODUCTION TO WUDHU

Wudhu is a special way of washing that makes us spiritually clean.

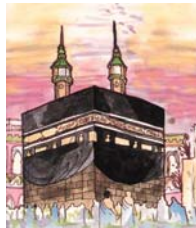
Wudhu is made up of:

- washing the face
- washing the two arms (right first then left),
- wiping (Masah) the front of the head and
- wiping (Masah) the upper part of the two feet (right first then left).

Wudhu is Wajib [required] for:



*PERFORMING TAWAF
7 TIMES AROUND THE
KA'ABA DURING HAJ
AND UMRAH*



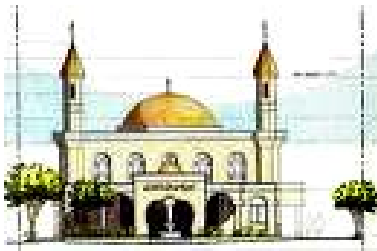
WRITINGS OF:



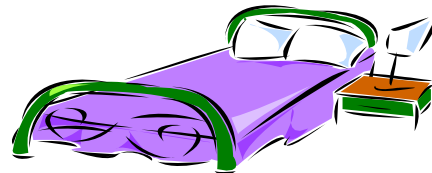
Allah & The
Holy Quran

Wudhu is Mustahab [recommended] for:

**ENTERING
MOSQUE**



**GOING TO
SLEEP**



**ENTERING THE SHRINES OF OUR
HOLY PROPHET (S) AND AIMMAH (A)**



MASHHAD - IRAN



JANNATUL BAQI - MADINA



NAJAF - IRAQ

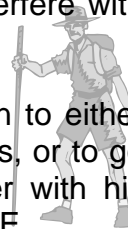
CLASS 3 - LESSON 7

PATIENCE - SABR

Patience means to be able to wait quietly in times of difficulty and hardship. It also means to be tolerant.

This can be compared to a mountaineer who, in order to reach the peak of a mountain has to face internal and external obstacles and barriers. The internal obstacles, like the love of comfort, the fear and despair are within his inner self while the external ones, like falling rocks, wolves, thieves are outside beyond his control. Each of them in their own ways interfere with his climbing efforts.

Someone faced with these kinds of barriers will have the option to either drop his journey on this road that is full of hardships and dangers, or to go ahead by resisting against them and overcoming every barrier with his power of determination. The second case is defined as PATIENCE.

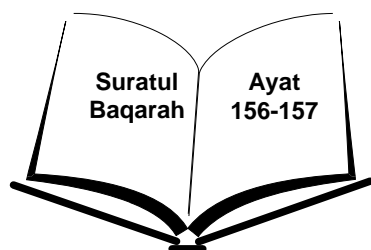


Accomplishment of a goal requires action, and action requires patience and staying power.

Our Holy Prophet Muhammad (s.a.w.) has said that:
"Patience is half of faith"

This means that if a person can stay patient even after hardship, then that person has taken a BIG step towards understanding their faith.

Allah says in the Holy Qur'an:



"....and give glad tidings to the PATIENT ones who, when misfortune befalls them, say, "Verily we are God's and to Him shall we return." Those are the ones upon whom are blessings from their Lord and His mercy; and they are the ones that are rightly guided."

Patience is a virtue.

This shows that in Islam, BEING GOOD BY YOURSELF is not enough to please Allah. You should teach others what you believe, and you should have patience, which is an EXCELLENT QUALITY.

LESSON 8: CONDITIONS OF WUDHU

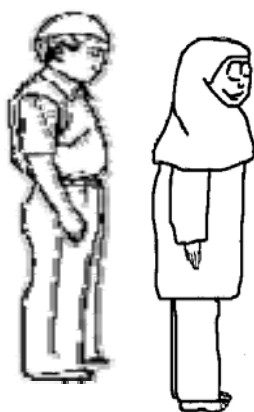


I am doing Wudhu for
the pleasure of Allah,
Qurbatan ilallah

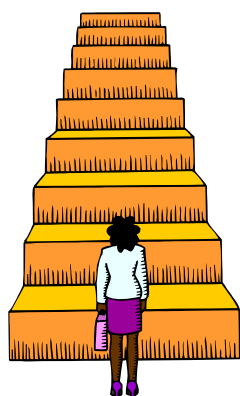
NIYYAT



Water must be:
Tahir - Pure (Mutlaq);
Mubah - Taken with permission
Enough for Wudhu and other uses too



ALL BODY PARTS
MUST BE PAK



TARTIB & MUWALAT I.E.
STEP BY STEP &
WITHOUT INTERRUPTIONS



CLASS 3 - LESSON 9

AWARENESS OF ALLAH'S DISPLEASURE (TAQWA)

People often translate Taqwa as "*fearing God*". This is not a proper translation, and can be taken to mean the Allah makes his creation afraid and scared, which is not true at all.

In Islam the concept of fearing God is NOT to be scared of HIM, but to be ashamed, scared or sad at doing something which would "*displease HIM*".

There is no English translation for this idea, which is known as TAQWA.

We all know that the most important duty of a Muslim is to believe in Allah and to have total submission to Him, i.e. His wishes are our commands. We also know that if we displease Him, then on the Day of Judgment we will have to answer for it.



The important thing is that if we ever do anything either accidentally or on purpose, we should be "aware" of what we have done and its consequences, and so should ask forgiveness from Allah

To reach this state of awareness is very difficult and we human beings would never have been able to reach it without Allah's help and guidance. Allah says in Suratul Baqarah "*Worship me to ward off evil*". This shows the concept of worship i.e. total submission and love of Allah is very important to keep away evil.

Imam Ali (a.s.) says in the Nahjul Balagha that: "... O creatures of Allah, the best advise for himself is he who is the most obedient to Allah, and the most deceiving advise to himself is he who is most disobedient to Allah."

In Surah an-Nur, Allah says he will guide those who wish to be guided. This shows us that it is only through the love and worship of Allah that we will be guided on the "right path" to heaven.

Isn't that our main goal in life?