BOOK 4

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mu'allimah NAEEMA DESAI

a textbook for
'AQA'ID
AKHLAQ
FIQH
AD'IYAH
ADAB
QASAS AL-AMBIYA,
SIRAT AN-NABI
and **TARIKH AL-ISLAM**



age **11**

an advanced islamic studies program to be enjoyed by both child & parent

my faith ...ISLAM

my faith ...ISLAM

Mawlana Feizel Chothia
Mu'allimah Naeema Desai

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GRADE 4



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GRADE 4

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preface

The preservation of the religious and moral heritage of Muslims is important as well as complex. To impart Islamic education to children and to enable them to grow as Muslims in modern society offers a great challenge to us. A fundamentally important facet in this context is Islamic didactic material. It gives me pleasure to say that the book 'MY FAITH, ISLAM' represents a positive attempt to address this challenge.

For a long time, the need has been felt for an augmentation of the current Islamic studies programs. An innitiative was undertaken to address this need. The outcome is 'MY FAITH, ISLAM'. It is a comprehensive set of textbooks on Islamic Studies embracing the full school career of Muslim children. The books have been specially graded to enable children from grade one through to grade twelve to relate to the text in a manner that suits their particular academic level.

This text is designed to be both practical and interesting. I hope that the users will find the variety of topics, exercises and extracts do, in fact, fulfil that aim. An effort has been made to present the matter in a methodical and readable manner and all major Islamic topics pertinent to Muslim children have been included. The text has been presented in lesson format and I have used language which is simple and a style which is appealing to young minds. I have attempted to narrate the facts in such a way that there is a moral lesson for the learners in each section and through every lesson I attempt to motivate the learner to imbibe the spirit of Islam and transform it into practical living.

Although care has been taken to cover aspects as thoroughly as possible, constructive and clear criticism would be appreciated to improve the material. In the preparation of these books consideration was given to the limited time teachers have in preparing lessons. However, teachers should still make use of any extra material they have appropriate to the standard and lesson.

I do not claim this material to be the best, but it is the product of very sincere and laborious efforts. How far I have succeeded in my attempt is for the users to judge.

Books do provide a basis for education and it is the teachers who make them really useful and meaningful. Books on their own can do no miracle for young people unless they are properly geared to use them. I hope the Islamic teachers will remain conscious of this.

Although my aim has primarily been to fascilitate the instruction of teachers and the assimilation of children I hope it will benefit parents too. I will deem my efforts well rewarded if it inspires young Muslims to under stand and practice Islam passionately.

May Allah accept my humble effort and make it a source of my salvation in the Hereafter. *Amin*.

Mawlana Feizel Chothia
Ramadan 1430 AH / August 2009 CE

acknowledgements

"*Whoesoever is not grateful to people is not grateful to Allah*."

I wish to express my heartfelt gratitude in appreciation of the enthusiasm, sincerity and dedication to Islamic re-awakening of brother Muhammad Doola without who's support this treatise could not have been accomplished. Special thanks to brother Muhammad Amod who provided invaluable technical assistance in the production of this work. Their love of Faith is most heartening and inspirational indeed. May Allah, the Exalted, grant them all the best of this world and the hereafter.

I would be failing in my duty if I did not display my gratitude to my mentors, *Mawlana* Hasan Docrat a truly outstanding and erudite scholar of Islam, who very kindly proof-read the work.

I owe a special debt of gratitude to my wife, *Mu'allimah* Naeema Desai Chothia, without whose assistance, support, encouragement and patience this work would not have been Possible.

Finally, let me add that if this work stimulates a more assertive and active interest in Islamic faith and doctrine amongst young Muslims, I will consider the effort to have been amply rewarded.

Mawlana Feizel Chothia

***Mawlana* Feizel Chothia** has devoted his life to the cause of Islam. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islamiyah* (*Dar Al-Ulum* Azaadville) institute of traditional Islamic sciences, one of the most well known institutions of Islamic learning in South Africa. He studied under the guidance of the eminent Islamic scholar and *Shaykh ul-Hadith* (Specialist in Prophetic Tradition), *Mawlana* Fazlur Rahman Azmi and *Mawlana* Hasan Docrat, author of the popular work on Arabic syntax, 'A Simplified Arabic Grammar' and Syllabus Co-ordinatorof *Madrasah Arabiyah Islamiyah*. He has also acquired a post graduate degree in Islamic Studies under the guidance of the distinguished academic, Prof. Abdur Rahman I. Doi. He has specialist training in Islamic jurisprudence, primarily the Hanafi School of Law, and his approach is rooted in a traditional, normative stance. *Mawlana* Feizel has traveled widely in the cause of Islam, visiting Arabia, Palestine, South East Asia, Turkey and England as well as living both in South Africa and Australia where he served as Imam in numerous *Masjids* and was actively engaged in Islamic propagation, teaching and administration, and developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu and his intimacy with Western culture and its institutions has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and literature.

***Mu'allimah* Naeema Desai Chothia** is a South African born graduate of *Madrasah Tarbiyat ul-Banat*, a popular tertiary Islamic institute near Johannesburg. She has, in the course of her academic endeavors, also acquired a diploma in the Montessori method of nursery and pre-school education. She has experience in teaching in primary, secondary and tertiary Islamic seminaries (ie.*Madrasah's* and *Dar ul-'Ulum's*) and Nursery and Pre-schools, as well as conducting teenage and adult Islamic educational programs for women and new convert Muslims, both in South Africa and Australia. *Mu'allimah* Naeema Desai is a qualified Islamic Studies directress with twelve years of experience as not only a teacher but also as principal of Islamic primary seminaries. She currently lives in Perth, Australia.

introduction

T P

The first and most crucial obligation upon a Muslim is to acquire knowledge. This is so because correct knowledge must come before correct action. The opposite is also true: that partial or false knowledge could, and does, lead to wrong or disastrous conduct. It is impossible for a Muslim to live according to the requirements of Islam and at the same time live in a state of ignorance and barbarity.

Our attitude, as Muslims, to knowledge is an important part of our worldview. How well we understand and fulfil our role as human beings will depend on the type of knowledge we acquire, the sources we depend on and the ways in which we gain knowledge, and the purposes for which we use our knowledge.

Knowledge is connected in Islam with worship. The acquiring of knowledge is worship, reading the *Qur'an* and pondering upon it is worship, travelling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality - with promoting virtue and combatting vice, enjoining right and forbidding wrong.

Knowledge is to be pursued and practiced with modesty and humility and leads to beauty and dignity, freedom and justice. The main purpose of acquiring knowledge is to bring us closer to Allah. It is not simply for the gratification of the mind or the senses. It is not knowledge for its own sake or science for its own sake. Knowledge accordingly must be linked with values and goals.

One of the purpose of acquiring knowledge is to gain the good of this world, not to destroy it through wastage, arrogance and shamelessness in the reckless pursuit of higher standards of material comfort. Another purpose of knowledge is to spread freedom and dignity, truth and justice. It is not to gain power and dominance for its own sake.
The *Qur'an* is our most important link with reality. A Muslim must therefore acquire a knowledge of the *Qur'an* and its essential guidance. A Muslim needs to have a knowledge of the *Sunnah* of the Sacred Prophet Muhammad [s]. This is because his *Sunnah* is the practical method or path for implementing Islam. The *Sunnah* includes what the noble Prophet [s] said, what he did and what he agreed to. From the *Qur'an* and the *Sunnah* a Muslim needs to have a knowledge of the *Shari'ah* or the Islamic Moral and Legal System which regulates man's actions. A Muslim needs to know the purposes of the *Shari'ah* and how it categorises life's transactions, that is, what is lawful (*halal)* and what is unlawful (*haram*) and the principles and values that govern each.

Islamic knowledge is the only authentic way to come nearer and closer to the Creator. It informs us of Him, of His attributes, of how He rules over the cosmos and history, of how He relates Himself to us, and how we should relate to Him, to ourselves and to our fellowmen, and to every other being.

It is also important to remember that the search for knowledge is a life-long process and does not end with the receiving of a certificate.

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ABBREVIATIONS

T - An activity that must be conducted by the teacher.

C - An activity or exercise that must be completed by the child.

P - An activity or exercise that requires the assistance or participation of the parent.

As a mark of reverence, Muslims are required to invoke the benedictions of Allah upon the Noble Prophets and angels whenever their names are mentioned. Prayers are also invoked upon the Family and Companions of the Prophet [s] as well as the pious predecessors of Islam.

[s] - *sallallahu 'alayhi wa sallam* : May the Peace and Blessings of Allah be upon him.
[a] - *alayhis-salam* : On whom be peace.
[r] - *radiy-allahu anhu / anha* : May Alla be pleased with him / her
[rh] - *rahmat-ullahi alayhi / ha* : May Allah shower His Mercy upon him / her

‘AQA’ID beliefs

بسم الله الرحمن الرحيم

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T P

A Muslim believes in One God, Allah, Supreme and Eternal, Infinite and Mighty, Merciful & Compassionate, Creator and Provider. This belief, in order to be effective, requires complete trust and hope in Allah, submission to His Will and reliance on His aid. It secures man's dignity and saves him from fear and despair, from guilt and confusion.

The Muslim also believes in all the scriptures and revelations of Allah. They were the guiding light which the messengers received to show their respective peoples the Right Path of Allah. In the Qur'an a special reference is made to the books of Abraham, Moses, David and Jesus. But long before the revelation of the Qur'an to Prophet Muhammad [s] some of those books and revelations had been lost or currupted, others forgotten, neglected, or concealed. The only authentic and complete book of God in existence today is the Qur'an. In principle, the Muslim believes in the previous books and revelations. But where are their complete and original versions? They could be still at the bottom of the Dead Sea, and there may be more Scrolls to be discovered. Or perhaps more information about them will become available when Christian and Jewish archaeologists reveal to the public the complete original findings of their continued excavations in the Holy Land.

For the Muslim, there is no problem of that kind. The Qur'an is in his hand complete and authentic. Nothing of it is missing and no more of it is expected. Its authenticity is beyond doubt, and no serious scholar or thinker has ventured to question its genuineness. The Qur'an was made so by Allah Who revealed it and made it incumbent upon Himself to protect it against interpolation and corruption of all kinds. Thus it is given to the Muslims as the standard or criterion by which all the other books are judged. So whatever agrees with the Qur'an is accepted as Divine truth, and whatever differs from the Qur'an is either rejected or suspended.

The Muslim believes in the angels of Allah too. They are purely spiritual and splendid beings who require no food nor drink nor sleep. They have no physical desires of any kind nor material needs. They spend their days and nights in the service of Allah. There are many of them, and each one is charged with a certain duty. If we cannot see the angels with our naked eyes, it does not necessarily deny their actual existence. There are many things in the world that are invisible to the eye or inaccessible to the senses, and yet we do believe in their existence. Belief in the angels originates from the Islamic principle that knowledge and truth are not entirely confined to the sensory knowledge or sensory perception alone.

lesson 1

OUTCOME OBJECTIVES T P

- learn about Allah, His essence and attributes
- understand that Allah is greater than we can ever know or imagine
- realize that in creation, nothing happens by itself. There is always a cause and that Allah is the ultimate cause
- discern that the existence of the universe is the greatest proof that Allah exists
- appreciate that Islamic beliefs are simple, reasonable and logical.
- learn that belief in Allah is the only logical explanation of the existence of the universe.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher explaining a Muslims belief in Allah
- complete a true & false exercises for comprehension
- learn a new *Ayah* and a new *Hadith*
- unscramble words to construct sentences
- read a short story about belief in Allah being the only logical explanation for existence
- find suitable one word meanings for the vocabulary list
- identify the specific teachings of the story
- emphasise an important point to remember
- complete a crossword puzzle
- solve a word puzzle for enjoyment
- use a code to decipher a secret message
- search for a verse in the *Qur'an* related to the topic

Read and explain the following. T

Muslims believe that there is no god except Allah, the One True God.
The word ‘Allah’ is an Arabic word meaning God.
The word ‘Allah’ is the correct name of God.
The word ‘Allah’ includes all that is perfect and good.
Allah revealed this name to His Prophets [a] through revelation.
He commands us to call Him by this name.

Allah is One, having no equals, no sons or daughters, no father or mother, no wife or partner.
Belief in the Oneness of Allah is called ‘*Tawhid*’.
Before Allah created creation there was nothing but Him, and after he destroys all creation there will remain nothing but Him.

Allah is perfect, having no faults or

Vocabulary

include
revealed
revelation
equal
perfect
fault
imagine
independant
fluffy
bloom
ripen
vicegerent
surrenders
will
permission
severe

weaknesses.
Allah is greater than we can ever know or imagine.
Allah is independant, needing no one at all, while everyone and everything needs Allah.
We can give Allah nothing at all, while Allah gives us everything.



Allah has created everything.
Allah controls everything.
Allah has created the angels, *jinn*s and human beings.
Allah created the sky, the stars, the sun, the earth and the moon.

He created the mountains, clouds, oceans and rivers.
He makes the wind blow, the rain fall and the snow fluffy white.

Allah created the animals, the birds, and the fish.
He makes the trees grow.
He makes the flowers bloom.

He makes the fruits ripen.
Allah created this beautiful world for us.

He made the human being His *Khalifah*, His Vicegerent, on earth.
A *Khalifah* is one who does Allah's work on earth.
A *Khalifah* is one who cares for Allah's world and all His creatures.
A *Khalifah* is given power over many things.
In doing his duty a *Khalifah* always follows the command of his Lord, Allah.

A Muslim is one who surrenders his will to Allah and obeys His commands.
Allah commands us to believe in His Oneness, in His angels, His books, His Prophets, His *Qadr* (*His Power over all things, good and bad*) and life after death.
Allah commands us to follow His

religion Islam, His book the *Qur'an* and His final and most beloved Messenger, Muhammad [s].

Allah knows everything, He sees everything and He hears everything.
Nothing happens without His knowledge and permission.



He is very close to His servants.
When we ask for His help, He helps us.
When we ask for His guidance He guides us.
When He rewards He is very generous.
When He punishes He is very severe.

We came from Allah, we belong to Him and to Him is our return.

There is no other god besides Allah and no greater power than His.

State whether True or False. C P

There is no god except Allah, the One True God. T

The word ‘Allah’ is the correct name of God. ☐

Allah is One, having no equals or partners. ☐

Before Allah created creation there were only the angels. ☐

Our minds can imagine what Allah is like. ☐

Allah is in need of the creatures He created. ☐

Allah created the sky, the stars, the sun, the earth and moon. ☐

He makes the wind blow and the rain fall. ☐

Allah created this beautiful world for the *jinn*. ☐

Allah made the angels His *Khalifah* on earth. ☐

A *Khalifah* is one who cares for Allah’s world and His creatures. ☐

A *Khalifah* always follows the command of Allah. ☐

ACTIVITIES

Qur’an

Allah ﷻ has declared:

“Say: He is Allah, The One and Only. Allah, the Eternal, Absolute. He has no children, nor was He born. And there is none like unto Him.”

Hadith

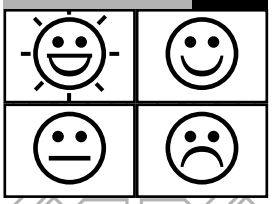
Our beloved Prophet Muhammad ﷺ said:

“Faith is that you believe in Allah and His angels and His messengers and in the life after death.

Islam is that you worship Allah and not associate anyone with Him, keep up Salah, pay Zakah, and observe Sawm in Ramadan.

Ihsan is that you worship Allah as if you see Him, and if you do not see Him, surely He sees you.”

Comments T



Allah commands us to follow His Messenger, Muhammad [s]. ☐

Some things happen without Allah's knowledge & permission. ☐

When He rewards He is very generous. ☐

When He punishes He is very severe. ☐

We came from Allah, we belong to Him and to Him is our return. ☐



Unscramble the following words to construct meaningful sentences. **C P**

except There. god Allah no One is the,

.....

.....

equals has. Allah or partners no

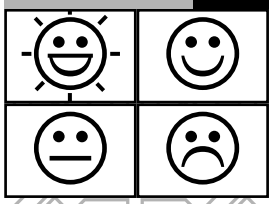
.....

imagine is we Allah than. greater can

.....

.....

Comments **T**



everything. created has Allah

.....

being made *Khalifah* Allah earth human the His. on

.....

return all We Allah. to will

.....

C P

Using the words below, construct three simple sentences.

One	imagine	*Khalifah*	return

.....

.....

.....

.....

.....

.....

T P

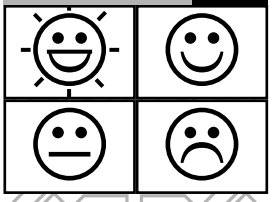
For everything, like man, that has a beginning in time, there can be only three ways of trying to explain how it came to be.

1) Either, it was made, or created, or caused by noth ing at all. In other words, it came out of nothing.
2) Or, it created itself.
3) Or, it has a creator, cause, or maker outside itself.

The first and second explanations are obviously impos-sible. It is inconceivable for something that has a begin-

AN IMPORTANT POINT TO REMEMBER

Comments **T**



ning in time to come out of or be made of nothing at all. It is also inconceivable that it should bring itself into being. The universe and all that is in it, therefore, could not have created itself nor did it come about by chance. The conclusion then is clear. The universe and all that is in it owe its exist ence to a Creator or Maker outside itself. You, as a human being, as part of the universe, owe your existence to such a Creator.

To say, as many do, that human beings came from or evolved from other creatures or that they originated from water, or that there was a big bang and everything just happened to fall in place, does not really answer the question about the origin of the universe and all that is in it, including human beings.



Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

There once was a time when great scholars of Islam ruled the hearts and minds of men. Even powerful kings and rulers were humbled in their presence. These were men who were blessed by Allah with magnificent intelligence and piety. They spent their lives serving the religion of Allah and guiding mankind.

One of the greatest of these wonderful men was Nu'man bin Thabit. Because of his piety and goodness, wherever he went people would call

out, "*Here comes Abu Hanifah, the Father of Righteousness and True Religion*." And so Nu'man came to be known as Abu Hanifah.

Abu Hanifah's [rh] knowledge of Islam was so great that people from all over the world would come to learn at his feet. Even the mightiest *Khalif*s chose to follow his teachings and the great Muslim empires of the past were ruled as Abu Hanifah [rh] instructed. Today most Muslims of the world call themselves Hanafi because of their pride and joy that their great-great-grandparents were taught by the famous Abu Hanifah [rh], Nu'man bin Thabit.

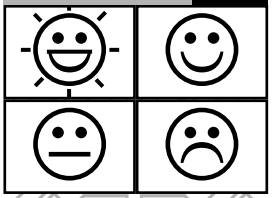
Now, once, during the time of *Imam* Abu Hanifah [r], there lived a boatman who did not believe in Allah. In fact he did not believe in any god whatsoever. He was an athiest.

P C

Vocabulary

humbled
.....
presence
.....
magnificent
.....
righteousness
.....
empire
.....
instructed
.....
athiest
.....
existence
.....
achievement
.....
reckon
.....
bold
.....
dabate
.....
respond
.....
attend
.....
hypocrites
.....

Comments **T**

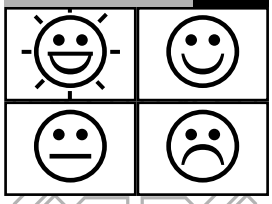


P C

Vocabulary

disgraced
.....
anxious
.....
briskly
.....
demanded
.....
annoyed
.....
dense
.....
witnessed
.....
departed
.....
leaning
.....
gigantic
.....
rumbling
.....
bark
.....
amazing
.....
constructed
.....
incredible
.....

Comments T



The boatman had heard of the great *Imam* Abu Hanifah [rh] and thought it a good idea to question him about the existence of Allah.

"*If Abu Hanifah can give me no good answer, and if he fails in proving to me that Allah exists, then I will win many Muslims over to my godless way,*" he thought to himself. *"Everyone will see how right I am and how wrong these foolish Muslims are in believing in something they cannot see. That will be a great achievement, I reckon.*"

And so he went searching for the *Imam*. It was not difficult at all as the great *Imam* would often teach in the grand *masjid* of the city.

As the boatman entered he called out in a bold voice, "*O Abu Hanifah! I challenge you to a debate. I will prove to all that the god you call Allah does not exist.*"

"*I gladly accept the challenge.*" replied *Imam* Abu Hanifah [rh]. "*When and where do you wish to have this debate, dear sir?*"

Now how do you think you would respond to such a challenge? How would you prove that Allah does indeed exist?

Anyway, the day, date and time were fixed. All the people of the town were invited to attend too.

At long last the day of the great debate came and hundreds of people gathered to hear *Imam* Abu Hanifah [rh] debate the boatman who claimed that there was no god and creator of the universe. Among the crowd were pious Muslims, Christians and Jews too. But there were also hypocrites, enemies of Islam who only pretended to be Muslim but who, in reality, also did

P C

Vocabulary

rapidly

navigated

continued

spectacle

utter

nonsense

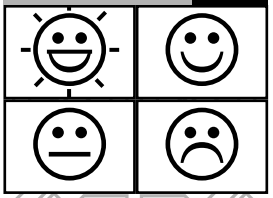
blatant

unable

challenge

dumbfounded

Comments **T**



not believe in Allah. They were hoping that the *Imam* would be defeated in the debate and that the Muslims be disgraced.



The boatman arrived on time and excitement filled the air. But where was *Imam* Abu Hanifah [rh]? It was not like him to be late. The minutes passed by and slowly the minutes turned to hours. Everyone was very anxious. Could it be that the great *Imam* could not meet the challenge? Could it be that the boatman was right? Could it be that there was no god and creator of the universe? Did the great *Imam* come to realise this and was he now too afraid to admit it?

"*There he is!*" someone shouted from the back. "*The Imam has arrived at last.*"

Imam Abu Hanifah [rh] came walking briskly down the path. He

seemed to be somewhat out of breath. "*What could have happened?*" the people wondered. It was very late indeed and the boatman too demanded to know why he kept them waiting.

"*Why are you so late?*" the boatman shouted out, somewhat annoyed.

"*You will not believe what just happened to me*," *Imam* Abu Hanifah [rh] replied, "*While on my way I passed through the dense forests between my village and the city and there I witnessed a very strange thing. Now, as you all know, a deep river passes through the forest and there was no way I could get across as all the boats had already departed.*"

"*As I sat there leaning against this gigantic tree wondering what to do next, I heard this rumbling sound coming from the tree. I stood back*

and all of a sudden the tree fell over onto its side. The branches simply fell off leaving the strong bark. It was amazing because what happened next, you simply will not believe. All by itself, the tree began to split into perfectly sized planks. But that's not all! The planks came together, all of their own, to form a perfectly constructed boat. It was incredible!"

"*The boat then moved, by itself I tell you, along the ground and into the river. I jumped into it. I must admit, I was worried because the river was flowing very rapidly. The water was tumbling and crashing all around, but the boat navigated the rough waters all by itself, like an expert boatsman. I was brought safely to the other bank of the river. But what is even more amazing is that the boat continued to take men across the river from one shore to the other, all by itself. I stood there in*

amazement watching this wonderful spectacle and that is why I am so late. Now do you believe me?"

There was dead silence. "*Ha! Ha! Haaaaa!*" the boatman burst into laughter. "*Haa! Haa! Hee! Hee! Haw! Haw! Haaaaa!*" the boatman simply could not control himself.



"*I would never have thought that a great man of knowledge, such as yourself, could speak such utter nonsense.*" the boatman said. "*In fact, it is a blatant lie. How can a tree turn into planks; the planks then turn into a boat; and the boat then carry passengers across a dangerous river all by itself. It is simply impossible. There must have been someone doing all of this. Perhaps you were unable to see who it was, but it could not have happened all by itself.*"

Everyone was quite confused by

now. What was going on? Did they not come to hear a debate about the existence of Allah? Did *Imam* Abu Hanifah [rh] not accept the challenge to prove to all that Allah does indeed exist?

The *Imam* smiled broadly. "*Exactly!*" He shouted out.

"*What do you mean?*" the boatman wanted to know.

"*Well, if you think that what I said was unbelievable then it is nothing compared to what you witness every day all around you! The earth, the sky, the moon, the sun, the stars, this garden, the colourful flowers, these sweet fruits, the mountains, the trees, the animals and the people - have all these simply happened by themselves without a maker?*"

Imam Abu Hanifah [rh] continued,

saying, "*If it is a lie to say that the tree transforms itself into planks all by itself; the planks then take the shape of a boat; and the boat then carries passengers across a dangerous river, again all by itself, then it would be a greater lie to say that the earth, the sun, the moon, fruits, flowers, animals and human beings all come to be by themselves without any maker!*"

The boatman stood there dumbfounded. What was he to say? There was simply no answer but to accept the truth that there is indeed a god and a creator of the universe and that He is Allah, the One and Only.



From this story we have learnt :

- Knowledge of Islam and piety bring greater power and respect than wealth and kingdom.
- Wisdom and piety are the great-

est blessings of Allah.

- True Muslims spend their lives serving Allah's religion and guiding mankind.

- Good nicknames are permissable.

- Kings rule over the people but the learned rule over kings.
- Rulers must govern their lands as the scholars instruct.

- Only those who do not have knowledge and understanding doubt the existence of Allah.
- The disbelievers only wish to create doubt and confusion amongst peole without providing any alternate guidance whatsoever. Mischief is their 'great achievement'.
- Hypocrites are the greatest enemies of the Muslims.

- Only those Muslims who have knowledge should engage in debates.
- It is only the scholars of Islam who give strength to Islam and bring comfort to Muslims.

- The best way of instructing people is to use simple examples that everyone can understand.
- The simple argument is always the most powerful one.
- The best way to win a debate is to make your opponent acknowledge your position without even realising it.

- In creation, nothing happens by itself. There is always a cause.
- Allah is the ultimate cause.
- The existence of the universe is the greatest proof that Allah exists.

- Islamic beliefs are simple, reasonable and logical.
- Belief in Allah is the only logical explanation of the existence of the universe.

AN IMPORTANT POINT TO REMEMBER

T P

Regarding the question as to who created the Creator, understand that it is incorrect to imagine the Creator as being subject to the laws which govern his creatures. It is Allah who created the law of causation and we cannot consider Him as subject to the law He created. Causation is a law for us who live in space and time. The primary constitutive elements of our universe, which is just one of the innumerous creation of Allah, are matter, time and space. Allah, who created space and time, is necessarily transcendent in relation to both and it is an error on our part to think that he is bound either by them or by their laws. In fact it would be preposterous to ask the question as to what was there before Allah or who created Allah for there existed no time before Allah created time itself, thus the question of 'before' outside time, is not possible. In our misunderstanding we are like those dolls who, seeing that they move by springs, imagine that the human-being who made them must also derive his motion from the action of springs. If they were told that he is self-moved, they would retort that it is impossible for anything to move spontaneously since everything in their world is moved by a spring. Just like them, we cannot imagine that Allah exists in His own Essence with no need of an efficient cause, for this is because we see everything around us in need of such a cause. Aristotle followed the chain of causality tracing the chair from wood, wood from the tree, the tree from a seed, and the seed from the planter. He had to conclude that this chain, which regresses into infinite time, must have begun with an 'uncaused' cause, a primum-mobile in no need of a mover, a creator who has not been created. This is the same thing we assert of Allah.

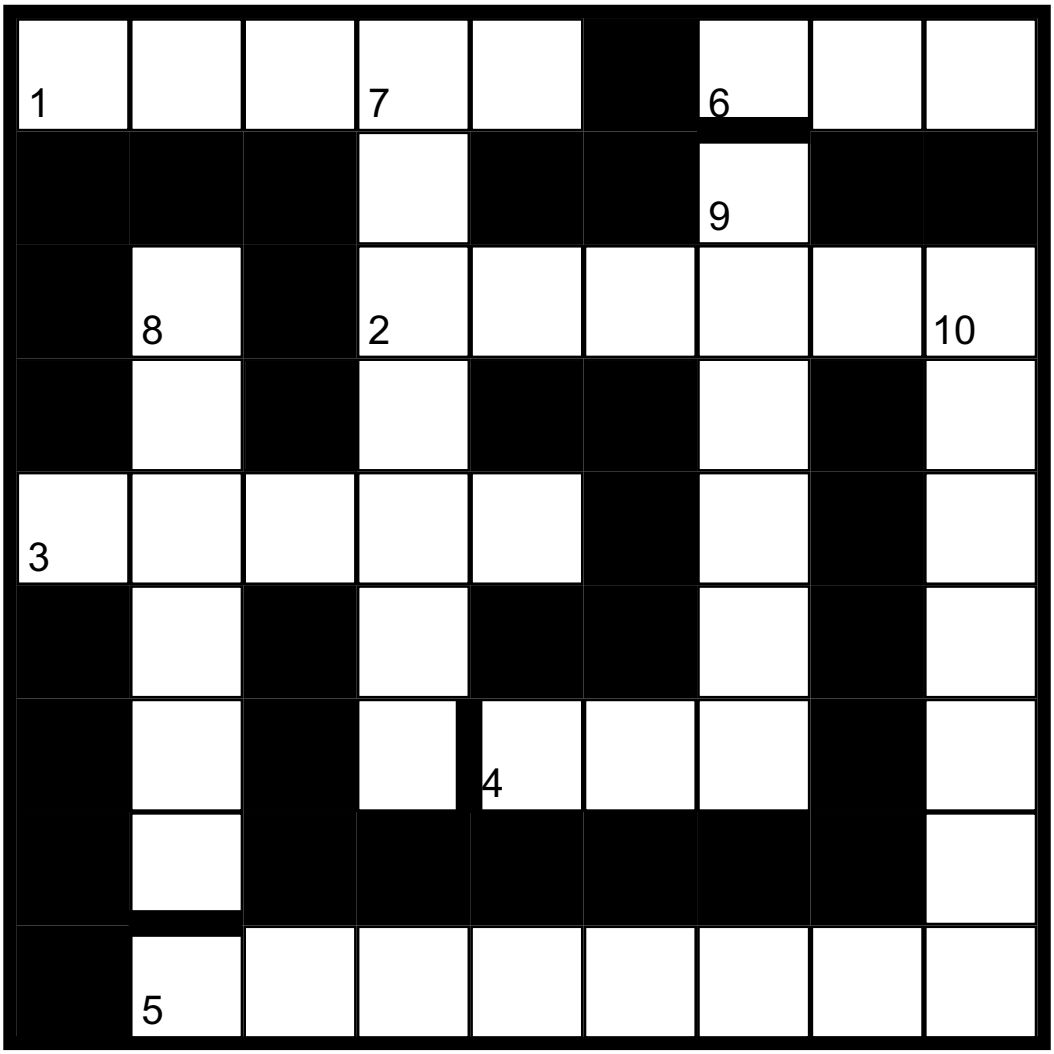
Complete the crossword puzzle. P C

ACROSS

1) *Imam* Abu Hanifah's real name.
2) A student of Imam Abu hanifah would be called a .....
3) A *Khalifah* is one who ..... for all Allah's crea tures.
4) The word 'Allah' is an Arabic word meaning ..... .
5) It is the greatest proof that Allah exists.
6) Nothing happens all on its ..... .

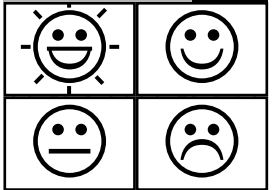
DOWN

7) A person who does not believe in a god.
8) Like a vicegereant of Allah, a Muslim ruler is called a .....
9) The Arabic word for 'Belief in the Oneness of Allah'.
10) Allah is greater than our minds can ..... .





Comments T



Start at the letter 'A'. Move from one square to the next to find the words listed below. Use each square only once and do not jump a square. **C P**

Allah One *Tawhid* perfect

R	E	P	Z	A
E	F	X	D	L
C	H	A	L	I
O	T	A	W	H
N	E	T	R	T



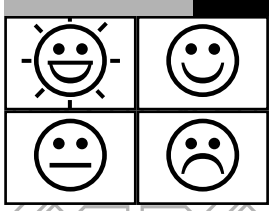
Crack the code. Here's how it works. **C P**
Write down the English alphabet. Just above this alphabet, write down another, but start the second alphabet above the letter B.

ZABCDEFGHIJKLMNOPQRSTUVWXY
ABCDEFGHIJKLMNOPQRSTUVWXYZ

You have moved, or shifted, the alphabet one place. The 'shift' cipher is used to send secret messages. If you and a friend want to send and receive messages in the 'shift' cipher you must agree in advance on how many places you are going to shift the alphabet. The number of places shifted is the key of your code. In the code above, one is the key. Now try to decode the following message. Thereafter write it out in the space provided.

Zkkzg hr fqdzsdq sgzm vd bzm dudq jmnv nq hlzfhmd.

Comments **T**



.....

.....

Ask your parents to help you find the following verse of the Holy *Qur'an* which describes Allah. **P C**



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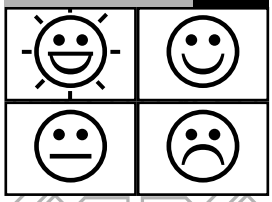
(*Al-Hashr, 59:23*)

SUMMARY **P**

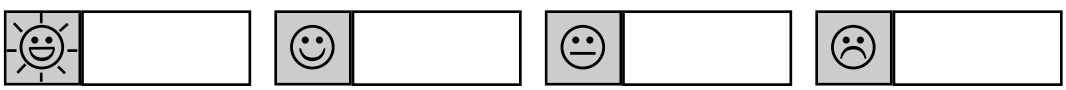
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- unscrambled words & constructed sentences ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a crossword puzzle ☐
- solved a word puzzle ☐
- deciphered a secret message ☐
- searched for verses in the Holy *Qur'an* ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 2



OUTCOME OBJECTIVES T P

- learn about Angels of Allah, their attributes & function
- realize that they are a pure, sinless creation made of light who fulfill innumerous duties & are ever obedient
- discover that their true form and shape are not comprehended by mankind
- discover that when angels do appear to ordinary people they take the form of handsome men
- discern that angels occupy the heavens and the earth and every other world Allah has created
- learn that Allah's assistance as well as His punishment comes through the angels
- learn that Islam is indeed a religion of peace, but when its enemies insist on destroying all peace then they in turn must be destroyed in order to ensure peace.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about Angels, their nature and purpose
- complete a word selection exercises for comprehension
- answer questions related to the topic
- learn a new *Ayah* and a new *Hadith*
- identify words that correctly describe Angels
- emphasize an important point to remember
- read a short story about Angels and how they interact with human beings
- find suitable one word meanings for the vocabulary list
- identify the specific teachings of the story
- match the correct words between two columns
- identify the relationships in a series of sentences
- sort a list describing what Angels are capable of doing and what they are not

Read and explain the following. T

Angels are a special creation of Allah.
The Arabic word for Angels is '*Mala'ikah*'.
The *Mala'ikah* were created to glorify, worship and serve Allah.

Angels are made of *Nur*, a divine light.
They cannot be seen.
Angels are pure.
Angels cannot commit sin.
They always fulfill their duties.
They are never disobedient to Allah.

Angels do not eat or drink.
They do not sleep nor do they get-tired.
They are neither female nor male.
They have neither families nor children.

Angels were created long before the creation of *Nabi* Adam [a].

Vocabulary

merciful
forgiving
deserve
provide
guide
immediately
opportunity
repent
wrongdoing
hope
judgement

They live for millions of years and do not die.
No one, but the Prophets [a], knows what they look like.
They can take different shapes and forms.
Sometimes they take the form of very handsome men.

Angels have huge wings.
Some have two wings, some three, some four and some others have many, many more.
We do not know exactly what their wings look like either.

Allah has created millions and millions of angels.
No one knows their exact number.
They occupy the heavens and the earth and every other world Allah has created.

Amongst the Angels, Jibra'il [a] is the greatest.
Jibra'il [a] is the angel of *Wahi*, of

Revelation.
He brings the laws and books of Allah to the Prophets [a].
Sometimes he is sent by Allah to punish those who are disobedient.

Izra'il [a] is the angel of death.
He takes the souls of people out of their bodies at the time of death.
He is the first angel that we will see.
Izra'il [a] is a comfort to the believers who gives them the good news of *Jannah*.
But he is terrifying to the disbelievers and is merciless and very harsh towards them.



The angel Israfil [a] has been given the task of blowing the *Sur*, the heavenly trumpet, which will cause the universe and all of creation to be destroyed. Thereafter Allah will command him to blow the trumpet a second time. All human beings will come back to life and the Day of

Judgement will then begin.
Mika'il [a] is the angel appointed to bring the rains and cause the plants, trees and fruit to grow. He is also in charge of the weather and the provisions for men and animals.

Ridwan [a] is the keeper of *Jannah*. Ridwan [a] is a most beautiful and majestic angel.



Malik [a] is a terrifying angel who is the guardian of *Jahannum*.
He has no compassion and mercy and is entrusted with punishing the wrongdoers in hell.

Two angels named Munkar [a] and Nakir [a] will question the dead in the grave.
They will ask them about Allah, their religion, their prophet and their scripture.

Every person is accompanied by another two angels, Kiraman [a]

and Katibin [a], one who sits on the right shoulder and the other on the left.
The angel on the right writes whatever good we do.
The angel on the left writes whatever bad we do.
Their record of our good and bad deeds will be presented to Allah on the Day of Judgement.

Mulhim [a] is the angel of guidance. Every Muslim is accompanied by Mulhim [a] who encourages us to do good.

There are many other angels whose names are known only to Allah.
They fulfill many duties and are always obedient to Allah.
Muslims believe in all the angels of Allah.
Those who deny even a single angel of Allah are disbelievers.



ACTIVITIES

Colour-in the correct word/s in green. **C P**

Qur'an

Allah ﷻ has declared:

"And the Faithful all believe in Allah, and His Angels, and His Books, and His Messengers."

"O you who believe! Believe in Allah and His Messen ger, and the Book which He sent down to His Messenger, and the Book which He sent down before. Anyone who rejects Allah and His angels and His Books and His Mes sengers and the Last Day has gone very far astray."

Hadith

Our beloved Prophet Muhammad ﷺ said:

""Faith is to believe in Allah, and His Angels, and His Books, and His Messengers."

"The angels were created from light. The jinn were created from fire. Man was created from what has been described to you (ie.clay)."

"There is no space in the seven heavens, neither a foot's length nor a hand-span nor a palm's width, which does not have an angel standing, bowing or prostrating on it."

Angels are made of (light) (water) .
Angels (can) (cannot) disobey Allah.
Angels (are) (are not) female or male.
Angels were created (before) (after) *Nabi* Adam [a].
Angels sometimes take the form of (handsome men) (beautiful women) .
Allah has created (only a few) (innumerous) angels.
Amongst the Angels, (Jibra'il) (Mika'il) [a] is the greatest.
Jibra'il [a] is the angel of (revelation) (death) .
Izra'il [a] is the angel of (death) (life)
The angel (Israfil) (Malik) [a] will blow the trumpet on Judgement Day.
Mika'il [a] is the angel appointed to bring the (rains) (punishment) .
(Ridwan) (Mulhim) [a] is the keeper of *Jannah*.
(Malik) (Izra'il) [a] is entrusted with punishing the wrongdoers in hell.
(Munkar & Nakir) (Kiraman & Katibin) [a] will question the dead in the

grave.

Two angels sit on our shoulders (recording all our good & bad deeds) (guarding us) .

There are (many) (no) other angels besides the few we know.

Muslims believe in (all) (some) of the angels of Allah.

Those who deny just one angel of Allah (are) (are not) disbelievers.



Answer the following questions. **C P**

1) Why has Allah created angels? State three reasons.

.....

.....

.....

2) What are the characteristics of angels? List five.(eg. Angels do not eat.)

.....

.....

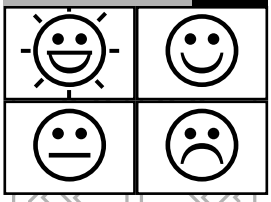
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Comments **T**



Colour-in the ovals that correctly describe Angels in green, and those that do not in red. **C**

created from fire

obedient

make mistakes

never seen

female

all powerful

invisible

are everywhere

AN IMPORTANT POINT TO REMEMBER

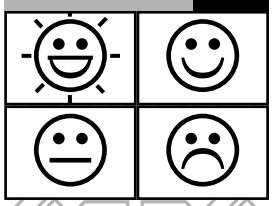
T P

A grave misconception persists among many misinformed Muslims under the influence of Christian thought that *shaytan* (satan), or *iblis* as he is also referred in the *Qur'an*, was a 'fallen angel '. Nothing could be further from the truth. He was one of the *jinn* as the *Qur'an* makes clear:

> "*When We said to the angels, 'Prostrate yourselves to Adam,' They prostrated except for Iblis. He was one of the jinn and wantonly deviated from his Lord's command*."
>
> (*Kahf, 18:50*)

shaytan had attained such a high degree in knowledge and service to Allah that he joined the company of Angels and came to be called '*Ta'us al-Mala'ikah*', 'The Peacock among the Angels.' How did he, then, come to commit such a suicidal error of blatant rebellion against Allah? Some scholars say that it was because of his pride and vanity that Allah took back from him the wealth of knowledge and understanding, and hence he came to act like an ignorant fool. Others have suggest-

Comments **T**



ed that his error was due to self-love and egocentric ambition.

Nevertheless, *shaytan* was in fact from the jinn. The *jinn* are beings created with free will, living on earth in a world parallel to that of man, and are invisible to human eyes in their normal state. *shayatin* is the name given to the disbelieving *jinns*. The *jinn* are created from fire according to Allah's statement in the *Qur'an*,

> "*The jinns were created from the fire of a scorching wind.*"
>
> (*Al-Hijr, 15:27*)

They are not 'fallen angels', as angels are made from light according to the following statement of the Holy Prophet Muhammad [s],

> "*The angels were created from light and the jinn from a fiery wind*."

Furthermore, angels cannot disobey Allah according to the statement of the *Qur'an*,

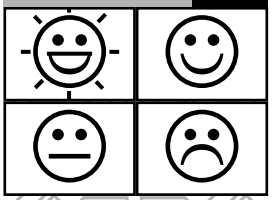
> "*...angels stern and severe, who do not disobey Allah in what He orders them, but do whatever they are commanded.*"
>
> (*At-Tahrim, 66:6*).



Read the story below and find suitable one word meanings for the words in the vocabulary list. T

There was silence over the fields of Badr as the two armies stood facing each other. The Muslim army was far outnumbered by the one thousand strong army of the Quraish. They had come to Badr to destroy Islam and the Muslims once and for all.

Comments T

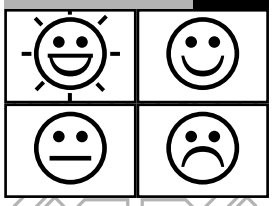


P C

Vocabulary

fields
.....
outnumbered
.....
defeated
.....
assistance
.....
charged
.....
midst
.....
clashed
.....
support
.....
cast
.....
terror
.....
shimmering
.....
descended
.....
steed
.....
pierced
.....
shreds
.....

Comments T



The Holy Prophet Muhammad [s] knew the danger that the Muslims faced. This small army of true believers was all that stood between the Quraysh and the destruction of Islam.

He raised his blessed hands and called out to Allah, "*O Allah! If this small group of Muslims is defeated today then you will no longer be worshipped on the face of this earth*."

The Prophet [s] begged Allah for his assistance and protection as tears rolled down his handsome cheeks. Just then there was a loud cry from the enemy camp. "*Attack!*"

The *kafir* soldiers came rushing over towards the Muslims. But Allah had strengthened the hearts of the believers and they bravely charged

right into the midst of the *kuffar*. Swords clashed and arrows whizzed through the air.

Just then revelation came to the Blessed Prophet [s]. Allah had answered his prayers.

> "*Indeed I am with you (O Prophet). (Now, O My Angels,) keep the believers firm (and support them). I shall cast terror into the hearts of the disbelievers. So strike their necks from their shoulders and strike them (down) to their finger tips*."

> "*(O my Prophet,) I shall help you with a thousand angels, one following the other*."

The Holy Prophet [s] raised his head towards the hills of Badr. Strange, shimmering clouds descended from the heavens,

P C

Vocabulary

miraculously

.....

confusion

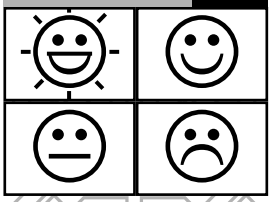
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wrongdoing

.....



Comments **T**



sparkling like silvery dust.

"*Charge, O Hayzum!*" It was not clouds flowing over the hills but Jibra'il [a] on his heavenly steed, Hayzum, leading a thousand angels. They had come in the form of handsome men, with shining faces and glittering white turbans. Their spears and swords sparkled like the rays of the sun as they raced over the fields of Badr.



"*O Abu Bakr*," the holy Prophet [s] said to his beloved Companion, "*Allah's victory has come. I can see Jibra'il charging on his steed*."

Swift as lightning they pierced into the heart of the Qurayshi army. Suddenly, the Muslim soldiers saw the *kuffar* being flung to the ground, their heads roling in the dust, the noses cut off and faces torn to shreds. Every time a Muslim raised

his sword to strike a *kafir* soldier, the *kafir*'s head miraculously rolled off his shoulder and his limp body fell to the ground. They were running in confusion while the desert sands blew like fire all around them. The hearts of many *kuffar* simply burst in their chests out of terror and fear.

Just as quickly as it all began, it ended. The Muslims called out in a single voice, "*Allahu akbar, Allah is greatest! Al-hamdu lillah, All praise and thanks be to Allah!*"

There was joy and celebration as the Muslims had defeated an army so much stronger than themselves. But they were not quite sure how. They came to the Prophet [s] and one of them said, "*O Prophet of Allah, indeed something very strange happened. As I was rushing towards a kafir, his head flew off his*

shoulders before my sword reached him???" Another Companion called from the back, "*Whenever any of those in my group simply pointed at a kafir soldier, his head fell from his body???*" Someone else said, "*Yes O beloved Prophet, many fell to the ground before I could even strike them*." Yet another added, "*Me too, O prophet. I counted three men that I killed with my own sword, but when I looked around I saw seven kuffar lying dead in the dust*." "*Yes, I struck two with my sword but three fell dead*," called another. "*I then saw a very handsome man with a shining face riding away. I did not recognise him but he seemed to know me. Who was he, O blessed Prophet?*"

The Holy Prophet Muhammad [s] smiled. "*You have all spoken the truth. That was Jibrai'l and his companions. They are the angels which*

Allah sent to give you victory over your enemies and to punish them for their wrongdoing."



From this story we have learnt :

- In defending Islam, Muslims have never been afraid to confront armies much larger than their own.

- The greatest weapon a Muslim has is *Du'a'* through which Allah's help is sought.
- If Allah helps us, none can defeat us, and if Allah withdraws His help, none can help us.
- Allah's help comes through His angels who assist and strengthen the believers.

- The greatest strength in battle is strength of heart and courage.

This comes with strong *Iman*.

- Revelation is a tremendous source of comfort and strength to the believers.

- Islam is indeed a religion of peace, but when its enemies insist on destroying all peace then they in turn must be destroyed in order to ensure peace.

- Only the Prophets of Allah can see angels, but sometimes Allah allows the true believers to see them too.

- When angels do appear to ordinary people they take the form of very handsome men with shining faces.

- The turban is an important part

of the Islamic dress code and a symbol of the angels.

- Angels are very powerful and no man can match them in strength.

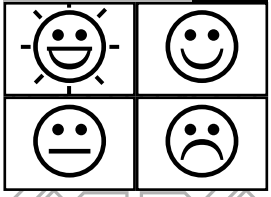
- Allah's assistance as well as His punishment comes through the angels.

C **Match the correct pairs by drawing a line between the two and colouring them in the same colour.**



Column A	Column B
Jibra'il	guides to good
Izra'il	question the dead
Israfil	angel of *Jannah*
Mika'il	brings revelation
Ridwan	record our deeds
Malik	angel of death
Munkar Nakir	brings sustenance
Kiraman Katibin	guards *Jahannum*
Mulhim	blows the trumpet

Comments **T**



Think of the following relationships and fill in the blanks. C P

eg. Clay is to human beings as light is to angels.

(Allah has created human beings from clay and angels from light.)

1) Angel Jibra'il [a] is to *Wahi* as angel Izra'il [a] is to .....

2) Angel Israfil [a] is to the *Sur* as angel Mika'il [a] is to .....

3) *Jannah* is to the believers as *Jahannam* is to .....



There are certain things angels can do and certain things that they cannot do. Below is a list of both of these things. Sort them out and write then in the appropriate column. C P

worship Allah	eat food
guide human beings	have desires
obey Allah	see us
cause mischief	change form
have children	commit sin
get tired	go to toilet
punish human beings	disobey Allah
forget	be born
praise Allah	grow old

Things angels CAN do	Things angels CANNOT do

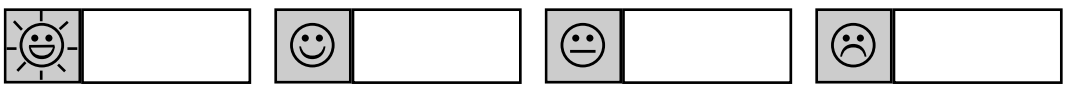
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection exercise ☐
- answered a series of questions ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- identified words that describe Angels ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- matched the words between two coulmns ☐
- identified relationships ☐
- sorted a list describing attributes of Angels ☐

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 3



OUTCOME OBJECTIVES T P

- learn about the significance and blessing of revelation
- discover that Allah communicates with mankind through revelation
- appreciate that Allahs words are tremendously powerful and only Prophets who have been gifted with great physical and spiritual strength can bear to receive them.
- realize that all the Books of Allah taught the very same message, the message of Islam
- discern that all the previous Books of Allah have been lost or changed through time, except the *Qur'an*
- understand that Muslims believe in all the Books of Allah as they were originally revealed & that whosoever denies even a single Book becomes a disbeliever

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about belief in the Books of Allah
- recite and memorise a poem
- identify the odd word in a group
- learn a new *Ayah* and a new *Hadith*
- read a short story describing the manner by which revelation came to the Prophet [s].
- find suitable one word meanings for the vocabulary list
- identify the specific teachings of the story
- solve a word puzzle to discover a hidden word
- use the hidden word to complete sentences
- unscramble letters to form words
- match the correct pairs of words
- construct sentences using a list of words

Read and explain the following. T

Allah is our Cherisher and Sustainer.
He has showered many blessings upon us like the food we eat, the water we drink, the air we breath, the earth we live on and the warmth and light of the sun.
Of all Allah's blessings the most precious is the guidance Allah has sent through his Prophets [a].

Allah has sent His guidance to His Prophets [a] in the form of books.
The Arabic word for book is '*Kitab*'.
The plural of '*Kitab*' is '*Kutub*'.
These books were sent as revelation through the archangel, Jibra'il [a].
The Arabic word for revelation is '*Wahi* '.
These books contained the very words of Allah, the Creator of all existence.

Vocabulary

Cherisher
Sustainer
showered
precious
guidance
archangel
revelation
contained
existence
submission
original
scrolls
faithlessness
ignorance
desires
uttered
safeguarded
ancient
deny

All these books taught the very same message, the message of Islam, the message of submission and obedience to Allah.

Allah has sent many books to earth with His Prophets [a].
The Prophets [a] taught the people the message of Islam revealed in these books.
The Prophets [a] guided the people with these books.
After the death of the Prophets [a] people would still read the books they brought and take guidance from them.
But as time passed many of these books were forgotten and lost and many more were changed by evil, greedy men.
Many incorrect beliefs and ideas were added to these books.
Many of the commands of Allah that evil men disliked were removed from these books.

It is now very difficult to say what the original message of Allah was in these books.

All the books of Allah have been changed by evil, greedy people through time, except the *Qur'an*.
The *Qur'an* was the last book revealed by Allah.
The *Qur'an* was revealed to Prophet Muhammad [s].



In the *Qur'an*, Allah tells us about some of the books He revealed to previous Prophets [a].

The *Suhuf* (Scrolls) were revealed to Prophet Ibrahim [a].
The *Tawrah* (Torah) was revealed to Prophet Musa [a].
The *Zabur* (Psalms) was revealed to Prophet Dawud [a].
The *Injil* (Evangel or Bible) was revealed to Prophet 'Isa [a].
The *Qur'an*, was revealed to Prophet Muhammad (S).

The *Suhuf* of Prophet Ibrahim [a] were lost and nobody knows where they are.
The *Tawrah* of Prophet Musa [a] was changed by the Jewish rabbis because of greed, pride and faith-lessness.
The *'Injil* of Prophet 'Isa [a] was changed by the Christian priests because of ignorance, foolishness and evil desires.

The *Qur'an* is the only book of Allah which has not been changed.
The *Qur'an* is the word of Allah as uttered by Him.
The *Qur'an* is the final revelation of Allah and, as such, is protected by Allah.
Both its words and its meanings (*the Hadith - the sayings of Prophet Muhammad [s]*) are safeguarded by Allah.
The *Qur'an* was also revealed to correct the changes made in the

previous books.
The *Qur'an* was revealed in the ancient Arabic language, the language of the Prophets and the angels.
It is still recited in its original language, just as it was revealed.
No new book will be revealed after the *Qur'an*.
Anyone who claims to receive new revelation is a *kafir*, a disbeliever.

Muslims believe in all the books of Allah as they were originally revealed.
Those who deny even a single book of Allah are disbelievers.



ACTIVITIES

T Recite the poem and explain. Have the child memorise it too.

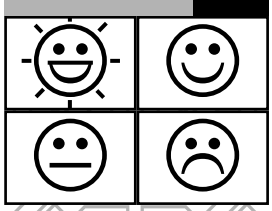
The *Qur'an* is a Mercy and a Light,
Guiding mankind to what is right,
And also a Blessing and a Sign,
With teachings that are so Divine,
While it leads us to salvation,

Vocabulary

divine
salvation
temptation
sublime
grace
healing
attributes
refutes
astray
remorse
repent
passage
eager
unique
despite
might



Comments T



And warns us against temptation.

This Revelation for all time,
Which no doubt is so sublime,
Is for people of every race,
Sent to us by Allah's Grace,
Explaining what we ought to do,
While it is a Healing too.

It tells of Allah's Attributes,
While idol-worship it refutes,
With warnings of a terrible day,
For those of us who go astray,
It calls us to repent & show remorse,
And to purify our souls so precious.

And the meaning and the Message,
As we read through every passage,
Can touch our very heart and soul,
Leading us towards our goal,
And inner happiness we will find,
When reading with an eager mind.

The *Qur'an* is alive and so are we,
So turn to it and you will see,

That it's unique in every way,
Despite what some may foolishly say,
For the *Qur'an* is our guiding light,
And study it we must, with all our Might.

Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red. **C P**

Allah	Musa	Cherisher	Sustainer
food	sin	water	light
kitab	earth	revelation	book
kufr	Islam	obedience	submission
guidance	books	message	*iblis*
Qur'an	final	Muhammad	changed
Allah	*Qadr*	accident	control
Mika'il	*Suhuf*	*Tawrah*	*Injil*
faithful	rabbis	*pride*	*greed*

Qur'an

Allah ﷻ has declared:

"And the Faithful all believe in Allah, and His Angels, and His Books, and His Messengers."

"This is the book. In it is guidance sure without doubt to those who are pious."

"Say (O Muhammad), 'I follow what is revealed to me from my Lord. This (revelation) is an insight from your Lord, and Guidance, and Mercy, for any who have Faith'."

"It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by sending of a messen ger to reveal with His permission what He wills ..."

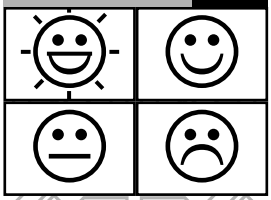
Hadith

Our beloved Prophet Muhammad ﷺ said:

"Faith is that you should believe in Allah, and His Angels, and His Books, and His Messengers, and in the Resurrection after Death, and in Qadr, whatever it may bring."

"I leave behind two things which, if you hold fast to, will protect you from ever going astray - the Book of Allah and my example."

Comments **T**



priests *ignorant* *foolish* *guided*

Qur'an Arabic original English

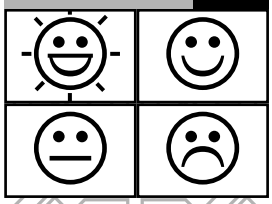


Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

It was a quiet, peaceful night as the stars twinkled in the clear skies above. Muhammad looked over the horizon from the cave of Hira as he sat thinking and meditating. He would often come to this cave in the mountains outside Makkah, away from the hustle and bustle of the city.

As Muhammad sat ever so still he could sense that something was very different tonight. Although the cave was dim and cold, heat and warmth seemed to fill the space around him. Suddenly without warning a dazzling light filled the cave. Muhammad jumped up, startled. He

Comments **T**



could hear a sweet, melodious voice urging him to read. "*Read!*" the voice said.

It was the angel Jibra'il [a], the angel from Allah, the Lord of the worlds. The angel was so huge that it covered the skies from the east to the west. Even when Muhammad looked up, there was the angel, and when he looked down, there he was as well. Muhammad had never before seen anything quite as huge. In fact the whole world seemed to be no more than a speck of dust on the tip of the angel's wing.

"*Read!*" commanded Jibra'il [a].

"*I cannot read!*" stammered the Prophet, for like many people at that time, he could neither read nor write.

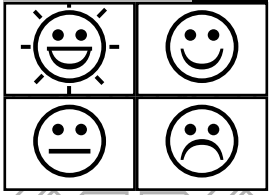
Then the angel grabbed him, hold-

P C

Vocabulary

horizon
meditating
hustle bustle
sense
dazzling
melodious
urging
stammered
released
engraved
vanished
recount
perspiration
mounted
unbearable

Comments T



P C

Vocabulary

descending
.....
exhaustion
.....
throes
.....
descending
.....

ing him so tightly that Muhammad thought he would faint. Just when he thought he could bear it no longer, the angel released him, and commanded, saying to him again, "*Read*!"

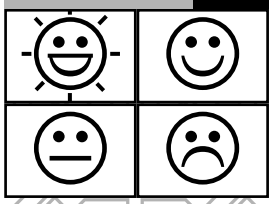
"*But I cannot read,*" Muhammad repeated.

A second time, the angel held Muhammad and commanded him to read, but the reply was the same.

Then after a third embrace, the angel said, "*Read, in the name of your Lord, Who creates*."

Muhammad repeated these words. They had become engraved on his heart and he knew that he would never forget them.

Comments T



As suddenly as it had come, the light vanished and the cave was

dark again.

But he was very afraid, and as soon as he thought he was alone again, he ran from the cave and rushed towards the city. As he ran, he heard the voice once more, "*Oh, Muhammad,you are the Messenger of Allah, and I am Jibra'il.*"



He stood still, and looked up again. Angel Jibra'il stood on the horizon before him, so huge that his figure filled the sky. And whichever way Muhammad turned, the Angel towered before him.

Muhammad was no longer an ordinary man. He had now been chosen as the last and final Prophet of Allah. He was now Muhammad, *Rasul-ullah*, the Messenger of Allah.

In later years, the Holy Prophet [s] would often recount the story of the

beginning of revelation to his Companions [r]. Once Harith bin Hisham [r], a Companion, asked the Prophet [s], "*How exactly does revelation come to you, O Prophet of Allah?*"



"*Revelation is something you cannot altogether understand but I would say that it sometimes sounds like the ringing of a huge bell. This is the most difficult form of Wahi of them all, but once it is over the Revelation is as if inscribed on my heart. At other times the angel Jibra'il appears in the form of a handsome man who teaches me what I have to know*."

'A'ishah [r], the beloved wife of the Prophet [s] said, "*I was once with the Prophet [s] when revelation came to him. It was very cold at that time but despite the cold weather the forehead of the Prophet [s] used*

to be full of perspiration ... His head was on my lap at the time and it felt as if I was being crushed."

In fact, the revelation of the *Qur'an* used to be such that, if the Prophet [s] was mounted on a camel, the animal would be forced to the ground owing to the unbearable weight of revelation descending on the Blessed Prophet [s]. The Prophet would often say, "*I experience so much pain and exhaustion at the time of revelation that it feels as if the throes of death have come over me*."

But despite the great difficulty of receiving revelation, Allah had made it bearable for his beloved Prophet [s]. If Allah had to utter his words directly to man then, not just man, but all of creation would be reduced to dust by the power of his words. After all, Allah is the All-

Mighty, All-Powerful Lord of the Worlds.



From this story we have learnt :

- Meditation and deep thinking are very helpful in developing awareness and understanding.
- Worldly preoccupations often keep us distracted from Allah and the spiritual world.

- Angels are made of light.
- Angels are powerful creatures larger than our world.
- Angel Jibra'il [a] is the angel of revelation.

- Allah communicates with mankind through revelation.
- The Prophets of Allah never forget the books revealed to them nor do they make any mistakes in conveying them to us.

- Prophets are chosen by Allah.

No amount of spiritual exercises or meditation can make one a Prophet.

- Revelation comes in different ways to the Prophets. Either through the angel Jibra'il [a] coming in his original form or the form of a very handsome man, or in the form of true dreams, or direct communication with Allah as was the case with *Nabi* Musa [a] on Mount Sinai or the Holy Prophet [s] during the Mi'raj.

- Allahs words are tremendously powerful and only Prophets who have been gifted with great physical and spiritual strength can bear to receive them.
- The power of Allah's voice is such that a single word uttered directly by Allah can reduce the entire universe to dust.

ACTIVITIES

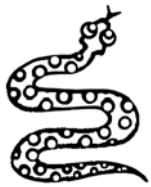
Use the pictures to discover the hidden word needed to complete the sentence below . **P C**

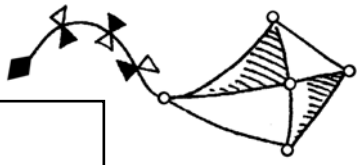










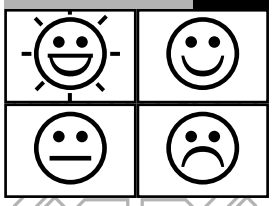


C								
	F							
	S							
			K					
			S					

As you have learnt in previous years, Allah created creation as a way by which we can come to know Him. We learnt that Allah expresses his qualities in creation. For example we know that Allah is perfect, beautiful and caring because creation is perfect, beautiful and cared for.

But creation only gives us clues as to what Allah is really like. We can

Comments **T**



never really know enough about Allah and what he wants of us simply by looking at creation.

What we need then is some form of direct communication, like a message or book from Allah, to teach us more about him.

Imagine that we are in a closed room and hear a knocking at the door of that room. The knocking tells us that someone is on the other side but we can only guess as to who it really is or what he looks like. We can only really know the person if we open the door or receive some type of picture or message from the man on the other side.

In the same manner Creation, with all its beauty, perfection and grandeur only make us aware of the existence of a Creator just as the knocking on the door only makes us aware of the existence of someone

on the other side of the door.

We obviously cannot see Allah, yet, because He is All-Mighty, All-Powerful, and our frail bodies can not bear the greatness of His Power. So we require a message from Him that tells us about him and what he wants of us. Without this type of help from the Creator himself, we can get no further than when, hearing the first knocking on the door, we began to guess hopelessly about who was knocking.



Therefore Allah, in His Mercy, sent messages, his __ __ __ __ __, to mankind through his chosen servants, the Prophets. By Allah's __ __ __ __ __ and the teachings of His Prophets the door is held open for us. We discover exactly what Allah is like and what He wants of us. Through Allah's __ __ __ __ __ alone do we receive sure knowledge and guidance. Without the

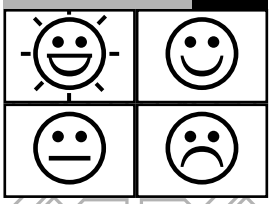
guidance of these __ __ __ __ __ we become like the rest of mankind, guessing hopelessly, confused and astray.

AN IMPORTANT POINT TO REMEMBER

T P

The true Muslim believes in all the scriptures and revelations of Allah. They were the guiding light which the Messengers [a] received to show their respective peoples the Right Path of Allah. In the *Qur'an* a special reference is made to the books of Prophet Ibrahim [a] (Abraham), Prophet Musa [a] (Moses), Prophet Dawud [a] (David) and Prophet 'Isa [a] (Jesus). But long before the revelation of the *Qur'an* to Prophet Muhammad [s] some of those books and revelations had been lost or currupted, others forgotten, neglected, or concealed. The only authentic and complete book of Allah in existence today is the *Qur'an* In principle, the Muslim believes in the previous books and revela tions. But where are their complete and original versions? They could be still at the bottom of the Dead Sea, and there may be more Scrolls to be discovered. Or perhaps more information about them will become available when the Christian and Jewish archaeologists reveal to the public the complete original findings of their continued excavations in the Holy Land. For the Muslim, there is no problem of that kind. The *Qur'an* is in his hand complete and authentic. Nothing of it is missing and no more of it is expected. Its authenticity is beyond doubt, and no serious scholar or thinker has ventured to question its genuineness. The *Qur'an* was made so by Allah Who revealed it and made it incumbent upon Himself to protect it against interpolation and corruption of all kinds. Thus it is given to the Muslims as the standard or criterion by which all the other books are judged. So whatever agrees with the *Qur'an* is accepted as Divine truth, and whatever differs from the *Qur'an* is either rejected or suspended. Allah declares, "*Verily We have, without doubt, revealed the Qur'an and We will assuredly guard it!*"

Comments **T**



Unscramble the letters to find the names of some of the Books of Allah and the Prophets they were sent to. Thereafter match the Books with the Prophets they were revealed to by colouring them the same colour. **C**



ANRUQ .....

maribih .....

asmu .....

BRUZA .....

THARAW .....

sai' .....

auddw .....

JLINI .....

FUHSU .....

umadmhma .....

Construct ten sentences using the following words. **C P**

blessing	*Kitab*	*Wahi*	Islam	changed
evil	*Injil*	*Tawrah*	*Qur'an*	*Hadith*

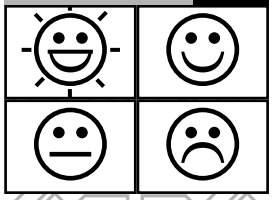
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Comments **T**



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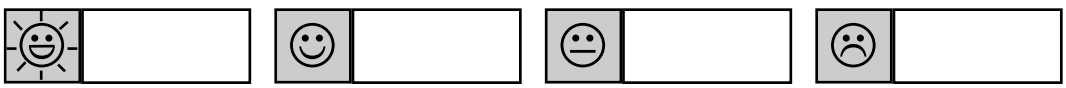
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- memorised a poem ☐
- identified the odd word in a group ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- read a short story ☐
- found suitable one word meanings ☐
- solved a puzzle & completed the sentences ☐
- unscrambled words and matched the pairs ☐
- constructed ten sentences ☐

Comments T

How does my teacher
rate my performance in this lesson ?



'AKHLAQ character

بسم الله الرحمن الرحيم

CONTENTS

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T P

A believer has important responsibilities towards both Allah and man . His duty towards Allah means believing in Him with all His attributes, worshipping Him, regarding himself accountable to Him; and making himself ready to carry out wholeheartedly any such demands that Allah may make upon him.

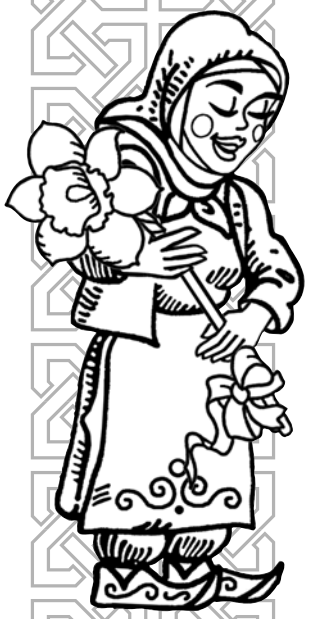
Another responsibility of the believer is one which concerns the rights of human beings. This responsibility devolves upon him in his relations with others. Every man or woman, a relative or neighbour, a fellow townsman or compatriot or one with whom he has dealings in business, everyone has some rights over him. It is incumbent upon a believer to fulfil those rights, failing which he will not be deserving of God's succour.

What is meant by recognising the rights of human beings (*Huquq al-Ibad*) This means that whenever and wherever a believer meets another person, he should give him such treatment as is in accordance with Islamic teachings. He should refrain from such behaviour as does not come up to the standard of Islam.

Examples of proper Islamic behaviour are giving respect to others, never humiliating others while giving them help, acting for the good of others, and if unable to benefit them in any way, at least doing no one any harm, fulfilling trusts, never breaking them; never usurping the wealth and property of others; dealing justly with others regardless of the circumstances; giving the benefit of the doubt to others, not believing in allegations made against others without proper proofs; and advising others in earnest.

Everyone has a duty to fulfil these responsibilities towards other human beings according to the Islamic shariah. This is called *Huququl Ibad*, or human rights.

lesson 1



OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for Servants and Workers
- appreciate that all human beings are to be treated equally since all human beings are the children of Adam [a]
- understand that care must be taken of servants and workers and that they must be fed and clothed with the very same that we ourselves enjoy
- realise that a true Muslim is always kind and generous to those under his authority
- discern that servants must never be overworked and that they must be paid punctually and generously
- discover that good treatment of servants and workers brings good fortune in this world and the hereafter and ill-treatment brings misfortune
- ascertain that Muslims are people whom Allah has honoured with Islam, and if they choose any other way, Allah will surely disgrace them

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for Servants & Workers
- emphasise an important point to remember
- complete a true and false exercise
- list five reasons as to why we must respect workers
- learn a new *Ayah* and a new *Hadith*
- read a short story about equality and respect for servants
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- cut and paste pictures for enjoyment
- find out more about the sacred landmarks of Jerusalem
- use the 'shift' cipher to decode two secret messages
- colour-n a picture and answer questions about it



Read and explain the following. **T**

In Islam, all human beings are to be treated equally since all human beings are the children of Prophet Adam [a].
All human beings are brothers and sisters in the family of humanity.
Servants and workers, therefore, are not inferior to any other person. They must be shown respect and consideration too.
The treatment of servants and workers should be the same as the treatment of brothers and sisters.

Just as servants and workers need us, we are in need of them too.
Our lives are made comfortable by the help of our servants and workers.
We must therefore take care of our servants and workers.
We must feed our servants the food that we eat and clothe them with

Vocabulary

humanity
inferior
consideration
conscious
violent
abusive
humiliate
assist
moderate
reasonable
punctually
prevent
spouse
ability
pleasant
amenable
dismiss
dignified
dependant
goodwill
loyalty
fortune
hereafter

clothes of the same quality as we wear.

We must be kind and understanding towards our servants.
We must be ever conscious that Allah hates those who are violent and abusive towards their workers.
We must never humiliate them or abuse them.



We must never overwork our servants and workers.
If the work is very difficult then we should assist them.
The workload of servants and workers must be kept to a moderate and reasonable level.

Servants and workers must be paid their wages punctually.
They must be paid as much as we ourselves would be happy to receive.

We must never prevent our servants from living with their spouse and their family.
We must do everything in our ability to keep them together.

If a servant or worker does not work well or is not pleasant and amenable then we may dismiss them in a dignified and noble manner.
If a servant or worker is unhappy working for us then we should respect their choice to leave.

We are dependent upon the honesty, goodwill, loyalty and trust of our workers.

Good treatment of servants and workers brings good fortune in this world and the hereafter and ill-treatment brings misfortune.



AN IMPORTANT POINT TO REMEMBER



If we become servants or workers we too should remember that, as Muslims, we must be loyal to our employers. The Muslim worker must always be eager, helpful and honest. He should exert himself to the best of his ability to earn the respect and favour of his fellow workers and his employer. The worker must be grateful to Allah for his work and income and must recognize the value of work as opposed to idleness, laziness or begging. The Muslim worker must not be envious of the income of others nor hate those for whom he works. He must be a friend by helping and supporting his fellow workers as well as his employer. He must be to them as he would like them to be to him. If the employer is unjust or if the worker feels that he deserves more then it is his duty, as a Muslim, to help his employer by pointing out any wrongdoing and advising him to refrain from committing injustice as an employer. The Muslim worker should always be aware that he is in no way inferior to his employer. If a worker is still unhappy then he should remember to fulfill his promises to his employer before leaving and taking up any other work. He must always remember that Allah loves those who work well and that Allah rewards immensely those who work to make the lives of all people better. Allah forgives the sins of those who work diligently and honestly and the good workers and employers will be in the company of the Prophets [a] and the pious in the hereafter.

"An honest and decent businessman will be taken with martyrs and those who love Allah."

"Whoever takes a rest after tiring work to obtain decent earnings, rests as a man forgiven (for his sins)."

"The man who works to support his family is in the path of Allah and the man who supports his old father and mother is in the path of Allah as well."

"Work, and Allah, the Prophet and the believers will witness your work."

ACTIVITIES

State whether True or False. **C P**

In Islam, all human beings are to be treated equally. T

Servants and workers are inferior to employers. ☐

As servants and workers need us, we are in need of them too. ☐

Our lives are not made comfortable by our servants. ☐

We must feed and clothe our servants as we do ourselves. ☐

Allah forgives those who are abusive towards their workers. ☐

We can sometimes overwork our servants and workers. ☐

If the work is very difficult then we may assist them if we so wish. ☐

Servants and workers must be payed their wages punctually. ☐

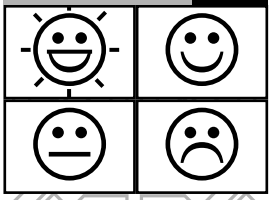
They need not be paid as much as we would be happy receiving. ☐

If a servant does not work well we still cannot dismiss them. ☐

Even if a servant is unhappy working for us he may not leave. ☐

Good treatment of workers brings good fortune and ill-treatment brings misfortune. ☐

Comments T



Qur'an

Allah ﷻ has declared:

"Worship Allah, and ascribe nothing as partner unto Him. And be kind to parents, and to near family, and orphans, and the poor, and to the neighbour who is a relation, and the neighbour who is not, and the wayfarer, and those whom your right hands possess (ie. slaves as well as servants)."

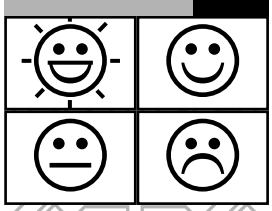
Hadith

Our beloved Prophet Muhammad ﷺ said:

"Your slaves are your brethren, whom Allah has set in your charge. Whoever has his own brother in his charge must feed him with the food which he eats himself, and clothe him with the clothes which he wears himself, and must not set him excessively hard tasks. In the latter case you must help him yourself."

AN IMPORTANT POINT TO REMEMBER

Comments **T**



Answer the following question. **C P**

Why must a Muslim treat his servants and workers with respect ? State five reasons.

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T

Islamic civilisation has never known the kind of slavery practiced until recently in the West, whereby vast numbers of people were enslaved and forced to work on plantations and in mines. The Muslim world has, however, recognised a form of domestic slavery, in which prisoners taken in battle only are indentured to work in private homes, subject to the strict regulations laid down in the sacred law. Through the process known as *rnukatabah*, such slaves are able to save money to buy their freedom, with the assistance of *Zakat* funds. The function of slavery, then, (and even the word 'slavery' may not be entirely accurate) in Islamic law is to integrate prisoners of war into society, and to allow them access to the teachings of Islam in which their true liberation consists.

Read the story below and find suitable one word meanings for the words in the vocabulary list.

T

Islam had spread far and wide and the Muslim armies marched victoriously over the lands of the Romans and Persians. Only Jerusalem remained, and although the Christians tried their best to defend it they were no match for the powerful Muslim armies. After all, Allah was with the Muslims and no one can defeat those who have the help of Allah.

The Muslim armies besieged Jerusalem. There was nothing that Sophronus, the Christian Patriarch of Jerusalem, could do but surrender. "*I shall surrender the City*," he called out to Abu 'Ubaydah [r], the general of the Muslim army, "*If your great king comes in person to accept our surrender*."

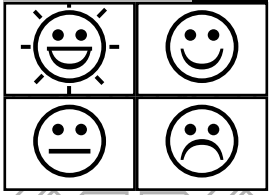
Now, Abu 'Ubaydah [r] knew that he

P C

Vocabulary

victoriously
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defend
.....
defeat
.....
besieged
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patriarch
.....
surrender
.....
in person
.....
storm
.....
oppressive
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compassion
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gratitude
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infinite
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grace
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exclaimed
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humility
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pomp
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Comments T

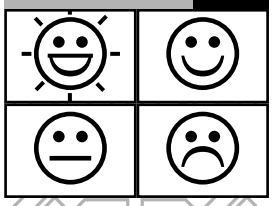


P C

Vocabulary

fanfare
.....
preparations
.....
departure
.....
spectacle
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procession
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accompany
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notice
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trudge
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informed
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robe
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steed
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gallant
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approached
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dismayed
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prefer
.....
honourable
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Comments T



could easily storm the city with his powerful army and slay every man, woman and child, and no one would be able to stop him. That is what powerful armies normally do. But this was no ordinary army. These were the soldiers of Allah, and Allah does not love those who are cruel and oppressive. Allah loves only those who show compassion and who forgive. Allah loves those who choose peace over war.

Immediately a message was sent to the great *Khalif*, 'Umar bin Khattab [r], who received the messenger with praises and gratitude to Allah. "*All praise be to Allah who, by His infinite grace, has blessed us with victory*," 'Umar [r] exclaimed and bowed down in humility. "*I shall indeed go to Jerusalem and peacefully accept the keys of the blessed city of the Prophets of old*."

Much pomp and fanfare was expected as the *Khalif* made preparations for his journey, and when the day of his departure came the people of Madinah, the City of the Prophet [s], gathered to witness the spectacle. 'Umar [r] was the most powerful man in all the world on that day and a grand procession was surely to accompany him on his long journey to Jerusalem. This is how all kings and rulers travelled in those days. But 'Umar [r] was no ordinary ruler. He was a close Companion of the last Prophet [s] and a true Muslim.

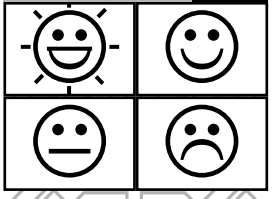
To everyone's surprise, the streets were silent. All that could be seen was a big man in ragged clothes on a camel with his slave walking by his side. They came down the street and would probably never have been noticed if someone did not call out, "*Look, it is Amir ul-Mu'minin,*

P C

Vocabulary

impression
.....
disgrace
.....
overwhelmed
.....
awe
.....
captured
.....
addressing
.....
ragged
.....
scriptures
.....
predicted
.....
prophecy
.....
embrace
.....
simplicity
.....

Comments **T**



the Commander of the Believers!" Could it be? Yes, it was 'Umar [r] making his way out of the city.

And so the long Journey to Jerusalem began for the *Khalif* and his single slave. They would take turns riding the camel, first one then the other riding while his companion walked by his side. They ate the same simple food together, and when they passed the cities, towns and villages very few could tell the difference between the great *Khalif* and his slave. But after all, this is what the blessed Prophet [s] always taught his Companions, that, "*...we are all equal in the sight of Allah... and we are all children of the same parents, Adam and Hawwa [a].*"

Jerusalem was in sight and 'Umar [r] removed his sandals and hung them over his broad, powerful shoulders. It had been raining the

day before and there was mud all around. He carefully trudged through the mud as his slave rode atop the camel. After all, it was now his turn.

Abu 'Ubaydah [r], the general of the Muslim army was informed of the *Khalif*'s arrival and he rode out to meet him. He was dressed in rich robes and rode on a fine steed. What a gallant sight he made with all the other commanders riding by his side. But as he approached the great *Khalif* he seemed dismayed. "O *Amir ul-Mu'minin, Commander of the Believers, perhaps you would prefer to wear some fine clothes and ride a handsome steed. I think that It would be more honourable and would make a better impression on the leaders of Jerusalem?*"



'Umar [r] was furious. "*We are people whom Allah has honoured with*

Islam, and if we choose any other way, Allah will surely disgrace us," the *Khalif* said sternly.

And with this, he walked up to the gates of Jerusalem. Sophronus, the Patriarch of Jerusalem, along with the other leaders walked out to meet the *Khalif.* They were overwhelmed by awe and fear for the great leader of the powerful armies that had captured their lands.



"*Stand aside!*" they said to the big man with patched clothes walking by the side of the camel. "*We wish to address your king.*" Addressing the man on the camel they said, "*O great king, please do accept the keys of this holy city, for you are most worthy to receive it.*"

The Muslims laughed quitely under their breath. The Patriarch was quite confused. Without realising,

Sophronus was addressing ‘Umar’s [r] slave for it happened to be his turn to ride the camel.

The great *Khalif* smiled kindly and said, “*I come in peace and I gladly accept the keys to this blessed city. You will live in peace and you will be treated generously.*”

Sophronus looked on in utter disbelief at the ragged and patched clothing of the great ‘Umar [r] and at his muddy feet. “*Praise be to God! Could it be?*” he said to himself. “*It must be!*” In a loud voice the Patriarch declared, “*You are the very man that has been described in the scriptures of old, the Torah and the Bible, who would bring the message of truth to the people of this land. You are indeed the messenger of the Last Prophet.*” Prophet ‘Isa [a] had predicted that a follower of the last Prophet would conquer the city

of Jerusalem and bring to it peace and prosperity. He described him as a pious man with patched clothing and muddy feet leading his slave on a camel. ‘Umar [r], the great *Khalif* of Islam, was honoured by Allah to fulfill this Prophecy.

The people of Jerusalem rushed out to embrace Islam, the true religion of all the Prophets of Allah. This was all due to the excellent example set by the *Sahabah*, the Companions of the blessed Prophet Muhammad [s] - an example of simplicity and kind treatment to all, slaves and rulers alike.



From this story we have learnt :

- Allah is always with the true Muslims.
- None can defeat those who have the help of Allah.

- Muslim armies are not permit-

ted to harm innocent civilians, the elderly, women and children.
- Allah hates those who are cruel and oppressive, even if they be Muslims.
- Allah loves only those who show compassion and who forgive.
- Allah loves those who choose peace over war.

- A Muslim recognises that all success and good comes from Allah.
- Good comes to us by Allah's grace and not because we necessarily deserve it.
- A Muslim is therefore grateful to Allah when good comes to him and is never proud nor haughty.
- True Muslims are humble in victory and forbearant in defeat.

- A Muslim respects the sacred symbols of Allah and His Prophets [a].

- A Muslim ruler must always be humble and simple in his ways.
- A True Muslim always avoids pomp and show.

- A Muslim must treat his servant as an equal.
- He must feed his servant with what he himself eats and clothe him with what he himself wears.
- We are all equal in the sight of Allah and we are all children of the same parents, Adam and Hawwa [a].
- A true Muslim always aspires towards equality in all matters and shuns discrimination and selfish privilege.

- Muslims are people whom Allah has honoured with Islam, and if they choose any other way, Allah will surely disgrace them.
- People are filled with awe and respect for those Muslims who

strictly follow the way of the blessed Prophet Muhammad [s].
- *Sayyiduna* 'Umar [r] strictly followed the teachings of the beloved Prophet [s] of Allah.

- A Muslim is always kind and generous to those under his authority and rule.

- Prophets [a] make predictions about the future by the knowlegde which Allah gives to them.
- *Sayyiduna* 'Umar [r], the great *Khalif* of Islam, was honoured by Allah to establish Islam firmly in many lands. He became the fulfillment of the prophecies of previous Prophets [a].

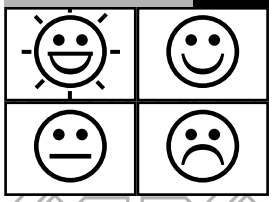
- People rush to embrace Islam only when Muslims display the best of character and kind treatment to all.

ACTIVITIES

C P

The Masjid al-Aqsa and the Qubbat-us-Sakhr are the two most famous landmarks of Jerusalem. Find pictures of the two and paste them in the space provided. If you wish you may draw them. Which of the two is also called the 'Masjid of 'Umar [r]'.

Comments T



What is the meaning of Qubbat-us-Sakhr?

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Do you know the significance of this rock? Find out!



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P C

Using the 'shift' cipher as described on page 51 crack the code. Two is the key in the code. Now try to decode the following two messages. Thereafter write it out in the space provided.

Y MSQJGK KSQR ZC IGLB RM FGQ QCPTYLRQ.

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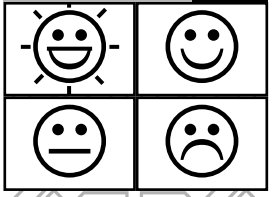
EMMB RPCYRKCLR MD UMPICPQ ZPGLEQ EMMB DMPRSLC

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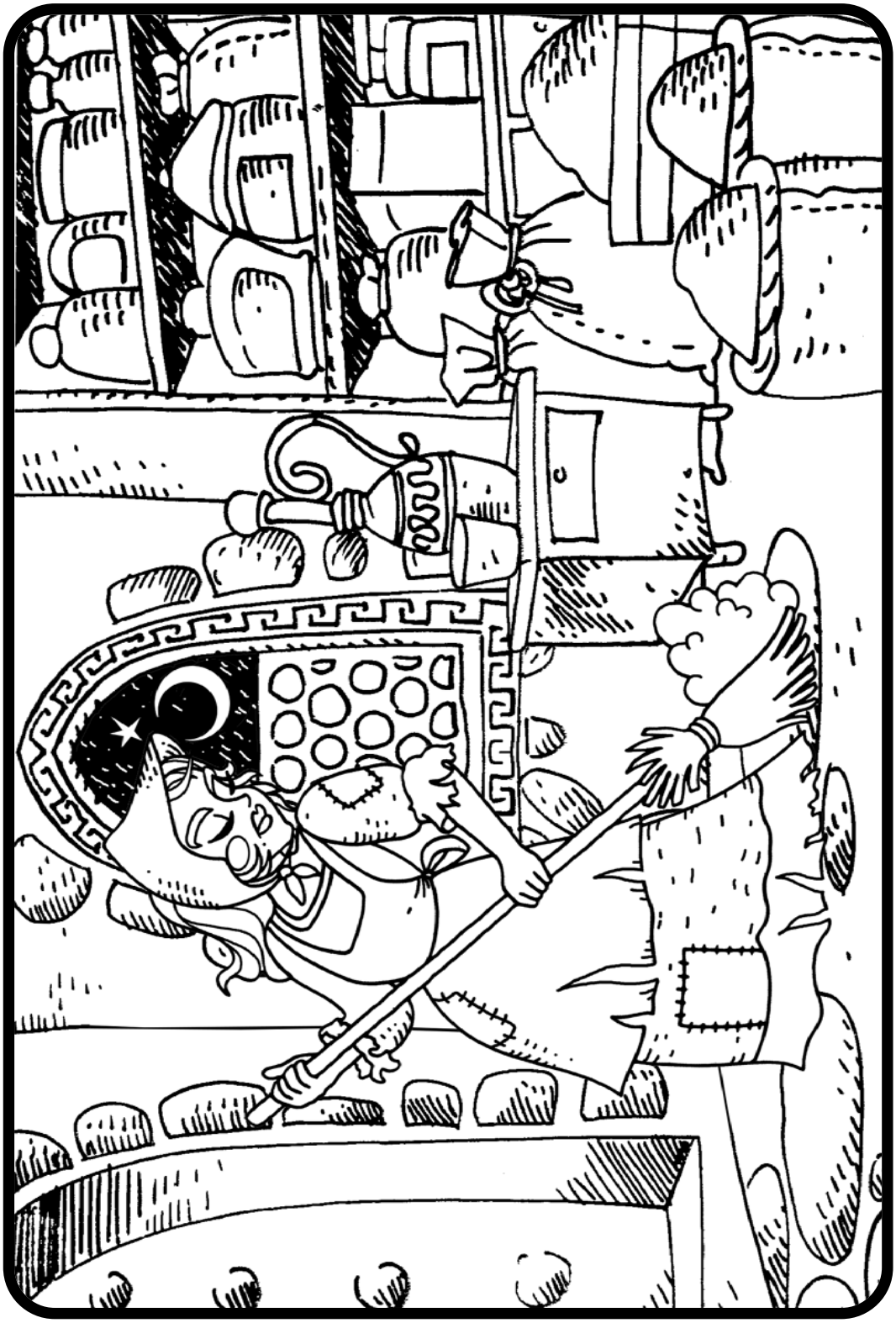
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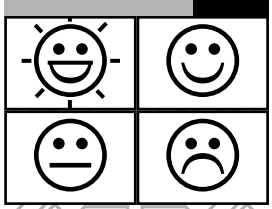
Comments **T**



Colour-in the picture of the poor maid then answer the questions about her that follows. **C**



Comments **T**



What is wrong in this picture? Why do you think that the poor maid is so unhappy?

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If you were her employer, what would you do to make her life more pleasant? State at least three things.



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SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- listed reasons for respecting workers ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified the specific teachings ☐
- cut & pasted pictures for enjoyment ☐
- found out more about sacred land marks ☐
- used a code to decipher sentences ☐
- coloured-in a picture and answered questions ☐

Comments T

How does my teacher
rate my performance in this lesson ?

lesson 2



OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for Children
- realise that of all the gifts and blessings Allah has favoured us with, one of the greatest is children
- know that kindness and respect towards children is a sign of true faith
- discover that there is no better gift a Muslim can give to his children than good character and piety
- appreciate that there is no better method of teaching children than by setting a good example
- understand that children should not be battered and terrorised
- recognise that children of strangers must be treated with the same love and kindness that one treats his own
- realise that children should be allowed to feel the care-free joy and excitement of growing up
- learn that parents must ensure that children develop a love for Allah, for Islam and for His beloved Prophet [s]

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for Children
- complete a word selection excercise
- learn a new *Ayah* and a new *Hadith*
- complete a picture puzzle for enjoyment
- read a short story about respect for Children
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- emphasise an important point
- complete a question & answer excercise
- read another story about respect for Children
- identify lessons to be learnt from the story
- complete a second picture puzzle for enjoyment
- complete a *Hadith* of the blessed Prophet [s]



Read and explain the following. **T**

Of all the gifts and blessings Allah has favoured us with, one of the greatest is children.
As with all Allah's blessings, children too must be shown great appreciation and respect.
The Holy Prophet Muhammad [s] was very fond of children.
He was always very tender and loving towards them.
He taught that kindness and respect towards children is a sign of true faith.

Children must be treated as a gift and a favour, and not a burden.
The first duty a parent has to his child is to choose his mother carefully before marrying her. After all, the mother will be the one who takes care of the child in its early years.
A mother must not do anything that may harm her unborn child.

Vocabulary

appreciation
tender
burden
sunstances
nutricious
medical
education
chapters
wise
noble
compelled
qualified
encouraging
admonish
abusive
humiliate
persist
misbehaviour
physical
resort
reprimand
subsided
mete
appropriate
battered
terrorised
compassionate

Vocabulary

opinions
arrangement
recreation
entertainment
beneficial
stimulating
courageous
recommend
burdensome
discipline
labourers
zest
dreary
arduous
carefree
favouratism
handicapped
neglected
fond
automatically
acquire
etiquette
inculcate
tender
proper
well wisher
watchful
ensure
harbour
obstinate
demand
dishearten
affordable
ensure
willingness
benefit

She must not take harmful substances, like drugs, alcohol or smoke, nor do anything dangerous.

When the child is born, the parent must give the child a good Muslim name.
The child must not be given a name that has a bad meaning nor one that may embarrass him.

A parent must feed, clothe and educate the child.
Children must be fed healthy and nutricious foods.
If the child is ill the parent must provide good medical treatment for the child.

The most important duty of all is education, and the best education is the knowledge of Islam.
Children must be taught to read the *Qur'an* from an early age.
Because children can memorise

easily, parents must see to it that children memorize as many chapters of the *Qur'an* as possible.

Parents have the duty to teach their children about the life of the blessed Prophet Muhammad [s], his wise sayings and noble habits (*sunnah*).

Children must also be taught how to perform the *salah.*

They should get into the habit of performing *salah* at the age of seven and by the age of ten they should be compelled to do so regularly.



Only qualified teachers, possessing good character must be allowed to teach children.

This is because children learn from example.

There is no better gift a Muslim can give to his children than good character and piety.

In teaching children good manners and correct behaviour parents must

be loving, understanding, kind and encouraging.
Parents who expect their children to be good must themselves be good. For example, parents who expect their children to be truthful or kind must not be in the habit of telling lies or being cruel .



When speaking to a child, always do so with gentleness and respect. In admonishing a child one must never use abusive words.
A parent must not humiliate his children nor embarrass them in public. However, if the need arises, as when a child stubbornly persists in its misbehaviour, the parent may use physical punishment as a last resort to reprimand a child.
Great care should be taken that the child is not harmed in any way.

A parent must not punish children while angry. He should either send

them away when he is angry or himself leave.
Later, when the anger has subsided, he should think carefully about what was done by the child and then only mete out appropriate punishment.
When punishing a child, a parent should never use a heavy stick nor his fists.
A parent may never hit the child on the face or head nor is he allowed to kick or throw the child around.
Children should not be battered and terrorised.

Parents should not be impatient with children.
Children are tiny human beings who don't always understand everything and often make mistakes.
Parents must therefore be compassionate and very forgiving.

Parents should not ignore their chil-

dren.
They must take the time to listen to what children have to say and ask their opinions about matters.
They must play with their children too.
A parent must make arrangements for the childs recreation and entertainment. However the recreation and entertainment must be beneficial and stimulating.
It is also a parents duty to develop the physical fitness and skills of children, that they may be strong and courageous.
The Holy Prophet Muhammad [s] recommended that children be taught wrestling, horse-riding, swimming and archery.

Children should not be made to do overly burdensome work.
They should be taught discipline and be hardworking but not be treated like slaves or labourers.

Children should be happy and cheerful, and have a zest for life and living.
Their lives should not be made dreary and arduous.
They should be able to feel the carefree joy and excitement of growing up.



Parents must remember never to show favouritism towards any one child. All of them must be treated equally.
If one child is handicapped or ill then special attention must be paid to him.

Some parents are more fond of their sons than their daughters and, as such, these girls are sometimes neglected by them.
For this reason the blessed Prophet Muhammad [s] has commanded that special attention be given to the needs of girls.

Giving special attention to the needs of girls is an act of *'ibadah*, an act of worship.

The children of strangers must be treated with the same love and kindness that a Muslim treats his own.
Even the children of non-Muslims are to be treated like our very own.



Because children do not automatically acquire manners and etiquette, it is the parents duty to inculcate good character in them from a tender age.
Without proper training children will grow up behaving much as animals do.
They will, without realising, cause great trouble and difficulty to others.
They will have few friends and well wishers and will make many enemies.

When a child has wronged someone or is at fault, a parent must never unfairly side with his child.
To do so would be very harmful to the child as he would never learn to do what is right and correct himself when wrong.

A parent must also be watchful of his children's behaviour towards servants and the children of servants.
He should ensure that they do not cause trouble to servants or harm their children.
Servants may not complain, but in their hearts they will harbour hatred towards the child which could cause them to curse the child or harm the child.

When a child is obstinate in demanding something then the parent must not fulfil its demand. Doing so will spoil the child.

Parents should not spoil children by giving them too much nor disheartenen them by giving them too little.
Parents should give their children gifts that are affordable, every now and again.
They should especially be rewarded and praised after having done a good deed.



Above all parents must ensure that children develop a love for Islam, a love for Allah and for His beloved Prophet [s].
Parents must create in their children a feeling of pride in being Muslim and a willingness to strive for the good of others.

Children must be taught the benefits of Islam and the need for Islam.
Children must be taught to value Islam and to live by the example of the blessed Prophet Muhammad [s].

Colour-in the correct word/s in green. C P

One of the greatest gifts Allah has favoured us with is (children) (wealth)
Children must be shown (sternness) (respect).
The Holy Prophet Muhammad [s] was very fond of all (children) (adults)
Kindness and respect towards children is a sign of (weakness) (true faith)
A mother (must) (must not) do anything that may harm her unborn child.
A child must be given a good (name) (Muslim name).
A (teacher) (parent) must feed, clothe and educate the child.
The most important duty to a child is (Islamic education) (good food).
Children must perform salah at the age of (ten) (seven).
Children learn (punished) (from example).
There is no better gift a Muslim can give to his children than (wealth) (good character and piety).

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"Your wealth and your children are only a (means of testing you) Yet Allah holds a splendid reward."

"Ward off from yourselves and from your family (ie. wives and children) a fire whose fuel is men and stones."

Hadith

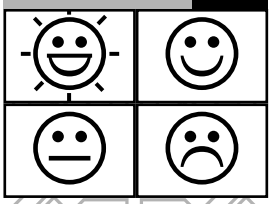
Our beloved Prophet Muhammad ﷺ said:

"He is not of us who does not show mercy to the young..."

"Be generous, kind and noble to your children and make their habits and manners good and beautiful."

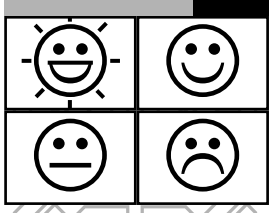
"Anyone who has a daughter or a sister and he treats her well, and carefully sees to her welfare and education, and then, when she is grown up, marries her to a good man, then Allah will reward him with Jannah (Paradise)." In another saying the blessed Prophet [s] said, *"...such a person will be together with me in Jannah."*

Comments T



Parents who want children to be good must (be strict) (themselves be good)
In admonishing a child one must never use (kind) (abusive words).
A parent must not punish children while (angry) (happy).
Parents should not be (patient) impatient with children.
Parents should not (pamper) (ignore) their children.
Parents must play with (all) (their) children.
Children should be taught (wrestling, swimming and archery) (soccer, tennis and motor racing).
Children should not be made to do (any) (overly burdensome) work.
Parents must never show (kindness) (favouritism) towards any one child.
The children of non-Muslims (are) (are not) to be treated like our own.
Parents should not spoil children by giving them too (little) (much) nor dishearten them by giving too (much) (little)

Comments T



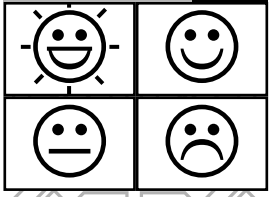
This child is enjoying a fun-filled day with his parents on the beach. Using a red marker, find the continuous black line from the bee to the cherry on the ice cream, then colour-in the picture. **C**





Which other creatures are commonly found on the beach? List them or draw them below.

Comments **T**



Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**



One day, there was a great gathering in the holy Prophet Muhammad ’s [s] *masjid*, where the Prophet [s] was telling the people about Allah and the wonderful ways of Allah. It was very quiet inside the *masjid*. The people hardly moved as the Prophet [s] spoke to them. Then suddenly, without warning, he stopped speaking and began to walk towards the door.

The people were surprised and puzzled. Where could the blessed Prophet [s] be going so suddenly? It seemed strange. But it did not remain a mystery for long.

When people in the crowd turned round and followed the Prophet [s] with their eyes, they saw why he had acted as he did. Two children, smartly dressed in red shirts, were

walking towards the *masjid* and as the Prophet [s] had been speaking, he had seen them through the door.

The Prophet [s] loved all children, of course, but these were two very, very special children as far as he was concerned. They were his grandsons, Hasan and Husayn [r], the sons of the beloved daughter of the Prophet [s], Fatimah [r], and her husband Ali [r] the fourth *Khalif*.

Naturally, Prophet Muhammad [s] loved the two boys very much, and they in their turn, loved him. When Hasan and Husayn [r] saw their beloved grandfather, they smiled widely and started to run towards him with their arms outstretched to embrace him.

The Prophet [s] was delighted to see them, and brought them back into the *masjid*, where he told them

P C

Vocabulary

gathering
.....
puzzled
.....
concerned
.....
embraced
.....
delighted
.....
resumed
.....
frequent
.....
distressed
.....
attend
.....
comfort
.....
interrupt
.....
delay
.....
solemn
.....
serious
.....
continue
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received
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revelation
.....
wellbeing
.....

to sit down beside him. Then, the Prophet [s] resumed talking and the crowd in the *masjid* fell silent again, as they listened to the words of Allah's great Messenger [s].

Naturally, the Prophet [s] was a frequent visitor at the house of his daughter, Fatimah [r]. He loved to be with Hasan and Husayn [r], but he became very distressed when he saw either of the boys was unhappy or crying. When this happened, the Prophet [s] would call to his daughter and tell her to leave whatever she was doing to attend to the children. This was because the Prophet [s] thought that nothing could be so important that it should come before a child who needed comfort.

This applied even to prayers in the *masjid*. Often, mothers would bring their children to the *masjid* when they came to pray there. It was not

always a good idea. Small children quickly became very impatient and because they were too young to understand what an important place a *masjid* was, they used to cry and make a fuss while prayers were going on.



Their mothers did not like this, but neither did they like to interrupt their prayers to attend to their crying children. Perhaps they hoped the child would get tired of crying and stop by itself.

The beloved Prophet Muhammad [s], however, disliked to hear children crying, and whenever this happened during prayers, he would make the prayers shorter so that the mothers could comfort their children without too much delay.

Hasan and Husayn [r] sat very quietly as their grandfather spoke.

They were good boys and knew that the *masjid* was a very special place, a place of prayer. Even so, the boys also knew that they did not have to be solemn and serious all the time they were in the *masjid*.

Their grandfather had showed them this one day when they were with him as he led the *salah*.



The *salah* was proceeding inside the *masjid* and the blessed Prophet [s] put his head to the ground as is done in daily prayers. Straight away, one of his grandsons climbed onto his back. Minutes passed and the little boy sat there, enjoying himself 'riding' on his grandfather's back. It seemed a long time before the little boy climbed down and the Prophet [s] was able to raise his head again and continue his prayers.

The people in the *masjid* were very

puzzled and curious.

When the *salah* was finished, they decided to ask the Prophet [s] for an explanation.

"*Oh Messenger of Allah,*" they said, "*You kept your head on the ground for such a long time! Was this because you received a revelation or a message from Allah?*"

"*Oh, no!*" Prophet Muhammad [s] replied. "*It was for this grandson of mine who was riding on my back. I did not want to spoil his game by rising too soon.*"

The people were charmed by this answer, for it showed how greatly the Prophet [s] loved his grandsons, and how much he thought about the happiness and wellbeing of children.





From this story we have learnt :

- When in the masjid, observe silence.
- When listening to the words of Allah and His Messenger [s], be attentive.

- Children may wear attractive, colourful clothes in public. Not so mature females.

- Giving due attention and consideration to children is as important as the sacred duty of teaching the religion of Allah.
- Hugging and kissing one's children is a great *sunnah* of the beloved Prophet [s] and an act of *'ibadah*.

- Special love and attention are due to grandchildren.
- Children will love and cherish only those who love and cherish

them.

- Children should be given prominence and not be considered a nuisance and shoved away.
- Children should be accomodated and made to participate in religious lectures and activities.

- Not only are grown-up children expected to visit parents, but parents too should visit their children and grandchildren.

- Children who are distressed should be comforted immediately.
- Nothing should come before a child who needs comforting, even *salah*.

- Children may attend the congregational prayers if they understand and observe the etiquette of attendance at the *masjid*.

- Even if children do sometimes innocently misbehave in the *masjid*, they should not be treated harshly. The elders should try their best to overlook their mistakes and accomodate them.

- It is not necessary to be solemn and serious in the *masjid* all of the time.

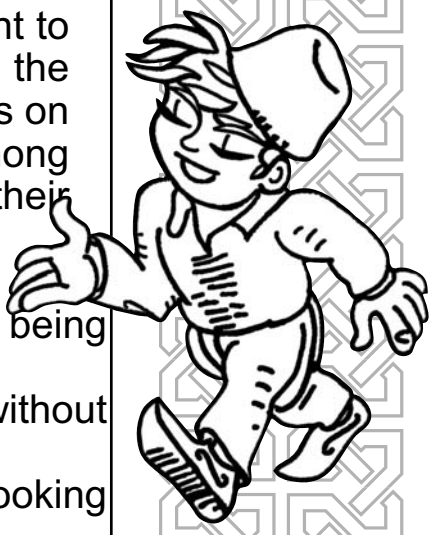
- Childrens play is as important in the sight of Allah and His beloved Messenger [s] as prayer and other rites of worship.

- The Prophet [s] loved children greatly and thought much about their happiness and wellbeing.
- Kindness, consideration, cheerfulness, good humour and playfulfess with children are all signs of true piety and righteousness in Islam.

T P

AN IMPORTANT POINT TO REMEMBER

The most important duty of a parent to the child is that of setting a good example by practically displaying the manners and behaviour taught in Islam. The instruction children receive in their early years forms an integral part of their personality and character. It is thus easy to see that the example the parent sets will determine the morality and behaviour of the child. There is no better method of teaching than by setting a good example. When a child sees Salaah observed in the home, he is reminded of complete obedience to the Will of Allah. He listens to prayers for Divine guidance in the problems of everyday life and he becomes inspired to do likewise. He observes his parents living a clean, harmonious married life and it becomes a lesson that he will not forget throughout his life. Also, it is important to remember that the treatment given to children in the early years of their life can have far-reaching effects on their mental and emotional state later on in life. Among the virtues and habits parents should develop in their children are:



- the habit of being honest and truthful;
- the habit of being gentle and polite without being timid, afraid and cowed down;
- the habit of being helpful and considerate without being loutish in their behaviour to others;
- the habit of being clean and neat and tidy, of looking after their personal hygiene and appearance.

Children need to develop the *adab* or the etiquette of Islam: when and how to greet; how to speak, sit, eat, and how to perform natural functions like personal toilet in the clean and efficient manner; to do everything in the manner, time and place that is appropriate for it, for example: to be reverent in Salat, attentive in class, robust and full of zest in play. From the noble Prophet's recommendations, we see that children need to lead an active outdoor life and be proficient in some of the martial arts. They should have the stamina for demanding play and demanding work. Children need to develop a thirst for beneficial knowledge through listening, observation, reading and interacting with others. It is recommended that children be taught from an early age to recite and read the *Qur'an* and develop a love for it. At an early age, they have the capacity to memorize it and it is common for many children and youths to memorize the whole or large parts of the *Qur'an*. From the age of seven, the Holy Prophet {s] recommended that children

should get in the habit of performing Salaat and by the age of ten they should be required to do so regularly. Children need to develop skills and to be creative and inventive. They should be trained from an early age to take on responsibilities, to organise and take initiative rather than be timid and submissive. They should be able to spend their time usefully and profitably. They need to develop the skills that would fit them for contemporary living and for the particular society in which they live. This may involve anything from the skills of running an efficient and creative home to the skills that would enable them to earn a living and help in the process of tarbiyyah when their turn comes. Give a person a fish and you feed just one person; teach a person to fish and he can then feed hundreds, says an apt Chinese proverb. Above all, correct tarbiyyah should ensure that children develop a love for Islam, a love for Allah and His Prophet and that they develop a feeling of pride in being Muslim and a willingness to strive for the good of others. They need to realise the benefits of Islam, the foundations on which it is based and their need for Islam. They need to value Islam and live by Islamic values.

ACTIVITIES

Answer the following questions in full sentences. **C P**



1) What is a Muslims attitude towards Allah's many blessings?

.....

.....

2) How did Prophet Muhammad [s] display his love for children? List three ways.

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3) What is the most important duty of all a parent has to a child?

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4) From what age should a child begin to perform *salah*?

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5) What must parents first do in order for their children to be good?

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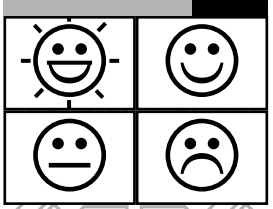
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Why is this so? .....

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.....

Comments T



6) Which sports did the Holy Prophet Muhammad [s] recom-

mend children be taught?

.....

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10) Which children may a parent give extra attention to?

.....

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Why do you think this is so? .....

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11) How should a Muslim treat the children of non-Muslims?

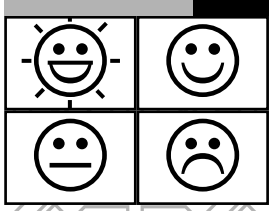
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Read the story below and find suitable one word meanings for the words in the vocabulary list. T

A man once came to *Sayyiduna* ‘Umar bin Al-Khattab [r], the second *Khalif* of Islam, complaining of his son’s disobedience to him.

Comments T



Sayyiduna ‘Umar [r] summoned the boy and questioned him about his disobedience and neglect of his duties to his father. The boy replied, “*O Amir al-Mu’minin, O Commander of the Faithful! Hasn’t a child rights over his father?*”

“*Certainly*,” replied ‘Umar [r].

“*What are they, O Amir al-Mu’minin?*” the boy asked.

“*That he should choose his mother well, given him a good name, and teach him the Sacred Book, the Qur’an,*” *Sayyiduna* ‘Umar [r] replied.

“*O Amir al-Mu’minin! My father did nothing of this. My mother was a Magian, a fire-worshipper. He gave me the name of Ju’alan (meaning dung beetle) and he did not teach me a single letter of the Holy Qur’an.*”

P C

Vocabulary

summoned

neglect

commander

rights

certainly

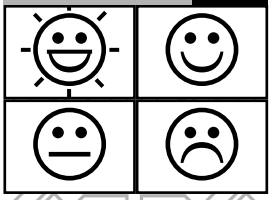
sacred

dung

sternly



Comments **T**



Turning to the father, ‘Umar [r] said sternly, “*You have come to me to complain about the disobedience of your son. You have failed in your duty to him before he has failed in his duty to you. You have done wrong to him before he has wronged you.*”



P C

With the help of your parents or elder siblings, try to identify at least three lessons you can learn from the story. Also join the dots in their correct Arabic numerical order to complete the picture and colour-in.

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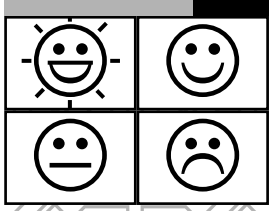
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١	٢	٣	٤	٥	٦	٧	٨	٩	٠
1	2	3	4	5	6	7	8	9	0

Comments **T**



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Ask your parents or elder siblings to help you complete the following *Hadith*. **P C**

"Be generous, kind and noble to your ..... and make their habits and manners ..... and ..... ."

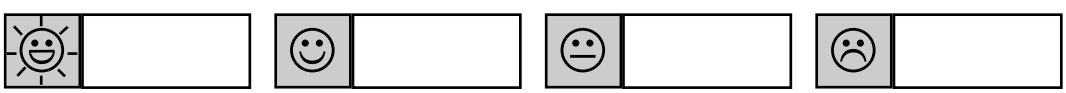
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection excercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed a picture puzzle ☐
- read a short story ☐
- found suitable one word meanings ☐
- completed a question & answer excercise ☐
- read another story ☐
- identified the lessons to be learnt ☐
- completed a second picture puzzle ☐
- cmpleted a *Hadith* ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 3



OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for the Less Fortunate
- understand that caring for the less fortunate is a great form of *'ibadah* & a sign of sincerity, true virtue, the noblest character and the highest morals
- discover that it is firstly the duty of the families of the less fortunate to take care of them
- realise that the less fortunate should not be discarded nor made to feel unwanted or worthless but be treated as equals and made to feel like an important part of the family and society
- appreciate that whoever cares for the less fortunate will be rewarded with the highest *Jannah* and join the company of the Prophet's [a], pious and martyrs

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for the Less Fortunate
- complete a multiple choice excercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- match the correct pairs between two columns
- read a short story about respect for the Less Fortunate
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- decipher a secret key message
- complete a maze puzzle for enjoyment
- read another story about respect for the Less Fortunate
- identify three specific lessons being conveyed



Read and explain the following. **T**

Allah commands that kindness, consideration and respect be shown to all human beings.
But amongst human beings are those who are less fortunate than the rest, who need special care and attention.
These include the orphan, the widow, the crippled, the maimed, the mentally retarded, the blind, the deaf and those who are unable to speak.

Caring for the less fortunate is a sign of sincerity and true virtue.
Caring for the less fortunate is a great form of *'ibadah* (worship) that brings the highest reward.
It is a sign of the noblest character and the highest morals.

All the Prophets [a] of Allah showed the greatest concern and respect for the less fortunate.

Vocabulary

consideration
fortunate
crippled
maimed
metally
retarded
sincerity
virtue
handicapped
unpardonable
foster
establish
atmosphere
pleasant
orphanage
property
attain
maturity
widow
spinster
divorced
strive
distressed
sacrifice
continuously
regarded
community
provide

Vocabulary

shelter
support
disabled
discarded
worthless
abnormal
society
intergrate
cater
frustrated
violent
gratitude
beseech
contribute
martyrs

It is firstly the duty of the families of the less fortunate to take care of them.
Parents, grand parents, uncles, aunts, brothers and sisters should care for their own family members who are in need or handicapped.

If they are unable to, then it becomes the duty of other Muslims in the neighbourhood to care for them.

Orphans

The blessed Prophet Muhammad [s] has taught that the best Muslim home is the one wherein an orphan is cared for in a loving and kind manner, and the worst is that in which an orphan lives in fear and is treated cruelly.

Whoever cares for an orphan, whether it be from his own family or a stranger, he will be rewarded with the highest *Jannah* and join

the company of the Prophet's [a] (provided he is not guilty of an unpardonable sin, like *shirk*).

An orphan child must not be made to feel like a stranger in the foster parents home. He should be treated like one of the family.
An orphan child should be given the same that is given to the other children in the home.



The Muslim community must also establish orphanages for those orphans who find no homes to take them in.
Orphanages must be pleasant and comfortable, and have a warm and loving atmosphere.
The children in orphanages must never be treated like prisoners or criminals.
They should be loved, educated and entertained.
It is our duty to at least visit the children in the orphanages in our

neighbourhood.
If we are able to, we should take one or two of them home over the weekend or on holidays.

The property belonging to an orphan must not be used by the foster parents. It should be kept safely and returned to the child when he attains maturity.
The surname of the orphan child must not be changed. He must retain the surname of his real father.



A Muslim who treats an orphan with respect, love and kindness to please Allah alone will have all his sins forgiven.

Widows, Spinsters and Divorced Women

Widows, spinsters and divorced women too need to be cared for.
The blessed Prophet Muhammad [s] said, "*Whoever*

strives to take care of the widow, the distressed and the needy, he is as one who fights, sacrificing his life, in the path of Allah."

In another saying the blessed Prophet Muhammad [s] said, "*Whoever cares for the widow is as one who fasts continuously during the days and spends the nights in prayers.*"

Caring for the widows, spinsters and divorced women is regarded as a great act of virtrue which earns one the pleasure of Allah and paradise.

Widows, spinsters and divorced women do not have husbands to provide for them and protect them from danger.

It is the duty of their families and the Muslim community to provide for their needs and protect them from harm.

Women who have no husbands

to care for them and keep them company feel lonely, unloved and sad too.

Like all human beings, widows, spinsters and divorced women need not only food, clothing and homes in which to live, but also warmth, comfort and love.

The best way to care for these women is for Muslim men in the neighbourhood who can afford to take a second wife to marry them.

This was the way in which our beloved Prophet Muhammad [s] and his Companions [r] took care of widows, spinsters and divorced women.

The Muslim community must also establish special homes to shelter those widows, spinsters and divorced women who have no family to support them.

These homes must be comfortable and safe.

It is also the duty of the women of the neighbourhood to visit and befriend the widows, spinsters and divorced women living in shelters in their neighbourhood and support them in their difficulties as sisters do.

A Muslim who treats a widow, spinster or divorced woman with respect and kindness to please Allah alone will have all his sins forgiven.



The Disabled

The disabled include the crippled, the maimed, the mentally retarded, the blind, the deaf and those who are unable to speak. These types of people require very special care and consideration.

It is firstly the duty of their families to take care of them in a loving and warm family environ-

ment.
They should not be discarded and simply sent off to homes for the disabled.
They should not be made to feel unwanted, useless, worthless or abnormal.
They should be treated as equals and be made to feel like an important part of the family and society.
Every effort must be made to intergrate them into everyday life.



If the family is unable to provide for their very special needs then the Muslim community must provide special homes that cater for them.
Homes for the disabled must be made as pleasant and comfortable as possible.

Like the children in orphanages, the disabled must never be treated like prisoners or criminals.

They too should be loved, nurtured, educated and entertained. They must be visited regularly and be included in family functions and holidays.

Because of their disability they may sometimes become frustrated and angry.
Those who are mentally retarded may sometimes become violent without meaning to be so.
It is at such times that we must display great patience and understanding, and the reward for true patience is *Jannah*.

We must never mock at the disabled nor stare, laugh or embarrass them in any way.
We must remember the favours of Allah upon us when we see disabled people and show gratitude to Him for creating us healthy and normal.
We must pray for the well being

of the disabled as well as beseech Allah to protect us from such disabilities.

We should volunteer our services to the homes for the disabled as well as charitably contribute whatever money we can spare to them.



A Muslim who treats the disabled with respect and kindness to please Allah alone will have all his sins forgiven.

Whoever cares for the less fortunate , whether it be from his own family or a stranger, he will be rewarded with the highest *Jannah* and will join the company of the Prophet's [a], the pious and the martyrs.

Circle the correct answer in the multiple choice exercise below. **C P**

Allah commands that respect be shown to ...

1) only Muslims
2) all human beings
3) only parents

The ... need very special care and attention.

1) fortunate
2) orphans, widows & disabled
3) family and neighbours

It is firstly the duty of ... to take care of the less fortunate.

1) the family
2) neighbours
3) rulers

Caring for the less fortunate is ...

1) is a sign of true virtue
2) a voluntary deed
3) a simple and easy task

The best home is the one in which...

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"You will never attain virtue until you spend (upon the deserving) of that which you are fond of, while Allah is Aware of anything that you may spend."

"Be kind to parents, and near family, and orphans, and the impoverished, and the neighbour..."

"Have you seen him who rejects religion? That is the person who pushes the orphan aside and does not encourage feeding the needy."

"Marry those among you who are single..."

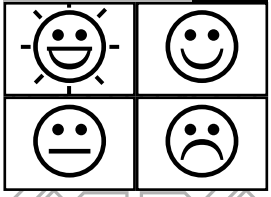
Hadith

Our beloved Prophet Muhammad ﷺ said:

"The best house among the Muslims is the house in which an orphan is well treated and the worst house among the Muslims is the house in which an orphan is badly treated."

"One who tries to help the widow and the poor is like a warrior in the way of Allah."

Comments **T**



1) are comforts and luxuries
2) neatness and order is found
3) orphans are taken care of

The person who ... will be with the Prophets [a] in *Jannah*.

1) takes care of an orphan
2) dies in battle
3) performs voluntary *salah*

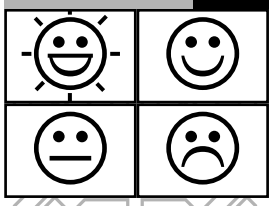
The best way to care of widows, spinsters and divorced women is to...

1) give them food and clothing
2) marry them
3) build homes for them

The disabled should not be ...

1) given special attention
2) discarded and made to feel worthless
3) treated as equals

Comments T



When we see disabled people we should...

1) pray for their well being and

remember the favours of Allah upon us
2) stare at them and embarrass them
3) think ourselves to be better than them

Whoever cares for the less fortunate will be rewarded with ...

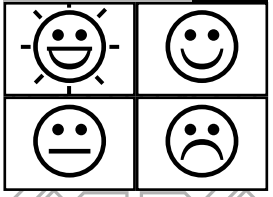
1) fame and wealth
2) a long life full of happiness
3) *Jannah* and Allah's good pleasure



Match the correct pairs by drawing a line between the two and colouring them in the same colour. **C P**

Column A	Column B
The less fortunate include the	marrying them
The best home is the one wherein	equals & not made to feel worthless
The Prophet [s] took care of widows by	orphan, widow and handicapped
The handicapped should be treated as	will be rewarded with the highest *Jannah*
Whoever cares for the less fortunate	an orphan is cared for lovingly

Comments **T**



Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**



The beloved Prophet of Allah [s] showed equal love and kind treatment to everyone. It was all the same to him whether a person was rich or poor, strong or weak, young or old, a master or a slave, Muhammad, *Rasul-ullah* [s], was concerned about everyone. After all he was *Rahmat-ul Lil 'Alamin*, a mercy to all the worlds.

Now, there lived an insane slave girl in Madina. She would spend the days walking aimlessly through the streets of Madinah, the city of the Prophet [s], talking and giggling to herself.

Most people just ignored her. They knew that she did not understand what she was doing and had no control over herself. Many were amused by her insane chatter.
Sometimes the little children would

laugh at her, but the slave girl simply continued on her merry way, hopping and skipping without a care in the world.

One day, as the blessed Prophet Muhammad [s] sat speaking about some serious matter to his *Sahabah* [r], his noble Companions, the little slave girl appeared.

Pushing her way through his Companions, the girl walked straight up the Prophet [s] and said in her childish, giggly voice, "*O Prophet of Allah, will you do me a small favour?*"

The blessed Prophet [s] smiled affectionately at the little girl and, putting his hand gently over her head, said, "*Yes indeed! I will do whatever I can for you*."

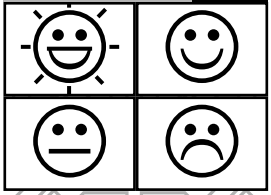
"*But you have to come with me*," she giggled.

P C

Vocabulary

concerned
.....
insane
.....
aimlessly
.....
ignored
.....
amused
.....
chatter
.....
matter
.....
appeared
.....
affectionately
.....
responded
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senses
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politely
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ally
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orchards
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tagged
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daintily
.....

Comments **T**



P C

Vocabulary

urging

possible

passers-by

displayed

narrow

"*And why not!*" the Prophet [s] responded, *"But where do you want to take me?*"

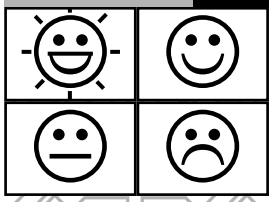
"*I can't tell you yet. First you will have to come with me to the street and there I will tell you what I want,*" she said quite seriously.

Everyone knew that the little girl was not in her senses and did not mean what she said. So you can imagine just how surprised they were when the beloved Prophet Muhammad [s] stood up and said, "*All right, I will follow you to any street you want to take me to.*"

Someone politely said, "*But O Prophet of Allah, this girl is...*" and before he could finish his sentence the Prophet [s] turned to him and, putting his finger on his lips, softly said, "*Hush now!*"

The girl held the Prophet's soft, strong hand tightly, "*Now come*

Comments T



along, O my beloved Prophet," she smiled and led him down the street.

They walked through the streets of Madinah, up one ally and down another, past the market place and through the date orchards, around and around they went. She was talking to herself all the while, skipping and hopping and giggling, but the blessed Prophet [s] very patiently held her tiny hand and tagged along with her.



The little girl seemed to be getting tired and, at last, sat down daintily on the side path. She tugged at the Prophet's [s] hand urging him to sit down beside her. He did so, being only too happy to please her in any way possible. Needless to say that the passers-by were very surprised to see such concern and affection displayed by the Prophet [s] for a girl who was not sane.

The blessed Prophet Muhammad

[s] spent quite some time with the little girl until, at last, she decided to go home. Hand in hand, the two made their way through the narrow alleys of Madinah.

"*What a lovely day,*" the little girl girl thought to herself. "*I have a new best friend to play with. I think I will go visit him tomorrow again.*" And with that, she shut her sweet little eyes and fell peacefully off to sleep.



From this story we have learnt :

- The Holy Prophet Muhammad [s] was *Rahmat-ul Lil 'Alamin*, a mercy to all the worlds and, as such, showed love and concern for all humanity.

- It is not proper to simply ignore the handicapped nor to poke fun at them.
- Recognition, affection and patience must be shown towards the handicapped.

- The handicapped deserve our very special attention.
- We have a duty towards the handicapped to spend time with them and entertain them.

See if you can work out this message. The words are spelt in reverse & read from bottom to top, right to left. Write out the message in the sapce provided. **C**

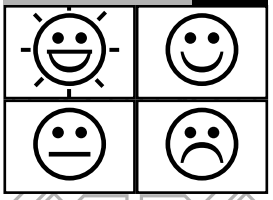


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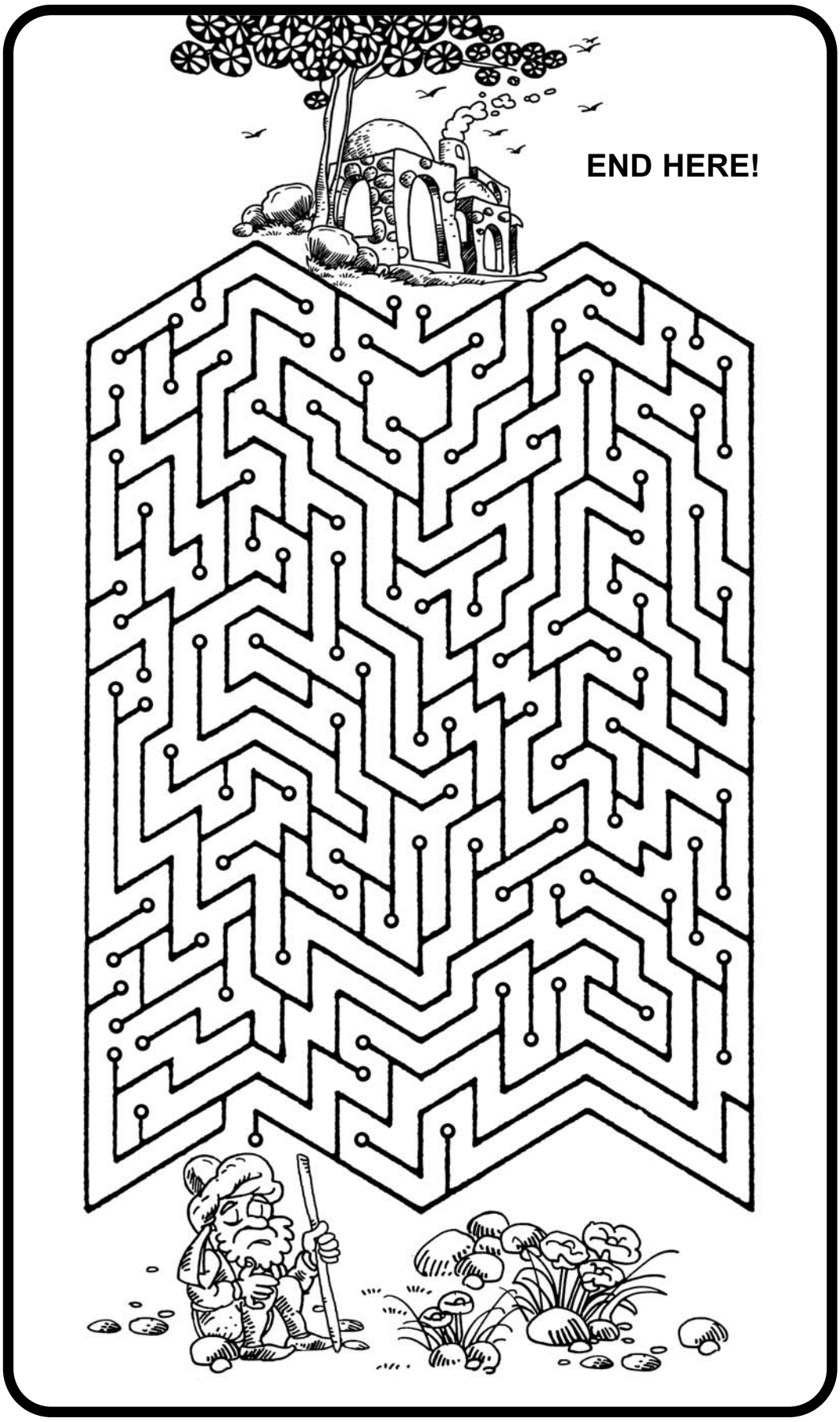
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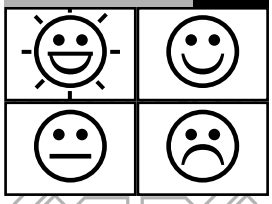
Comments **T**



Can you help the poor, blind man find his way home? Take a pencil and plot a path through the maze. Thereafter colour-in the picture. **C**



Comments **T**



AN IMPORTANT POINT TO REMEMBER

T P

A refined personality is best exhibited when a human being performs a charitable act towards any of Allah's creatures and, above all, to a fellow human being. Again and again in the Holy Quran, man is enjoined to care for the orphan, the widow and the poor and to take great care of those who are crippled, maimed, blind and anyone who is unfortunate in any way. Prophet Muhammad [s] laid down practical examples and legalised the safeguarding of the rights of fellow beings. Islam looks upon such acts of humanity as acts of piety and a refined form of worship of the Almighty Allah, the Merciful. Any Muslim com munity worthy of the name must therefore provide for its orphans, widows and destitute by establishing and maintaining institutions where they can be cared for in an Islamic way. Every effort should be made to help the poor to attain a life of worthiness and independence so that they, too, can contribute in their turn to this sphere of *Ibadah* (Worship). Responsibility forms a vital part of the conduct of a good Muslim and good conduct will weigh heaviest against one's sinful acts on the Day of Judgement. No distinction has been drawn in between a Muslim and a non- Muslim. In its unique and universal values, Islam extends its guidance in charity to poor and needy persons irrespec tive of their religion. It can thus be seen that Islam is truly a blessing to the whole of Creation and Prophet Muhammed [s] "*A mercy unto the world*".

T

Read the story below and find suitable one word meanings for the words in the vocabulary list.



During the time of the beloved Prophet Muhammad [s], Abu Bakr as-Siddiq [r], his closest friend, would go to the homes of the old, the orphans, the weak and the needy in his neighbourhood to help them in whatever way he could. He milked the goats of some, kneaded flour and helped bake bread for oth-

P C

Vocabulary

kneaded
.....
services
.....
preoccupied
.....
affairs
.....

ers. For all this he was known as the most kind and merciful of people.

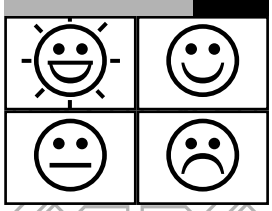
After the death of the Prophet [s], when *Sayyiduna* Abu Bakr [r] became the *Khalif* and ruler of all Muslims, some of these people feared that they had lost the gentle care and the services of Abu Bakr [r]. They thought that he would be too preoccupied with the affairs of ruling over the vast lands of Islam and would not have time for them.

That very day *Sayyiduna* Abu Bakr [r] heard an old widow say, "*Today, our sheep will not be milked.*"

"*By my life,*" said Abu Bakr [r], "*I will continue to milk it for you.*"

As soon as he could, he went to the widow's house and knocked at the door. A little girl opened the door and as soon as she saw him, she shouted excitedly, "*The milker of the sheep is here, mother!*"

Comments T



With the help of your parents or elder siblings, try to identify at least three lessons you can learn from the story. **P C**



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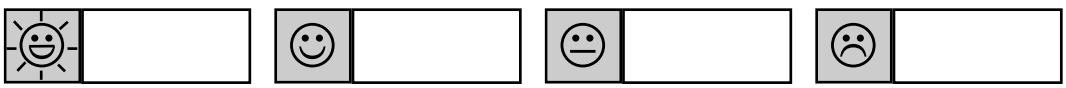
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a multiple choice excercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- matched the correct pairs ☐
- read a short story ☐
- found suitable one word meanings ☐
- deciphered a secret message ☐
- completed a maze ☐
- read a second short story ☐
- identified three specific lessons ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



FIQH
islamic law

بسم الله الرحمن الرحيم

CONTENTS

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Tilawah of the *Qur'an*

T P

The *Qur'an*, the Book of Allah, enshrines the teachings which were basically the same as were to be found in previous revealed scriptures. But these ancient scriptures are no longer preserved in their original state. Later additions and deletions have rendered them unreliable, whereas the *Qur'an*, preserved in its original state, is totally reliable.

The *Qur'an* has 114 chapters. Its contents in a nutshell are: belief in one Allah, and considering oneself answerable to Him; firm belief that the guidance sent by Allah through the Prophet Muhammad is the truth and that man's eternal salvation rests thereon.

The position of the *Qur'an* is not just that it is one of the many revealed scriptures but that it is the only authentic heavenly book, as all other books, due to human additions and deletions, have been rendered historically unreliable. When a believer in the previous revealed scripture turns to the *Qur'an*, it does not mean that he is rejecting his own belief, but rather amounts to his having re-discovered his own faith in an authentic form.

The *Qur'an* is a sacred book sent by the Lord of all creation. It is a book for all human beings, because it has been sent by that Divine Being who is the Allah of all of us. The *Qur'an* is no new heavenly scripture. It is only an authentic edition of the previous heavenly scriptures. In this respect, the *Qur'an* is a book for all human beings, of all nations. It is the expression of Allah's mercy for one and for all. It is a complete message sent by Allah for every one of us. The *Qur'an* is a light of guidance for all the world just as the sun is the source of light and heat for all the world.

Taharah, Istinja' and *Wudu*'

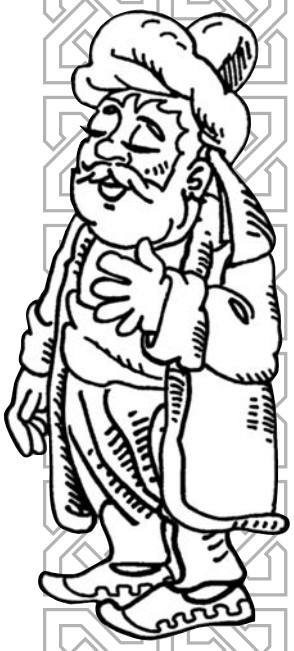
A believer is a clean person. First of all faith cleanses his soul. Consequently his appearance becomes pure as well. His religious thinking makes him a person who loves cleanliness.

A believer performs his ablutions before praying five times a day by washing his face, hands and feet. He takes a bath daily to purify his body. His clothes may be simple, but he always likes to wear well laundered clothes.Along with this he likes to keep his home clean. Therefore, he cleans his home daily and keeps all his things in their proper places. All these duties become part of his daily life.

A believer does not rest content until he has set all things right, from his body to his home. This taste for cleanliness is not limited only to his home and body. It also extends outside his home to his neighbours. He begins to want his whole environment to be clean, wherever he stays. So he takes special care to see that he and his family members do not defile their surroundings.

This training he gives to others as well. Thus he is not satisfied until and unless he has succeeded in bringing into existence a clean atmosphere all around. For a common person cleanliness is only cleanliness. But for a believer, cleanliness, besides being simply cleanliness is also an act of worship, for he knows that Allah loves clean and pure persons. Furthermore, the faith of the believer is a guarantee that when he has cleaned his body, his soul is likewise cleaned. That is why at the moment of washing himself clean, he utters these words in prayer, "*Oh Allah, purify my inner self along with my outer body*."

lesson 1



OUTCOME OBJECTIVES T P

- learn about the laws and etiquette of reciting the Holy *Qur'an*
- understand that the *Qur'an* is the only authentic way to know Allah, Hisattributes, how He rules over all creation, what he wants of us and our duties to Him, to ourselves and to our fellow human beings
- appreciate that a Muslim must learn to read the *Qur'an* in its original Arabic, correctly, fluently and beautifully
- recognise that when the Holy *Qur'an* is recited every Muslim must be most respectful and humble in his attitude and listen carefully to the recitation
- discover that the *Qur'an* is one of the great sacred symbols of Allah and, as such, must be shown the greatest respect by observing its correct etiquette
- discern that Allah gives respect and success, in this world and the hereafter, to those who show respect to the Holy *Qur'an*

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract introducing the laws and etiquette of *Tilawah* (recitation of the Holy *Qur'an*)
- unscramble jumbled sentences
- learn a new *Ayah* and a new *Hadith*
- search for verses in the *Qur'an* and determine the laws derived from them
- emphasise an important point to remember
- learn a poem for enjoyment
- list the names in Arabic of *Suwar* memorised and their translations
- construct sentences using words provided

LESSON 1

Tilawah

OF THE *QUR'AN*

Vocabulary

Tilawah
recite
authentic
attain
attributes
original
fluently
translation
attempt
ponder
humble
attitude
regularly
occasionally
addition
memorize
portions
mechanical
ritual
reside
dwell
desolate
ruined
etiquette
dignified
posture
melodious
resemble

Read and explain the following. T

Tilawah is an Arabic word meaning to 'read' or 'recite'.
The word *Tilawah* is used especially to describe the reading or recitation of the Holy *Qur'an*.

The Holy *Qur'an* is the direct word of Allah, Almighty.
The *Qur'an* is the only authentic way to know Allah and to attain closeness to him.
The *Qur'an* tells us of Allah's attributes, of how He rules over all creation, of what he wants of us and our duties to Him, to ourselves and to our fellow human beings.

A Muslim must learn to read the *Qur'an* in its original Arabic, correctly, fluently and beautifully.
At the beginning you may not understand what you read. However, reading the *Qur'an* knowing that it is the word of Allah is certainly one of the best ways of remem-

bering Him.
Reading the *Qur'an* will bring you closer to Allah and give you joy and peace.
If you do not understand Arabic then you should make a special effort to read the translation.
You should also make every attempt to ponder upon the message and guidance of the *Qur'an*.

When the Holy *Qur'an* is recited every Muslim must be most respectful and humble in his attitude.
When the *Qur'an* is recited you should listen carefully to the recitation.

A Muslim should read the Holy *Qur'an* daily.
It is better to read regularly, even if it is only a small portion, than to read long parts but only occasionally.
A Muslim should aim to read the whole *Qur'an* at least once every year, in addition to reading it once

Vocabulary

resemble
concentration
moderate
detestable
babbling
pronunciation
necessary
impermissable
grave
engage
presence
preferably



during Ramadan, the month in which it was first revealed to the blessed Prophet Muhammad [s].
By reciting the *Qur'an* our hearts become filled with faith and love for Allah.
Allah speaks to us through the Holy *Qur'an*.
By not reading the *Qur'an* regularly we are ignoring Allah when He speaks to us.

A Muslim needs to memorize some portions of the Holy *Qur'an*.
Memorizing should not be simply a mechanical, ritual act.
Memorizing will make the *Qur'an* flow on your tongue, reside in your heart and dwell in your mind. "*One who has nothing of the Qur'an inside him is like a desolate or ruined house,*" said the noble Prophet Muhammad [s].

The *Qur'an* is, above all, a guide to those who wish for nothing more than to please their creator, Allah, to

follow the way of His Prophets and to remain good and pure.



When intending to do *Tilawah* (recitation) of the Holy *Qur'an*, the following rules and etiquette should be observed.

1) Perform *wudu'* carefully, using a *miswak* (tooth stick) if possible.
2) Sit in a clean, tidy area.
3) Face the *Qiblah* (the direction of the Ka'bah).
4) Sit in a dignified and respectful posture.
5) Hold the *Qur'an* above the-waistline.
6) Recite *Salawat* and *Salam* (Prayers and Salutations) upon the holy Prophet Muhammad [s].
7) Make your intention for recital that of seeking Allah's pleasure alone and not any worldly gain.
8) Recite *Ta'awwuz* and *Tasmiyah*.
9) Recite the *Qur'an* in a sweet

and melodious voice but not in such a manner as may resemble singing. However remember the blessed Prophet [s] also said, "*The person whose recitation and voice is most beautiful is the one who, when you hear him recite, you feel that he fears Allah.*"



10) Do not read in a manner that disturbs others.
11) Sometimes read alone, and some times in a group (like with the rest of the family).
12) Honour every word of the *Qur'an* that you recite and believe firmly that you will be rewarded for reciting every letter of the Holy Book.
13) Recite every word with concentration and understanding (if you know Arabic) - the reward will be much greater.
14) Recite at a moderate pace and do not rush through the recitation. It is *makruh* (a detestable act) to rush through the pages

of the *Qur'an*. 'A'ishah [r], the wife of the Prophet [s], once heard a man babbling over the *Qur'an* and said, "*He has neither read the Qur'an, nor kept silent.*"

15) Recite the *Qur'an* with *tajwid* (correct pronunciation). To do so is *wajib* (necessary).
16) When the *Qur'an* is being recited, you should listen to it attentively. It is *Haram* (impermissable and a grave sin) to engage in any other activity if the *Qur'an* is being recited in your presence.
17) It is permissible to recite the *Qur'an* from memory without *wudu'.* However, it is not permissible to touch the *Qur'an* without *wudu'*.
18) A Muslim should try to recite the *Qur'an* daily, preferably early in the morning.
19) Say, "*Sadaqa-llahu-l-'azim* (Allah, Almighty, has declared the truth)," at the end of the

recitation, and close with a *du'a'* (supplication) that Allah may accept it from you.

20) When putting the *Qur'an* away always place it in a clean, elevated area.

21) Never place the *Qur'an* on the floor.



The *Qur'an* is one of the great sacred symbols of Allah and, as such, must be shown the greatest respect.

We show respect to the *Qur'an* by observing these correct etiquette when reciting it.

Allah will indeed give respect and success, in this world and the hereafter, to those who show respect to the Holy *Qur'an*.

Allah will disgrace and cause failure to those who show no respect to His sacred book.

Unscramble the jumbled sentences and rewrite them to form meaningful messages. **C P**

‘read’ means or *Tilawah* ‘recite’. to

.....

.....

Holy Allah. of *Qur’an* The is word the direct

.....

.....

to the is When listen *Qur’an* recited carefully it.

.....

.....

touching *wudu’* before *Qur’an*. Perform the

.....

.....

Allah’s alone. the Recite *Qur’an* for pleasure

.....

.....

ACTIVITIES

Qur’an

Allah ﷻ has declared:

“And when the Qur’an is recited, listen to it attentively and be silent, that you may receive mercy.”

“None can touch it (ie. the Qur’an) except the purified ones.”

Hadith

Our beloved Prophet Muhammad ﷺ said:

“Whoever lends his ear attentively to hear even one verse of the Qur’an, Allah records a good deed which is ever increasing and the increase is limitless. Further, he who recites a single verse, it wilt turn into a brilliant light for him on the Day of Judgement and will be more excellent than the good deed mentioned.”

“O you who believe in the Qur’an, do not make it a pillow (ie. do not lean on it or place it on the ground or be negligent in any way with it), but correctly recite it day and night and popularise its recitation. Pronounce its words correctly, and whatever is said in the Qur’an you should think over it and take guidance from it that you may be successful, and never think of gaining worldly benefit through it but recite it only to secure Allah’s pleasure.”

Do recitation. the rush not through

.....

.....

correct *Qur'an* pronunciation. Recite with the

.....

.....

When being attentively. listen the is recited to it *Qur'an*

.....

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floor. *Qur'an* the place Never the on

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Qur'an symbol The is sacred Allah. of a

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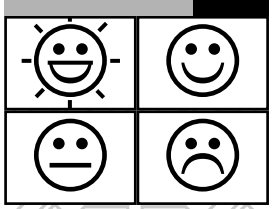
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Holy respect *Qur'an*. Allah give to will those respect who the

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Comments T



C P

***Tilawah*, the recitation of *Qur'an*, should be done in a special way. There are many rules of *Tilawah,* as we have learnt. These rules are mentioned in the *Qur'an* itself.Below are three *Ayat* (verses) of the *Qur'an* which tell us about some laws of *Tilawah*. First find the *Ayat* in the Holy *Qur'an* using the clues, and complete them. Thereafter complete the sentence below it describing the rule derived from the *Ayah*.**

"None can ..... it (ie. the Qur'an) except the ..... ones."

(*Waqi'ah, 56:79*)



Rule 1: Before I recite the Holy *Qur'an* I must perform .....

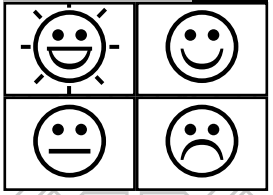
"And when you recite the ..... seek refuge in Allah from ..... the accursed."

(*Nahl, 16:98*)

Rule 2: Before I recite the *Qur'an* I must recite the .....

"Do not move your

Comments T



..... with it (ie. when reciting the Qur'an in such a manner) as to ..... it (ie. its recitation)."

(*Qiyamah, 75:16*)

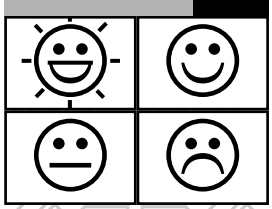
Rule 3: When I recite the *Qur'an* I must not .....

AN IMPORTANT POINT TO REMEMBER

T P

To understand the *Qur'an* properly, you should aim to understand Arabic. This could be a life-long process but a start has to be made. This you may do through self-study, through joining a study circle or pursuing a course of study at an institution. It is advisable to have a reliable and experienced teacher in this regard, to take you through the language and the specialised knowledge that is required to understand the *Qur'an* in some depth. However, you need to remember that the people who understood the *Qur'an* most and benefitted from it the greatest were its first hearers. They were men and women - merchants, farmers, shepherds, camel riders, nomads and labourers. They did not have at their elbows great libraries of books relating to *Qur'an*ic sciences. Yet they were the most successful in understanding the *Qur'an*. This is because they took the message of the *Qur'an* to their heart and lived it. This approach to understanding the *Qur'an* ought to be and is available to every person. How much you understand depends on your sincerity and the amount of effort you put into it. Side by side with understanding the grammar, structure and vocabulary of the *Qur'an*, you could benefit a great deal from the many translations that are available. You need to understand that all translations are limited and can never convey the full force, power and great richness of

Comments **T**



the original. A word like '*rabb'* might be translated as Lord for example when it means also Owner, Sustainer, and Cherisher. As you read and understand what you read, you need to respond emotionally and in practice to the words of the *Qur'an*:

- When you hear Allah's name and His attributes, your heart should be filled with awe, gratitude, love and other appropriate feelings.
- When you read of Allah's messengers, your heart should have an urge to follow them, and an aversion for those who opposed them.
- When you read of the Day of Judgement, your heart should long for Paradise, and tremble at the very thought of Hell-fire.
- When you read of disobedient persons and nations who went astray and earned Allah's punishment, you should intensely dislike being as they were.
- When you read of the righteous whom Allah loves and rewards, you should be eager to be like them.
- When you read of the promises of good and honour in this world, of for giveness and mercy, of His pleasure in the Hereafter, let your heart be filled with a desire to work for them and deserve them.
- When you read of those who are indifferent to the *Qur'an*, who turn away from it, who do not accept it, who do not live by it - you must fear lest you be one of them, and resolve not to be.
- And when you hear the summons to obey Allah and strive in His way, you should be determined to respond and achieve the peace and happiness that come from responding.



The *Qur'an* is above all a guide to those who are prepared to keep their naturally pure state intact, who are vigilant and act to save themselves from the harm that comes from living against Allah's will. Such people are called in Arabic the *muttaqin* - those who have taqwa or deep consciousness and awareness of Allah. *Taqwa* has been described as the single most important quality of a person mentioned in the *Qur'an*. Those who possess it live the natural way, the *Qur'an*ic way.

Some Muslims do not read the *Qur'an* as it should be read, nor show it due regard. They ignore its teachings and guidance and do not follow its instructions. In so doing they deprive themselves of so much good. Recite the following poem and explain.

Vocabulary

ornament
adorn
glittering
disputes
neglected
blossomed
percieve

As an ornament do they adorn me,
In glittering, colourful cases,
sometimes kissing me.

In their celebrations they recite me,
In disputes they swear by me,
On dusty shelves do they keep me
Till another celebration or dispute,
when they need me.

Yes, they do sometimes read me
and memorize me,
Yet only an ornament am I.

My message lies neglected,
my treasure untouched,
The field lies bare,
where blossomed once true glory.

Wrong is the treatment
that I so often receive,
So much to give have I,
but none is there to perceive.

C

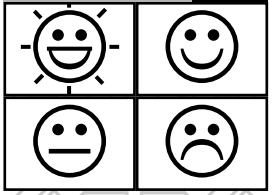
The Holy *Qur'an* is easy to understand and remember. Allah says in the *Qur'an*:
"*We have indeed made the Qur'an easy to understand and remember.*"

Many Muslims memorize the Quran, or part of the *Qur'an*. There is great reward promised to those who memorize the *suwar*, the chapters, of the Quran. The blessed Prophet Muhammad [s] used to encourage his Companions to memorize as much of the *Qur'an* as possible. A person who has memorized the *Qur'an* is called a *Hafiz* of *Qur'an*. How many *suwar* have you memorised? In the space below list the names of the *suwar* of the *Qur'an* that you know in Arabic with their English translations.



Name of Surah	Translation
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

Comments **T**





Construct one sentence about the *Qur'an* with each group of words in the space provided. **C**

Tilawah	Arabic	recite

.....

.....

Qu'ran	direct word	Allah

.....

.....

recite	carefully	listen

.....

.....

wudu'	*miswak*	before

.....

.....

voice	melodious	*tajwid*

.....

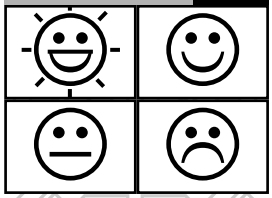
.....

reciting	rush	*makruh*

.....

.....

Comments **T**



high	clean	keep

.....

.....

respect	successful	*Qur'an*

.....

.....

never	*Qur'an*	floor

.....

.....

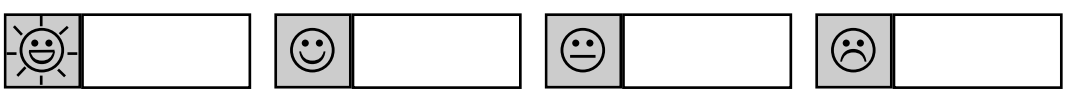
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- unscrambled jumbled sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- searched for *Ayat* ☐
- determined the laws derived from them ☐
- learnt a poem for enjoyment ☐
- listed *suwar* memorised ☐
- constructed sentences ☐

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 2



OUTCOME OBJECTIVES T P

- learn about the various forms of *Taharah,* purity & cleanliness
- recognize that *Taharah* includes cleanliness of the body & surroundings as well as purity of heart & mind
- appreciate that Muslims are duty-bound to have pure thoughts and feelings which in turn lead to virtue and the performance of good deeds
- discern that we should not allow any form of impurity or dirt to gather or remain on our bodies or clothing
- understand a Muslim home must be kept *Tahir* (clean) and tidy at all times and that children should be made to participate in this endeavour
- discover that the *Masajid* are the most important of public places and must be kept exceptionally clean and well perfumed
- learn that it is not possible for a Muslim to practice Islam and be in a state of impurity
- learn that it is not possible to attain closeness to Allah without observing *Taharah* first

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the various forms of *Taharah*
- emphasise an important point to remember
- complete a true & false exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- complete a crossword puzzle
- list the rules and observances of *Taharah* related to the *Masjid*
- colour-in a picture for enjoyment
- complete an *Ayah* of the Holy *Qur'an*

Read and explain the following. **T**

Allah commands us to be clean and pure at all times.

The Holy *Qur'an* teaches us:

> "*Surely, Allah loves those who ask for His forgiveness, and He loves those who are pure and clean.*"

The blessed Prophet Muhammad [s] also taught:

> "*Cleanliness and purity is half of one's faith.*"

This includes cleanliness and purity of the body, heart, mind and surroundings.

The Arabic word for cleanliness and purity is *Taharah*.

Taharah therefore means both cleanliness of the body and surroundings as well as purity of the heart and mind.

A clean and pure person or place is called *Tahir*.

Vocabulary

surroundings
Taharah
observing
virtue
stain
distinguish
tawbah
dhikr
Najasah
ghusl
istinja'
wudu'
miswak
soiled
encouraged
incense
participate
maintaining
polluting
environment
atmosphere
prohibited
odour
emanate

Allah commands that we live our lives always observing *Taharah*.
As Muslims, we should therefore pay careful attention to the following:

Taharah of the Mind and Heart



Muslims are duty-bound to have pure thoughts and feelings.

Pure thoughts and feelings lead to virtue and the performance of good deeds.

On the other hand evil thoughts and feelings lead to sin and causing harm to others.

Evil thoughts and feelings enter the heart through the eyes and ears.

A Muslim must therefore not look at evil things nor listen to evil talk.

Evil thoughts and feelings are forms of filth and impurity which stain the soul.

These then cause the heart to become ‘dark’ and ‘rusty’.

When the heart becomes covered in 'darkness' and 'rust' a person can no longer distinguish between good and evil nor do any good at all.

The heart can then only be cleansed by *tawbah* (repentance), *dhikr* (remembrance of Allah) and doing some good deeds, like performing *salah* or giving charity.

Dhikr and *tawbah* are like a polish which cleanses the heart and mind and causes them to shine ever so brightly.

Taharah of the Body and Clothing

As Muslims, we should not allow any form of impurity or dirt to gather or remain on our bodies or clothing.

The Arabic word for impurity and dirt is *Najasah*.

The best way to keep the body free from *Najasah* is by perform-

ing *ghusl* (bathing) regularly and using water to cleanse after relieving oneself (ie. performing *istinja'*).
It is also essential to avoid urinating while standing.

Wudu' is performed before very *salah*.
This ensures that a Muslim washes the exposed parts of his body at least five times a day.
A Muslim is also expected to brush his teeth regulary with a *Miswak* (toothstick) or a toothbrush.

Clothing must be washed regularly too.
White clothes are preferred to darker clothes as it is easier to notice any dirt on them.

A Muslim is also expected to perfume and groom his body.

Those who neglect this practice and have a bad body odour are not permitted to perform *salah* in congregation.

Hair must be neatly combed and nails must be clipped regularly.

Taharah of the Home and Surroundings



A Muslim home must be kept *Tahir* (clean) and tidy at all times. No form of impurity should be allowed into a Muslim home, for example, wine or pork.

Dogs too should not be allowed into our homes as, apart from anything else, their saliva is impure and they often soil the rugs, floors and furniture.

They may be kept outside in special kennels as guard dogs.

A Muslim should remove his shoes before entering the home as they too may be soiled.



A special shoe rack should be kept at the front door and visitors should be encouraged to remove their shoes too before entering.

A Muslim home must be cleaned on a daily basis and perfumed with incense.
A Muslim home should be beautified and made as pleasant as possible.
Trees and flowers should be planted around the home.

Children should also be made to participate in maintaining the home.
Children should be taught from an early age to at least clean their own rooms.

A Muslim treats his neighbourhood just as he does his own home.
All public places, the parks,

schools, museums, markets and shopping malls must be kept neat and tidy too.

Dropping litter anywhere other than in a litter bin is wrong and must be avoided.

Polluting the environment, the countryside, rivers, atmosphere and oceans are completely prohibited in Islam.

A Muslim observes *Taharah* wherever he may be.

Taharah of the *Masajid*

Of all public places the *Masjid* is the most important.

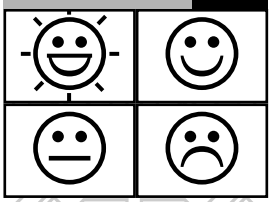
The *Masajid* (ie. plural of *masjid*) must be kept very clean and well perfumed.

*Qur'an*s and Islamic books must be neatly placed on shelves.

Carpets and rugs must be regularly vacuumed and courtyards must be swept.

The *wudu'* area and toilets

Comments T



should be given special attention and kept dry and perfumed as odours could emanate from these areas and germs can very easily breed and spread too.
The *Masjid* must be beautified and made as pleasant as possible.



Observing *Taharah* is part of our religious duty as Muslims.
It is therefore not possible for a Muslim to practice Islam and be in a state of impurity.

Allah is pure and he accepts only that which is pure.
It is not possible to attain closeness to Allah without observing *Taharah* first.

AN IMPORTANT POINT TO REMEMBER

T P

After the Holy Prophet Muhammad [s] had been appointed to his mission of Prophethood and commanded to propagate the Message of Allah, the first duty enjoined on him after the doctrine of *Tawhid*, the Oneness of Godhood, was to purify himself.
"*...And purify yourself.*"

(*74 : 4*)

This *Qur'an*ic injunction was meant to impress that he should purify his heart and soul of all impurities of belief and creed and his dress and body of all kinds of filth, defilement and uncleanliness unsavoury to good taste as well as to the *Shari'ah*, the Sacred Law. The *Qur'an* has time and again impressed the great importance of personal purification, so much so that it declares:

"*...Allah loves those who love to keep themselves pure*."

(*9: 108*)

"*Most surely Allah loves those people who refrain from evil and keep themselves pure and clean*."

(*2 : 222*)

The Holy Prophet [s] has presented, by his personal example, the highest sense and level of purification and fine taste. He has impressed its great importance over and over again on the Muslim community as well. He is reported to have said:

"*Cleanliness is one half of Faith*."

He has enjoined cleanliness and given detailed instructions about the ways of achieving it, and demonstrated practically how to keep oneself neat and clean at all times.

ACTIVITIES

State whether True or False. **C P**

Allah commands us to be clean and pure at all times. ☐

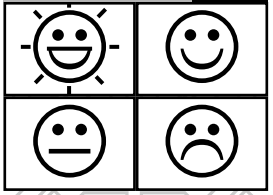
The Arabic word for cleanliness and purity is *Najasah*. ☐

Taharah includes cleanliness and purity of the body only. ☐

Pure thoughts and feelings lead to virtue and good deeds. ☐

Evil thoughts and feelings enter

Comments **T**



Qur'an

Allah ﷻ has declared:

"Surely, Allah loves those who ask for His forgiveness, and He loves those who are pure and clean."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Cleanliness and purity is half of one's faith.."

"When a person tells a lie, the stench from his mouth is so offensive that the angels stay a great distance away from him."

"Wear white clothes because they are the best of clothing."

the heart through the mind. ☐

The heart cannot be cleansed by *tawbah* and *dhikr*. ☐

Performing *ghusl* & *Istinja'* keeps the body free of *Najasah.* ☐

It is not essential to sit while urinating. ☐

White clothes are preferred to darker clothes. ☐

A Muslim home must be kept *Tahir* (clean) & tidy at all times. ☐

Dogs may be allowed into the home. ☐

Children should also help in keeping the home clean. ☐

Dropping litter anywhere other than in a litter bin is wrong. ☐

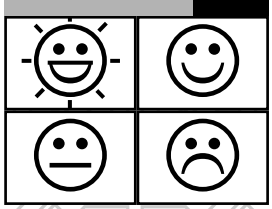
Of all public places the *Masjid* is the most important. ☐

The *wudu'* area and toilets should be kept dry & perfumed. ☐

It is possible to practice Islam and be in a state of impurity. ☐

Allah is pure and he accepts only that which is pure. ☐

Comments T



Complete the crossword puzzle. P C

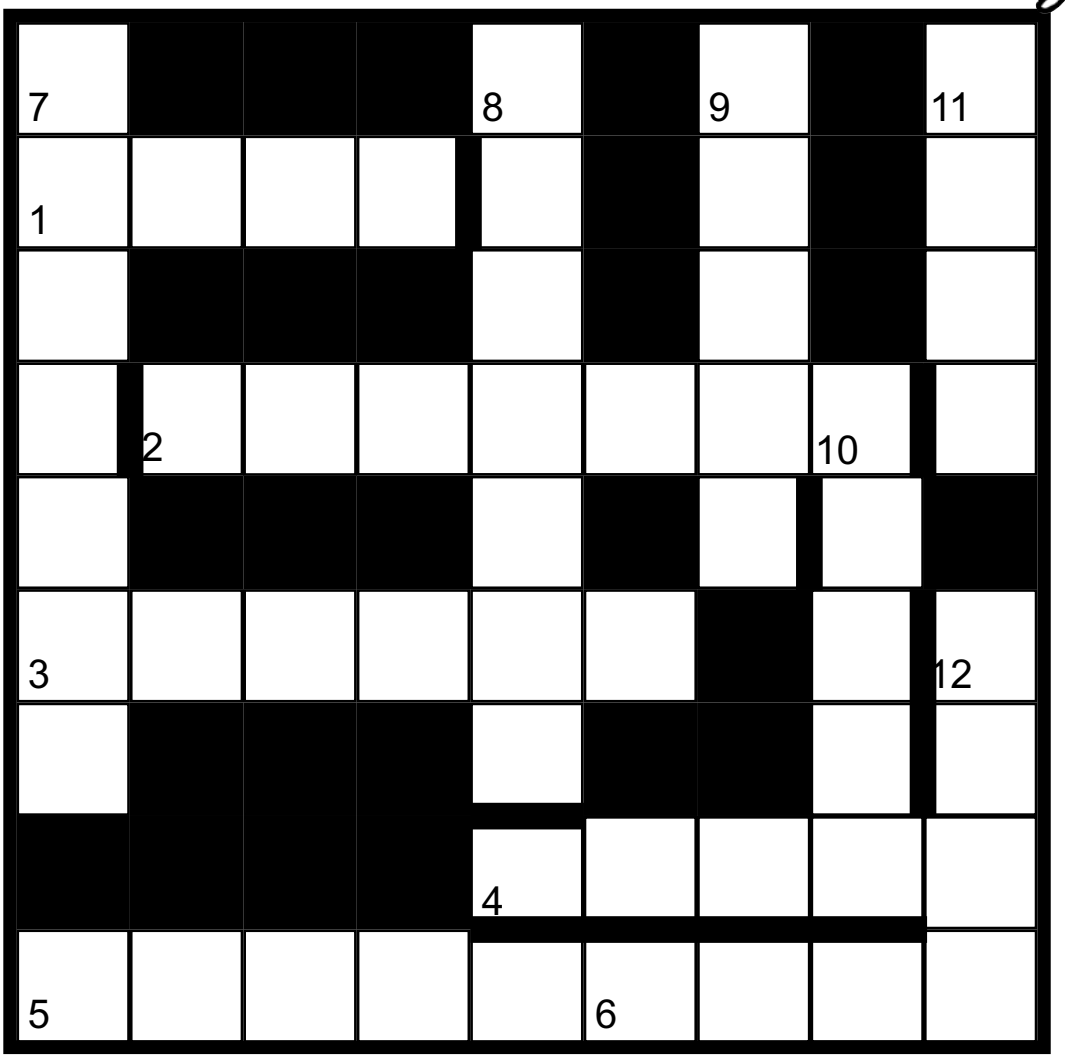
ACROSS

1) Evil thoughts and feelings cause darkness and ..... to cover the heart.
2) The Arabic word for purity and cleanliness.
3) It is like a polish for the heart.
4) It is easier to notice dirt on clothing of this colour.
5) The ..... is the most important public place.
6) This common animal should not be allowed into the house

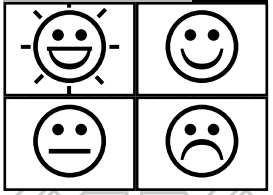
DOWN

7) When in the toilet do not stand and ..... .
8) The Arabic word for impurity.
9) Our homes must always be ..... and tidy.
10) *Taharah* includes cleanliness and purity of the body, heart, ... and surroundings.
11) Allah accepts only that which is ..... .
12) Evil thoughts enter the heart through it.





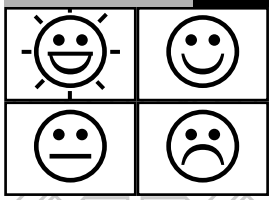
Comments T



List five rules and observances of *Taharah* related to the *Masjid*. Thereafter colour-in the picture. **C P**



Comments **T**



.....

.....

.....

.....

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.....

Ask your parents or elder siblings to help you complete the following *Ayah*. **P C**



"Surely, ... loves those who ask for His ..... , and He loves those who are ..... and ..... ."

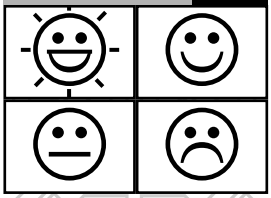
(*Al-Baqarah,2:222*)

SUMMARY **P**

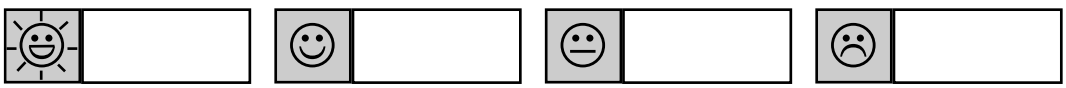
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- completed a true & false excercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed a crossword puzzle ☐
- listed rules of *Taharah* related to the *Masjid* ☐
- coloured-in a picture ☐
- completed a verse of the *Qur'an* ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 3



OUTCOME OBJECTIVES T P

- learn about *the Istinja*', toilet hygiene, its method and etiquette
- recognize that *Istinja'* is an important part of *Taharah* and personal hygiene and that negligence with respect to it constitutes a grave, punishable sin
- appreciate that any useful or sacred thing may not be used for cleaning the private parts
- learn that the one who does not do *Istinja'* is not *Tahir,* and may not perform *salah* nor touch the Holy *Qur'an*
- understand that it is not permissable to urinate or pass stool in any public area or place where people take rest or which they frequently visit in connection with their daily needs

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about *Istinja*', toilet hygiene
- complete a word selection exercise
- learn a new *Ayah* and a new *Hadith*
- answer questions related to the lesson
- complete sentences describing correct toilet etiquette
- identify the common denominator represented by a group of words
- complete two *Ahadith*

Read and explain the following. T

Cleansing the private parts (the genitals and the anus) thoroughly after relieving oneself (ie. passing urine or stool) is called *Istinja'.*
Istinja' is an important part of *Taharah* and personal hygiene.
Anyone who neglects to perform *Istinja'* commits a grave sin and will be punished by Allah.
Once the Holy Prophet Muhammad [s] passed by two graves and said:

> "*The two people buried here are experiencing a painful punishment for being negligent about two simple things. One of them did not cleanse himself properly (ie.perform Istinja') after urinating, and the other had a habit of back-biting.*"

Istinja' is done with water and toilet -paper.
Istinja' can also be done with pebbles or inexpensive pieces of cloth if

Vocabulary

private parts
genitals
anus
relieving
Istinja'
personal
hygiene
commit
grave
experiencing
negligent
inexpensive
dung
liquid
fodder
sacred
revise
supplication
discomfort
granted
relief
etiquette
amulet
unavoidable
soiled
urinate
public
thoroughfare

Vocabulary

pavement
frequently
connection
required
impermiss-
able

no water or toilet-paper is available. Use an odd number of pebbles - 3,5, etc. *Istinja'* may not be done with paper, pieces of metal, bone, glass, coal, dung, the skins of fruit and the like nor with those liquids which cannot be used for washing like vinegar, fruit juice, milk, etc.

Things like like hay and plants & leaves that are used as animal fodder may not be used for *istinja'* either.

Zam zam water too may not be used for *istinja'.*

As a general rule any useful or sacred thing may not be used for cleaning the private parts.

The one who does not do *Istinja'* is not *Tahir,* pure and clean.

He may not perform *salah* nor touch the Holy *Qur'an*, even after performing *wudu'*.

We have already learnt the method

of *Istinja'* and visiting the toilet in grade one. Let us revise the basic rules:

1) Before entering the toilet recite the following *du'a'*:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

"*Oh Allah, I seek your protection from all filth and impure creatures.*"



2) Enter the toilet with the left foot first.

3) Sit down when passing urine or stool.

4) Using the left hand, wipe the private parts with toilet-paper first.

5) Wash the private parts with water, using the left hand again. You may use soap as well.

6) Dry the private parts with toilet

paper, again with the left hand.

7) Wash both hands with water and soap.

8) Leave the toilet with the right foot first.

9) Recite this *du'a'* after leaving the toilet:



غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَ عَافَانِيْ

"*I seek your pardon (O Allah!). All Praise be to Allah Who has removed discomfort from me and granted me relief*."

The following etiquette should be kept in mind when visiting the toilet:

DO's

Do sit while passing urine and stool.

Do use your left hand when performing *istinja'*.

Do remove any rings, amulets, badges or pieces of paper which have the name of Allah, His beloved Prophet [s], any *Qur'an*ic verse or *Hadith* written on them before entering the toilet.

DON'Ts

Do not pass urine and stool while standing. Sometimes it may be unavoidable to stand. In that case you should be extremely careful that your clothes are not soiled.

Do not face the *Qiblah* (the direction of the sacred Ka'bah) nor sit with your back towards the *Qiblah* while in the toilet.

Do not use the right hand for *istinja'.*

Do not sit in a place where you may be seen by others.

Do not urinate or pass stool in



any public area like parks, thoroughfares, pavements and roads nor under any tree, nor in a dam, pool, river or well - in short, in any place where people take rest or which they frequently visit in connection with their daily needs.

Do not strip completely naked while passing urine or stool. Only expose that much as is required to relieve oneself without soiling ones clothes.

Do not talk, read or reply to a greeting when you are in the toilet. It is completely impermissable to recite a verse of the Holy *Qur'an*, or a *Hadith*, or any other sacred words while in the toilet. Even to say '*Al-hamdu lillah*' after sneezing, while relieving oneself, is impermissable.

Colour-in the correct word/s in green. C

Cleansing the private parts thoroughly is called (*Istinja'*) (*Najasah*) .
Anyone who neglects to perform *Istinja'* will be (punished) (rewarded)
Istinja' is done with (vinegar & coal) (water & toilet-paper) .
(*Zam zam*) (fresh) water may not be used for *istinja'.*
If *Istinja'* is not done then you may not (perform *salah*) (remember Allah)
(Before) (After) entering the toilet recite the appropriate *du'a'.*
(Sit down) (stand) while passing urine.
Use the (left) (right) hand to wash the private parts.
When doing *istinja'* you (may not) (may) use soap.
Wash both (hands) (feet) with water and soap.
Leave the toilet with the right (hand) (foot) first.
Recite the *du'a'* (in) (after leaving) the toilet.

Qur'an

Allah ﷻ has declared:

"...There are men who love to be purified, and Allah loves those who purify themselves."

"...Allah does not wish to cause you difficulty, but to make you clean, and to complete His favour to you, that you may be grateful."

Hadith

Our beloved Prophet Muhammad ﷺ said:

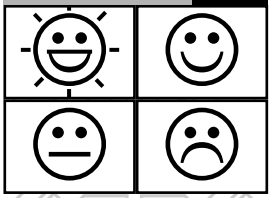
It is narrated by Abu Hurayrah [r] that the Holy Prophet [s] would wash with water after relieving himself.

"None of you should wash himself with his right hand when in the toilet."

Salman [r] relates, *"(The Prophet) has forbidden us to face the Qiblah at the time of passing stool and urine, or cleansing with the right hand, or wiping with less than three pebbles, or with dung or a piece of bone."*

Anas [r] relates that the Holy Prophet [s] used to take off his ring which had '*Muhammad, the Messenger of Allah'* engraved on it, while relieving himself.

Comments T



Answer the following questions. C P

1) Which parts of the body must be washed when performing *istinja'*?

.....

.....

2) What can happen to a person who does not perform *istinja'*?

.....

3) Give two examples of when it could be unavoidable to stand and urinate.

.....

.....

.....

4) Name three items which cannot be used for *istinja'*.

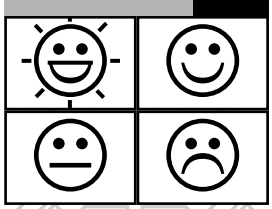
.....

5) What type of items may not be taken into a toilet?

.....

.....

Comments T



Complete the following sentences about toilet etiquette. **C P**

Do not face the ..... nor sit with your back towards it while in the toilet.

Do not sit in a place where you may be ..... by others.



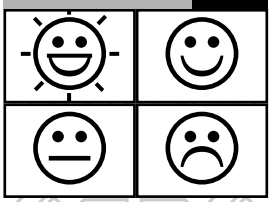
Do not urinate or pass stool in any public area like ..... , ... , under ..... or in ..... and ..... .

Do not strip completely ..... while passing urine or stool.

Do not talk, ... or reply to a ..... when you are in the toilet.

Even to say '.....', after sneezing, while relieving one-self, is impermissable.

Comments **T**



Each of the groups ofwords below have something in common. Decide what this is and write it in the space provided. **C P**

Example:

urine	back-biting	stool

Those negligent about these will be punished.

.....

water	toilet paper	pebbles

.....

vinegar	milk	fruit juice

.....

metal	glass	coal

.....

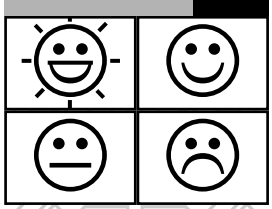
Qur'an	Allah	*Hadith*

.....

tree	river	road

.....

Comments **T**



Complete the following *Ahadith*. P C



"(The Prophet) has forbidden us to face the ..... at the time of passing stool and urine, or cleansing with the ..... hand, or wiping with less than ..... pebbles, or with dung or a piece of ..... ."

"*The Holy Prophet [s] used to take off his ..... which had 'Muhammad, the Messenger of Allah' engraved on it, while ..... himself.*"

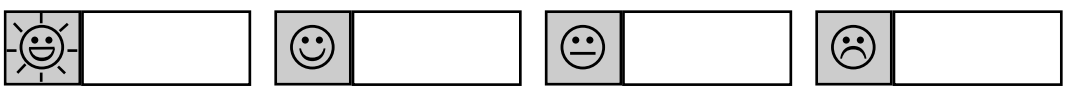
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- answered questions on the subject ☐
- completed a series of sentences ☐
- identified the common denominator ☐
- completed two *Ahadith* ☐

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 4



OUTCOME OBJECTIVES T P

- understand and memorise some important terms which are commonly used in *Fiqh* (Islamic Law) studies
- recognize that the whole life of a Muslim is governed by these terms - *Fard, Wajib, Sunnah, Mustahab, Halal* and *Haram.* This is so because a Muslim is constantly striving to fulfill Allah's commands, emulate the Blessed Prophet [s], abstain from the *Haram* and enjoy only the *Halal*

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing some essential Arabic Fiqh terms
- complete a series of sentences for comprehension
- learn a new *Ayah* and a new *Hadith*
- complete and colour-in a word search puzzle
- complete an *Ayah* and a *Hadith*

LESSON 4

Glossary



OF ARABIC TERMS

There are some terms which are commonly used in *Fiqh* (Islamic Law) studies that must be carefully understood before we proceed to the subsequent sections. These must be memorised by the child.

Read and explain the following. **T**

FARD (plural: *fara'id*)
A duty made compulsory on all Muslims by the command of Allah in the Holy *Qur'an*.

WAJIB (plural: *wajibat*)
A duty made compulsory on all Muslims by the command of the Holy Prophet Muhammad [s] in the *Hadith*.

SUNNAH (plural: *sunan*)
An act or regular habit performed by the Holy Prophet Muhammad [s]. A Muslim is expected to emulate the blessed Prophet [s] in all his deeds and habits. There is great reward in performing any *Sunnah* action.

MUSTAHAB (plural: *mustahabbat*)
NAFL (plural: *nawafil*)

Vocabulary

compulsory
regular
expected
emulate
performing
voluntary
desirable
occasionally
neglect
undesirable
avoided
forbidden
impermissable
permissable
nullify
require

A voluntary or desirable act or deed. These were performed only occasionally by the Holy Prophet [s]. If anyone performs a *Mustahab* or *Nafl* act he will be rewarded, however, if he neglects it, there will be no sin.

MAKRUH (plural: *makruhat*)

An undesirable or disliked act or thing. *Makruhat* should be avoided, although they are not altogether forbidden.



HARAM

An impermissable act or thing. These are altogether forbidden and must be avoided. Those who commit a *Haram* act will be punished severely.

HALAL

A permissable act or thing.

NAQID (plural: *nawaqid*)

An act or thing which nullifies a deed. For example eating while fasting would be a *naqid* of the

fast (*sawm*), nullifying it, and requiring that it be repeated.

Complete the following sentences. C P

A duty made compulsory by the command of Allah in the Holy *Qur'an* is called ..... .

Sunan are acts or regular habits performed by the Holy .... [s]. A ..... is expected to emulate the blessed Prophet [s] in all his ..... and ..... . There is great ..... in performing any *Sunnah* action.

A *Mustahab* act is also known as a ..... act.

An act which should be avoided is called ..... .

The person who commits a *Haram* act will be ..... .

..... are acts or things which nullify deeds.

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"Obey (the commands of) Allah and obey (the commands of) the Prophet..."

"O you who believe, do not make haram (unlawful) the good things which Allah has made halal (lawful) for you, but do not commit excess, for Allah loves not those who are given to excess."

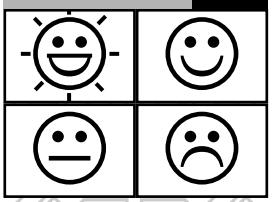
Hadith

Our beloved Prophet Muhammad ﷺ said:

"There is no deed more pleasing to Allah than that which has been made fard upon his servants. And when the servant of Allah performs nafl deeds so as to attain proximity to Allah, Allah loves him."

"The halal is unambiguous and the haram too is clear. But between these two lies a doubtful area, so abstain from that which is doubtful for you could so easily then fall into the haram."

Comments T

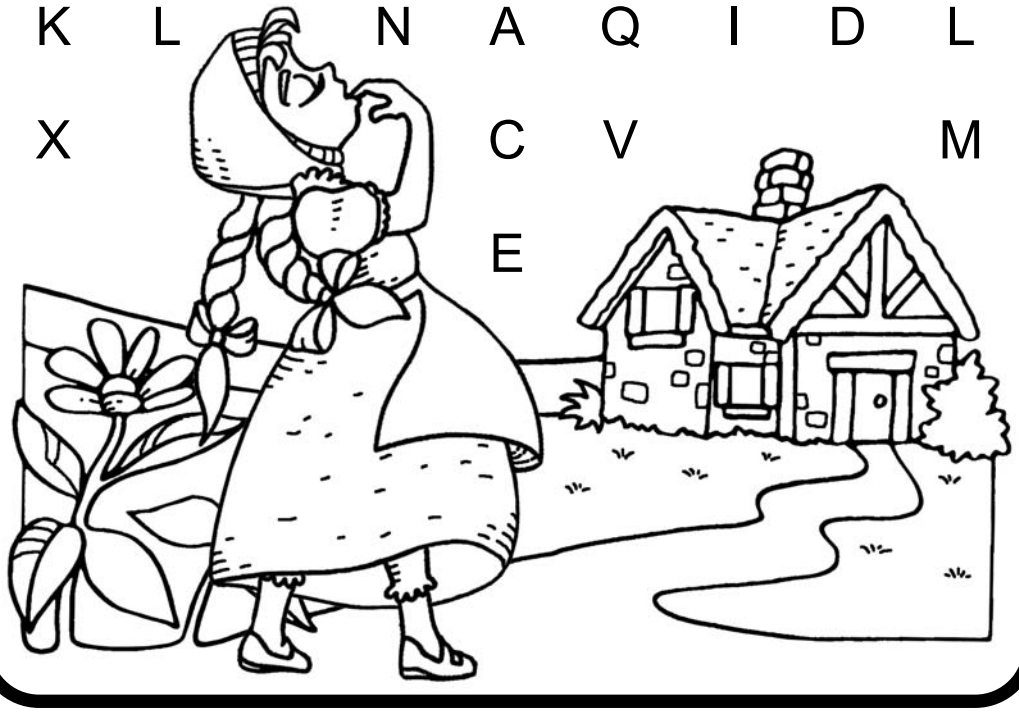


C P

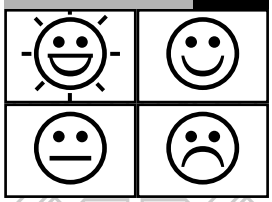
The whole life of a Muslim is governed by these terms - *Fard, Wajib, Sunnah, Mustahab, Halal* and *Haram.* This is so because a Muslim is constantly striving to fulfill Allah's commands, emulate the Blessed Prophet [s], abstain from the *Haram* and enjoy only the *Halal*. A Muslim is therefore ever aware of all things and matters. Help the little girl find the these important terms in the word maze. Colour-in!

Fard Wajib Sunnah Mustahab Nafl
Makruh Haram Halal Naqid

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



Comments T



Complete the following Ayah and *Hadith*. P C



"Obey (the commands of) ..... and obey (the commands of) the ..... ."

(*An-Nisa',4:59*)

"O you who believe, do not make ..... the good things which Allah has made ..... for you."

(*Al-Ma'idah,5:87*)

"The ..... is clear and the ..... too is clear. But between these two lies a ..... area, so abstain from that which is ..... ."

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a series of sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed a word search puzzle ☐
- completed an *Ayah* & a *Hadith* ☐

Comments T

How does my teacher
rate my performance in this lesson ?

lesson 5



OUTCOME OBJECTIVES T P

- learn about the significance of *'Wudu'*, ritual ablution, its method, etiquette and various catagories
- discover that Islamic rites and rituals will not be valid and worthy of merit if *wudu'* is not performed correctly
- appreciate that *wudu'* is not just washing but that it reminds a Muslim that his inner being needs to be purified too, his heart and mind, attitudes and actions
- realize that a number of prerequisites must be fulfilled before performance of the *wudu'*, eg. *istinja*'
- discover that the steps and acts of *wudu'* can be divided into various catagories, some being *Fard*, some *Sunnah*, and some *Mustahab*
- understand that there are also certain acts that are *Makruh* when performing *wudu'* & others that are *Naqid*
- learn that *wudu'* is necessary before performing certain deeds and *Sunnah* on other occasions

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract about *Wudu'*, ritual ablution, its method, etiquette and various catagories
- listen to extracts detailing the *Fara'id*, *Sunan*, *Mustahabbat*, *Makruhat* and *Nawaqid* of *Wudu'*
- listen to extracts explaining when *Wudu'* is compulsory and when it is a *Sunnah* practice
- colour-in pictures of the various steps of *Wudu'*
- complete table identifying *Fara'id* & *Sunan* of *wudu*'
- learn a new *Ayah* and *Hadith*
- complete a true and false excercise
- complete sentences relating to *Mustahabbat* of *wudu'*
- answer questions about the *Makruhat* of *Wudu'*
- colour-in a picture idenfiying the sequence and various catagories of *Wudu'*
- complete excercise idenfiying somecatagories of *Wudu'*
- answer questions pertaining to occasions when performing *Wudu'* is *Fard* and *Sunnah*
- learn a poem about *Wudu'*

Read and explain the following and colour-in the pictures. **T C**

LESSON 5

Wudu'



RITUAL ABLUTION

Before performing an act of worship, like the daily *salah* (prayer) for example, a Muslim must prepare himself.
This includes making sure that he is clean and pure.
A special washing in preparation for the acts of worship like *salah* is called *wudu'*.
Other acts of worship that require *wudu'* are *Tawaf* (ie. circling of the Ka'bah during *Haj* or *'Umrah*) and holding the *Qur'an* when reading it.

Water cleans and refreshes the body before prayer.
But *wudu'* is not just washing.
It reminds us that our inner being needs to be purified too, our hearts and minds, attitudes and actions.

The blessed Prophet Muhammad

Vocabulary

prepare
includes
preparation
require
refresh
attitudes
thawab
observed
commencing
elevated
utensils
utter
intention
ensure
testimony
repent
catagories
individually
omitted
valid
lobe
gained
Khilal
exclude
sequence

[s] has taught us how to perform *wudu'*.
We should perform *wudu'* in exactly the same manner as he did.

Performing *wudu'* brings a great reward (*thawab*) too.
In order to get the full reward of *wudu'* the following should be observed:

The body and clothes must be *Tahir* (clean).

If you have just visited the toilet proper *istinja'* must have been done.

Before commencing the *wudu',* sit on an elevated, clean place, like a stool.

Sit in such a manner that the water does not splash back onto your body or clothes.

Make sure that the water and utensils (like buckets and jugs) to be used for *wudu'* are *Tahir.*

If possible, face the *Qiblah* (the direction of the sacred Ka'bah).

Now you are ready to perform the *wudu'.*

We have already learnt the method of performing *wudu'* in grade one. Let us revise:

1) Before commencing *Wudu'* declare your *Niyyah* (intention).

   You can utter the intention in Arabic or in your own language.



نَوَيْتُ اَنْ اَتَوَضَّاَ لِلصَّلَاةِ

"*I have the intention to perform Wudu' for Salah*."

2) Then recite the following *Du'a'*:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"In the Name of Allah, and all Praise be to Allah."

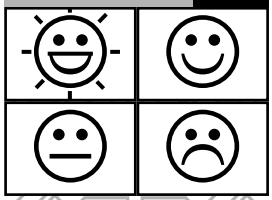
3) Wash both hands up to the wrists thrice. Ensure that water reaches between the fingers. Begin with the right hand.



4) Rinse the mouth thoroughly three times.



Comments T



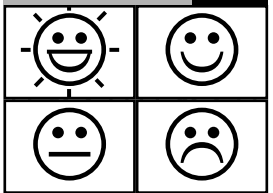
5) Rinse the nose thrice, sniffing water into the nostrils each time.



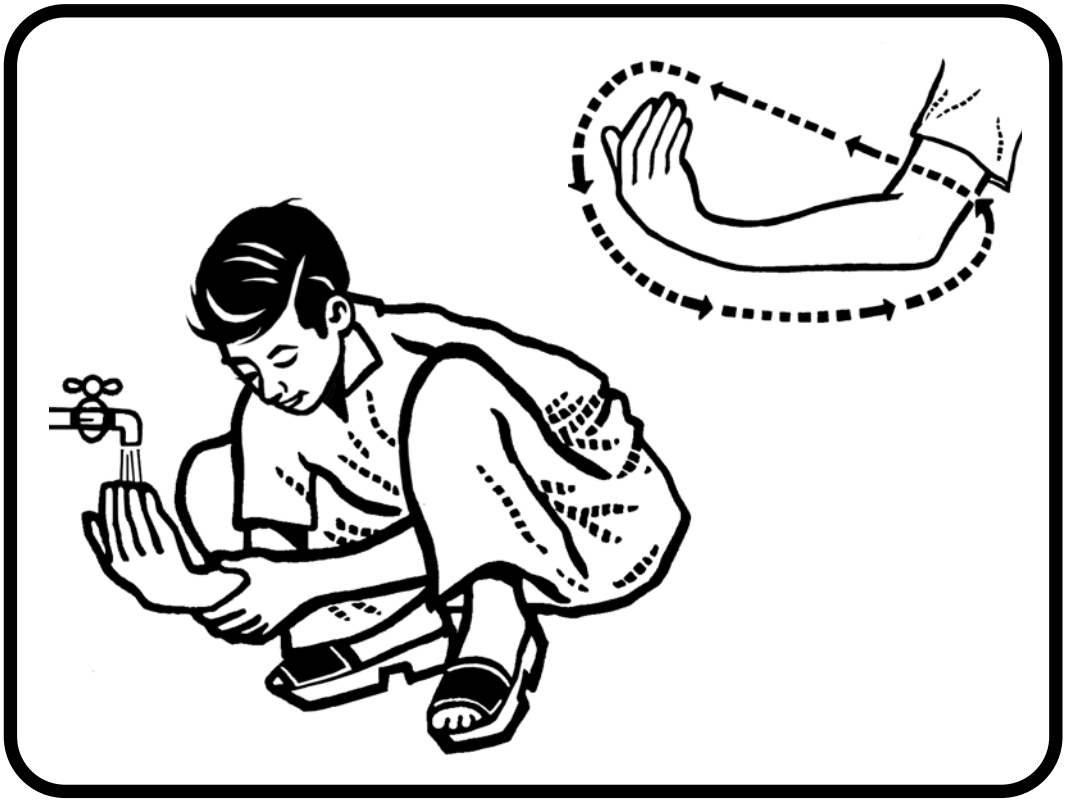
6) Wash the entire face three times, from the right ear to the left ear and from the forehead to the throat.



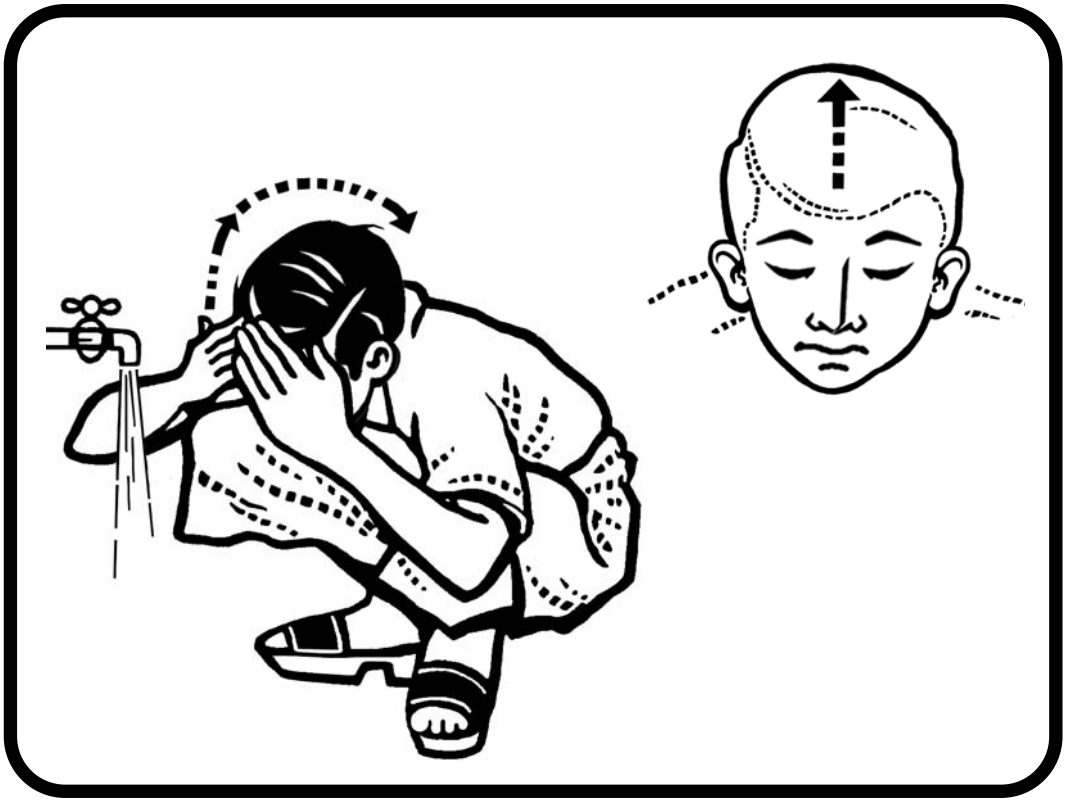
Comments T



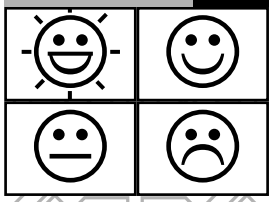
7) Wash the forearms up to the elbows thrice. Begin with the right arm.



8) Pass wet hands over the head, from the forehead to the back of the head, once only.



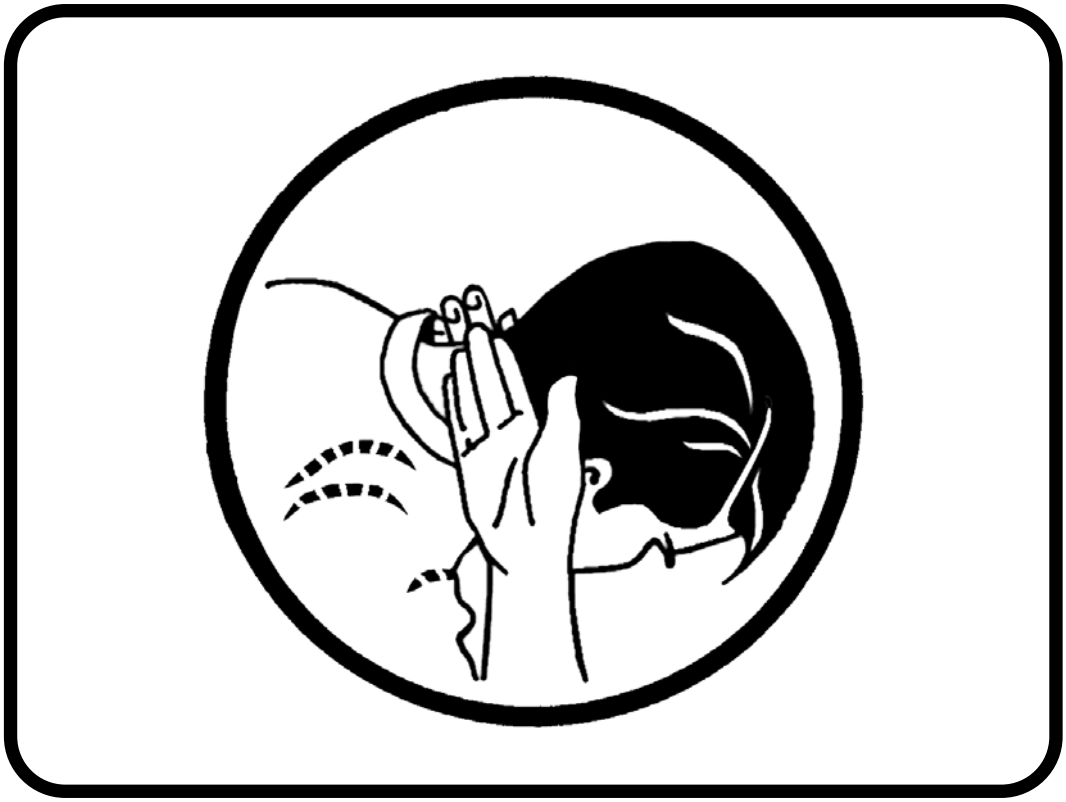
Comments T



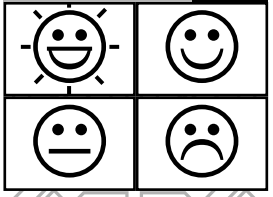
9) Wipe the ears once, rubbing the wet fingers into the grooves of both ears, and pass the wet thumbs behind the ears.



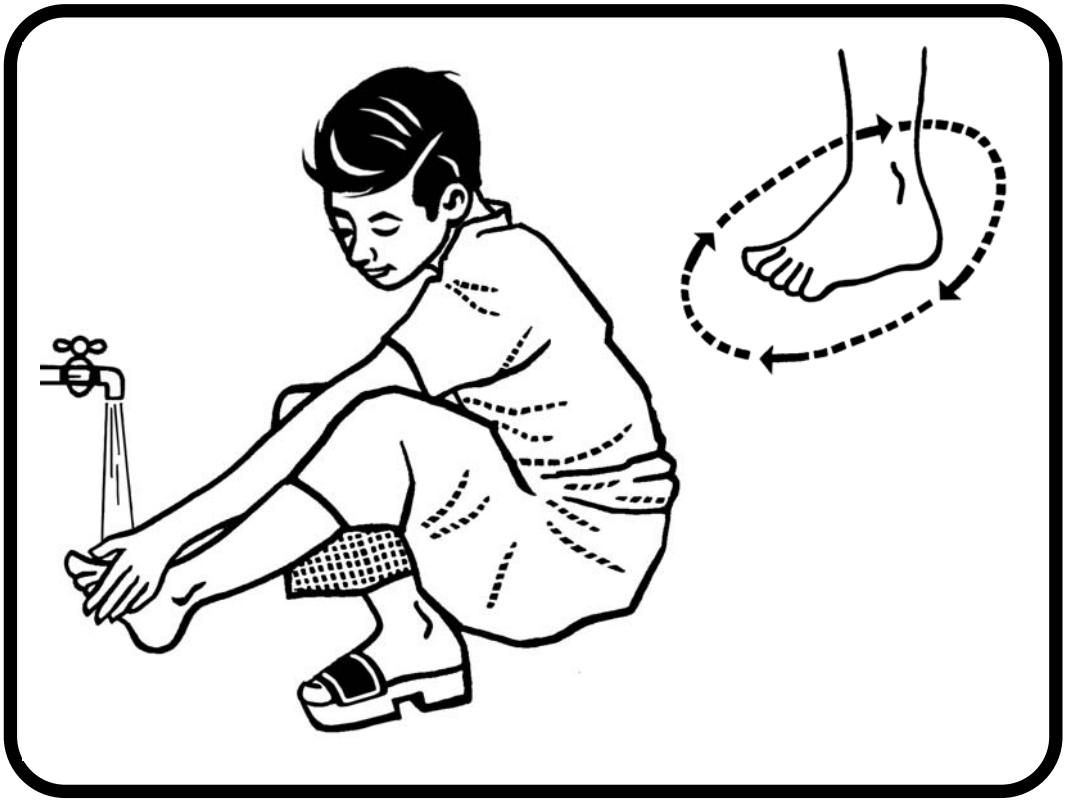
10) Wipe the back of the neck with the back of the hands, once.



Comments T



11) Wash the feet up to the ankes thrice. Ensure that water reaches between the toes. Begin with the right foot.



12) After completing the *Wudu'* recite the *Kalimah Shahadah* (Testimony of Faith).

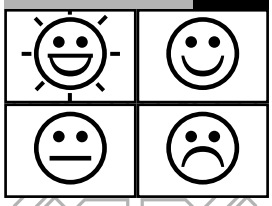
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلاَّ اللّٰهُ

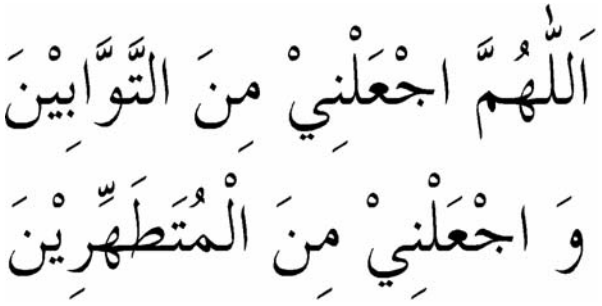
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

"I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger."

13) Then recite the following *Du'a'*:

Comments T





"O Allah, make me amongst those who repent, and make me from amongst those who are clean and pure."

If you are performing *Wudu'* in a bathroom which has a toilet then wait till you have come out before reciting the *Kalimah Shahadah* and *Du'a'.*

It would also be better to close the cover of the toilet pot before commencing the *Wudu'*.

Make sure to leave the bathroom clean and dry.

The steps and acts of *wudu'* can be divided into various catagories. Some acts are *Fard*, some are *Sunnah*, and some *Mustahab*.



There are also certain acts that are *Makruh* when performing *wudu'* and others that are are *Naqid*.
Let us now discuss each catagory individually.

THE FOUR *FARA'ID* OF *WUDU'*

There are four *Fard* acts in *wudu'.* If any single one is omitted the *wudu'* will not be valid. They are:

1) Washing the face from the fore-head to the lower portion of the chin and from the lobe of one ear to the lobe of the other. This must be done at least once (Washing thrice is *Sunnah*).
2) Washing both arms, including the elbows, once.
3) Wiping at least a quarter of the head with wet hands once. The Arabic word for this act is *masah.*
4) Washing both feet, including the ankles, once.

If any portion of the body mentioned above is left dry, the *wudu'* will be invalid.

THE THIRTEEN *SUNAN* OF *WUDU'*

There are thirteen *Sunnah* acts in *wudu'*. If any *Sunnah* is omitted, the *wudu'* will still be valid, but the full *thawab* (reward) will not be gained. The thirteen *Sunan* are:

1) Reciting the *Niyyah* (intention) before commencing.
2) Reciting *Bismillah*...
3) Washing the hands, including the wrists, thrice.
4) Brushing the teeth with a *mis-wak* (tooth stick).
5) Gargling the mouth thrice.
6) Rinsing the nostrils thrice.
7) Passing wet fingers through the beard. The Arabic word for this act is *khilal.*
8) Passing the wet fingers of one hand through the fingers of the

other as well as the toes. In other words, *khilal* of the fingers and toes.

9) Washing each part of the body which has to be washed when performing *wudu'* thrice. This obviously excludes *masah* of the head which must only be done once.
10) Wiping (*masah*) of the whole head once.
11) Wiping (*masah*) of the ears.
12) Performing all the acts of *wudu'* in the correct sequence.
13) Washing each part of the body immediately so that no portion the dries before the next step is completed.



ACTIVITIES

In the table below, colour-in the *Fara'id* in blue and the *Sunan* in green **C P**

Reciting the *Niyyah*
Washing each part thrice.
Washing both the feet once.

Masah of both the ears.
Masah of a quarter of the head.
Reciting *Bismillah*...
Gargling thrice.
Washing both arms once.
Washing the entire face once.
Performing the acts in order.
Washing each part immediately.

State whether True or False. **C P**

If a *Fard* requirement is left out, the *wudu'* is complete. ☐

If any *Sunnah* is left out, the full *thawab* will not be gained. ☐

There are thirteen *Sunan* in *wudu'.* ☐

If a single *Sunnah* is omitted the *wudu'* will not be valid. ☐

If the knees are left dry, the *wudu'* will be valid. ☐

Passing wet fingers through the beard is called *khilal.* ☐

Qur'an

Allah ﷻ has declared:

"O you who Believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Wipe your heads (with water); And (wash) your feet up to the ankles..."

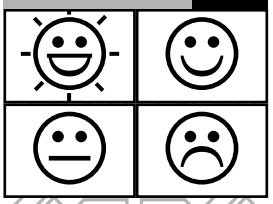
Hadith

Our beloved Prophet Muhammad ﷺ said:

"When a Muslim performs Wudu' and washes his face, every sin to which he turned to look at with his eyes is washed away. Then when he washes his hands, every sin which his two hands have committed is washed away too. When he washes his feet, every sin to which his two legs have walked is also washed away. As such, he completes his Wudu having cleansed himself of all sin."

"When my followers will be summoned on the Day of Judgement their faces, hands and feet will be radiant with the effects of Wudu'. So, whichsoever (of you) wishes to increase this radiance and perfect it, let him do so (by performing a perfect Wudu')."

Comments **T**





THE SEVEN *MUSTAHABBAT* OF *WUDU'*.

Mustahab acts are those which, if done, are rewarded, and if not there will be no sin. There are five *Mustahab* acts in *wudu'.* These are:

1) Washing the right limbs first.
2) Wiping (*masah*) the neck.
3) Not accepting assistance from someone else in performing *wudu'.*
4) Facing the *Qiblah*.
5) Sitting on an elevated, clean place.
6) Taking water in the right hand when gargling & rinsing the nose
7) Using the little finger to wipe inside the ears

THE SIX *MAKRUHAT* OF *WUDU'*

Makruh acts are those which, if done, cause the full *thawab* (reward) of the *wudu'* to be lost, although the *wudu'* will still be valid. There are six *Makruh* acts in *wudu'*.

These are:

1) Performing *wudu'* in an unclean (*najis*) place.
2) Cleaning the nose using the right hand.
3) Talking of worldly matters while performing *wudu'*.
4) Not performing *wudu'* in the *Sunnah* order (for example, washing the feet first).
5) Wasting water.
6) Using too little water.

Complete the following sentences. **C P**

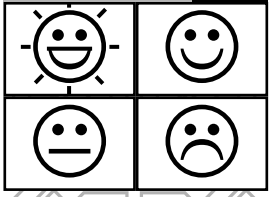
ACTIVITIES

..... acts are those which, if done, are rewarded, and if not there will be no sin.

There are ..... *Mustahab* acts in *wudu'.* These include:

1) Washing the ..... limbs first.
2) Wiping (*masah*) the ..... .
3) Sitting on an ..... , ... place.
4) Facing the ..... .

Comments **T**



Answer the following question. **C P**

How many *Makruhat* are there in *wudu'*?

.....

List three!

.....

.....

.....

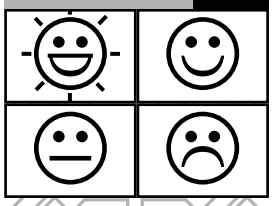


THE NINE *NAWAQID* OF *WUDU'*

Nawaqid (singular : *naqid*) are those acts or things which nullify the *wudu'* and require that the *wudu'* be repeated. There are nine *Nawaqid* of *wudu'*. These are:

1) Passing urine and stools or breaking wind.
2) The flowing of blood or pus from any part of the body.
3) Vomiting a mouth-full.
4) Sleeping whilst lying down, or while leaning against something such as a wall or a pillar.

Comments T



5) Fainting.
6) Becoming insane.
7) Becoming intoxicated.
8) Laughing aloud while performing *salah*.
9) Spitting of blood equal to or more than the saliva.

WHEN IS THE PERFORMANCE OF *WUDU'* COMPULSORY (*FARD* or *WAJIB*) ?

Wudu' is necessary before any of the following:

1) Performing *Salah*.
2) Carrying or touching the Holy *Qur'an* or any *Ayah* of the Holy *Qur'an* when it is not covered by a piece of cloth or in a bag.
3) Performing *Tawaf* (ie. walking around) the *Ka'bah*.
4) Performing *Sajdah Tilawah* (These are special verses in the Holy *Qur'an* which require that a *sajdah,* a prostration, be made on reciting them).



WHEN IS THE PERFORMANCE OF *WUDU' SUNNAH ?*

Wudu' is *Sunnah* before:

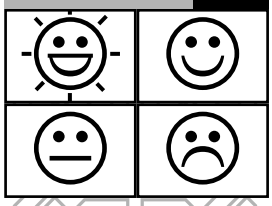
1) Sleeping.
2) Performing *ghusl* (ie. bathing or showering).

C

In the picture below, number the parts of the body to be washed in *Wudu'* in their correct sequence. Thereafter colour-in the parts that are *Fard* to wash or wipe in blue, the *Sunnan* in green and the *Mustahabbat* in orange.



Comments **T**



Each of the following describes some catagory of *wudu'*. Decide what catagory each is, indicating your answer in the block provided by means of a capital 'F' for *Fard*, 'S' for *Sunnah*, 'MS' for *Mustahab,* 'MK' for *Makruh* and 'N' for *Naqid*. C P

Facing the *Qiblah*. ☐
Khilal of the fingers and toes. ☐
Talking about worldly matters. ☐
Vomiting a mouth-full. ☐
Washing the arms once. ☐
Brushing the teeth with *miswak*. ☐
Wasting water. ☐
Wiping the whole head once. ☐
Sitting on an elevated place. ☐
Falling asleep. ☐

Answer the following questions. C P

For which acts of worship is the performance of *wudu'* compulsory?

List them!

.....

.....

.....

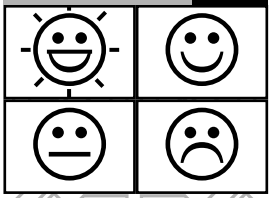
.....

.....

.....



Comments T



When is the performance of wudu' *Sunnah*?

.....

.....

.....

.....

AN IMPORTANT POINT TO REMEMBER



T P

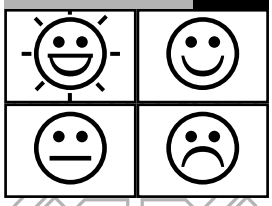
Among the instructions given by the holy Prophet Muhammad [s] concerning cleanliness and purification there are some like those appertaining to *Islinja'*, *Taharah* (cleanliness) of the body and dress, and purity and impurity of water that are of general application and others which are related exclusively to *Salah* and can be described as its pre-requisites. The command of *wudu'* belongs to the latter category. Allah declares in the Holy Qur'an:

"When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles."

To be in a state of *wudu'* is, thus, an essential condition of this unique form of presence in the Court of the Almighty and of holding communion with Him. *Wudu'* has been described as the key of *Salah* showing that just as no one can enter a locked house without opening the lock with the key, so too it is not possible to gain admission to *Salah* without *wudu'*. *Wudu'* is a necessary condition of making *Salah* worthy of acceptance.

Since *Salah* is the highest form of presence before Allah and of paying divine honours, respect and regard for it would demand that the command to take a bath and wear good, clean dress be given for every prayer-service. But because this would have entailed much hardship, Allah, in His infinite kindness, has enjoined only this much that *Salah* should be offered in clean

Comments **T**



clothes and with *wudu'* in which all the visible organs that have a special place in the physical structure of man, and can be said to symbolise the whole of the body, are washed. Moreover, hands, feet, face and head are the parts that, generally, remain uncovered, and, hence, these alone are required to be washed or wiped lightly in *wudu'.*

The pious, whose spirituality has not been blunted by surrendering it hopelessly to beastly urges, experience a feeling of filthiness and a sort of gloom and dullness within themselves in the state of impurity, ie. when their *Wudu*' has been voided due to a natural evacua tion or some other reason. After having performed the *wudu'* this gives place to a sense of spiritual cleanliness and effulgence. Herein lies the chief purpose and significance of *wudu'* and it is because of this that it has been made a pre-requisite of offering *Salah*, or, in other words, of making one's special presence in the Court of the Almighty. But this much even we, the common people, can realise, that *wudu'* is a solemn act of preparation for presenting one self in the Court of the Supreme Being. People who perform *wudu'* even with this minimal awareness do feel a rare joy and effulgence in it.

In many *Ahadith* the cleansing or washing away of sins with the water used for *wudu'* has been mentioned. Although sins do not possess a visible or external impurity that can physically be removed by the use of water but the cleansing of sins in these traditions signifies pardon and forgiveness. When a person commits a sin its unholy effects settle, at first, on the limbs with which he perpetrates it, and then in his heart. Afterwards, as in obedience to the command of Allah and in order to purify himself, he per forms *wudu'* the foulness of the misdeeds he has been guilty of and the impurity that has come to defile and contaminate his limbs as a result of it is washed away and the transgressions are forgiven by Allah.

A Muslim, when attending to ritual purity in the things that envelop him in progressively closer layers - his



room, then his clothes, then his skin - should not neglect his inner being, which lies at the heart of all these. He must endeavour to purify it with repentance and remorse for his excesses, and a determined resolution not to commit them in future. He should cleanse his inner being in this way, for that is the place to be examined by the One he worships.

Recite the following poem and explain. **T**

The *Wudu'* that all Muslims make,
Is an act of purity for Allah's sake,
To cleanse our body and our soul,
For to Allah is our final goal,

And therefore we must all be pure,
For He loves purity, that's for sure.
We also try to cleanse our hearts,
While washing certain body parts,

And this is how the pattern goes,
Hands and mouth and then the nose,
Then followed by the face you see,
It's as easy as one, two three.

Wash your arms to the elbow now,
I am sure, that you know how,
Wipe the head with a wet hand too,
Down to your neck, I'm telling you,

Then clean your ears and wash
your feet,
This is how *Wudu'* is made complete.

Wash your body in Allah's name,
For the Wudu' is no mere game,
And don't forget the short *Du'a'*,
For you must always praise Allah,

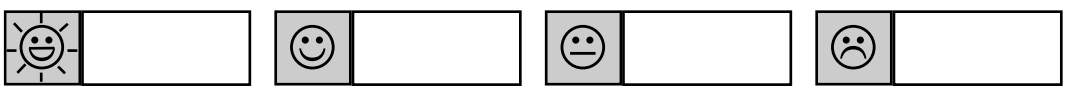
So any time you want to pray,
Just make *Wudu'*, the blessed
Sunnah way.

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a series of extracts ☐
- coloured-in pictures of the steps of *Wudu'* ☐
- completed a table on *Fara'id* & *Sunan* ☐
- learnt a new *Ayah* and *Hadith* ☐
- completed a true and false excercise ☐
- completed sentences about *Mustahabbat* ☐
- answered questions about *Makruhat* ☐
- coloured-in picture of sequence & catagories ☐
- completed an excercise idenfiying catagories ☐
- answered questions on *Fard* & *Sunnah wudu'* ☐
- learnt a poem ☐

How does my teacher
rate my performance in this lesson ?



AD'IYAH wa ADAB
supplications and etiquette

بسم الله الرحمن الرحيم

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Ad'iyah

T P

Du'a' (singular of '*ad'iyah*') means a call or prayer. A servant of Allah invokes his Creator to express either his needs or his servitude to Him. This call in itself is a form of worship.

Allah is a living and permanent existence. He hears and sees and has the power to do as He desires and set the course of events in consonance with His will.

It is this firm conviction which gives rise to the urge within man to pray to Allah. When man receives inspiration from Allah, it comes to him naturally to call upon Allah for all his needs and to ask for Allah's blessings in this world as well as in the Hereafter. Allah is truly man's sustainer.

There is no time set for *du'a'*, neither is there any prescribed method nor a separate language. Man, at any moment, in any form, and in any language can pray to Allah. If the prayer has come from deep inside one's heart, it will certainly reach Allah. Allah will hear the call without delay and will answer the suppliant's prayers.

Du'a' means seeking from Allah and this seeking from Allah has no ending. It continues eternally. *Du'a'* is an expression of unceasing feelings welling up inside the believer's heart for his Lord. No moment of a believer's life can be bereft of it.

In the *Qur'an*, the importance of *du'a'* is stated thus, "*Say: My Lord would not care for you were it not for your prayer.*" *Du'a'* is one of the most important characteristics that distinguish a believer from an unbeliever and a significant indicator of one's faith in Allah.

Many people may think that there is no divine control over the universe and that everything is interacting independently. However, what they do not know is that every creature in the heavens and on the earth has already submitted to Allah. There is no creature whose destiny is not determined by Allah and who is not obedient to Him. The unbelievers do not understand this substantial fact. The believers, on the other hand, are aware that the only way to obtain the things they want is to ask them from the One Who controls them. They

know that Allah is the Creator and Director of all things.

However, it should also be understood that Allah's answering to prayers is not necessarily giving all that is requested from Him. For man is ignorant and he "*…prays for evil as he prays for good; for man is ever hasty*." So Allah responds to all our prayers, but sometimes gives what is wanted, and sometimes not, since it is in truth, 'evil'.

Du'a' should be done with humility and in private, in all sincerity, having hope but also fear of Allah in our hearts, and with deep concentration. Our prayers are actually a matter of confessing our weakness while showing our gratitude towards Allah. Abstaining from prayer shows arrogance and rebellion against Allah. Allah. Calling on Allah is both a prayer and also a great blessing. This very simple act of making a request is the key to attaining all physical and spiritual objectives.

Adab

"*I was sent to perfect the best in moral characteristics and etiquette,*" said the noble Prophet Muhammad [s] describing his mission. The main purpose of this message is to make man live according to the highest moral standards and etiquette which he is capable of.

Each person has a duty to cultivate good and desirable qualities which are part of his natural make-up. On the other hand, each person has a duty to strive against noxious qualities and habits. Bad qualities and habits are like rust on a pure heart. The more rust accumulates, the more insensitive a person's heart will become. The covering of rust may eventually obscure all good and a person might reach a state where vice and noxious qualities become not only acceptable to him but beautiful. If there is still a spark of good left, the door for repentance or tawbah might still be open. The weeds in your garden must not be allowed to stifle and smother the flowers and the fruit.

In cultivating good qualities, it is important to remember the saying of the Holy Prophet [s] that the best deeds are those done regularly even if they are small. This stresses the need to develop good habits, whereby the practice of goodness becomes a matter of course, easy and natural.

The *Ad'iyah* memorised in grades one and two must be revised before commencing.

Revise the following invocations. T



Ta'awwudh

(Seeking Refuge in Allah)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"*I seek protection in Allah from shaytan, the accursed one.*"

Tasmiyah

(Commencing in Allah's Name)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allah, the Beneficient, the Merciful .*"

Al-Kalimah At-Tayyibah

(The Good Declaration)

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*There is no god except Allah, (and) Muhammad is the Messenger of Allah* "

Al-Kalimah Ash-Shahadah

(The Declaration of Testimony)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

"*I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger.*"

Al-Kalimah At-Tamjid

(The Declaration of Exaltation)

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ

وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ○

وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

"*Glory be to Allah, and all praise be to Allah, and there is no god except Allah, and Allah is the Greatest. There is no power nor strength except with Allah, the Exalted, the Mighty* "

Al-Kalimah At-Tawhid

(The Declaration of Oneness)

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِ وَ يُمِيْتُ

بِيَدِهِ الْخَيْرُ ○ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"*There is no god except Allah, who is alone. He has no partner. His is the kingdom and to Him is all praise. He gives life and causes death. In His hands is all goodness. And He has power over all things.*"

Al-Kalimah Radd Al-Kufr

(The Declaration of Refutation of Disbelief)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ بِهِ وَ اسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ ○

تُبْتُ عَنْهُ وَ تَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَ الْمَعَاصِيْ كُلِّهَا وَ اَسْلَمْتُ وَ اٰمَنْتُ وَ اَقُوْلُ

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*O Allah! I seek your refuge wherein to be saved from joining any partner with you knowingly. And I seek your forgiveness from all sins which (I may commit) unknowingly. I turn in repentance (to You) for (committing) them and I disassociate myself from disbelief, polytheism and all disobedience. I submit (to Your will) and I believe (in You) and I declare that their is no god except Allah (and) Muhammad is the Messenger of Allah.*"

Al-Iman Al-Mujmal

(A Concise statement of Belief)

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَائِهٖ وَ صِفَاتِهٖ
وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

"*I believe in Allah as He is (understood) by His names and His attributes , and I accept all His commandments.*"

Al-Iman Al-Mufassal

(A Complete statement of Belief)

اٰمَنْتُ بِاللّٰهِ وَ مَلٰئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ
وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ
تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

"*I believe in Allah, and His angels, and His books, and His Messengers, and in the Last Day, and in Qadr, the good thereof and the bad thereof coming from Allah, the Exalted, and in resurrection after death.*"

Du'a' before Eating

بِسْمِ اللّٰهِ

"*(I begin) in the name of Allah.*"

Du'a' after Eating

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَ سَقَانَا
وَ جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"*All praise and gratitude is due to Allah Who has fed us and given us drink , and Who has made us Muslims.*"

Du'a' when Eating Elsewhere

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَ اغْفِرْ لَهُمْ
وَ ارْحَمْهُمْ

"O Allah! Bless them (ie. the host) in what You have provided them with, forgive them and be merciful to them."

Du'a' after Drinking Water

اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهٖ
وَ لَمْ يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا

"*I seek your pardon (O Allah!). All Praise be to Allah Who has removed discomfort from me and granted me relief.*"

Du'a' after Drinking Milk

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ

"O Allah! Grant us blessing in it (ie. the milk) and give us abundance thereof."

Du'a' before Sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

"*O Allah! In Your name I die and come to life again.*"

Du'a' when Awakening

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا

وَ اِلَيْهِ النُّشُوْرُ

"*All praise be to Allah who has given us life after causing us to die, and to Him is our final resurrection.*"

Du'a' when Greeting

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

"*May the peace and mercy of Allah be upon you.*"

Du'a' in Reply to a Greeting

وَ عَلَيْكُمُ اَلسَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

"*And may the peace and mercy of Allah be upon you, and His blessings too.*"

Du'a' when Sneezing

اَلْحَمْدُ لِلّٰهِ

"*All praise be to Allah.*"

Du'a' Responding to Sneezer

يَرْحَمُكَ اللّٰهُ

"*May Allah shower His mercy upon you.*"

Du'a' to the Respondent

يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

"*May Allah guide you and set all your matters aright.*"

Du'a' when Thanking

جَزَاكَ اللّٰهُ خَيْرًا

"*May Allah reward you well.*"

Du'a' when Entering Toilet

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

"*Oh Allah, I seek your protection from all filth and impure creatures.*"

Du'a' when Leaving Toilet

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى

وَ عَافَانِىْ

"*I seek your pardon (O Allah!). All Praise be to Allah Who has removed discomfort from me and granted me relief.*"

Du'a' before *Wudu'*

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"*In the name of Allah and all praise be to Allah.*"

Du'a' after *Wudu'*

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ

وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"*O Allah! Make me amongst those who repent, and make me from amongst those who remain clean and pure.*"

Du'a' during *Wudu'*

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَ وَسِّعْ لِیْ فِیْ دَارِیْ
وَ بَارِكْ لِیْ فِیْ رِزْقِیْ

"O Allah! forgive me my sins, make my home spacious and comfortable and make my sustenance blessed."



Du'a' when looking in Mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِیْ فَحَسِّنْ خُلُقِیْ

"*O Allah! You have indeed beautified my body, so beautify my character too.*"

Du'a' when Dressing

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ
وَ اَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

"*All praise be to Allah who has clothed me with that through which I cover my nakedness and adorn myself in my life.*"

Du'a' when Visiting the Sick

لَا بَأْسَ طَهُوْرٌ اِنْشَاءَ اللّٰهُ○لَا بَأْسَ طَهُوْرٌ اِنْشَاءَ
اللّٰهُ○اَللّٰهُمَّ اشْفِهٖ○اَللّٰهُمَّ عَافِهٖ

"*Do not despair. This is a cleansing, if Allah so wills. Do not despair. This is a cleansing, if Allah so wills. O Allah! Cure him. O Allah! Grant him safety.*"

Du'a' when in Bodily Pain

اَعُوْذُ بِاللّٰهِ وَ قُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَ اُحَاذِرُ

"*I seek protection in Allah and His Might from the harm of what I feel and fear.*"

Du'a' after *Adhan*

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ
الْقَآئِمَةِ اٰتِ سَیِّدَنَا مُحَمَّدَا الْوَسِیْلَةَ وَ الْفَضِیْلَةَ
وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَا الَّذِیْ وَعَدْتَّهٗ
وَ ارْزُقْنَا شَفَاعَتَهٗ یَوْمَ الْقِیَامَةِ ○
اِنَّكَ لَا تُخْلِفُ الْمِیْعَادَ

"*O Allah! Lord of this perfect call and everlasting prayer, bless Muhammad with intercession and excellence, and raise him to the most praiseworthy position which you have promised him, and favour us with his intercession. Indeed you never turn back on your promises.*"

Du'a' when entering *Masjid*

اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

"*O Allah! Open to me the doors of Your Mercy.*"

Du'a' when leaving *Masjid*

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

"*O Allah! Indeed I ask of your bounty.*"



Du'a' before *Sawm*

بِصَوْمِ غَدٍ نَوَيْتُ

"*I intend fasting tomorrow.*"

Du'a' after *Sawm*

اَللّٰهُمَّ لَكَ صُمْتُ وَ بِكَ اٰمَنْتُ وَ عَلٰى رِزْقِكَ
اَفْطَرْتُ فَتَقَبَّلْ مِنِّىْ

"*O Allah! For you I have fasted, and in you do I have faith, and with your provision do I break my fast, so do accept it from me."*

Du'a' when Entering Home

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ
بِسْمِ اللّٰهِ وَلَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا
وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

"*O Allah! I ask you the blessing of entering the home and the blessing of leaving the home. In the name of Allah we enter and in the name of Allah we leave, and upon Allah, our Cherisher, do we rely.*"

Du'a' when Leaving Home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَ لاَ حَوْلَ
وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ

"*(I leave) in the name of Allah, (and) I put my trust in Allah. There is no might (to guard against evil) nor power (to do good) except with Allah's (assistance).*"

Du'a' Morning and Evening

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَ بِكَ اَمْسَيْنَا وَ بِكَ نَحْيٰ
وَ بِكَ نَمُوْتُ وَ اِلَيْكَ النُّشُوْرُ

"O Allah, in Your (name) do we pass the day and in Your (name) do we pass the night. In Your (name) do we live and and in Your (name) do we die and to You is (our destinies end and final) Resurrection."

Du'a' when Entering a Bazaar

بِسْمِ اللّٰهِ ○ اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ خَيْرَ هٰذِهِ السُّوْقِ
وَ خَيْرَ مَا فِيْهَا ، وَ اَعُوْذُ مِنْ شَرِّهَا وَ شَرِّ مَا
فِيْهَا ○ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ اَنْ اُصِيْبَ فِيْهَا
يَمِيْنًا فَاجِرَةً اَوْ صَفْقَةً خَاسِرَةً

"In the name of Allah (I begin). O Allah, I ask You (to bless me with) the good of this bazaar, and the good of all therein, and I seek Your protection from the harm of this bazaar, and the harm of all therein. O Allah, I seek Your protection from the misfortune of false oaths and from unprofitable transactions."

Du'a' when Boarding a Vehicle

اَلْحَمْدُ لِلّٰهِ ○ سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَ
مَا كُنَّا لَهٗ مُقْرِنِيْنَ ○ وَ اِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

"All praise be to Allah. Glory be to Him who has made this vehicle subservient to us while we (of ourselves) were unable to control it. And, to our Lord we are indeed all journeying back."

Du'a' Commencing a Journey

اَللّٰهُمَّ بِكَ اَصُوْلُ وَ بِكَ اَحُوْلُ وَ بِكَ اَسِيْرُ

"O Allah! In Your name I commence this journey and in Your name I travel about and in Your name I progress."

Du'a' Returning from Journey

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

"We are returning (from our journey). We beg (from Allah) forgiveness (for any sin committed), we worship our Lord (alone) and We praise (Him)."

Du'a' when in Prosperity

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتِ

"All praise be to Allah by whose grace all good work is accomplished."

Du'a' when in Adversity

اَللّٰهُمَّ اَجِرْنِىْ فِىْ مُصِيْبَتِىْ وَ اخْلُفْنِىْ خَيْرًا مِّنْهَا

"O Allah, grant me refuge and safety in this adversity and give me in return something far better than I have lost."

Du'a' seeing Another in Adversity

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَ فَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

"All praise be to Allah Who has guarded me from the difficulty which has befallen you, and Who has blessed me with favours that so many other creatures do not enjoy."



Revise the following important phrases. T

When Starting Anything

بِسْمِ اللّٰه

"*(I begin) In the Name of Allah.*"

When Expressing Remorse

اَسْتَغْفِرُ اللّٰه

"*I seek Allah's pardon.*"

When Expressing Astonishment or Alarm

سُبْحَانَ اللّٰه

"*Glory be to Allah*" or "*Allah is Perfect and Pure.*"

When Expressing Elation or Apprehension

اَللّٰهُ اَكْبَر

"*Allah is the Greatest.*"

When Intending to Do Something

اِنْ شَاءَ اللّٰه

"*If Allah so wills.*"

Having Achieved Something

مَا شَاءَ اللّٰه

"*As Allah has willed.*"

When Wishing Well to Others

بَارَكَ اللّٰه

"*May Allah bless you.*"

When Expressing Gratitude or Admiration

اَلْحَمْدُ لِلّٰه

"*All praise be to Allah.*"

When hearing Good News

اَلْحَمْدُ لِلّٰه مَا شَاءَ اللّٰه

"*All praise be to Allah. It is just as Allah has willed.*"

When hearing Bad News

اَلْحَمْدُ لِلّٰه عَلٰى كُلِّ حَال

"*Praise be to Allah under all circumstances.*"

When Expressing Love to Another

اِنِّىْ اُحِبُّكَ فِى اللّٰه

"*I love you for the sake of Allah.*"

Replying to One who Expresses His Love

اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَه

"*May He, for whose pleasure you love me, love you too.*"

When in Distress

حَسْبِىَ اللّٰهُ وَ نِعْمَ الْوَكِيْل

"*Allah is sufficient for me and a most excellent Guardian.*"

When having Evil Thoughts

اَعُوْذُ بِاللّٰه مِنَ الشَّيْطَانِ الرَّجِيْمِ ○
اٰمَنْتُ بِاللّٰه وَ رُسُلِه

"*I seek protection in Allah from shaytan, the accursed one. I believe in Allah and His Messengers.*"

When a Loss Occurs

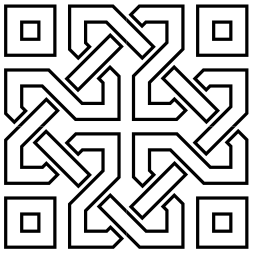
اِنَّا لِلّٰه وَ اِنَّا اِلَيْه رَاجِعُوْنَ

"Indeed to Allah we belong, and to Him is the Final return."

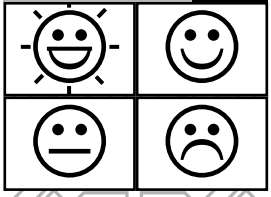
seeing anothe Muslim Cheerful

اَضْحَكَ اللّٰهُ سِنَّكَ

"May Allah always keep you cheerful."



Comments



Islamic Months

مُحَرَّم	*Muharram*
صَفَر	*Safar*
رَبِيْعُ الْاَوَّل	*Rabi‘ al-Awwal*
رَبِيْعُ الثَّانِى	*Rabi‘ ath-Thaniy*
جُمَادَى الْاُوْلٰى	*Jumada-l-Ula*
جُمَادَى الْاٰخِرَة	*Jumada-l-Akhirah*
رَجَب	*Rajab*
شَعْبَان	*Sha‘ban*
رَمَضَان	*Ramadan*
شَوَّال	*Shawwal*
ذُوالْقَعْدَة	*Dhu-l-Qa‘dah*
ذُوالْحِجَّة	*Dhu-l-Hijjah*

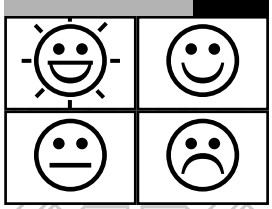
Days of the Week

يَوْمُ الْاَحَد	*Sunday*
يَوْمُ الْاِثْنَيْن	*Monday*
يَوْمُ الثَّلَاثَاء	*Tuesday*
يَوْمُ الْاَرْبَعَاء	*Wednesday*
يَوْمُ الْخَمِيْس	*Thursday*
يَوْمُ الْجُمْعَة	*Friday*
يَوْمُ السَّبْت	*Saturday*

Arabic Numerals

وَاحِد	*One*
اِثْنَان	*Two*
ثَلَاثَة	*Three*
اَرْبَعَة	*Four*
خَمْسَة	*Five*
سِتَّة	*Six*
سَبْعَة	*Seven*
ثَمَانِيَة	*Eight*
تِسْعَة	*Nine*
عَشَرَة	*Ten*

Comments



lessons 1-8

OUTCOME OBJECTIVES T P



- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah
- recognise that no moment of a believer's life can be bereft of *du'a'*
- understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things
- appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life
- learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah
- learn that each person has a duty to cultivate good and desirable qualities
- understand the need to develop good habits whereby the practice of goodness becomes a matter of course

LESSON 1-8 OVERVIEW T P

BY THE END OF THESE LESSONS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- memorise a series of Arabic supplications
- understand their meanings
- learn the *Sunnah* etiquettes associated with the relevant supplications
- complete an exercises for comprehension
- learn the names of Seasons & Directions in Arabic

LESSON 1

Thana'

INTRODUCTORY EULOGY

The following *Salah Du'a'*s are to be memorised by the child over the course of the year. The meaning should be explained but not necessarily memorized.

The following *Du'a's* are recited during the course of the ritual prayer. Details will be provided in the subsequent grade. Memorise them! **C T**

Vocabulary

eulogy
grandeur

Thana' (Introductory Eulogy)

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ

وَ تَعَالٰى جَدُّكَ وَ لاَ اِلٰهَ غَيْرُكَ

"Glory be to You, O Allah, and praise be to You, and blessed is Your name, and exalted is Your Grandeur, and there is no god except You."



SUMMARY **P**

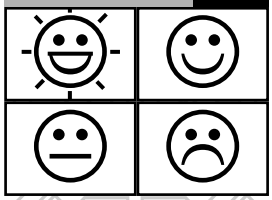
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**

☐ ☐ ☐ ☐

Comments **T**





GLORIFICATION

Memorise the following *Du'a'*s. **C T**

Tasbih (Glorification) in *Ruku'*

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

"Glory be to my Lord, the All-Mighty."

*I'lan (*Declaration) when Arising from *Ruku'*

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

"Allah hears the one who praises Him."

Hamd (Praise) in *Qawmah*

رَبَّنَا لَكَ الْحَمْدُ

"Our Lord ! All praise be to you."

Tasbih (Glorification) in *Sajdah*

سُبْحَانَ رَبِّيَ الْاَعْلٰى

"Glory be to my Lord, the Most Exalted."

Vocabulary

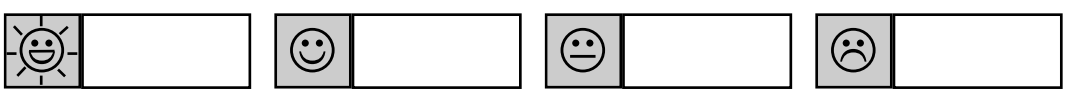
glory
mighty
exalted

SUMMARY **P**

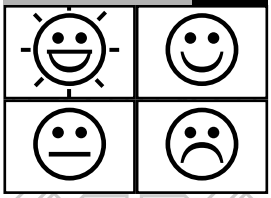
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**



Comments **T**



LESSON 3

Tashahhud

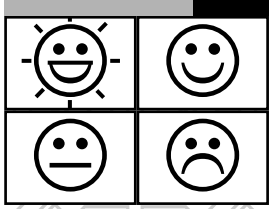
TESTIMONY OF DEVOTION

Vocabulary

devotion
bodily
mercy
blessings
righteous
testify



Comments T



Memorise the following *Du'a*'s. C T

Tashahhud (Testimony of Devotion)

اَلتَّحِيَّاتُ لِلّٰهِ وَ الصَّلَوٰتُ وَ الطَّيِّبَاتُ ○
اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِىُّ وَ رَحْمَةُ اللّٰهِ وَ
بَرَكَاتُهٗ ○ اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ
الصّٰلِحِيْنَ ○ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ ○

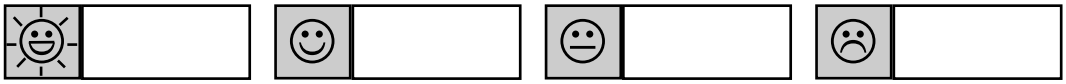
"All devotion offered through words, bodily actions and wealth are due to Allah alone. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I testify that there is no god except Allah, and I testify that Muhammad is His servant and messenger."

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**





Memorise the following *Du'a'*s. **C T**

Salawat Ibrahimiy (Abrahamic Benedictory Prayer)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

"O Allah, Shower your grace upon Muhammad, and upon the family of Muhammad, just as you showered your grace upon Ibrahim and upon the family of Ibrahim, Indeed you are Worthy of All Praise, Most Majestic.

"O Allah, Shower your blessings upon Muhammad, and upon the family of Muhammad, just as you showered your blessings upon Ibrahim and upon the family of Ibrahim, Indeed you are Worthy of All Praise, Most Majestic."

Vocabulary

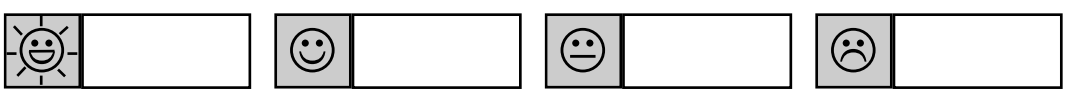
grace
majesty

SUMMARY **P**

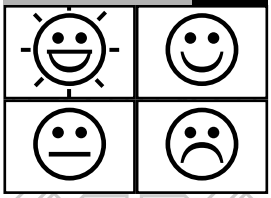
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**



Comments **T**



LESSON 5

Istighfar

SUPPLICATION FOR PARDON

Memorise the following *Du'a'*s. **C T**

Du'a' of *Istighfar* (Supplication for Pardon)

اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا وَّ لاَ
يَغْفِرُ الذُّنُوْبَ اِلاَّ اَنْتَ فَاغْفِرْ لِىْ مَغْفِرَةً مِّنْ
عِنْدِكَ وَ ارْحَمْنِيْ ○ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

"O Allah, indeed I have wronged myself greatly, and none forgives sin but You, therefore grant me your forgiveness and have mercy upon me. Indeed You alone are the All-Forgiving, Most Merciful."



□□□

SUMMARY **P**

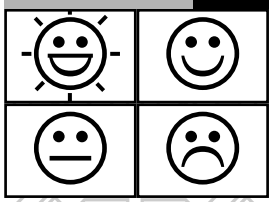
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**

☐ ☐ ☐ ☐

Comments **T**



Memorise the following *Du'a'*s. C T

Du'a' after Conclusion of *Salah*

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَاالْجَلَالِ وَ الْاِكْرَامِ

"O Allah, you are the Source of all Peace, from You comes all peace. Blessed are You, O most Sublime and Noble One."

Vocabulary

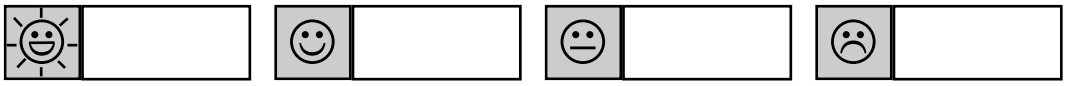
sublime
noble

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐

How does my teacher **rate my performance ?**

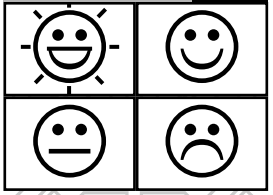


Learn the following etiquettes of *Salah*. T

ACTIVITY

1) Before commencing the *Salah* ensure that the body, clothing, and place of prayer are clean and that a proper *Wudu'* has been perform.
2) When performing *Wudu'*, clean the teeth with a *miswak* (tooth

Comments T





stick).

3) Offer the *Salah* in neat, clean and decent clothes.
4) *Salah* must be offered punctually.
5) All adult Muslim males should offer *Salah* in congregation (*Jama'ah*). Even if for some reason the congregation is missed, the *Fard* (obligatory) prayers should be offered in the *Masjid*. *Sunnah* prayers may, however, be offered at home.
6) *Salah* should be offered in a tranquil state, with composure and peace of mind.
7) Every posture should be performed calmly with a reasonable pause between two postures
8) *Salah* must be offered with concentration, humility, and submissiveness.
9) Unnecessarily moving one's hand or feet, scratching the body, combing the beard with

ones fingers and setting ones clothes right are acts of disrespect and insolence and should be avoided.

10) *Salah* is a means of achieving nearness to Allah, therefore offer the prayer as if you are before Him, or at the very least imagine that Allah is watching you.
11) You should act upon the teachings learnt in the *Salah* and let it reflect in your daily life
12) While offering *Salah*, the Holy Qur'an should be recited slowly and clearly. This applies to all the other *du'a'*s and declarations uttered during the prayer. All these should be recited with appropriate pauses and with concentration, ardour, and alertness of mind.
13) If *Salah* is offered with understanding and care, then only is it regarded as true prayer.



Which three etiquettes of *Salah* do you consider to be the most important. List them! **C**

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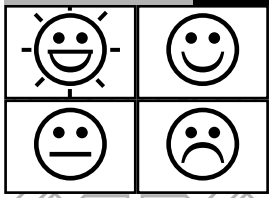
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized all the *Salah du'a's* ☐
- learnt the etiquettes ☐
- listed the most important etiquettes ☐

How does my teacher **rate my performance ?**

Comments **T**



Memorise the names of the Four Seasons. C T

اَلرَّبِيْع	Spring
اَلصَّيْف	Summer
اَلْخَرِيْف	Autumn
اَلشِّتَاء	Winter

Memorise the names of the Four Directions. C T

اَلشِّمَال	North
اَلْجَنُوْب	South
اَلْمَشْرِق	East
اَلْمَغْرِب	West

SUMMARY P

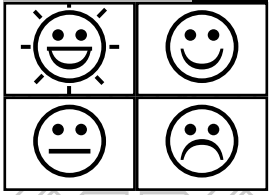
BY THE END OF THIS LESSON THE CHILD HAS :

- memorized Arabic Seasons & Directions ☐

How does my teacher **rate my performance ?**

☐ ☐ ☐ ☐

Comments T



QASAS AL-AMBIYA'
stories of the prophets

بسم الله الرحمن الرحيم

C O N T E N T S

The Story of Yusuf [a]

LESSON 1 Yusuf [a], The Special Child 253

LESSON 2 Egypt: The Wonderful Fortune 273

LESSON 3 The True Meaning of Dreams 295

LESSON 4 The Great Famine 325

LESSON 5 Joy: The Dream Comes True 359

T P

The following is the story of Prophet Yusuf [a] (Joseph), the youngest of the twelve sons of the patriarch Prophet Ya'qub [a] (Jacob). The story is called the most beautiful of stories for many reasons: I) it is the most detailed of any in the Qur'an ; 2) it is full of human vicissitudes, and has therefore deservedly appealed to men and women of all classes; 3) it paints in vivid colours, with their spiritual implications, the most varied aspects of life - the patriarch's old age and the confidence between him and his little best-beloved son, the elder brothers' jealousy of this little son, their plot and their father's grief, the sale of the father's darling into slavery for a miserable little price, carnal love contrasted with purity and chastity, false charges, prison, the interpretation of dreams, low life and high life, innocence raised to honour, the sweet 'revenge' of forgiveness and benevolence, high matters of state and administration, huility in exaltation, filial love, and the beauty of piety and truth.

The story is similar to but not identical with the Biblical story, but the atmosphere is wholly different. The Biblical story is like a folk-tale in which morality has no place. Its tendency is to exalt the clever and financially-minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history. Joseph is shown as buying up all the cattle and the land of the poor Egyptians for the State under the stress of famine conditions, and making the Israelites 'rulers' over Pharoah's cattle. The Quranic story, on the other hand, is less a narrative than a highly spiritual sermon or allegory explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flux and change, and the marvellous working of Allah's eternal purpose in His Plan as unfolded to us on the wide canvas of history.

lesson 1



OUTCOME OBJECTIVES T P

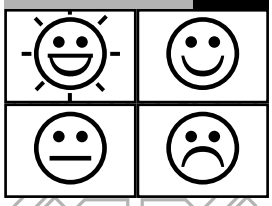
- learn about the early years of Prophet Yusuf [a]
- recognize that prophets are perfect in every way, physically, intellectually and spiritually
- discover that it is natural to like one child more than the other, however equality in treatment is necessary
- discern that jealous people are not content with the manner in which Allah distributes His favours
- understand that shaytan uses jealousy to rouse people to commit evil and harm others
- realize that we must try our best to avoid being in the company of those who are jealous of us as they will not hesitate to harm us if given the opportunity
- discover that dreams can be a way by which Allah informs us of matters
- appreciate that Prophethood is a gift from Allah which he bestows on whomsoever he wills
- ascertain that Allah values piety and good character more than anything else

LESSON OVERVIEW (Chapter 1-5) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 1-5 from the story of Prophet Yusuf [a]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- study and colour-in a map of Kan'an & Egypt
- answer questions related to the map
- draw a picture of the events described in the story
- complete a picture puzzle for enjoyment
- find an *Ayah* in the Holy Qur'an related to the story

Comments T



Read the following story and thoroughly discuss the lessons to be learnt. T

LESSON 1

Yusuf

THE SPECIAL CHILD

CHAPTER 1

There once lived a young boy in the land of Kan'an, who was both extremely handsome and very intelligent indeed. His name was Yusuf, son of Ya'qub [a]. Ya'qub [a] was a prophet of Allah, just like his father before him, Is'haq [a], and his uncle Isma'il [a], and their father too, the noble Prophet Ibrahim [a]. Yusuf was therefore very privileged to be the son of a Prophet whose father and grandfather too were Prophets of Allah.

Like many of the Prophets of old, Ya'qub [a] had four wives. They bore him twelve sons, ten from the first three and two from the fourth. Yusuf and his younger brother, Binyamin, were from the fourth of the four wives. Her name was Rahil.

Qur'an

Allah ﷻ has declared:

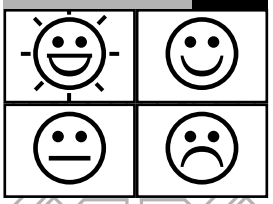
"Surely in Yusuf and his brothers there are signs for men who enquire."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"The most honourable of all men is ... Yusuf, the Apostle of Allah, son of Allah's Apostle, Ya'qub, who was also the (grand-)son of Allah's Apostle, the friend of Allah ,(Ibrahim)."

Comments T



P C

Vocabulary

extremely

.....

privileged

.....

bore

.....

attention

.....

She was a pious, beautiful woman who was loved dearly by her husband, *Nabi* Ya'qub [a].

Of all the children *Nabi* Ya'qub [a] was blessed with, he was most fond of Yusuf. Not only was Yusuf the most handsome and intelligent, but he was the most pious and well mannered of them all. Ya'qub [a] loved little Yusuf so much that his elder brothers became very, very jealous. Not only did they hate that Yusuf enjoyed more of their fathers love and attention, but they feared that one day Yusuf would be given preference over them all and made the ruler and king of the tribes.



Nabi Ya'qub [a] knew of the jealousy of the brothers towards Yusuf. He feared that they would harm him. Therefore he kept Yusuf away from his elder brothers and allowed Yusuf to play only with Binyamin,

his little brother.



CHAPTER 2

One night little Yusuf had a wonderful dream. He saw eleven stars, the sun and the moon all bowing down to him. He was quite amazed by the dream. "*What could it mean?*" he thought to himself. "*How could the stars, the sun and the moon bow down to a human being?*". Young Yusuf was quite intrigued. He went to his father Ya'qub [a] and told him about his strange dream.

"*Father, I had a wonderful dream. I saw myself sitting on a majestic throne. Then I saw eleven stars, the sun and the moon bowing down to me. What does it all mean.*"

Yusuf knew that his father would

P C

Vocabulary

amazed

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intrigued

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majestic

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prophecy

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human nature

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rouse

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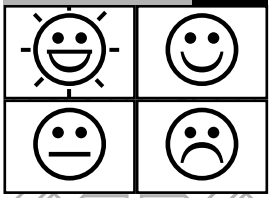
astray

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envy

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Comments **T**



understand what the dream meant. He was, after all, a Prophet of Allah and Yusuf knew that Allah had given his father knowledge and understanding of so many things.

Nabi Ya'qub [a] smiled so broadly when he heard what the little boy said that the teeth behind his lips could be seen twinkling like little stars. He was very happy about the dream his beloved son had.

"*Allah has indeed blessed you, my dear Yusuf,*" *Nabi* Ya'qub [a] replied. "*Something truly great is to happen to you. This dream brings the good news that you will be given great knowledge and prophecy. Allah blessed your grandfather, Is'haq [a], and He blessed your great-grandfather, Ibrahim [a]. And so too will He bless you and make you His Prophet to the people.*"

Nabi Ya'qub [a] was an old, wise man who knew much about people and human nature. He knew how shaytan could easily confuse men and rouse them to wickedness. He knew that the jealous are easily led astray.

So he said to his beloved son, Yusuf, "*My dear son, do not ever tell any of your brothers about your dream. They will envy you and become your most bitter enemies.*"



CHAPTER 3

Nabi Ya'qub [a] loved Yusuf and his little brother, Binyamin, very, very much and this made the elder brothers very, very jealous. They were bitter and angry and would often say, "*Why does our father love Yusuf and Binyamin more than us?*

P C

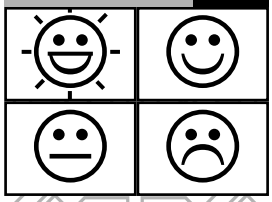
Vocabulary

bitter
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innocent
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gentle
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sturdy
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furious
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outrage
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shrieked
.....
suggested
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They are so small and weak while we are strong, young men and we are many more in number? This is very strange indeed." They could not understand that piety, good character and a gentle, pure nature are much more valuable to Allah and his prophets than strength and numbers. A single blessed child is far greater than a thousand sturdy men.

Yes indeed, Yusuf was blessed, but he was still only a young and innocent boy. He could not fully understand what his loving father had said and soon forgot his warning. So one day, little Yusuf told his brothers about his wonderful dream and all that *Nabi* Ya'qub [a] had said. The brothers were furious and became even more jealous. Nothing could contain their anger now.

Comments T



The brothers secretly met. "*We must do something about this!*" one of them shouted out. "*It is an outrage.*" "*Yes indeed! I say we kill him!*" shrieked another. "*How about driving him away to some distant land, then we will have our father's love all to ourselves. He will then love us, and us alone,*" yelled a third. One of them then suggested, "*No! Let us rather throw him into a well beside the road. Some travellers will find him and take him far, far away.*"

This plan pleased the jealous brothers and they all agreed.



CHAPTER 4

One day, the ten brothers went to their father, *Nabi* Ya'qub [a] and said, "*O Father, why won't you allow*



P C

Vocabulary

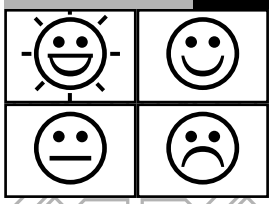
guard
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offend
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proper
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distracted
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dare
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pleaded
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accompany
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fulfilling
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Yusuf to come with us and play in the fields? Why don't you trust us? What are you afraid of? He is our dear, little brother whom we all love very much. We only want what is good for him. Let him come along with us tomorrow and play in the fields. We will guard him well."

Ya'qub [a] was an old, wise man. He knew of the jealousy of the brothers and was fearful. He had never before allowed Yusuf to go too far. But he did not want to offend his elder sons either, so he said, "*I think that you will not take proper care of him. He is so small and I fear that a wolf may attack and kill him while you are distracted by your sport and play.*"

"*O no, father! You need not worry at all*," they replied. "*We are strong, young men? No wolf would dare come near us.*"

Comments T



The brothers pleaded and pleaded until, at long last, Ya'qub [a] agreed to let Yusuf accompany them to the fields. He trusted them but they had no intention of fulfilling that trust. They had a wicked, selfish plan instead.



CHAPTER 5

The following day the brothers made their way to the fields. Yusuf was very excited as he hopped along behind them. Little did he realise that they had the most wicked intentions.

The brothers called the little boy over to a well near the roadside. "*Mmm! Sweet cool water*," Yusuf thought to himself. But just as he leaned over, they pushed him, as if

P C

Vocabulary

gathered

.....

slaughtered

.....

ram

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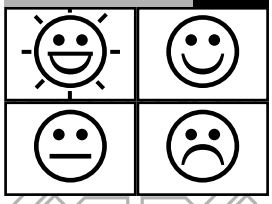
by mistake, into the deep, dark well. What an evil trick indeed.

They showed no mercy, no ,mercy at all to little Yusuf. He called out to them but they simply turned and walked away. They showed no mercy to their father Ya'qub [a] either. This was his dear little boy.

Yusuf was all alone in the deep, dark well. He was very afraid, but not alone. Allah was with him. The angels of Allah came to little Yusuf saying, "*Do not be sad. Do not be afraid. Allah is with you. Something truly great is to happen to you.*" Yusuf felt safe now. He was at peace.

After doing their wicked deed the brothers gathered together and said, "*What shall we tell our father?*" One of them called out, saying, "*Remember, our father said, 'I fear*

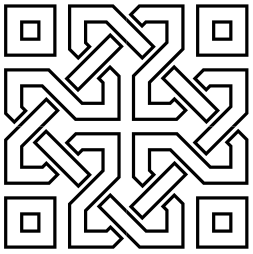
Comments T



that a wolf may eat him'. Well, why not tell him that that is just what had happened. Let us tell him, 'You were right, O father, a wolf did indeed eat him'." The brothers liked this plan and they all agreed.

One of them then asked, "*But what proof will we have? How will our father believe us.*"

The others answered, "*Here is Yusuf's shirt. Blood will be our proof.*" The brothers slaughtered a ram and soaked Yusuf's shirt in its blood. They were very p!eased with themselves. "*What an excellent plan!*" they thought. "*Now our father will surely believe us.*" But what they forgot was that Allah too plans, and Allah is the best of planners.





The following moral lessons learnt from Chapters One to Three must be explained & discussed thoroughly

T

- All prophets are perfect in every way, physically, intellectually and spiritually.

- Having more than one wife is a noble practice of all the Prophets of Allah.
- Having many children is encouraged and is a great blessing from Allah.
- It is natural to like one child more than the other, however equality in treatment and gifts is necessary.

- Good qualities are the most attractive features of a person.

- Jealousy is an evil quality that often drives people to wickedness.
- We must try our best to avoid

being in the company of those who are jealous of us as they will not hesitate to harm us if given the opportunity.
- Shaytan uses jealousy to rouse people to commit evil and harm others.
- Jealous people are not content with the manner in which Allah distributes His favours. This leads them to rebel against Allah and commit sin.

- Dreams can be a way by which Allah informs us of matters.
- Not everyone has the ability to understand dreams. Only some pious servants of Allah, like Prophets, are favoured with special knowledge to understand dreams.

- Prophethood is a gift from Allah which he bestows on whomsoever he wills. It cannot be acquired

by ones own efforts.
- Allah chooses only those who have the most excellent qualities as His Prophets.

- Allah values piety and good character more than anything else.

ACTIVITIES

Form groups of three students & identify at least six lessons you have learnt from Chapters Four and Five. Your teacher may assist you! **C T**

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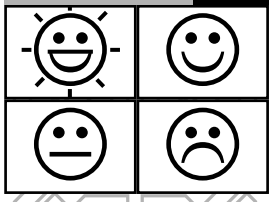
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Comments **T**



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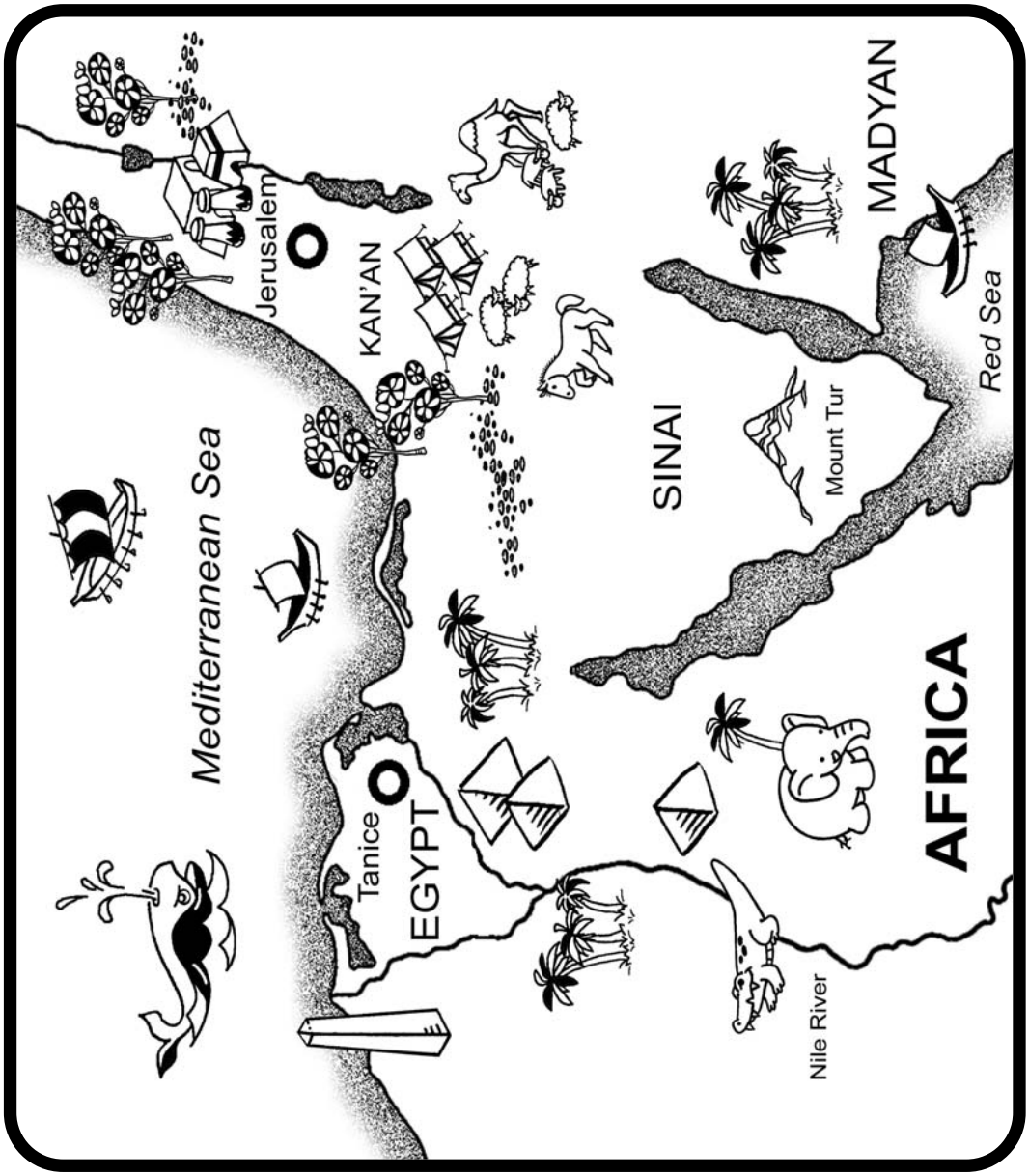
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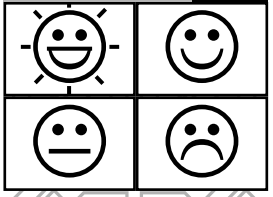
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Study the map below. Can you find the land of Kan'an ? This is where *Nabi* Yusuf [a] lived. Later you will discover how he journeyed to the city of Tanice in the land of Egypt. Can you see Egypt ? Now, colour-in the map and answer the questions that follow.



Comments



What is the land of Kan'an called today?

.....

On which continent is Egypt situated ?

.....

Which Prophet received revelation on the Mount of Tur in Sinai ?

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What was the name of the revelation which he received ?

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What is the name of the longest river in Africa ?

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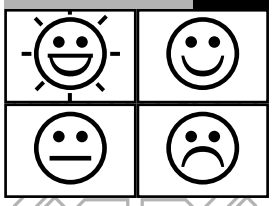
State two facts about the land of Madyan that you have learnt about in the story of *Nabi* Musa [a].

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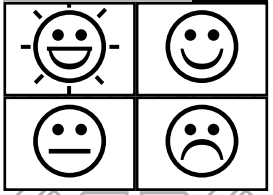
Comments T



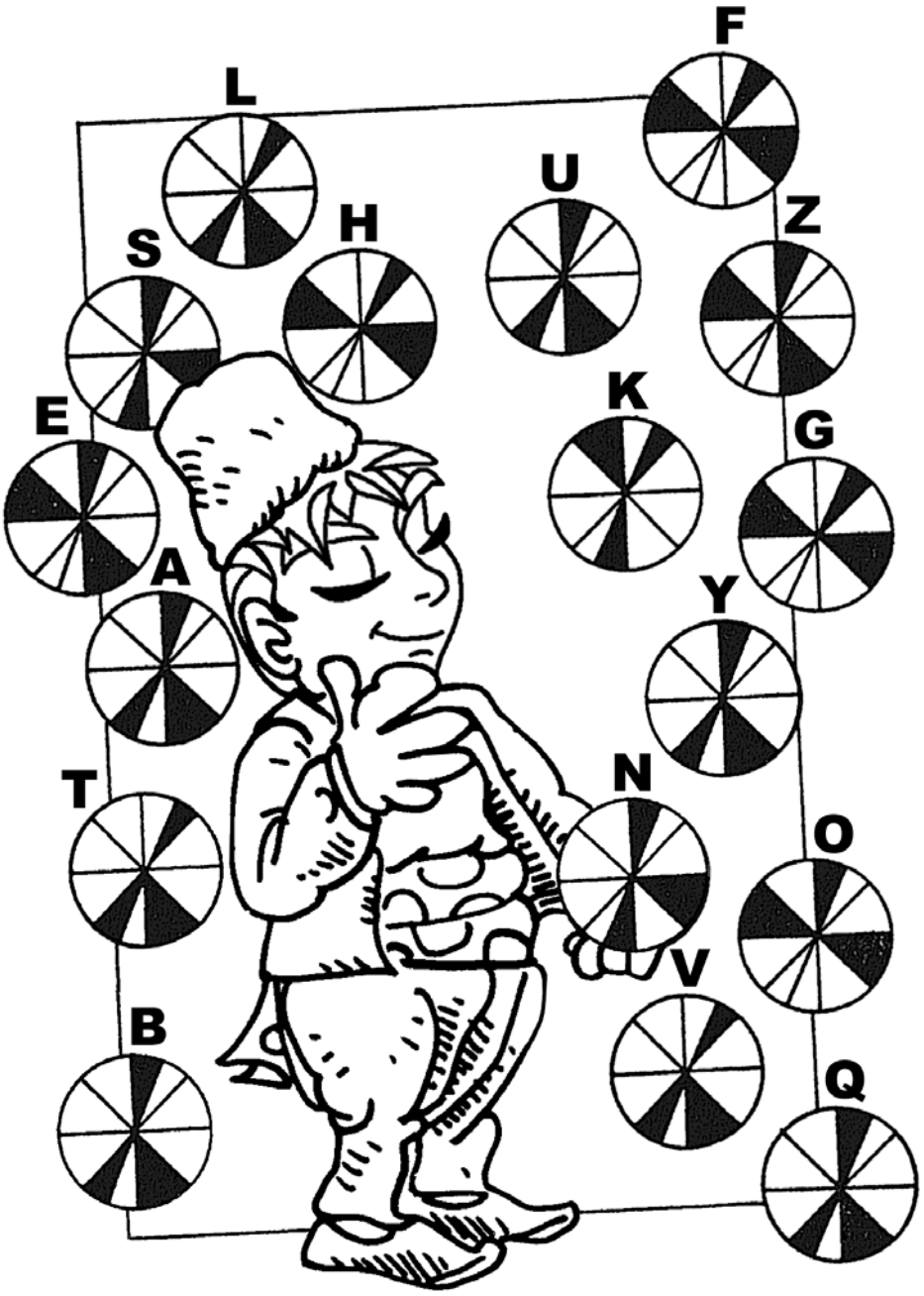
Draw a picture about the event described in Chapter Two or Chapter Five as you imagined it to be. Be careful not to depict the face of any Prophet. **C**



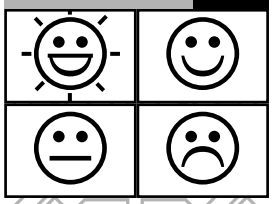
Comments **T**



Find the pattern which appears most, then rearrange their letters to spell a name.



Comments T



State two facts about this person.

.....

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Ask your parents or elder siblings to help you find the following *Ayah* in the Holy Qur'an. Thereafter write it down in the space provided. **C P**



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(*Yusuf,12:4-5*)

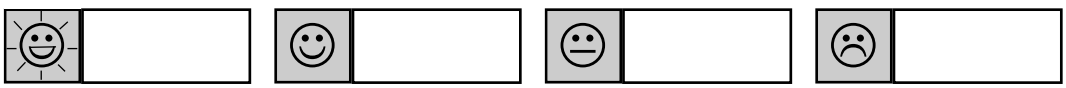
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to Chapters 1-5 ☐
- found suitable one-word meanings ☐
- identified some teachings of the story ☐
- coloured-in a map ☐
- answered questions related to the map ☐
- drew a picture related to the story ☐
- completed a picture puzzle ☐
- found a verse in the *Qur'an* ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 2



OUTCOME OBJECTIVES T P

- learn about the early years of Prophet Yusuf [a]
- ascertain that without witnesses to an evil act you cannot condemn a person for a crime committed
- recognize that those who have faith and trust in Allah can bear any difficulty
- discern that crime is an act of selfishness
- realize that what may seem to be a great calamity to us now can lead to great fortune in the end
- understand that Allah controls all matters and all circumstances and that everything that happens happens by His will and according to His wise plan
- discover that only those who display the most excellent character and behaviour are truly admired and truly loved by all
- appreciate that a husband must give his wife adequate love, companionship, attention and care
- discover that only fear of Allah can prevent a person from succumbing to the temptation to do evil
- understand that you should never judge by the first impressions you may have but always seek to establish evidence first before making a final judgement

LESSON OVERVIEW (Chapter 6-10) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 6-10 from the story of Prophet Yusuf [a]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- draw a picture of an event described in the story
- complete a picture puzzle for enjoyment
- answer a question related to the story

CHAPTER 6

The sun was setting over the horizon when the brothers came home. They were sobbing and weeping, and through their false tears they said to their father, "*Father, we went running through the fields and left Yusuf with our things. When we returned we found that a wolf had eaten him. All that was left was his shirt.*" And they placed the shirt with its false blood before *Nabi* Ya'qub [a].

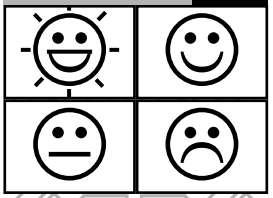
Ya'qub [a] was a Prophet of Allah, guided and inspired. He was an old man too, much wiser than his sons. *Nabi* Ya'qub [a] knew that when a wolf eats someone, it tears and rips his clothes to shreds.But Yusuf's shirt was intact. It did not have so much as a single tear in it. It

P C

Vocabulary

sobbing
.....
inspired
.....
sternly
.....
guardian
.....
ultimately
.....

Comments T



seemed that it had only been dipped in blood, and so it was. *Nabi* Ya'qub [a] knew that it was not Yusuf's blood and that the story about the wolf was a cruel lie. He turned to his sons and said sternly, "*This is no more than a story that you have made up. But I will be patient, for patience is best.*"

Ya'qub [a] had been separated from his beloved little Yusuf. He was very sad indeed. But he had trust in his Lord, Allah, and he was patient. He knew that Allah is the best of Guardians and Protectors and that all things ultimately return to Him.

The brothers were at home while Yusuf was left in the cold, dark well. They had eaten to their fill and now slept in their warm beds. But Yusuf was all alone in the well. He had neither slept nor eaten.

The brothers forgot about Yusuf but Yusuf did not forget anyone. *Nabi* Ya'qub [a] did not forget either. He kept thinking about his dear Yusuf and his heart ached. Yusuf kept thinking about his beloved father and his little heart too could not bear the painful separation. It was a terrible time for Yusuf in that deep well, far out in the wilderness, hidden deep down in the frightful darkness.



CHAPTER 7



A caravan of merchants was passing by the fields. They were on their way to Egypt and were thirsty. They saw the well and one of them came over to draw some water.

He let a bucket down and when he pulled it up again, to his surprise, there was a little boy in it. "*Good*

P C

Vocabulary

caravan

.....

merchandise

.....

prime minister

.....

officer

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astonishing

.....

miraculous

.....

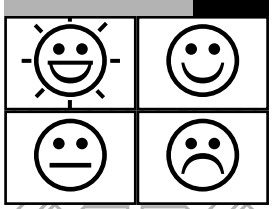
news!" he shouted to his companions, "*Here is a beautiful boy!*"

The merchants knew that they could get a handsome price for the boy if he was sold as a slave in the markets of Egypt, so they hid little Yusuf among their merchandise until they had travelled far away from the countryside Yusuf knew so well.

After many days of travel the merchants reached the land of Egypt. They made their way to the marketplace where they called out at the top of their voices, "*Who will buy this boy? Who will buy this beautiful boy?*"

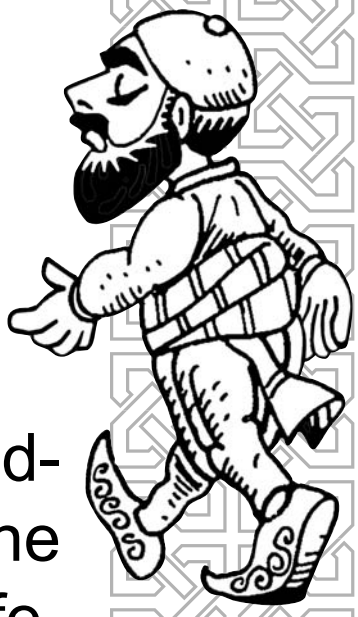
It so happened that that very day the prime minister of Egypt was in the marketplace. He was an important man and an officer of the Pharaoh. But he had no children of

Comments T



his own and when he saw Yusuf he knew that this boy would make a wonderful son. The minister bought Yusuf and took him home to his grand palace. "*Treat Yusuf well!*" he said to the palace folk. "*He shall be as my own son from today.*"

How very astonishing. Just a few days before Yusuf was in a deep, dark well and today he was sitting in the palaces of Egypt. How miraculous indeed. But the story of Yusuf was to be even more miraculous.



CHAPTER 8

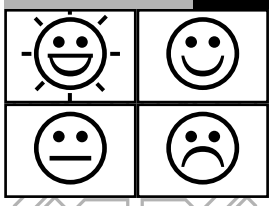
Yusuf grew up into the most handsome young man enjoying all the comforts and luxuries of palace life. The Minister was very fond of Yusuf and treated him like his own son. And who could not but love Yusuf.

P C

Vocabulary

luxuries
.....
admired
.....
character
.....
entire
.....
smitten
.....
embrace
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bolted
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advances
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betray
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pale
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stammered
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attempted
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enquired
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demanded
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denied
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ruin
.....

Comments T



He was not just handsome but blessed with the most excellent character too. He was admired by all who knew him.

Now the minister had a young wife who was very beautiful indeed. Her name was Zulaykhah. Although the minister was a good man, he was old, and sickly too. He also spent most of his time attending to the affairs of the state and Zulaykhah was left all alone. She spent her days in the beautiful palace with no one to speak to.

She too admired Yusuf for his excellent character, but Yusuf was also a very handsome young man. In fact, Yusuf had now grown to be the most handsome man in the entire world, no, the most handsome man that ever lived. When anyone saw him, they would say, "*This is no man! He must be an*

angel!" And what began as admiration turned to love. Zulaykhah had fallen in love with the handsome Yusuf and she wanted nothing more than to have him all for herself.

But Yusuf was a pious young man who was chosen to be a Prophet of Allah. He would commit no sin. And so he always kept himself far away from Zulaykhah. She was after all the prime minister's wife and he had always treated Yusuf as his very own son.

But Zulaykhah was smitten with love for Yusuf, and she was lonely too. One day, Zulaykhah called Yusuf into her bedroom. She wished to trap him there and embrace him as lovers do. As soon as Yusuf entered the room Zulaykhah shut and bolted the door. Yusuf understood what she wanted and it was most evil indeed. "*Now*

P C

Vocabulary

virtue

.....

suggested

.....

guilty

.....

innocent

.....

obvious

.....

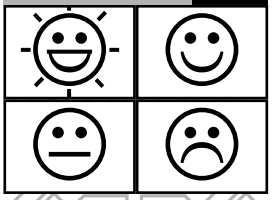
deceit

.....

shame

.....

Comments **T**



come to me, my beloved," Zulaykhah called to Yusuf in the sweetest voice.

But Yusuf refused her advances and said, "*No! I will not betray my master's trust. He has been good to me and has treated me well. And above all, I fear Allah, my Lord and your Lord!*" Yusuf would do no evil and he ran towards the door. She rushed after him and caught hold of his shirt, tearing it as he ran.

At that very moment the minister entered the room. Zulaykhah turned pale with fear. "*And what is going on here?*" the prime minister thundered.

"*It...it...it is him, my lord,*" Zulaykhah stammered, "*He has evil intentions with your wife.*" Zulaykhah lied and attempted to blame the noble Yusuf for what had happened.

"*Is that true?*" the minister enquired. "*Well, how are you going to punish this young man?*" Zulaykhah demanded from her husband. Yusuf denied this wicked accusation. "*It is she, dear sir. She called me to wrongdoing, she who wished to ruin me and lead me away from the path of virtue, the path of Allah.*"

The minister was quite confused. One of the palace-folk who was present then suggested, "*Sir, if the shirt is torn in the front, then Yusuf is surely guilty. But if the shirt is torn at the back then Zulaykhah is the wrongdoer.*"

The prime minister looked carefully at Yusuf's [a] shirt and, yes indeed, it was torn from the back. It was obvious that he was trying to flee and she was holding him back. It was clear to the minister that his

wife was lying. "*OYusuf, you are innocent. This was no more than a trap laid for you, and the traps of women are truly great. O my wife, ask for forgiveness for this sin of yours.*"

Zulaykhah was very embarassed indeed. Her deceit was known to all, and her great love for the handsome Yusuf brought her nothing but shame. Zulaykhah was embarrassed and very angry indeed.



CHAPTER 9

Days passed and Zulaikhah's love for Yusuf came to be known to the other ladies of the city. "*Have you heard*," they would giggle to one another, "*The wife of the prime minister has fallen in love with a slave boy. How very disgraceful.*"

Zulaykhah heard their vicious gossip and felt very sad. How could they understand her loneliness? How could they understand her love for Yusuf? How could they know the admiration she had for his wonderful character and his great beauty?

Zulaykhah wanted to teach them all a lesson. One day she invited all the noble ladies of the city to a banquet in her palace. As they settled down to the feast, Zulaykhah handed each a sharp knife and an apple. Just as they began to slice the apples she opened the door and called for Yusuf. When the handsome Yusuf entered it seemed as if the sun, shining in all its splendor, had entered the hall. The ladies gasped for breath. They had never before seen such beauty and could not believe that this was a human being. They were so enchanted by

P C

Vocabulary

disgraceful

vicious

banquet

feast

splendor

gasped

enchanted

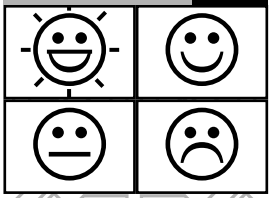
realising

ridicule

captured

righteous

Comments **T**



the beauty of Yusuf that, without realising, they cut right through their fingers instead of the apples.

"*Who is this?*" they called out, "*He is no human being! He must be an angel!*"

Zulaykhah said, "*This is the man about whom you ridicule me. This is the man who has captured my heart, and now yours too. Yes, I did try to tempt him and lead him astray but he saved himself, for he is the righteous Yusuf. Now do you blame me?*"



CHAPTER 10

Zulaykhah's love for Yusuf knew no bounds. As the days passed her love for him grew stronger and stronger. "*He will love me!*" she

would say to herself and, "*You will come to me!*" she would say to Yusuf. "*And if you do not do what I command you to do, then I will certainly see to it that you are imprisoned, and you will indeed be humiliated, as I was*."

Yusuf raised his head to the heavens and prayed, "*O my Lord, I prefer imprisonment to the evil she calls me to. And if You do not protect me from her, then I fear that I will become attracted to her too, and become one of those who are foolish.*"

So Allah answered his prayer, and protected him from her evil plotting. The minister and other nobles decided that it was best to send Yusuf to prison. They all knew that he was innocent but they thought that in this way they might be able to protect the honour of their fami-

P C

Vocabulary

attempted

bounds

imprisoned

humiliated

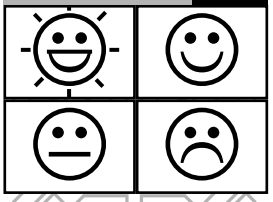
prefer

attracted

nobles

innocent

Comments **T**





lies. But punishing an innocent man is never the way to set things right. It is never the way to protect honour. Only piety and righteousness can ever bring true honour.

The following moral lessons learnt from Chapters Six to Eight must be explained & discussed thoroughly

- Every lie can be exposed by simply looking deep enough.
- Without witnesses to an evil act you cannot condemn a person for a crime committed.

- Those who have faith and trust in Allah can bear any difficulty.

- A criminal or thief is by nature a selfish being. Crime is an act of selfishness.

- Kidnapping is the worst form of theft.
- For a parent to be seperated

from a child is the most painful and sorrowful experience.

- Allah comes to our assistance in the most unexpected ways.
- What may seem to be a great calamity to us now can lead to great fortune in the end.

- Everything, good or bad, happens for a good reason.
- Allah controls all matters and all circumstances. Everything that happens happens by His will and according to His plan.
- Allah can change your situation in an instance. He can make a king a pauper and a pauper a king in a single day.

- Beauty of character is far more attractive than physical beauty.
- Only those who display the most excellent character and behaviour are truly admired and

truly loved by all.

- Beautiful, comfortable homes, delicious food and attractive clothing is not enough to keep a wife happy and make a marriage successful.
- A husband must give his wife adequate love, companionship, attention and care.
- A woman who is neglected by her husband is easily tempted to look for comfort and love from another man.

- Young men and women should not be left alone together as this may lead to temptation.
- Don't allow yourself to be alone with an attractive woman.
- Never betray the trust that others put in you, especially with regards to their wives and daughters.

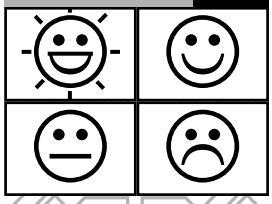
- Those who love and fear Allah always avoid situations that may lead to temptation.
- Only fear of Allah can prevent a person from succumbing to the temptation to do evil.

- Human desires and passions are tremendously powerful forces that, if not kept under control, can destroy our lives.
- The temptations of women are the most powerful traps.
- Desiring and pursuing something forbidden brings nothing but shame and embarrassment.

- Never judge by the first impressions you may have. Always seek to establish evidence first before making a final judgement.
- The guilty always attempt to blame the innocent and insist on swift punishment so as to conceal their culpability.

Draw a picture about the event described in Chapter Eight or Nine as you imagined it to be. Be careful not to depict the face of any Prophet. C

Comments T



Form groups of three students & identify at least six lessons you have learnt from Chapters Nine and Ten. Your teacher may assist you! **C T**



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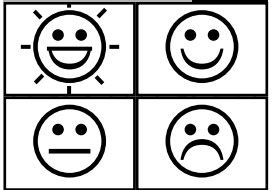
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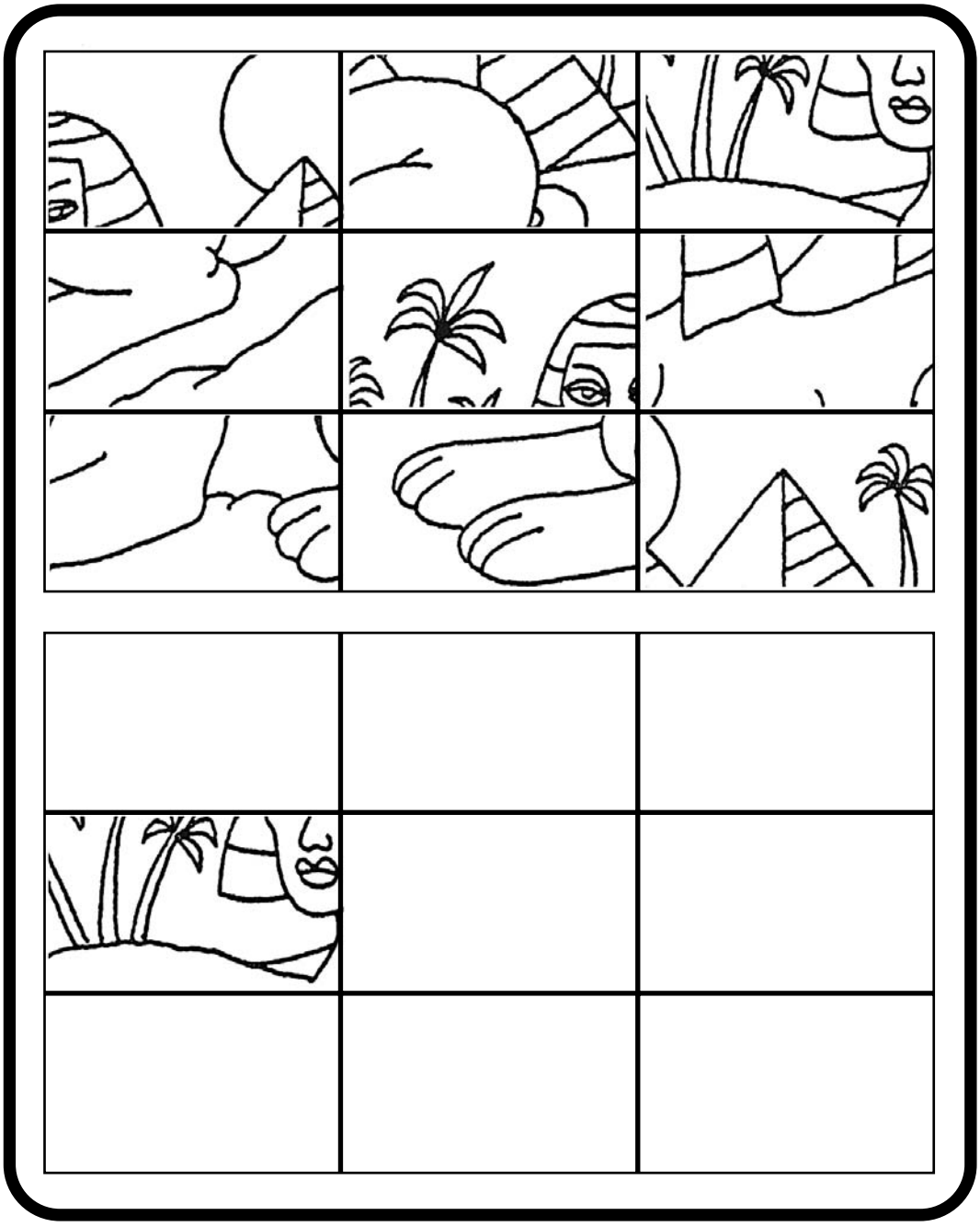
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Yusuf journeyed to the Land of Epypt, a strange land with strange customs. The ancient Egyptians worshipped many false gods and believed in many superstitions. They constructed huge temples and fashioned gigantic statures dedicated to their **C P**

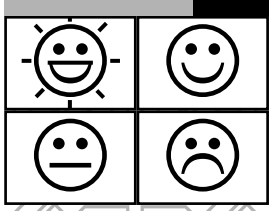
Comments **T**



false religion and false gods. First, complete the picture by drawing the squares above in their correct position below. Do you know what the name and significance of the statue in the picture is? Now, write your answer in the space provided.



Comments



Answer the following question. **C P**



What lesson do we learn from the wonderful change in fortune for Yusuf, who was lying at the bottom of a deep well one day and enjoying the luxuries of palace life the next ?

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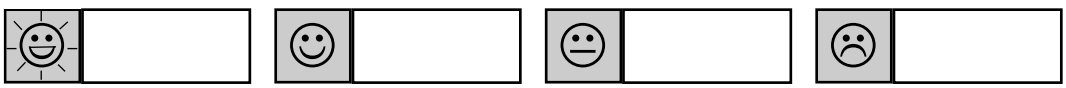
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to Chapters 6-10 ☐
- found suitable one-word meanings ☐
- identified some teachings of the story ☐
- drew a picture related to the story ☐
- answered questions related to the map ☐
- completed a picture puzzle ☐
- answered a question related to the story ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 3



OUTCOME OBJECTIVES T P

- learn about the imprisonment of Prophet Yusuf [a]
- ascertain that true believers in Allah obey His commands even if it may cause them difficulty or harm
- recognize that some dreams are true and some are false, however true dreams are a special form of inspiration and guidance from Allah
- discern that Allah's guidance is for all of humanity
- realize that Allah gives special knowledge and guidance to those who believe in him and serve Him diligently
- understand that all other gods are false and are only the product of human imagination and misunderstanding
- discover that Prophets and true belivers in Allah are always forgiving & generous and ever eager to be of assistence to humanity
- appreciate that advice must only be taken from a knowledgeable, sincere and truthful person
- discover that the knowledgeable and pious are admired by even mighty kings
- understand that Allah gives power and authority to whomsoever He wishes

LESSON OVERVIEW (Chapter 11-15) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 11-15 of the story of Prophet Yusuf [a]
- find suitable one-word meanings for the words in the vocabulary lists
- draw a picture of an event described in the story
- complete a crossword puzzle
- find a verse in the Qur'an and transcribe it in Arabic with its translation
- identify the common denominator in a group of words

CHAPTER 11

The noble Yusuf [a], Prophet of Allah, now found himself locked up behind rusty iron bars in a dark, cold jail cell. He never once lost hope because he knew he was innocent and Allah was always merciful to his obedient servants. "*There shall be good in this,*" Yusuf said to himself. And so it was to be.

One day, the door of his cell was opened and two men were pushed in. One of them, a short fat man, was a baker and the other, a tall lean one, was a butler. Both were accused by the king of wrongdoing and were awaiting judgement.

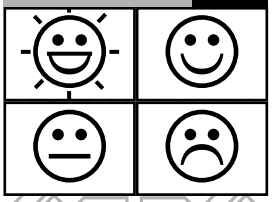
Nabi Yusuf [a] now had two companions and felt less lonely. But, as usual, he spent most of his time in

P C

Vocabulary

rusty
.....
innocent
.....
butler
.....
accused
.....
tremendously
.....
goblet
.....
compassionate
.....

Comments T



prayer and in doing acts of kindness to his fellow prisoners. The people in the prison knew that *Nabi* Yusuf [a] was a noble young man with great knowledge and a merciful heart. They loved and respected him tremendously.

One morning the baker awoke with the memory of a dream he had the night before. He had dreamt that he was carrying three baskets of bread on his head, one on top of the other, and that birds were eating from them.

"*It's strange*", said the butler. "*I too had an unusual dream last night in which I saw myself walking through the palace gardens carrying an empty goblet on a tray. There I squeezed three bunches of grapes and collected its juice in the goblet. Then I took the goblet of grape juice to the king and he drank it*".

"*I wonder what my dream means?*", the butler added.
"*I too wonder what my dream means?*", the baker said.

Nabi Yusuf [a] was a Prophet of Allah who was blessed with the gift of understanding the meaning of dreams. So the two turned to him and asked, "*O noble Yusuf, will you tell us the meaning of our dreams?*"

Nabi Yusuf [a] looked at them with a compassionate smile and said, "*Yes, I shall, but first you will have to listen to something much more important I have to say*."



CHAPTER 12



In Prophet Yusuf's [a] time, people worshipped many false gods and idols. They would say, "*This is the*

P C

Vocabulary

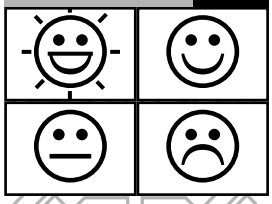
weep
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wretched
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desired
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receptive
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interpret
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associate
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intently
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universe
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invented
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astonished
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lord of the earth and that is the lord of the sea and those are the lords of crops and rain," pointing to every strange idol and object.

Nabi Yusuf [a] would hear all this falsehood and foolishness and he felt sad. He would often weep for the ignorance of the people. He desired nothing more than to call them to the worship of the one true God and Creator of all things, Allah.

Allah too desired that people be taught about him, even the wretched ones in prison. Did they not deserve to be guided too? Did they not deserve Allah's mercy? Are the people in prison not servants of Allah and are they not the sons of Adam [a] too? Yes, indeed!

Comments T



Nabi Yusuf [a] was a prophet of Allah, generous and open-hearted. The Prophets proclaim the truth

everywhere because the truth is a blessing, and the Prophets are always generous with Allah's blessings. They share the truth with all human beings, even prisoners.

Nabi Yusuf [a] said to himself, "*These men are in need and need has brought them to me. The person who is in need is more receptive and humble. The person who is in need listens attentively and obeys. If I teach these men some good now, they will listen and hopefully obey.*"

So, for this reason, *Nabi* Yusuf [a] did not rush to answer their questions. He said calmly, "*I will tell you the interpretation of your dreams before your meal is brought to you*."

The two men happily sat down. They were calm and relaxed. "*I know how to interpret dreams,*"

Nabi Yusuf [a] said to them. "*That is part of what my Lord has taught me.*"

The men were very excited and listened eagerly.

Nabi Yusuf [a] began to preach the message of Allah to them. He said, "*Interpreting dreams is only part of what my Lord has taught me and Allah does not give His knowledge to simply anyone. Allah does not give His knowledge to those who do not believe in Him. He does not give His knowledge to an idol-worshipper. Now, do you understand why my Lord has blessed me with great knowledge? It is because I have left the wicked path of idol-worship and have followed the religion of His Prophets, of my fathers, Ibrahim [a], Is'haq [a] and Ya'qub [a]. Our God is one God. He is Allah, the Creator of all things. It is not proper for us to*

associate anything with Allah. This is the true belief. ”

Nabi Yusuf [a] continued, “*This belief does not belong only to us. It is not only for the Prophets. It is for all people. That is part of Allah’s generosity to us and to mankind, but most people are not grateful. Most people do not accept the truth*”

Nabi Yusuf [a] was silent for a while. He looked at them intently and then said, “*You say that there is a god of the land and another god of the sea and a god of the crops and yet another god of the rain. But I say there is only one God, Allah, the Lord of the Universe. Which then is better, many different gods or Allah, the One, the All-Powerful?*”

The prisoners were at a loss for words. They knew that the words of *Nabi* Yusuf [a] were correct and

true.

"*Where is the god of the land, the god of the sea, the god of crops and the god of the rain? Show me what they have created in the earth or what share they have in the heavens? Look at the earth and at the skies. Look at man and all creatures. These are all the creation of Allah. Show me what the others have created if they are true.*"

"*How can there be a god of the land and another god of the sea and a god of the crops and yet another god of the rain.? These are only names you yourselves have invented, you and your fathers.*"

"*You will all be judged and Judgement belongs to Allah. Kingdom belongs to Allah. Creation belongs to Allah. Power belongs to Allah. So Worship Him alone. That*

is the right religion, but most people are foolish and refuse to understand."

The prisoners were astonished. They had never before heard such wonderful words. Their hearts seemed to have been filled with light. The foolishness of their idol worship seemed to be so clear to them. The words of *Nabi* Yusuf [a] were true indeed.



CHAPTER 13

Nabi Yusuf [a] had conveyed the message of Allah to his companions. His hope was that they turn away from their idol worship and worship the one true god, Allah. But now it was time to interpret their dreams as he had promised.

P C

Vocabulary

conveyed
.....
interpret
.....
enquired
.....
gravely
.....
crucified
.....
pleasant
.....
relieved
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mention
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persuade
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release
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fulfill
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"*I shall now tell you what your dreams mean*," he said to them.

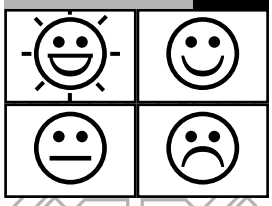
Smiling at the butler *Nabi* Yusuf [a] said, "*In three days, the king will recall you and you will again serve him as before, pouring wine for him. That is the correct meaning of your dream.*"

"*And the meaning of my dream?*" enquired the baker eagerly.

"*The meaning of your dream is not pleasant, I'm afraid,*" said *Nabi* Yusuf [a] gravely. "*It means that on the third day you will be taken out of this cell and crucified, and birds will eat the flesh from your head.*"

The baker was naturally very frightened, but then, he began to think that what *Nabi* Yusuf [a] had told him would not come to pass. This thought relieved him a little.

Comments T



The butler, on the other hand, hoped that *Nabi* Yusuf's [a] interpretation would prove true.

Nabi Yusuf [a] knew that all this would come to pass and so he asked the butler to mention his case to the king when he returned to the palace and to persuade the king to release him from this unjust, cruel punishment. The butler promised he would do so.

Sure enough, on the third day both *Nabi* Yusuf's [a] companions were taken from the prison: the baker to be crucified and the butler to return to the palace to serve the king as before.

People promise many things when they are in need and in difficulty, but no sooner are their troubles over, but they forget to fulfill their promis-

es. The same thing happened in the case of the butler. He completely forgot the promise he had made to *Nabi* Yusuf [a]. And so the years passed on with the Noble Yusuf [a] chained in prison.



CHAPTER 14

One night the king of Egypt had a strange dream. In the dream he saw seven fine, fat cows coming out of a river and grazing in a lush, green meadow. Then he saw seven very ill, thin cows coming out of the very same river and devouring the seven fat cows. The king then saw seven full, green ears of corn in a field and then seven empty, dry ears of corn. He was puzzled by this strange dream.

What is stranger is that he saw the

very same dream for three successive nights. The king was greatly troubled by it and so he summoned his ministers and priests, and all his magicians and wise men to explain to him what the dream meant, but none of them could give a satisfying explanation. They were all very confused.

In the end they said, "*Noble king, it is nothing at all. Please do not concern yourself over your dream. When someone is asleep, he sees many things which have no meaning at all. They are only muddled thoughts.*"

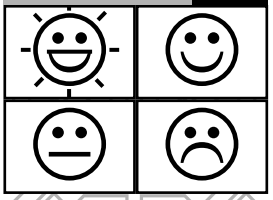
Suddenly, the kings butler remembered the noble Yusuf [a], his companion in prison all those years ago. Immediately he jumped up and called out, saying, "*Not so, dear king. I will tell you the meaning of this dream*." And with that he left

P C

Vocabulary

grazing
lush
meadow
devouring
successive
summoned
priest
satisfying
concern
muddled
prepared
forsaken
related
famine
compassion
unjustly

Comments **T**



and made his way to the dark, cold prison.

There he met the blessed *Nabi* Yusuf [a] who greeted him with a warm smile. *Nabi* Yusuf [a] was noble and generous, and most patient and kind towards all Allah's creatures. He only wished good for all and was prepared to help anyone, friends, strangers and even those who had forsaken him. *Nabi* Yusuf [a] therefore listened attentively to the butler as he related the kings dream.

Nabi Yusuf [a] then began to interpret the dream. "*The seven fat cows and the seven full ears of corn mean seven years of good crops and plentiful food. The seven thin cows and the seven empty ears of corn mean seven years of drought and great famine in the land. The dream is a warning to you.*"

Nabi Yusuf [a] continued, *"You should therefore plant your crops for seven years and store the grain except for a little which you will eat. After that will be the drought of seven years and during this time you will eat from what you have stored. But in the end Allah's help will come and the people will have plenty again.*"

Nabi Yusuf [a] had not only explained the meaning of the king's dream to the butler, but he also explained what exactly should be done to save the people from sure destruction, even those who had cast him into prison unjustly.

Such is the kindness and compassion of the prophets of Allah. They loved mankind just as a father loves his children. No! even more so.



CHAPTER 15

The King was very pleased when he heard all the butler had to say about his dream. He asked, "*Who explained to you the meaning of my dream? Who is this noble man who has given us this advice and shown us what best to do?*"

"*It is Yusuf, the truthful,*" the butler said. "*He is the one who told me that I would be a wine-bearer to my master, the King. He is the very one who has explained to me the meaning of your dream and who sends you this good advice.*"

"*Well then I must meet this wise man. Bring him to me!*" the King commanded. "*I shall make him my advisor.*"

The messenger came running to *Nabi* Yusuf [a] with the good news. "*The king calls for you, noble Yusuf. He wishes to honour you,*" the butler cried out excitedly. But *Nabi* Yusuf [a] was not ready to leave the prison just yet. He did not simply want to be free from the shackles of prison but also free from blame. He knew that people would say, "*That is Yusuf! He was in prison just the other day because he was unfaithful to his master. He is a man who cannot be trusted.*"

Nabi Yusuf [a] had a great deal of self respect. All the Prophets of Allah are dignified. *Nabi* Yusuf [a] wanted to be free of any blame and that people know the truth. He wanted to walk with dignity amongst men. This he could not do until people realised that he was innocent.

Not many people in his place would

P C

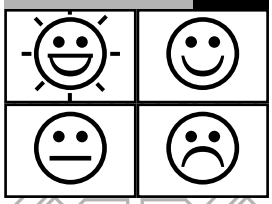
Vocabulary

bearer
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advisor
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shackles
.....
dignity
.....
realised
.....
innocent
.....
steadfast
.....
summoned
.....
request
.....
inquire
.....
investigation
.....
manner
.....
testimony
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virtuous
.....
wretched
.....

have been so steadfast. If they had been in prison for as many years as *Nabi* Yusuf [a] was, and suddenly a messenger from the King had come to them and said, "*The King has summoned you and wishes to honour you,*" they would have surely rushed to leave the prison. But *Nabi* Yusuf [a] calmly told the butler, "*I shall not leave until my innocence has been proven. I request from the king to inquire into my case.*"

The King immediately ordered an investigation into *Nabi* Yusuf's [a] case. The noble ladies of the city, the friends of Zulaykhah, were asked, one by one, "*What do you have to say about Yusuf?*" They all answered in the very same manner, "*He is innocent. He is not to blame for what happened. He is the Noble Yusuf.* "

Comments T



By this time Zulaykhah's husband,

the prime minister, had died. His testimony could not be taken but strangely Zulaykhah, the very woman who accused *Nabi* Yusuf [a] of wrongdoing stood up and said, "*It is true that I tried to mislead Yusuf, but he saved himself from my evil plans. He was always pure and virtuous. He is the Noble Yusuf.*"

And so *Nabi* Yusuf [a] was proved innocent. He was now free of all blame. He could now walk with dignity among men. He heaved a sigh of relief and said, "*All praise be to Allah for now the truth is known. I was never unfaithful to my master. And Allah is Merciful, Forgiving*."

The King said, "*Now bring Yusuf to me,*" and he received him with honour. "*I know of no other man in my land wiser than you. I wish to honour you and to make you my advisor. You shall forever be near me.*

From now on everyone in my kingdom will respect you and obey you."

And so the king made *Nabi* Yusuf [a] his chief minister and the people of Egypt bowed down humbly before him.

Thus from a wretched and lowly prisoner, Allah gave *Nabi* Yusuf [a] power and honour. He was now the greatest man in Egypt, second only to the king himself.



The following moral lessons learnt from Chapters Eleven toFfifteen must be explained & discussed thoroughly

- The true believers in Allah obey His commands even if it may cause them difficulty or lead them to some harm
- Obedience to Allah and good work always eventually leads to a good end.

- A true Muslim occupies himself in seeking Allah's pleasure, in worshipping Allah and doing good to all, no matter where he may find himself.
- A Muslim sees every situation and circumstance as an opportunity to do some good.

- Company and friends should never distract you from worship of Allah and doing good.
- Nobility, knowledge and mercy are qualities that win the respect and love of all.

- Some dreams are true and some are false, however true dreams are a special form of inspiration and guidance from Allah.
- Only the pious, learned servants of Allah can understand and interpret dreams.

- Prophets can interpret all dreams.
- Belief in Allah and obedience to Him are more important than knowing the meaning of dreams and anticipating future events. Only belief and obedience lead to true success and happiness.

- Prophets are concerned about all people, even wrongdoers in prisons.
- Ignorance and lack of guidance from Prophets causes people to fall into idolatary and disbelief.
- Allah's guidance is for all of humanity.
- The greatest of Allah's blessings is guidance which, like all other blessings, must be shared.

- People who are in need are more easily influenced.

- Allah gives special knowledge and guidance to those who believe in him and serve Him diligently.
- Most people do not accept the message and guidance of the Prophets because of ingratitude.

- All other gods are false and are only the product of human imagination and misunderstanding.

- All disbelievers recognise the truth of the message of prophets, even if they do not openly admit to it.

- Not knowing all things is a source of comfort, albeit perilous.

- People promise many things when they are in need and in difficulty, but no sooner are their troubles over, but they forget to

fulfill their promises.
- By not fulfilling promises we can cause people tremendous difficulty.

- True dreams are often recurrent.
- Not all dreams are muddled thoughts. Some carry very important messages for our benefit.

- Prophets and true belivers in Allah are always forgiving & generous and ever eager to be of assistence to humanity.
- Allah blesses even the disbelievers through the believers.
- A true believer always wishes well for others, even his enemies, and gives them the best possible advice.

- Advice must only be taken from a knowledgeable, sincere and

truthful person.

- Dignity and self respect are more important than prominence and power.
- Innocence and integrity are necessary in order to win people's confidence.
- People will only accept your instruction and preaching if they have confidence in you.

- The innocent are always vindicated in the end.

- The knowledgeable and pious are admired by even mighty kings.

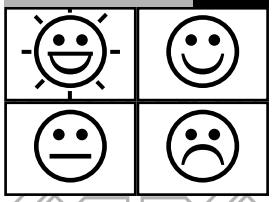
- Power and authority are gifts from Allah.
- Allah gives power and authority to whomsoever He wishes.

ACTIVITIES

C

Draw a picture about any event described in Chapters Eleven to Fifteen as you imagined it to be. Be careful not to depict the face of any Prophet.

Comments **T**



Complete the crossword puzzle. C P

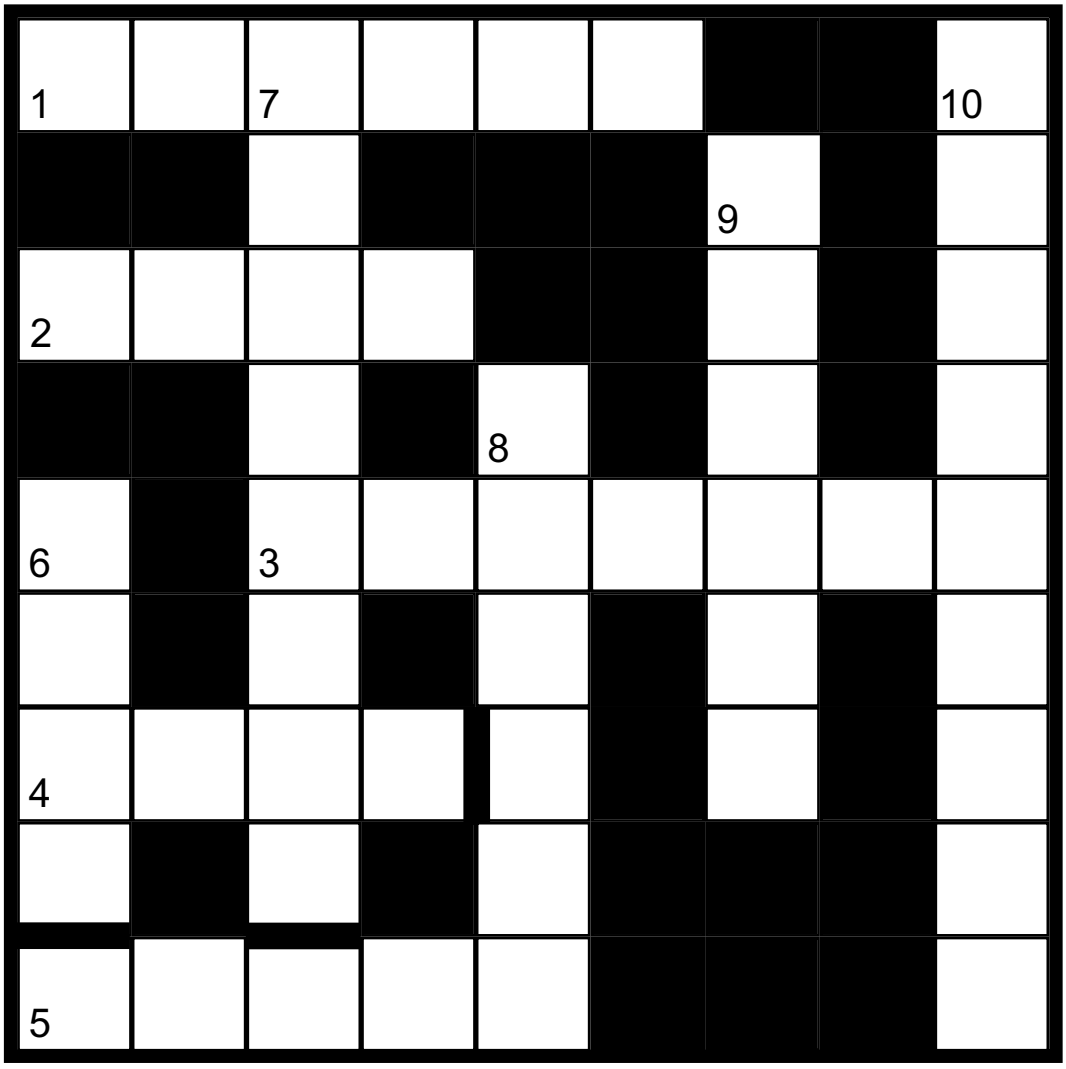


ACROSS

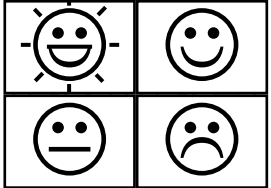
1) A place where criminals are sent.
2) The ..... dreamt about seven ears of corn.
3) *Nabi* Yusuf [a] warned that this would happen to the baker.
4) The drink made from grapes.
5) He thought that the interpretation of *Nabi* Yusuf [a] would not come to pass.

DOWN

6) The King saw seven of these grazing in a meadow.
7) In the end, all the people came to realise that *Nabi* Yusuf [a] was ..... .
8) The man who forgot to fulfill his promise.
9) Another word for scarcityof food and water.
10) She was the cause of Nabi Yusuf [a][being sent to prison.



Comments T





Ask your parents or elder siblings to help you find the following *Ayah* in the Holy Qur'an. Thereafter write it down in Arabic in the space provided along with its english translation. C P

"
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"

(*Yusuf,12:43*)

Each of the groups ofwords below have something in common. Decide what this is and write it in the space provided. C P

Example:

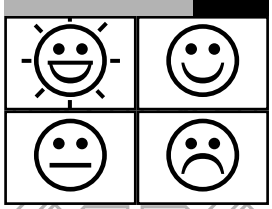
iron bars	dark	cold

The cell in which Yusuf [a] was imprisoned.

short	crucified	fat

.....

Comments T



false	worshipped	stone

.....

interpreting dreams	revelation	knowledge

.....

Ibrahim	Is'haq	Ya'qub

.....

seven	cows	corn

.....

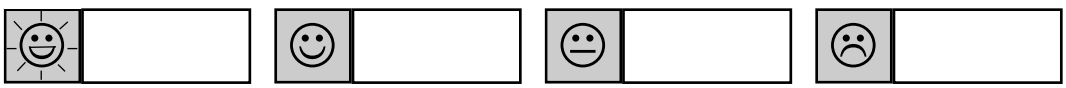
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to Chapters 11-15 ☐
- found suitable one-word meanings ☐
- drew a picture related to the story ☐
- completed a crossword puzzle ☐
- searched for a verse in the holy Qur'an ☐
- identified the common denominator ☐

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 4



OUTCOME OBJECTIVES T P

- learn about the ascension of Prophet Yusuf [a] to prominence and power and the arrival of his brothers in Egypt
- discern that knowledge, trustworthiness and concern are the most important qualities for a government official to have
- appreciate that those who fear Allah are the most trustworthy
- understand that no one can escape the planning of Allah, even the wicked who wish to frustrate Allah's plans
- ascertain that the sign of true nobility is forgiving those who have wronged you and being generous to them
- realize that the plannig of Allah is truly wonderful and by trusting Allah's planning a Muslim never loses hope
- discover that once you have betrayed someones trust it becomes almost impossible to regain it
- recognize that Allah tests his slaves first, then He brings them joy and and happiness, and blesses them

LESSON OVERVIEW (Chapter 16-20) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 16-20 of the story of Prophet Yusuf [a]
- find suitable one-word meanings for the words in the vocabulary lists
- draw a picture of an event described in the story
- complete a picture puzzle to discover the name of an important personality
- ocmpleted a series of questions realated to the story
- completed another picture puzzle for enjoyment
- find a verse in the Qur'an and transcribe it in Arabic with its translation

CHAPTER 16

Nabi Yusuf [a] wasted no time in advising the king to appoint men to begin collecting all the extra grain available and store it up in the granaries. "*When the famine comes the people will be fed from these storehouses and not starve to death*," he explained to the king.

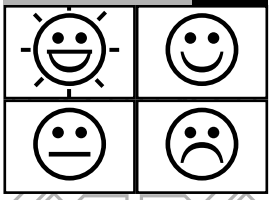
But *Nabi* Yusuf [a] also knew that many people were not trustworthy, that they cheated, and stole. he knew that there were already many storehouses for grain in Egypt but there was no grain in them. They were empty because the people who were in charge were not trustworthy. They did not fear Allah. Their pet dogs would eat while the common people had nothing to fill their bellies with. Their houses

P C

Vocabulary

appoint
.....
available
.....
granaries
.....
starve
.....
explained
.....
trustworthy
.....
common
.....
bellies
.....
smartly
.....
decorated
.....
benefit
.....

Comments T



P C

Vocabulary

guardian

concerned

distribute

luxury

ignoring

suffering

ashamed

positions

courageously

eventually

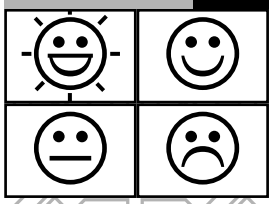
minister

would be smartly decorated while the people had nothing to cover their naked bodies.

Nabi Yusuf [a] knew that the people would never benefit from the grain storehouses of Egypt for as long as these untrustworthy men were in charge of them. What was needed was a trustworthy guardian who was concerned for the poor and who loved all people just as a father loves his children. What they needed was a man who had knowledge and understanding. A man who could run the granaries wisely and who would distribute the food fairly.

A man without knowledge would not know how to run the storehouses wisely. And someone who had knowledge but was dishonest would cheat the people and use the storehouses for his own benefit, to make himself richer and to enjoy every

Comments T



luxury and comfort. Was their such a man in Egypt, a wise man who was trustworthy?

Nabi Yusuf [a] was an honest man, and he had knowledge. It saddened him to see those in charge ignoring the suffering of the poor. He could not bear to see people starve to death.



Nabi Yusuf [a] was not ashamed of the truth even though it may have angered some of those in charge. He explained to king what would happen if they were not removed from their positions. He said courageously, "*Put me in charge of the store-houses of the land. I have knowledge and I am trustworthy. I will be able to see to the needs of the poor when the drought eventually comes*."

The King happily made *Nabi* Yusuf

[a] minister of the granaries and gave him the responsibility of making sure that there would be enough grain to meet the needs of the people during the famine that was to come.

Nabi Yusuf [a] was now in charge of all the grain storehouses of Egypt. The people were very happy indeed, for they knew that the noble and kind Yusuf [a] would take care of them. This was a great blessing from Allah upon the people of Egypt.



CHAPTER 17

Nabi Yusuf [a] set about his duties and ordered that all the extra grain be stored. The granaries were filled to the very tops and they were now prepared for the drought.

Seven years later, just as *Nabi* Yusuf [a] had foretold, famine gripped the land of Egypt as well as all the lands surrounding it. Soon people from those lands heard that there was food stored in Egypt. They heard that there was a merciful man in Egypt, a generous and noble man, in charge of the storehouses of the land, someone to whom people could go and get food. The people of Kan'an heard this too.

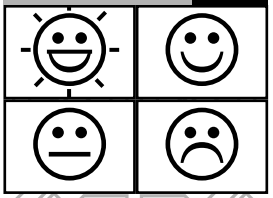
Nabi Ya'qub [a] and his sons were also overtaken by the famine. Like everywhere else, food had become scarce in Kan'an, and there was hardly anything for the family to eat. So *Nabi* Ya'qub [a] sent his older sons to Egypt to get food. Only Binyamin, the youngest of them, and the only full brother of Yusuf, stayed behind.

P C

Vocabulary

foretold
.....
gripped
.....
noble
.....
overtaken
.....
scarce
.....
presented
.....
amazed
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approached
.....
recognized
.....
surprisingly
.....
survived
.....
prime minister
.....
gentle
.....
amusing
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meadows
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memories
.....

Comments T



P C

Vocabulary

youth
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arranged
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present
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persuade
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preparing
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band
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provisions
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thrilled
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sternly
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entrust
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exclaimed
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reluctant
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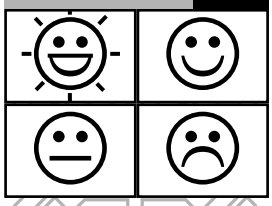
Nabi Ya'qub [a] loved him very much. He did not want the boy to be far as he was afraid that the same would happen to him as happened to his dear Yusuf.

The brothers set out to meet the noble man of Egypt, not knowing that he was, in fact, their very own brother, Yusuf [a]. They thought that Yusuf [a] was dead. How could he not be dead when they had thrown him into a deep, dark well, in the deep dark wilderness?

The ten brothers loaded their camels and began the slow, difficult journey, to Egypt. After a long and tiring journey, they finally arrived.

Reaching the storehouses, they presented themselves to the chief of the storehouses, the minister of the king of Egypt, *Nabi* Yusuf [a]

Comments T



himself.

As they approached *Nabi* Yusuf [a] looked up at them. He was amazed to see the very brothers who had cast him into a well, so many years ago, standing humbly before him. Although it had been twenty years since he had seen them last, *Nabi* Yusuf [a] recognized his brothers immediately.

They, not surprisingly, did not recognize him at all. How could they have ever imagined that the little boy whom they had thrown down a deep well could have survived, much less risen to become the prime minister of Egypt?

Nabi Yusuf [a] too remembered how they had thrown him into the well, how they had wished for him to die there, but he did not say a word to them.

He treated them with kindness and welcomed them warmly, and in the most gentle tone he asked, "*Where are you from?*

"*From Kan'an*," they replied.

"*And who is your father?*" he asked.

"*Ya'qub, Son of Is'haq, son of Ibrahim, peace and blessings be upon them all*."

Nabi Yusuf [a] then asked, "*Do you have another brother?*"

"*Yes, dear sir,*" they replied. "*We have a brother whose name is Binyamin.*"

"*Why didn't he come with you?*" he asked.

"*Because*," they explained, "*Our father would not let him come with us. He does not like the boy to be far from him*."

"*And why is that so?*" *Nabi* Yusuf [a] wanted to know, "*Is he a very young child?*"

"*No!*" they replied, "*But he once had a brother named Yusuf. One day,*

while we were out amusing ourselves and running around in the meadows, Yusuf was left to look after our things. It was then that a wolf came along and, seeing that the little boy was all alone, attacked him and ate him."

Nabi Yusuf [a] was very amused when he heard this tale, as you can well imagine. He laughed to himself, but still did not say a single word. But he also longed to see his brother Binyamin. So many years had past and the memories of his youth were still very strong.



"*Aah!*" he thought to himself, "*Maybe that could be arranged*." What was the noble Yusuf [a] thinking? I wonder!

Nabi Yusuf [a] turned to his brothers and said, "*Remember that only those who are present can be given*

food. So next time, come with your brother and I will be generous to you again. And if you do not, then I will consider you liars and you shall not be given a single grain of wheat."

"*We will do our very best to persuade our father to part with him*," the brothers replied. *Nabi* Yusuf [a] smiled to himself. His plan seemed to be working.



When the brothers were preparing to leave, *Nabi* Yusuf [a] had their money secretly put back into their bags. The happy band left Egypt with enough provisions for the entire year.

When they got back home and opened up their bags they found that all their money had been returned to them. They were thrilled with the kindness the prime minister

had shown to them.

"*The prime minister is a generous man,* " they said to their father, *Nabi* Ya'qub [a]. "*He has given us all our money back. He did not charge us for all the food and grain! Send Binyamin with us and we will get his share too*."

Nabi Ya'qub [a] looked at them sternly and said, "*Shall I entrust Binyamin to you as I entrusted his brother to you before? Have you forgotten the story of Yusuf? Will you watch over Binyamin the way you watched over Yusuf? Remember that Allah sees all things. He is the most Merciful of those who show Mercy*."

"*Oh father! What more could we ask for? Here is all our money - it has been returned to us!*" they exclaimed to *Nabi* Ya'qub [a]. "*If you*

will just send Binyamin with us, we shall again be able to bring food for our family. We promise to guard our brother well."

But still *Nabi* Ya'qub [a] was reluctant. Though many years had passed, the memory of Yusuf was still fresh in his mind. He could not bear the thought of losing yet another beloved child.



CHAPTER 18

A year later, when it was time to return to Egypt to obtain food for the following year, *Nabi* Yaqub's [a] sons came to their old father. "*Oh father!*" they pleaded. "*Unless we take Binyamin with us, we will not be given a single grain of wheat*." The father feared for his son, remembering what had happened

to Yusuf, his dear little boy. Again he asked, "*Shall I entrust him to you as I entrusted his brother to you before?*"

But they went on and on pleading with him. Their persistence and the urgent need for food finally made *Nabi* Ya'qub [a] agree to send his youngest son, Binyamin, with his ten half-brothers to Egypt. But first, he took from every one of them a solemn promise before Allah, that they would indeed take good care of him and bring him back home safely. With one voice they all promised to do so.

It was a serious moment, and everyone pledged his life to protect Binyamin. *Nabi* Ya'qub [a] said, "*Allah is witness to all that we say*."

Then *Nabi* Ya'qub [a] advised his sons, "*My sons, do not all enter the*

P C

Vocabulary

pleaded

persistence

urgent

solemn

pledged

advised

attract

undue

suspicion

strangers

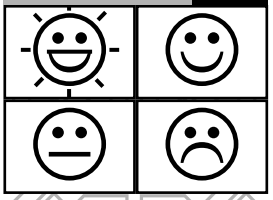
harness

grunting

confident

embraced

Comments T



city by one gate. Enter it by different gates."

Nabi Ya'qub [a] knew that they would attract undue attention and suspicion if they went together. Here were eleven strangers dressed alike, in clothes not like that worn in Egypt, talking a strange language. They were coming to Egypt in a time of hunger and difficulty . Some of the Egyptians may not want to share their food with them. Others would suspect them of some mischief, theft or crime. This is how people think during times of difficulty.

That is why *Nabi* Ya'qub [a] very wisely told them to enter in small groups through different gates. At the same time he showed utmost trust in Allah, praying, "*...Whatever happens, happens by the will of Allah alone. In Him I have put my*

trust. In Him alone let the believers put their trust".

To the sound of harness bells tinkling and the grunting of animals, the brothers set out once again down the long dusty road to Egypt.

This time they were eleven, as Binyamin was with them. They were now confident that they would be well received in Egypt and would be given all that they wanted.

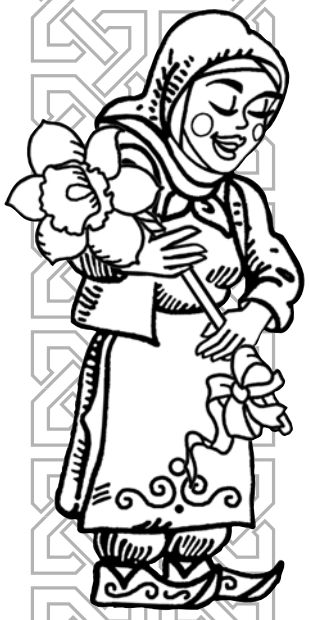
They reached Egypt and entered the city in the way their father had told them. They went straight to the royal storehouse where they were well received.

When *Nabi* Yusuf [a] saw his younger brother Binyamin, he could hardly hold back his tears of joy. It had been more than twenty years since he had seen his brother, who

was now young man.

Nabi Yusuf [a] greeted all the brothers warmly. Quitely, he took Binyamin aside and embraced him. "*Look it is I, Yusuf!*" he said to him. Binyamin was overjoyed. He too believed that Yusuf had died all those years ago. The brothers hugged each other as memories of their happy childhood flooded back, all the times spent together, playing and running through the fields and over the hills.

"*Do not let our brothers know who I am yet,*" *Nabi* Yusuf [a] said to Binyamin. "*The time is not right*."



CHAPTER 19

While the grain for Binyamin was being weighed, *Nabi* Yusuf [a] put

his drinking cup in his younger brother's pack. It was a gesture of great affection for his younger brother. Previously *Nabi* Yusuf [a] had done something similar when he put back into his brothers' packs all the money they had brought to buy grain.

This time too, no one knew of *Nabi* Yusuf's [a] gift. In the meantime, a measuring cup belonging to the king had been misplaced, and the courtiers suspected the brothers of stealing it.

As the brothers passed through the streets of the city, a group of royal guards rushed up to them and shouted, "*Oh you people of the caravan! Indeed you are thieves!*"

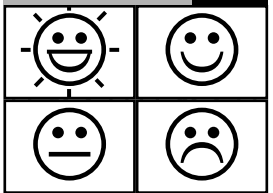
They turned around, and asked, "*What have you lost?*"

P C

Vocabulary

pack
gesture
affection
previously
misplaced
courtiers
suspected
according
victim
entitled
saddle
severe
glistening
nestled
precious
recognised

Comments T



P C

Vocabulary

ashamed

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terrified

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addressing

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restraint

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inspiration

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prevent

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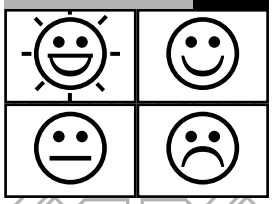
"*The king's measuring cup is missing,*" a guard replied. "*Whoever brings it back shall have an extra camel-load of corn as a reward.*"

"*In God's name*," they cried, "*You know we did not come to do mischief in this land. We are not thieves.*"

But the guards argued, "*What punishment shall there be for him who stole it, if you are proved to be lying?*"

The brothers explained that according to the law of Prophet Ibrahim [a] , which they followed, the victim of the theft would be entitled to take the thief as a slave. "*Slavery for the one in whose saddle-bag it is found,*" they said. "*That is how we punish thieves*." This was a severe punishment indeed.

Comments T



The guards immediately agreed. When the packs were opened, there, glistening in the sun, nestled a precious cup. It was Binyamin's bag!

This was not the cup they were actually looking for, but it was a similar one, a very expensive cup. They recognised it to be the prime ministers cup - *Nabi* Yusuf's [a] cup.

The brothers were terrified and ashamed, but they showed no surprise. They boldly said, "*If Binyamin stole, we can well understand because a brother of his stole before.*" They believed that Yusuf [a] had stolen the heart of their father so many years before.

Nabi Yusuf [a] , who had by now reached the others, heard this lie. Little did they realize that the king's minister they were addressing was

none other than Yusuf [a] himself. *Nabi* Yusuf [a] showed restraint and did not get angry. He was noble and patient.

All he said was, "*Your deed was worse. Allah knows best the things of which you speak.*"

In this way the brothers had themselves decided the punishment and Binyamin was kept back by *Nabi* Yusuf [a]. This was not a trick on the part of *Nabi* Yusuf [a] to prevent his brother from leaving Egypt. In the words of the Qur'an, it was an inspiration, a plan from Allah, as Allah describes, "*Thus We planned for Yusuf.*"



It was truly a gift from Allah to his dear prophet ,Yusuf [a].

CHAPTER 20

Now the brothers had a serious problem indeed. How could they face their father, who had taken a solemn pledge from them to bring Binyamin back?

They pleaded with *Nabi* Yusuf [a] to free Binyamin, "*Noble prince!, this boy has an aged father who loves him dearly. Take one of us instead of him. We can see that you are a kind man*."

But *Nabi* Yusuf [a] turned down the request saying, "*Allah forbid that we should take anyone other than the man with whom our property was found. If we took someone else, we would be wrongdoers*."

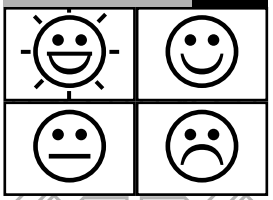
The brothers were very upset. They did not know what to do. They had caused *Nabi* Ya'qub [a] tremendous

P C

Vocabulary

serious
solemn
instead
request
forbid
property
tremendous
courage
confront
pledge
fate
committed
bear
witness
ailing
enslaved

Comments T



P C

Vocabulary

stunned

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plotted

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rid

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tempted

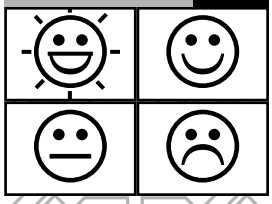
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pain and sorrow by taking his little Yusuf away from him. Could they now make him suffer over Binyamin too?

The eldest brother refused to leave Egypt; he did not have the courage to confront his father. He Spoke to his brothers, saying, "*Remember that your father took a pledge from you, in Allah's name, that you would protect Binyamin and bring him back. Remember that once, a long time ago, you did even worse to Yusuf ? I will not leave this land until my father gives me permission to return to him or Allah decides my fate*."

He then asked his brothers to return, saying to them, "*Go back to your father and say, 'Father, your son has committed a theft. We bear witness only to what we know. We could not have known the unseen*

Comments T



future and what would happen to Binyamin. Ask the people of the city where we stayed, and the people of the caravan with which we traveled. We have spoken the truth'."

It was a sad journey home. When the brothers reached *Nabi* Ya'qub [a] without Binyamin, they told their ailing father that his son had committed a theft and that the king's minister had enslaved him as punishment.

Nabi Ya'qub [a] was stunned by the story. He knew his dear Binyamin too well to believe that he could have stolen anything. He flatly refused to believe them, thinking that they had plotted to get rid of their youngest brother just as they had plotted against Yusuf. So he cried out, "*No! You have been tempted to do evil yet again. But I will be patient. Perhaps Allah will*

bring them all back to me... He alone is All-Knowing and Wise."

Nabi Ya'qub [a] knew that Allah was controlling all matters. He knew that Allah had planned everything that had happened. He understood that Allah was testing him.

He had been made to suffer over Yusuf before, and now he was being made to suffer over Binyamin. Allah had a hidden hand, and a hidden wisdom, in all this.

Nabi Ya'qub [a] knew that Allah tests his slaves first, then He brings them joy and and happiness, and blesses them.

The following moral lessons learnt from Chapters Sixteen to Twenty must be explained & discussed thoroughly

- If people in positions of authority are not trustworthy then the

common people are sure to suffer.
- Untrustwothy authorities selfishly waste the wealth and resources of the nation on their own luxuries.
- Those who fear Allah are the most trustworthy.



- Government officials should not only be trustworthy but also have concern and love for the people.
- Knowledge, trustworthiness and concern are the most important qualities for a government official to have.
- Government officials who are not knowledgeable, trustworthy and lack concern for the people must be removed from their positions.
- Having good capable leaders and administrators is a sign of Allah's favour and good will toward a people.

- No one can escape the planning of Allah, even the wicked who wish to frustrate Allah's plans.

- Never be afraid to speak the truth even if it may anger those in authority.

- When you assume power be kind to those below you, even those who have been cruel to you.
- Do not behave like the ones who have wronged you by being cruel to them in turn. Rather forgive them and be generous. This is the sign of true nobility.

- Once you have betrayed someones trust it becomes almost impossible to regain it.

- During times of difficulty and hunger people become aggressive and suspicious of others.

- Avoid attracting the attention of aggressive people against whom you cannot defend yourself.
- Jealousy causes a person to become wretched and unjust.

- Good planning can help us to overcome almost any calamity.
- Always plan and then put your trust in Allah, Who alone controls and determines all affairs.

- The plannig of Allah is truly wonderful. We can little understand the wisdom of it all.
- The Prophets of Allah better understand His wisdom and have full trust in all His planning.
- By trusting in Allah's planning a Muslim never loses hope.

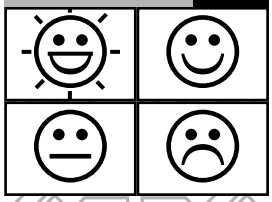
- Allah tests his slaves first, then He brings them joy and and happiness, and blesses them

ACTIVITIES

Draw a picture about any event described in Chapters Sixteen to Twenty as you imagined it to be. Be careful not to depict the face of any Prophet. **C**

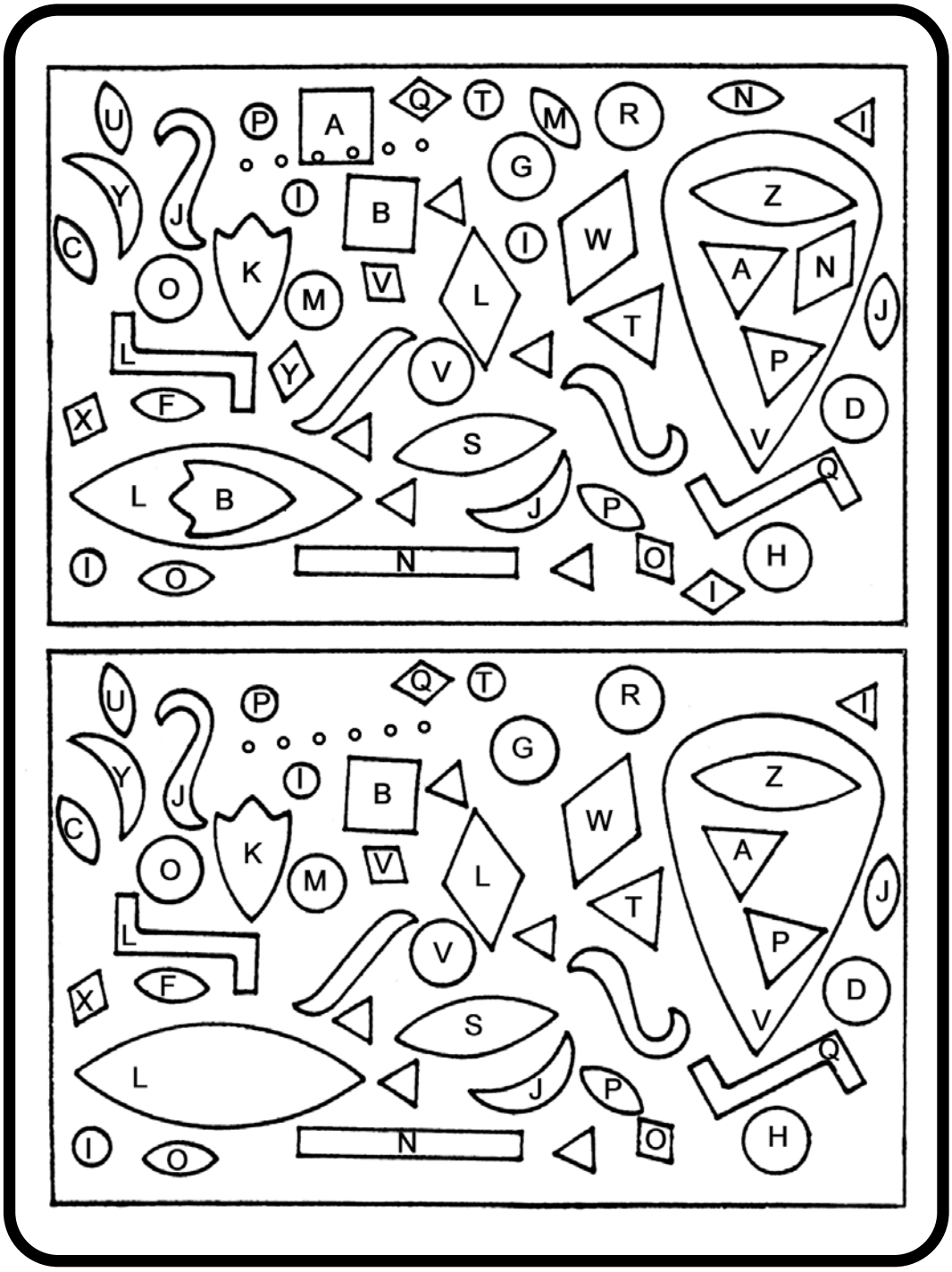


Comments **T**



C

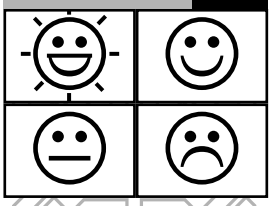
There are eight shapes in the bottom drawing that are missing. Find them! Thereafter re-arrange the letteras in those shapes to form the name of an important person in this story. Lastly, list five facts about this person in the space provided.



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The name is .....

Comments **T**



1) .....

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2) .....

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3) .....

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4) .....

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5) .....

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Answer the following questions. **C P**

1) Were the many graneries of Egypt full?

Yes ☐ No ☐

Why?.....

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2) Will a man with knowledge alone be a good guardian?

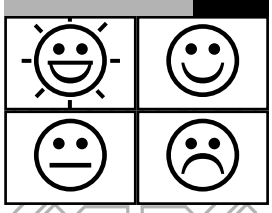
Yes ☐ No ☐

Why?.....

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.....

Comments **T**



3) Did *Nabi* Yusuf [a] treat his brothers cruelly when they came to Egypt to purchase grain ?

Yes ☐ No ☐

Why?.....

.....

.....

4) Did *Nabi* Ya'qub [a] warn his sons not to all enter from the same gate?

Yes ☐ No ☐

Why?.....

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5) Was a precious goblet placed in the saddle bag of Biyamin by *Nabi* Yusuf [a]?

Yes ☐ No ☐

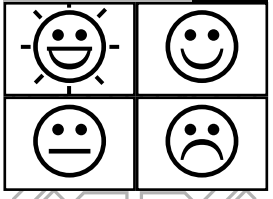
Why?.....

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6) Did *Nabi* Ya'qub [a] lose hope

Comments T



when he learnt that Binyamin was arrested and enslaved?

Yes No

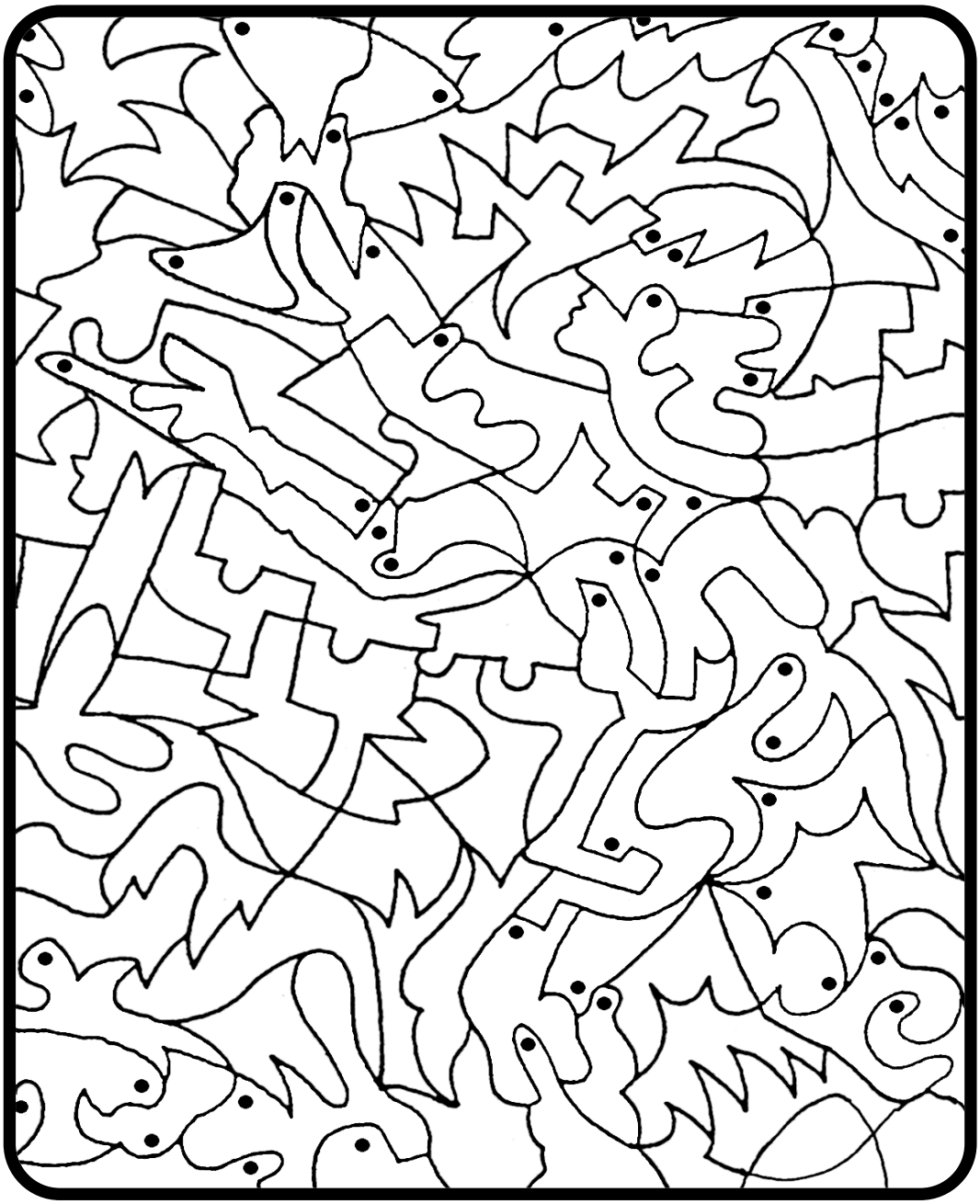
Why?.....

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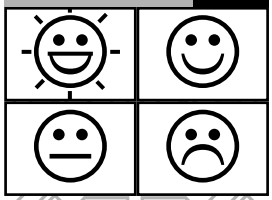
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C

Shade in the shapes that contain a dot to discover a hidden picture.



Comments **T**



Ask your parents or elder siblings to help you find the following *Ayah* in the Holy Qur'an. Thereafter write it down in Arabic in the space provided along with its english translation. **C P**



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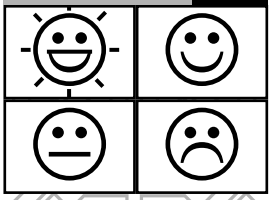
(*Yusuf,12:55*)

SUMMARY **P**

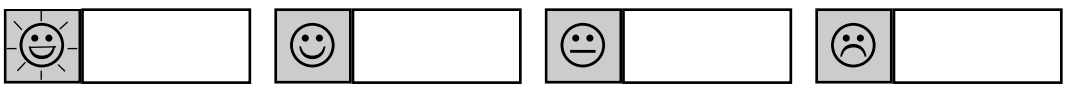
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to Chapters 16-20 ☐
- found suitable one-word meanings ☐
- drew a picture related to the story ☐
- completed a picture puzzle ☐
- discovered a hidden name ☐
- listed five facts about the subject ☐
- answered a list of questions ☐
- completed another picture puzzle ☐
- found a verse in the Holy Qur'an ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 5



OUTCOME OBJECTIVES T P

- learn about how Prophet Yusuf [a] and his father, Prophet Ya'qub [a], were reunited
- recognize that the greatest virtue of believers is their acceptance of Allah's planning and trust in His wisdom
- understand that hope in Allah's mercy is a necessary part of faith
- discern that those who abstain from wrongdoing and endure difficulty with patience are eventually rewarded by Allah
- realize that Allah loves and rewards those who are forgiving and generous at heart
- ascertain that everything the Prophets of Allah say is true, even if people do not initially understand
- discover that Allah forgives all sins if repentance is sincerely saught
- appreciate that believers may migrate to other lands to improve their circumstances
- learn that the greatest achievement is to live and die as a servant and devotee of Allah

LESSON OVERVIEW (Chapter 21-23) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 21-23 of the story of Prophet Yusuf [a]
- find suitable one-word meanings for the words in the vocabulary lists
- draw a picture of an event described in the story
- complete a maze puzzle for enjoyment
- identify the lessons to be learnt in the story
- find a verse in the Qur'an and transcribe it in Arabic with its translation

CHAPTER 21

The loss of Yusuf first and now Binyamin was too painful for *Nabi* Ya'qub [a] to bear. He was, after all, a human being with a soft, gentle heart. Whenever he remembered Yusuf, tears came to his eyes and sorrow gripped his heart. For *Nabi* Ya'qub [a], the whole world had been plunged into darkness. He wept and wept until, eventually, he lost his eyesight altogether.

Nabi Ya'qub [a] poured out his sorrow and grief only to Allah. But his faith was still as strong as ever and he patiently accepted Allah's wise plan. This is the greatest virtue of the believers.

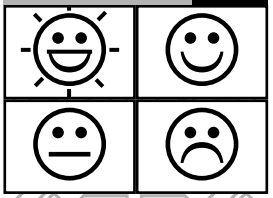
Turning away from his sons, Ya'qub [a] cried, "*How great is my grief for*

P C

Vocabulary

bear
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plunged
.....
virtue
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grief
.....
annoyed
.....
advice
.....
soothing
.....
forbade
.....
pleaded
.....
charitable
.....
poverty
.....

Comments T



P C

Vocabulary

stricken
.....
conceal
.....
astounded
.....
provided
.....
exclaimed
.....
endure
.....
certainly
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preferred
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confessed
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reproach
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amazed
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compassion
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relieved
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grateful
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Yusuf."

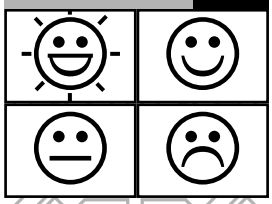
His sons were very annoyed at this. "*By Allah! Will you continue to grieve for Yusuf until you ruin your health or die?*"

But *Nabi* Ya'qub [a] forgave the cruel words of his sons and, like a true prophet of Allah, still wished them well, gave them good advice, and did not ever lose hope. He knew that losing hope is disbelief.

"*O my sons! Go and search for Yusuf and his brother, and never lose hope of Allah's soothing mercy,*" Ya'qub [a] said. "*Indeed, only the disbelievers lose hope of receiving Allah's mercy.*"

And with that He sent his sons hack to Egypt to look for Binyamin and Yusuf and to try even harder to bring them home. *Nabi* Ya'qub [a]

Comments T



forbade them to lose hope in Allah's mercy.

So the sons of Ya'qub [a] once again set out for Egypt in the hope that the king's minister would release Binyamin. The brothers arrived in Egypt for the third time. They went straight to the prime minister, *Nabi* Yusuf [a], and pleaded with him to release Binyamin.



"*Our father is an old man who deeply misses his son. Tears have flowed from his eyes for an entire year and he has now lost all sight,*" they said.

They also pleaded with *Nabi* Yusuf [a] to be charitable as they had not brought much money this time. "*Noble prince, we and our people are poverty stricken and hungry. The famine continues in our land. We have brought very little money*

this time. Give us some corn, and be charitable to us, for indeed Allah generously rewards the charitable."

Sorrow and love rose up in the heart of *Nabi* Yusuf [a]. He could no longer bear to listen to the sons of his own father pleading for charity, and complaining about their poverty and suffering to the king of Egypt, the king of a disbelieving people!



He thought to himself, "*How long can I conceal the truth from them while they are in need? How much longer can I go on without seeing my father?*"

Nabi Yusuf [a] called out to them, "*Do you know what you did to Yusuf and his brother?*"

They were astounded. The brothers knew that this was a secret known only to themselves and to Yusuf.

"*Glory be to Allah! Could Yusuf be alive? Had he not died in the well? Could he be the Prime Minister of Egypt, the famous man in charge of the storehouses of the land, the one who had been so generous and who provided food for them?*" these thoughts raced through their minds.

With a single voice they exclaimed, "*What! Can it be true? Can you indeed be Yusuf?*"

"*I am indeed Yusuf, and Binyamin is my brother. Allah has been very kind to us,"* he answered. "*Know, that those who stay away from wrongdoing and endure all difficulties with patience will be rewarded by Allah*."

Allah had indeed rewarded *Nabi* Yusuf [a] for his goodness and patience. This the brothers now realised. "*By Allah,*" they exclaimed,

"*Allah has certainly preferred you over us all. We, on the other hand, have been guilty of doing evil*."

The brothers freely confessed their wrongdoing. They feared that *Nabi* Yusuf [a] might want to punish them, but, like a true Prophet of Allah, he forgave them all and treated them most kindly.



"*No one shall reproach you today. May Allah forgive you, for He is the most Merciful of all,*" *Nabi* Yusuf [a] said.

The brothers were amazed at Yusuf's [a] kindness and compassion. They were very relieved and grateful indeed.

This was the lesson *Nabi* Yusuf [a] was sent to teach people, the message of forgiveness and generosity. Allah is Most Forgiving and Most

Generous and He loves those who are forgiving and generous.



CHAPTER 22

Nabi Yusuf [a] longed to meet his father, *Nabi* Ya'qub [a]. How could he not long to see him when they had been separated for such a long time? Why should he wait any longer now when the secret had been disclosed? How could he enjoy the tastiest food and the sweetest drink when his father was in such poverty, pain and sorrow?

The secret was revealed, all was made known. The time of suffering was over and now Allah wanted to bring delight and joy to his dear servant, Ya'qub [a].

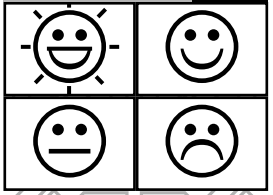
As the brothers left for home, *Nabi*

P C

Vocabulary

seperated
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disclosed
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revealed
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delight
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suffering
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recover
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fragranced
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honoured
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approached
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sensed
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scent
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embrace
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restored
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doubted
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sank
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shame
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Comments **T**

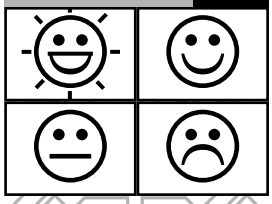


P C

Vocabulary

settle
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overjoyed
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household
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belongings
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herded
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bade
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farewell
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expanses
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approached
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fertile
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delta
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noticed
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landscape
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luscious
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meadows
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abundantly
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Comments T



Yusuf [a] gave his shirt to them saying, "*Take this shirt of mine and place it over my father's face. He will recover his sight.*" Just as the bloodsoaked shirt of Yusuf [a] brought *Nabi* Ya'qub [a] so much sorrow all those years ago, the fragranced shirt of *Nabi* Yusuf [a] would now bring him the greatest joy.

"*And bring your families back with you when you return," Nabi* Yusuf [a] added. *"I shall wellcome you all warmly and you shall live with me, honoured and cared for.*"

As the brothers approached the land of Kan'an, *Nabi* Yaqub [a] sensed that they were near. *Nabi* Ya'qub [a] sensed Yusuf's scent on the air.

No sooner had the caravan reached their town than he said, "*I smell the*

scent of Yusuf, though you will not believe me."

But those around him thought that he had lost his mind and said, "*By Allah, you are still in your old error. Yusuf was lost all those years ago.*"

But *Nabi* Ya'qub [a] had spoken the truth, as all Prophets do. As the brothers arrived back home, they rushed forward to embrace their father and gave him the good news of Yusuf [a]. No sooner had they placed the shirt of Yusuf [a] over his eyes but his sight was restored.

"*Did I not tell you that Allah has made known to me that which you do not know?*" *Nabi* Ya'qub [a] said.

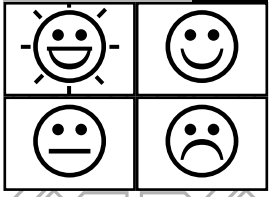
Now all those who had doubted the wisdom of *Nabi* Ya'qub [a], even his sons, understood that he had known the truth all along.

P C

Vocabulary

orchards
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bearing
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embraced
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memorable
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honoured
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ancient
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splendor
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prostrate
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thanksgiving
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fulfilled
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reverence
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overwhelmed
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gratitude
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delivering
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reuniting
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submitting
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Comments T



His sons sank their heads in shame and asked for forgiveness, "*Father, beg Allah for forgiveness for us. We have indeed done wrong.*"

He replied, "*I shall indeed beg my Lord to forgive you. Remember that He is Most-Forgiving and Most-Merciful.*"

Nabi Ya'qub [a] did not ask for forgiveness for them at that very moment. He knew that there is a special time to do that - just before dawn. That is a special time for remembrance of Allah and asking forgiveness. That is a time when Allah answers all prayers.

The brothers then told their father the wonderful news about Yusuf [a] who had now become a powerful minister in the land of Egypt, next only to the king himself. They also

told him about his invitation to them to bring their families to settle in Egypt.

This was wonderful news, indeed. *Nabi* Ya'qub [a] was overjoyed and decided to leave for Egypt immediately. After all, he longed to see his dear boy, Yusuf. They had been separated for so many long years.



And so the family of *Nabi* Ya'qub [a] prepared to leave for Egypt. They packed all their household belongings and other useful things for the journey. The tents were rolled up neatly and thrown over the backs of their camels. The flocks of sheep and goats were herded together. They were now prepared for the long journey.

Nabi Ya'qub's [a] family bade farewell to the land of Kan'an, little knowing that their people would not

return for hundreds of years.

As they crossed the western expanses of the desert and approached the fertile delta of the Nile river, they noticed many changes in the landscape. Deserts turned to luscious fields and meadows. There was wheat and barley growing abundantly and orchards of trees bearing every fruit.



Finally, one of the brothers who had gone ahead shouted, "*The city! The city of Yusuf! Our journey is almost at an end!*"

Nabi Yusuf [a] came out to greet his family. "*Welcome to the safety and comfort of Egypt, if Allah so wills!*" *Nabi* Yusuf [a] said warmly, and embraced his parents. There was joy and happiness all around. It was a memorable and blessed day indeed in the land of Egypt.

Yusuf [a] honoured his parents by seating them on his throne. This was the way in which special people were honoured in ancient Egypt.

Seeing the great splendor and power that *Nabi* Yusuf [a] was blessed with, the family all fell prostrate, as a mark of thanksgiving and respect. "*This*," *Nabi* Yusuf [a] reminded his father, "*Is the meaning of my dream, which my Lord has fulfilled*." His father, the sun, and mother, the moon, and his eleven brothers, the eleven stars, were all bowing before him in reverence.

Overwhelmed with gratitude to Allah for delivering him from prison, for reuniting him with his parents and for guiding his brothers back to the right path, Yusuf prostrated himself before Allah saying, "*O my Lord! You have indeed blessed me with*

kingdom, and taught me the interpretation of dreams. O Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter. Take my soul at death as a servant submitting to Your will, and unite me with the righteous in the hereafter."



CHAPTER 23

Nabi Ya'qub [a] and his family stayed in the land of Egypt for a very long time, until he breathed his last and died there.

Although *Nabi* Yusuf [a] was a powerful ruler who enjoyed every comfort, this did not distract him from worshipping Allah and serving him devoutly. It did not change him in any way. He remembered Allah constantly, worshipped Him and

feared Him and Him alone. He ruled according to the law of Allah and gave judgement according to the judgement of Allah. He carried out Allah's commands throughout his long and blessed life.

Nabi Yusuf [a] did not want to die the death of a king. He did not want to be gathered with the kings on the Day of Judgement. He wanted to die the death of a slave of Allah and to be gathered with the righteous.

Nabi Yusuf [a] died at the age of 110 years, a true Prophet and servant of Allah. And so ended the most wonderful story ever, the story of the handsome boy Yusuf and his jealous brothers - the story of the boy who rose from the depths of a well to become one of the greatest Prophets of Allah and the most powerful, yet kind and generous, man of his time.

P C

Vocabulary

distract

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devoutly

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constantly

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according

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judgement

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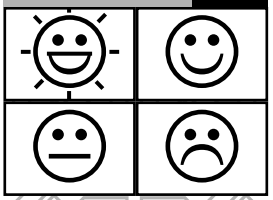
gathered

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righteous

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Comments T

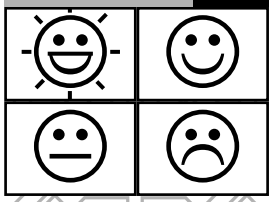


ACTIVITIES

Draw a picture about one of the events described in Chapter TwentyOne or Twenty Two as you magined it to be. Be careful not to depict the face of any Prophet. **C**

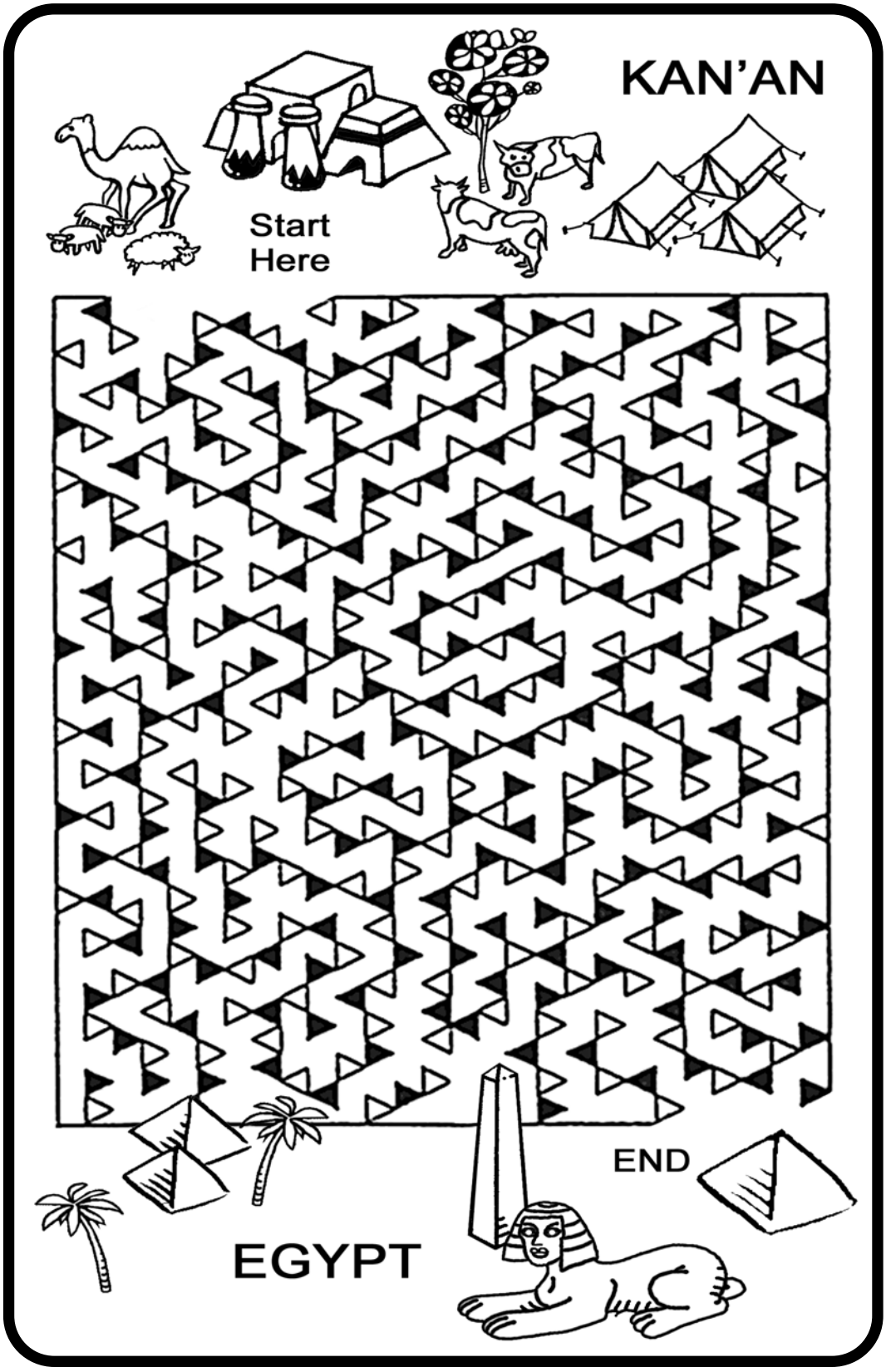


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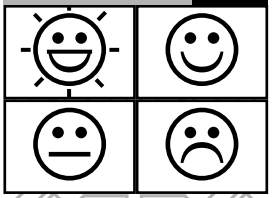


C

The journey of *Nabi* Ya'qub [a] and his sons from Kan'an to Egypt was a long and arduous one. But travelling through the deserts, without any roads, can be very confusing. Take a pencil and draw a line through the maze puzzle to find the quickest way to Egypt. Do not cross any pyramids!



Comments **T**





C T

Form groups of three students and identify at least seven lessons you have learnt from Chapters Twenty One to Twenty Three. Your teacher may assist you!

Write the following *Ayah* of the Holy Qur'an in Arabic in the space provided along with its english translation. **C P**

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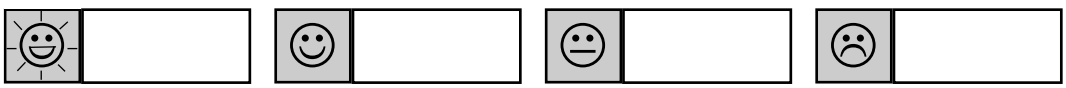
(*Yusuf,12:101*)

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to Chapters 21-23 ☐
- found suitable one-word meanings ☐
- drew a picture related to the story ☐
- completed a maze puzzle ☐
- identified lessons to be learnt ☐
- found a verse in the Holy Qur'an ☐

How does my teacher
rate my performance in this lesson ?



SIRAT AN-NABI
life of *nabi* muhammad [s]

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	The Birth of the Prophet [s]	382
LESSON 2	Nursed in the Desert	397
LESSON 3	A Visit to Yathrib	413
LESSON 4	Early Career & Marriage	425
LESSON 5	The First Revelation	441

Only the early life of the Prophet Muhammad [s] upto the beginning of revelation will be covered in this year. The Makkan and Madinan periods of the Prophet's [s] mission will be covered in detail in Grade 5. For a summary overview of his complete life and mission you may refer to the Sirah section of the Grade 3 book.

T P

Throughout history when man had forgotten the noble source of his inner life and looked greedily towards the world and its wealth, a messenger was sent by Allah (God) to show him the way he had lost or remind him of the precepts he had forgotten or neglected.

But for a long time since the Ascension of 'Isa (Jesus) [a] no sign nor word from Allah had been heard. That age saw the lowest point that human thought and activities had so far descended to, the worst that man had ever become.

Before this, messengers had come in regular succession, but for six hundred years no message had come from on high, no ray of hope or mercy touched the earth from the source of all hope and mercy. There was absolute silence.

In that cruel and corrupt age, women, children, orphans, the destitute and slaves had few rights in principle and even less in practice. They lived in pain and despair, day after day, until one day Allah took pity upon their plight and sent the greatest of all prophets, a mes-

senger who used to pray, "*Thou art the Lord of the down-trodden and Thou art my Lord*."

A noble and glorious light permeated the heavens from east to west; from the confines of China to the shores of Morocco, from the Atlantic to the Pacific, an arc of light encompassed the world - a light that brought justice and knowledge to mankind, for it was a light that descended through the mercy of the Most Merciful.

Allah tells His chosen prophet in the Qur'an, "*And We have not sent you except out of mercy to mankind.*"

But softly, let us begin the noble story from the beginning.

lesson 1



OUTCOME OBJECTIVES T P

- learn about the land of Arabia before the advent of the blessed Prophet Muhammad [s]
- discover the origins of the Arab nation
- understand the evil consequences of neglecting the teachings of Prophets
- learn about the family, circumstances and environment into which the Prophet was born
- discover the events that occured at the birth of the Prophet Muhammad [s]

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a story about the birth of *Nabi* Muhammad [s]
- learn an *Ayah* and a *Hadith*
- find suitable one-word meanings for the words in the vocabulary lists
- identify lessons to be learnt in the story
- study and colour-in a map of Arabia
- answer questions related to a selected passage
- complete a table listing qualities of the ancient Arabs
- draw a picture based on the story for enjoyment
- complete sentences related to the story
- complete a list reagarding the Prophet's [s] relatives and birth

LESSON 1

Birth

THE BIRTH OF THE PROPHET

Read the following story.

The Prophet Muhammad was born in 570 CE., in the land of Arabia. Much of Arabia is desert - vast, silent, barren regions where the stars loom large at night and where people depend for their survival upon shade, water and each other's goodwill.

There were three major towns in Arabia in those days - Yathrib, a large oasis now called Madinah; Taif, a cool refuge in the mountains famous for its grapes; and Makkah which, by contrast, lay in a barren valley.

Makkah was important because it was at the junction of many trading routes. It was even more important as the home of the Ka'bah, where people came from far and wide to worship Allah.

The original Ka'bah was built by the

Qur'an

Allah ﷻ has declared:

"Indeed, Allah showed kindness to the believers when He raised for them a prophet from among themselves."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Surely Allah purified Kinanah from the children of Ismail [a], purified the Quraysh from among Kinanah, purified the Banu Hashim from among the Quraysh and purified me from among the Banu Hashim."



Prophet Ibrahim [a] and his son, Prophet Ismail [a] four thousand years ago. Their lives were devoted to Allah and they taught the people the religion of Islam, the religion of submission to Allah and of goodness and kindness to all.

Nabi Ismail [a] had twelve sons. They in turn had many children and grandchildren, and from their descendants came the Arabs.

Many years after the deaths of *Nabi* Ibrahim [a] and *Nabi* Ismail [a], the Arabs forgot the teachings of Islam. They started fighting and killing each other. They, lied to each other and cheated in business. They drank and gambled and mistreated their servants and slaves, widows, and orphans. Some of them even buried their daughters alive.

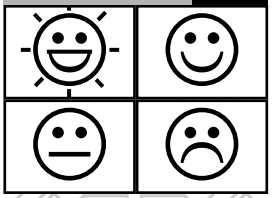
But worst of all, instead of worshipping Allah, they began to worship

P C

Vocabulary

vast
barren
loom
depend
survival
goodwill
major
oasis
refuge
contrast
barren
junction
original
devoted
submission

Comments T

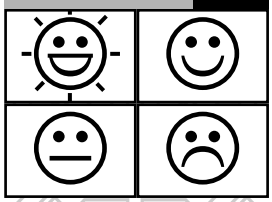


P C

Vocabulary

descendants
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images
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centuries
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plunged
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ignorance
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certain
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extremely
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hospitable
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poetry
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courageous
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fate
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especially
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expecting
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eagerly
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guardian
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Comments T



idols made of stone and wood. They filled the Ka'bah with such idols and images. The most famous of these idols were four - Laat, Manaat, Hubaal and Uzza. For many centuries the Ka'bah remained a holy place for the Arabs who came from all over Arabia to worship the idols instead of Allah.

It seemed as if the world was plunged in evil and darkness. For this reason, those days were called '*Ayyam al-Jahiliyyah*', the 'Days of Ignorance'.

With all these wicked habits, the Arabs had certain good qualities too. They were extremely hospitable towards their guests, loved poetry, were very good horseman, were brave and courageous and, most of all, were very generous.

It was in this land of Arabia, in the city of Makkah, that the last Prophet

and Messenger of Allah was to be born.

As ill fate would have it, the Prophet Muhammad's [s] father, Abdullah, died two months before his birth. He had gone on a business trip when he became very sick and died suddenly near the town of Yathrib. The Prophet's mother, Aminah, was naturally very sad at the death of her husband. She was especially worried about the child she was expecting. "*My baby will grow up without the loving care of his father*," she often thought.

Then one night lady Aminah had a dream. An angel told her, "*Aminah! Your baby will be a great man. You will name him Muhammad.*" Lady Aminah was full of joy. Later she had more beautiful dreams about her baby. These dreams gave her peace and comfort and she waited eagerly for her baby to be born.

P C

Vocabulary

constituted

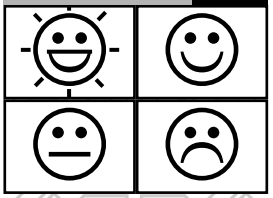
drifted

unusual

worthy



Comments **T**



On Monday morning, the 9th of Rabi' al-Awwal (April 22) 570 C.E. Aminah gave birth to a baby boy. At the time of his birth, Aminah saw many angels who had come to greet her baby and wish her well.



Lady Aminah sent word to her father-in-law, 'Abd al-Muttalib, who was sitting near the Ka'bah as he always did. 'Abd al-Muttalib was the head of the Banu Hashim family and chief of the Quraysh tribe of Makkah, guardian of the Ka'bah and protector of the pilgrims who visited this holy place .

Makkah had no king. Instead, the tribe of Quraysh ruled Makkah. The Quraysh tribe were constituted of many families of which the Banu Hashim was the most noble. The Quraysh were all business men. Many of them were very rich and all the Arabs respected them.

‘Abd al-Muttalib was especially respected by all. After all, he was the chief of the Quraysh. But he was not like the other Arabs who had drifted away from the teachings of the Prophet Ibrahim [a]. He was one of the *hanifs*, or pious people, who still believed in Allah , the One true God, with all his heart.

He was very happy to hear the news of the birth of Aminah’s little baby and began to think of a name for the boy. Finally, he decided upon Muhammad, an unusual name in those days which means ‘often praised’, or ‘worthy of praise’.

Many people asked him, “*Why did you give the baby that strange name?*” ‘Abd al-Muttalib replied, “*My grandson will be praised both in this world and in Heaven*.”

He also called him Ahmad, which means ‘one who is highly praised’.

‘Abd al-Muttalib was right. Every day, *Nabi* Muhammad [s] is praised by millions of people all over the earth and by the angels in the highest Heavens.

Some time before the blessed Prophet Muhammad’s [s] birth, believers had prayed for a prophet to come, and there had been signs that Allah had heard their prayers. Jewish and Christian scriptures told of a prophet that was to come.

On the night of the Prophet’s birth a light rose in Makkah that was seen as far away as Syria, which lay hundreds and hundreds of kilometers away. A learned Jew in Yathrib also saw a brilliant star he had never seen before. He called people together around him and, pointing to the star, told them that a Prophet must have been born.

Word spread quickly.

ACTIVITIES

C T

Form groups of three students and identify at least eight lessons you have learnt from the story thusfar. Your teacher may assist you!



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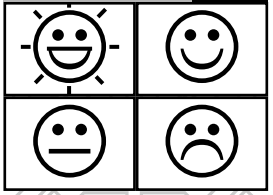
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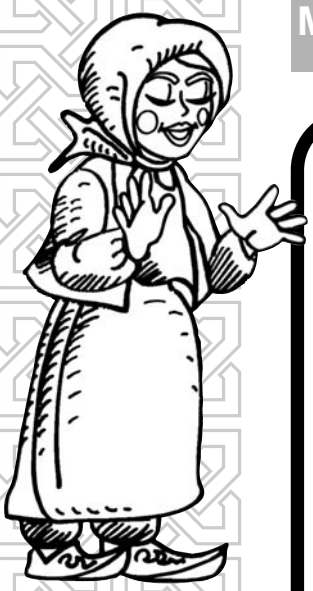
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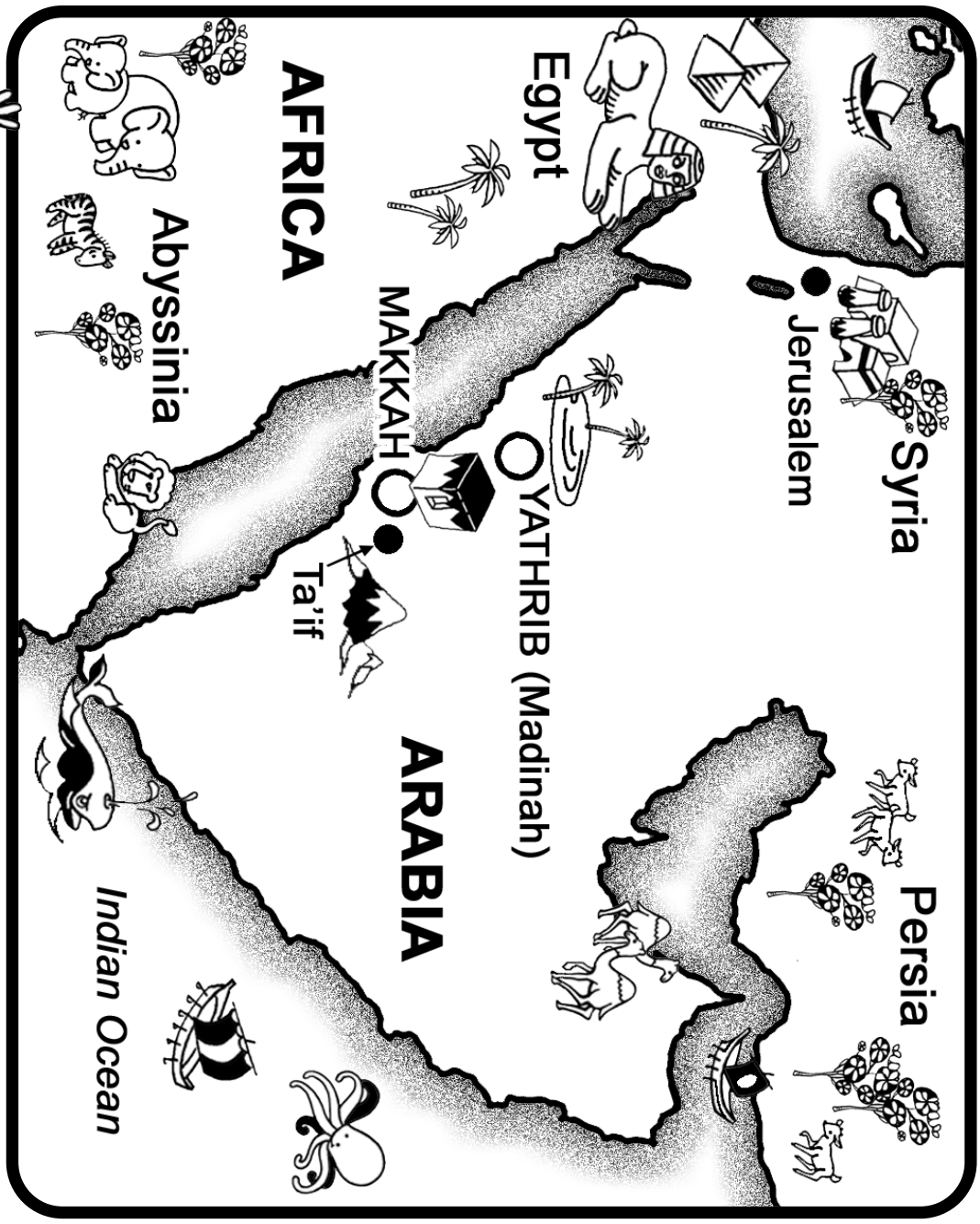
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Comments **T**



Study the following map and identify the relative positions of the three major cities of Arabia - Makkah, Yathrib and Ta'if, Thereaftercolour in the map. **C**





Describe the landscape of Arabia?

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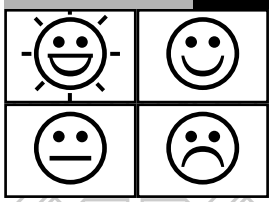
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Comments **T**



Read the following passage and answer the questions that follow. **C**

About one thousand five hundred years ago, the blessed Prophet Muhammad [s] was born in the city of Makkah. At that time, the people of Arabia worshipped idols. There were many idols in the Ka'bah. People came to the Ka'bah from many places to worship the idols.

Before the birth of the Prophet, the people of Arabia would fight and kill each other. Some even killed their own daughters. They lied and cheated. They enjoyed drinking and gambling too.

The Arabs were divided into many tribes. The Quraysh were the most powerful and respected tribe. They had no king. The tribe of Quraysh ruled in Makkah.

1) How long ago was the blessed Prophet Muhammad [s] born?

.....

2) What did the people of Arabia worship when the Prophet Muhammad [s] was born?

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3) How did the Arabs treat their daughters in those days?

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4) What were their favorite pastimes?

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5) Who were the Quraysh?

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6) What kind of government did the people of Arabia have when the Prophet [s] was born?

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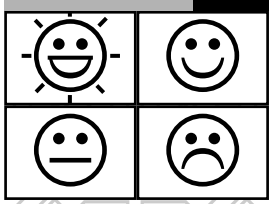
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Complete the following. **C**

EVIL QUALITIES OF THE ARABS	GOOD QUALITIES OF THE ARABS	NAMES OF SOME IDOLS

Comments **T**

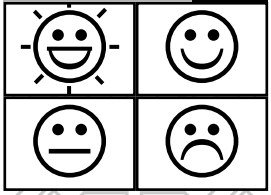


Draw a picture about an event described in the lesson as you magined it to be. Be careful not to depict the face of the ProphetMuhammad [s].

C



Comments T



Fill in the blank spaces to complete the sentences. **C**



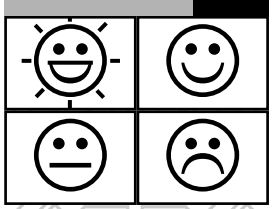
On ..... morning, the 9th of ..... 570 C.E., ... gave birth to a baby ..... .

..... sent word to her father-in-law, ... , who was sitting near the Ka'bah as he always did. He was the head of the ..... family and chief of the ..... tribe of Makkah, guardian of the ..... and protector of the ..... who visited this holy place .

Makkah had no ..... . Instead, the tribe of ..... ruled Makkah.

The Quraysh were ..... men. Many of them were very ..... . All the ..... respected them.

Comments **T**



Complete the list regarding the blessed Prophet Muhammad's [s] family and birth. **C**

Father's name .....
Mother's name .....
Grandfather's name.....
Family's name .....
Tribe's name .....
City of birth .....
Land of birth .....
Date of birth .....

Now calculate exactly how many years ago the Prophet [s] was born.

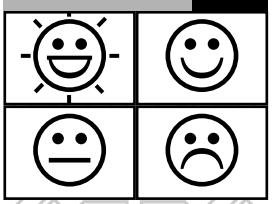
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SUMMARY P

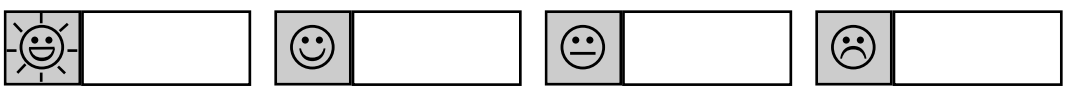
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a story ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- found suitable one word meanings ☐
- identified lessons to be learnt ☐
- answered a series of questions ☐
- completed a table ☐
- drew a picture ☐
- completed a series of sentences ☐
- completed a list ☐

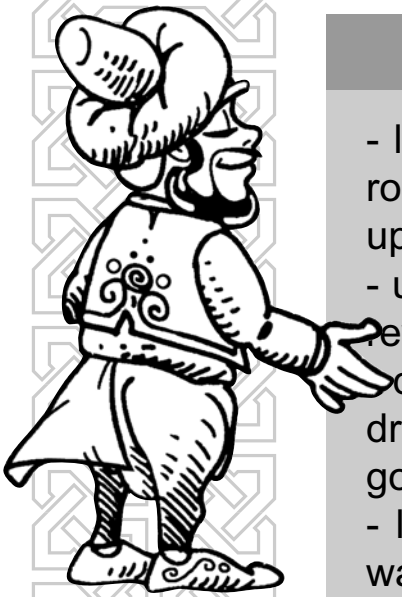
Comments T



How does my teacher
rate my performance in this lesson ?



lesson 2



OUTCOME OBJECTIVES T P

- learn that parents should provide the healthiest environments and best opportunities for their childrens good upbringing.
- understand that kindness and generosity brings great rewards and honour that we can not innitially anticipate.
- discover that Prophets are blessed even as little children and all who enjoy their company are visited by good.
- learn that, like other Prophet's, Nabi Muhammad [s] was a shepherd too.
- realise that the heart of the Prophet [s] was pure and filled with divine light. Purity of heart is a perequisite for noble conduct and receiving revelation.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the youth of *Nabi* Muhammad [s]
- learn a new *Ayah* and a new *Hadith*
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- draw a picture about an event from his [s] youth
- complete sentences using appropriate words
- complete a word search
- do a picture puzzle
- complete a true & false exercise

LESSON 2

Nursing



NURSED IN THE DESERT

Read the following story.

Makkah was hot, dry and dusty. It was the custom in those days amongst the Makkans for mothers to send their babies into the desert villages to be nursed by paid foster mothers. The weather in the desert, away from the city, was considered more healthy and the milk, meat, and vegetables were very fresh. Children who lived there grew up healthy and strong.

These villagers spoke very good Arabic as well. The city Arabs therefore wanted their children to learn pure, eloquent Arabic from them.

Lady Aminah, too wanted to send her baby, Muhammad, to live in the desert villages. She wanted him to grow up healthy and strong and to speak Arabic eloquently. But she was not wealthy and, without money, she knew it would be diffi-

Qur'an

Allah ﷻ has declared:

"Have We not expanded your chest."

Hadith

Our beloved Prophet Muhammad ﷺ informed Anas who said:

"Jibra'il came to Muhammad while he was playing with the other boys. Jibra'il held him, set him down, opened his chest, took out his heart and removed a piece from it. He then said, 'This is Satan's portion (of jealousy, malice and envy) in you'."

P C

Vocabulary

custom

.....

nursed

.....

foster

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considered

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eloquent

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ability

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lean

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provisions

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sum

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despite

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desperately

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efforts

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overjoyed

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trotted

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previous

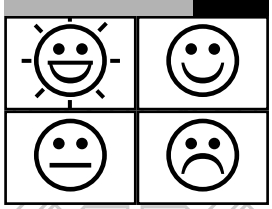
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cult to find a good nurse for him.

One day, some village women of the tribe of Banu Sa'd came to Makkah. These women were known for their excellent ability to care for young children and also their beautiful Arabic speech. They had come to look for babies who needed nursing. Among them was a woman called Halimah.

Halimah was not in good health. She had become very thin and hardly had enough milk for her own child to drink. The she-camel she was riding was lean and weak too and so was her poor donkey that carried their few provisions. She hoped to find a child from a rich Qurayshi family that would pay her well.

Comments T



Because Halimah's donkey and camel walked slowly, she arrived in Makkah late. The other village

women had already taken all the babies from the wealthy Quraishi families. Besides, she looked so weak and sickly that no rich Quraishi woman would give Halimah her baby.

Halimah was very sad. Then she and her husband heard about the chief's grandchild, baby Muhammad. "*He would surely pay us a handsome sum to care for his grandchild,*" they thought.

They went to lady Aminah's house immediately only to learn that 'Abdul Muttalib, despite being the chief of the Quraysh, was not a wealthy man at all. Halimah and her husband were poor and desperately needed a good payment, but they were kind people too. Halimah was all too happy to have this baby even though she knew that she would not get much for her efforts.

P C

Vocabulary

popular

.....

terrified

.....

pale

.....

incident

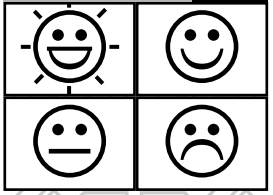
.....

miraculous

.....



Comments **T**



Lady Aminah was overjoyed that her baby had found a loving family to care for him. But how she would miss him. And so the little Muhammad began the first years of his life with a woman named Halimah and her family of the Banu Sa'd tribe.



Little Muhammad proved to be a blessed child. No sooner had Halimah taken him, but she found that her health and strength returned and she had more than enough milk for both her own little baby and for Muhammad. Her sick donkey became well and strong and trotted along faster than all the others. And her she camel became fat and began giving plenty of milk, too.

Halimah worried that she would not be able to care properly for baby Muhammad. They were very poor, and because of the previous years

famine, she had hardly enough to feed her family. But as soon as she started nursing Muhammad things began to change for the better. The land became green, and the date palms grew heavy with fruit. The sheep and camels became fat and healthy and there was more than enough for the family.

Halimah and her husband knew that these blessings were because of baby Muhammad. He was a very special child indeed.

Muhammad became very popular with the villagers. Every house he visited was blessed by Allah. The villagers were very pleased to have such a child among them.

After two years, Halimah and her husband took Muhammad back to his mother in Makkah. They were sad to think of parting with him, so they asked lady Aminah if

Muhammad could stay with them a little longer. Aminah had missed her baby and wanted to keep him, but she thought it would be better.for Muhammad to live in the village for a few more years. So little Muhammad went back to the desert village with Halimah.

Halimah's husband was a shepherd. When Muhammad was a few years old, he too helped look after the sheep with Halimah's children. He would act as if he were a little shepherd. The children loved to play with him.

One day, when Muhammad was in the fields, two angels came to him. They opened Muhammad's heart, washed it, and filled it with the *Nur* (light) of Allah. Then they disappeared. All the children who saw this were terrified. They ran home screaming, "*Muhammad has been killed*."

Halimah and her husband rushed to the field. They found Muhammad sitting and looking up at the sky. His face was very pale. He told them what had happened. He pointed to the sky and said, "*I see the angels going back to Heaven*."

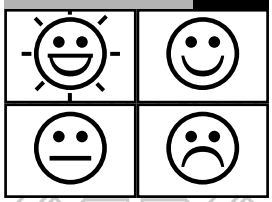


This incident is known as '*Shaqq-us-Sadr*', 'The (Miraculous) Opening of the Chest'.

Halimah and her husband did not know what this meant. But they decided to take little Muhammad back to his mother. When Muhammad returned to his mother, lady Aminah, he was a strong and healthy four year old boy.

Form groups of three students and identify at least eight lessons you have learnt from the story thusfar. Your teacher may assist you! C T

Comments T

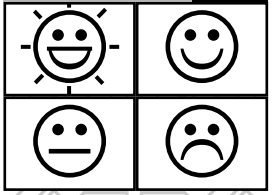


Draw a picture about an event described in the lesson as you magined it to be. Be careful not to depict the face of the ProphetMuhammad [s].

C



Comments T



Complete the sentences below using an appropriate word. Thereafter search for those words in the word maze. **C**



The residents of Makkah are called ..... .

The tribe of ..... ruled in Makkah.

The language spoken by the Arabs was ..... .

Nabi Muhammad's [s] mothers name was ..... .

Women of the tribe of ..... came to Makkah to look for babies who needed nursing.

The desert environment was good for the ..... of young children.

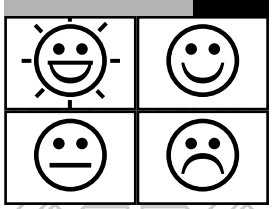
..... was the nurse of the young Muhammad [s].

Halimah's husband was a ..... .

A shepherd is a person who looks after ..... .

Angels filled the heart of little

Comments **T**



Muhammad [s] with the ..... of Allah.

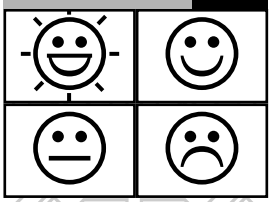
The word for chest in Arabic is ..... .

Muhammad [s] pointed to the sky and said, "*I see the ..... going back to Heaven*."

Muhammad [s] returned to his mother when he was ..... years old.

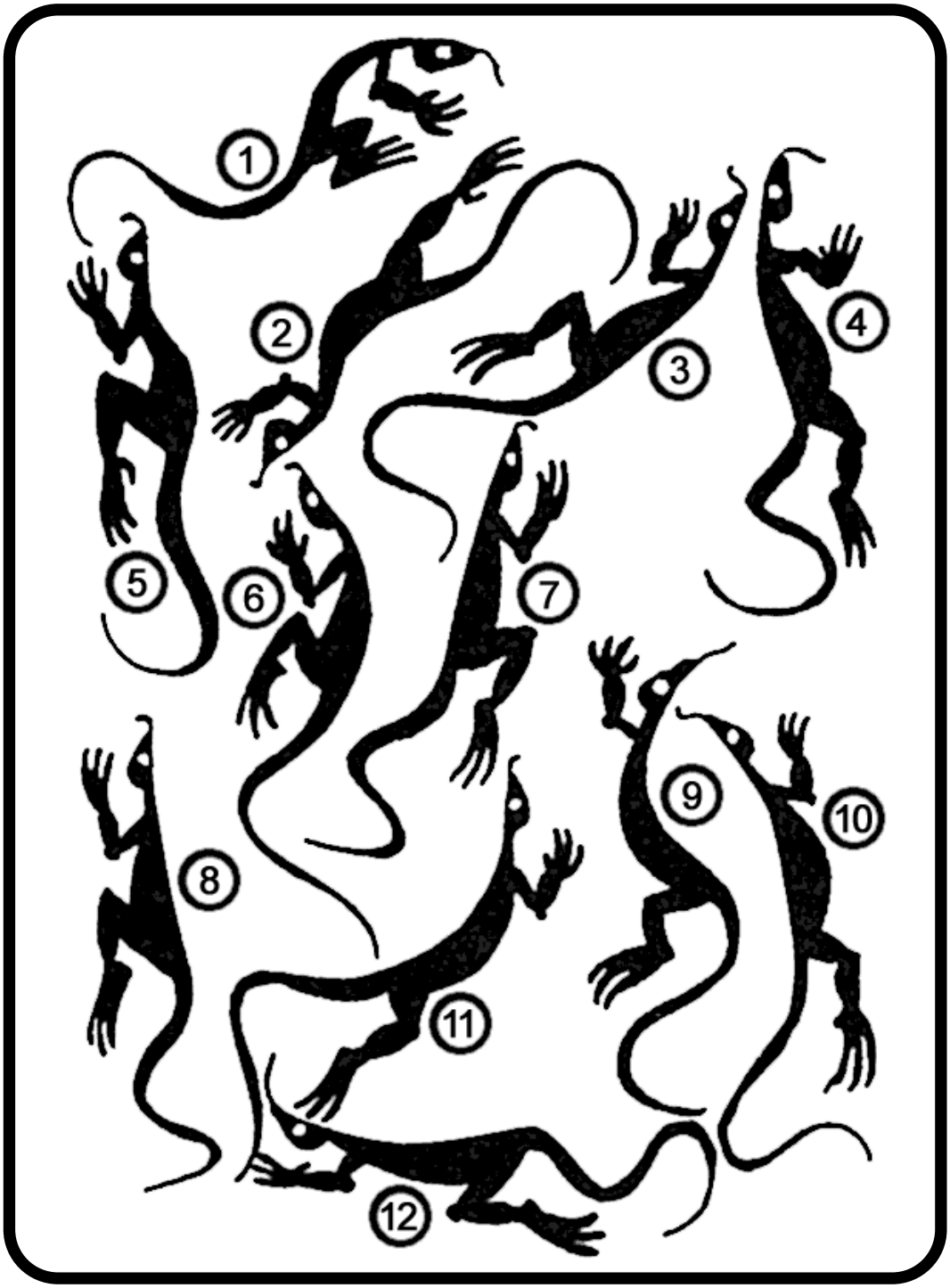
M	A	K	K	A	N	S	Y	S
Q	R	Q	U	R	A	Y	S	H
H	A	L	I	M	A	H	M	E
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N	I	J	T	F	I	X	B	P
G	C	K	H	G	N	U	R	S
E	O	L	R	H	A	C	V	A
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S	P	H	E	A	L	T	H	R

Comments

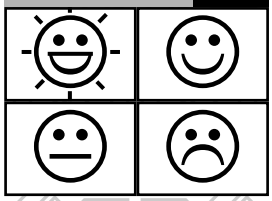


C

Lizards thrive in the hot desert environment. As a child, the blessed prophet Muhammad [s] was sure to have seen and played with these fascinating creatures. Look carefully at the picture below and match up both halves of the lizards. Write your answers in the space provided.



Comments **T**



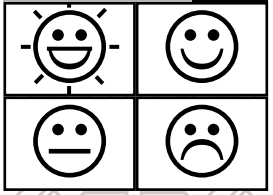
C

Decide which statement is true or false. Then shade-in the answer in the respective column. Now write the letters in the shaded boxes in the spaces provided at the end of the questions to discover the secret message.



	T	F
1) The climate of Makkah was not good.	M	O
2) The Makkans sent their babies to the villages.	U	R
3) They did not want their children to learn pure Arabic.	A	S
4) Aminah was a very wealthy woman.	C	L
5) Halimah was from the tribe of Banu Sa'd.	I	D
6) Halimah was in very good health.	B	M
7) Halimah was the last one to arrive in Makkah.	S	P
8) Halimah and her husband were very kind people.	A	M
9) Aminah did not send baby Muhammad with Halimah.	T	R
10) Halimah's family was blessed by the child.	E	G

Comments **T**



	T	F
11) Halimah took Muhammad back after three years.	O	A
12) Aminah allowed Halimah to keep her baby longer.	N	O
13) Young Muhammad played tag with the other children.	P	E
14) Two angels cleansed the heart of young Muhammad.	U	E
15) All the children began to play with the angels.	D	M
16) The angels took Muhammad to Heaven.	V	M
17) Halimah and her husband were very concerned.	A	Y
18) Muhammad returned to his mother weak and sick.	W	H



1	2	3	4	5	6	7

8	9	10

11	12	13

14	15	16	17	18

What is the meaning of the word '*Ummah*' ?

.....

.....

T P

AN IMPORTANT POINT TO DISCUSS

Evil and virtue as an entity transcend physical matter and sense perception, and therefore it would be futile to pursue any empirical analysis of the incident of the 'Opening of the Prophet's [s] Chest' since it would stand beyond our capacity to do so.

There is one important point though which we can appreciate from the many prophetic traditions describing the event, namely that providence did not leave an outstanding human being like Muhammad [s] susceptible to the subtle whisperings and insinuations of satan which cause confusion and often lead men astray.

It cannot be denied that there are negative forces which pervade our surroundings and hearts are often quick to absorb these forces or at least be swayed by them. The hearts of the Prophets, on the contrary, are not effected in the least by these currents, by virtue of Divine providence.

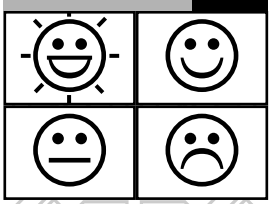
Thus the efforts of the prophets are ever directed towards constant spiritual progression and not resistance to evil; towards purifying the people from evil, not self-purification. This is possible since Allah has already cleansed them of all spiritual inadequacies and pollution as evinced by the incident of the 'Opening of the Prophet's [s] Chest'.

SUMMARY **P**

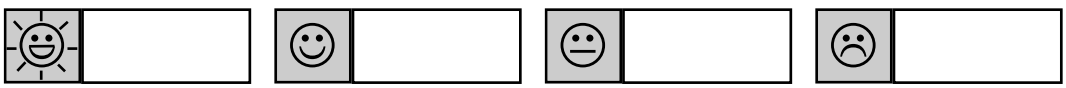
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- learnt a new *Ayah* and *Hadith* ☐
- found suitable meanings for difficult words ☐
- identified the teachings of the story ☐
- drew a picture ☐
- completed a list of sentences ☐
- completed a word search ☐
- did a picture puzzle ☐
- completed a true & false exercise ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 3



OUTCOME OBJECTIVES T P

- understand that the joys and warmth of parents and family are a great bounty.
- learn that calamity and sorrow are an intrinsic part of life and serve a wise end.
- discover that Allah makes provision for the care of all His creatures, even the orphan and destitute.
- learn that prophets are distinguished even as children.
- realise that children must be cherished and given priority over all else.
- understand that it is a communal responsibility to care for the less fortunate.
- appreciate that good behaviour and character are the most valuable chararcteristics which guarantee for its posessor honour and distinction.
- recognize that childhood is as much about spiritual and intellectual nurturing and growth as play and amusement.
- understand that even children can be more spiritually aware than adults.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the Prophet's [s] childhood.
- find suitable meanings for the difficult words
- learn a new *Ayah*
- identify the specific lessons of the story
- list the characteristics of the young Muhammad [s]
- write a short description of the young Muhammad [s]
- draw an imaginary picture of Yathrib
- identify the common concept represented by a group of words
- write verses in Arabic with their English translation

Read the following story.

LESSON 3

Yathrib



A VISIT TO YATHRIB

When Muhammad was six, his mother, Lady Aminah decided to take him to visit his uncles in the city of Yathrib. Yathrib, which is now known as Madinah, was a beautiful little city full of palm trees and cool springs. It had many gardens and was especially famous throughout Arabia for its delicious dates.

It was a long journey to Yathrib, but young Muhammad enjoyed the adventure through the desert with his mother. They reached Yathrib safely where they were met by little Muhammad's uncles, aunts and his cousins. Muhammad was so excited. He spent the warm days playing with them and learning to swim.

Little Muhammad and Lady Aminah enjoyed the cool, pleasant weather of Yathrib and the warm, friendly company of their relatives for a whole month. Muhammad had the

Qur'an

Allah ﷻ has declared:

"Did He (Allah) not find you (O Muhammad) an orphan and gave you shelter and care.
And He found you wandering, and He gave you guidance.
And He found you in need, and made you independent.
Therefore, treat not the orphan with harshness.
Nor repulse the one in need who asks.
And the Bounty of your Lord rehearse and proclaim."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"I and the person who looks after an orphan and provides for him, will be in Paradise together."

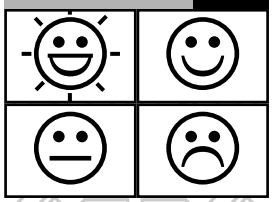
"When a person puts his hand of compassion on the head of an orphan, for every hair of that orphan he will receive a blessing from Allah."

P C

Vocabulary

delicious
.....
pleasant
.....
relatives
.....
tragic
.....
heartbroken
.....
inseperable
.....
sob
.....
bier
.....
sensitive
.....
concerned
.....
trustworthy
.....
thoughtful
.....
mystery
.....
arrogant
.....
obscene
.....

Comments T



most wonderful time playing with his cousins and listening to the stories his uncles told around the midnight fire. He also visited the grave of his father, 'Abdullah, who died there before Muhammad was born. It was a very sad moment for little Muhammad but he held on to his mothers soft hands knowing that she was still with him.

Their happy stay in Yathrib slowly came to an end. They packed their things on their camels and Lady Aminah and her little boy began their journey back to Makkah. Tragically, soon after leaving Yathrib, Lady Aminah became very ill. Her servant Barakah tried her best to nurse her, with little Muhammad at her side, but sadly, Aminah died. Muhammad was heartbroken. He was all alone, without a loving mother or father to care for him.

The journey back to Makkah was a

very sad one.

When they reached Makkah, his grandfather, the great ‘Abd al-Muttalib, took Muhammad into his care. Abd al-Muttalib was the grand chief of the Arabs whom everyone respected. He was a wise and brave man.

Abd al-Muttalib loved Muhammad dearly, and knew that he was not like the other boys. There was something special about Muhammad, and Abd al-Muttalib was sure that this boy would one day do great things.

They were inseperable. Little Muhammad would sit by Abd al-Muttalib’s side near the Kabah. Even when powerful chiefs and rulers would visit Abdul al-Muttalib, he would call for his little Muhammad and sit him on his lap. Abd al-Muttalib was very proud of his little grandson, the beautiful

Muhammad.

These were happy days that would sadly not last long. Abd al-Muttalib was old and two years later, after falling ill, he too died. Muhammad, who was eight years old now, sobbed as he followed his grandfathers bier to the graveyard. He was all alone once more. Or so he thought.



Before he died Abd al-Muttalib called his son Abu Talib and asked him to take care of Muhammad. Abu Talib was not a rich or powerful man, but he was noble and had the best character of all.

He took the boy, Muhammad into his care, treating him like his very own son. Muhammad would learn much good from his noble uncle Abu Talib. And his uncle too saw that Muhammad was no ordinary child. Muhammad was loving, kind, and sensitive, and always con-

cerned about others.

Muhammad was also a very honest, truthful, and trustworthy boy, so much so, that he earned the title '*As-Sadiq, al-Amin*', the Truthful, the Trustworthy , and this nickname would stay with him for the rest of his life.

Muhammad was a very thoughtful and responsible boy. He took good care of his family's sheep, and played with the other children. But he also spent much time alone, wondering about the mysteries of nature. He thought about the people around him, how they foolishly lived and how poorly they behaved. Even when he was a very little boy, Halimah said that she often found him sitting by himself, thinking deeply.

Even as a youngster, Muhammad believed in one God, Allah. He never worshipped idols and refused

to take oaths by them as other Arabs had come to do.

Muhammad was also troubled by how people always seemed to be struggling for power and money, and that once rich and powerful, they became arrogant and showed no kindness and generosity to the poor and needy.

Muhammad grew up to be a handsome, healthy boy, respected by everyone. He spoke politely, respected his elders, showed love and kindness to small children, and helped widows, orphans, and the poor. He did not waste his time in silly games and mischief. He never worshipped idols nor was he ever obscene. Though Muhammad (S) was an orphan, alone, Allah protected him from the evil ways of the young men of Makkah. After all, he was being prepared for a very special mission. He was to one day become the Last and Final, Prophet of Allah.

ACTIVITIES

C T

Form groups of three students and identify at least eight lessons you have learnt from the story thusfar. Your teacher may assist you!



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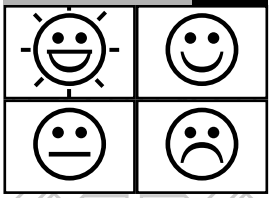
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Comments **T**



Colour in green the characteristics from those listed below which you would attribute to the the young boy Muhammad [s]. **C**



heartbroken	handsome
disrespectful	loving
thoughtful	mischievious
rude	trustworthy
truthful	cruel
impolite	generous
truthful	unfair

Now, write a short description of young Muhammad [s] using the correct descriptive words above.

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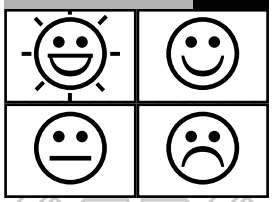
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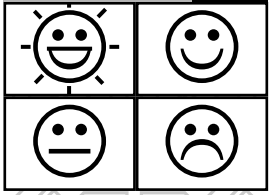
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Comments **T**



Read the description of the town of Yathrib (Madinah) in the story. Then draw it as you imagined it to be when the young Muhammad [s] first visited it with his mother Aminah. **C**

Comments **T**





Each of the groups of words below have something in common. Decide what this is and write it in the space provided. **C P**

Example:

city	palm trees	springs

A description of Yathrib.

.....

playing	swimming	stories

.....

chief	brave	wise

.....

uncle	noble	took care

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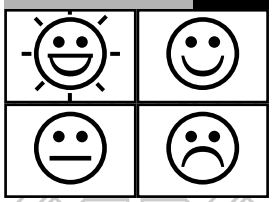
As-Sadiq	*Al-Amin*

.....

idols	worshipped	evil

.....

Comments **T**



Write the following *Ayat* of the Holy Qur'an in Arabic in the space provided along with its English translation. (Check the reference below.) **C P**

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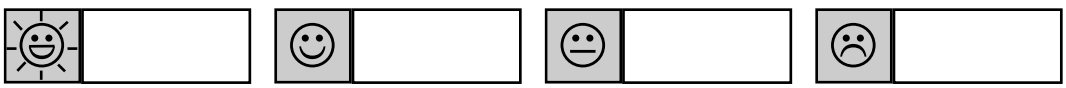
(*Duha,93:6-9*)

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- found suitable one word meanings ☐
- learnt a new *Ayah* ☐
- identified specific teachings ☐
- listed characteristics of Muhammad [s] ☐
- wrote a short description ☐
- drew an imaginary picture ☐
- identifed the common concepts ☐
- wrote an *Ayah* in Arabic and English ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 4



OUTCOME OBJECTIVES T P

- learn that children should be allowed opportunities to see the world and experience new things.
- understand that the early Christians and Jews had knowledge of the coming of the final Prophet, Muhammad [s].
- realise that honesty and integrity, especially in business, wins great respect and admiration from others.
- learn that we should make the possession of noble qualities the criterion of choosing associates and spouses.
- understand that superficial standards, like wealth, beauty and age should not influence our judgement of people.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a story about the early career and marriage of the Prophet Muhammad [s]
- learn a new *Ayah* and a new *Hadith*
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- answer questions related to the story
- read an extract describing the features of the Holy Prophet [s]
- complete a comparison with the Prophet [s]
- find out about a special type of trade mentioned in the Qur'an
- write some *Ayat* in Arabic along with its English translation

Read the following story.

LESSON 4

Manhood



EARLY CAREER & MARRIAGE

When Muhammad was twelve years old, Abu Talib decided to go on a business journey to Sham. Sham, which is now called Syria, is a country situated north of Arabia. Abu Talib knew that the journey was long, and the desert route rough, with little water, and full of dangers. But Muhammad yearned to go with his uncle whom he had grown to love as a father. Abu Talib hesitated, but when he saw how the boy hated to be parted from him, he said, "*By Allah, I'll never leave you behind.*"

On the way, approaching Sham, the caravan of Abu Talib passed by the monestary of a Christian monk called Bahira.

For many years Bahira lived and worshipped in this secluded spot in the desert. It was not the first time that the caravans of the Quraysh had passed by his Monestary. He

Qur'an

Allah ﷻ has declared:

"Indeed you, (O Muhammad), are on an exalted platform of character."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"The truthful, trust-worthy trader will be with the Prophets and the true, devout worshippers and the martyrs in the here-after,."

P C

Vocabulary

situated

route

hesitated

approach

monestary

secluded

notice

insisted

scan

protective

mention

recognize

previous

able

reliable

had never taken any notice of them before, but this time he prepared food for them and insisted that they all join him for a meal. He watched them, carefully scanning each face, then he said, "*But I asked for all of you to join me for a meal!*"

"*O Bahira!" replied, Abu Talib, "We are all present.*"

"*I don't think so!*" said Bahira.

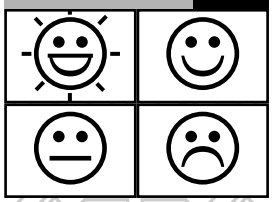
"*Well, there is a little boy who came with us who is playing by the camels,*" replied Abu Talib.

Bahira asked them to bring him to join them. When Muhammad appeared, the monk asked, "*Whose son is he?*"

"*Mine*," replied Abu Talib protectively.

"*No, you are not telling the truth,*"

Comments T



replied Bahira.

"*Very well. He is my brother's child. His father passed away before he was born,*" said Abu Talib.

"*Ah, this is as it should be,*" said the monk. "*This boy should have no father.*"

Turning to the boy Bahira said, "*May I ask you some questions?*"

"*Yes indeed,*" replied Muhammad.

"*By Lat and 'Uzza...*," Bahira began. Lat and 'Uzza were the two famous idols of the Quraysh.

Immediately Muhammad stopped him, saying, "*Ask me whatever you wish, but do not mention them to me. I hate those idols.*"

"*This answer is as it should be*," Bahira said.

P C

Vocabulary

possession

experience

reputation

trade

impress

charming

admire

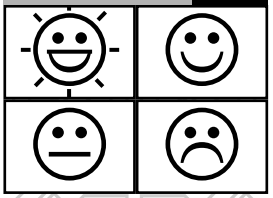
profit

proposal

recognize

previous

Comments T



He asked Muhammad some more questions and everytime Muhammad replied, Bahira said, "*This answer is as it should be.*"



Then he looked at the boys back, and there, between the boys shoulder-blades, Bahira saw a very special birth mark which those who knew about such matters, recognized as the seal of prophethood. Bahira was now quite sure that the young boy Muhammad was indeed the awaited Prophet he had read about in the Injil and Tawrah.

Immediately Bahira turned to Abu Talib and told him, "*This child will grow up to be a man of great importance. I advise you not to go further inland with him, because the Jews may recognize in him the signs of Prophethood, and they may harm the boy*."

We know that the Jews tried to kill the previous prophet of Allah, Nabi ‘Isa [a] (Jesus) and Bahira feared that they may try to do the same to Muhammad.

Abu Talib therefore returned to Makkah with Muhammad and did not make any more business journeys to Sham.

Abu Talib continued to teach Muhammad about business and trade, and Muhammad grew up to become the most able and trusted businessman in Makkah. There were certain qualities present in Muhammad which very few had in his time. He had the best manners, was the most truthful and reliable and he had the purist habits. He was praised by all as ‘*Al-Amin*’, ‘The Most Trustworthy’ of men. The people of Makkah would even leave their most valuable possessions with Muhammad for safekeeping.

Muhammad's experience of business and trading, together with his excellent reputation, drew him to the attention of Khadijah, a beautiful and wealthy widow. She had a large business of her own and was looking for an honest person to manage it for her.



Khadijah asked Muhammad to take her goods to trade in Sham. Muhammad agreed.

Khadijah sent her slave, Maysarah, with him. During the travels, Muhammad treated Maysarah very kindly, as he did all people. Maysarah not only saw how fair and honest Muhammad was in his business dealings, but he noticed the many other good qualities in Muhammad which no other person seemed to possess. He was impressed by Muhammad's beautiful manners and charming person-

ality. He also found it especially strange when a cloud followed Muhammad wherever he went, protecting him from the heat of the summer sun. Maysarah came to admire and respect Muhammad greatly.

Muhammad returned to Makkah after this successful business trip. He brought back more profits than Khadijah had ever made before.

Maysarah gave a glowing report to Khadijah about what a wonderful person Muhammad was. He told her about the wonderful things that had happened and how Muhammad was so different from all the other people he had met during his travels or had seen in Makkah.

Khadijah was very impressed by Muhammad's excellent character, his gentle speech and his hand-

some features. After some time, she decided to propose marriage to him.

Khadijah was forty years old and a widow with three children. Muhammad was much younger. He was twenty five and still unmarried but he happily accepted her proposal. Not only was Khadijah a beautiful woman but she was kind and generous too. Because of her good nature, she was called '*Tahirah*', 'The Pure One'. Muhammad knew that she would be the perfect wife and life partner. And he was quite right.

The marriage was a joyful one. They were well suited to each other and were blessed with six children, two boys and four girls. They were Abdullah, Qasim, Zaynab, Ruqayyah, Umm Kulthum and Fatima. Sadly, however, both sons died at an early age.

ACTIVITIES

C T

Form groups of three students and identify at least eight lessons you have learnt from the story thusfar. Your teacher may assist you!



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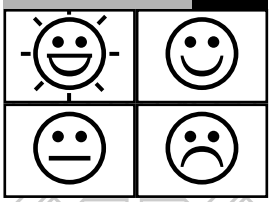
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Comments **T**





Answer the following questions. C

1) How old was Muhammad when his uncle took him on a journey to Sham?

.....

2) What was the name of the monk who they met?

.....

3) What did the monk say about the boy, Muhammad?

.....

.....

4) What are the Injil and Tawrah?

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5) What was Muhammad's profession when he grew up?

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.....

6) Describe the good qualities of Muhammad?

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7) Who and what was Khadija?

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8) Why did she ask Muhammad to trade for her?

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.....

.....

9) Who was Maysarah?

.....

10) What did Maysarah notice about Muhammad during his travels with him?

.....

.....

.....

.....

11) Why did Khadija decide to marry Muhammad?

.....

.....

12) Why did Muhammad think that Khadijah would make a perfect wife?

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.....

13) How many children did they have? Name them.

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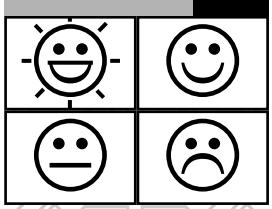
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Read the following passage describing the Prophet Muhammad [s] then answer the question that follows. **C P**

We do not know exactly what the Prophet Muhammad [s] looked like, but his cousin, ‘Ali ibn Abi Talib, has given us some idea. ‘Ali said that Muhammad was of medium height, broad-shouldered, and had a muscular physique. Although he was not the tallest, but he always seemed to stand above the rest when in a crowd. His hair was jet black and wavy and his beard thick and neatly combed. He didn’t have much body hair and his limbs were

Comments **T**



long.

His walk showed strength and resolution: he walked softly but firmly, with large swift strides, and bent slightly forward. Some say the ground seemed to roll itself up for him, and his Companions had to work hard to keep up with him even when he walked at a leisurely pace.

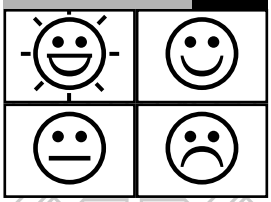


The Prophet Muhammad's [s] skin was tawny and his eyes shown brown from under handsome thick eyebrows. The Prophet's eyes did not wander around, looking at this and that. They were usually downcast. But when he did look up at something he would look straight into it. The Prophet Muhammad [s] had a thin nose and broad forehead. His lips were soft and he had a broad, friendly smile that showed straight, pearly white teeth.

The Prophet Muhammad [s] had a reputation for honesty. He was also known among the Quraysh as the bravest and most gentlemanly person. He was a good neighbour, tolerant and always truthful.

He always kept aloof from quarrels and quibbles, and never used foul language or abuse. 'Ali once said, "*Everyone who came to know him, grew to love him.*"

Comments T





Now compare yourself, or your dad, or your elder brother with the Prophet Muhammad [s].

Examples:

My dad is muscular and the Prophet was muscular too.

I quarrel with my little sister while the Prophet never quarrelled with anyone.

The Qur'an encourages a special kind of trade. Read Surah Saff (61:10-13) and see what the trade is. Thereafter write the verses in Arabic below along with the English translation. **C P**

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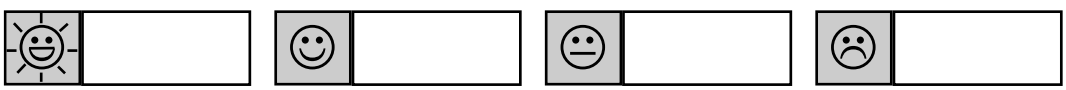
(*Saff,61:10-13*)

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a story ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- answered question about the story ☐
- read an extract ☐
- completed a comparison ☐
- wrote *Ayat* in Arabic & English ☐

How does my teacher
rate my performance in this lesson ?



lesson 5



OUTCOME OBJECTIVES T P

- learn that the Prophet Muhammad was ever concerned about the welbeing and guidance of people.
- understand that the best of leaders are those who are just, have wisdom and always work towards peace and conciliation.
- realise that the search for truth requires solitude and meditation.
- learn that by observing creation we come to discover the Creator.
- understand that Allah alway guides those who seek guidance.
- learn that Allah communicates to mankind through his angel Jibrail [a].
- realise that many of the Christians and Jews knew of the coming of the Prophet Muhammad [s].
- observe that the Prophet Muhammad [s] had no previous knowledge of religion.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract about the beginning of the mission of the Prophet Muhammad [s]
- learn a new *Ayah* and a new *Hadith*
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- explain key events before the beginning of the mission of Prophethood
- answer a question related to the lesson
- complete a picture puzzle
- research an important place related to the revelation of the Qur'an
- write & memorise some verses of the Qur'an in Arabic

Read the following story. T

Muhammad was always concerned about others. He felt very sad to see the orphans and the widows, the poor and the weak being treated so cruelly by many of the idol worshipping Makkans.

One day a trader from Yemen had his goods stolen by a group of wicked Makkans. The trader called out for help, but no one came to his aid. So the trader wrote a poem that made fun of the Makkans' wicked ways, and recited it out loud in public for all to hear.

When Zubayr, one of Muhammad's uncles, heard this poem, he felt very ashamed. Zubayr called the city elders to a meeting, and an organisation was formed to protect the weak and oppressed people of Makkah. They made a pledge

Qur'an

Allah ﷻ has declared:

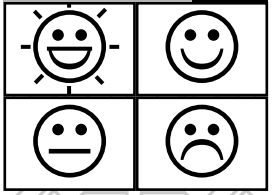
"And thus have We, by Our command, sent inspiration to you(O Muhmammad) : You did not know (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily you do guide (men) to the Straight Way."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"...I heard a voice from heaven and I raised up my eyes, and lo! the Angel that had appeared to me in Hirā' was sitting on a throne between heaven and earth and I was struck with awe on account of him and returned (home) and said, Wrap me up, wrap me up."

Comments T

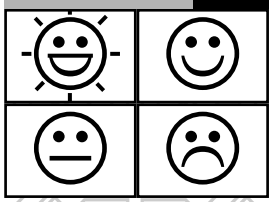


P C

Vocabulary

concerned
.....
organisation
.....
oppressed
.....
pledge
.....
uphold
.....
vitue
.....
foreign
.....
enthusiastic
.....
considerate
.....
prompt
.....
combined
.....
sacred
.....
sacrifice
.....
courtyard
.....
anxiously
.....

Comments T



called the Hilf al-Fudul, the Pledge to uphold Virtue, in which they would give protection and help to all, including foreign visitors.

Muhammad became an enthusiastic member of the group called Hilf al-Fudul, who pledged themselves to help all in need and to be courteous and considerate towards others, especially those weaker than themselves.

Muhammad's sense of justice, his prompt understanding of problems and his real interest in his fellow men combined to make him a leader. He could always be relied upon to judge fairly and was more and more sought out to help settle arguments and disputes.

Once, when Muhammad was no more than 35 years old, the Ka'bah,

the sacred house of worship, in Makkah, caught fire and burned to the ground. All the tribes of Makkah took part in repairing and rebuilding it, but when it was time to put back the Hajar al-Aswad, the sacred Black Stone (*the stone which descended from Jannah with Prophet Adam [a] and which was first laid by the Prophet Ibrahim [a]*) there was an argument which arose. Each of the four leading families of Makkah claimed that they alone should have the honour of placing the black stone in the wall of the Ka'bah. Swords were drawn and each clan was prepared to sacrifice their last man for the honour of putting the sacred stone in its place.

Finally, it was agreed that the first man to enter the courtyard of the Ka'bah would settle the dispute. People waited anxiously to see who

P C

Vocabulary

instructed

banquet

barren

ponder

supplies

solitude

meditate

role

purpose

traditional

retreat

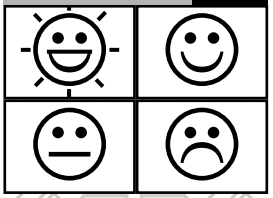
extraordinary

clot

majestic

revelation

Comments T



P C

Vocabulary

mission

gradually

experience

confident

hospitable

persecute

oppose

tremendous

divine

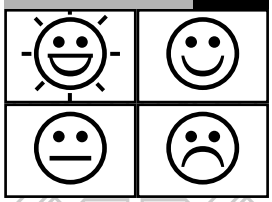
vain

astray

it would be. As Muhammad walked in, the people called out joyfully, "*Ah! It is the truthful One. It is Muhammad. We will gladly accept his decision.*"

To many it seemed like a problem which could not be solved, but Muhammad had a simple idea that saved the honour of everyone concerned. He spread out a white sheet on the ground and placed the sacred stone at its center. Then he instructed the elders of each clan to lift a corner of the sheet and carry the stone to its site. Then Muhammad , the peacemaker, fixed the stone in its place with his own hands. In this way he averted a severe war which would have caused the deaths of many men.

Comments T



Muhammad's marriage with Khadijah allowed him to lead a

comfortable life as a wealthy and respected nobleman of Makkah. And, indeed, for a few years Muhammad did lead a calm and quiet life as a businessman. But he was restless and soon he gave up all worldly activity and set himself to searching for the truth. He felt sad to see the Arabs fighting and killing each other. He hated that they worshipped idols and lived lives of wickedness. How could all this be changed.



Instead of meeting with people at banquets or in their homes and joining the gatherings of the rich and powerful, and trying to gain for himself a position of importance among the nobles of Makkah, Muhammad would wander into the barren hills of the desert. He would sit for hours and ponder the mysteries of creation. The vast silence of the

desert, with endless sand and sky and, at night, equally endless darkness, alive only with the twinkling of millions and millions of tiny stars, seemed to bring a person very close to the Creator of all that beauty.

For days, Muhammad would often stay alone in the cave of Hira, which was near the top of a mountain called Jabal al-Nur, the Mountain of Light, three miles from Makkah. He would return home only for more supplies of food and water, and then go back to the solitude of nature to pray and meditate, asking the Creator of the heavens and the earth for answers to all the questions that raced through his mind, questions like : Who is the Creator of all being? From where do human beings come, and where will they all go after death? What is man's true

purpose and role in life? What does the creator require of us, as His servants?

On the twelfth of February, 610 C.E., Muhammad, now forty years of age, went to the Cave of Hira near the top of Jabal al-Nur to spend Ramadan, the traditional month of retreat. He was sitting all alone in this cave, when he had an extraordinary experience.



After many days of meditation, suddenly the Archangel Jibrail [a] appeared before Muhammad.

"*Read!*" commanded the angel.

"*But I cannot read,*" Muhammad replied. So the angel held Muhammad tightly and commanded him, again and again, to read.

"*What should I read?*" asked Muhammad.

"Read in the name of your Lord who created; created man from a clot. Read and your Lord is the Most Generous. Who taught by the pen; taught man what he did not know."



These were the first words of the Holy Quran. Muhammad read them. He felt these lines now written on his heart.

Fearfully he rushed out of the cave and saw Angel Jibrail [a] in all his majesty, stretching from one end of the horizon to the other. Muhammad had never before seen such a huge and majestic creature nor did he ever imagine such a creature could exist.

"*O Muhammad,*" Jibrail [a] said, "*I*

am Jibrail, and you are the chosen Messenger of Allah."

This was the first Wahi, the first revelation. It was the beginning of the revelation of the Quran from Allah to His last Prophet [s]. This was the start of Muhammad's mission as Rasulullah, a Prophet and Messenger of Allah. Gradually, over the next twenty three years, Allah would complete the revelation of His last book, the Quran, to His prophet, to teach mankind His perfect religion, Islam.

Receiving Wahi through an angel was a strange experience for Prophet Muhammad [s]. It left him surprised and confused. He was fearful and immediately left for home. He had always shared everything with Khadijah, his beloved wife. As he reached home,

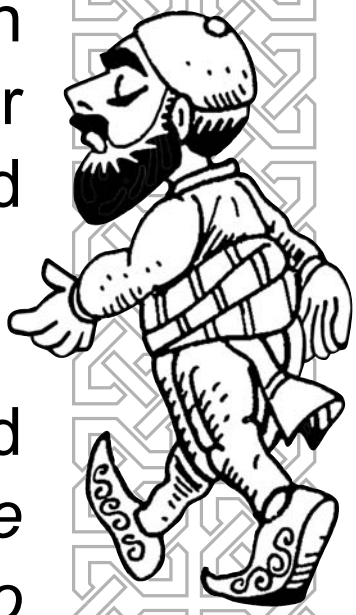
he was shivering and was feeling cold. He asked Khadijah to place a blanket over him. Then he told her of his strange experience.

She did not understand the nature of her husband's experience, but she knew of her husband's great qualities. She felt confident that Allah would safeguard him from all harm and evil.

Khadijah comforted Prophet Muhammad [s] saying, "*Allah will always protect you. You are kind to your relatives, you help the poor and support the weak, you comfort the orphans and the widows, you are hospitable to your guests, and you love truth. Allah does not harm such people. Allah saves and guides such people.*"

The next morning, she took

Muhammad [s] to her old cousin, Waraqa ibn Nawfal, a learned Christian who had studied the Bible. Waraqa knew that in the Bible Allah promised to send a new messenger who would come to guide mankind to the right path once again.



Waraqa told Muhammad [s] and Khadijah, "*Most holy! It is the same angel who came to Musa [a] and to all the other prophets. It seems that Allah has chosen you, O Muhammad, to be His prophet. If only I was a young man again I would support you when your people persecute you and expel you because of your teachings*."

Who the prophets were and what they did, Muhammad [s] did not know exactly. Waraqa's words comforted Muhammad [s] but he did not have any knowledge of the previous

revelations. Muhammad [s] did not know how to read to find out about the mission of the prophets before or what had happened to them.



"*Why would my people persecute me?*" Muhammad asked. Waraqa replied, "*No prophet can remain unopposed. Whenever a prophet brings the message of truth to the people they foolishly oppose him and show their hatred for his message*."

Muhammad [s] had to wait for some time. Allah would teach him about the work of the past prophets and about his own mission. Allah would give to Muhammad [s] the knowledge of Islam, His final and perfect religion for all mankind.

Gradually Muhammad [s] began to understand. His quest had finally

been rewarded. His restless, searching soul had been joined with his Creator, Allah. Allah not only gave him guidance, and answered his many questions, but He also chose Muhammad [s] as His Prophet and Final Messenger.

It was a tremendous responsibility. Muhammad [s], far from becoming vain or proud, remained as good and humble a man as ever. He continued to receive divine revelations from time to time through Jibrail [a] over the next twenty three years. This was a message of guidance to a world that had gone far, far astray.



The Makkan and Madinan periods of the Prophet Muhammad's [s] mission will be covered in detail in Grade 5. For a summary overview of hiscomplete life and mission you may refer to the Sirah section of the Grade 3 book.

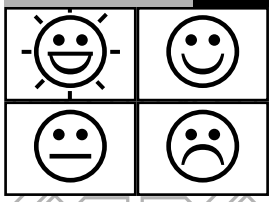
ACTIVITIES

C T

Form groups of three students and identify at least eight lessons you have learnt from the story thusfar. Your teacher may assist you!



Comments **T**

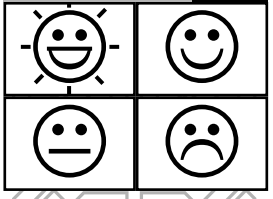


Explain the following. C

1) Hilf al-Fudul

2) Hajar al-Aswad

Comments T





Answer the following questions. **C**

1) Why did the Prophet Muhammad [s] loose interest in business?

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2) Why did the Prophet [s] wander into the barren hills and deserts alone?

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3) What were the questions that the Prophet Muhammad [s] would ask himself?

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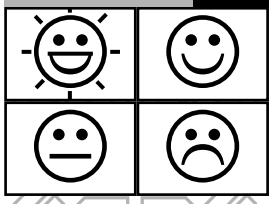
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4) What happened to the Prophet [s] on the 12th of February 610A.D.?

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Comments **T**



.....

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5) Why do you think the Prophet Muhammad [s] was so afraid?

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6) Who was the first person the Prophet [s] went to after his experience with the Angel?

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7) What did Khadija say to the Prophet [s]?

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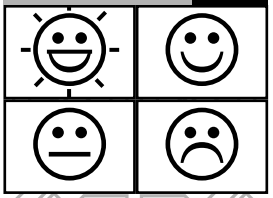
8) Who was Waraqah ibn Nawfal?

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Comments T



9) List three things that he said to the Prophet Muhammad [s]?

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10) Did Muhammad [s] have any knowledge of the previous prophets? Why?

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11) Did the Prophet Muhammad [s] receive the entire Qur'an all at once in the Cave of Hira? Explain!

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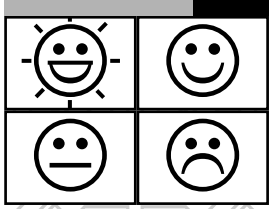
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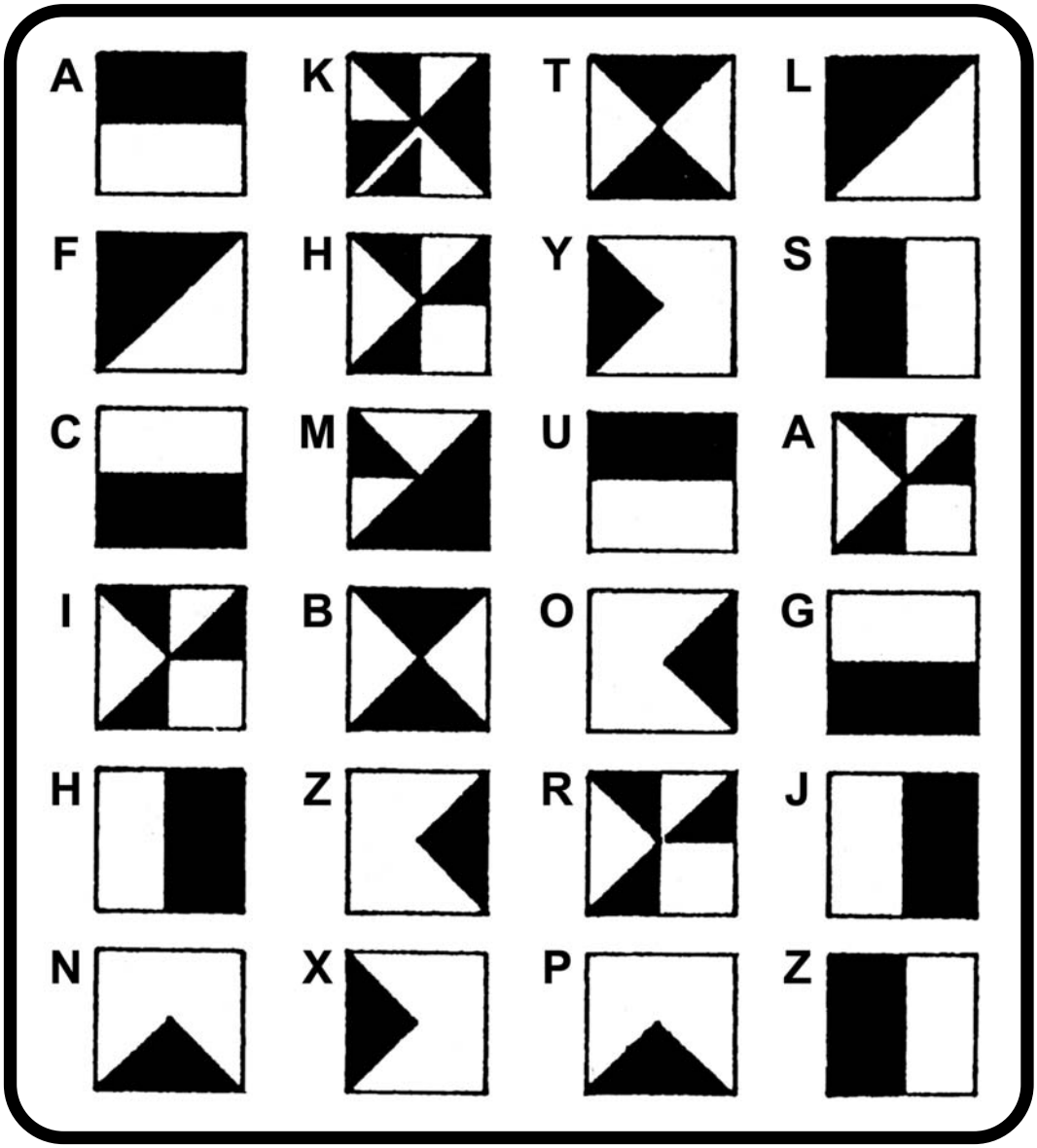
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Comments T



Circle the four squares which are exactly alike? Then write their four letters in the boxes below. **C**



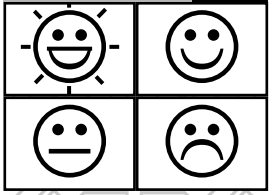


Construct a word related to the story from these four letters.

(clue: a place the Prophet Muhammad [s] often visited.)

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Comments **T**



Now, with the help of your parents or elder siblings, find out four facts about this place and write them below.

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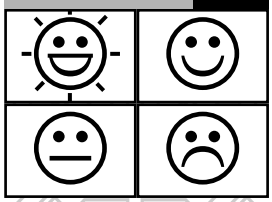
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Lastly, find a picture of this place or draw it in the space provided below.

Comments T



Write the first 5 verses of Surah 'Alaq (Surah 96:1-5) in Arabic below. Thereafter memorize the verses. **C P**



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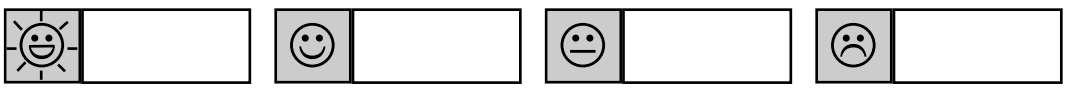
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a story ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- identified specific teachings ☐
- explained two key events ☐
- answered questions about the story ☐
- completed a puzzle ☐
- researched an important place ☐
- wrote & memorised some verses ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



TARIKH AL-ISLAM
history of islam

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	*Sayyidatuna* Khadijah [r]	465
LESSON 2	*Sayyiduna* ‘Bilal [r]	481

T P

The Companions of the Holy Prophet of Allah are spread all over the firmament of Islam like the briliant stars in the sky. They were the persons who readily responded to the call of the Phophet Muhammad [s] when he came with the message of the Oneness of Allah. They did not embrace Islam with any selfish motive. It is not difficult to understand from a study of the circumstances prevailling at the advent of Islam that it was a very critical period for the Muslims.To embrace Islam in those days meant to invite trouble and misery on oneself. Despite this, those sacred souls, the Companions of the Prophet, known as Sahabah, accepted Islam without any fear of troment or atrocity. No one could succeed in attaining such a sublime state in Faith and Knowledge as these fortunate ones. By enduring all sorts of humiliation and unbearable atrocities for the Divine Message and in devotion to the righteous path, they set examples which will serve as beacons of light for the seekers of truth and the righteous till the end of time.

They served the faith in deed and practice, in character and conduct. At that time, a larger number of Muslim converts were poor, helpless and weak, often powerless to defend themselves from the atrocities and assaults of their persecutors. It is a sign of true faith that when a man accepts Islam, knowing it to be the truth from His Lord, he holds on to it with rock-like firmness, under all forms of calamity, hardship and trial, and so did the Companion of the Prophet [s].They endured all kinds of hardship and put little value on thier own lives in defense of Islam. They embraced Islam with perfect sincerity and with true hearts, and endured all the hardships and afflictions for the sake of Allah and His Messager, with poise,dignity and radiant faces.

They listened to what the Prophet said; they acted as they were instructed; they practiced what he preached to them. No Prophet or Messenger had ever had such devoted,faithful, loyal and sincere companions as those of the last Messenger of Allah, Prophet Muhammad [s].They expressed thier deep devotion and love for him in every way and could not bear, not a war or peace, the slightest discomfort to their Master [s]. Neither adversity nor danger could separate them from him. It is a fact that every Companion of the Prophet [s] was in his own right a sign of Allah.We are to follow their footprints if we wish to succeed in life. There is not an iota of doubt in this matter that, after the Holy Quran and the traditions of the Holy Prophet [s], the lives and examples of the Sahabah are burning torches of light for humanity. We cannot do without their guiding light. May Allah grant us the guidance and strenght to follow the footsteps of those Sacred Souls.

lesson 1



OUTCOME OBJECTIVES T P

- learn about important events in the life of Sayyidah Khadijah [r]
- discover some of her virtues and accomplishments
- appreciate her tremendous love, commitment, forbearence and self sacrifice for the Prophet [s] and Islam.
- recognize that true faith gives one strength to make the greatest sacrifices
- learn about the Prophet Muhammad's [s] deep love and affection for her
- discover that *Sayyidah* Khadijah [r] is the ideal model for all women to emulate

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a story about *Sayyidah* Khadijah [r]
- learn a new *Ayah* and a new *Hadith*
- find suitable meanings for the difficult words
- discuss important lessons from the life of *Sayyidah* Khadijah [r]
- identify pecific teachings being conveyed through the story
- complete a true & false excercise to discover a hidden message
- do some research about the house of *Sayyidah* Khadijah [r]

Read the following story.

LESSON 1

Khadijah

THE WIFE OF THE PROPHET

Sayyidah Khadijah [r] was born in 556 C.E. in Makkah. Her mothers name was Fatima bint Za'id and her father was Khawaylid bin Asad, a famous businessman and leader from the tribe of Quraysh. Because of her nobility, excellent character, modesty and kind nature, Khadijah became known as "Tahirah", the "Pure One".

As a young woman, Khadijah [r] married Malak bin Nabash and had two children, Halah and Hind with him. He passed away later and she then married 'Atiq bin 'Aith and had a daughter named Hindah. They didn't stay married for long and separated.

Sadly Khadijah [r]'s father died. She was a very intelligent and successful business woman and continued to run her father's business after he passed away. It is said that when

Qur'an

Allah ﷻ has declared:

"Muhammad is the Messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure..."

Hadith

Our beloved Prophet Muhammad ﷺ said:

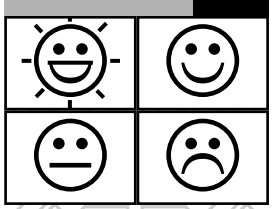
"I have not yet found a better wife than Khadijah. She had faith in me when everyone, even members of my own family and tribe did not believe me, and accepted that I was truly a Prophet and a Messenger of Allah . She converted to Islam, spent all her wealth and worldly goods to help me spread this faith, and this too at a time when the entire world seemed to have turned against me and persecuted me. And it is through her that Allah blessed me with children."

P C

Vocabulary

modesty
.....
embark
.....
export
.....
integrity
.....
impressed
.....
descended
.....
courtyard
.....
predicted
.....
approached
.....
charming
.....
frequent
.....
virtuous
.....
astonishing
.....
compulsory
.....
convey
.....

Comments T



the Quraysh's trade caravans gathered to embark upon their lengthy journeys to Syria and Yemen, Khadijah's [r] caravan equalled the caravans of all other traders of Quraysh put together. She would export fine Makkan goods to far away lands and would hire the best managers for the trading journeys. They would bring back goods to Makkah from the lands they visited.

Khadijah [r] had heard of the honesty and integrity of Muhammad [s]. So she asked him to work for her as a manager of her business. He gladly accepted her offer. On one business trip, he was accompanied by Maysara, Khadijah [r]'s trusted servant. Maysara was amazed by Muhammad's [s] excellent character and honesty. On their return, Maysara related what he had seen of Muhammad's noble ways. Khadijah [r] was very impressed with Muhammad [s]. She was so impressed that she considered mar-

rying him.

One night, Khadijah [r] dreamt that the radiant sun had descended in her courtyard, filling her home with light. It was an unusual dream so she went to her cousin, Waraqah bin Nawfal, a pious man who knew much of the Tawrah and Injil, for an interpretation of her dream. Upon hearing her dream, he explained, "*This is a glad tiding that a Prophet, whose coming is predicted in the Tawrah and Injil, would live in your home*."

When Khadijah [r] heard this, her intention to marry Muhammad [s] grew stronger. Her friend Nafisah knew of Khadijah [r]'s wish and approached Muhammad [s] and asked him, "*O Muhammad, why are you not married yet?*"

He explained that he did not have enough money to support a wife. She then asked, "*Would you be*

P C

Vocabulary

persecution

boycott

desperate

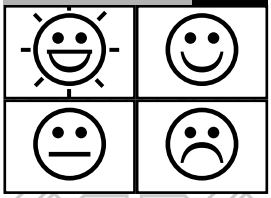
throes

dedicated

emotions

bore

Comments **T**



interested in marrying a beautiful, wealthy lady from a noble family who wishes to marry you?"



Muhammad [s] was curious and he asked Nafisah who this woman was. "*None other than Khadijah [r],*" she said.

"*Yes, indeed*," Muhammad [s] replied.

When Khadijah [r] heard of this, she was overjoyed and soon thereafter the two were married. Muhammad [s] was twenty-five years old when he married Khadijah [r] and she was forty.

Khadijah [r] was blessed with not only Muhammad [s] as a husband but also with six children from him. Two sons, Qasim and Abdullah, who sadly passed away while they were young, and Zainab, Ruqayyah, Umm Kulthum and Fatima, may Allah be pleased with

them, all of whom were charming and intelligent daughters to be very proud of.

Khadijah [r] was a pious woman who gave up idol worship even before Muhammad [s] became a prophet. Khadijah [r] earned the title of Amirah al-Quraysh, Princess of the Quraysh because of her perfect personality and virtuous character. She used to feed and clothe the poor, and give large amounts of money to those of her friends and relatives in need.

As you have learned in the previous section, Muhammad [s] would frequent the cave of Hira for meditation and worship. He was visited by the Angel Jibrail [a]. When the angel departed Muhammad [s] was left alone, shaking and quivering at this most astonishing experience. He ran down the mountain to Khadijah [r], his dear wife. Upon seeing her husband in this state, Khadijah [r]

comforted him. She always brought Muhammad [s] tremendous calmness and peace.

Khadijah [r], was the first to believe in her husband, Prophet Muhammad [s], and continued supporting him throughout his mission as a Prophet. She had been used to praying Salah in the mornings and evenings with the Prophet [s], even before Salah was made compulsory by Allah. Khadijah's [r] noble character and excellent conduct pleased Allah so much that He sent special greetings to her, saying to Jibrai'l [a], "*O Jibra'il, convey my Salam to Khadijah.*" No other woman would be honoured like this.

Khadijah [r] was the perfect wife and mother. She was the first wife of the Prophet Muhammad [s] and he did not marry again during her lifetime. They lived together in peace and love for more than twenty four years. Her house became a

blessed place to which Jibra'il [a] often came with the revelation of the Qur'an. It became the centre of Islam, where the Sahabah, the Companions of the Prophet [s], visited. Everyone came here to be blessed with the company, warmth and hospitality of Muhammad and his dear wife, Khadijah [r].



Khadijah [r] spent all her wealth in the cause of Islam. She supported her husband, the Prophet Muhammad [s] through all the difficulties and persecutions of the idol worshipping Quraysh. When the Makkans carried out a total boycott of the Muslims they were all imprisoned in a valley called Shi'b Abi Talib. The Muslims were being starved by the wicked Quraysh so as to force them to leave their faith, Islam. Many starving Muslims were so desperate and hungry that they would even eat the leaves of trees to survive. Khadijah [r], a woman who grew up in luxury and wealth,



bore all these hardships and sacrifices because she knew the Hereafter was more important than this life. Unfortunately the boycott left Khadijah [r] extremely weak and she soon passed away.

She died at the age of sixty-five, having given almost twenty-five years to the Prophet Muhammad [s] and supporting the cause of Islam. When the Prophet [s] saw her in the throes of death he comforted her saying, "*Allah has decided this for you, and what you are afraid of will be good for you.*" What the Prophet meant was that Allah had kept a very special reward for her in Jannah and that she should not fear death. Khadijah's [r] eyes lit up and as she gazed at her beloved husband, her soul left its earthly body.

Her grave was prepared at a place called Hujjoon, near Makkah. The Prophet Muhammad [s], with his

own hands, lowered her gently into it. And so passed away the 'Mother' of all Muslims, the one who had sacrificed everything for Islam.

When she passed away, the Prophet was heartbroken at the loss of a loving wife and a dedicated companion who stood by him during the most difficult period of his life.

Once after Khadijah's [r] death, her sister Hala came to see the Holy Prophet [s] and called from outside for permission to enter the house. Her voice resembled Khadijah's [r]. When Hala's voice fell on the Prophet's [r] ears, he was reminded of Khadijah [r]. His heart was filled with emotions and sadness and he tearfully said, "*Ah, it must be Hala*."

The Holy Prophet [s] would say, "*I can never forget Khadijah because she believed in me when no one else did. She accepted Islam when*

people rejected it, and she helped and comforted me when there was no one to lend me a helping hand, and she bore all my children."

So even after her death, the Prophet [s] would always remember her and regularly send gifts to her old friends in remembrance of those good days. And how could he not remember the woman who was there for him when the whole world was against him? How could he not appreciate the sacrifices of this noble woman who gave up her comfortable life for a life of sacrifice and patience? And how could he ignore the pure beauty and faith of the woman to whom even Allah sent His Salam?

No, he could not and would not forget Khadijah [r], his first love, and neither should we. Her example still shines brightly for every Muslim to follow.

T P

AN IMPORTANT POINT TO DISCUSS



What can we learn from the life of Sayyidah Khadijah [r]

1. Her unshakable faith and acceptance of Islam as the first follower is an exemplary quality for us all. Whenever we see a chance for good, an opportunity to accept the truth and share it with others, we should hasten towards it without a second thought. Allah encourages us in Surah Hadid, verse 21 to "*Race one with another in hastening towards Forgiveness from your Lord (Allah), and towards Paradise, the width whereof is as the width of heavens and earth, prepared for those who believe in Allah and His Messengers.*" Even if we are the only people in our city to start an Islamic study circle, the only person in our community to stand up for a positive idea or the only Muslim in our school or workplace who avoids the bad and turns towards the pleasure of, we should rejoice that we are in the company of a noble woman such as Khadijah [r] in our efforts.

2. We see that Khadijah [r], may Allah be pleased with her, supported the Prophet [s] in his most difficult moments through her consoling words, advice and wisdom. She was there for him when the world was against him. This demonstrates a key aspect of the Muslim marriage: mutual consultation, loving for the other what is best and making the life of one's spouse easier. Khadijah [r] was a solid rock, a haven of security, for the Prophet (saw). We should ask ourselves: are we solid rocks for the spouses, parents and teachers of Islam in our lives? Or do we just let them bear the burden of the world on their shoulders by themselves without doing our part to nurture, cultivate and encourage their good intentions and efforts more? A simple phrase such as "*Thank you, Jazak Allahu khayra, Great job, I love what you are doing and we all appreciate it*" while you really mean it will probably encourage someone more than you imagine.

3. The most important quality of Khadijah [r] is that she preferred the Hereafter over the Dunya, this world. She was willing to sacrifice her temporary comforts and luxuries in order to gain the pleasure of her Creator. In life today, sacrifice is hardly a common word spoken of let alone thought of as a practical act of implement in our world of laziness and hedonism. But truly, life is a test and Allah will reward those who struggled, were patient and sacrificed. Allah, the Most High, says in Suratul A'la, verses 16-17: "*Nay, you prefer the life of this world, Although the Hereafter is better and more lasting*."

Take this moment to think about your priorities and what kind of person you would like to be known to Allah as on the Day of Judgment - One who passed the real test of existence or one who wasted his life in the aimless pursuits of this temporal life.

May Allah raise us all in the companion of the Prophets, Companions and Mothers of the Believers, among whom Khadijah [r]'s example resonates most profoundly.

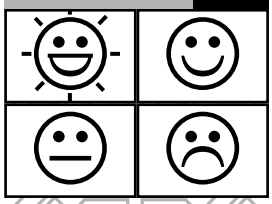
ACTIVITIES



C T

Form groups of three students and identify at least eight lessons you have learnt from the story. Your teacher may assist you!

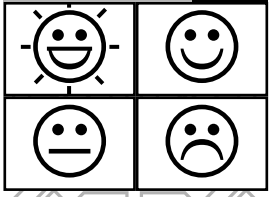
Comments **T**



Decide which statement is true or false. Shade-in the answer in the respective column. Then write the letters in the shaded boxes in the spaces provided at the end of the questions to discover the secret message. **C P**

	T	F
1) Khadijah [r] was born in 556 C.E.	M	O
2) Khadijah was known as "Jamilah", "Beautiful One".	U	A
3) She was a very successful business woman.	R	S
4) The Prophet Muhammad [s] proposed to Khadijah [r].	C	Y
5) Khadijah [r] was 15 years younger than the Prophet [s]	I	A
6) Khadijah [r] had six children from the Prophet [s].	M	Z
7) Khadijah gave up idol worship after revelation began.	S	A
8) Khadijah [r], was the first person to embrace Islam.	N	M
9) Khadijah [r] was the perfect wife and mother.	D	R
10) The Prophet [s] married again during her lifetime.	E	K

Comments **T**





	T	F
11) Khadijah [r] spent some of her wealth for Islam.	O	H
12) Khadijah suffered with the Muslims during the boycott.	A	O
13) She died at the age of seventy-five.	P	D
14) The Prophet [s] didn't send gifts to Khadijah's old friends.	U	I
15) Khadijah believed in the Prophet when none else did.	J	M
16) Allah sent his special Salam to Nafisah.	W	A
17) Khadijah's [r] example is the best for a Muslimah to follow.	H	S

1	2	3	4	5	6

7	8	9

10	11	12	13	14	15	16	17

The Prophet Muhammad [s] said,
"The best of the women of the world are

__ __ __ __ __ __ __ __ __

__ __ __ __ __ __ __ __

Comments	T

C P

In later years the house of *Sayyidah* Khadijah [r] was bought by the *Khalif Sayyiduna* Mu'awiyah [r] and he built a Masjid on the site. Thus the home in which the Prophet [s] lived with his beloved wife Khadijah [r] became a place of prayer and worship for all time. With the help of your parents research what exactly has happened to that historical site in recent years. Write your answer below.

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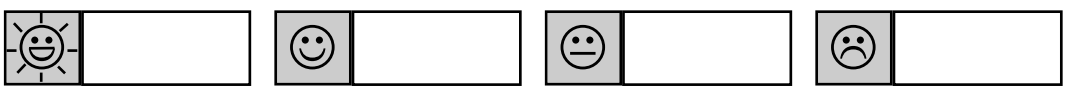
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a story ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- identified specific teachings ☐
- explained two key events ☐
- answered questions about the story ☐
- completed a puzzle ☐
- researched an important place ☐
- wrote & memorised some verses ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 2



OUTCOME OBJECTIVES T P

- learn about some virtues and accomplishments of the first *Mu'adhdhin* of Islam, *Sayyiduna* 'Bilal [r]
- discern his admirable faith and dedication to Islam
- recognize that faith and truth are the greatest sources of courage and strength
- understand that Islam teaches equality of all men
- discover that the *kuffar* resort to intimidation and violence in order to silence the message of Islam
- recognize that all trials and tribulations are a test of true faith
- realize that Muslims should not follow the customs of the disbelievers
- learn that the Masjid is the most important institution within a Muslim community
- ascertain that the Companions loved the prophet [s] more than anything else.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract about the first *Mu'adhdhin* of Islam, *Sayyiduna* 'Bilal [r]
- learn a new *Ayah* and a new *Hadith*
- find suitable meanings for the difficult words
- identify the specific teachings being conveyed through the story
- unscramble words and construct simple sentences
- complete sentences based on the story

LESSON 2

'Bilal

THE FIRST MU'ADH DHIN

Sayyiduna Bilal [r] is one of the best known of all the Sahabah, the Companions of the Holy Prophet Muhammad [s]. He was the first *Mu'adh dhin* of Islam, who called people to worship Allah in the Prophet's masjid in Madinah.

He was an African slave of a disbeliever in Mecca. One day his close friend Abu Bakr [r] came to him and said, "*O Bilal I have good news for you. Allah has sent us a Prophet who calls people to worship Him alone. His name is Muhammad[s]. He teaches that Allah is the Creator of the heavens and the earth and all that lies in between. There is no god but He, the Lord of the Mighty Throne, the Knower of all things, the One who sees all that we do, Who rewards and punishes for all our deeds, good for good and bad for bad.*"

"*What does Muhammad ask us to*

Qur'an

Allah ﷻ has declared:

"And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph."

Hadith

Our beloved Prophet Muhammad ﷺ said:

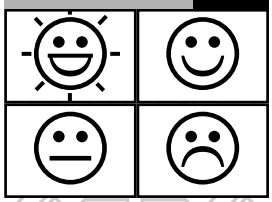
"I was shown Paradise and I heard the noise of footsteps before me (in Paradise) and, lo, it was that of Bilal."

P C

Vocabulary

embrace
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budge
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conversion
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adopt
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renounce
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pulverize
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limb
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torture
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determined
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ineffective
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swelter
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mocking
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afflict
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migrate
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emigrate
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Comments T



do?" Bilal asked

"*He calls us to worship Allah alone,*" Abu Bakr [r] replied. "*And he teaches that all men are equal just as the teeth of a comb, and that the best among them are those who have faith and do good deeds. O Bilal, I want what is best for you so believe that there is no god but Allah and that Muhammad is His messenger*."

At these words Bilal became silent and bowed his head, gazing at the ground. Then he lifted it, looked at Abu Bakr [r] and said in a calm, gentle voice, "*I bear witness that there is no god but Allah and I bear witness that Muhammad [s] is the Messenger of Allah*."

With that Bilal [r] embraced Islam, the true religion of Allah.

Now that he was a Muslim, Bilal used to secretly visit the house of the Prophet Muhammad [s], from time to time. He did not want his

wicked idol worshipping master to find out because Bilal [r] knew of his hatred for Islam. Once, when Bilal [r] was on his way back from visiting the Prophet [s] he was struck with idea of walking around the Ka'aba, to look at the strange Idols that had been placed in and around it by the idol worshippers, to see what effect they would have on him, now that he had embraced Islam.

The first idol he saw was called Hubal, the chief idol. It was huge and reckoned to be the mightiest and most powerful of all the idols. It was made of red stone. Its right hand had been broken and the people had replaced it with one of solid gold.

Bilal [r] looked at the idol and found it just as it was before. It had not moved so much as an inch. He continued looking at it for a while, then burst out laughing. "*Did I really worship this idol?*" he thought. "*What did I really see in it worthy of being*

P C

Vocabulary

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suggested

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custom

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resounded

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melody

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delighted

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triumphant

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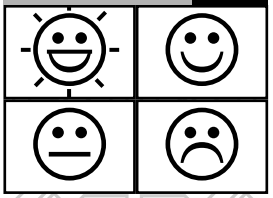
privilege

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requested

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Comments **T**



worshipped? I really must have been blind."



Bilal [r] lifted his hand and slapped the cold, stone face of the idol as hard as he could, and waited to see what it would do. The idol however, did not budge. The idol was no more than a piece of lifeless stone.

As Bilal was about to leave, he was unaware that he was being watched the whole time by a man, who had witnessed his every movement. Soon Bilal's master, Umayyah bin Khalaf, came to know of Bilal's [r] conversion to Islam and what he had done to the idol.

"*I swear that I will punish this foul slave severely and avenge my idols,*" Umayyah said.

Umayyah called for Bilal [r] saying, "*Do you think I don't know of your foolishness. Leave the religion of Muhammad which you have adopted and return to our idols*."

But Bilal [r] only replied, "*No, By Allah, I will never renounce my faith!*"

"*Do as I say*," Umayyah screamed, "*Or I will pulverize you and tear you limb from limb.*"

"*I am not afraid of anyone but Allah, and I will certainly not give up my faith for anyone*," Bilal [r] answered.

Umayyah then tied a rope around Bilal's [r] neck and had him dragged through the streets of Makkah.

Bilal [r] was kicked and beaten as he was being pulled along but he kept crying out, as loud as he could, "*Ahad, the One Allah; Ahad, the One Allah; Ahad, the One Allah!*"

Umayyah continued to torture Bilal [r], every day in a different manner but Bilal [r] patiently endured everything. He was determined to make

these Quraishiy noblemen look foolish, and show just how ineffective their wealth and power were in the face of his strong belief.

Once Ummayah made Bilal [r] lie down on the burning desert sand at mid-day and placed a huge rock on his chest, so that he could barely breath and not even move a limb saying, "*Leave Islam or swelter and die.*"

Even under these tortures Bilal [r] continued saying, "*Ahad, the One Allah; Ahad, the One Allah; Ahad, the One Allah!*"

Umayyah then mockingly said, " *O Bilal, if your Allah is true he would be here to help you.*"

Bilal replied firmly, "*I know that Allah is true, but my Allah wants to see if Bilal is true.*" Bilal knew that this was only a test from Allah and he wished to show Allah just how strong his faith was.

Bilal [r] was whipped at night and, with the cuts thus received, made to lie on the burning ground day after day to make him either leave Islam or die a slow death from all the wounds.

The torturers would get tired and take turns and compete with one another in afflicting more and more painful punishment, but Bilal [r] would not leave his faith. At last Abu Bakr [r] bought his freedom, and Bilal [r] became a free Muslim.



From this time onwards, Bilal [r] would accompany the Prophet Muhammad [s] assisting him in his work and learning about his message. When the Prophet ordered some of his Companions to migrate to Madinah, Bilal [r] was amongst them. They were treated as brothers by the good people there, who welcomed lovingly all those who had emigrated in the way of Allah to their city.



Soon thereafter the Prophet [s] migrated to Madinah. Now that he was in Madinah, the most important task was to build a masjid for the worship of Allah alone.

After the masjid was completed, the Prophet and his Sahaba, his Companions, began to discuss the best way of calling the Muslims to salah.

One of the Companions suggested, "*We should hoist a flag at the time of prayer, so when the people see it they will come for salah.*"

But this idea did not please the Prophet.

Someone else said, "*We should light a fire - everyone will easily see it and come for salah*."

But someone called out, "*That is the custom of the Magians, the fire worshippers.*"

"*We could blow on a horn," said another*.

"*No, that is a Jewish custom*."

"*We can use a hand-bell*," suggested someone else.

"*That will not do either because that is a Christian custom*."

Abdullah ibn Zaid [r], one of the companions who was present went home and after performing two raka'at of salah, asked Allah to guide him and help him solve the problem of finding a suitable call to salah.

While in his sleep, Abdullah [r] saw an angel who taught him the best call to salah.

The angel said to him, "*Say: 'Allah is greatest, Allah is greatest. I bear witness that there is no god but Allah, I bear witness that there is no*

god but Allah. I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad Is the Messenger of Allah. Come to prayer Come to prayer. Come to Success, Come to Success. Allah Is the Greatest, Allah Is the Greatest. There is no god but Allah."

The angel in Abdullah's dream delivered the call to salah in a strong, sweet voice from the roof of the masjid, then he sat down, and then he rose and began to perform the salah.

Abdullah awoke from his sleep with a huge smile on his face. He hurried to the Prophet [s] to tell him this news.

The Prophet [s] was overjoyed. He knew that this was a true dream and so he sent Abdullah [r] to teach this special new call to Bilal [r], as he had the best voice of them all.

From this time onwards, Bilal [r] would climb to the highest part of the masjid, to call people to the salah, to call them to success. Bilal's beautiful, strong voice with its sweet melody had long been renowned amongst the people of Makkah. Even when he had been a slave of Ummayyah, his songs and poetry had delighted everyone.



Now his voice filled the streets of Madinah, and the words he used were the best he had ever uttered.

As Bilal's [r] call to prayer in his beautiful voice resounded throughout the city, all the Muslims would hear him and hurry to the masjid to pray in the company of the Prophet [s].

Now, whenever we hear the voice of a *Mu'adhdhin* calling us to pray, our minds go back to the time of the Prophet [s], and we imagine Bilal ibn Rabah [s], standing on the roof of the masjid, calling the people in

his clear, beautiful voice, to pray behind the Prophet [s].

The years passed and the Prophet [s] fought many battles against the wicked idol worshippers. Bilal [r] was always by his side, his constant faithful companion. Eventually Allah blessed the Muslims with victory over the idol worshippers and the Prophet Muhammad [s] entered Makkah triumphantly. The first thing he did was to walk around the Ka'bah seven times. Then he entered the Ka'bah with Bilal [r] by his side and performed two raka'at of salah of gratitude to Allah.



The Prophet [s] then ordered Bilal [r] to climb up onto the roof of the Ka'bah and to call the people to salah. And so he did.

Thus the first *Adhan* of the Muslims in Makkah echoed throughout the city, causing it to shake. It was as if the words were arrows, piercing the chests of the unbelievers, amazed

and wonderous. The sweet voice of Bilal, flowed through the streets of Makkah. Bilal [r], the weak slave who believed in Allah and who alone had been honoured by Him with the privilege of climbing on to the top of the Sacred Ka'bah. It was an honour which even the noble-men of the tribe of the Quraysh and their leaders had not been allowed.

Bilal [r] was to have the honour of being the Prophet's [s] *Mu'adhdhin* throughout his life. He was always to remain with him at home and abroad to call out the *Adhan* for his Salaat.

The years passed and after the Prophet's [s] death it became very difficult for Bilal [r] to continue his stay in Madinah where he would miss the Prophet [s] at every step and in every corner. He therefore left Madinah, and decided to pass the rest of his life striving in the path of Allah and fighting the enemies of Islam. Once he saw the Prophet [s]

in his dream saying to him, "*O, Bilal! How is it that you never visit me.*"

No sooner did Bilal [r] get up than he set out for Madinah. On reaching there, Hasan and Husayn [r], the Prophet's [s] grandsons, requested him to call out the *Adhan*. He could not refuse them, for they were very dear to him. But as soon as the Adhan was called, the people of Madinah cried openly out of their sadness at the memory of the happy old days of the Prophet's [s] time. Bilal [r] could not bear this and left Madinah again after a few days.

The years passed, until one day in the twentieth year after the Hijrah, Bilal [r] became seriously ill. His face became pale and his eyes clouded over. His wife asked him, "*How are you feeling today?*"

"*Death is approaching,*" came the reply.

Bilal opened his eyes and said to

her, "*Tomorrow I will meet my beloved Prophet, Muhammad [s], and his Companions*."

Then he repeated for the last time, the words he had first said to Abu Bakr [r] so many years before, when he was just a slave, the words which he had repeated so often since then: "*I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah*."



Bilal [r] then closed his eyes, his head fell to his chest and he breathed his last breath.

ACTIVITIES



C T

Form groups of three students and identify at least three lessons you have learnt from the story. Your teacher may assist you!

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C

Unscramble the following words and thereafter use them to construct three sentences.

dinau'hMhd allBi oreuTrt

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dhAa fnaAirc

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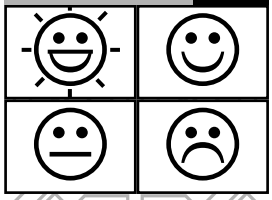
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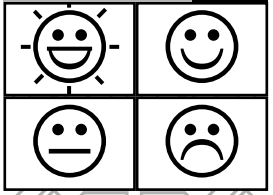
Comments T



Complete the sentences below. **C P**

1) The word *Mu'adh dhin* means .....
2) Bilal [r] was the first ..... of Islam.
3) He was an ..... slave of a disbeliever in .....
4) Bilal used to secretly visit the house of the ....
5) Bilal [r] lifted his hand and slapped the cold, stone face of the ..... as hard as he could.
6) Bilal [r] said, "*I am not afraid of anyone but ....., and I will certainly not give up my ..... for anyone*,"
7) Bilal replied to Umayyah's taunts saying, "*I know that ..... is true, but my Allah wants to see if ..... is true.*"
8) At last ..... bought his

Comments **T**



freedom, and Bilal [r] became a free ..... .

9) The ..... of ..... treated the Muslims from Makkah as brothers.

10) When the Prophet [s] arrived in Madinah, his most important task was to build a ..... for the worship of ..... alone.

11) ..... saw an angel who taught him the words of the ..... .

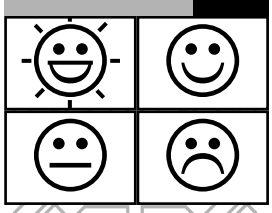
12) Bilal had a beautiful, melodious and strong ..... .

13) The Prophet [s] ordered ..... to climb up onto the roof of the Ka'bah and to call the people to ..... .

14) After the ..... died it became very difficult for ..... to continue to stay in Madinah.

15) Once ..... saw the

Comments T



..... in his dream saying to him, "*O, Bilal! How is it that you never ..... me.*"

16) Bilal returned to ..... and as soon as he called the ....., the people of Madinah cried openly out of their sadness at the memory of the happy old days of the Prophet's [s].

17) Bilal said on his deathbed, "*Tomorrow I will meet ..... and his ..... .*"



SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a story ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- unscrambled words ☐
- constructed relevant sentences ☐
- completed sentences about the story ☐

Comments T

How does my teacher
rate my performance in this lesson ?

CURRICULUM profile - - - -



'AQA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Belief in Allah**	- learn about Allah, His essence and attributes - understand that Allah is greater than we can ever know or imagine - realize that in creation, nothing happens by itself. There is always a cause and that Allah is the ultimate cause - discern that the existence of the universe is the greatest proof that Allah exists - appreciate that Islamic beliefs are simple, reasonable and logical - learn that belief in Allah is the only logical explanation of the existence of the universes	- listen to an extract being read out by the teacher explaining a Muslims belief in Allah - complete a true & false exercises for comprehension - learn a new *Ayah* and a new *Hadith* - unscramble words to construct sentences - read a short story about belief in Allah being the only logical explanation for existence - find suitable one word meanings for the vocabulary list - identify the specific teachings of the story - emphasise an important point to remember - complete a crossword puzzle - solve a word puzzle for enjoyment - use a code to decipher a secret message - search for a verse in the *Qur'an* related to the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Belief in Angels**	- learn about Angels of Allah, their attributes & function - realize that they are a pure, sinless creation made of light who fulfill innumerous duties & are ever obedient - discover that their true form and shape are not comprehended by mankind - discover that when angels do appear to ordinary people they take the form of handsome men - discern that angels occupy the heavens and the earth and every other world Allah has created - learn that Allah's assistance as well as His punishment comes through the angel - learn that Islam is indeed a religion of peace, but when its enemies insist on destroying all peace then they in turn must be destroyed in order to ensure peace	- listen to an extract being read out by the teacher about Angels, their nature and purpose - complete a word selection exercises for comprehension - answer questions related to the topic - learn a new *Ayah* and a new *Hadith* - identify words that correctly describe Angels - emphasize an important point to remember - read a short story about Angels and how they interact with human beings - find suitable one word meanings for the vocabulary list - identify the specific teachings of the story - match the correct words between two columns - identify the relationships in a series of sentences - sort a list describing what Angels are capable of doing and what they are not	
LESSON 3 **Belief in the Books of Allah**	- learn about the significance and blessing of revelation - discover that Allah communicates with mankind through revelation - appreciate that Allahs words are tremendously powerful and only Prophets who have been gifted with great physical and spiritual strength can bear to receive them - realize that all the Books of Allah taught the very same message, the message of Islam - discern that all the previous Books of Allah have been lost or changed through time, except the *Qur'an* - understand that Muslims believe in all the Books of Allah as they were originally	- listen to an extract being read out by the teacher about belief in the Books of Allah - recite and memorise a poem - identify the odd word in a group - learn a new *Ayah* and a new *Hadith* - read a short story describing the manner by which revelation came to the Prophet - find suitable one word meanings for the vocabulary list - identify the specific teachings of the story - solve a word puzzle to discover a hidden word - use the hidden word to complete sentences - unscramble letters to form words - match the correct pairs of words	

'AQA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
	revealed & that whosoever denies even a single Book becomes a disbelievers	- construct sentences using a list of wordsd				
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

AKHLAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 **Respect for Servants and Workers**	- learn about the Islamic teachings regarding respect for Servants and Workers - appreciate that all human beings are to be treated equally since all human beings are the children of Adam [a] - understand that care must be taken of servants and workers and that they must be fed and clothed with the very same that we ourselves enjoy - realise that a true Muslim is always kind and generous to those under his authority - discern that servants must never be overworked and that they must be paid punctually and generously - discover that good treatment of servants and workers brings good fortune in this world and the hereafter and ill-treatment brings misfortune - ascertain that Muslims are people whom Allah has honoured with Islam, and if they choose any other way, Allah will surely disgrace them	- listen to an extract being read out by the teacher about respect for Servants & Workers - emphasise an important point to remember - complete a true and false exercise - list five reasons as to why we must respect workers - learn a new *Ayah* and a new *Hadith* - read a short story about equality and respect for servants - find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - cut and paste pictures for enjoyment - find out more about the sacred landmarks of Jerusalem - use the 'shift' cipher to decode two secret messages - colour-n a picture and answer questions about its				
LESSON 2 **Respect for Children**	- learn about the Islamic teachings regarding respect for Children - realise that of all the gifts and blessings Allah has favoured us with, one of the greatest is children - know that kindness and respect towards children is a sign of true faith - discover that there is no better gift a Muslim can give to his children than good character and piety - appreciate that there is no better method of teaching children than by setting a good example - understand that children should not be terrorised - recognise that children of strangers must be treated with the same love and kindness that one treats his own - realise that children should be allowed to feel the carefree joy of growing up - learn that parents must ensure that children develop a love for Allah, for Islam and for His beloved Prophet	- listen to an extract being read out by the teacher about respect for Children - complete a word selection excercise - learn a new *Ayah* and a new *Hadith* - complete a picture puzzle for enjoyment - read a short story about respect for Children - find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - emphasise an important point - complete a question & answer excercise - read another story about respect for Children - identify lessons to be learnt from the story - complete a second picture puzzle for enjoyment - complete a *Hadith* of the blessed Prophet [s]				

CURRICULUM profile - - - -

AKHLAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 3 **Respect for the Less Fortunate**	- learn about the Islamic teachings regarding respect for the Less Fortunate - understand that caring for the less fortunate is a great form of *'ibadah &* a sign of sincerity, true virtue, the noblest character and the highest morals - discover that it is firstly the duty of the families of the less fortunate to take care of them - realise that the less fortunate should not be discarded nor made to feel unwanted or worthless but be treated as equals and made to feel like an important part of the family and society - appreciate that whoever cares for the less fortunate will be rewarded with the highest *Jannah* and join the company of the Prophet's [a], pious and martyrs	- listen to an extract being read out by the teacher about respect for the Less Fortunate - complete a multiple choice excercise for comprehension - learn a new *Ayah* and a new *Hadith* - match the correct pairs between two columns - read a short story about respect for the Less Fortunate - find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - decipher a secret key message - complete a maze puzzle for enjoyment - read another story about respect for the Less Fortunate - identify three specific lessons being conveyed	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Tilawah***	- learn about the laws and etiquette of reciting the Holy *Qur'an* - understand that the *Qur'an* is the only authentic way to know Allah, Hisattributes, how He rules over all creation, what he wants of us and our duties to Him, to ourselves and to our fellow human beings - appreciate that a Muslim must learn to read the *Qur'an* in its original Arabic, correctly, fluently and beautifully - recognise that when the Holy *Qur'an* is recited every Muslim must be most respectful and humble in his attitude and listen carefully to the recitation - discover that the *Qur'an* is one of the great sacred symbols of Allah and, as such, must be shown the greatest respect by observing its correct etiquette - discern that Allah gives respect and success, in this world and the hereafter, to those who show respect to the Holy *Qur'an*	- listen to an extract introducing the laws and etiquette of *Tilawah* (recitation of the Holy *Qur'an*) - unscramble jumbled sentences - learn a new *Ayah* and a new *Hadith* - search for verses in the *Qur'an* and determine the laws derived from them - emphasise an important point to remember - learn a poem for enjoyment - list the names in Arabic of *Suwar* memorised and their translations - construct sentences using words provided	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 ***Taharah***	- learn about the various forms of *Taharah,* purity & cleanliness - recognize that *Taharah* includes cleanliness of the body & surroundings as well as purity of heart & mind - appreciate that Muslims	- listen to an extract being read out by the teacher about the various forms of *Taharah* - emphasise an important point to remember - complete a true & false exercise for comprehension	

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	are duty-bound to have pure thoughts and feelings which in turn lead to virtue and the performance of good deeds - discern that we should not allow any form of impurity or dirt to gather or remain on our bodies or clothing - understand a Muslim home must be kept *Tahir* (clean) and tidy at all times and that children should be made to participate in this endeavour - discover that the *Masajid* are the most important of public places and must be kept exceptionally clean and well perfumed - learn that it is not possible for a Muslim to practice Islam and be in a state of impurity - learn that it is not possible to attain closeness to Allah without observing *Taharah* first	- learn a new *Ayah* and a new *Hadith* - complete a crossword puzzle - list the rules and observances of *Taharah* related to the *Masjid* - colour-in a picture for enjoyment - complete an *Ayah* of the Holy *Qur'an*	☺ ☺ 😐 ☹
LESSON 3 ***Istinja'***	- learn about *the Istinja*', toilet hygiene, its method and etiquette - recognize that *Istinja'* is an important part of *Taharah* and personal hygiene and that negligence with respect to it constitutes a grave, punishable sin - appreciate that any useful or sacred thing may not be used for cleaning the private parts - learn that the one who does not do *Istinja'* is not *Tahir,* and may not perform *salah* nor touch the Holy *Qur'an* - understand that it is not permissable to urinate or pass stool in any public area or place where people take rest or which they frequently visit in connection with their daily needs	- listen to an extract being read out by the teacher about *Istinja*', toilet hygiene - complete a word selection exercise - learn a new *Ayah* and a new *Hadith* - answer questions related to the lesson - complete sentences describing correct toilet etiquette - identify the common denominator represented by a group of words - complete two *Ahadith*	☺ ☺ 😐 ☹
LESSON 4 **Glossary of Arabic Terms**	- understand and memorise some important terms which are commonly used in *Fiqh* (Islamic Law) studies - recognize that the whole life of a Muslim is governed by these terms - *Fard, Wajib, Sunnah, Mustahab, Halal* and *Haram.* This is so because a Muslim is constantly striving to fulfill Allah's commands, emulate the Blessed Prophet [s], abstain from the *Haram* and enjoy only the *Halal*	- listen to an extract being read out by the teacher introducing some essential Arabic Fiqh terms - complete a series of sentences for comprehension - learn a new *Ayah* and a new *Hadith* - complete and colour-in a word search puzzle - complete an *Ayah* and a *Hadith*	☺ ☺ 😐 ☹
LESSON 5 ***Wudu'***	- learn about the significance of *'Wudu'*, ritual ablution, its method, etiquette and various catagories - discover that Islamic rites and rituals will not be valid and worthy of merit if *wudu'* is not performed correctly - appreciate that *wudu'* is not just washing but that it reminds a Muslim that his inner being needs to be purified too, his heart and mind, attitudes and actions - realize that a number of prerequisites must be fulfilled before performance of the *wudu'*, eg. *istinja*' - discover that the steps and	- listen to an extract about *Wudu'*, ritual ablution, its method, etiquette and various catagories - listen to extracts detailing the *Fara'id*, *Sunan*, *Mustahabbat*, *Makruhat* and *Nawaqid* of *Wudu'* - listen to extracts explaining when *Wudu'* is compulsory and when it is a *Sunnah* practice - colour-in pictures of the various steps of *Wudu'* - complete table identifying *Fara'id* & *Sunan* of *wudu*' - learn a new *Ayah* and *Hadith* - complete a true and false	



FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			☺	☺	😐	☹
	acts of *wudu'* can be divided into various catagories, some being *Fard*, some *Sunnah*, and some *Mustahab* - understand that there are also certain acts that are *Makruh* when performing *wudu'* & others that are *Naqid* - learn that *wudu'* is necessary before performing certain deeds and *Sunnah* on other occasions	excercis - complete sentences relating to *Mustahabbat* of *wudu'* - answer questions about the *Makruhat* of *Wudu'* - colour-in a picture idenfiying the sequence and various catagories of *Wudu'* - complete excercise idenfiying somecatagories of *Wudu'* - answer questions pertaining to occasions when performing *Wudu'* is *Fard* and *Sunnah* - learn a poem about *Wudu'*				
			☺	☺	😐	☹
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

AD'IYAH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			☺	☺	😐	☹
LESSONS 1-8	- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah - recognise that no moment of a believer's life can be bereft of *du'a'* - understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things - appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life - learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah - learn that each person has a duty to cultivate good and desirable qualities - understand the need to develop good habits whereby the practice of goodness becomes a matter of course	- memorise a series of Arabic supplications, declarations of fundamental tenets and statements of doctrine - understand their meanings - learn the *Sunnah* etiquettes associated with the relevant supplications - complete a series of exercises for comprehension - learn the Islamic months of the year - learn some important Arabic phrases used in daily conversation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 ***Thana'***						
LESSON 2 ***Tasbih, I'lan, Hamd, Tasbih***						
LESSON 3 ***Tashahhud***						
LESSON 4 ***Salawat Ibrahim***						
LESSON 5 ***Du'a'* of *Istighfar***						
LESSON 6 ***Du'a'* after Conclusion of *Salah***						



performance **ASSESSMENT**

AD'IYAH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
						
LESSON 7 **Four Seasons**						
LESSON 8 **Four Directions**						
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

QASAS AL-AMBIYA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
						
LESSON 1 **Yusuf [a], The Special Child**	- learn about the early years of Prophet Yusuf [a] - recognize that prophets are perfect in every way, physically, intellectually and spiritually - discover that it is natural to like one child more than the other, however equality in treatment is necessary - discern that jealous people are not content with the manner in which Allah distributes His favours - understand that shaytan uses jealousy to rouse people to commit evil and harm others - realize that we must try our best to avoid being in the company of those who are jealous of us as they will not hesitate to harm us if given the opportunity - discover that dreams can be a way by which Allah informs us of matters - appreciate that Prophethood is a gift from Allah which he bestows on whomsoever he wills - ascertain that Allah values piety and good character more than anything else	- listen to Chapters 1-5 from the story of Prophet Yusuf [a] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - study and colour-in a map of Kan'an & Egypt - answer questions related to the map - draw a picture of the events described in the story - complete a picture puzzle for enjoyment - find an *Ayah* in the Holy Qur'an related to the story	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 2 **Egypt, The Wonderful Fortune**	- learn about the early years of Prophet Yusuf [a] - ascertain that without witnesses to an evil act you cannot condemn a person for a crime committed - recognize that those who have faith and trust in Allah can bear any difficulty - discern that crime is an act of selfishness - realize that what may seem to be a great calamity to us now can lead to great fortune in the end - understand that Allah controls all matters and all circumstances and that everything that happens happens by His will and according to His wise plan - discover that only those who display the most excellent character and behaviour are truly admired and truly loved by all	- listen to Chapters 6-10 from the story of Prophet Yusuf [a] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - draw a picture of an event described in the story - complete a picture puzzle for enjoyment - answer a question related to the story				

QASAS AL-AMBIYA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	- appreciate that a husband must give his wife adequate love, companionship, attention and care - discover that only fear of Allah can prevent a person from succumbing to the temptation to do evil - understand that you should never judge by the first impressions you may have but always seek to establish evidence first before making a final judgement		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 3 **Dreams, The True Meaning**	- learn about the imprisonment of Prophet Yusuf [a] - ascertain that true believers in Allah obey His commands even if it may cause them difficulty or harm - recognize that some dreams are true and some are false, however true dreams are a special form of inspiration and guidance from Allah - discern that Allah's guidance is for all of humanity - realize that Allah gives special knowledge and guidance to those who believe in him and serve Him diligently - understand that all other gods are false and are only the product of human imagination and misunderstanding - discover that Prophets and true belivers in Allah are always forgiving & generous and ever eager to be of assistence to humanity - appreciate that advice must only be taken from a knowledgeable, sincere and truthful person - discover that the knowledgeable and pious are admired by even mighty kings - understand that Allah gives power and authority to whomsoever He wishes	- listen to Chapters 11-15 of the story of Prophet Yusuf [a] - find suitable one-word meanings for the words in the vocabulary lists - draw a picture of an event described in the story - complete a crossword puzzle - find a verse in the Qur'an and transcribe it in Arabic with its translation - identify the common denominator in a group of words	
LESSON 4 **The Great Famine**	- learn about the ascension of Prophet Yusuf [a] to prominence and power & the arrival of his brothers in Egypt - discern that knowledge, trustworthiness and concern are the most important qualities for a government official to have - appreciate that those who fear Allah are the most trustworthy - understand that no one can escape the planning of Allah, even the wicked who wish to frustrate Allah's plans - ascertain that the sign of true nobility is forgiving those who have wronged you and being generous to them - realize that the plannig of Allah is truly wonderful and by trusting Allah's planning a Muslim never loses hope - discover that once you have betrayed someones trust it becomes almost impossible to regain it - recognize that Allah tests his slaves first, then He brings them joy and and happiness, and blesses them	- listen to Chapters 16-20 of the story of Prophet Yusuf [a] - find suitable one-word meanings for the words in the vocabulary lists - draw a picture of an event described in the story - complete a picture puzzle to discover the name of an important personality - ocmpleted a series of questions realated to the story - completed another picture puzzle for enjoyment - find a verse in the Qur'an and transcribe it in Arabic with its translation	

performance **ASSESSMENT**

QASAS AL-AMBIYA'	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSON 5 **Joy, The Dream Comes True**	- learn about how Prophet Yusuf [a] and his father, Prophet Ya'qub [a], were reunited - recognize that the greatest virtue of believers is their acceptance of Allah's planning and trust in His wisdom - understand that hope in Allah's mercy is a necessary part of faith - discern that those who abstain from wrongdoing and endure difficulty with patience are eventually rewarded by Allah - realize that Allah loves and rewards those who are forgiving and generous at heart - ascertain that everything the Prophets of Allah say is true, even if people do not initially understand - discover that Allah forgives all sins if repentance is sincerely saught - appreciate that believers may migrate to other lands to improve their circumstances - learn that the greatest achievement is to live and die as a servant and devotee of Allah	- listen to Chapters 21-23 of the story of Prophet Yusuf [a] - find suitable one-word meanings for the words in the vocabulary lists - draw a picture of an event described in the story - complete a maze puzzle for enjoyment - identify the lessons to be learnt in the story - find a verse in the Qur'an and transcribe it in Arabic with its translation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			



SIRAT AN-NABI	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSON 1 **The Birth of the Prophet [s]**	- learn about the land of Arabia before the advent of the blessed Prophet Muhammad [s] - discover the origins of the Arab nation - understand the evil consequences of neglecting the teachings of Prophets - learn about the family, circumstances and environment into which the Prophet was born - discover the events that occured at the birth of the Prophet Muhammad [s]	- listen to a story about the birth of *Nabi* Muhammad [s] - learn an *Ayah* and a *Hadith* - find suitable one-word meanings for the words in the vocabulary lists - identify lessons to be learnt in the story - study and colour-in a map of Arabia - answer questions related to a selected passage - complete a table listing qualities of the ancient Arabs - draw a picture based on the story for enjoyment - complete sentences related to the story - complete a list reagarding the Prophet's [s] relatives and birth	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Nursed in the Desert**	- learn that parents should provide the healthiest environments and best opportunities for their childrens good upbringing. - understand that kindness and generosity brings great rewards and honour that we can not innitially anticipate. - discover that Prophets are blessed even as little children and all who enjoy their	- listen to an extract being read out by the teacher about the youth of *Nabi* Muhammad [s] - learn a new *Ayah* and a new *Hadith* - find suitable meanings for the difficult words - identify the specific teachings of the story - draw a picture about an event from his [s] youth	



SIRAT AN-NABI	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	company are visited by good. - learn that, like other Prophet's, Nabi Muhammad [s] was a shepherd too. - realise that the heart of the Prophet [s] was pure and filled with divine light. Purity of heart is a perequisite for noble conduct and receiving revelation.	- complete sentences using appropriate words - complete a word search - do a picture puzzle - complete a true & false exercise	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 3 **A Visit to Yathrib**	- understand that the joys and warmth of parents and family are a great bounty. - learn that calamity and sorrow are an intrinsic part of life and serve a wise end. - discover that Allah makes provision for the care of all His creatures, even the orphan and destitute. - learn that prophets are distinguished even as children. - realise that children must be cherished and given priority over all else. - understand that it is a communal responsibility to care for the less fortunate. - appreciate that good behaviour and character are the most valuable chararcteristics which guarantee for its posessor honour and distinction. - recognize that childhood is as much about spiritual and intellectual nurturing and growth as play and amusement. - understand that even children can be more spiritually aware than adults.	- listen to an extract being read out by the teacher about the Prophet's [s] childhood. - find suitable meanings for the difficult words - learn a new *Ayah* - identify the specific lessons of the story - list the characteristics of the young Muhammad [s] - write a short description of the young Muhammad [s] - draw an imaginary picture of Yathrib - identify the common concept represented by a group of words - write verses in Arabic with their English translation	
LESSON 4 **Early Career & Marriage**	- learn that children should be allowed opportunities to see the world and experience new things. - understand that the early Christians and Jews had knowledge of the coming of the final Prophet, Muhammad [s]. - realise that honesty and integrity, especially in business, wins great respect and admiration from others. - learn that we should make the possession of noble qualities the criterion of choosing associates and spouses. - understand that superficial standards, like wealth, beauty and age should not influence our judgement of people.	- listen to a story about the early career and marriage of the Prophet Muhammad [s] - learn a new *Ayah* and a new *Hadith* - find suitable meanings for the difficult words - identify the specific teachings of the story - answer questions related to the story - read an extract describing the features of the Holy Prophet [s] - complete a comparison with the Prophet [s] - find out about a special type of trade mentioned in the Qur'an - write some *Ayat* in Arabic along with its English translation	
LESSON 5 **The First Revelation**	- learn that the Prophet Muhammad was ever concerned about the welbeing and guidance of people. - understand that the best of leaders are those who are just, have wisdom and always work towards peace and conciliation. - realise that the search for truth requires solitude and meditation. - learn that by observing creation we come to discover the Creator. - understand that Allah alway guides those who	- listen to an extract about the beginning of the mission of the Prophet Muhammad [s] - learn a new *Ayah* and a new *Hadith* - find suitable meanings for the difficult words - identify the specific teachings of the story - explain key events before the beginning of the mission of Prophethood - answer a question related to the lesson - complete a picture puzzle - research an important	

performance **ASSESSMENT**

SIRAT AN-NABI	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
	seek guidance. - learn that Allah communicates to mankind through his angel Jibrail [a]. - realise that many of the Christians and Jews knew of the coming of the Prophet Muhammad [s]. - observe that the Prophet Muhammad [s] had no previous knowledge of religion.	place related to the revelation of the Qur'an - write & memorise some verses of the Qur'an in Arabic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

TARIKH AL-ISLAM	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSON 1 ***Sayyidah 'Khadijah [r]***	- learn about important events in the life of Sayyidah Khadijah [r] - discover some of her virtues and accomplishments - appreciate her tremendous love, commitment, forbearence and self sacrifice for the Prophet [s] and Islam. - recognize that true faith gives one strength to make the greatest sacrifices - learn about the Prophet Muhammad's [s] deep love and affection for her - discover that *Sayyidah* Khadijah [r] is the ideal model for all women to emulate	- listen to a story about *Sayyidah* Khadijah [r] - learn a new *Ayah* and a new *Hadith* - find suitable meanings for the difficult words - discuss important lessons from the life of *Sayyidah* Khadijah [r] - identify pecific teachings being conveyed through the story - complete a true & false excercise to discover a hidden message - do some research about the house of *Sayyidah* Khadijah [r]	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 ***Sayyiduna 'Bilal [r]***	- learn about some virtues and accomplishments of the first *Mu'adh dhin* of Islam, *Sayyiduna* 'Bilal [r] - discern his admirable faith and dedication to Islam - recognize that faith and truth are the greatest sources of courage and strength - understand that Islam teaches equality of all men - discover that the *kuffar* resort to intimidation and violence in order to silence the message of Islam - recognize that all trials and tribulations are a test of true faith - realize that Muslims should not follow the customs of the disbelievers - learn that the Masjid is the most important institution within a Muslim community - ascertain that the Companions loved the prophet [s] more than anything else.	- listen to an extract about the first *Mu'adh dhin* of Islam, *Sayyiduna* 'Bilal [r] - learn a new *Ayah* and a new *Hadith* - find suitable meanings for the difficult words - identify the specific teachings being conveyed through the story - unscramble words and construct simple sentences - complete sentences based on the story	
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

CURRICULUM profile

GENERAL ASSESSMENT	LEARNERS PERFORMANCE			
	😀	☺	😐	☹
'AQA'ID				
AKHLAQ				
FIQH				
AD'IYAH wa ADAB				
QASAS AL-AMBIYA'				
SIRAT AN-NABI				
TARIKH AL-ISLAM				
GRAND TOTAL				
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.				

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ABOUT THE AUTHOR

Mawlaanaa Feizel Chothia is an experienced Islamic Studies instructor and author. Born in Johannesburg, South Africa in 1970. He has specialist training in Islamic jurisprudence, primarily the *Hanafii* School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has served as *Imaam* in numerous *Masjids* and is actively engaged in Islamic propagation, teaching and advocay, as well as developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu, and his intimacy with Western culture and its institutions, has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and propagation.

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